

The Lanterne of List



The Lanterne of Lizt

EDITED FROM MS. HARL. 2324

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BY

LILIAN M. SWINBURN, M.A.

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INTRODUCTION

THE *Lanterne of Ligt* is a Lollard tract, written in the early fifteenth century, containing an exposition, supported by passages from the Bible and from the writings of the Fathers and mediaeval divines, of the principal tenets of the followers of Wyclif. It is one of a class of books of which there were probably many in circulation during the early years of the fifteenth century, but of which, owing to the rigorous crusade that was carried on against heretical literature, only a few are now extant, such as the *Apology for Lollard Doctrines* and Purvey's *Remonstrance against Romish Corruptions in the Church*.

Authorship and date of the MS.

Like most other religious or theological works of the late fourteenth or early fifteenth centuries with a tendency towards reform, the *Lanterne of Ligt* has been ascribed to John Wyclif. In the description of the MS. in the catalogue of the Harleian collection, Wanley says :

‘The author was a Lollard, as plainly appeareth in fol. 10 and 94 b. He complaineth of the taking away of the Books of Scripture, then translated into English, from the Laity; and for punishing those who did read or quote the same (fol. 17b and 93b). He bitterly inveiyeth against the Pope as Anti-Christ; against Bishops and Clergy both regular and secular, and their Offices. As to the author, from the nature of the work itself; the way of handling it; the style; and the authors or books cited by him; I am of opinion that it might be by John Wycliffe: although I have not now Bale at hand to consult; and find that he is omitted (as having been a Heretic, forsooth!) by partial Pitts; and even Mr. Henry Wharton's Account of them is sometimes dubious and (in the main) imperfect.’¹

The *Lanterne of Ligt* is also ascribed to Wyclif, though without any evidence in support of the statement, by Archbishop Trench :

¹ *Catalogue of Harl. MSS.*, vol. ii, p. 654.

'There were little assemblies or conventicles everywhere; . . . men came together by night . . . to hear some tract which should expound (the) Word as Wyclif's "Wicket" or his "Lantern of Light"'.¹ On the other hand, the tract is not mentioned in the catalogue of Wyclif's works by Dr. Shirley,² although he errs on the side of ascribing too much rather than too little to the reformer,³ nor do any more recent editors of Wyclif include it in their list of his writings.⁴

The question of authorship is, naturally, closely connected with that of date. Wyclif died in 1384; therefore the possibility of his being the author is precluded if it can be proved that the tract was written after this date.

There is external evidence that the *Lanterne of Lizt* was written before 1415.⁵ On August 17, 1415, John Claydon, currier of London, arrested by the Mayor on suspicion of heresy, was brought up for trial before Henry Chichele, Archbishop of Canterbury. The charge made against him was that he had in his keeping books written in English, which, in the Mayor's opinion, were 'the worst and the most perverse that ever he did read or see',⁶ and, chief among these, was a book 'bound in red leather, of parchment, written in a good English hand,⁶ called the *Lanterne of Lizt*'. Claydon confessed that he had had this book copied at his own expense by 'one called John Grime';⁶ that, although he could not read himself, he had heard the fourth part read by 'one John Fuller';⁷ and that he thought many things contained in the book were 'profitable, good and healthful to the soul'.⁷ His servants were examined, and testified to having heard a book called the *Lanterne of Lizt* read aloud to Claydon; one of them, David Berde, said that it contained an exposition of the Ten Commandments in English.⁸ The tract was examined by Robert Gilbert and William

¹ *Mediaeval Church History*, Trench, Lect. XXI, p. 322.

² W. W. Shirley, *Catalogue of the Original Works of John Wyclif*, 1865.

³ *Select English Works of J. Wyclif*, ed. T. Arnold, i, pp. iii-viii. (This edition will be cited as *S. E. W.*)

⁴ *S. E. W.*, iii, pp. xvii-xx; Lechler, *J. Wycliffe and his English Precursors*, translated by Prof. Lorimer, pp. 484-96.

⁵ Wilkins, *Concilia*, iii, pp. 371-5; Foxe, *Acts and Monuments*, ed. J. Pratt, iii, pp. 531-3.

⁶ Foxe, iii, p. 531.

⁷ *ib.*, p. 532.

⁸ *infra*, Chap. XII, pp. 81 ff.

Lyndewode, who drew up a list of fifteen articles contained in it. Foxe gives them as follows:¹

I. First. Upon the text of the gospel, how the enemy did sow the tares, there is said thus: That wicked Antichrist, the Pope, hath sowed among the laws of Christ his popish & corrupt decrees, which are of no authority, strength or value.²

II. That the archbishops and bishops, speaking indifferently, are the seats of the beast Antichrist, when he sitteth in them, and reigneth above other people in the dark caves of errors and heresies.³

III. That the bishop's license, for a man to preach the word of God, is the true character of the beast, i. e. Antichrist; and therefore simple and faithful priests may preach when they will, against the prohibition of that Antichrist, & without license.⁴

IV. That the Court of Rome is the chief head of Antichrist, and the bishops be the body; and the new sects (that is, the monks, canons and friars), brought in not by Christ, but damnably by the pope, be the venomous and pestiferous tail of Antichrist.⁵

V. That no reprobate is a member of the church, but only such as be elected & predestined to salvation; seeing the church is no other thing but the congregation of faithful souls, who do, and will keep their faith constantly, as well in deed as in word.⁶

VI. That Christ did never plant private religions in the Church, but, while he lived in this world, he did root them out. By which it appeareth that private religions be unprofitable branches in the church, and to be rooted out.⁷

VII. That the material churches should not be decked with gold, silver, and precious stones sumptuously; but the followers of the humility of Jesus Christ ought to worship their Lord God humbly, in mean and simple houses, and not in great buildings, as the churches be now-a-days.⁸

VIII. That there be two chief causes of the persecution of the Christians; one is, the priests' unlawful keeping of temporal and superfluous goods; the other is, the unsatiable begging of the friars, with their high buildings.⁹

IX. That alms be given neither virtuously nor lawfully, except it be given with these four conditions: first, unless it be given to the honour of God; secondly, unless it be given of goods justly gotten; thirdly, unless it be given to such a person as the giver thereof knoweth to be in charity; and fourthly, unless it be given to such as have need, and do not dissemble.¹⁰

¹ Foxe, iii, pp. 532-3.

³ *infra*, p. 15.

⁶ *infra*, pp. 22, 25.

⁹ *infra*, p. 43.

² *infra*, pp. 3-4.

⁴ *infra*, p. 14.

⁷ *infra*, p. 38.

¹⁰ *infra*, p. 54.

⁵ *infra*, p. 16.

⁸ *infra*, p. 41.

X. That the often singing in the church is not founded on the Scripture, and therefore it is not lawful for priests to occupy themselves with singing in the church, but with the study of the law of Christ, and preaching his word.¹

XI. That Judas did receive the body of Christ in bread, and his blood in wine;² in which it doth plainly appear, that after consecration of bread and wine made, the same bread and wine that was before, doth truly remain on the altar.³

XII. That all ecclesiastical suffrages do profit all virtuous and godly persons indifferently.⁴

XIII. That the pope's and the bishop's indulgences be unprofitable, neither can they profit them to whom they be given by any means.⁵

XIV. That the laity is not bound to obey the prelates, whatsoever they command, unless the prelates do watch to give God a just account of the souls of them.⁶

XV. That images are not to be sought to by pilgrimages, neither is it lawful for Christians to bow their knees to them, neither to kiss them, nor to give them any manner of reverence.⁷

There is no doubt that the book, for possessing which Claydon was burnt as a heretic,⁸ is the one transcribed here, for the fifteen articles given above can all be closely identified with passages in the text,⁹ and other statements, as to the nature and contents of the book, tally with our MS. The *Lanterne of Ligt* must therefore have been written before 1415.

Internal evidence leads to a still closer approximation of date, but such evidence must be used with care, since it is easy to read more into a reference in the text than is altogether justifiable. For instance, the following passage might be taken as referring to the Statute 'De Heretico Comburendo', passed in 1401, which empowered the Bishops to hand over an obstinate heretic to the secular arm to be burned: 'Whereto make 3e schrynes to seyntis; & 3it 3e drawn hangen & brennen hem þat holden þe weic of Crist & wandren aftir hise holi seyntis & þou3 þis schewe not in

¹ *infra*, p. 58.

² *infra*, p. 60.

³ There is no passage in the text which directly attacks the doctrine of Transubstantiation.

⁴ *infra*, p. 75.

⁵ *infra*, pp. 75-6.

⁶ *infra*, pp. 82-4.

⁷ *infra*, pp. 84-5.

⁸ Wilkins, iii, p. 375; Walsingham, *Historia Anglicana*, vol. ii, p. 307 (R. S.), where he is called Willelmus Cleydone.

⁹ In art. XI (*supra*, p. x) the examiners have added their own conclusions.

ȝoure outwarde dede, ȝe don þis slawȝtir in worde & wille. As pharisees wiþ bischopis in þe þridde oure foriuggid oure Lord wiþ her toungis & aftirward kniȝtis at þe sixte our hangid his bodi upon þe cros, so þise sectis goon biforn to smyte þe peple wiþ her tung & aftir kniȝtis of Herowdis hous ben ful redi to make an ende.¹ It might seem legitimate to see in the last words a reference to the punishment accorded to an obstinate heretic under the Act, and hence to deduce the fact that the *Lanterne of Ligt* was written after 1401. But this evidence alone is not conclusive, for references to death by burning as being the penalty for heresy occur in works generally accepted as Wyclif's, as well as in others of more doubtful authenticity, which must have been written before 1384.²

Again, in the text there are references to the prohibition of unlicensed preaching.³ Such preaching was prohibited by the Act 'De Heretico Comburendo' (1401),⁴ and again by the Constitutions of Archbishop Arundel, 1409,⁵ but unauthorized preaching had been forbidden by the Bishops many years before this. Evidence of this fact is to be found in such passages as 'prelatis letten & forbeden prestis to preche þe gospel in here iurdiccion or bischoperiche, but ȝif þei han leue & letteris of hem'; and, 'þei (i. e. prelates) wollen not suffre trewe men teche frely cristis gospel wiþouten here leue & lettris, þouȝ trewe men ben neuere so mochil charged & stired of god to preche his gospel',⁶ which occur in a tract called 'Of Prelates', which, if not by Wyclif himself, must have been written soon after his death.⁷

¹ p. 43.

² *S. E. W.*, i, p. 201, 'oure prelatis . . . stranglen and killen men, and spoilen hem of her goodis'. *ib.*, p. 205, 'þis word counfortiþ symple men, þat ben elepid eretikes and enemyes to þe Chirche, for þei tellen Goddis lawe; for þei ben somynned and reprovyd many weies, and after put in prison, and brend or kild as worse þan þeves'. *ib.*, p. 211, 'alle þese (popes & bishops, helped by secular lords) bitraien Cristen men to turment, and putten hem to deep for hooding of Cristis lawe'. These three passages occur in sermons which are undoubtedly by Wyclif. Cf. also *English Works of Wyclif*, ed. F. D. Matthew, Early English Text Society, pp. 34, 88, 211, where the references are to works of more doubtful authenticity, but which were probably written by 1384. (This edition will be cited as E.E.T.S.)

³ pp. 14, 18.

⁴ 'None . . . shall presume to preach openly or privily without the License of the Diocesan of the same place first required & obtained.' 2 Hen. IV, c. 15.

⁵ *infra*, p. xii.

⁶ E.E.T.S., pp. 57, 105.

⁷ *ib.*, p. 52.

However, there is a passage in the *Lanterne of Liȝt* which proves conclusively that it must have been written after 1409. In speaking of the five assaults which Antichrist makes upon the servants of God, the author says the first is 'constitution'. He explains the text 'Constitue domine legislatorem super eos' by saying 'Antichrist useþ fals lucratif or wynnyng lawis as ben absolu-ciouns, indulgence, pardouns, priuelegis, & alle opir heuenli tresour þat is brouȝt in to sale for to spoile þe peple of her worldli goodis, & principali þise newe constituciouns bi whos strengþe anticrist enterditþ chirchis, soumneþ prechours, suspendiþ reseceyuours, & priueþ hem her benefice, cursiþ heerars, & takij away þe goodis of hem þat forþeren þe precheing of a prest, ȝhe pouȝ it were an aungel of heuene, but if þat prest schewe þe mark of þe beast, þe whiche is turned in to a newe name & clepid a special lettir of lisenche for þe more blyndyng of þe lewid peple'.¹

There does not seem to be any doubt that the 'new constitutions' to which the author refers are the Constitutions of Thomas Arundel, Archbishop of Canterbury, which were drawn up at a Council at Oxford in 1408, and published in January, 1409.² These constitutions are called 'novellae constitutiones',³ and the first two are thus given by Foxe :

I. 'We will and command, ordain and decree: that no manner of person, secular or regular, being authorized to preach by the laws now prescribed, or licensed by special privilege, shall take upon him the office of preaching the word of God, or by any means preach unto the clergy or laity, whether within the church or without, in English, except he first present himself, and be examined by the ordinary of the place where he preacheth: and so being found a fit person, as well in manners as knowledge, he shall be sent by the said ordinary to some one church or more, as shall be thought expedient by the said ordinary. . . . Nor any person aforesaid shall presume to preach, except first he give faithful signification, in due form, of his sending and authority; that is, that he that is authorized, do come in form appointed him in that behalf, and that those that affirm they come by special privilege, do show their privilege unto the parson or vicar of the place where they preach. . . . And if any man shall willingly presume to violate this our statute grounded upon the old law, after the publication of the same, he shall incur the sentence of greater excommunication,

¹ *infra*, pp. 17-18.

² Wilkins, *Concilia*, iii, p. 306.

³ *ib.*, p. 323, 'Pro executione novellarum constitutionum citatio'.

“ ipso facto ” . . . And that the said person here-upon lawfully convicted (except he recant & abjure after the manner of the church) be pronounced a heretic by the ordinary of the place. And that from thenceforth he be reputed and taken for a heretic and schismatic, and that he incur “ ipso facto ” the penalties of heresy and schismacy, expressed in the law ; and chiefly, that his goods be adjudged confiscate by the law, and apprehended, and kept by them to whom it shall appertain. And that his fautors,¹ receivers, and defenders, being convicted, in all cases be likewise punished, if they cease not off within one month, being lawfully warned thereof by their superiors.’

II. ‘ Furthermore, no clergyman, or parochians of any parish or place within our province of Canterbury shall admit any man to preach within their churches, church-yards, or other places whatsoever, except first there be manifest knowledge had of his authority, privilege, or sending thither, according to the order aforesaid : otherwise the church, church-yard, or what place soever, in which it was so preached, shall “ ipso facto ” receive the ecclesiastical interdict, & so shall remain interdicted, until they that so admitted and suffered him to preach, have reformed themselves, and obtained the place so interdicted to be released in due form of law, either from the ordinary of the place, or else his superior.’²

The paragraph from the *Lanterne of Ligt* quoted above refers to these two constitutions, and the correspondence between the passage in the text and the wording of the Constitutions justifies the assumption that the author had the ‘ new constitutions ’ vividly in his mind when he wrote the *Lanterne of Ligt*.³ It therefore follows that the work must have been written between the years 1409 and 1415. It seems reasonable to assign to it the date 1409–10, a date soon after the publication of the Constitutions, and one which would allow for a period of some four or five years to have elapsed during which it might have been disseminated among the Lollards and have become known to men like John Claydon.

This date is further borne out by the tone of the book. It was evidently written during a time of persecution, when many who

¹ favourers, supporters.

² Foxe, iii, pp. 243, 244 ; cf. also Wilkins, iii, pp. 315, 316.

³ Compare the wording : ‘ enterditiþ chirchis, soumneþ prechours, suspendiþ reseyours, and priueþ hem her benefice, cursiþ heerars & takiþ away þe goods of hem þat forþeren þe preching of a prest ’ with ‘ the church . . . shall receive the ecclesiastical interdict ’ ; ‘ his goods be adjudged confiscate . . . & his fautors, receivers and defenders . . . be likewise punished ’.

had embraced the new faith drew back from the prospect of a cruel death and recanted: 'For now manye þat semeden to have be stable in vertu fallen from her holi purpose, dredeyng losse of worldli goodis and bodili peyne.'¹ A whole chapter is devoted to the encouragement of Christ's servants in a time of persecution.² There are several references to the fact that death was the penalty for holding what were considered to be heretical opinions: 'þe drawn hangen & brennen hem þat holden þe weie of Crist',³ 'þe fende settip wacche & bisie spie where þat he may fynde any peple þat wole rede priue or apert Goddis lawe in engliche . . . þei sein lyue as þi fadir dide, & þat is ynow for þee, or ellis þou schalt to prisoun as if þou were an heretike & suffre peynes many & strong & ful lickli þe deep'.⁴

The general tone of the tract would lead to the conclusion that it was written to encourage a sect in a time of more active persecution than that which marked the last years of Wyclif's life; in such a time, indeed, as the early years of the fifteenth century, during which three Lollards went to the stake for their opinions, and many others were brought before the courts and forced to recant, or else tortured and imprisoned.⁵

It is impossible to say who the author of the *Lanterne of Ligt* was, for no clue as to his identity is given in the book itself or in the account of the trial of John Claydon. It is evident from the book that he was writing from the Lollard point of view, and the tenets which he held may be briefly summed up as follows:

Holy Scripture is the supreme authority in all matters of faith and conduct; therefore all should be allowed to study the Bible in their mother tongue.

The preaching of God's word is the chief duty of a priest.

Pilgrimage, image-worship, and the costly decoration of churches are unlawful.

The sale of sacraments, absolutions and indulgences, and the traffic in the benefices of the Church are contrary to God's law.

The taking of an oath, or swearing in any form, is forbidden by the teaching of Christ.

¹ *infra*, p. 2, ll. 5-7.

² Chap. XI, 'Of ioie in tribulacioun'.

³ p. 43.

⁴ p. 100.

⁵ Cf. Foxe, iii, pp. 221 ff., 235 ff., 249 ff., 285, 286. Sawtré was burnt in 1401; John Badby in 1410; John Claydon in 1415.

The temporal possessions of the clergy are the cause of most of the evils in the Church.

Holy Church is the company of all faithful souls.

The Pope is Antichrist; therefore obedience should not be rendered to him or to his servants since they command what is contrary to God's law.

The author holds no heretical opinions on the subject of the Seven Sacraments, although the enemies of Lollardy attacked the only passage in which he refers to the Lord's Supper as unorthodox. In this respect he differs from Wyclif, who had discussed the relative value of the Sacraments and had attacked the doctrine of Transubstantiation. There is, however, nothing original in the particular views held by the author; they had all been put forward before by Wyclif either in his English or his Latin works. On the whole, the tone is more moderate and restrained than that of the author's master, for the tract was not written to propound new theories of reform, but to encourage and strengthen an already existing sect in a time of persecution. Besides the fact that the author was a Lollard, we may also deduce that he was a good Latin scholar, since he apparently made his own translation of the passages of Scripture used to illustrate his theme.¹ He seems, moreover, to have been well read in the writings of the Fathers and the mediaeval divines since quotations occur from St. Ambrose, St. Augustine, St. Gregory the Great, St. Hilary, St. Isidore, St. Jerome, St. John Chrysostom, St. Bede, St. Bernard, St. Hugh, Nicholas de Lyra, Odo of Cheriton, Peter Cantor, Peter Comestor, Peter Lombard, Robert Grosseteste, St. Thomas Aquinas, and William de St. Amour; but investigation has shown that he followed the usual practice of the theological writers of the later Middle Ages, and quoted from works containing excerpts from patristic literature rather than from the originals themselves. His main sources seem to have been the *Decretum* of Gratian, the *Libri Quattuor Sententiarum* of Peter Lombard, and the *Glossa Ordinaria* of Walafriid Strabo.

It is perhaps permissible to assume from these facts that the author was educated at Oxford, where he would come into contact with Wycliffite ways of thinking, but more than this it is impossible to state with any certainty.

¹ See Appendix.

Description of the MS.

The MS. from which the following transcript has been made occurs in the Harleian collection in the British Museum, and is catalogued as No. 2324. It is a small duodecimo volume, the pages measuring 5.6 × 3.8 inches, and contains 128 folios. In addition there are four folios at the beginning and two at the end ruled ready for the scribe, but unused. It is written on vellum, and the handwriting is neat and legible. There are few scribal errors, and the mistakes made have been almost invariably corrected by the scribe himself. The MS. is not illuminated, but the headings of the chapters and the initial letter of the first word of each chapter are written in red. The Latin quotations, which occur frequently, are generally underlined in red. Attention is called to important points in the MS. by marginal notes: *nō* (*nota*), *nō. bñ.* (*nota bene*), 'be war', or a hand with an outstretched forefinger, are the most usual.

Punctuation, &c. The MS. is punctuated, and the original punctuation has been preserved, except where some alteration seemed advantageous in order to make the meaning clearer. Capital letters are occasionally used for proper names. In the transcript, modern usage has been conformed with in this respect.

Contractions. Many of the shorter words are abbreviated in the MS., and the Latin quotations show the contractions usually employed by the mediaeval scribe. All the contracted words have been expanded in the copy, the letters supplied being printed in italics.

Grammar.

The phonology and grammatical forms of the text are those of the East Midland Dialect, at that time becoming the standard, and do not differ markedly from those of Wycliffe's works or the Wycliffite Bible-translation.¹

A few Northern features occur, such as the frequent noun plural in *-is*, the occasional substitution of *v* for *w* initially, and the use of the preposition *til* = *to*. The strong past participle regularly

¹ Gasner, *Beiträge zum Entwicklungsgang der neuenglischen Schriftsprache auf Grund der mittellengischen Bibelversionen . . .*

ends in *-n* as in Northern and North Midland, even in such forms as 'bounden', 'soungen', which often lost the *-n* in Midland.¹ On the whole, however, Northern characteristics are less common in the *Lanterne of Ligt* than in the *Apology for Lollard Doctrines*, another anonymous Lollard tract of about the same date.²

The comparatively late date of the text is indicated by the frequent disregard of the final unaccented *-e*, which was regularly silent in the North before the end of the fourteenth century, and became so in the Midland dialect by the middle of the fifteenth. Thus in the strong plural and the weak declension of the adjective, where final *-e* tended to survive longer than in the noun or verb, forms with and without *-e* occur side by side.

In the strong verbs, levelling of the stem form occurs in the preterite plural where this had a distinctive form in Old English, and several old strong verbs have become weak.

¹ Morsbach, *Über den Ursprung der neuenglischen Schriftsprache*, § 7. 19.

² Siebert, *Untersuchungen über 'An Apology for Lollard Doctrines'*, pp. 38-40.

[*This study of the Lanterne of Ligt was presented in an extended form for the degree of M.A. in the University of London.*]

ÞE LANTERNE OF LIȒT

Take ȝe of oure graciouse God' þis litil tretise þat here is Fol. 1 a
offrid / þe which is clepid a lanterne of liȒt' for ȝe schal se þise
þingis þerbi ||

Capitulum .I. Of a prolog ||

5 Capitulum .II. Of a peticioun ||

Capitulum .III. What is anticrist in general' wip sixe con-
diciouns ||

Capitulum .IV. What is anticrist in special' wip hise þre
parties ||

10 Capitulum .V. What is anticrist in special' wip .V. condiciouns ||

Capitulum .VI. What is þe chirche oonli *proprid* to God' wip hir
names licknessis & condiciouns ||

Capitulum .VII. What is þe material chirche' wip hir oun-
mentis ||

15 Capitulum .VIII. Of good & yuel' comyng to þis material
chirche ||

Capitulum .IX. Of discrescioun to knowe' þe good from þe
yuel ||

20 Capitulum .X. How þe good of þe secounde chirche' acorden wip
þe good of þe firste chirche ||

Capitulum .XI. Of ioie in tribulacioun ||

Capitulum .XII. Of þe fendis cautels, bi whiche he pursueþ in
hise membris' þe keepers of Goddis heestis ||

Capitulum | .XIII. What is þe fendis chirche' wip hir Fol. 1 b
propurtes ||

PROLOG

Þis is þe prolog. *Capitulum .I.m.*

The author
prays for
grace to
keep the
way of truth
in these
days of
tribulation.

God þat is good in him silf. faire *in* hise aungelis. merveilouse
in hise seintis. and merciful vpon synners. ⁊ haue merci on vs now
& euer / and ȝyue vs grace to holde þe weye of truþe. ⁊ *in* þise daies
of greet tribulacioun || For now manye þat semeden to haue be 5
stable in vertu. ⁊ fallen from her holi purpose. drelyng losse of
worldli goodis & bodili peyne as Crist seip. Mat. xxiv°. ‘*Quoniam*
habundabit iniquitas. ⁊ refrigescet caritas multorum’¹ / þat is to
seie. þe greet plente and habundaunce of wickidnesse. ⁊ schal kele

The unity of
Christendom
is impaired
by Anti-
christ.

or make coolde. þe charite of manye.² For now þe deuel haþ 10
marrid þis world. ⁊ bi his leestenaunt anticrist þat men ben born
aboute *in* diuerse donȝtis. ⁊ as wawis of þe see / wrechidli diuidid

Fol. 2 a *in* wonderful opyniouns. ⁊ iche neiȝbore wiþ opir || But | Seint Poul
sett oon acorde. ⁊ in al cristendom & seip. Eph. iv°. ‘*Vnus*
dominus vna fides vnum baptisma’ || þat is to seie. þer is but oo 15
lord. ⁊ þat alle men schulden drede & loue / oo feip. ⁊ þat alle men
schulden bileue wiþouten chaungyng / oo baptem or cristendom. ⁊
þat alle men schulden kepe wiþouten defouling || Alas hou is þis
oonhed or vnite broken. þat men vnruled walken aftir her lustis.
as beestis *in* þe corne? certis þe wickid man þat Crist spekiþ of. 20
haþ done þis dede / Mat. xiii°. ‘*Inimicus homo superseminauit*
zizaunia’³ || þat is to seie. þe enemy of God haþ sowen taaris.
vpon þe seed of Iesu Crist⁴ || Þis wickid man is anticrist. ⁊ þat
clowtiþ his lawis as roten raggis. to þe clene cloþ of Cristis gospel /
& wakip *in* malise as Iudas childe. ⁊ whilis Symon slepiþ & takip 25
noon hede || O þou wickid man. is þer ony opir þat may saue

¹ Vulg. Matt. xxiv. 12.

² W. V. ‘And for wickidness schal be plenteous, the charite of manye schal wexe cold.’

³ Vulg. Matt. xiii. 25 ‘*Inimicus eius superseminavit zizania*’; but v. 28 ‘*Inimicus homo hoc fecit.*’

⁴ W. V. ‘His enemy cam and sew above deruel (or cokil) in the midil of whete.’ 1388, ‘His eneny cam and sewe above taris,’ etc.

soulis þan Crist Iesu? God seiþ bi þe mouþe of Moyses. Deut^o.
xxxii^o. ‘*percuciam & ego sanabo & non est qui de manu | mea* Fol. 2 b
possit eruere’¹ || þat is to seiþ. I schal smyt & I schal heele.’ &
þer is non þat mai skape fro myn hand² || Who hap þe keies of
5 Dauip to opyn heuene zatis.’ & þanne noon opir closiþ to close.’
& þanne noon opir opyneþ? Seint Jon seiþ, Apoc. iii^o. ‘*Sanctus &*
verus habet clauem dauid qui aperit & nemo claudit. claudit &
nemo aperit’³ || þat is to seiþ. Holi & trewe Crist Iesu hap þe
keie of Dauip þe whiche opineþ & noon opir closiþ / closiþ.’ &
10 þanne noon opir opineþ.’ / who dingeþ down and þanne no man
rerip / who rerip.’ & þanne no man dingeþ down. Job seiþ. xii^o.
‘*Si destruxerit nemo est qui edificet’ si incluserit hominem nullus*
est qui apariat’⁴ || þat is to seiþ. whanne þe Lord God hap distroied.’
þer may noon opir bijlde / & whanne þe Lord God stressiþ a man in þe
15 prisoun.’ þer mai noon opir delyuer him. ne quite him from hise
boondis⁵ || And þerfore in þe vertu of þis name Iesu.’ stondiþ al mannes
saluacioun / as it is writen. Actus iv^o. ‘*Nec enim aliud nomen est*
sub celo datum hominibus vnde oporteat nos saluos fieri’⁶ || Seint
Petir seiþ. þer | is noon opir name vndir heuene zyuen to men.’ Fol. 3 a
20 but þis name Iesu. in þe whiche it bihoueþ vs to be made saaf /
for oonli in vertu of þis name.’ comeþ remyssioun of synnes / as it
is writen Luc. xxiii^o. ‘*Oportebat predicari in nomine eius peni-*
tenciam & remissionem peccatorum in omnes gentes’⁷ || þat is to
seiþ. It bihoued to be prechid among alle folkis.’ penaunce &
25 remissioun of synnes in þe name of Iesu || Art not þou þanne
a wickid man. a fouldid schepard, a cruel beest. þe sone of per-
dicioun & anticrist him silf. þat pretendist in þee & in þi membris
to hynde & lose. to blesse & curse. biside þis name Iesu? Peple
wipouten noumbre. folowyng þee & þi diuided lawis.’ ben diuidid
30 from Crist Iesu / & gon wip þee blyndlingis.’ to helle for euer-

Christ the
only means
of salvation,

but Anti-
christ leads
men astray
by pretend-
ing to diuine
powers;

¹ Vulg. Deut. xxxii. 39.

² W. V. ‘I schal smyte & I schal heel, & there is not that fro myn hoond may delyuer.’ 1388, ‘I schale smyte, and I schal make hool; and noon is that may delivere fro myn hond.’

³ Vulg. Apoc. iii. 7 ‘Haec dicit Sanctus & Verus qui habet,’ etc.

⁴ Vulg. Job xii. 14.

⁵ W. V. ‘If he destroze, no man is that bilde up; if he inclose a man, no man is that opene.’ 1388, ‘If he destrieth, no man is that bildith, if he schitteth in a man, noon is that openeth.’

⁶ Vulg. Act. iv. 12 ‘Nec enim aliud nomen est . . . in quo,’ etc.

⁷ Vulg. Luc. xxiv. 47.

more / And þis is greetli to sorow. so ferforþe / þat Crist makip
 mornyng þervpon & seiþ. Ion v^o. 'Ego veni in nomine patris mei
 & non accepistis me / si alius venerit in nomine eius illum
 Fol. 3 b accipietis'¹ || þat is to seiþ. | I haue comen in þe name of my
 fadir / & 3e haue not taken me / whanne anopir comeþ in his 5
 owene name / him 3e schal take /² And þis is anticrist as seint
 Ion Crisostum seiþ vpon þis gospel.^a Mat. xi^o. 'Tu es qui
 venturus es an alium expectamus'³ || For who þat wole not
 reseceyue Crist / in peyne of synne he is compellid & constreyued
 to reseceyue anticrist || Þerfore in þis tyme of hidouse derknes 10
 somme seeken þe lanterne of lizt. of þe whiche spekip þe prophete.
 Ps. cxviii. 'Lucerna pedibus meis verbum tuum'⁴ || þat is to seiþ.
 Lord þi word is a lanterne to my feet.⁵ / For as fer as þe lizt of þis
 lanterne schineþ / so fer derkness of synne & cloudis of þe fendis
 temptaciouns vanischen away & moun not abide / And algatis 15
 whanne þe lanterne liztneþ into þe hert / it purgeþ & clensiþ from
 corrupcioun / it swagip & heeliþ goostli soris / As þe wise man
 seiþ. Sap. xvi^o. 'Neque herba neque malagma sanavit illos /
 Fol. 4 a sed | omnipotens sermo tuus domine qui sanat vniuersa'⁶ || þat is
 to seiþ. Neipir herbe ne plaistir haþ helid hem / but Lord þi 20
 mihti word þat heeliþ alle þingis /⁷ For Lord whanne þou diedist
 vpon þe cros / þou puttidist in þi word þe spirit of lijf / & 3auest
 to it power of quickenyng / bi þin owene preciose blood. as þou
 þi silf seist. Ion. vi^o. 'verba que ego locutus sum vobis spiritus
 & vita sunt'⁸ || þat is to seiþ. þe wordis þat I speke to 3ow / þei 25
 ben spirit & lijf ||

therefore
 true
 believers
 seek the
 Lantern of
 Light—
 God's word.

¹ Vulg. Joh. v. 43.

² W. V. 'I cam in the name of my fadir, & 3e token not me. If another schal come in his owene name, 3e schulen receyue him.'

³ Vulg. Matt. xi. 3.

⁴ Vulg. Ps. cxviii. 105.

⁵ W. V. 'Lanterne to my feet thi woord.' 1388, 'Thi word is a lanterne to my feet.'

⁶ Vulg. Sap. xvi. 12 'Neque herba neque malagma sanavit eos, sed tuus, Domine, sermo qui sanat omnia.'

⁷ W. V. 'Forsothe neither erbe, ne plastre helde them; but thi word, Lord that heleth all thingus.'

⁸ Vulg. Joh. vi. 64.

^a S. Ioan. Chrysostomus, *Homilia XXVII in cap. Matt. xi* (Opera, ed. 1547, tom. ii, col. 913).

Of a peticioun. || Capitulum .II^m. ||

- Dere frendis helpe me wip þoure preiere ⁊ anentis almiȝti God / The author asks his friends to pray that the Holy Spirit may sjcak through him in setting forth the Word,
 For seint Iame seiþ / v^o. ‘Multum valet deprecacio iusti assidua.’¹ || þat is to seie. þe bisi preier of þe riȝtwise ⁊ is miche worþe² || pis
 5 þoure axing & þoure desire ⁊ is ful chargouse to me / but anentis God ⁊ no þing is vnpossible. as Crist seiþ / Mat: xix^o. Mar. x^o. Luc. xviii^o³ / And in pis feiþ Isaie seid. xxvi^o. ‘Deus ipse operatur omnia opera nostra in nobis’⁴ || þat is to seie. þe Lord God him silf worchip | alle oure werkis in vs⁵ || Faile we not God Fol. 4 b
 10 þaune in good luyng ⁊ he mai not faile to ȝyue vs suche wisdam as is nedful to vs / & also to stere yne oure toung. & ȝyue vs trewe ergau of redi eloquens to edifiyng of oure neiȝbour as Crist seiþ Mat. x^o. ‘Non enim vos estis qui loquimini ⁊ sed spiritus patris vestri qui loquitur in vobis’⁶ || þat is to seie. Forsope it aine not
 15 þe þat speken but þe spirit of þoure fadir þat spekiþ in þou / For þe apostlis of Crist & oþir seintis ⁊ weren not graduat men in scolis / but þe Holi Goost sodenli enspirid hem ⁊ maden hem plenteuous of heuenli loore. & þei þat hau traueilid in deedli lettirs ⁊ mekid hem silf as symple ydiotis as seint Ierom seiþ / ‘Predicadores
 20 illiterati mittuntur ad predicandum vt fides credencium. non virtute humana sed eloquencia & virtute dei fieri putaretur’⁷ as affirmed by the Fathers.
 Hec Ieromus super Mat. li^o. 1^o / a þat is to seie. prechous vuletrid ⁊ ben sent for to preche þat þe seiþ of trewe bileuars ⁊ schulde be hopid to be brouȝt in / not bi mannes | vertu ⁊ Fol. 5 a
 25 but bi speche & doctrine of God / And so seiþ seint Austin writing to Symplician || ‘Quid patimur? quid audimus? surgunt indocti & celum rapiunt’ ⁊ nos cum doctrinis nostris in infernum dimergimur ||^b þat is to seie. what suffren we? what hecien we? / Nota
 vntauȝt men risen & cacchen heuene. & we wip oure clergie ben

¹ Vulg. Jac. v. 16.² W. V. ‘The contynuel preyer of a just man is miche worth.’³ Vulg. Matt. xix. 26, Mare. x. 27, Luc. xviii. 27; W. V. ‘Auentis God alle þingis ben possible.’⁴ Vulg. Isaiaas xxvi. 12 ‘Domine, dabis pacem nobis: omnia enim opera nostra operatus es nobis.’⁵ W. V. ‘Alle forsothe oure werkis thou wroȝtist in us.’⁶ Vulg. Matt. x. 20.^a S. Hieronymus, *Comment. in Evan. Matt.*, Lib. I, cap. iv, v. 19, 20 (Migne, tom. 26, col. 33).^b Augustinus, *Confessiones*, Lib. VIII, cap. viii (Migne, tom. 32, col. 757).

drowned to helle || And seint Gregor in hise morals² affermeþ þis sentence & seiþ / Sicut incarnata veritas in predicacione sua pauperes simplices & ydiotas elegit² / sicut e contra antichristus ad predicandum falsitatem suam astutos & duplices & huius mundi sapienciam habentes electurus est^a || þat is to seie. rizt as troupe 5 incarnat. þat is Crist in manhood chase pore symple & ydiotis to his prechyng / so azenwarde anticrist is for to chese² sturdi & duple men / & hauyng þe wisdom of þis world² for to preche his falshede / Hauē we þanne ful feip² in þis Lord Iesu wip perfite

Christ through their prayers shall bring the work to a perfect end.

Fol. 5 b lyuyng / & þis Lord þoruȝ | ȝoure preiour² schal lede þis werke 10 aftir his owene plesannee / & bring it to a perfite ende to his owene worschip² & profite of hise seruauntis ||

What is anticrist in general wip .VI. condiciouns /

Capitulum .III^m.

Antichrist in general is every one who lives contrary to Christ.

To speke in general² þat is in moost in comune / anticrist is 15 every man² þat lyueþ azen Crist / as seint Ion seiþ. Ion. ii^o. 'Nunc autem sunt multi antichristi'¹ / þat is to seie. forsoþe now ben manye anticristis² / And þerfore seiþ seint Austin. who þat lyueþ contrarie to Crist² he is an anticrist / be þou wipynne be þou wipoute² & þou lyue contrarie to Crist. þou arte but 20 chaff^b / of þe whiche chaff Crist. Mat. iii^o. 'Paleas autem comburet igni inextinguibili'³ / þat is to seie. Forsoþe þe chaff schal brenne² wip fire þat mai not be quenched⁴ / for it schal brenne & never quenche / & þe soule þat is chaff² schal euere suffre & neuer die. as þe prophete seiþ. Isaie. ix^o. 'Omnis violenta predacio 25

Such souls shall be burned as chaff.

Fol. 6 a cum tumultu & omne vestimentum commix-]-tum sanguine erit in combustionem & cibus ignis'⁵ || þat is to seie. every proud soule. þat risiþ in swelling azens his God / & every bodi þat is defoulid² in glotenyē & in lecherie / schal be in to sweyling² &

¹ Vulg. 1 Joh. ii. 18 'Nunc antichristi multi facti sunt.'

² W. V. 'Now many antecristes ben made.'

³ Vulg. Matt. iii. 12.

⁴ W. V. 'But chaffis he schal brenne with fyr unquencheable.' 1388, 'But the chaffe he schal brenne with fier that mai not be quenched.'

⁵ Vulg. Isaiax ix. 5 'Quia omnis violenta praedatio cum tumultu et vestimentum mistum sanguine,' etc.

^a Gregorius Magnus, *Moralium* Lib. XIII, cap. x. 13 (Migne, tom. 75, col. 1023).

^b Augustinus, *Ep. Ioan.*, Tract. III. 89 (Migne, tom. 35, col. 2001, 2002).

mete of þe fire¹ / As if he schulde seie. þe bodi & þe soule
dampned / schullen feed and norische þe fire / þe whiche schal
euere brenne hem wif² moost grenous peyne.

Sixe synnes þer ben / azen þe Holi Goost / þat turnen þe
5 wrecchid soule / in to þis chaff / But þe philosophur seiþ. 'Nullum
malum vitatur nisi cognitum' / þat is to seie. þer is non yuel fled /
but if it be knowen / & þerfore we schullen name hem / in þis
litol tretise / for þe more lernyng / of smale vndirstoudars ||

þe firste of þise synnes is *presumpcioun*. þat is hiȝe bohnyng
10 of þe spirit / wif³outen drede of Goddis riȝtwisenesse / and of þis
synne al manere malice & wickidues cacchiþ roote / þat regneþ
among mankynde in lewid | or in lerned. for þe wise man seiþ
Ecc. i. 'Qui non timet non poterit iustificari'² || He þat drediþ
not / he mai not be made riȝtwise³ / Forsope in whom so þat þis
15 synne of *presumpcioun* hap noo lordschipe / in him þe deuel is
ouercomen. for it is writen. Ecc. xv^o. 'Qui timet deum faciet
bona'⁴ || He þat drediþ þe Lord / schal do good pingis / & þerfore
seiþ þe Holi Goost⁵ Ecc. xxvii^o. 'Si non in timore domini tenueris
te instanter. cito subuertetur domus tua'⁶ || þat is to seie. but if
20 þou holde þe bisili in þe drede of þe Lord / þin hous schal soone
be turned vpsodoun / þat is. þi bodi & þi soule schullen be turned
from God : into þe fendis seruice ||

þe secounde synne is *desperacioun* opir wanhope. þat is ouere litol
triste on þe merci of God || Seint Austin seiþ. 'Amare & timere
25 sunt due ianue vite' || Drede of Goddis riȝtwisenesse. & hope of
Goddis merci / ben twoo ȝatis of lijf / for bi hem we entren here in
to *grace* / and aftir in to blisse. as þe prophet seiþ. Ps. cxlvi.
'Bene placitum est Domino super timentes eum' / & in eis qui |
sperant *super misericordia eius*'⁷ || It is wel plesid vnto þe Lord
30 vpon hem þat dreden him : & in hem þat tristen on his mercy⁸ ||
And azenwarde. *presumpcioun* & *desperacioun* / ben twoo ȝatis of

¹ W. V. 'For eche violent reuyng with noise, & clothing mengd with blod
shal be in to brennyng, & mete of fyr.'

² Vulg. Ecclesiasticus i. 28 'Nam qui sine timore est, non poterit iustificari.'

³ W. V. 'For who withoute drede is, shal not moum be iustified.' 1388, 'He
that is without drede, mai not be iustified.'

⁴ Vulg. Ecclesiasticus xv. 1.

⁵ MS. holgoost.

⁶ Vulg. Ecclesiasticus xxvii. 4.

⁷ Vulg. Ps. cxlvi. 11.

⁸ W. V. 'Wel plesid thing is to the Lord upon men dredende hym ; and in
hem that hopen on his mercy.' 1388, 'It is wel plesaunt to the Lord on men
that dreden him ; and in hem that hopen on his mercy.'

Nota bene
Six sins
against the
Holy Ghost
cause this.

I. Presump-
tion.

Fol. 6 b

Fol. 7 a

deep / bi þe whiche men entrien .¹ in to synne & cumbraunce / & aftir in to þe peyne of helle .² wibouten ende / Seint Ion techiþ vs loore aȝen þis synne .³ & seiþ. Ion ii^o. 'Filioli mei hec scribo vobis vt non peccetis. sed & si quis peccauerit aduocatum habemus apud patrem Iesum Christum iustum & ipse est propiciacio pro peccatis 5 nostris. non pro nostris tantum sed pro tocius mundi'¹ || Mi litil sones. þise þingis I write vnto ȝou .² þat ȝe synne not in þe synne of dispeire / but if it be so .³ þat ony of vs haue synned / we haue avoket anenst þe fadir .⁴ Iesu Crist oure iust lord. & he is þe mercy-asker for oure synnes / not oonli for oure synnes .⁵ but also 10 for þe synnes of al þe world² || Iesu is for to seiē. a sauour in oure tung .³ for he haþ plente of medicyn. to saue all mankynde if þei wolde take þis medicyn .⁴ & be saaf / for Gregor seiþ / Se

Fol. 7 b *ipsum in-terimit qui precepta medici obseruare non vult. He sleep him silf: þat wole not kepe þe biddingis of his leche* || 15

III. Hard-
ness of
heart and
obstinacy.

þe þridde synne is obstinacioun or hardnes of herte / þe whiche wole not be contrit. for conpunccioun .¹ neiþir be made softe wib pite / ne mevid wib þreiors ne þretingis / & settiþ nouȝt bi betingis / It is vnkynde aȝen good dedis / vnfeifful to counseils / feeris & wood in doomes / vnschamefast in foule þingis / neiþir feerful in 20 perelis / neiþir manful in manhod / foolhardi aȝens God / forȝetil of tyme þat is passid / necligent in tyme þat is present / not purueiȝng for tyme þat is to cum / And schortli for to seiē. þis is þat synne .² þat neiþir dredid God ne schameþ man || þus seiþ seint Bernard .V. distinccioun iiiii^o / A medicyn for þis hard herte .³ techiþ Lincoln 25 where he seiþ. *diccio CVI. 'Cor durum debet conteri in mortuario petrino graui pila. mortarialum sunt vulnera christi. pila ex timore pene peccati'* || An harde herte wolde be braied in a morter wib

Fol. 8 a an hevi pes-|tel / þis morter is þe bodi of Crist: hoolid or woundid in his passioun / þis pestel is þe drede of dampnacioun / 30 þat folowid aftir þis synne || Þa:ne þus þou obstinat man. þou endurid man in synne. þou hard hertid wrecche .¹ neiȝe þou to þe bodi of Crist / & for drede of dampnacioun .² conforme þee to Cristis passioun ||

¹ Vulg. 1 Joh. ii. 1.

² W. V. 'My litil sones, I wryte to ȝou these thinges, that ȝe synne not. But and if ony man shal synne, we han avoket anenst the fadir, Jhesu Crist iust, & he is helþyng for oure synnes; sotheli not onely for oure but also for of al the world.' 1388, 'My litil sones . . . we han an aduocat auentis the fadir, Jhesu Crist, and he is the forȝyueues for oure synnes.'

Þe fourþe synne is fynali inrepentaunt : þat is he þat wole III. Im-
 neuer do verri penaunce / but contynueli lediþ his lijf : aftir þe penitence.
 desiris of his fleische / ouercomen wiþ þe fende : & þe fals world ||
 For no man doþ verri penaunce to God. but he þat fulli leueþ
 5 þat synne : for þe whiche he suffriþ penaunce / þus seiþ saint
 Austin / But for þei holden it miche worschipe : to write her
 names in þe erþe / þei maken a feyned schrifte to a prest : & taken
 part of sacramentis / þei bilden clirches wiþ oper ourumentis : &
 fynden prestis to rede & syng / þei releuen þe pore nedi : & menden
 10 placis þat ben perilous / but stille þei lien harde | congelid as Fol. 8 b
 froost : in oolde custum of synne || To þise vurepentaunt men :
 spekiþ Gregor moost scharpli in hise pastorals. vpon þis tixte.
 Mat. vi^o. 'Nonne anima plus est quam esca' & corpus plus
 quam vestimentum'¹ || wheþir is not þe lijf more þan mete : & þe
 15 bodi more þan cloþe ? Vpon þis seiþ þis doctour 'Qui cibum vel
 vestem pauperibus largitur & anime vel corporis iniquitate polluitur
 quod magis est contulit culpe quod minus est contulit iusticie / sua
 dedit deo : se ipsum diabolo'^a / He þat 3yueþ mete or cloþe : to
 þe pore nedi / & is pollutid or defoulid : in wickidenesse of bodi
 20 & of soule / þat þing þat is moost he 3yueþ to synne / þat þing þat
 is leest he 3yueþ to rihtwisenesse / hise goodis he 3yueþ to God :
 him silf to þe deuel / for he settiþ more prijs bi worldli richesse :
 þan he doþ bi þe bodi or þe soule / & loueþ moost þat God loueþ
 leest : wherfore his loue is turned to hate || God haþ 3ouun to
 25 man : fyue preciouise | 3iftis. þe leest of alle is worldli goodis / Fol. 9 a
 betir þan þise is mannes bodi : þat God haþ dowid wiþ kyndeli
 strengþis / & grauntid in resoun to vse þis world : him silf to
 chastise. clooþe & feede / Abouen þise tweyne is mannes soule :
 þat beriþ Goddis ymage & his licknes || Lord what profite were it
 30 to wynne þis world : & putt peirement to þis soule ? & þe bodi is
 a wlatful careyn : whanne þe soule is goo þerfro / But Goddis
 grace passiþ þise þre. for where þis failiþ. no wisdam auiliþ ||
 Loke þise ben not mys dispendid : neiþir worche oony þing biside
 þer ordir / but þat þei strecche alle to oo ende : to wynne þe siþe :
 35 þat is þe blisse of heuene for euere || Þou þat chaungist þis ordir

¹ Vulg. Matt. vi. 25.

^a Gregorius Magnus, *Regulae Pastoralis Liber* xliiv (Migne, tom. 77, col. 85).

vpsodoun? seint Poul axip þis questioun of þe. Ro. iiº. ‘An diuicias bonitatis eius & paciencie & longanimitatis contempnis? Ignoras quoniam benignitas dei ad penitenciam te adducit / secundum opera eius’¹ || Whepir dispisist þou þe richessis of þe goodnes & paciencie & longabiding of þi God? knowist þou not þat þe goodnes of God? lediþ oþir dryueþ þee to penaunce? forsoþe aftir þin hardnes & þin vnrepentaunt herte. þou tresourist to þee wrappe? in þe dai of wrappe / & schewing of riȝtwise iuge-
 Fol. 9 b dum autem duriciam tuam & cor impenitens thesaurizas tibi | iram in die ire & reuelacionis iusti iudicii dei qui reddet vnicuique 5 secundum opera eius’¹ || Whepir dispisist þou þe richessis of þe goodnes & paciencie & longabiding of þi God? knowist þou not þat þe goodnes of God? lediþ oþir dryueþ þee to penaunce? forsoþe aftir þin hardnes & þin vnrepentaunt herte. þou tresourist to þee wrappe? in þe dai of wrappe / & schewing of riȝtwise iuge- 10 ment of God. þat schal zelde iche man? aftir hise werkis² ||

V -Envy.

De fifþe synne is envie? of þi broþeris grace / as whanne þi neizbour is wise, wel gouerned, preisid or born vp, riche, welþi, strong, faire, or vertuose in greet habundaunce of grace. þanne þis enuiose man, sclaundriþ, vpbreidiþ, repronþ, dispisiþ, 15 hatiþ, & hyndriþ, scornþ, & pursueþ, to defoule & waast his broþeris goodis þat ben goostli gracis? as miche as he mai? as þe wise man seiþ || Prou. xiiiiº. ‘Ambulans recto itinere & timens deum, despicitur ab eo qui infami graditur via’³ ||

Fol. 10 a A man walking in | þe hiȝe weie & dreding God? is dispisid of 20 him þat walkiþ in þe wrong weye /⁴ whanne Iesu Crist kest out a deuel? from a man þat was dounb, as it is writen. Mat. xiiº. Marc. iiiº. Luc. xiº.⁵ anoon þis man bigan to speke: to puplische þis miracle among þe peple / þanne scribis & pharises enuiose sectis? þat weren a fals priuat religioun / sclaundrid þat 25 Crist wrouȝt þis miracle? in Belsabub þat was prince of deuelis ||

As the
Scribes and
Pharisees
slandered
Christ for
envy,

¹ Vulg. Rom. ii. 4, 5.

² W. V. ‘Wher thou dispisest the richessis of his goodnesse & paciencie & longe abidyng? Unknowest thou, for the benygnyte (or good wille) of God ledith thee to penaunce? Forsothe aftir thi hardnesse & unrepentaunt herte, thou tresourist to thee wrappe in to the day of wraththe & of schewyng of the riȝtful dom of God, that schal zelde to ech man up his workis.’ 1388, ‘Whether dispisist thou the richessis of his goodnesse, and the paciencie, and the long abidyng? Knowist thou not, that the benygnyte of God ledith thee to forthenkyng? But aftir thin hardnesse and unrepentaunt herte, thou tresourist to thee wraththe in the dai of wraththe and of schewyng of the riȝtful doom of God, that schal zelde to ech man aftir his werkis.’

³ Vulg. Prov. xiv. 2.

⁴ W. V. ‘The goende in riȝt weie, & dredende God is dispisid of hym that goth in the evel losid weie.’ 1388, ‘A man goyng in riȝtful weie and dredinge God, is dispisid of hym that goth in a weie of yuel fame.’

⁵ Vulg. Matt. xii. 22; Marc. iii. 11, 12; Luc. xi. 14.

Belsabub is to seie a god of flizes? or ellis a god þat makip discorder / Lord sipen þise sectis dursten seie? þus to Crist heed of mannis soule / hou miche werre schullen þey moun dore seie? to hise hous-meyne? Þus prelatiſ & freris in þise daies? ben traueilid so prelates and Friars slander Lollards.

5 wip þis synne azen þe Holi Goost / & schamfulli slaundren her symple briþeren? þat casten yuel maners from her soule / or prechen þe gospel to Cristis entent? to turne þe peple to vertuouse lyuung || Þei seien þis man hap eten | a flize? þat zyueþ him lore Fol. 10 b

of Goddis lawe / þis is more soule to eete a flie? þan to be a god & chare þise flizes / Þus han þey brouzt her malice aboute? to slaundir for Lollardis þat speken of God / & dryuen þe peple from þe feip? þat durne not worche ne speke for slaundir / but certis þey ben not worþi Crist? þat stonyen for barkyng of þise houndis / for noon is worþi to be wip þis Lord? þat schameþ his

15 seruise in wel or in woo / & suche men schewen hem traitours to God? þat wip her slaundris hindren her briþeren / & seyn þe fende mai & wil? make wise hise membris þat seruen him in synne / but so wole not Crist hise loued seruauantis? þat lyuen in clenness to serue him in vertu || O I preie zou? who hard euer

20 a fouler blasfemye? certis þis dispit strecchip vnto þe godhed? to be punyschid in þe dai of iugement / for Goddis lawe techip. Prou. iii^o. ‘Noli prohibere benefacere qui potest si vales & ipse benefac’¹ || Forbede him | not þat mai wel do? but if þou mai do Fol. 11 a

wel þi silf² || Þat a prest schulde not be lettid? to preche þe But no priest should be lettied from preaching the truth.

25 troupe / ne Goddis peple to speke of her bileue? is opunli tauzt in þe book of Numeri xi^o.³ || Þere it is rad? þat Heldad & Medad prophecied albeit þat þei weren not lisenid bi Moises || Iosue þe mynyster of Moises. and chosen of manye? grucchiden azens þise men. & mad his pleynt to Moises / & Moises seide. whi art þou

30 enuiose for me? who mai werne þat alle þe peple prophecie. & God graunt his spirit to hem? þis is confermed in þe gospel of oure Lord Iesu Crist? boþe in Mark ix^o & in Luc. ix^o. ‘Magister vidimus quemdam in nomine tuo demonia eicientem qui non sequitur nos & prohibuimus eum / Iesu autem ait / Nolite pro-

¹ Prov. iii. 27 ‘Noli prohibere benefacere eum qui potest,’ etc.

² W. V. ‘Wile thou not forfenden hym that mai wel don, if thou maist, and thiself wel do.’ 1388, ‘Nil thou forbede to do wel him that mai: if thou maist, and do thou wel.’

³ Vulg. Num. xi. 24-30.

libere eum ¹ || Seint Ion euangelist seide vnto Crist. Maister we han sen a man casting out deuelis in þi name. þat sweþ not vs. & we han forboden him / forsoþe Iesu seide. Nile 3e werne him or forbeede him ² || Alas howe dorne oure bischopis for schame. & offende | azens þise boþe Goddis lawes / & docke her 5
 Fol. 11 b prestis on euery side. to 3yue hem a charge. & priue hem þer office || What is to be sett biforne þe bodi of Crist þat prestis sacren? And siþen þei treten Cristis bodi. miche raþer seiþ Ierom þei schullen preche & blesse þe peple. Hec dist. 99^a. But here þe enemyes of truþe obiectun & leyn for hem Poul. where he seiþ 10
 Ro. x^o. 'Quomodo predicabunt nisi mittantur' ³ || How schullen þei preche but if þei be sent? *wiþ* þis þei blynden mani folk. kutting þe sentence from þe wordis / for Poul meneþ þat prestis schulde preche. for þei ben sent / boþe of God & of þe bischop. for to do þat office || And þe maister of sentence in his fourþe 15
 book & þe XXIII. dist. seiþ / It is þe office of a deken. to preche þe gospel ^b / þanne bi more strenges resoun. it pertheyneþ to a prest. For seint Ierom & seint Beede acorden togider & seyn / Sicut in forma apostolorum est forma episcoporum. ita in septuaginta duobus discipulis est forma presbiterorum / Riht as in þe 20
 Fol. 12 a apostlis is þe forme of bischopis. so in þre score & twelue disciplis. is þe forme | of prestis / But Crist 3aue charge boþe to þise bischopis & also to þise prestis. & seide / Mat. x^o. 'Ecce ego mitto vos' ⁴ / & Luc. x^o. 'Designauit Iesus alios septuaginta duos & misit illos &c.' ⁵ || Loo I sende 3ou as schepe among wolues || 25
 And efte Iesu asigned þre score & twelue. & sent hem to preche || How schal þise bischopis maynten þer constituciouns. azens þer God & holi seintis / It schal be more suffurable to Sodom & Gomor. þan to þis peple þat disturblen Goddis ordinaunce ||

¹ Vulg. Marc. ix. 37, 38.

² W. V. 'Maister, we syzen sum oon for to caste out fendis in thi name, the which sueth not us, and we han forbedu him. Sothli Jhesus seith to him, Nile 3e forbede him.'

³ Vulg. Rom. x. 15 'Quomodo vero praedicabunt.' etc.

⁴ Vulg. Matt. x. 16.

⁵ Vulg. Luc. x. 1.

^a Gratian, *Decreti Pars Prima*, dist. xcvi, cap. v (Migne, tom. 157, col. 449).

^b Petrus Lombardus, *Sententiarum Libri IV*, Lib. IV, dist. xxiv. 8 (Migne, tom. 191, col. 903).

De sixt synne is fytting azens þe truþe. þat a man knowiþ / þat VI. Fighting
 is. whanne þe truþe is tolde to þe gilty / þe whiche disposiþ him against the
 not to be amendid / þanne he makip blynde vngroundid resoune. truth.
 wiþ sotil argumentis & foltid sophisticacioun / & dampneþ þe
 5 truþe azens his conscience. wiþ a boold forheed þat can not
 schame. / as þe prophet Ieromye seiþ. iii^o. 'Frons mulieris mere-
 tricis facta est tibi. / & noluiſti erubescere' ¹ || A stroumpetis forhed
 is made vnto | þee. / & þou woldist not be aschamed / But as Poul **Fol. 12 b**
 seiþ. Thimo. iii^o. 'Quemadmodum Iambres & Mambres resisti- **Nota**
 10 terunt Moisi. / ita & hij resistent veritati' ² || Riht, as Iambres
 & Mambres azen-stooden Moises in þe siht of Pharo. / so þise azen-
 stonden þe truþe corruptid men in þer mynde || And if þou wilt
 knowe what þise men ben. / axe seint Peter & he wole telle þee /
 for he clepiþ hem bi þer name in his epistil. / where seiþ || II. Petir ii^o.
 15 'Magistri mendaces qui introducent sectas perdicionis' ³ || Seint **This intro-**
 Petir seiþ. þise ben maistir liars. þat schullen bring in among **duces false**
 þe peple. / sectis of perdicioun. þat is of losse & deep || þou 3e rise **sects.**
 wiþ Lucifer. / & make 3oure nestis among þe sterris / from þeus 3e
 schullen be drawen. / & þrowen to þe grounde || Whanne wole 3e
 20 marke þe wordis of Crist. / þat cursiþ 3ou for 3oure apostasie / &
 for 3e pullen as foxis to her hoolis. / children from fadris. Crist seiþ
 to 3ou. Mat. xxiii^o. 'Ve vobis scribe et pharisei qui cir-|cuitis terram **Fol. 13 a**
 & mare &c.' ⁴ || Woo to 3ou scribis & pharises ypocritis. þat
 cumpassen aboute þe see & þe lond to make 3ou a novise / &
 25 whanne 3e han founden him. 3e maken him helle broond. / double þan
 3oure silf / As þe vnkunynghes of Pharoos philosophurs was made
 knowen. / so þe fals impunyng of þe truþe. of þise sotil ypocritis
 schal hastli be made open. || Alle men take hede to þise sixe **These six**
 synnes. for þei ben cause of batailes. discenciouns. honnger. **sins are the**
 30 pestelence. veniaunce. & of al maner of mischef / & at þe laste **cause of**
 þise synnes ben cause whi soules ben chaff. / as we seide toforne || **many evils,**
and at last of
the ruin of
the soul.

What is anticrist in special wiþ hise þre parties.

Capitulum .IIII^m.

But of þe greet cheef anticrist. þat passingli & in special maner **Anticrist**
 35 bringiþ forþ fals lawes azens Iesu Crist & pretendiþ him silf moost **in par-**
ticular.

¹ Vulg. Jer. iii. 3.

² Vulg. 2 Tim. iii. 8.

³ Vulg. 2 Pet. ii. 1.

⁴ Vulg. Matt. xxiii. 15 'Vae vobis scribae et pharisei hypocritae: quia circuitis mare et aridam,' etc.

hooli' þus techip þe Lord God bi þe prophete Isaie ix^o. 'Longeuus & venerabilis ipse est caput. propheta docens mendacium. ipse est cauda'¹ || A man of greet agee | & worschipful holden to þe world' he is heed and cheef anticrist / a prophete or a prechour techyng lesing' he is þe taile of þis anticrist² || Of þis taile spekijþ 5 seint Petir more pleyntli & seip. II. Pe. ii^o. 'Fictis verbis in auaricia de vobis negociabuntur'³ || Þat is to seie. Þise ben goostli marchauntis þat schal chaffiare wiþ þe peple' in feyned wordis⁴ / & wiþ her sweet likerouse speche' þei bigilen þe hertis of innocentis. for Iude seip. ii^o. 'Mirantes personas hominum questus 10 causa'⁵ / Þat is to seie. þei schal worschip þe persoones of men' bicause of wynnyng || Þis taile of anticrist schal not preche freeli Thomas Alquin seip. li^o. VII^o. ca. viii^o but for 'mammona iniquitatis' / þat is for coueitise. so ferforþe crueli azenstanding þe prechours of troupe. þat þei schul be holden in þer daies as cursid of þe peple || 15 And seint Ion euangelist seip. Apoc. xiii^o. 'Quod nemo emet neque vendet nisi habuerit carecterem bestie'⁶ || þer schal no man in þat | tyme bie ne selle be he boond be he free. but if he haue þe mark of þe beest. eiþer in his forhed or in his riȝt hond or ellis in 20 noubre /⁷ þat is to seie. þer schal no man preche Goddis word in þoo daies neiper heere it. but if he haue a special lettir of lisencc þat is clepid þe mark of þis beest anticrist / or ellis þat þei maynten bi word or bi dede. or in loþe. þat his lawe & his ordinaunce is good & trewe / & worpi to be holden of þe peple || But it is ferful þat folowijþ aftir. Apoc. xiiii^o. 'Si quis acceperit carecterem 25 bestie &c.'⁸ || Seynt Ion seip. who þat euer worschipijþ þis beest

False preachers the tail of Antichrist.

A Letter of Licencc the mark of the beest.

¹ Vulg. Isaiax ix. 15 'Longaevus & honorabilis ipse est caput,' etc.

² W. V. 'The longe lyvende and the w(o)rschepefull, he is the hed, and the profete techende lesyng, he is the tail.' 1388, 'An elde man and onourable, he is the heed, and a profete techyng a leesyng, he is the tail.'

³ Vulg. 2 Pet. ii. 3.

⁴ W. V. 'And thei shulen marchaundise of þou in coueitise bi feyned wordis.' 1388, 'And thei schulen make marchaundie of þou in conceytise bi feyned wordis.'

⁵ Vulg. Jud. 16 'Mirantes personas questus causa.'

⁶ Vulg. Apoc. xiii. 17 'Et ne quis possit emere aut vendere nisi qui habet characterem bestiae.'

⁷ W. V. 'No man mai bye, or sille, no but thei that han the caracer, (or lettre) or the name, or the noubre of his name.' 1388, 'No man may bie, ethir sille, but thei han the caracer, ether the name of the beest, ether the noubre of his name.'

⁸ Vulg. Apoc. xiv. 9.

anticrist. & takip pis forseid mark ? he schal drink a drauzt of þe wyn of Goddis wrappe / & he schal be turmentid in fire & brymston ? in þe sizt of holi aungelis & in þe sizt of þe lombe / & þe smoke of her turmentrie. schal stize vp in to þe world of worldis ?
5 þat is wipouten ende ¹ ||

Of þis anticrist God seiþ to þe prophete Zachare | xi^o. ‘Sume Fol. 14 b
tibi vasa pastoris stulti’ ² || þat is to seiē. take þou to þee. þe The false
Shepherd
Antichrist.
vessellis of a foltid schepard / for loo. I schal suffre anticrist to be
rerid vp in lond. þe which schal not visite hem þat ben forsaken.
10 neiþir he schal seke hem þat ben scatrid. neiþir he schal hele hem
þat ben sore ³ || O. þou foltid schepard anticrist. God seiþ þou art
an ydole hauyng a bischopis habit. but neiþir vertu ne spirit. lijf
ne dede. þat longip to a bischop || for Poul seiþ. Rom. viii^o. ‘Qui
non habet spiritum Christi nec est eius’ ⁴ / He þat haþ not þe
15 spirit of Crist ? he is not his seruaunt. ⁵ albeit þat he haue þe out-
ward tookenes / & þerfore seiþ seint Ion. Apoc. xvi^o. ‘Quintus
angelus effudit phiolam suam super sedem bestie &c.’ ⁶ / Þe fitþe
aungel pourid his cruet vpon þe seete of þe beest ? & his rewme
is made derke / & þei eeten her toungis togidir for sorow. & þei
20 blasfemedē God of heuen for her sorowis & her woundis. & þei
diden no penaunce of her dedis ⁷ / Þat is to mene | Archbischopis Fol. 15 a
& bischopis. ben þe seet of þe beest anticrist ? for in hem he sittip
& regneþ ouer oþir peple. in þe derknes of his hēresie & in pis þei
deliten hem. magnifying wiþ her tungis her fals ordinaunce ? þe

¹ W. V. ‘If any man shal worschipe the beest, and the image of it, and take the tokne in his forhed, or in his hand, & þis shal drinke of the wijn of Goddis wrath . . . and shal be tourmentid with fiyr and brunston, in the sizt of holy aungelis, and before the sizt of the lomb. And the smoke of her tourmentis shal stize up in to worldis of worldis.’

² Vulg. Zach. xi. 15.

³ W. V. ‘þit take to thee vessels of a foltishe sheperd ; for loo ! I shal reyse a sheperd in erthe whiche shal not visite forsaken thingus, . . . and shal not heele the broken togydre.’ 1388, ‘þit take to thee vessels of a founed scheep-herde ; for lo ! I shal reise a scheepherde in erthe,’ etc.

⁴ Vulg. Rom. viii. 9 ‘Si quis autem spiritum Christi non habet, hic non est eius.’

⁵ W. V. ‘If any hath not the spirit of Crist, this is not his.’

⁶ Vulg. Apoc. xvi. 10.

⁷ W. V. ‘The fyvethe aungel shedde out his viole on the seete of the beest, and his kingdom is maad derk, and thei eeten togydere her tungenes for sorowe, and thei blasfemedem God of heuen, for sorowis and her woundis ; and thei diden not penaunce of her werkis.’

whiche is sorow to men of trewe vnderstanding / & þus þei putten abak Goddis holi lawe. for *prechyng* of Cristis gospel. ʒ þe whiche ben sorowis to hem. gendring synnes in her sowlis. þat wounden hem to þe deep / And þei þus woundid schullen neuer do medeful *nota* penaunce of dedis. ʒ for þe whiche þei schal be dampned || *Lincoln* 5 seip. I quake I drede & vgli I am aferde. ʒ but I dare not be stille / leste *peraventure* þat sentence falle on me. þat þe prophete seip. *Isaie. vi.* ‘*Ve mihi quia tacui*’¹ / wo to me. ʒ for I haue stilled² || Þe welle þe bigynnyng & þe cause of al ruyn & myschef. is þe court of Rome^a || Now bi þe autorite of God. & oone acordaunce 10 of hise holi seintis. ʒ sueþ an open conclusioun. sadli groundid in

Fol. 15 b trewe bileue / þat in þe | court of Rome. ʒ is þe heed of anticrist /

The court of Rome is the head of Antichrist; Archbishops and Bishops are the body; monks, canons, and friars are the tail.

And in archebischopis & bischopis. ʒ is þe bodi of anticrist || But in þise cloutid sectis. as mounkis chanouns. & freris. ʒ is þe venymous taile of anticrist || Þise þre parties ben waried of þe apostle 15 seint Iude. ʒ seiying in þis forme. *ca. 10.* ‘*Ve qui in via Caym abierunt. & in errore Balaam mercede effuci sunt.* ʒ *in contradiccione Chore perierunt*’³ þat is to seie. woo to hem þat walken in þe weye of Caym. ʒ þise ben fals possessioners. Aud woo to hem þat ben schadde out for mede in þe errour of Balaam. ʒ þise 20 ben miȝti nedles mendiners || And woo to hem þat han perischide in þe aȝenseiying of Chore⁴. ʒ þise ben proude sturdi maynteners ||

How þis anticrist schal be destroyed. God him silf techip bi þe prophete Daniel. & seip. *ca. 8. viii.* ‘*Sine manu conteretur*’⁵ || þat is to seie. þis anticrist schal be destried wipouten hand.⁶ þat is 25 wipouten power of man || For Poul seip. *II. Thess. ii.* ‘*Antichristum deus interficiet spiritu oris sui & destruet illustracione*

Antichrist shall be destroyed by the power of of God.

¹ Vulg. *Isaias vi. 5.*

² W. V. ‘*Wo to me, for I heeld my pees.*’ 1388, ‘*Wo to me, for I was stille.*’

³ Vulg. *Jud. i. 11* ‘*Vae illis quia in via,*’ etc.

⁴ W. V. ‘*Wo to hem that wenten the weye of Caym; and bi errour of Balaam for meede ben shed out, and perschiden in the aȝen seiyinge of Chore.*’

⁵ Vulg. *Dan. viii. 25.*

⁶ W. V. ‘*Withouten hond he shal be broken togydre.*’ 1388, ‘*Withouten hond he shal be al to-brokun.*’

^a ‘*Sermo Roberti Lincolniensis Episcopi propositus coram Papa & Cardinalibus in Consilio Lugdunensi*’ (*Fasciculus Rerum expetendarum, etc.*, Brown, 1690, vol. ii, p. 252).

aduentus sui'¹ || þat is to seie. Crist schal slee anticrist' wip | þe Fol. 16 a
 spirit of his mouþe. þat is wip þe holi word of his lawe || And þe
 lord schal destrie him wip schynnyng of his comyng.² þat is wip
 turnyng of mennes hertis bi his grace to his lawe. a litil aforne
 5 his doome || But God tauzt more pleyuli þis loore to Ioob' and
 seide / Iob xl. ca^o. 'Ecce spes eius frustrabitur cum & videntibus
 cuntis precipitabitur'³ || Loo seiþ God þat hope þat anticrist hap
 in richessis & in worldli fauour schal bring him to nouzt / & alle
 men seing' he schal be þrowen down heedlingis⁴ / so þat alle þe
 10 peple schal take a weiling vpon him wip greet lamentacioun.
 wariyng him & dampnyng him. wip alle hise fals ordinauncis ||

What is anticrist in special' wip fyue condiciouns ||

Capitulum .V^m. ||

But now at þe last we schullen bring to mynde & to witnessse' Five 'assaults' of Antichrist wherewith he persecutes the servants of God. Fol. 16 b I. 'Constitution' or Law.
 15 holi Dauþ þe kyng / þat hadde zouun to him' þe ful spirit of
 prophecie / & he seing þe comyng of anticrist' his lyuyng & his
 fal / markþ fyue hidouse sauztis' þe whiche he schal haunt azen |
 þe seruautis of God. Ps. foure score & ten /

þe firste sauzt of anticrist is constitucioun as þe prophete seiþ ||
 20 'Constitue domine legis latorem super eos'⁵ || Lord suffre þou to
 ordeyne a lawemaker vpon þe peple'⁶ in peyne of her synne. for
 þei wole not consent to þe troupe || þat is þus to mene. Anticrist
 vseþ fals lucratif or wynnyng lawis as ben absoluciouns. indulgence.
 pardouns. priuelegis. & alle opir heuenli tresour. þat is brozt in
 25 to sale for to spoile þe peple of her worldli goodis / & principali
 þise newe constituciouns. bi whos strengþe anticrist enterditþ
 chirchis. soumneþ prechours. suspendiþ reseceynours. & priueþ hem
 þer benefice. cursiþ heerars. & takip away þe goodis of hem. The 'new constitutions.'

¹ Vulg. 2 Thess. ii. 8 'Ille iniquus, quem Dominus Iesus interficiet spiritu oris sui & destruet illustratione aduentus sui eum.'

² W. V. 'And thanne the ilke wickid man schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distroye with the illumynyng (or schynnyng), of his conyng.' 1388, 'And thanne thilke wickid man, etc. . . . and schal distrie with listnyng of his comyng.'

³ Vulg. Job xl. 28; A. V. Job xli. 9.

⁴ W. V. 'Lo! the hope of hym shal maken hym veyn; and alle men seende he shal ben kast down.' 1388, 'Lo! his hope schal disseyve hym; and in the sist of alle men he schal be cast down.'

⁵ Vulg. Ps. ix. 21 (A. V. Ps. ix. 20).

⁶ W. V. 'Sett, Lord a lawe ȝivere vpon hem.' 1388, 'Lord, ordeine thou a lawe makere on hem.'

þat forþeren þe precheing of a prest. ⁊ zhe þouz it were an aungel of heuene. but if þat prest schewe þe mark of þe beest. þe whiche is turned in to a newe name. & clepid a special lettir of lisenç ⁊ for þe more blyndyng of þe lewid peple ||

II. Tribulation.

Fol. 17 a Þe secounde sauzt of anticrist ⁊ is tribulacioun as þe prophet seip. 'Despicis in oportunitatibus in tribulacione' ¹ || | þat is to seie. Anticrist vexip þe peple ouer miht ⁊ in hunting hem on mawmentrie & doying of ydolatrie / but euer anticrist makeþ hem to wene. ⁊ þat þei gon on pilgrimage / & þerfor he is waried of God. þat seip bi þe prophete Isaye. v^o. 'Ve qui dicitis bonum malum uel malum bonum. ponentes tenebras lucem & lucem tenebras ponentes amarum in dulce & dulce in amarum' ² || Þat is to seie. woo to zou þat seyn. ⁊ good is yuel & yuel is good / putting list in to derknes ⁊ & derknes in to list / turnyng sweet in to bittir ⁊ & bittir in to sweet ³ || And þus dop anticrist whanne he trans- 15
posip vertues in to vicis ⁊ & vicis in to vertues / as pilgrimage in to outrage ⁊ & outrage in to pilgrimage / And for þis weywarde entent. God dispisip anticrist ⁊ wip alle hise blindfelt peple / & wlatip alle her mysdispensid goodis ⁊ in her moost tribulaciouns ||

III. Inquisition.

Fol. 17 b Þe þridde sauzt of anticrist ⁊ is Inquisicioun. as þe prophet seip 'Secundum multitudinem ire sue non queret' ⁴ / þat is to seie. Anticrist enquerip | sechip & herkneþ. where he mai fynde ony man or womman. þat writip. redip. lerneþ. or studieþ Goddis lawe in her modir tung ⁊ to lede her lijf aftir þe plesing wille of God / and soone he caccheþ hem in hise sensuris ⁊ & aftir smytip as he mai 25
moost greuouli hirten hem || But he schal not make þis inquisioun ⁊ aftir þe multitude or greetnes of his wrappe / for God schal refreyne & abregge ⁊ þe powere of his malice / so þat he schal no more do ⁊ þan God wole suffre him. þat knowip þe mesure of hise dedis / to proue hise seruauntis bi þe furneise of penaunce acceptable ⁊ & anticrist wip hise meyne. þus hardid in malice. inexcusable ||

¹ Vulg. Ps. x. 1.

² Vulg. Isaias v. 20 'Vae qui dicitis malum bonum & bonum malum,' eic.

³ W. V. 'Wo that seyn enel good, and good enel, puttende derknesses list and list derknesses; puttende bitter into swete and swete into bittir.' 1388, 'Wo to zou that seien yuel good, and good yuel; and putten derknessis list, and list derknessis; and putten bittir thing into swete, and swete thing in to bittir.'

⁴ Vulg. Ps. x. 5 (A. V. x. 4).

Þe fourþe sauȝt of anticrist ⁊ is persecucioun as þe prophet seiþ ^{IV. Persecution.}
 ‘Insidiatur ut rapiat pauperem’¹ || Þat is to seiþ. Anticrist sittip
 & sottip in pees of þis world ⁊ wiþ riche men in her denues / but
 þe pore meke symple and loweli ⁊ hem he aspiseþ & pursueþ / hem
 5 he ouer-lepiþ & ouer-renneþ. raveisching hem boþe bodili &
 goostli / for God seid vnto Iob. xl^o. | ‘Habet fudiciam quod influat ^{Fol. 18 a}
 Iordanis in os eius’² / Anticrist haþ a triste & a trowing ⁊ þat
 Iordan mai flowe in to his mouþe³ / & þerfor he makip his dwelling
 place ⁊ in þe herte of þe see. as God seiþ bi þe prophete Ezechiel.
 10 xxviii^o. ‘In cathedra⁴ dei sedi in corde maris ⁊ cum sis homo &
 non deus’⁵ / Anticrist makip his boost & seiþ / I haue sitten in þe
 chaier of God ⁊ in þe herte of þe see / whane þou art but a man ⁊
 & not God / but euer in wblank countre. fat & habuȝding of worldli
 goodis ⁊ þere anticrist wiþ hise clerkis. bilden her nestis / And if
 15 þou loke vtirli aboute þee. þou schalt fynde hem among woodis
 & watris. as seint Ion seiþ. Apoc. xvi^o. ‘Vidi de ore draconis
 & de ore bestie. & de ore pseudoprophete spiritus tres immundos
 exisse in modum ranarum’⁶ || I saw seiþ seint Ion. out of þe mouþe
 of þe dragoun ⁊ þat is þe heed of anticrist / & out of þe mouþe of
 20 þe beest ⁊ þat is þe bodi of anticrist / & out of þe mouþe of þe
 pseudo-prophete or fals precheour ⁊ þat is þe taile of anticrist / þre vule-
 elene spiritis to haue passid out ⁊ in þe maner of froggis || Froggis
 sitting | in hoolis bi þe watir-brink ⁊ purchassen of þe ground. ^{Fol. 18 b}
 abouen hem. & on eiper siȝde hem / But þat þat is vndirneþen hem ⁊ ^{note}
 25 þei wole not her þankis. neþer leesen it ne loosen it || So þise pre-
 spiritis croking in coueitis. glotonie & lecherie. bitokenen anti- <sup>Antichrist known by
 Covetousness, Glut-
 tony, and Lechery.</sup>
 crist. in hise pre partise / For þei purchassen of lordis ⁊ þat ben
 abouen hem / miche parte of her good ⁊ wiþ þe tung of flatering &
 feyned ypocrisie / And of þe comunes abouten hem. þei whizlen in
 30 to her handis ⁊ miche parte of her catel / But þat þat þei hau-
 wonnen. þei holden fast ⁊ aȝen þe autorite. of boþe Goddis lawes /
 & wiþ þise richessis þei nurischen wilde. sturdi. & laweles hiȝnen.
 þat pursuen hem þat wollen ouȝt seiþ aȝens þis cursid synne || But
 God in þis persecucioun. þoruȝ his prophete counfortip hise ser-

¹ Vulg. Ps. x. 9.

² Vulg. Job xl. 18 (A. V. xl. 23).

³ W. V. ‘He hath trost, that Jordan flowe in to the mouth of hym.’

⁴ MS. chathidera.

⁵ Vulg. Ezech. xxviii. 2.

⁶ Vulg. Apoc. xvi. 13, ‘exisse’ omitted.

nauntis' & seiþ Ps. xlv. 'Deus noster refugium & virtus adiutor in tribulacionibus que inuenerunt nos nimis propterea non timebimus dum turbabitur terra' & transferentur montes in cor maris'¹ || þat is to seiþ. Oure God is refute & vertu. oure God is help in tribulaciouns. þe whiche haþ founden vs passingli || | 5

Fol. 19 *a* Wherefore we schal not drede. whilis þat men lyuyng affir þis world schullen be troublid. & hillis schullen be born ouer in to þe hert of þe see'² || þat is. trewe men schal not be abaschid' þouþ proud fleischeli men be confedrid to anticrist' & helpe him in his persecucioun || 10

V. Execu-
tion.

þe fifþe sauþt of anticrist is execuþioun. as þe prophet seiþ. 'rapere pauperem dum atrahit eum'³ || þat is to seiþ. whanne anticrist seiþ þat he availiþ not in pise forseid turmentis' þanne he executiþ his malice azens Cristis chosen || To þis acordiþ seint Ion in his Apoc. xiii^o. 'Faciatur ut quicumque non adorauerint ymaginem bestie occidantur'⁴ || þat is to seiþ. þe beest of þe erþe' schal 3yue power to þe beest of þe see/ for in þis tyme of execuþioun. þe viciouse parte of þe laite. fro þe hizest vnto þe lowest. schullen consent to execute þe wickidnes of þis viciouse part of þe clergie / þanne schal þis prophecie be fulfillid. Ps. lxxviii. 'Effuderunt sanguinem eorum tanquam aquam & non erat qui sepeliret posuerunt morticina | seruorum tuorum escas volatilibus celi' carnes sanctorum tuorum bestijs terre'⁵ || þei schal scheed out innocent blood' & þer schal no man dore birie þer bodies / for þei schal cast þer fleische to foulis of þe heire' & her careynes to beestis of þe erþe.⁶ þanne seiþ þe prophete. 'Cadet cum dominatus fuerit 20

Fol. 19 *b*

¹ Vulg. Ps. xlv. 2, 3.

² W. V. 'Oure God refut, and vertue: helpere in tribulaciouns, that founden us ful myche. Therefore wee shul not drede, whil the erthe shal be disturbid; and hillis shul be born ouer in to the herte of the se.' 1388, 'Oure God, thou art refuyt, and vertu; helpere in tribulaciouns that han founde us greetly. Therefore we schullen not drede, while the erthe schal be troblid; and the hillis schulen be borun ouer in to the herte of the see.'

³ Vulg. Ps. x. 9.

⁴ Vulg. Apoc. xiii. 15.

⁵ Vulg. Ps. lxxviii. 3, 2 'Effuderunt sanguinem eorum tanquam aquam in circuitu Ierusalem,' etc.

⁶ W. V. 'Thei shadden out the blod of hem, as water in the envyroun of Jerusalem; and ther was not that shulde birie. Thei putte the smyten to deth of thi seruauntis, metis to the foulis of hevenc; fleish of thi seintis to the bestis of erthe.' 1388, 'Thei schedden out the blod of hem, as watir in the cumpas of Jerusalem; and noon was that biriede. Thei settiden the slayn

pauperum¹ || þat is to seie. as seynt Austin declarip / whanne
 anticrist wenep þat he haþ lordschip / ouere alle þe seruauntis of
 God / rering vpon hem / diuerse gynnes of turmentrie / þanne schal
 he falle to open reprofē / for euermore ||
 5 Þe ful tyme of anticrist durip / þre ȝeer & an half / but þat Antichrist's
 þe gospel makeþ remyssion / & elles schulde not alle fleische be power shall
 suaf || Þis tyme was figurid vnder Helie þe prophete & kyng Acab last but for
 þat wickid man / þere tellip þe stori þat reyn was stoppid. III. Reg. a time.
 xvii^o. þre ȝeere & sixe monethes. þat no drope fel on þe erthe /
 10 Seint Iame berip witnes of þis þing / in his epistil canonyssid /² Þe
 fleeyng of Dauid from kyng Saule / markip þis þing. who so
 takip hede. I. Reg. xviii^o. & rede | þat book to þe last ende / Also Fol. 20 a
 þe bisecheing of Ierusalem / makeþ knowen þis tyme as Iosophus
 tellip. Daniel tauȝt þis noumbre also / in tyme & tymes & half
 15 a tyme. Dan. vii^o³ & þis is þre ȝeere & an half / as seint Ierom
 declarip in his book of seyntis || Þe miȝti Machabeies / vndir þis
 noumbre made clene her temple / wherfore seint Ion in his *Apocalyps*
 feele sipis rehersiþ þis noumbre. whanne he spekip of anticrist /
 And Crist kept þis noumbre / for tyme of his precheing / outake
 20 þat leest. bi vertu of his passioun || Seint Ion Crisostum vpon
 Mat. Om. lvii^o. seiþ þus. 'In tribus annis & sex mensibus. hoc
 sacrificium christianorum tollendum⁴ est ab antichristo fugien-
 tibus christianis per loca deserta / non erit qui aut in ecclesiam
 intret aut oblacionem offerat deo'^a || Þat is to seie. bi þre ȝeere
 25 & sixe monethes. þe sacrifice of Goddis preising. þat schulde be in
 mannes mouþe / þe sacrifice of riȝtwisenesse / þat schulde be in
 mannes werkis / & þe sacrifice of pees / þat | schulde be in treting Fol. 20 b
 of Cristis bodi / schal be taken away from all feiþful / þoruȝ strong
 woodnes of anticrist / þanne schalle alle trewe cristen / flee þe face
 30 of anticrist / so þat noon schullen mowen entre in to þe chirche to
 do dewe seruyce to her God || Aftir þis. peple schal turne hem /
 wiþ al her herte / boþe cristen & Iewis. to þe keping of Goddis
 bodies of thi seruauntis meetis to the volatilis of hevenes; the fleischis of thi
 seyntis to the beestes of the erthe.⁷

When Anti-
christ is
destroyed,
all men will
repent and
turn to God.

¹ Vulg. Ps. x. 10.

² Vulg. Jac. v. 17, 18.

³ Vulg. Dan. vii. 25.

⁴ MS. tellendum.

^a S. Ioan. Chrysostomus, *Homilia XLIX* (*Opera*, ed. 1547, tom. ii, col. 1086).

lawe. and doing of *verry* penaunce.ʒ as Poul seip. Ro. xi^o. ‘*Cecitas ex parte contigit in Israel donec plenitudo gentium intraret.ʒ & sic omnis Israel saluus fieret*’¹ || þat is to seie. Blyndnes fel *partie* in Israel. vntil þe tyme þat plente of heþen men.ʒ schulde entre in to *cristendom* / & þanne in þe ende of þe world. þat is after þe 5 distruceioun of anticrist. al Israel schulde be mad saaf² / No man loke aftir Ennok & Hely in *persoone*.ʒ for þanne he mai liztli be bigilid / but in *spirit* & in *vertu*.ʒ now þei *ben comen* / to make *mennes* hertis *redi*.ʒ aforn *Cristis* doome / to whom be glori now & euere. Amen ||

10

What is þe chirche oonli proprid to God.ʒ wiþ hir names

Fol. 21 a

Holy Church.

licknes-|sis and condiciouns. || *Capitulum .VI^m.* ||

To speke of holi chirche. firste we taken ground of þe gospel.ʒ where Crist seip. Mat. xvi^o. ‘*Porte inferi non preualebunt aduersus eam*’³ / ʒatis of helle schullen not mow haue miþt azen holi chirche⁴ / 15 vpon þis tixte seip Lire þus ‘*Ecclesia non consistit in hominibus racione potestatis vel dignitatis ecclesiastice uel secularis. quia multi principes & summi pontifices inventi sunt apostatasse a fide. propterea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fidei & veritatis*’^a Þe chirche is not in 20 men bi weye of powere or dignite *spiritual* or *temporal* / for manye princis & hiþe bischopis & *opir* of lowere degree. state or dignite.ʒ are founden to be apostataas. or haue gon abak from þe bileue / wherfore þe chirch stonðip in þoo *persoones*.ʒ in whom is knowyng & *verri* confessioun of feip & trouþe || But for þe more cleere 25 declaring of þis *mater*. and avoiding of *obiecciouns* þat mai be putt forþe.ʒ we schullen vndirstonde þat þer ben þre *chirchis* / of þe 30 whiche Goddis lawe.ʒ often makip *menciou* / | and miche þei *diuersen* iche from *opir*.ʒ to hem þat taken good hede || But witles foolis ben *marrid here*. þat wil not lerne to knowe iche atwyne /

Three churches

Fol. 21 b are mentioned in God's word.

I. The first is the Church of God called a little flock.

Þe firste is clepid a litil flok as Crist seip in Luc. xii^o. ‘*Nolite*

¹ Vulg. Rom. xi. 25, 26.

² W. V. ‘Blyndnesse hath felde of party in Israel, til the plente of hethen men entriden, and so all Israel schulde be maad saaf.’

³ Vulg. Matt. xvi. 18.

⁴ W. V. ‘ʒatis of helle shulen not han miþt, (or strengthe) azeins it.’

^a Nicolai de Lyra, *Biblia Sacra cum glossis* on St. Matt. xvi. 18.

timere pusillus grex' ¹ || Nile ze drede my litil flok / it plesip zoure fadir to 3yue zou a kyngdom.

And þis chirche is clepid þe chosun noumbre of hem þat schullen be saued. as it is writen. *Ecci. iii^o. 'Filiis sapientie ecclesie iustorum & nacio illorum obediencia & dileccio'* ² || Þe sonnes of wisdam ben þe chirche of riȝtwise men. & þe nacioun of hem / is buxumnesse to God. & loue to her euenecristen ³ ||

II. 'The chosen number of those who shall be saved.'

Þe þridde tyme þis chirche is clepid a clene chaast maiden / as Poul seiþ. *Eph. v^o. 'Christus elegit sibi gloriosam ecclesiam non habentem maculam aut rugam aut aliquid huiusmodi ut sit sancta & immaculata'* ⁴ || Crist haþ chosun him a gloriouse chirche. neiþir hauyng spott ne bleyne. or ony suche opir þing / but þat þis chirche mai be holi and vndefoulid ⁵ / To þis acordip Lincoln dictio CXXXV. & | seiþ / *'Ecclesia dei catholica est virgo casta sponsa christi gloriosa sine macula & ruga'* ⁶ || þe holi chirche of God. is a chaast virgyn Cristis gloriouse spouse. wiþouten spott or bleyne ||

III. 'A clean, chaste maiden.'

Fol. 22 a

þe fourþe tyme. þis chirche is clepid Cristis spouse / & of þis marriage Poul beriþ witnes & seiþ. *II Cor. x^o / 'Despondi vos vni viro virginem castam exhibere christo'* ⁶ / I haue maried zou to oo man / þis is not to a wotrere. but to a laweful man Crist Iesu / þat I mai present zou to God. a clene chaast maiden / at þe daie of doom ⁷ || And þus we seyn in þe dedicacioun of þe chirche || *'Qua sponso sponsa iuncta est ecclesia'* / þis dai holi chirche a gloriouse spouse / is maried to Crist her soucreyn ||

IV. 'Christ's spouse.'

Þis chirche is lickned to a womman wiþ childe / & þus seiþ Crist in þe gospel of Ion xvi^o. *'mulier cum parit tristiciam habet'* ⁸ /

V. And likened to 'A woman with child.'

¹ Vulg. Luc. xii. 32.

² Vulg. Ecclesiasticus iii. 1.

³ W. V. 'The sonns of wisdam the chirehe of riȝtwis men, and the nacioun of hem obeisaunce and loovyng.' 1388, 'The sonnes of wisdom ben the chirche of iust men, and the nacioun of hem is obediencia and love.'

⁴ Vulg. Eph. v. 25, 27, 'Christus dilexit ecclesiam . . . ut exhiberet ipse sibi gloriosam ecclesiam,' etc.

⁵ W. V. 'Crist louede the chirche . . . that he shulde 3yne the chirche glorious to himsilf, not hauyng wem (or spot) or ryuelyng, or ony such thing, but that it be hooli and undefoulid.'

⁶ Vulg. 2 Cor. xi. 2.

⁷ W. V. 'Sothly I haue bihiȝt, (or become borwe) for to 3yue zou a chast virgyne to a man Crist.' 1388, 'I haue sposid zou to oon hosebonde, to 3elde a chast virgyn to Crist.'

⁸ Vulg. Joh. xvi. 21.

VI. 'A woman clad in the sun.' A womman whanne sche traueilip' sche hap peynes¹ || þis chirche is lickned to a womman' clad in þe sunne. as seint Ion seiþ in his *apocalyps* xii^o. 'mulier amicta sole'² / I sauþ a woun-

Fol. 22 b diuful sizt' & þat was a womman cladde in þe | sunne³

VII. 'Peter's little boat.' Þis chirche is lickned to Petris litile boot. þe whiche was in 5 myddis of þe see as it is writen in þe gospel. *Mat.* xiiii^o. *Mark* vi^o. *Luk.* viii^o. 'Nauicula autem in medio mari iactabatur fluctibus'⁴ || Forsope þe litil boot was cast aboute in middis of þe see' wip þe wawis⁵ / þis boot boþe sank & swam' but drowne myzt it neuere / so holi chirche suffriþ many periles. & sumtyme bodili deep. bi 10 purswet of enemyes' but it schal neuer be dampned /

VIII. 'Paradise.' Þis chirche is lickned to paradise' & þus seiþ þe prophete Ezechiel xxx^o. 'Cedri non fuerunt altiores eo in paradiso dei'⁶ / Cedre-trees weren not hiþer þan he' in þe paradise of God / vpon þis seiþ seint Austin. de. ci. dei. li. xiii^o. 'Paradisus est ecclesia. 15 quattuor flumina quattuor euangelia. ligna fructifera sunt sancti. fructus opera eorum. lignum vite. sanctus sanctorum christus. lignum scientie boni et mali proprium voluntatis arbitrium'^a || Paradis is holi chirche. þe foure floodis ben þe foure gospeleris / & þise

Fol. 23 a weren writen of Mathwe. Mark. Luk. & Ioon / | þe whiche weren 20 figurid in licknesse of foure beestis' a man. a lioun. a calf. & an egle / for þei prechiden Crist. þe whiche is man. kniþt. prest. & God / & bi þise foure we ben tauþt in stori. what is don in allegori' what we schal bileue / in moral' what we shall do / in anagogy' what we schal hope / Þe trees þat beren fruyt' ben good hooli lyuars 25 here in erpe / Þe fruytis of þise trees' ben þe werkis of holi seintis. Þe tree of lijf' is þe seint passing alle seyntis. oure Lord Iesu Crist || Þe tree of knowyng good & yuel' is þe free choise of mannes wille || Þis is þe holi chirche oonli proþrid vnto God' þat seruen him in vertu nyzt & dai ||

30

¹ W. V. 'A womman whanne sche berith child, hath sorowe.' 1388, 'A womman whanne sche berith child, hath heuynesse.'

² Vulg. Apoc. xii. 1.

³ W. V. 'A womman coverid, or clothid, with the sunne.'

⁴ Vulg. Matt. xiv. 24, Marc. vi. 47, Luc. viii. 22, 23.

⁵ W. V. 'Sothely the boot in the mydil see was throwen with wawis.' 1388, 'And the boot in the myddel of the see was schoggid with wawis.'

⁶ Vulg. Ezech. xxxi. 8 'Cedri non fuerunt altiores illo in paradiso dei.'

^a Augustinus, *De civitate Dei*, Lib. XIII. 21 (Migne, tom. 41, col. 395).

But how euere we speken in diuerse names. or licknessis of þis holi chirche / þei techen nouzt ellis but þis oo name. þat is to seie þe congregacioun or gederung togidir of feiþful soulis / þat lastingly kepen feiþ & troupe / in word & in dede to God & to man / & 5 reisen her lijf in siker hope of mercy & grace & blisse at her ende / and ouer-|coueren or hillen þis bilding in perfite charite. þat schal not faile in wele ne in woo || Of þis spak saint Poul to þe Corinthis / & in hem to alle opir seiung. Cor. iiiº. *Templum enim dei sanctum est quod estis vos* ¹ || Þe temple of God is holi / 10 & þat ben ze / & bi þis we vnderstand. þat þe soule of a rihtwise man. is þe seet of God || Wel auzt suche a man to be waker & wise. þat haþ þe greet God Lord of Israel / dwelling in hise soule. & so seiþ saint Austin. in liº. de doctrina christiana / *O anima christiana euigila. & si que in te sit virtus caritatis que omnia sustinet.* ^{nota} *domini tui imitari vestigia / Considera quot milia martirum tritam tibi fecerunt viam / transierunt virgines. transierunt pueri & puelle. & adhuc times / ducet te qui est via veritas & vita. via non errans. veritas non fallens. vita non deficiens. via in exemplo veritas in promisso. & vita in premio* || O. þou cristen soule awake. & if þer be in þee ony vertu of charite þat susteynep alle þingis / folow þou þe steppis of þis Lord / take hede how mani þousand of martris. han made a sneþ | pleyne weye to þec / þer han passid bifore þee virgynes. þer han passid bifore children & zong damysellis / & zit þou dredist / arise þou soule. for he 20 schal lede þee. þat is weye. troupe. & lijf / weye. not erring / troupe. not bigiling / & lijf. not failing || weye. in ensauple / troupe in promissioun / & lijf in mede / And to þis entent Crist ² lickned manis soule / to a womman wiþ childe / For a womman whanne sche traueiliþ / sche haþ strong peynes / but whanne þer is a man born in to þe world / sche haþ no mynde of hir peyne. 30 for ioye of þis childe || Þus wandriþ holi chirche in erþe / in preiers. fastingis. & in wakingis / in abstinence. tribulaciouns. & in angwische / in persecutiouns. in miche nede. & in prisouns / in boondis. in coolde. & in greet heuynes / in prist. in honger. & in blamyngis / in reprouyngis. in sclaudris. & in paciencce / in longabiding. in symplenes. and in weeping / in forzyuung. in soburnes. & in chastite / in spedines. in largenes. and in charite ||

All these signify 'the congregation of faithful souls.'

Fol. 23 b

nota

Fol. 24 a

Holy Church likened to a woman with child from its sufferings on earth,

¹ Vulg. 1 Cor. iii. 17.

² MS. Cristis.

Fol. 24 b Þise ben groonyngis of mannes | soule ⁊ þat longiþ in loue. aftir
 Crist hir spouse til sche haue brouȝt hir silf a childe of God ⁊ in to
 blisse wiþouten ende / And þanne for greetnesse of Goddis
 rewarde ⁊ þe more sche suffrid. þe more is hir ioye. for so seiþ
 saint Poul. Ro. viii^o. ‘Non sunt condigne passionēs huius tem- 5
 poris ad futuram gloriam que reuelabitur in nobis’¹ || Þe passiouns
 of þis tyme. þat we suffren in þis deedli lijf. ben as noo passiouns.
 in comparisoun to þe glorie þat is to come. þat schal be schewid
 in vs² for þanne we schal be dowid ⁊ wiþ foure dowers in oure
 bodi / of þe whiche spekiþ saint Poul. I. Cor. xv^o. ‘Semnatur in 10
 corrupcione ⁊ surget in incorrupcione / semnatur in ignobilitate ⁊
 surget in gloria / semnatur in infirmitate ⁊ surget in virtute /
 semnatur corpus animale ⁊ surget corpus spirituale’³ || Þat bodi
 þat is sown in corrupcioun ⁊ schal rise wiþouten corrupcioun / in
 þis chosen chirche ⁊ at þe dai of doome / and þis dowery is clepid 15
 Fol. 25 a immortalite ⁊ or vndeelines / Þat bodi þat is sown vn-|worpi ⁊
 schal rise in glorie / & þis dowery is clepid ⁊ clerte / þat bodi þat
 is sown in infirmite or in vnstablenes ⁊ schal rise in vertu / & þis
 is clepid agilite ⁊ or swiftnes / Þat bodi þat is sown beestial ⁊
 schal rise spiritual / & þis dowery is clepid sotilte / But þer ben 20
 opir foure doweris ⁊ of substancial mede / wiþ þe whiche we schal
 be dowid ⁊ in oure soule || Þe firste doweri is impassibilitate / þe
 secounde dowery is tuicioun || þe þridde perpetual charite / and þe
 fourþe is fruycioun || or ellis þus in more pleyne speche || Þe firste
 is knowing ⁊ wiþouten error || þe secounde mynde ⁊ wiþouten for- 25
 zeting || þe þridde wille ⁊ wiþouten azensiung || And þe fourþe
 fruycioun. or vse of þe godhed ⁊ & loue of God euerlasting ||
 O. a woundirful ioye is þis. where þe soule schal be fedde / wiþ þe
 sict of þe godhed / eladde in þe list of þe godhed / And euere
 occupied in þe worschip of þe godhed / And certis þis is ioye ⁊ 30
 wiþouten wrecchidnes / þis is rest ⁊ wiþouten ony chargeouse
 bisines || þis is mirþe. wiþouten heuynes || þis is swerte endles ⁊
 Fol. 25 b of al | discorde lopies || Þis is counfort in gladnes ⁊ of ony maner
 pouȝt or purviaunce carles || Þis witnessiþ þe prophet Isaie. lxxiii^o.⁴

¹ Vulg. Rom. viii. 18.

² W. V. ‘The passions of this tyme ben not euene worthi to the glorie to come, that schal be schewid in us.’ 1388, ‘The passiouns of this time ben not worthi to the glorie to come, that schal be schewid in us.’

³ Vulg. 1 Cor. xv. 42-4.

⁴ Vulg. Isaias lxiv. 4 ‘A saeculo non audierunt, neque auribus per-

& *seint Poul* in his epistile. I. Cor. ii^o. ‘*Oculus non vidit nec auris
audiuit nec in cor hominis ascendit que preparauit deus* hijs qui
diligunt illum vel diligentibus illum’¹ || *Bodili* iʒe haþ neuir sen.
neipir eere haþ hard. neipir it stized in mannes hert. þoo þingis
5 þat God haþ ordeyned to hem þat louen him² || Lord who schulde
not remewen hise feble wittis. to þenk on þat amiable quere. þat <sup>The choir
of Heaven.</sup>
preisip in heuene þe goodnes of þis inserchable godhed. Fadir &
Sone & Holigost || To bigynne at Mary Cristis modir quene of
heuene. ladi of erþe. & emparise of helle. nyne ordris of aungelis
10 in gloriouse wise. þere dwellen in her heuenli sellis / to do þe
plesing wille of God. in heuene & in erþe as her ordir axep / And
patriarchis oure elder fadris. þat streiztli kept þe biddingis of
God || þere þei resten of al her traueile. in lond of lijf wiþ double
mede || þere ben prophetis | þat sizn in spirit. þe misterie of ^{Fol. 26 a}
15 Cristis incarnacioun / þei tolden þe comyng of þis Lord. in hope
abiding mannes saluacioun || Euaungelistis ben þere hiʒe in blisse. þat
walkiden wiþ Crist & writen hise wordis / Apostlis sent in
to al þe world. & Cristis disciplis to preche þe gospel / turnyng
Iewis & heþen men to Cristis lawe. þere sitten in seetis vpon XII.
20 troones / and schullen iugge wiþ Crist in doome. þe XII. tribis
of Israel. Mat. xix^o. ‘*Sedebitis super sedes XII. iudicantes XII.
tribus Israel*’³ || þere ben martris þat schedden her blood. &
suffrid peynes to large her ioye / & for þei passid bi fire & watir.
þei han founden refresching to her soulis || Also þere ben con-
25 fessours. þat opened Cristis lawe in þis world / & noþir for vileny
ne for schame. wolde neuere deneye þat blessid lore || þere ben
virgines in bodi & in soule / þat kepten her clennes from lust of
fleische / & to þis blisse ben taken bope lerid & lewid. þat done
her vtirest wille to holde Goddis heestis || No tung mai telle þe
30 soþe as | it is. but þus we seyn to mende oure deuocioun þat we ^{Fol. 26 b}
mizt haue þis blis in mynde. & take a parte amonge þise seyntis ||
But *seint Ion* whanne he was ledde in spirit. sawe in heuene

ceperunt: oculus non vidit, Deus, absque te, quae praeparasti expectan-
tibus te.’

¹ Vulg. 1 Cor. ii. 9.

² W. V. ‘Yʒe syʒ not, ne eere herde, nether it stizede in to herte of man,
what thingis God made redy bifore to hem that louen him.’ 1388, ‘Iʒe say
not, ne eere herde, nether it stiede in to herte of man, what thingis God
arrayede to hem that louen him.’

³ Vulg. Matt. xix. 28.

Holy Church
likened to
'a woman
clad in the
sun': i. e.
man's soul.

The sun is
man's salva-
tion.

a wonderful token / & for to chere mankynde in erþe. he left it
written in his book / Ap. xxii^o. 'mulier amicta sole & luna sub
pedibus eius & corona in capite eius stellarum XII^{cim}'¹ / Seint Ion
sauz a womman cladde in þe sunne. & þe moone vnder hir feet /
& a croune vpon hir heed. of þe XII. sterres ||² Þis womman 5
bitokeneþ mannes soule. as we took witnesse of Crist aforne / &
certis þis was a blissful sȳt. to se þe chirche in hir wedding cloþis ||
þe sunne þat þis chirche is cladde yune. is þat moost worschipful
garment oure saluacioun / þat excellent & moost comendable liuere.
oure redempcioun / þat hooli & moost precieuse cloþ. oure cristen- 10
dom & oure religioun / for þis Crist bitook vs. whanne we were
baptised. as seint Poul seiþ. Gala. iii^o. 'Quicumque baptizati
estis. christum induistis'³ || Alle ȳe þat ben baptized. ȳe ben
Fol. 27 a cladde Crist Iesu⁴ || þe sunne beriþ licknes of oure | Baptyme. for
certeyn propurtees þat it haþ / of þe sunne opir lȳtis borowen 15
her schynnyng. boþe moone & sterris. in her due course / & ellis
þei ben ouerledde wiþ derknes. þat may not counfort to niȳt ne
dai || So alle mennes werke in worde or dede. borowen her lȳt
at Crist Iesu / for he is þe sunne of riȳtwisenes. as Mardoche
seide in þe spirit of God. viii^o. 'lux & sol ortus est & humiles⁵ 20
exaltati sunt'⁶ || Liȳt & sunne is vp sprongen. & meke loweli
ben vphausid.⁷ Dauip þe prophet declarip what þis lȳt meneþ.
& seiþ. Ps. cxi. 'Exortum est in tenebris lumen rectis misericors
& miserator dominus'⁸ || lȳt is vp sprongen to þe riȳtwise. þat
wandirip in derknes of þis lijf / & þis is oure Lord Iesu Crist. þat 25
of his owene mercy haþe saued hise peple || And þus we reden of

¹ Vulg. Apoc. xii. 1.

² W. V. 'And a greet token apperide in heuene; a womman couerid (or clothid) with the sunne, and the moone vnder hir feet, and in the heed of hir a coron of twelve sterris.'

³ Vulg. Gal. iii. 27 'Quicumque enim in Christo baptizati estis, Christum induistis.'

⁴ W. V. 'Forsothe who euere ȳe ben baptytid in Crist, ȳe han clothid Crist.' 1388, 'For alle ȳe that ben baptytid, ben clothid with Crist.'

⁵ MS. humilis.

⁶ Vulg. Esther xi. 11.

⁷ W. V. 'Liȳt and the sunne is sprongen; and meke men ben enhaucid.' 1388, 'The lȳt and the sunne roos; and meke men weren enhausid.'

⁸ Vulg. Ps. cxi. 4 'Exortum est in tenebris lumen rectis: misericors, et miserator, et iustus' but cf. Ps. cx 4 'Memoriam fecit mirabilium suorum, misericors et miserator Dominus.'

trewe bileue.' in stori of oure blessid ladi || 'Solem iusticie virgo
 paritura supremum'¹ / Mari a virgyn. haþ borne þe souereyn
 sunne of riȝtwisenes. þat is Goddis sone of heuene Crist Iesu boþe
 God and man || What euere þat ony man doip þat failiþ þis list.'
 5 it lediþ blyndlingis to þe dungun of helle / And whanne þie Fol. 27 b
 sunne schynnyþ in hise werkis.' he growiþ bi heete of Goddis
 grace / & ripeþ in vertu as dop þe corne.' to be repid in his tyme
 to Goddis berne / O. wiþ how miche diligence schulde þis Lord
 be serued for þis lyuerey of þis greet prijs? Certis Moises seid.
 10 Deut^o. iiiii^o. 'Non est aliqua nacio tam grandis que habeat deos
 appropinquantes sibi sicut adest nobis deus noster'² || Þer is no
 nacioun vndir heuene þat haþ her goddis neiȝyng to hem.' as oure
 God is til vs'³ / For Crist seiþ. Mat. xxviii^o. 'Ecce ego vobiscum
 sum omnibus diebus vsque ad consummacionem seculi.'⁴ Loo I am
 15 wiþ ȝou alle þe daies of ȝoure lif.' in to þe ende of þe world'⁵ ||

Þe moone vndir þis wommanes feet.' is þis world putt vndir þe ^{The moon is}
 affeccions of mannes soule / þe whiche ben foure as seint Austin ^{the world.}
 seiþ.' in a book þat he made. de spiritu et anima / 'Gaudium
 spes. tristicia & dolor / gaudium de presentibus. spes de futuris.
 20 tristicia de presentibus. dolor de futuris'^a || Ioye & hope.' drede
 & sorowe / Ioye of þingis þat ben present.' & hope of þingis for
 to come / drede of þingis þat ben present.' | & sorow of þingis for Fol. 28 a
 to come || Þise forsoþe foure affeccions of þe soule.' ben þe
 bigynnyng of alle viciis & vertues / aftir þei ben rulid þoruȝ
 25 mannes powere.' to good or to uel. as her eend declareþ || Wher-
 fore. whanne loue & hate ben orderid prudentli. modiratli. strongli.
 & iustli.' þanne þei risen in to vertues / þat is to seie. in to
 prudence. riȝtwisenes. temperaunce or mesure. & goostli strengþe ||

¹ MS. supremum.

² Vulg. Deut. iv. 7 'Nec est alia natio . . . sicut Deus noster adest.'

³ W. V. 'Ne there is other nation so greet, that hath goddis neiȝyng to hem, as oure God is nyȝ to alle oure holi preiers.' 1388, 'Noon other nacioun is so greet, that hath goddis neiȝyng to it silf, as oure God is redi to alle oure bisechyngis.'

⁴ Vulg. Matt. xxviii. 20.

⁵ W. V. 'Lo! I am with ȝou in alle dayes, til the endyng of the world.' 1388, 'Lo! I am with ȝou in alle daies, in to the ende of the world.'

^a Augustinus, *De Spiritu et Anima*, Lib. I, cap. iv (Migne, tom. 40, col. 782).

And if þise affectuousli & vertuousli. be disposid in mannes soule. bi þe hate of þe world & of him silf. he profitiþ in to þe loue of God & of his neiþbore / And bi þe dispising of temporal & passinge þingis.ʒ he encresiþ & growiþ in to þe desire of euerlasting & heuēnli þingis || Þe world is lickned to þe moone.ʒ þat is to seie. 5 vanisching or defauzt / for in peyne of Adames syne.ʒ in þis world we suffre defauzt / but þe sunne of Cristis gospel.ʒ turneþ worldis goodis to oure mede / for þe wit of Crist is so clere lizt.ʒ þat in hise wordis þer may no man erre / he takip þe persooone of pore nedi.ʒ & spekip in poore men as in him silf. Mat. xxv^o. ‘Venite 10 benedicti patris mei. percipite & possidetis paratum vobis regnum a constitucione mundi / Esuriui enim & dedistis michi manducare &c.’¹ || Cum 3e blessid of my fadir. take ye. & haue 3e in possessioun.ʒ a rewme mad redi to 3ou. fro þe bigynnyng of þe world / Forsope I haue hungrid. & 3e han 3ouun me to eet² || 15 Þis is not þe glotun & þe wastur. neiþer þis is not he. þat hiþdeþ hise owene goodis.ʒ & greedili gadriþ oþir mennes || I haue þristid. I & 3e haue 3ouun me to drink / Firste he seiþ. I haue.ʒ to teche II þat þe pore nedi schulde swe him in lyuyng / Þe secounde tyme he seiþ. I hungrid.ʒ to exclude excesse & drounklewnesse || 20 III I haue ben housles.ʒ & 3e han herborowid me /³ þis is not þoo þat haue greete housing of her owene.ʒ wiþ miche wast and IV costious bilding || I haue be nakid.ʒ & 3e haue clad me⁴ / þis is not þos. þat weren wide and siþde clopis.ʒ & swymmen V in clopis of greete prijs || I was sijk. & 3e visitid me / þis is 25 VI not he.ʒ þat haþ no nede to þi visitacioun || I was in þrisoun.ʒ & 3e camen to me / to teche þee þat þe vngilti man.ʒ schulde Fol. 29 a be holpen out of þrisoun / & suffre þe gilti man wel to be punyschid.ʒ in mending of his trespas || Þus is þis womman treweli tauzt. bi þe lizt of Cristis gospel / to wynne hir mede in 30 þis world.ʒ þat is putt vdir hir feet ||

¹ Vulg. Matt. xxv. 34, 35 ‘Venite, benedicti patris mei, possidete,’ etc.

² W. V. ‘Come 3ee, the blesid of my fadir, welde 3e (or take 3ee in possessioun) the kyngdam maad redy to 3ou fro the bygynnyng (or makynge) of the world. Forsothe I was hungry, and 3e 3auen to me for to ete’ 1388, ‘Come 3e, the blesid of my fadir, take 3e in possessioun the kyngdooom maad redi to 3ou fro the makynge of the world. For I hungride, and 3e 3auen me to ete.’

³ W. V. ‘I was herberlesse, and 3ee gederiden (or herberden) me.’ 1388, ‘I was herborcles, and 3e herboriden me.’

⁴ W. V. ‘I was nakid, and 3ee heliden me.’

- ¶ The crowne vpon þis wommannes heed is stedfast bileue ⁊ vpon
 þe principal vertu of mannes soule || Þe .XII. sterres þat schynnen
 in þis crowne ⁊ ben .XII. articlis of þe comune crede ||
 The twelve
stars of the
crown are
the articles
of the Creed.
- Þe firste article is þis ⁊ I bileue in to God fadir almiȝti maker
 5 of heuene & of erþe || Þe secounde is þis ⁊ And in to Iesu Crist
 his oonli son oure Lord || Þe þridde is þis ⁊ whiche was consequed
 of þe Holi Goost. born of þe virgyn Mari || Þe fourþe is þis ⁊ he
 suffrid vnder Pilat of Pounce. don vpon þe cros. deed & biried ||
 Þe fifþe is þis ⁊ he went down to hellis ⁊ þe þridde dai he roos fro
 10 deef || Þe sixte is þis ⁊ he stized vnto heuenes he sittip on þe riȝt
 half of God þe fadir almiȝti || Þe seuenþe is þis ⁊ From þenns he
 is to come to deeme þe quik & þe deed || Þe eiztiþe is þis ⁊ I bilene
 in to þe Holi Gost || Þe nynþe is þis ⁊ al holi chirche þe comunyng
 of seintis || Þe tenþe is þis ⁊ Forȝyuenesse of synnes || Þe eleuenþe
 15 is þis ⁊ vprising of fleische || Þe XII. is þis ⁊ and euerlasting¹ lijf
 amen ||
 I
II
III
IV
V
VI
VII
VIII
IX
Fol. 29 b
X
XI
XII
- Þus schal þat soule be araied ⁊ þat is chosen to be Cristis spouse /
 & worþili is holi chirche ⁊ liekned to a womman / for sche berip
 boþe sones & douȝtris ⁊ of hir wombe ⁊ but not wiþouten þe helpe
 20 of mannes seed / & so oure modir holi chirch berip in hir wombe.
 soulis to be born to þe blisse ⁊ but neuere wiþouten þe helpe & þe
 grace of oure Lord Iesu Crist. as þe gospel witnessip. Ion. xvº.
 ‘Sine me nichil potestis facere’² / wiþouten me seiþ Crist ⁊ ȝe mai
 no þing do / þat is to sei. medfulli or þank-worþi || Here summe
 25 obiectun þat þe gospel is not of autorite ⁊ but in as miche as þe
 chirche haþ autorised it & cannonisid it / for þei sein þat no man
 knowip suche wordis to be þe gospel ⁊ but as þe chirche haþ deter-
 myned in her determynacioun || Þis concludioun semeþ to smak
 heresie. bi þe witnesse of seint Austin ⁊ seiȝng on þis wise /
 30 ‘Heresis | est dogma falsum sacre scripture contrarium pertinaciter
 defensatum maxime causa honoris & temporalis comodi’ || Heresie
 is a false teching contrarie to holi writ. fool-hardili defendid ⁊
 moost bicause of worschip & worldli wynnȝg ⁊ and siþen alle þise
 ben founden. in þe forseid obieccioun ⁊ it is ful suspect of heresie /
 35 for it is writen fro þe bigynnyng. Ge. iiº. þat God ordeyned man ⁊
 to heed & lord ouir þe womman / & aȝenward þe womman to be
 vndirloute & suȝet ⁊ vnto þis man || But Poul seiþ. Eph. vº.
 Holy Church
likened to a
woman with
children
begotten in
Christ.

The
authority of
the Word is
above that
of the
Church ;

Fol. 30 a

¹ MS. everlast.

² Vulg. Joh. xv. 5.

‘Hoc magnum dico sacramentum in christo & in ecclesia’¹ || Þis greet sacrament of kniʒtting togidir a man & his wijf : bitokenep þe kniʒtting togidir of Crist & his chirche || Schal not þanne mannes soule vndirloute to Crist in worde & dede in þis spiritual mariage : more þerfiʒtlier þan þis womman can or mai in þe sacrament of fleische ? Seint Iames distrieb þise obiecciouns : & seiþ. Iac. iº. ‘voluntarie enim genuit nos verbo veritatis vt simus inuicium aliquod creature eius’² || God hap wilfalli & of his owene free wille gotun us þoruʒ þe worde of | troupe : þat we mai be summe bigynnyng of his creature³ / & þis creature is oo passing creature holi chirche : þat was chosen in þe tyme of grace. bi þe watir of clensing. bi Cristis blood of aʒen-biung : & bi vertu of þe Hooli Goost halowyng || Were it not þanne aʒens resoun & open heresie. to maynten þat þe worde of God. þat hap gotun þis creature holi chirche : schulde not be of autorite. wiþouten autorysing of þis creature holi chirche ? || Wherefore þis concludioun approued. we graunten of bileue. þat þe chirche is vndirloutid to Crist & his gospel : on foure maners || Firste as þe moone to þe sunne : of whom it is liʒtned. Cant. viº. ‘Pulcra vt luna’⁴ || þat is to seiþe. þe chirche is faire : as þe moone / Þe secounde tyme as þe erpe to þe firmament : of whom it is mad plenteuouse or watrið. Is. lvº. ‘Quomodo ymber & nix descendit de celo & illuc ultra non reuertitur. sed inebriat terram &c.’⁵ || As dew comeþ down from þe firmament. & turneþ not pider aʒen. but watriþ þe erpe & makip it plen-|teuouse of fruytis : so þe word of God norischeþ holicirche. & makip it to bring forþe good vertues⁶ || Þe þridde tyme as þe fleische to þe spirit : of whom it is quickned. Ion. viº.

Fol. 30 b
since the
Church is
begotten of
of the Word,

and is sub-
ject to it in
four man-
ners.

I

II

Fol. 31 a

III

¹ Vulg. Eph. v. 32 ‘Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.’

² Vulg. Jac. i. 18.

³ W. V. ‘Forsothe wilfully he gendride us with the word of treuthe, that we be sum bigynnyng of the creature of him.’ 1388, ‘For wilfully he bigat us bi the word of treuthe, that we be a bigynnyng of his creature.’

⁴ Vulg. Cant. vi. 10.

⁵ Vulg. Isaias lv. 10.

⁶ W. V. ‘And what maner cometh down weder and snoʒ fro heuene, and thider no mor is turned aʒen, but drunkneth the erthe, and heeldeth in to it and to burionne maketh it, and ʒyueth sed to the sowere, and bred to the etere, so shal be my wrd, that shal gon out of my mouth.’ 1388, ‘And as reyn and snow cometh down fro heuene, and turneth no more aʒen thidur, but it fillith the erthe, and bischedith it, and makith it to burionne, and ʒyueth seed to hym that sowith, and breed to him that etith, so schal be my word, that schal go out of my mouth.’

‘*Spiritus est qui uiuificat*’¹ || It is þe spirit þat quicknep || þe IV
 fourþe tyme. as þe bodi is to þe heed of whom it is gouerned.
 Eph. i^o. ‘*Ipsum dedit caput² ecclesie*’³ || God þe fadir hap made
 his son Crist.’ heed of þe chirche /⁴ Coll. i^o. ‘*Christus est caput²*
 5 *corporis ecclesie*’⁵ || Crist is heed of þe bodi of þe chirche || And All the elect
are members
of the
Church, but
differ in
function.
 euery chosen man & womman.’ is clepid a sone or a douztir of þis
 chirche. but al togidir ben þe ful bodi of þis chirche / as Poul seiþ.
 Ro. xii^o. ‘*Multi sumus vnum corpus in christo. singuli autem*
 alter alterius membra’⁶ || we mani ben oo ðodi in Crist.’ forsoþe
 10 iche of vs ben opir membris⁷ ||

But summe children of þis womman.’ ben symple labureris / & Some are
simple
labourers.
 for þat þei parten her trewe traueile.’ þerfore þei representen þe
 good loue of þe Hooli Goost / And þise dreden þe Lord. & walken
 in þe weye of hise comaundementis. as þe prophet seiþ. Ps. cxxvii.
 15 ‘*Beati omnes | qui timent dominum.’ qui ambulant in viis eius || Fol. 31 b*
labores manuum⁸ tuarum quia manducabis.’ beatus es & bene tibi
erit.’⁹ || Blessed be alle labureris þat dreden þe Lord.’ & walken
in hise weies / for þou schalt lyue bi þe labur of þin handis.’ þou
art blessid & wel schal be to þee /¹⁰ & þis is þe lowest astaat.’ þat
 20 *we clepen comunes ||*

Summe of þise womanes children.’ taken þe material swerid / & Some are
knights.
 ben made mynystris.’ of Cristis godhed / hauyng powere & diede.’
 in to wrappþe & veniaunce of hem þat don yuel / and prei-ning of hem.’
 þat don wel / And so bi þe autorite of seint Ion Baptist in þe

¹ Vulg. Joh. vi. 64.

² MS. capud.

³ Vulg. Eph. i. 22 ‘*Ipsum dedit caput supra omnem ecclesiam.*’

⁴ W. V. ‘(God) ȝaf him heed upon al the chirche.’ 1388, ‘(God) ȝaf hym to be heed over al the chirche.’

⁵ Vulg. Col. i. 18.

⁶ Vulg. Rom. xii. 5.

⁷ W. V. ‘We ben manye oo body in Crist, ech forsothe membris the tother of an other.’ 1388, ‘We many ben o bodi in Crist, and eche ben membris oon of anothis.’

⁸ MS. mauū.

⁹ Vulg. Ps. cxxvii. 1, 2.

¹⁰ W. V. ‘Blisful alle that dreden the Lord: that gon in his weies. The trauails of thin hondis for thou shalt ete; blisful thou art, and wel shal be to thee.’ 1388, ‘Blessid ben alle men that dreden the Lord; that gon in hise weies. For thou schalt ete the travels of thin hondis; thou art blessid, and it schal be wel to thee.’

gospel of Crist. Luc. iii^o.¹ and of seint Petir I. Pet. ii^o² and of seint Poul. Ro. xiii^o.³ and bi þe decre of seint Isodore. XXIII. *quest. V. Principes'*^a it parteynep to þe ordir of kny3thod. to defende Goddis lawe. to maynten⁴ good lyuars & to iustifie or soore punysche mysdoars / And þis is clepid þe secounde astate in 5 hooli chirche ||

Some rise to the high

Fol. 32 a order of priesthood.

But summe children of þis womman. stizen in to þe hi3e ordir of | presthood' & þen made mynystris of Cristis manhed / and þise han witt & wisdam. to open to þe peple þe weye of troupe. & þis astate representip. þe secounde perscone in trinite. þat is þe wisdam 10 of þe fadir' oure Lord Iesu Crist || For þus seiþ seint Austin in de *quest. veteris & nove legis. ca^o. xxxv^o. & ca^o. iii^oxxi* 'rex est vicarius deitatis. & sacerdos est vicarius christi humanitatis' b || kny3thod representing þe myzt & þe powere of þe fadir' is þe viker of þe godhed / and presthod representing þe wisdam of 15 þe sone' is þe viker of Cristis manhod || And þise knyztis techen til vs' þe drede of Goddis ri3twisenes / þat punyschep obstinat synnars' turnyng from his lawe. in schrewidues of her hertis / & prestis techen vs bi weie of office' þe loue þat God hap to his peple' þat forzyueth hem alle her synnes' whanne þei comen to 20 him & don verry penaunce / þanne helpen prestis wip sacramentis' to plese God & wyne his loue ||

The office of priest in-

Fol. 32 b cludes five things.

Poul monestip þe prest Thimothie' & in him alle opir prestis / to take good tent to fyue | jingis' in whiche fulli her office standip / Thimo. iii^o. 'Tu vero vigila in omnibus labora / opus 25 fac euangeliste / ministerium tuum imple. sobrius esto' 5 / sicut si diceret vigila orationibus continuis / labora in omnibus leccioni-

¹ Vulg. Luc. iii. 14 'Interrogabant autem eum et milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem concutiatis, neque calumniam faciatis.'

² Vulg. 1 Pet. ii. 13, 14 'Subiecti igitur estote omni humane creature propter Deum: sive regi quasi precellenti: sive ducibus tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum.'

³ Vulg. Rom. xiii. 4 'Dei enim minister est: vindex in iram ei qui malum agit.'

⁴ MS. maynte.

⁵ Vulg. 2 Tim. iv. 5.

^a Gratian, *Decreti Pars Secunda*, causa xxiii, quaest. v, cap. xx (Migne, tom. 187, col. 1223).

^b Augustinus, *Questiones Veteris et Novi Testamenti*, XXXV, XCI (Migne, tom. 35, cols. 2234, 2234).

*bus sacre scripture / opus fac euangeliste. predicando euangelium
 vere / ministerium tuum imple. ministrando .VII. sacramentalia
 libere. sobrius esto verbo & exemplo' || Awake þou prest in I
 bisi preier.' preiyng for þe peple deuoutli || þe secounde is þis. II
 5 traueile þou prest in þe lessouns of holi writ.' studiyng Goddis
 lawe oonli || Þe þridde is þis. do þou þe werk of þe gospel.' III
 precheing Goddis word trueli || Þe fouþe is þis. Fulfille þou 1V
 þi mynsterie.' mynstring þe seuene sacramentis freeli / Þe
 fifþe is þis. be þou sobur in worde & dede. doing & suffring V
 10 lastyngli ||*

Vpon þise þre astatys.' standiþ þe chirche þat is apropurid to Holy Church
 has three
 states,
 God / & bi þe vertu of Cristis incarnacioun.' it growiþ *in* mede to
 cum to blis / as Odo seiþ. þat Crist Iesu tooke fleische & blood.'
 in þe maydens wombe / & was borne boþe | God & man.' to anfest Fol. 33 a
 15 oure kynde to his godheed / for whanne he took oure manhed.' he
 grauntid vs his godhed / & *in* þis tyme in special manere.' he firste
 3aue haruest to þis chirche / Aftir þis was Iesu Crist.' baptisid *in*
 watir of Flom Iordan / & temptid þise of þe fende.' to lerne vs
 mekeli suffre temptacioun / & tooke þe deef vpon a crose.' bi þe
 20 cruel iuggement of þe Iewis / & þanne þe chirche was troupplyzt to
 Crist.' clepid bi name his faire clene spouse / And as sche hadde
 grace bi deuocioun of feiþ.' so haþ sche worpines of þis name || But
 whanne þis chirche is brouzt to heuene.' & restiþ *in* blisse wiþ
 Crist hir spouse / þanne is þis mariage fulli sacrid.' wiþ deyntes of
 25 euerlasting delites / Whilis þis lijf durip *in* erþe.' þis chirche is
 clepid. militaunt / & whanne it slepiþ *in* purgatory.' þanne is sche militant,
 sleeping,
 and
 triumphant.
 Fol. 33 b
 clepid þe chirche slepand / But whanne sche haþ rest of al hir
 traueile.' þanne is sche clepid þe chirche triumphaunt | Or ellis
 þus more pleynli || A trewe soule here in þis lijf.' fiȝtiþ azens þe
 30 wawis of þe see || to sleke þe sauȝtis of þise feeris enemys.' þe fende.
 þe world. & þe wantoune fleische || In purgatori sche clensiþ hir silf.'
 from rust and corrupcioun of synne / but *in* heuene sche holdiþ þe
 toure.' & victorie of alle hir enemyes / & haþ wonne þe crowne of
 lijf.' þat God haþ grauntid to hise loucars ||

What is þe material chirche wiþ hir honourmentis /

36 Capitulum .VII^m.

The secounde chirche dyuerse from þis.' is comyng togiddir of The second
 Church is
 the Material
 good & yuel / *in* a place þat is halowid.' fer from worldi occupa-

Church
meeting in
any conse-
crated place.

cioun / for þere sacramentis schullen be tretid / & Goddis lawe boþe radde & prechid / Of þis chirche spekip þe prophet Dauip / & seiþ. Ps. lxxvii. 'In ecclesijs benedicite deo domino'¹ || In chirehis blesse 3e to þe Lord God² || In þis place oure graciose God / heerip oure preiers in special manere / & bowip his eere to hise seruauntis / in⁵ forme as he grauntid Salamon. III. Re. ix^o / II^o Paral. vii^o.

Fol. 34 a 'Oculi quoque mei erunt aperti | & aures mee erecte ad orationem eius qui in loco isto orauerit'⁴ / myn izen seiþ God schullen be open. & myn eeris schullen be lefte vp / to þe preiour of him þat haþ iustli preid in þis place⁵ / & þis is clepid a material place / for 10 it is made bi mannes crafte / of lyme of tymbre & of stoon / wiþ opir necessarijs þat longen þerto /

This Church
is hallowed
by man, but
does not
hallow man.

For mannes profite þis place is made / but not so man for þe place / as Crist markip in his gospel / for man schulde not be bigilid. Mat. xii^o. Mar. ii^o. Luk. vi^o. 'sabbatum propter hominem factum est & non homo propter sabbatum'⁶ || Þe sabot is made for þe man / & not þe man for þe sabot / Man bi vertu of Goddis word halowip þis place / but þis place mai not halowe man. but if man be firste in cause / as Ierom seiþ. 'locus non sanctificat hominem / sed homo locum'^a || Þe place halowip not þe man / but þe man halowip 20 þe place / Alas what woodnes is þis / to boost of hooli placis / & we oure silf to be / suche viciouse foolis || Lucifer was in heuene / &

Fol. 34 b þat is moost hooli place / but for his synne | he fel to helle / þe place myzt not holde him / Adam was in paradise / þe moost miriest place / & for his synne he was dryuen out / þe place mizt²⁵ not defende him || þou þat art neipir in heuene ne in paradise / but in þis wrecchid world / where wenest þou to fynde a place to

¹ Vulg. Ps. lxxvii. 27.

² W. V. 'In chirehis blissith to God.' 1388, 'In chirehis blesse 3e God.'

³ Vulg. 3 Reg. ix. 3 'Sanctificavi domum hanc, quam aedificasti, ut ponerem nomen meum ibi in sempiternum, et erunt oculi mei et cor meum ibi cunctis diebus.'

⁴ Vulg. 2 Par. vii. 15.

⁵ W. V. 'Also myn eezen schul ben opened, and my eeris rerid up to the horisoun of hym, that in this place schal preie.' 1388, 'Myn izen schulen be openyd, & myn eeren schulen be reisid to the preiere of hym, that preieth in this place.'

⁶ Vulg. Matt. xii. 1-8, Marc. ii. 27, Luc. vi. 1-5.

^a S. Ioan. Chrysostomus, *Hom. XLIII*, c. 23.

halowe þee.' þat leuest not þi synne? be þou siker as God is in
 heuene.' þat it wole not be / for God is in no place faire serued.'
 but þere as his lawe is faire kept of þe peple || Seint Ambrose seip. Nota
 Adam þat was þe more worþi. was made wíþouten paradise. in þe
 5 vnworþier place / Eve þat was lesse worþi.' was made wíþynne
 paradise in þe worþier place^a ||

Miche peple demen it a medeful werke.' to iape mennes iþen wíþ
 curiose bilding / & manye veyn staring siztis in her chirehis.' but
 Ierom forbedip þis þing to be don / & dampnep it vttrli for greete
 10 synne.' now in þis tyme of Cristis gospel. Ieromus xii^o. quest. ii^o.
 'Multi edificant parietes & columpnas ecclesie subtrahunt marmora
 nitent auro | splendent laquearia gemmis alteria distinguntur & Fol. 35 a
 ministrorum christi nulla est electio . neque enim michi aliquis
 opponat dicens in iudea templum mensas lucernas thuribula¹ patellas
 15 ciphos mortariala &c ex auro fabricata tum hec probantur a domino
 quum sacerdotes hostias immolabant & sanguis pecudum erat
 remissio peccatorum quamquam hec omnia precesserint in figuram
 scripta sunt autem propter nos in quos fines seculorum deueniunt /
 nunc vero cum paupertatem domus sue pauper dominus dedicauit /
 20 portemus crucem. & diuicias lutum putemus'^b / Super quo Willumis
 de Sancto Amore sic ait 'huiusmodi homines edificia taliter fabri-
 cantes / videntur² conuertere panes in lapides . videlicet panes
 pauperum in congeries lapidum & ideo videntur diabolo esse crude-
 liores. qui petiit lapides in panes conuerti' || hec ille / Manye bilden Nota bene
 25 wowis & pilars of þe chirche . þei vndirputten schyning marbel
 stoones. þe beemes glistiren al in gold . þe auters ben dyuelseli
 araied wíþ preciose stoones . but of þe mynystris | of God þer is Fol. 35 b
 no choise / no riche man leie to me þe temple in Iurie. boordis.
 lanterns. sencers. pannes. cuppis. mortars. & suche opir made of
 30 gold / for þanne þise þingis.' weren proued of þe Lord / whanne
 prestis offriden oostis & blood of beestis was remyssion of synnes.'
 þouz alle þise þingis wenten aforne in figure. neþeles þei ben
 writen for vs. in to whom þe endis of þe worldis be comen || Now

¹ MS. thuriblera.

² MS. videnter.

^a Ambrosius, *Liber de Paradiso*, C. 4; Gratian, *Decreti Pars Prima*, dist. xl, c. ix (Migne, tom. 187, col. 216).

^b S. Hieronymus, *Ad Nepotianum de vita clericorum*; Gratian, *Decreti Pars Secunda*, c. xii, q. 2, c. 71 (Migne, tom. 187, col. 926).

forsoþe Crist oure pore Lord' haþ halowid þe hous or þe chirche of oure pouerte / Bere we þe cros of Crist' & richesse acounte we as cley. Vpon þis seiþ William de Seint Amor / 'suche men semen to turne' þe breed of pore men in to stoones / & in þis þei ben more cruelar þan þe deuel' þat axid stoones to be turned in to bred' / 5 To þis acordip seint Bernard & seiþ / 'O. vanitas vanitatum & non vanior quam insanior' fulget ecclesia in parietibus & eget in pauperibus. suos lapides. auro induit' & suos filios nudos deserit /

Nota bene de sumptibus egenorum seruitur oculis diuitum' / Hec Bernardus Fol. 36 a in apo^{lo} a / O. vanite | among alle vanites. & no more vanite' / 10 þan as miche woden drem / þe chirche schynneþ in wowis' & sche nedip in þe pore / sche wlappiþ hir stoones in gold' & hir owene sones sche forsakip nakid / of þe spensis of nedi is mad a veyn seruise' to riche mennes iþen ||

The new orders especially to blame for such adornment.

But oure newe feyned sectis' in þis ben moost to blame / þat 15 maken greet bildingis' þere leest nede were. as mounkis. chanouns. & freris / for peple schulde drawe to parische chirchis' & here her seruice þere / as Goddis lawe haþ lymytid' & ellis þei ben to blame / Lord! what menep þise waast placis' of þise hidde ypocritis / but to telle men bi her synagogis' where Satanas seet is? Þere lurken 20 togiddir' manye rauaisching wolues / þat spoilen þe peple' wiþ many fals signes || . ||

Four reasons of holy writ against the excessive adornment of churches. Fol. 36 b

Fourre resouns of holi writ' declarid of doctours / schal teche þou of þis greet fauzt' if þat þe wil amende / But here me dredip as Poul seiþ. II^o Cor. iiiii^o.¹ / þat þe god of þis world' þat is clepid 25 mammon / haþ cast his poudir a-|-fore þoure iþen' & blent þoure goostli siþt / þat þe mai not knowe þe gospel' to þe trewe vnderstanding / & þat in peyne of þoure greet syune' til þis sentence be fulfillid. Eccⁱ. xiiii^o. 'Omne opus corruptibile in fine deficiet / & qui fecit illud peribit cum illo'² / Iche corruptible werke. or 30 iche werke þat is rotun in þe roote' schal faile in þe ende / & he

¹ Vulg. 2 Cor. iv. 4 'In quibus Deus huius saeculi excaecavit mentes infidelium, ut non fulgeat illis illuminatio Evangelii gloriae Christi, qui est imago Dei.'

² Vulg. Ecclesiasticus xiv. 20 'Omne opus corruptibile in fine deficiet: et qui operatur illud, ibit cum illo.'

* St. Bernardus Claravallensis, *Apologia ad Guillelmum S. Theoderici Abbatem*, cap. xii (*Dici Bernardi Opera Omnia*, ed. 1552, p. 1649).

þat is foundir of suche vngroundid werk / schal faile & worþe to
 nouzt þerwip. in þe last daies¹ || God plauntid neuere þise newe
 sectis / in neiþir of hise lawis / neiþir aproued suche manere of
 lijf / for Crist in his lyuyng / pullid hem vp bi þe rootis / þat
 5 weren in hise daies / as Essees. Saduceis. & Pharises / & dampned
 her ordinaunce / & seide whanne þei grewe azen / in mounkis.
 chanouns & freris / þat þei schulde be drawn vp / to þis þe
 gospel grauntip. Mat. xv^o. 'Omnia plantacio quam non plantauit
 pater meus celestis eradicabitur'² || Iche plaunt / seip Crist / þe
 10 whiche my fadir of heuene haþ not plauntid / schal be rent vp
 vttrli / þe rootis & al³ || For al synful fynding / in man or in
 place / þat is sett amonge þe peple / of whiche God is not autor /
 þou3 it growe fast for a tyme / it schal be destried /

þe firste resoun þat we schal make / is schewid in þis maner / I. These
 15 þise sectis ben deed from þis world / as þei seyn in word / If þis
 be soþe / þanne schal þei haue pore cootis of mornyng / to telle in
 dede þis deef is trewe / in hem & alle her werkis / & flee þe maner
 of þis world / in suche staring vanites / as seynt Poul techip in his
 epistile / vnto þe Colosencis / Colosen. iii^o. 'Mortui enim estis &
 20 vita uestra abscondita est cum christo in deo. & sequentia. mortificate
 ergo membra uestra que sunt super terram. fornicacionem. immun-
 diciam. lubidinem. concupicienciam malam & auariciam que est
 ydolorum seruitus . propter que venit ira dei in filios increduli-
 tatis'⁴ || 3c þat ben deed / fro maneris of þis world / 3oure lijf is
 25 hidde / wiþ Crist in God / & þerfore mortific or make 3e deed /
 3oure membris þat ben vpon erþe / þe whiche ben fornicacioun of
 3oure membris / & vnclennes of foule desiris / wiþ corrupt lyking |
 of fleischeli lustis / & foule coueitises of 3oure herte / & auarise of
 gredi gedring / þat is foule seruyse þat longip to ydols / for of þise
 30 comeþ þe wrappe of God / vpon þe sones of mysbileue⁵ || If 3c

¹ W. V. 'Eche corruptible werc in the ende shal faile; and he that wercheth it, shal go with it.'

² Vulg. Matt. xv. 13.

³ W. V. 'Euery plantynge, the which my fadir of heuen hath not plantid, shal be drawn up by the roote.'

⁴ Vulg. Col. iii. 3, 5, 6 'Mortui enim estis . . . quae est simulacrorum seruitus, propter quae venit ira Dei super filios incredulitatis.'

⁵ W. V. 'Forsoth 3e ben dedde, and 3oure lyf is hid with Crist in God. Therefore sle 3e 3oure membris, the whiche ben on the erthe, fornicacioun, vnclennesse, leccherie, yvel couetise, and avarice, the which is scruage of

sectis forsaken þis lore? þe wraþþe of God schal soone asaile
 3ou ||

II. Care for
 externals
 leads to
 neglect of
 spiritual
 matters.

þe secounde resoun þat we make? aȝen suche bilding is seid
 þus / Bisines aboute suche costious bilding? wiþ manyfold worldli
 occupacioun / to reparailen hem whanne þei peyren? & holde hem 5
 vp in þis same forme / bringeþ in necligence of goostli¹ maners?
 quenching vertues & good þewis / as Bernard seiþ þat holi mounk?
 þat swed þe steppis of Iesu Crist / & wolde not vary from þe

Nota bene

gospel? to blame þise sectis þat gon away 'Video quod non sine
 magno dolore debet videri. quosdam post egressam christi militiam 10
 rursus terrenis cupiditatibus inmergi. secularibus implicari negociis.
 cum magna cura erigere muros & necligere mores'^a / 'Quid tibi
 prodest habere templa alta & parietes quasi deauratas. vbi desit

Fol. 38 a

spiritus / In eis | enim non delectatur deus. sed vult templa
 uestra id est animas ornari virtutibus & bonis operibus' / I see seiþ 15
 Bernard þat mai not be seyn? wiþouten greet sorow / summe
 aftir þei ben entrid? in to þe knyȝthod of Crist / þat is to forsake
 þis world? & wilfulli suffre peynful lyuyng || eft þei drowenen

Be war.

hem in erpeli couetise? & ben ymplied wiþ worldli nedis? wiþ
 greet business þei reren vp wowis? but þei ben necligent in good 20
 þewis / What profite is it to haue hiȝe templis? & her wowis as
 gilted wiþ gold. where þat þe spirit of God wantiþ? Forsoþe God
 haþ no delite? in suche wrecchid synful sectis / but God wole þat
 ȝoure templis? þe whiche ben ȝoure owene soulis / to be honourid
 wiþ hooli vertues? & laste to þe ende in good werkis || 25

III. Men are
 strangers
 and pilgrims
 in this life.

þe pridde resoun is myȝti & stronge? þat springeþ wiþ opir in
 Goddis lawe / þat suche as parten hem bi hem silf? from comune
 lijf of opir men / schulden be algatis in þis weye? as straungers þat
 ben fer from home / & pilgrimes in her pilgrimage? as Poul spekiþ

Fol. 38 b

vnto þe Hebrewis. Heb. xiii^o. | 'Non enim habemus hic manentem 30
 ciuitatem? sed futuram inquirimus'² || we han here no dwelling
 citee or place? but we seeken þat is to come³ || Lord how doren

*symylacris: for whiche thingis the wrahtthe of God cam upon the sones of
 unbileue.' 1388, *mawmetis.

¹ MS coostli.

² Vulg. Heb. xiii. 14.

³ W. V. 'Sothli we han not here a citee dwellinge, but we seken a citee to
 comynge.'

^a S. Bernardus, *De Beata Virgine*, Homilia quarta (*Diei Bernardi Opera*,
 ed. 1552, p. 47).

þise sectis for schame ⁊ wip pore mennes goodis & pilage of lordis /
defende þis foule apostasie ⁊ azens her God & holi seintis / & telle
þe peple þat is lewid ⁊ bi wordis of ypocrisie / þat þus þei don to
Goddis worschip / & þis is duple wickidnesse || For Bernard seiþ.

5 'In peregrinacione sumus seculi non edificemus nobis domos ad
inhabitandum ⁊ sed habitacula ad deserendum ut pote cito euocandi
& migraturi in patriam celestem / In castris enim sumus in alieno
militamus. in alieno laboramus' || we þat ben in pilgrimage of þis
world ⁊ as abiect & oute caste / we schulden make no waast housis
10 for to dwelle ynne ⁊ as lordis of þe world / but litil cootis to serue
ynne / as soone to leue hem & go to blisse / we seruen in a straunge
countre ⁊ we traueilen in a straunge countre || Þus seiþ Bernard ||

þe fourþe resoun & þe laste ⁊ is ful cleere seide | & on þis
manere / Goddis lawe chargiþ on alwise ⁊ to loue þi neiþbor as þi
15 silf / But þis loue is beest made knowen ⁊ bi good ensauple in
worde & dede || In what þing mowen þise sectis profite ⁊ þat
reuersen here Cristis rule / & 3yuen yuel ensauple to her neiþbore ⁊
in pride & false couetise / & schewen hem richest & moost worldli ⁊
in mete in clooþe in curiouse bilding / But þis forebediþ þe doctour
20 Bernard ⁊ whom we han often aforn rehersid || 'Humiles enim
domus & pauperes aliis refrenant concupiscentiam & mirari debemus
pocius in aspectu celi ⁊ quam tecti / & pocius mirari opera dei
quam hominum' || Forsoþe loweli housis & pore ⁊ refreynen þe
coueitise of opir / & we owen rapir to mervaile in þe sizt of heuene ⁊
25 þan in þe sizt of bilding of mannes handiwerk / & miche more
schulde we mervaile ⁊ þe greet werkis of God / þan þe werkis of
deedli men ⁊ þat duren but a while ||

Alle holi seyntis ⁊ acorden in þis / þat oure chirche material ⁊
þat is ordeyned for parischynes. where þei comen togidir / | schal
30 be made wip vertuose meenes ⁊ & in an honest mesure / But on
alwise it must be fled ⁊ þat in þis chirche þer schewe no pride /
neiþir outrage passingli ⁊ ouer þe boundis of pouert / neiþir in
ston. tymber or leed ⁊ neiþir in glasse. lyme or plaistir / neiþir
in belle laump or lizt ⁊ neiþir in chalise booke or vestment / neiþir
35 in stepile seetis or peynting ⁊ or opir hounnementis þat longen to
þis chirche / & diligentli þis must be markid ⁊ þat þei bowe to
pouerte / to eschewe veyn glory of þis world ⁊ & glorific þe cros
of God / But þis word of Cristis cros ⁊ is foli to hem þat schal be
dampned / þat tenten to signes as comune hooris ⁊ & leesen þe

Fol. 39 a
IV. The
orders
should set
the example
of humility.

The Material
Church is
Pol. 39 b
ordained for
parish-
ioners.

vertu of her soule || Poul comendip þe coming of Crist.' & þe lowe meking in his manhed / II^o Cor. viii^o. 'Scitis enim gratiam domini nostri Iesu Christi quoniam propter vos egenus factus est cum esset dives in omnibus vt illius inopia vos diuites essetis'¹ || Forsope 3e owen for to knowe.' þe grace of oure Lord Iesu Crist / for whanne 5 he was riche in alle þingis.' he was made pore in man for 3ou / |

Fol. 40 a þat 3e schulden be riche in goostli þing.' þoru3 þis vertuose nede in Crist² || Crist þat blameþ alle vicious meenes.' in þe seruyce of hise peple / wil not autorise it to him silf.' ne defend it in his owene hous / as seint Mathew seiþ. þe xxiii^o. Mar. xiii^o. & 10 Luk. xxi^o ³ / 'Egressus Iesu de templo ibat & accesserunt ad eum discipuli eius ut ostenderent ei edificaciones templi. ipse autem respondens dixit eis. videtis hec omnia / amen dico vobis. non relinquitur hic lapis super lapidem. qui non destruat' || Mathew

Mark & seint Luk. acorden togidir in þis oo sentence / þat whanne 15 Iesu went out of þe temple.' þer neized to him hise disciplis / for to schewe him þe bildyng þerof.' & þe curiouse werk in stoones / wenyng þus to plese her maistir.' in seing of so faire a temple || But Crist þat had an ynward sikt.' how þe dwellars þerynne brooken his lawe / went away wip doulful chere.' & tauzt hise 20 disciplis of þingis to come / hou þis temple schulde be destried.'

Fol. 40 b & bad hem bi war þat no man bigile hem / And soore Crist | wept vpon þis citee.' for mannes bilding stood ful strong / but bodi & soule þat he made.' to be his owene dwelling place / were fallen from keping of his lawe.' in to þe sowel of stinking synne / But 25 scribis & pharisees weren in cause.' of þis greet mischef. as Mathew seiþ / wherefore Crist waried hem as hise greetest enemyes.' & alle her folowars to þe worldis ende / Mat. xxiii^o. 'Ve vobis scribe & pharisei qui mundatis quod deforis est.' intus autem estis pleni rapina & immunditia'⁴ || Crist seiþ. woo to 3ou 30

¹ Vulg. 2 Cor. viii. 9 'Scitis enim gratiam domini nostri Iesu Christi quoniam propter vos egenus factus est, cum esset dives, ut illius inopia vos divites essetis.'

² W. V. 'Sothli 3e witen the grace of oure Lorde Jhesu Christ, forwhi he was made nedy for us, whanne he was ryche, that 3e schulden be maad ryche by his myseste (or nedynesse).'

³ Matt. xxiv. 1, 2; Marc. xiii. 1, 2; Luc. xxi. 5, 6.

⁴ Vulg. Matt. xxiii. 25 'Vae vobis Scribae et Pharisei hypocritae, quia mundatis quod deforis est calicis et paropsidis: intus autem pleni estis rapina et immunditia.'

scribis & pharises.' þat clensen elene. al þat is outward / but
 certis wiþynne 3e ben replete.' wiþ miche raveyn & vnclennes¹ /
 3e bilden þe toubmes of holi prophetis. & wondirfulli honouren her
 graues / but 3e swen 3oure fadris steppis.' in purswyng of riȝtwise
 5 blood / & piſe sectis don þe same.' but wiþ more malice. in worde
 & dede / O. 3e eddris venymus welpis.' hou schullen 3e flee þe
 iugement of helle / þus seiþ oure Lord Iesu Crist / Wherto make
 3e schry-|nes to seyntis.' & 3it 3e drawen. hangen & brennen
 hem þat holden þe weie of Crist.' and wandren aftir hiſe holi
 10 seyntis / & þouȝ þis schewe'not in 3oure outwarde dede.' 3e don þis
 slawȝtir in worde & wille / As pharises wiþ biſchopis in þe þridde
 oure.' foriuggid oure Lord wiþ her toungis / & aftirward kniȝtis
 at þe sixte our.' hangid hiſ bodi vpon þe cros || So piſe sectis goon
 biforn.' to smyte þe peple wiþ her tung / & aftir kniȝtis of Herowdis
 15 hous.' ben ful redi to make an ende || But þe cause of þis pursute.'
 ben two viciouse extremytees / Oone is temperal possessioun.' þat
 wrongfulli standiþ in prestis handis / þe secounde is synful begry
 of miȝti men.' wiþ hoge bildyng of many waast placis / and nedis
 þei must be mendid.' for charite of God to saue her soulis || For
 20 þoo þat maynten piſe twoo outstraies.' ben ful of many foule dis-
 clandris / bi teching of þe deuel of helle.' leest hiſe retenwe forsake
 him / For þanne | we schal fynde pees in erpe.' whanne we kepen
 Cristis ordinaunce / & stynt þou not þouȝ þou be sclaudrid.' so
 if þou lyue iust lijf.' to mende þis mys put to þin hond. & þenk
 25 on Cristis rewarde. Mar. viii^o. 'Qui perdiderit animam suam
 propter me & euangelium.' saluam eam faciet'² / þat is to seie.
 who þat haþ loost hiſ lijf.' for me & for þe gospel / he schal make
 hiſ soule saaf.' in to þe blisse of heuene³ ||

Fol. 41 a
 So the reli-
 gious orders
 make
 shrines to
 the saints.
 yet pursue
 to the death
 the faithful.

Fol. 41 b

Of good and yuel comyng to þis material chirche.

30 Capitulum .VIII^m. ||

Aftir þis we schal speke.' of twoo dyuerse partise / þat comen

¹ W. V. 'Woo to 3ou, scribis and Pharisees, ipocritis, that maken elene that thing of the cuppe and plater, that is without forth; forsothe with ynne 3e ben ful of raueyne and unclennesse.' 1388, 'Woo to 3ou, scribis and Farisees, ypocritis, that clensen the cuppe and the plater with outforth; but with ynne 3e ben ful of raueyne and unclennesse.'

² Vulg. Marc. viii. 35.

³ W. V. 'He that schal leese hiſ soule (that is, hiſ lyf) for me, and the gospel, schal make it saaf.'

Good and
evil live side
by side in the
Material
Church.

togidir to pis chirche.' boþe of good & yuel / Firste we taken for
oure grounde.' Cristis holi gospel / where he spekþ in parable.'
to hise owene disciplis. Mat. xiii^o. 'Simile est regnum celorum
sagene misse in mare. & ex omni genere piscium congreganti quam
cum impleta esset educentes & secus litus sedentes. elegerunt bonos 5
in vasa sua malos autem foras miserunt'¹ || Þe rewme of heuenes
is lijk² to a nett.' þat is sent in to þe see / & gadriþ to-gidre in

Fol. 42 a to his cloos.' of alle þe kynde of diuerse fisches / & | whanne þis
nett was ful of fisches.' þe fischers drowen it to þe lond / & þei
sitting biside þe see-brynk.' chosen þe good in to her vessellis / þe 10
yuel forsoþe þei sentten oute.' & kesten hem aȝen in to þe see³ ||

The parable
of the draw-
net typifies
this second
Church on
earth.

Þis parable þus to mene.' aftir þe witt of Crist Iesu || Þe
secounde chirche here in erþe.' is lijke to a nett sent into þe see /
for as þe see ebbiþ & flowiþ.' so þis chirche now riseþ & falliþ / to
preise & lake as wawis of þe see.' þat risen feel siþes ouir menes 15
miȝt. As þe tempestis of þe see.' ben hidouse & perilouse for þe
nett / So pride þat wawiþ in þis world.' is ful noiouse to Cristis
chirche / of beaute of fortune of goodis of grace.' al dai men
bollen in hiȝenes of herte ||

The sea re-
presents the
Seven
Deadly Sins:
I. Pride.

II. Envy.

Þe see watir is al bittir.' & ful sowrische in þe tasting / & þis 20
world is ful of envie.' þat is ful bittir for to traast wiþ haate as
bittir as þe soot.' þat noon vnneþ can corde wiþ opir ||

III. Wrath.

On þe see comeþ grevouse stormes.' wiþ pirwittis þat greuen
soore / & in þis world riseþ wrappe.' wiþ langer of herte þat
doiþ miche tene / | 25

Fol. 42 b
IV. Sloth.

In þe see no grasse mai growe.' neiþir as fer as it mai flowe /
but it wastiþ al þe grounde.' & makþ it nakid wiþouten fruyte /
And in þis world is viciouse sloupe.' þat stroieþ vertues in bodi &
soule / & makþ man foltid in hise wittis.' in euery parte where
euere he strecche || 30

V. Covetous-
ness.

Þe see euer purchasiþ wiþ hise wawis.' & wynneþ of ground
þat he neiȝeþ / & is not paied of þe termes.' þat God haþ sett if

¹ Vulg. Matt. xiii. 47.

² MS. lijf.

³ W. V. 'The kingdom of heuenes is lie to a nette sent in to the see, and of alle kynd of fishis gedrynge; the whiche whan it was fulfillid, men ledynge out, and sittinge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.' 1388, 'The kyngdom of heuenes is lijk to a nette cast into the see, and that gaderith to gidere of al kynde of fischis; which whanne it was ful, thei drowen up, and seten bi the brenke, and chesen the goode in to her vessels, but the yuel thei kesten out.'

it miȝt scape / And in þis world is couetise ⁊ of hem þat purchasen
 wiȝ wrong / her neiȝboris ground & her catel ⁊ wiȝ sliȝ cautels of
 mannes lawe || Þus þei wynnyn more & more ⁊ wil not wiseli
 spende her owene / neiȝir þank God in dewe forme ⁊ til þei be
 5 cauȝt¹ in þe fendis snare /

Þe see belchip miche filþe ⁊ castip from him foule corrupcioun ⁊
 & þat is ful abhominable ⁊ & vgli for man to loke vpon / And in ^{VI.}
 þis world is lecherie ⁊ þat defouleþ bodi & soule / it turneþ þe ^{Lechery.}
 precieuse temple of God ⁊ in to þe logge of griseli delues / Þe
 10 peple þat haunten þis wrecchid synne ⁊ ben mad as beestis wiȝouten
 lawe / & in þis bestial con-|dicioun ⁊ þei fiȝten as beestis wiȝouten ^{Fol. 43 a}
 resoun / and þus þei welken & dwynen away ⁊ al wlatsumli to God
 & man ||

Þe see feel sipis wiȝ hir greet tempestis ⁊ þat sodenli riseþ to
 15 greet harm / drowneþ man & also vessells ⁊ leesip hem or þei
 come to lond / And in þis world is glotenyne ⁊ þat drowneþ þe ^{VII.}
 wittis of þe peple / til þat þei be vuresonable & kunnen not knowe ^{Gluttony.}
 whanne þei han wrong || Certis excesse of mete & drink ⁊ sleep
 many moo þan doip þe swerid / for in diuerse metis & drynkis ⁊
 20 greedili taken at a mele / is noo heele þe wiseman seiþ ⁊ but sijknese
 boþe to bodi & soule ||

We must aspice to flee pise perellis ⁊ þat ben in þis greuouse
 see / & drawe þis nett in watir of wisdam ⁊ bi vertuouse luyng to
 þe hauen of helpe / wiȝ cordis þat ben of verry mekenesse ⁊ wiȝ
 25 pacience & wiȝ longabiding / seiling wiȝ loue & charite ⁊ in hooli
 spede & good occupacioun / larging oure handis in dedis of mercy ⁊
 þat pore nedi mai be oure bedemen / leeding oure lijf in discret
 mesure ⁊ in what þat we | schal take or leewe / cladde in clemes ^{Fol. 43 b}
 & chastite ⁊ þanne schal Crist be al oure counfort / wheþer
 30 euere we be bi lond or watir ⁊ as he haþ grauntid bi his gospel /
 Mat. xxviii^o. 'Ego ero vobiscum vsque ad consummacionem seculi' ² ||
 I schal be wiȝ ȝou in wel & woo ⁊ til þis world be brouȝt to an
 ende³ ||

Þe fisches þat swymmen in þis see ⁊ ben alle þe peple þat lyuen <sup>The fish are
all men on
earth.</sup>

¹ MS. cauȝ

² Vulg. Matt. xxviii. 20 'Ego vobiscum sum omnibus diebus, usque ad consummationem seculi.'

³ W. V. 'I am with ȝou in alle dayes til the endyng of the world.' 1388, 'I am with ȝou in alle daies, in to the ende of the world.'

The rich
prey on the
poor, as large
fish on small.

in þis world / boþe good & yuel of euery degree. of iche staate
temperel or spirituel / But as þe greet fisches eeten þe smale. so
miȝti riche men of þis world / deuouren þe pore to her bare boon. so
eeting þe moselles þat hem beest likeþ / as þe wise man seiþ.
Ecc. xiii^o. 'Venacio leonis onager in heremo. sic pascua diuitum
sunt pauperes' ¹ || Þe hounting or þe pray of þe lioun. is þe
felde-asse in wildirnes / so feding of þe riche men. ben pore nedi
men / And whanne þe sunne schynneþ warme. & in a mylde
wedir / þe greet fisches drawen nyȝ þe eire. & driuen doune þe
smale / and if þer come an aile-storm. or a coolde cesoun / þise
greet fisches falle to þe grounde. & putt abouen þe smale / So

Fol. 44 a whanne | riche men sen a vauntage. or ony worldis wynnyng /
þei risen abouen þe cloudis. in vaunting of her richessis / & al
tolaken þe symple comvnes. & seyn 'þei mai not paie / wherof
don þei entirmetenen hem. þei ben but verry beggers.' But
whanne þer comeþ a charge to þe countre. as taxis. loones. or ony
opir payment / þanne þe riche men fallen down. & feynen hem silf
nedi / & magnifien þe pore man. þat wonneþ biside him / & seiþ
he is a pryue man. & hidip miche richesse || And þus seiþ
almiȝti God. bi þe prophete Abacuk. i^o. 'Facies homines quasi
pisces maris & quasi reptilia non habentia ducem / Et factum est
iudicium & contradictio potencior / propter hoc lacerata est lex.
& non peruenit usque ad finem iudicium / quia impius preualet
iustum propterea egreditur iudicium peruersum' ² || Þe prophet
seing in his spirit. how riche men wasten þe pore nedi / he takip
his vois of greet moone. & makip his moornyng to his God ||
Lord schalt þou suffre men ³ to be mad. as fisches þat swymmen
in þe see / & as if þei were creping beestis. þat han no leeder

Fol. 44 b here in erþe / & iugement is mad | þe cruelar. & aȝenseiȝng þe
miȝtiar / wherfor þe lawe is al to-torn. & iugement comeþ to no
perfizte ende / for now haþ þe wickid wreche. miȝt to ouerecome
þe riȝtwise man / þerfore passiþ forþe among mankynde. weiward
iugment þat stroieþ pees ⁴ ||

¹ Vulg. Ecclesiasticus xiii. 23.

² Vulg. Hab. i. 14, 3, 4 'Facies homines quasi pisces maris et quasi reptile non habens principem . . . quia impius praeualet adversus iustum, propterea egreditur iudicium perversum.'

³ MS. me.

⁴ W. V. 'And thou shalt make men as fishis of the se, and as crepyngge

But for þat fisches ben riȝt quiver' & quik. in plente of þe watir / & dreden not þe hidouse wawis' wheþir þei risen hiȝe or fallen lowe / In þis place þei schal bitoken' trewe bileue of mannes herte / & to þis witt spekiþ Crist' in þe gospel & stiriþ vs to preie /
 5 Luk. xi^o. 'Quis autem ex vobis patrem petit piscem.' numquid pro pisce serpentem dabit illi?'¹ Forsoþe seiþ Crist. whiche of ȝou axe mi fadir a fische' wheþir schal he ȝyue him for þis fische an addre?'² naye pleyuly || Crisostum seiþ vpon þis tixt' þat þis fische is mannes feiþ / & aftir þis we schulden preie' to oure fadir
 10 þat is in heuene / þat he wole stable vs in trewe bileue' & in þe articlis þat longen þerto / for þanne we schal be wel disposid' in þe watir of tribulacioun / to do & suffre as plesip God' lyueli ioieyng | for þis bileue / & þouȝ þer seeme perel of deef' oure
 conscience schal no þing abasche / for socour is kept for alle feiþ-
 15 ful' in þe tresour of Cristis passioun ||

þe fischers þat drawen þis forseid nett' ben aungelis sent aforþ þe doome / þat schal whiȝtli do Goddis message' and bring alle folkis in a stounde / beforþ þe face of God almiȝti' in to þe vale of Iosophat. Ioelis. iii^o. 'Congregabo omnes gentes & deducam
 20 eas in vallem Iosephat & disceptabo ibi cum eis super populo meo & hereditate mea Israel'³ || þe Lord God seiþ þat he schal gaddir togidir alle folkis' & he schal leede hem in to þe vale of Iosophat / & þere he schal make wiþ hem' a riȝtwise reckenyng / vpon hise peple Israel' þat is his owene heritage / and þanne schal Crist wiþ
 25 hise seintis' departe þe yuel from þe good / Crist chesip þe good of his chirche' in to þe vessel of blisse / but þe yuel þei casten out' in to þe chymney of fire / þere schal be weeping for bittirnesse of smook' and gnasting of teef for quaking of coold ||

thingis not hauinge duyck, and dom is maad, and aȝeinsayinge more miȝty. For this thing law is to-broken, and dom cummeth not unto the eende: for unpitous man hath miȝt aȝeinus the iust, therefore weywerd dom shal go out.' 1388, 'And thou schalt make men as fischis of the see, and as crepyng thingis not hauynge a ledere; and doom is maad, and aȝenseiyng is more miȝti. For this law is to-broken, and doom cometh not til to the ende; for the unpitouse man hath miȝt aȝens the iust, therfor weiward doom schal go out.'

¹ Vulg. Luc. xi. 11.

² W. V. 'Who of you axith the fadir fysch, wher he schal ȝyue to him a serpent for the fysch?'

³ Vulg. Joel iii. 2.

Fol. 45 b **Of | discrecioun to knowe þe good from þe yuel /**

Capitulum IX^o /

How to distinguish good and evil in the Second Church.

Noon may discryue þise twoo parties' *verri*liche from *opir* / wandiryng in þis secounde chirche' for licknessis þat þei vsen / and also þei han in *comune* mani heuenli þingis || For oure Lord 5 hap in his chirche' laburers aboute his vintre / boþe fastars, preiars' & also wakears || *Almisdoars* ben in þis chirche' *wiþ* prechours, & redars of lessouns / & singars *traueilen* here also' *wiþ* minastrars of sacramentis / *wiþ* studiars in Goddis lawe' & men þat maken louedaies || And like *seruauntis* hap þe fende' in þe 10 þridde chirche / but þei don her seruyse' in a straunge manere / Neþeles þei ben hard to knowe' *perfore* we schal marke hem / hou wondirfulli þei varien' in þise forseide condiciouns /

Fasters in Christ's church.

Certis Fastars in Cristis chirche' abstynen hem from lustis / for to tempir þe coragenes' of þe reble fleishe / & kepe her bodi 15 clene chast' & suget to her soule / for seint Austin in his book' /

Fol. 46 a techiþ þis loore || '*Caro tua uiuit de anima tua. anima | tua de tuo deo / vnaquamque eorum secundum vitam suam viuunt / tunc enim caro tua recte secundum animam tuam uiuit' si anima uiuat secundum deum* || *Deus est summe bonum, & anima est magnum* 20 *bonum viuens inter summum bonum & paruum bonum / quia caro paruum bonum est' quia creatura dei est* || *Anima enim debetrix non est carni ut secundum carnem uiuat, sed e contra mortificanda est caro, & illi dum consentis mortificas cum ceperit omnino non delectari mortificasti / Hec est accio nostra, hec est milicia nostra' /* 25 *Hec Augustinus de verbis apostoli sermone iii^{xx}, xviii.^a Þi bodi lyueþ of þi soule' þe soule hap hir lyuyng of God / þe bodi lyueþ riht lijf aftir þe soule' whanne þe soule lyueþ aftir God / God is oure hiȝe souereyn good' & þe soule a greet good / þat lyueþ bitwixe þe souereyn good' & þe bodi a litil good / for it is Goddis creature' 30 perfore it is clepid a litil good / Forsope þe soule is not debitrice' to folowe þe lijf aftir þe fleishe / but euene on contrari wise' þe fleishe mut nede be mortified / and whanne þou leuest foule desiris' þanne is þi fleishe | mortified / þis is þe dede*

Fol. 46 b *Nota* þat we schal do' þis is þe office of oure knyȝthod / þus seiþ 35 Austin ||

Fasters in the devil's church.

But fastars in þe fendis chirche' fasten for vngroundid cause /

^a S. Augustinus, *Sermo CIII*, cc. vi-ix (Migne, tom. 38, col. 853-855).

summe fasten for ypocrisie.' & schewen hem ruful to þe peple /
 suche Crist blameþ in his gospel.' & clepiþ hem sorowful ypocritis.
 Mat. vi. 'Cum ieiunatis nolite fieri sicut ypocrite tristes'¹ / for
 of þe veyn preising of mannes mouþe.' þei han resceyued al her
 5 mede / Summe wiþdrawen from her wombe.' boþe mete & drink to
 spare her purse / and Gregor seiþ þat þis fasting.' is for her sachel
 & not for God / and þis is a carful fasting.' to peyne oure fleische
 & leese oure mede / as þe wise man seiþ. Ecc. vi. 'Est & aliud
 10 deus dedit diuicias substantiam et honorem. & nihil deest anime sue
 ex omnibus que desiderat . nec tribuet ei potestatem deus ut
 comedat ex eo. sed homo extraneus vorabit illud / sed hoc vanitas
 & magna miseria'² Þer is also þe wise man seiþ.' þat he sauþ
 vndir þe sunne / anopir' yuel þat | is ful rijf.' & comune amonge þe Fol. 47 a
 15 peple / a man þat God haþ 3yuen richesse.' wiþ catel & miche
 worschip / & no þing failiþ to his lijf.' of al þat he desiriþ / but him
 wantiþ grace & powere.' to eete or take his parte þerof / But a man
 þat is a straungere.' schal deuoure it affir his dai / but þis a sorow-
 ful vanite.' & a greeete wrecchidnes'³ || Summe fasten for a medicyn.'
 20 for to gete hem bodili heele / neipir' for God ne for þe soule.' but
 for to elense her beaute / seint Ierom blameþ þis fasting.' & þat on
 a ful blessid maner || 'Tunc preclara est apud deum abstinentia nota
 corporis.' cum animus intus ieiunat a viciis / Quid prodest corpus
 tenuare inedia.' cum animus intus tumescit superbia / Hec
 25 Ieromus super Amos || Þat is to seie. þanne abstinence of
 bodi is clere to God.' whanne þe myude fastiþ from vicis / what
 profiteþ it to tere þe bodi wiþ hounger.' whanne mynde wiþynne
 swellþ wiþ pride || what fasting is þis to wiþdrawe lijflod.

¹ Vulg. Matt. vi. 16.

² Vulg. Eccles. vi. 1, 2 'Est et aliud malum quod vidi sub sole . . . vir cui dedit deus divitias et substantiam et honorem . . . sed homo extraneus vorabit illud. Hoc vanitas et magna miseria est.'

³ W. V. 'There is and an other euil, that I saþ under the sunne: and forsothe ofte aenentis men. A man to whom God 3af richessis, and substaunce, and worshepe; and no thing lacketh to his soule of alle thingis that he desireth; and God 3yueth not power to hym, that he ete of it, but a strange man shal deuouren it. This is vanyte, and gret wrecchidnesse.' 1388, 'Also another yuel is, which Y siþ undur the sunne; and certis it is oft usid aenentis men. A man is, to whom God 3af richessis and catel, and onour; and no thing faileth to his soule of alle thingis which he desirith; and God 3yueth not power to him, that he ete therof, but a strange mau shal deuoure it. This is vanyte, and a greet wretchidnesse.'

from þe beli ⁊ to be wood in envie or foule hastite? God seiþ bi
 Fol. 47 b þe prophete Isaie. lviii^o. ‘Ecce ad lites | & contenciones ieiunatis
 etcetera’¹ idem Zaca. viii^o.² ‘Loo whanne ȝe fasten ȝe maken strijf ⁊
 & debatis among ȝoure silf’³ / þis is not þe fasting þat I cheese ⁊
 seiþ þe Lord God / And siþen þe fende neiþir eetip ne drinkip ⁊⁵
 neiþir is wlapid in precious cloþis / ȝit he schal be euir in peyne ⁊
 for him lackip charite || þanne is þis an evidence ⁊ þat alle suche
 recheles fastars / ben membris in þe fendis chirche ⁊ in folowyng
 her fadir ||

H. Men who
 pray in
 Christ’s
 church.

Preiers þat ben in Cristis chirche ⁊ priien wiþ deuocioun / wiþ 10
 al þe strengþe of her herte ⁊ her mouþe acording / knocking wiþ
 a þefite dede ⁊ aftir helpe of God / of mercy & forȝyuenes ⁊ of tymes
 mys dispendid / & aftir grace & gouerneauce ⁊ for tyme þat is
 present / and for good contynuaunce ⁊ for tyme þat is to come /
 Frecheli bringyng to her mynde ⁊ þe kyndenes of God / hou he haþ 15
 rulid hem in þis lijf ⁊ kept hem fro mischef / as þouȝ he had noo
 moo but oon ⁊ so he sauþ alle þat louþ him / þanne þei þenken on
 foule synnes ⁊ & feele þat þei haue don / boþe witingli & wilfulli |

Fol. 48 a aȝens Goddis wille / þei han ben recheles in his seruice ⁊ þat hem
 rwip soore / and whanne þei þenken on þis world ⁊ how it passiþ 20
 sodenli & of þe turmentrie in helle ⁊ þat dampned soulis schullen
 suffre / & on þe blisse þat God haþ ordeyned ⁊ for hise trewe
 seruauntis || Anoon þei finden a waschinge welle ⁊ þat springip fro þe
 herte / & rennep forþe from her iȝen ⁊ bi manye warme streemes ||
 as Gregor seiþ. ‘Diisiones aquarum ducimus cum pro singulis 25
 peccatis lacrimas fundimus’ || þanne we fynden rendels of watris ⁊
 whanne we wepen for al oure synnes / to wasche elene boþe bodi
 & soule ⁊ & clense hem of corrupcioun ||

Men who
 pray in the
 devil’s
 church.

But preiers in þe fendis chirche ⁊ maken miche noise / mumling
 wiþ her lippis ⁊ þei reche neuir what / so þat men preise fast. her 30
 feyned occupacioun / as Crist seiþ in his gospel. Mat. xv^o ||
 ‘Populus hic labijs me honorat ⁊ cor autem eorum longe est a me’⁴ ||
 þis peple worschipiþ me wiþ her lippis ⁊ but her herte is feer fro

Fol. 48 b me⁵ / Lord! whanne þi body is in þe chirche | and þi herte in þe

¹ Vulg. Isaias lviii. 4.

² Vulg. Zech. vii. 5, 6.

³ W. V. ‘Lo! to ples and to striues ȝee fasten.’ 1388, ‘Lo! ȝe fasten to chidyngis and struyngis.’

⁴ Vulg. Matt. xv. 8.

⁵ W. V. ‘This peple honoureth me with lippis forsothe her herte is fer fro me.’

world / or cumbrid wip vnclene þouʒtis / & wip veyn fantasies / & þi
 tounge in ministralsie / or on lewid iangling / & þi wittis oueresett /
 wip seculere nedis / art þou not þanne wrechidli diuidid in þi silf¹ ?
 Seint Iame seiþ. i^o. ‘Non estimet homo ille quod accipiat aliquid
 5 a domino’² / suppose not þis veyn man / þat he mai take ony þing
 of þe Lord³ / he mai in nowise be herde in preiour / þat suffieþ his
 herte to sleepe in synne || And efte God seiþ bi Isaie / in general
 wordis to wickid lyuars. i^o. ‘Cum multiplicaueritis orationes uestras.
 ego non exaudiam. quia manus uestre plene sanguinum sunt’⁴ ||
 10 whanne ʒe han multiplied ʒoure preiours / I schal not heere ʒou
 graciously / & þe cause whi is þis / for ʒoure handis ben ful of
 blood⁵ / þat is. ʒoure werkis ben ful of synne / þat parten ʒou & me
 atwynne / þus seiþ þe Lord God || But wite ʒe wel ʒe viciouse
 preestis / þat gon from Crist in viciouse lyuung / and wil not swe
 15 hise holi steppis / but | terren him from dai to dai / þerfore ʒoure Fol. 49 a
 preiours ben dispisid / as Crist seiþ þat mai not lie. Mat. xxiii^o.
 ‘ve vobis scribe & pharisei ypocrite qui comeditis domos viduarum
 orationes longas orantes. propter hoc accipietis iudicium amplius’⁶ ||
 Woo to ʒou scribis & pharisees ypocritis / þat eeten þe housis of
 20 widowis / bi ʒoure long preiers / for þis þing ʒe schal take / þe
 largear iugement⁷ || vpon þis seiþ Crisostom. om. xliiii. ‘Inpo-
 sturas ypocritarum mulieres non possunt facile cognoscere &c’^a /
 þe sleiʒtis or þe whillis of ypocritis / wommen mai not liʒtli knowe /
 & bicause of her religioun / þei wile soone bowe to hem / for þat

¹ MS. in þi þi silf.

² Vulg. Jac i. 7.

³ W. V. ‘Therefore gesse not the ilke man, that he shal take ony thing of the Lord.’

⁴ Vulg. Isaías i. 15 ‘Cum multiplicaveritis orationem, non exaudiam: manus enim vestrae sanguine plenae sunt.’

⁵ W. V. ‘Whan zee shul multeplien orisoun, I shal not heren; forsothe ʒoure hondis ben ful of blod.’ 1388, ‘Whanne ʒe multiplien preyer, Y schal not here; for whi ʒoure hondis ben ful of blood.’

⁶ Vulg. Matt. xxiii. 14.

⁷ W. V. ‘Woo to ʒou, scribis and Pharisees, yꝑocritis, that eten the housis of widues, in longe preier preyinge: for this thing ʒe schulen take the more dom.’ 1388, ‘Wo to ʒou, scribis and Farisees, ipocritis, that eten the housis of widowis, and preien bi longe prier; for this thing ʒe schulen take more doom.’

^a S. Ioan. Chrysostomus, *Homilia XLIV* (*Opera*, ed. 1547, tom. ii, col. 1052).

pei be neische ? & wanen aboute as þe wynde || Þis doctour markip
 I two special causis : whi þei drawn to widowis housis / Oone is
 for women þat ben weddid ? & vndir þe power of mannes daunger /
 dore not 3yue þise worldli goodis : wiþouten counseile of her
 II housbond || Anofir. widowes ben ful of pite. to 3yue whanne þei 5
 Fol. 49 b ben pitousli axid / | and han no man to werne þis dede ? for her good
 is at her wille / & for þis ende þise flatiryng gloosars ? moost rapest
 haunten widowis housis / Crist whischeþ hem woo & warneþ oure
 prestis ? þat þei forsake þis synful manere / for it is to cursid
 a dede ? to hide synne vndir peyntid religioun / & cloþe wickidnes 10
 in ypocrisie ? til it þe trowid for verry pite / & in þe armour of
 Iesu Crist ? þei don þe fendis werkis of helle / whanne þei largen
 her long preiars ? as nettis þat ben spradde abrood / & wiþ þis craft
 þei cacchen away ? þe goodis of þise eeli widowis / Þise widowis we
 schullen vndirstonde ? boþe for men & for wymmen / þat wanten 15
 wisdam of Iesu Crist ? þe whiche is spouse of mannes soule / for
 Iesu Crist no where delitip ? but in hem þat louen his lawe ||

III.
 Watchers in
 Christ's
 church.

Wakars þat ben in Cristis chirche ? waken in vertu & deuoute
 preiour / & avoiden al disynes ? for þei wol not be necligent / But
 holden waken her ynward i3e ? þat feiþfulli seep þe werkis of God / 20
 Fol. 50 a & þanne riseþ vp as seint Poul seiþ ? a newe man | formed aftir
 God / & serueþ him in þise þre vertues ? ryztwisenesse. truþe. &
 hoolynes / Þis is wakyng to Goddis worschip ? & her owene
 saluacioun / & profitip to her enene-cristen ? for þus meneþ Poul
 in his þre wordis || Þis wecche chasip so þe fende ? þat he fleep 25
 from alle such wakars / & hap no myzt for to noye ? bodi ne soule
 as þe wise man seiþ / Eccī. xxxi^o. 'vigila honestatis tabefaciet carnes
 & cogitatus illius auferet sompnum || ('ogitatus prescientie auertit
 sensum ? & infirmitas grauis sobriam facit animam'¹ / Þat is to
 seie. þe holsum wacche of honeste ? schal make þe flesche² to 30
 melte fro synne / & bisy þouzt in þis faire wacche ? schal dryue
 away vuleeful dreemes / Certis þe þouzt of þe forknowyng ? turneþ
 away þe witt from syne / & a greet infumyte ? makip a sobre
 soule³ ||

¹ Vulg. Ecclesiasticus xxxi. 1, 2.

² MS. þe þe flesche.

³ W. V. 'The waking of honeste schal dwyne the flesh; and the thenking of it shal don awei slep. The thenking of bifor kunnyng turneth awei wit; and heuy infirmyte sobre maketh the soule.' 1388, 'Wakyng of oneste schal make fleischis to faile; and thougt therof schal take awei sleep. Thougt of

But wakars in þe fendis chirche.' vsen a foule flescheli wacche / Watchers in the devil's church. Fol. 50 b
 for euere þei ben sloumbring.' whanne ony good dede is don /
 ouercomen wiþ þe deed sleep.' | þat bringeþ hem to mischeef / for
 þe wise man seip. *Prov. vi*º. 'vsquequo piger dormis? Quando
 5 consurges e sompno tuo? paululum dormies paululum dormitabis
 paululum conseres manus vt dormias & veniet tibi quasi viator
 egestas & pauperies quasi vir armatus'¹ / þat is to seie. How
 long schalt þou sleep þou slouþ man? whanne schalt þou rise from
 þi sleep? þou schalt nappe a litil while. þou schalt sloumbre a litil
 10 while / þou schalt knytt þi hondis togidir.' til þou falle in to þe
 deed sleep / & þanne schal sodenli com to þee.' nede as a weye-
 fering man / & pouert schal steele to þee.' as an armyed man² ||
 Napping, sloumbring & deed sleep.' ben þe fendis officeris / þanne
 men nappen whanne men consenten.' to do þe fendis string /
 15 & whanne þei worchen opunli.' þat þe fende desirip / in þe sizt
 of þe world.' þanne þei ben in sloumbring || But whanne þei
 mayntynen booldili.' what euere þei don amys / þanne þei ben in
 deed sleep.' & waken in her | synnes / chaungyng þe nyzt in to þe Fol. 51 a
 dai.' as hooris & þeues / traueiling fro place to place.' to reuel &
 20 to rouzt / assaiyng where þat þei may leue.' tookenes of her synne /
 Almysdoars in Cristis chirche.' releuen in dwe tyme / wiþ þe IV. Alms-
doers in
Christ's
church.
 plente of her catel.' hem þat suffren nede / as seint Poul seip.
*II Cor. viii*º. 'vestra habundancia illorum inopiam supleat'³ || þat
 is to seie. looke þat þoure habundaunce.' fulfille þe nede of opir⁴ ||
 25 For ȝe þus doing schullen resceyue.' þe blessing of God / as þe
 prophet seip. *Ps. xl*. 'Beatus qui intelligit super egenum &
 pauperem'⁵ || Blessid be he þat takip hede.' on þe nedi &

bifore knowyng turneth away wit: and greuouse siknesse maketh sobre the soule.'

¹ Vulg. *Prov. vi. 9-11.*

² W. V. 'Hou longe, thou slowe, shalt thou slepe? whanne shalt thou rise from thi slep? A litil while thou shalt slepe, a litil while thou shalt nappe; a litil while thou shalt leyn togidere thin hondis, that thou slepe. And ther shal come to thee as a weigoere, nede; and porenesse, as a man armed.'
 1388, 'Hou long schalt thou, slow man, slepe? whanne schalt thou rise from thi slep? A litil thou schalt slepe, a litil thou schalt nappe; a litil thou schalt ioyne togidere thin hondis, that thou slepe. And nedynesse, as a weigoere, schal come to thee: and pouert as an armed man.'

³ Vulg. *2 Cor. viii. 14.*

⁴ W. V. 'ȝoure habundaunce fulfille the myseste of hem.'

⁵ Vulg. *Ps. xl. 1.*

pore¹ / vpon þis seiþ Bernard þus || ‘Non *super cupidum & elatum* ⁊
sed *super egenum & pauperem illum inquam pauperem qui inuitus*
petit & verecondia accipit & accipiens *gratias deo reddit.*’ Hec
Bernardus ad regem Cecilie^a / þat is to seiþ. Not vpon þe
coueitouse man & þe proude ⁊ but vpon þe nedi ⁊ & þe poore / him⁵
forsope pore nedi ⁊ þat axiþ constreynd wiþ nede / & he taking þis
Fol. 51 b almes wiþ scha-|me ⁊ doþ þankingis to God / & lyueþ poreli þerbi ||
In foure þingis Goddis seruauantis ⁊ medfulli don her almes ||

Firste þei seken Goddis wille ⁊ done it to his worschip || þe
secounde of trewe gooten good ⁊ cleerli in her conscience / þe þridde¹⁰
þat þei knowe her broþir ⁊ lyue a *graciouse* lijf || Þe fourþe þat he
suffriþ nede ⁊ wiþouten ony feynyng || For if ony of þise faile ⁊ þei
leese boþe good & mede ||

Almsdoers
in the
devil's
church.

But almysdoars in þe fendis chirche ⁊ feeden many wrecchis / as
strong staff-beggars ⁊ strikars ouere þe lond / & gronars wiþouten¹⁵
cause ⁊ þat neden not her good || 3he to mynstrals to iogullers ⁊
oþir veyn iapars / þei delen largeli her good ⁊ clepen it an almes /
But trewe men seyn al amys ⁊ goodis þus dispendid / For it draweþ
hem toward heuene ⁊ as bocket in to welle / And if þei do ony
þing ⁊ þere as nede is / anoon þei seeken veyne glorie ⁊ & leesen al²⁰

Fol. 52 a her | mede / for saint Ysodir seiþ. ‘*Dum causa iactancie pauper*
pascitur etiam opus misericordie in peccatum conuertitur’ || Þat is
to seiþ. Whanne þe pore man is fedde ⁊ bi cause of veyn glorie /
þanne is þe werke of mercy ⁊ turned in to synne / And Crist seiþ /
‘*Si oculus tuus fuerit nequam totum corpus tuum tenebrosum erit*’² /²⁵
And þin iþe be weiward ⁊ al þi bodi schal be derke || Þin iþe is þin
entent ⁊ þat schulde rule þi conscience / & þis bodi is þi werke ⁊ of
entent þat takiþ his liȝt / þanne is þis þus to mene / whanne þin
entent is not wel rulid ⁊ þou getist no mede what euere þou do ||

V
Preachers in
Christ's
church.

Prechars þat ben in Cristis chirche ⁊ comen freeli among þe³⁰
peple / as Crist cam fro þe toour of heuene ⁊ 3aue þis charge to
hise disciplis. Mat. x^o. ‘*Gratis accepistis gratis date*’³ || Freeli
3e han taken 3oure wisdam ⁊ freeli 3yueþ it 3e aȝen || Poule chase

¹ W. V. ‘Blisful that understant up on the nedi and pore.’ 1388, ‘Blessid is he that undurstonðith on a nedi man and pore.’

² Vulg. Matt. vi. 23.

³ Vulg. Matt. x. 8.

^a S. Bernardus, *Ep. CCVII*, Ad Rogerium Regem Sicilie (*D. Bernardi Opera Omnia*, ed. 1552, p. 1400).

rapir to be deed.' þan ony man schulde avoide his glorie / for mede |
 þat miȝt be ȝouun or taken.' aȝen þe gospel of Iesu Crist. I. Cor. ix^o. Fol. 52 b
 'Ego nullo horum vsus sum. bonum est mihi magis mori quam
 ut gloriam meam quis euacuet'¹ || And þise prechours prechen
 5 treweli.' to edife þe peple in vertu / as Crist comaundid on hooli
 þursdai.' to hise disciplis aforn his stiȝyng || Mar. vltimo ||
 'Euntes in mundum vniuersum predicate euangelium omni crea-
 ture'² hoc est omni homini qui quodammodo est omnis creatura ||
 Þat is to seie. ȝe goyng forþe in to al þe world.' preche ȝe þe
 10 gospel to iche creature / þat is to iche man.' þat cheueli is iche
 creature / and þei lyuen vertuously.' hem silf aftir her preching /
 for to strengþe her hooli wordis.' wiþ þe spirit of lijf / whanne þei
 ȝyuen a trewe ensauple.' in dede aftir her seiyng / & þis is þe
 teching of Iesu Crist.' in þe gospel of seint Mathew. Mat. vi^o.
 15 'Sic luceat lux vestra coram hominibus. vt vidiant opera vestra
 bona & glorificent patrem vestrum qui in celis est'³ || Þat is to seie.
 looke ȝoure liȝt schyne so.' aforn men of þis world / þat þei may se
 ȝoure good werkis.' & gloriefie | not ȝou / but ȝoure fadir þat is in Fol. 53 a
 heuene.' of whom comeþ al ȝoure grace /⁴
 20 But prechours in þe fendis chirche.' prechen vndir colour for to
 take ȝiftis.' but Gregor reproueþ hem / Gregor om. xviii / 'Quisquis
 ideo predicat. vt hic vel laudis vel muneris mercedem accipiat procul
 dubio eterna remuneracione se priuat'^a / Who euere preche Gregor
 seip.' for goodis of þis world / or to make a gadiyng.' for suche
 25 an heuenli office / wiþouteu ony doute.' þei priuen hem silf / of þe
 mede þat is to come.' of euerlasting rewarde / & þei prechen
 cronyclics.' wiþ poyses & dremyngis / & manye opir helples talis.'
 þat riȝt nouȝt auailen || Þei clouten falsehed to þe troupe.' wiþ miche
 30 vngroundid mater / tariyng þe peple from trewe bileue.' þat þei
 may not knowe it / And þise prechours waveren aboute; in many
 fleischeli lustis. as Iude seip. Iude. ii^o. 'Hij sunt macule conuiuantes
 sine timore semetipsos pascentes mirantes personas hominum questus

nota
Preachers in
the devil's
church.

¹ Vulg. 1 Cor. ix. 15.

² Vulg. Marc. xvi. 15.

³ Vulg. Matt. v. 16.

⁴ W. V. 'So shyne ȝoure liȝt before men, that thei see ȝoure good werkis, and gloriefie ȝoure fadir that is in heuens.'

^a Gregorius Magnus, *XL Homiliae in Evangelia*, Hom. XVII (Migne, tom. 76, col. 1142).

Fol. 53 b | causa ¹ || Þise ben spottis in her metis ⁊ feestyng & feeding hem silf wiþouten ony drede / worschiping þe persones of men ⁊ for þei wolde haue wynnyng ² ||

VI. Readers in Christ's church.

Redars in Cristis chirche ⁊ reeden hooli lessouns / & tenten to her reding ⁊ wiþ myndeful deuocioun / as Ierom seiþ. 'Sic lege ⁵ sanctam scripturam. vt semper memineris ea csse dei verba / qui non solum legem suam sciri. sed etiam adimpleri iubet. quid enim prodest scienda didisce ⁊ & non facere tamquam speculum vite. habenda est leccio sacre scripture / ut bona melioentur & mala corrigantur / Hec Ieromus || So reede þou hooli writ ⁊ þat euere ¹⁰ þou haue mynde / þat þoo wordis þat þou reäist ⁊ ben Goddis blessid lawe / þat comaundid it ⁊ not oonli to be radde / but also þat þe reedars ⁊ schulde kepe it in her werkis || what profit is it to rede þingis to be don ⁊ & not fulfille hem in dede? as a clene mirour of lijf ⁊ þe lessoun of hooli writ is to be had / þat al þat is ¹⁵

Fol. 54 a good ⁊ mai be mad betir / & þat þat is yeuel ⁊ | may be amendid / and þise redars reden diligentli ⁊ þat þat is tretable & opunli in scripture / wiþouten interrupcioun ⁊ or ony founed internyssioun / wiþouten corrupting or ouere-hipping ⁊ of lettir word or sillable / & þei schal coorde in charite ⁊ & do alle þingis in ordre || ²⁰

Readers in the devil's church.

But redars in þe fendis chirche ⁊ ianglen her lessouns / as iaies chatiren in þe cage ⁊ wot not what þei menen / striueyng feel sipis for nouzt ⁊ iche azens oþir / for rulis of her ordinal ⁊ & manye veyne questiouns / And if þei vndirstande þe lessoun ⁊ whanne þat it is radde / or ony part of Goddis lawe ⁊ whanne it is declarid / ²⁵ soone þei treden it vndir foot ⁊ haaten it in her werkis / as Ierom seiþ þe prophete ⁊ in witnessing azen alle suche. Iere. viii. 'Quomodo dicitis sapientes sumus & lex dei nobiscum est? vrc mendacium operatus est stilus mendax scribarum confusi sunt sapientes perteriti & capti sunt verbum enim domini proiecerunt & ³⁰ sapientia nulla est in eis' ³ / How may 3e seie. forsoþe we ben

¹ Vulg. Jud. ii. 12, 16 (A. V. Jude i. 12, 16) 'Hi sunt in epulis suis maculae convivantes sine timore semetipsos pascentes: . . . mirantes personas quaestus causa.'

² W. V. 'Thes ben in her metys filthes (or defoulinges), feestinge togydere, with outen dreede fedynge hemsilf; wondringe, (or worschiping) persones, bi cause of wynnyng.' 1388, 'These ben in her metis, feestyng togydere to filthe, with out drede fedinge hemsilf, worschiping persooones, bi cause of wynnyng.'

³ Jer. viii. 8 'Quomodo dicitis: Sapientes nos sumus et lex Domini,' etc.

- wijse ⁊ | and þe lawe of þe Lord is among vs? Certis þe fals Fol. 54 b
 poyntel of þe scribis ⁊ hap wrouzt open lesyng / & zoure wijse men ben
 confoundid ⁊ afeerde & cauzt in her owene snare / þei han þrowen
 abak þe worde of þe Lord ⁊ þer is no wisdam lefte among hem¹ /
- 5 And eft God seiþ bi Ieremye ⁊ to þise veyn redars / *Iere. xlviii^o.*
 ‘*Maleditus qui opus dei agit fraudilenter*’² / Cursid be he ⁊ þat doþ
 þe werk of God fraudilentli³ / þat is to seie. falseli or disceyuabli /
 and here seiþ Gregor. / ‘*Solus in dei opere fraudem non facit qui*
in studio bone accionis inuigilat nec ad corporalis rei premia nec ad
 10 *laudis verba nec ad humani iudicii gratiam anhelat*’⁴ ⁊ a / Oonli in
 Goddis seruice ⁊ þat man doþ no fraude / þat wakip ful bisili ⁊ in
 studie of good dede / & no þer bowip to medis ⁊ of bodili þing /
 neipir sekip þe worde ⁊ of mannis lewid preisung / neipir lookip aftir
 fauour ⁊ of foli iugement ||
- 15 Syngars ben in Cristis chirche ⁊ þat syngen heuenli songis / | and Fol. 55 a
 wip her swet melodie ⁊ plesen God at fulle / as Poul seiþ in his VII. Singers
 pistil ⁊ to þe Colosencis / *Colo. iii^o.* ‘*verbum christi habitet in vobis*
habundanter in omni sapientia docentes & commonentes vosmetipsos
in psalmis & ymptis & canticis spiritualibus in gratia cantantes in
 20 *cordibus vestris deo* || *Omne quodcumque facitis in verbo aut in opere.*
in nomine domini nostri iesu christi facite. gratias agentes deo
& patri per ipsum’⁵ / þat is to seie. Suffre ze þe worde of God ⁊ to
 dwelle plentiuousli among zou / in al manere heuenli wisdam ⁊
 encresing zou in vertu / teching & monesting zoure silf ⁊ in psalmes

¹ W. V. ‘Hou sey zee, Wise men wee ben, and the lawe of the Lord is with us? Verely lesing wrozte the lyende poyntil of the scribis. confoundid ben the wise men, gast and cast thei ben. The wrd forsothe of the Lord thei casten aferr, and no wisdam is in hem.’ 1388, ‘Hou seien ze, We ben wise men and the lawe of the Lord is with us? Verili the fals writyng of scribis wrouzte leesyng. Wise men, ben schent, ben maad aferd and taken. For thei castiden awei the word of the Lord, and no wisdam is in hem.’

² Vulg. Jer. xlviii. 10 ‘*Maledictus qui facit opus Domini fraudulenter.*’

³ W. V. ‘Cursid that doth the were of God gilendeli.’ 1388, ‘He is cursid, that doth the werk of God gilefuli.’

⁴ MS. Anelat.

⁵ Vulg. Col. iii. 16, 17 ‘*Verbum Christi habitet . . . commonentes vosmetipsos psalmis . . . Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.*’

^a Gregorius Magnus, *Moralium Liber IX*, cap. xxxiv. 53 (Migne, tom. 75, col. 889).

& ympnys & goostli songis / singyng in grace wib feruent deuocioun. in zoure hertis to zoure God / and what euer ze schal do. in word or in werk / do ze þat þing perfiztli. in þe name of oure Lord Iesu Crist / zelding þankingis to þe fadir. bi þat same Iesu Crist¹ || And siben he is boþe God & Lord. & kyng of al þis world / þe prophete Dauib counseilþ vs. þat we schulde sing
 Fol. 55 b wijseli / for he þat is | occupied. in heuenli desiris / pouz his tung be stille. & make no noyse / he singe a song seynt Austin seiþ. þat God likeþ beest || 'Qui desiderat & si lingua taceat corde cantat' / Hec Augustinus^a || Ananye & Azarie & Mysael also / 10 soungen blessing to þe Lord. in suche manere song / whanne þei weren in Babiloyne. in þe brennyng furneise. Dan. iii^o.² ||

Singers in the devil's church.

But syngars in þe fendis chirche. breken curiousse nootis. & þat is but a puff of wynde. as seiþ Seint Bernard wijsli / to plesse þe peple wib likerouse voice. & fylle her eeris wib weyn dyn || But se 15 what seint Gregor seiþ. acording wib seint Bernard / 'Dum blanda³ vox queritur. perfecta vita deseritur'^b || Þat is to seie. whanne faging & glosing vois is souzt. perfijt lijf is forsaken / & þe peple is ledde in to synne. as God seiþ bi his prophet Eze. xxxiii^o. 'sedent coram te populus meus & audiunt sermones tuos & non 20 faciunt eos. quia in canticum oris sui vertunt illos & auariciam suam sequitur cor eorum / & es eis quasi carmen musicum quod
 Fol. 56 a sauari dulcique sono canitur | & audiunt uerba tua & non faciunt ea'⁴ || Þat is to seie. Mi peple sitten bifore þee. & heeren þi wordis / but þei don not aftir hem. whanne her bak is turned / for 25 þe prestis turuen hem. in song of her mouþe / & þe herte of þe peple. folowip her prestis auarice / & it is to hem. as a song of musik / þat is soungen myrili. wib a lusti sounde / & þei heeren

¹ W. V. 'The word of Crist dwelle in zou plenteuously, in al wysdam, techinge and monestinge zou silf in salmes, and ymnes, and spiritual songis, in grace syngyng in zoure hertis to the Lord. Al thing, what euere thing ze don, in word or in dede, alle thingis in the name of the Lord Jhesu Crist, doyng thankyngis to God the fadir by hym.'

² Vulg. Dan. iii. 24-30 (not in A.V.).

³ MS. bland.

⁴ Vulg. Ezech. xxxiii. 31, 32.

^a Augustinus, *Enarratio in Psalmum LXXXVI* i (Migne, tom. 36, col. 1101).

^b Gratian, *Decreti Pars Prima*, dist. xcii, ch. ii (Migne, tom. 187, col. 430).

pi sermons. but þei kepe hem not seiþ þe Lord God¹ / And eftē
 God seiþ azen : bi þe prophete Amos. v^o. ‘ Aufer a me tumultum
 carminum tuorum. & cantica lire tue non audiam ’² || Þat is to seiē.
 Do þou away fro me : þe pride of þi chauntyng / & I schal not also
 5 heere : þe songis of þin harpe³ || Lord what may þis bimene : þat
 prestis in þe chirchis / ʒyueu hem þus miche to song : & so litil to
 preching & in fewe placis or ellis in noone : of þe newe testament /
 schullen we grounde þis maner of song : neiþir among oure doctours ||
 but often þei ben chargid to preche. ʒhe vndir greet peyne / &
 10 algatis þat þei haue good wille : to do þat þei may / þat þe | peple Fol. 56 b
 were treweli tauzt : to lede a sobre lijf / þerfore Gregor in his
 decre : 92. smyteþ hem wiþ a curse / þat bisien hem in þe courte
 of Rome : aboute suche feyned syngyng / wherþoruʒ schulde be
 tariēd : þe office of preching^a ||

15 Mynystrars of sacramentis : þat ben in Cristis chirch / bipenken VIII. Admin-
 hem ful wittirli : of þe greet worþines / hou þise sacramentis comen istrators of
 of Crist : & of his holi passioun / taken of his blessid bodi : for Sacraments
 tresour of his chirche / & þei ben salue & medicyn : for alle þoo in Christ's
 sijke membris / þat wil schewe her greet sooris : to Goddis prestis church.
 20 of wise discrecioun / & vse þise sacramentis in her kynde : as seint
 Poul techiþ / I. Cor. v^o. / ‘ Pascha nostrum immolatus est christus.
 itaque epulemur . Non in fermento malicie & nequicie : sed in
 azimis sinceritatis & veritatis ’⁴ / Þat is to seiē. Crist is offrid
 oure pask : þat norischeþ vs wiþ hise sacramentis / & þerfore make
 25 we vs myry : in þis goostli food / not in angir & in tene : of malise
 & of wickidnes / But in þe faire pure paast : of clenness & | of Fol. 57 a
 troupe⁵ / Þise twoo vertues techen vs : to clense bodi & soule /
 wheþir þat we schal ʒyue or take : þise seuene sacramentis / Baptē
 confermyng & penaunce : ordir Cristis bodi matrimonye. & þe last
 The Seven
 Sacraments
 avail against
 the Seven
 Deadly Sins,

¹ W. V. ‘ Mi peple sitten bifore thee, and heeren thi wordis, and don not hem ; for thei turnen hem in to a songe of her mouthe, and the hert of hem sueth her auerise; and it is to hem as a songe of musyke, whiche is sungen by soft and sweet soun.’

² Vulg. Amos v. 23.

³ W. V. ‘ Do away from me the noyse of thi songis, (or ditees), and Y shal not heere the songis of thin harpe.’

⁴ Vulg. 1 Cor. v. 7, 8.

⁵ W. V. ‘ Crist is offrid oure pask. And so ete we, not in old sourdouʒ, nether in sourdouʒ of malice and weywardnesse, but in therf thingis of clenness and treuthe.’

^a Gratian, *Decreti Pars Prima*, dist. cii, cap. ii (Migne, tom. 187, col. 430).

which are
seven devils.

- anoyntyng || Þise helpen vs in þis fizting chirche ⁊ azen seuene
 I deedli synnes / þat ben seuen cruel deuelis ⁊ Þe firste is Lucifer /
 II þat regnep in his malice ⁊ ouer þe children of pride / Þe secounde
 III is clepid Belzebug ⁊ þat lordip ouer envious / Þe þridde deuel is
 IV Sathanas ⁊ wrappe is his lordschip / Þe fourþe is clepid Abadon ⁊ 5
 V þe slowz ben hise retenwe / Þe fifþe deuel is Mammon ⁊ hap
 wiþ him þe auarouse / and also oone þat is his feere ⁊ a foule synne
 VI couetise / Þe sixte is clepid Belphegor ⁊ þat is þe god of glotouns ||
 VII Þe seuenþ deuel is Asmodeus ⁊ þat leedip wiþ him þe leccherouse ||
 But þe seuene sacramentis ⁊ casten out þise deuelis / from þe 10
 saruauantis of God ⁊ þat resecyuen meedfulli / & stablen hem in

Fol. 57 *b* seuene ziftis ⁊ þat ben clepid of þe | Hooli Goost /

Administra-
ters of
Sacraments
in the
devil's
church.

But mynstrars of sacramentis ⁊ þat ben in þe fendis chirche /
 mynstren þise sacramentis ⁊ treeten hem vnworþili / & alle
 suche boþe lerned & lewid ⁊ ben Iudas goostly children / for he took 15
 þe sacrament ⁊ at Cristis hooli sooper / where Crist dalt his bodi in
 breed ⁊ as opir apostlis diden / & drank wiþ hem his blood in wyn ⁊
 but wiþ a viciouse conscience / wherfore þe deuel entrid in him ⁊
 he bitraied his Lord / þus it is wiþ þe fendis children ⁊ whanne þei
 resecyue þe sacramentis / þei gon to hem vnworþili ⁊ so to her 20
 dampnacioun || Summe wiþ polutid handis ⁊ wiþ a stinking
 careyn / as Parisieus seiþ ⁊ rehersiþ Austin / 'Nocte amator
 veneris ⁊ cras consecrator filii virginis / Deus auertit ¹ aurem suam ⁊
 ab oratione talium' || Þat is to seie. He þat is on þe nyzt ⁊ þe
 louer of leccherie / & in þe morne a sacrar ⁊ of þe maidens sone / 25
 God turnep away hise eiris ⁊ from suche mennes preiours || Manye
 feiþful doctours ⁊ forbeden ful streitli / for to take ony sacramentis ⁊

Fol. 58 *a* of suche preestis handis / | But now it is & euer schal be ⁊ vnto þe
 worldis ende / foolis fynden conventiclis ⁊ þat haasten hem to helle /

Traffic in the
Sacraments
is the sin of
simony.

Summe þer ben as Symoundis eiris ⁊ þat sellen þise sacramentis / 30
 & summe ben redi wiþ her money ⁊ as chapmen in a feire / to bie
 of þise marchauntis marchauandise ⁊ merite as þei wenen / but boþe
 þe biggers & þe sellers ⁊ disceruen endeles peyne / Summe seien
 'haue here my moneye ⁊ for cristenyng of my childe' / summe seyn
 'haue here þis money ⁊ soyle me of my synnes' / summe seyn 35
 'haue here þis money ⁊ & sing for me a messe' || Summe seyn 'haue
 þis money ⁊ graunt me þi pardon' / summe seyn 'haue þis money ⁊
 for þou hast made þis mariage' / summe seyn 'haue þis money &

¹ MS. avertij.

sacre me to presthod' / summe seyn 'haue þis money' / for þou hast
 often visitid me' / summe seyn 'haue here þis money' & good sire
 preie for me' || Summe maken lettris' / for sotiler ypocrisie / to selle
 alle her suffragis' / where euere þei fynden þe chapman / þat wole
 5 paie lar-|geli þerfore' / þanne is þe bargayn made / Lord hou reden Fol. 58 b
 þise fendis lymes' / þe decre saluator^a / or studien Goddis lawe'
 in Dedis of þe Apostlis / where suche marchaundise is dampned'
 for þus it is seide of cursid Symound / Actus viii^o. / 'Cum vidisset
 10 optulit eis pecuniam dicens || Date & mihi hanc potestatem vt
 cuicumque¹ imposuero manus accipiat spiritum sanctum / Petrus
 autem dixit ad eum. Pecunia tua tecum sit in perdicionem' / quoniam
 donum dei existimasti pecunia possideri / Non est tibi pars neque
 sors. in sermone isto'² / þat is to seie. Forsoþe whanne Symon
 15 magus had seyn' / þat bi touching of þe apostlis handis / þe Holi
 Goost was 3ouun to þe peple' / he profrid hem money & seide to
 hem / 3yue 3e to me also þis powere' / þat whom so euere I touche
 wiþ handis / may resceyue þe hooli goost' / forsoþe þanne Petir seide
 to him / þi money be wiþ þee for vs' / take it þi silf to þi dampna-
 20 cioun / for þou trowist | þe 3ift of God' / to be hadde in sale for Fol. 59 a
 moneye / þer is no parte neiþer lott' / to þee in þis sermon of God³ ||
 þanne þise þat we han markid afor' / in þis ben verrey Symoundis
 ciris / for þei wenen whanne þei han money' / to graunt þe peple
 þise goostli 3iftis / and Symon is dampned & alle hise folowars' / hou
 25 miche more raper þise cursid takars / For if seint Petir hadde

¹ MS. *circumque*.

² Vulg. Act. viii. 18-21.

³ W. V. 'Forsoth whanne Symound hadde seyn, for the Hooli Gost was 3ouun by puttyng on of the hond of apostlis, he offrde to hem money, seyng, 3yue 3e to me and this power, that to whom euere I schal putte on hondis, he receyue the Hooly Gost. Forsoth Petre seide to him, Thi money be with thee into perdicioun, for thou gessidist the 3ifte of God for to be had, (or weeldid), by money. Part is not to thee, nethir sort, in this word.' 1388, 'And whanne Symonut hadde seyn, that the Hooly Goost was 3ouun bi lei3yng on of the hoondis of the apostlis, and he proferide to hem money, and seide, 3yue 3e also to me this power, that whom euere Y schal lye on my hoondis, that he resseyue the Hooli Goost. But Petir seide to hym, Thi money be with thee into perdicioun, for thou gessidist the 3ifte of God schulde be had for monei. There is no part, ne sort to thee, in this word.'

^a Gratian, *Decreti Pars Secunda, causa i, quaest. iii, c. viii* (Migne, tom. 187, col. 549, 550).

taken þis money ⁊ he hadde ȝouun leue to vse symonye / but Petir forsook it & blamed þis man ⁊ & ȝaue a rule þat euer schal last / þat cursiþ & dampneþ boþe þe ȝyuars & takars ⁊ for boþe partijs ben symouyentis / O. Iudas made a couenaunt ⁊ wiþ þe Iewis for þritti platis / and soold his maistir Iesu Crist ⁊ bitraiynge his bodi in to 5 her hondis / whanne he cam cheueli for to die ⁊ his deep is oure redempcioun / þerfore his name is cursid Iudas ⁊ worþili for his fals trayne / But hise children don myche warre ⁊ | in selling þe sacramentis & for lesse prijs / þat ben vndeedi & moun not suffre ⁊ neiþir ony profite comeþ of suche sale / But veniaunce here & ellis 10 where ⁊ alas whanne wole þise wrecchis be war ||

IX. Students
in Christ's
church.

Studiars in Cristis chirche ⁊ studien dai & nyȝt / in þe lawe of þe Lord ⁊ as þe prophet seiþ. Ps. i^o. 'In lege domini fuit voluntas eius ⁊ in lege eius meditabitur die ac nocte' ⁊ &c¹ || þat is to sei. Blessid be þat man ⁊ þat hap his wille in þe lawe of þe Lord / & schal pink 15 in his lawe ⁊ boþe nyȝt & day / for he schal be as a tree ⁊ þat is wijsli plauntid / biside þe rendels of watris ⁊ þat schal ȝyue his fruyte. in his due tyme / and his leef þat is his vertu ⁊ schal not falle away / but alle þingis þat he schal do ⁊ in grace schullen be welþi² / wel is him þat so may studie ⁊ to fynde þise precieuse fruytis / to make 20 faire her owne soule ⁊ wiþ flouris of holi writ / þanne Crist wole take his resting place ⁊ in þe chaumbre of her conscience / for þe wajs man seiþ. Eccⁱ. xxxiiii^o. 'Flores mei fructus | honoris & honestatis'³ / þat is to sei. mi flouris be fruytis ⁊ of worschip & honeste⁴ / and þerfore seint Ierom counseilip ⁊ in his prolog vpon 25 þe bible. prologo I^o. ca. viii^o. 'Oro te frater karissime inter hec viuere ista meditari nil aliud noscere nichilque aliud querere' / I preie þee broþir seiþ Ierom ⁊ þat þou haue þi studie / & þi mynde among þe lessouns ⁊ þat ben in holi writ / bisie þee no þing ellis to knowe ⁊

¹ Vulg. Ps. i. 2 'In lege domini voluntas eius,' etc.

² W. V. 'In the lawe of the Lord his wil; and in the lawe of hym he shal sweteli thanke dai and nyȝt. And he shal ben as a tree, that is plauntid biside the doun rennyngis of watris: that his frut shal ȝive in his tyme. And the lef of hym shal not fade; and alle thingus what euere he shal don shul waxe welsum.' 1388, 'His wille is in the lawe of the Lord; and he schal biþenke in the lawe of hym dai and nyȝt. And he schal be as a tree, which is plauntid bisidis the rennyngis of watris; which tre schal ȝyue his fruyt in his tyme. And his leef schal not falle doun; and alle thingis which euere he schal do schulen haue prosperite.'

³ Vulg. Ecclesiasticus xxiv. 23.

⁴ W. V. 'My floures frutes of honour, and of honeste.'

bisi þee no þing ellis to seeke || Sett þin herte in holi studie ⁊
 purswe aftir wiþ al þi strengþe / & þou schalt fynde it in schort
 while ⁊ more swetter þan þe honycombe / as þe wijs man seiþ. Eccī.
 vi^o. 'Cogitatum¹ habe in preceptis dei & in mandatis illius maxime
 5 assiduus esto. & ipse dabit tibi cor & concupiscencia² sapientie
 dabitur tibi'³ || Haue þou þi þouzt in Goldis heestis ⁊ in hise
 comaundementis be þou moost bisy / & he schal graunt an hert to
 þee ⁊ lust of wisdam schal be zouun to þee⁴ ||

But studiars in þe fendis chirche ⁊ studien in her maddid lawis /
 10 al for richesse ⁊ and for pride ⁊ for her worldli worschip / zhe so
 ferforþe. þat vnneþ ⁊ ony man is founden / þat abidiþ wiþ Goddis
 lawe ⁊ cleere wiþouten medlyng / but drawiþ him to mannes lawe ⁊
 for þat smacchiþ wynnyng / & þere þei studien sadli & soore ⁊ but
 at her laste ende / þis schal be her payment ⁊ as God seiþ bi þe
 15 prophete. Iere. xvii^o. 'Maledictus homo qui confidit in homine et
 ponit carnem brachium suum & a domino recedit cor eius'⁵ / Cursid
 mot þat man þe ⁊ þat settiþ his feiþ in man / & puttiþ his trist &
 his strengþe ⁊ in mannes maddid ordinaunce / & suffriþ his herte to
 wade away ⁊ from his Lord God / Certis þis man schal be as a broom ⁊
 20 þat growiþ in wildirnes / & he schal not see in inward siht ⁊ whanne
 þat good of soule haþ comen / but he schal dwelle in drynes ⁊ in þe
 lond of wildirnes⁶ / Þus seiþ þe Lord God || Suche men sclaudren
 Crist ⁊ þat is boþe God & man / & haþ halowid his boþe lawes ⁊ wiþ
 his precieuse deef / & putt in hem þe spirit of lijf ⁊ bi quicknyng
 25 of his | blood / to rere soulis from þe deef ⁊ bring hem azen to
 lijf / as þe gospel witnessiþ. Ion. xi^o. 'Qui credit in me etiamsi
 mortuus fuerit uiuet'⁷ / Crist seiþ. who þat euere bileueþ in me ⁊

Students in
 the devil's
 Fol. 60 b
 church.
 nota

Fol. 61 a

¹ MS. cogitatum.

² MS. concupiscenciā.

³ Vulg. Ecclesiasticus vi. 37 'Cogitatum tuum habe,' etc.

⁴ W. V. 'Thinking haue thou in the hestes of God, and in the maundemens of hym most bisi be thou; and he schal ȝyue to thee herte, and couetise of wisdam schal be zouun to thee.'

⁵ Vulg. Jer. xvii. 5.

⁶ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awei. Forsothe it shal ben as iencian trees in desert, and he shal not see, whan shal come good; but he shal dwelle in droȝte in desert.' 1388, 'Cursid is the man that trestith in man, and settith fleisch his arm, and his herte goith awei fro the Lord. For he schal be as bromes in desert, & he schal not se, whanne good schal come; but he schal dwelle in drynesse in desert.'

⁷ Vulg. Joh. xi. 25.

3he þouȝ þat he be deed / neþeles he schal lyue aȝen ⁊ boþe in *grace*
 & glorie¹ || But þis is not in mannes lawe ⁊ þat may ȝyue þis
 powere / þanne is þis foule sclaunder ⁊ of þise weiward foolis / þat
 þus studien in mannes lawe ⁊ as if it were þe betir / & þerfore
 suche froward þouȝtis ⁊ departen her soule from God / Of alle þise 5
 spekijþ Ieremye ⁊ seiþ of hem ful scharpli / Iere. vi^o. ‘A minore
 quippe vsque ad maiorem omnes auaricie student / A propheta vsque
 ad sacerdotem cuncti faciunt dolum / Quamobrem cadent inter
 ruentes. in tempore visitacionis corruent dicit dominus’² || From
 þe leest vnto þe moost ⁊ alle studien conceitise / þat is vnderstandid ⁊ 10
 of hem oonli þat ben in þe fendis chirche / from þe prechour vnto
 Fol. 61 b þe prest ⁊ alle wirchen gile / þerfore | þei schal falle ⁊ amonge hem
 þat fallen / þei schal falle in tyme of visitacioun ⁊ seiþ þe Lord
 God /³ God rehersijþ þis sentence aȝen ⁊ for we schulde take good
 hede þerto / but for þei wole not amende her studies ⁊ & turne þe 15
 þouȝt to Goddis lawe / þerfore God wischijþ hem woo ⁊ & seiþ þus bi
 þe prophete. Miche. ii^o. ‘ve qui cogitatis invtile ⁊ operamini
 malum in cubilibus vestris’⁴ || Woo to ȝou þat þenken ⁊ þing þat is
 vnprofitable / and wirchen yuel in ȝoure studies ⁊ in þe morowe liȝt ||

X. Peace-
 makers in
 Christ's
 church.

Pees-makars in Cristis chirche ⁊ moven men to reest / þat 20
 Crist bihiȝt to hise disciplis ⁊ whanne he was here amonge hem /
 Ion. xiii^o. ‘Pacem meam do vobis pacem meam relinquo vobis’⁵ ||
 þat is to seie. Mi pees I ȝiue to ȝou ⁊ my pees I bileue to ȝou /
 his pees he bilefte wip vs ⁊ whanne he went to heuene / his
 pees he schal ȝyue to vs ⁊ in þe worldis ende / his pees he bitook 25
 to vs ⁊ to helpe vs in þis world / his pees he schal graunt to vs ⁊
 Fol. 62 a to solace vs in bliȝse || | He haþ lefte vs his pees ⁊ to be oure
 tristi cloping / for if we be cladde þerynne ⁊ we schal ouercome
 oure enemyes / He schal graunt vs his pees ⁊ & þanne we schal be

¹ W. V. ‘He that bileueth in me, ȝhe, if he schal be deed, schal lyue.’ 1388, ‘He that bileueth in me, ȝhe, thouȝ he be deed, he schal lyue.’

² Jer. vi. 13, 15.

³ W. V. ‘Fro the lasse forsothe unto the more, alle to auarice studien; and fro the profete unto the prest, alle don trecherie. Wherefore thei shul falle among the men fallende; in tyme of ther visitacioun thei shul falle togidere, seith the Lord.’ 1388, ‘Fro the lesse til to the grettere, alle studien to anerise; and alle doon gile, fro the profete til to the preest. Wherefor thei schulen fülle down, among hem that schulen falle down; thei schulen falle down in the tyme of her visitacioun, seith the Lord.’

⁴ Vulg. Mich. ii. 1.

⁵ Vulg. Joh. xiv. 27 ‘Pacem relinquo vobis, pacem meam do vobis.’

siker / to regne world *wiþouten* ende / *wiþoute* ony enemyes / He
 hap leeft vs his pees / þat we deme not falsli / of oure neizbore
 biside vs / of þingis þat ben vnceiteyne / He schal 3yue to vs
 pees / whanne he schal make knowen / þe priuetees of mannes
 5 herte / & þanne schal be *preising* / to euery man of his god / affir
 he hap discerned || Crist hap leeft among vs pees / þat we schulde
 loue togidir / hatyng synne & louyng *vertu* / for þus he loued vs /
 for þer is no charite / but if synne be hatid / & rendid vp bi þe
 rootis / in vs & in alle *opir* || Þanne Crist schal 3yue vs ful pees /
 10 where we may neuere discorde / þus seiþ seynt Austin / vppon þis
 same gospel / þat is aforne rehersed / now grounde we it in oure
 mynde ||

Þise peesmakars for þei wolde haue / þis *verrey* | pees among Fol. 62 b
 hem / stonden armed at alle peesis / for drede of her enemyes / in
 15 þe armour of Iesu Crist / þat seint Poul techiþ / Ephe. vi^o /
 'Accipite *armaturam dei*'¹ || Sixe armours þe apostle rehersiþ / ^{The six}
 þat armyn þe soule / fyue for to defende *wiþ* / þe sixte for to ^{armours of}
 assaile / ^{the soul.}

Þe firste is a girdil of chastite / & þerbi mai we knowe / þat I. The
 20 Poule vsiþ þe witt of þe soule / & leueþ bodili armour || Þis girdile ^{girdle of}
 girdiþ vp her lendis / & saueþ² chastite / and pees of bodi from ^{chastity.}
 leccherie / in þise þre degrees / In maidens it kepiþ *virginite* / in
 weddid trewe matrimouye / & in widowis continence / þat is from
 al vnclennes / Take vp þis girdile in Goddis name / þat 3e moun
 25 stonde *perfijte* / in þe pees of 3oure soule / a3en alle fleischeli
 steryngis ||

An haburioune of ri3twisenesse / is þe secounde armour / þat is II. The
 þieli mailid / for falsheed schulde not entre / for to greue God or ^{breastplate}
 man / or sturble þis trewe pees / ^{of righteous-}
 ness.

30 Þe þridde armour is leggeharnes / & schoyng of afflecciouns / | Fol. 63 a
 in þe gospel of Iesu Crist / & þanne þei ben disposid / to make pees ^{III. Leg and}
 among men / not as þe world axiþ / But þat þei stonde *perfiztli* / ^{feet armour}
 in al aduersite / *wiþ* Crist & his gospel / to þe deef dai || ^{of the}
 affections.

A schilde of feiþ is þe fourþe / in whiche þei schal quenche / alle IV. The
 35 þe fendis brennyng dartis / þat ben hise temptaciouns / Certis þer ^{shield of}
 may no deedli dynt / steele in þat man / þat hap þe schelde of trewe ^{faith.}
 bileve / hanging on his herte / þerfore he lediþ his lijf in pees &
 quart / from al goostly sijknes ||

¹ Vulg. Eph. vi. 13.

² MS. saue.

V. The
helmet of
salvation.

De fifte armour of þe soule ⁊ is an helme of helpe / þat is clepid
tristi hope ⁊ for it berip of strookis || De fende þrowip at mannes
soule ⁊ wip twoo dispitouse gynnes / þe toone is obstinacioun ⁊ or
nota bene hardenes of herte / þe toþir is desperacioun ⁊ or ellis wanhope / But
who þat hap þe helme of hope ⁊ þouz strookis lizten on him / þei 5
schal on nowise breest þis palet ⁊ ne synk vnto þe soule / þerfore he
lyueþ peesibly ⁊ in hoope of Goddis mercy ||

Fol. 63 b
VI. The
sword of the
spirit.

De | sixte armour of Goddis knyztis ⁊ wip whiche þei done
assaile / is þe swerid of þe spirit ⁊ þat is Goddis worde / wip þis
swerid Iudith þe widowe ⁊ smot Holofernes / & kitt his heed from 10
his bodi ⁊ in sauynge of hir peple. Iudith. xiii^o 1 / And in þis
swerid Iesu Crist ⁊ assailed þe fende of helle / whanne Crist seide
'goo Satanas' ⁊ anon he fledde away / Mar. iii^o 2 / For þis swerid
is ful scharpe ⁊ and bitip on bope sidis / for it departeþ at a strook ⁊
þe soule from þe bodi / & it departip in þis lijf ⁊ vertu fro synne / 15
& it schal departe at domesday ⁊ þe good from þe yuel || In þis
swerid kyng Salamon ⁊ zawe a trewe iugement / & diuidid wip þis
swerid ⁊ truþe from þe falshede || III. Re. iii^o 3 || God zyuue vs grace
to take þis swerid ⁊ þenk on kyng Salamon / wip Iudith & wip
Iesu Crist ⁊ þanne is þer no doute / For alle þat taken vp þis 20
swerid ⁊ stonden in þis armour / Crist oure capteyn blessiþ hem ⁊
& clepiþ hem his children / Mat. v^o. 'Beati pacifici' quoniam filii

Fol. 64 a
dei vocabuntur' 4 || þat is to soie. Blessid be alle þise pees-|makars ⁊
for þei schal be clepid þe sones of God 5 / And este Crist seiþ.
'Diligite inimicos vestros. benefacite hijs qui oderunt vos. & orate 25
pro persequentibus & calumpniantibus vos vt sitis filii patris vestri
qui in celis est' 6 || Loue ze zoure enemyes seiþ Crist. do ze wel to
hem þat haten zou / & preie ze for zoure purswars & zoure slaun-
derars . þat ze mai be þe sones of zoure fadir þat is in heuenes 7 ||

¹ Vulg. Judith xiii. 7-9.

² Vulg. Matt. iv. 10.

³ Vulg. 3 Reg. iii. 16-28.

⁴ Vulg. Matt. v. 9.

⁵ W. V. ' Blessid be pesible men, for thei schuln be clepid the sonys of God.'
1388, ' Blessid ben pesible men, for thei schuln be clepid Goddis children.'

⁶ Vulg. Matt. v. 44, 45.

⁷ W. V. ' Loue zee zoure enemyes, do zee wel to hem that haten zou, and
preye zee for men pursuyng, and falsly chalengynge zou; that zee be the
sonys of zoure fadir that is in heuenes.' 1388, ' Love ze zoure enemyes, do ze
wel to hem that hatiden zou, and preye ze for hem that pursuen, and
slaundren zou; that ze be the sones of zour fadir that is in heuenes.'

But pees-makars in þe fendis chirche.' confidren hem togidir in a fals pees / affir þe maner of þis world.' þat Cristis gospel dampneþ / Mat. x^o. & Luk. xii^o. 'Non veni pacem mittere.' *sed gladium*'¹ || I haue not comen seiþ Crist.' to maynten viciouse
 5 pees / but to sende a scharpe swerde².' to smyte synne from mannes soule / & þis þise synful wrechid foolis.' þrowen vndir foot / Feiþ. troupe. & riȝtwisenesse.' þei counten at no prijs / for þei ouereleden þe countre.' affir her owene lust / þerfore þe prophete Dauiþ.' sorowip on þis mischef / Ps. lxxii / 'Zelau *super iniquos. pacem peccatorum videns*'³ / I haue sorowid on wickid | men.' seyng
 10 þe pees of synnars⁴ || Peace-makers in the devil's church.

But prestis & knyztis.' of þis synne ben moost to blame / Prestis þat schulden be goostli lechis.' and reconseile þe peple / bi good counseile to her God.' & heele hem wiþ his lawe / what wiþ pride & coueitise.' & many fleischeli lustis / þise prestis ben so blyndid.'
 15 þat þei knowe no wisdam / for Iob seiþ. xxviii^o. 'vbi *invenitur sapientia.*' *non enim in terra suauiter viuencium*'⁵ / Iob axiþ þis questioun.' where wisdam mai be founden / anocn he answeriþ wiþ þe spirit of God.' not in þe lond of lusti lyuars⁶ / And vpon þis
 20 seiþ Gregor in hise morals.' þise wordis of greet sorow. to hem þat ben gilty / 'Quisquis *presentis vite voluptatibus pascitur procul dubio eterne sapientie intellectu separatur*'^a || þat is to seiþ. who þat is fedde.' wiþ lustis of þis present lijf / wiþouten ony doute.' þat man is departid / fro þe vnderstanding.' of euerlasting wisdam ||
 25 And siþen þise prestis.' ben moost zouun / to þise fleischeli lustis.' þei failen | goostli siȝt / and wisdam to ransake.' ony goostli sijknes / or to serche al aboute.' þe perel of a wounde / & ȝit þei ben presumptuose.' to profre fals medicyn / & vndirtake greet curis.' Priests and knights are most to blame for this evil in the church.

¹ Vulg. Matt. x. 34; Luc. xii. 51.

² W. V. 'I cam not to sende pees in to erthe, but sword.'

³ Vulg. Ps. lxxii. 3.

⁴ W. V. 'For I enyde up on wicke men; seande the pes of synners.' 1388, 'For I louede feruentli on wickid men; seyng the pees of synneris.'

⁵ Vulg. Job xxviii. 12, 13 'Sapientia vero ubi invenitur? . . . nec inuentus in terra suaviter viventium.'

⁶ W. V. 'Wisdam forsothe, wher is it founde? . . . ne it is founde in the lond of sweteli lyuende men.'

^a Gregorius Magnus, *Moralium Lib. XVIII*, cap. xli. 66 (Migne, tom. 76, col. 75).

for to make hem hool / But þei hirten myche sorer ⁊ þan þei were
 afor / as þe Lord moneþ him ⁊ bi þe prophet Ieremye. Iere. viii^o.
 ‘Sanabant contricionem populi mei ad ignominiam dicentes. Pax.
 pax. cum non esset pax / Confusi sunt qui abhominacionem fecerunt /
 Quinimo confusione ¹ non sunt confusi ⁊ & erubescere nescierunt’ ² || 5
 Þise prestis ³ heliden þe contricioun of my peple ⁊ wiþ schenschip
 or wiþ schame / þat is wiþ foule symonye ⁊ as we rehersed afor /
 and þei seyn pees pes ⁊ whanne þer was no pees / þei ben worþi to
 be schent ⁊ þat han done abhominacioun / miche rapen in þis con-
 fucioun ⁊ þei be not confoundid / for þei can not be aschamed ⁊ of 10
 her owene vilenye ⁴ / Þus seiþ þe Lord God / and efte he seiþ ca^o.
 xxiii^o. ‘A prophetis enim Ierusalem egressa est pollucio super |
 Fol. 65 b omnem terram. hec dicit dominus . Nolite audire verba prophetarum
 qui prophetant vobis & decipiunt vos / visionem cordis sui locuntur ⁊
 non de ore domini / Dicunt lijs qui blasfemant me. locutus est 15
 dominus pax erit vobis & omni qui ambulant in prauitatem cordis
 sui dixerunt. non veniat super uos malum’ ⁵ || From þe prechours
 nota bene of þe chirche ⁊ comeþ defouling vpon al þe erþe / þise þingis seiþ
 þe Lord / Nile 3e heere þe wordis of þise precheours ⁊ þat prechen
 & disceyuen 3ou | þei speken þe visioun of her herte ⁊ but not of þe 20
 Lordis mouþe / Þei seyn to þoo þat blasfemen me ⁊ þe Lord spekiþ
 þat pees schal be to 3ou / & þei han seide to iche a man ⁊ þat
 walkiþ in schrewidnes of his herte. þer schal non yuel cum vpon
 3ou ⁶ || And Gregor seiþ. ‘Causa ruine populi ⁊ sunt sacerdotes

¹ MS. confucōe.

² Vulg. Jer. viii. 11, 12 ‘Sanabant contritionem filiae populi,’ etc.

³ MS. perstis.

⁴ W. V. ‘(Thei) heliden the tobrosing of the doȝter of my puple to shenscipe, seiende, Pes, pes, whan ther was not pes. Confoundid thei ben, for abhomynacioun thei diden; but myche more by confusioun thei ben not confoundid, and shamen thei kouthen not.’ 1388, ‘Thei heeliden the sorowe of the douȝtir of my puple to schenscipe, seiynge, Pees, pees, whanne no pees was. Thei ben schent, for thei diden abhomynacioun; 3he, rather thei weren not schent bi schenscipe, and kouden not be aschamed.’

⁵ Vulg. Jer. xxiii. 15, 16 ‘A prophetis enim . . . haec dicit dominus exercituum,’ etc.

⁶ W. V. ‘Fro the profetus forsothe of Jerusalem is gon out defouling vpon al erthe. These thingus seiþ the Lord of ostus, Wileth not heren the wrdus of the profetes, that profecien to 3ou, and desceyven 3ou; the viseoun of ther herte thei speken, not of the mouth of the Lord. They seyn to them that blasfemen me, The Lord spac, Pes shal be to 3ou; and to eche that goth in the shreudnesse of his herte thei seiden, Ther shal not come up on 3ou euel.’

mali ^a / yuel prestis ben cause of ruyn or mischef of þe peple / and
 no wondir. for whanne þat liȝt is quenched . þat schulde schyne
 in | prestis / þanne is þer miche stink. wip wickid sauour / & Fol. 66 a
 blyndues þat combriþ. þe leder & þe folowar / in to þe derckness
 5 of helle. þe gospel beriþ witnes / Mat. xv°. Luk. vi°. ‘Cecus
 autem si ceco ducatum prestat. nonne ambo in fouiam cadunt’¹ ||
 Whanne þe blynde lediþ þe blynde. falle þei not þanne boþe in to
 þe lake ?² ȝhis pleynti || Þe former blynde is þe preest / þat wantiþ
 vnderstanding / for þouȝ he haue lettrure. & faille in good lyuyng /
 10 þanne he is a blynde prest. of whom Crist spekiþ / as þe comune
 gloose seiþ. ‘Frustra iactat legis noticiam. qui operibus destruit
 doctrinam.’ Aboute nouȝt he boostiþ. þe knowing of Goddis lawe /
 þat distriþ þe loore. wip his wickid werkis / Þe topir blynde is
 man & womman. þat tristen in suche prestis. to lede hem in þe
 15 weie of lijf. & bringe hem to saluacioun || But Crist haþ iuggid
 þise boþe parties. to falle in to þe doungun / Of suche prestis
 comeþ debate. in al þis brood world / þat distur-|bliþ verry pees. Fol. 66 b
 & criþ open veniaunce / And þise prechours ben no prechours.
 but oonli in name / as a luschborue is clepid a peny. þat is riȝt
 20 nouȝt worþe ||

Knyztis also ben to blame. þat mysusen her powere / and wole
 not reede in Goddis lawe. neiþir lerne her office / & perfore þe wise
 man. blameþ hem & seiþ / Sap. vi°. ‘Audite reges & intelligite
 & sequentia. quoniam data est a domino potestas & virtus ab
 25 altissimo qui interrogabit opera uestra & cogitaciones scrutabitur /
 Quoniam cum essetis ministri regni illius. non recte iudicastis neque
 custodistis legem iusticie neque secundum dei voluntatem ambu-
 lastis’³ / Heere ȝe kyngis. & vnderstonde ȝe knyztis / for power is
 oonli of þe Lord. & strengþe comeþ of him þat is hiȝest / þat schal
 30 aske rekenyng. of alle ȝoure werkis / & schal sereche fulli. þe
 inward of ȝoure þouȝtis / For whanne þat ȝe were mynystris. of

Knights
 misuse their
 power to
 do sin.

¹ Vulg. Matt. xv. 14 ‘Caecus autem si caeco ducatum praestet, ambo in foveam cadunt.’ Luke vi. 39 ‘Numquid potest caecus caecum ducere, nonne ambo in foveam cadunt?’

² W. V. ‘ȝif a blynd man ȝeue ledyng to a blynd man, bothe fallen down in to the diche.’

³ Vulg. Sap. vi. 2, 4, 5 ‘Audite ergo reges . . . quoniam data est a domino potestas vobis,’ etc.

^a Gregorius Magnus, *Homiliae in Evangelium*, Lib. II, Hom. xxxix. ? (Migne, tom. 75, col. 1295).

Goddis rewme / neiþir 3e demed riȝtwiseli / neiþir 3e kept his lawe /
 Fol. 67 *a* neiþir 3e walkid in þe weye / aftir Goddis wille ¹ / but 3e | straied
 al away / as if it were wilde syouns / In often takyng of miche
 mete / þat steriþ 3ou to miche drinking || Þanne 3e liggen longe in
 couchis / þat drawiþ 3ou to lecherie / as sumtyme to spousebreche ⁵
 & opir foule vnelennes / & of þis comeþ stryuyng ; & fiȝtyng euer
 anoon / þat bringiþ 3ou to enemyte / & hate of iche opir / How
 schulde 3e knyztis maynten pees / whanne 3e forsake it in 3oure silf /
 for wiþ 3oure greuouse tirauntrie / oppressioun & extorcoun / 3oure
 awe is lawe. who dar seie naye / but as 3e wole 3oure silf / But wite ¹⁰
 3e wel þis is þe vois / of hem þat schal be dampned / as þe wiseman
 seiþ. Sap. ii^o. / 'Sit fortitudo nostra lex iusticie' ² || Oure strengþe
 or oure powere / be it to us þe lawe of riȝtwisenesse ³ / Heere 3e þer-
 fore / hou dredfulli it folowiþ / of þe sentence seide afor / if þat 3e
 wole amende 3ou / Sap. vi^o. / 'Horrende & cito apparebit vobis quo- ¹⁵
niam iudicium durissimum in hijs qui presunt fiet / exiguo conceditur
 Fol. 67 *b* *miseriordia potentes potenter tormenta patientur / | Non enim*
personam subtrahet cuiusquam dominus qui est omni dominator. nec
verebitur magnitudinem cuiusquam. quoniam pusillum & magnum
ipse fecit. & equaliter cura est illi de omnibus forcioribus autem forcior ²⁰
instat cruciatio' ⁴ || Ferfulli & soone / it schal schewe to 3ou / þat
moost hardest iugement / schal be to hem þat lorden / or þat holden
lordschip / ouer her pore briþeren / mercy is grauntid / to hem þat
ben lowe in herte / myȝti men myȝtli / schullen suffre turmentrie /
forsope þe Lord schal not wiþdrawe / þe persoone of ony man / ²⁵

¹ W. V. 'Hereth thanne, 3ee kingis, and undirstondith; for ther is 3ouen of the Lord power to 3ou, and vertue of the heȝeste, that schal aske 3oure werkis, and thoȝtis serchen. For whan 3ee weren mynestres of his reume, not riȝtli 3ee demeden, ne kepten the lawe of riȝtwisenesse, ne aftir the will of God 3ee wenten.' 1388, 'Therfor, 3e kingis, here, and understonde; for whi power is 3ouun of the Lord to 3ou, and vertu is 3ouun of the heȝeste, . . . and schal serche thouȝtis. For whanne 3e weren mynystris of his rewme, 3e demeden not riȝtfuli, nether 3e kepten the lawe of riȝtfulnesse nether 3e 3eden bi the wille of God.'

² Vulg. Sap. ii. 11.

³ W. V. 'Be forsothe oure strengthe the lawe of unriȝtwisenesse.' 1388, 'But oure strengthe be the lawe of riȝtfulnesse.'

⁴ Vulg. Sap. vi. 6-9 'Horrende et cito apparebit vobis quoniam iudicium durissimum his qui praesunt fiet. Exiguo enim conceditur misericordia; potentes autem potenter . . . Non enim subtrahet personam cuiusquam Deus, nec verebitur . . . cruciatio.'

neipir he schal be asehamed. of ony mannes greetnes / for he hap
 made boþe smale & greet. & chargiþ neipir oon ne opir / forsoþe
 to þe strengere. is ordeyned strengere cruciacioun & peyne¹ || Þise
 forseide prestis & knyztis. þoruþe suehe vicious dedis / leden þe
 5 comunes on her ryng. and boolden hem in synne / þat al þis worlde
 is sett in rore. in bataile & in werre || But now ben comen to þe
 proof. þe wordis þat God hap seide / bi þe prophete Ieremye. to
 teche hise chosen seruantis / Iere. ix^o. *‘Omnes adulteri | sunt &* Fol. 68 a
cetus preuaricatorum extenderunt linguam suam quasi arcum
 10 *mendacii & non veritatis / confortati sunt in terra quia de malo ad*
malum egressi sunt. & me non cognouerunt dicit dominus vnus-
quisque a proximo suo se custodiat. & in omni fratre suo non
habeat fiduciam / quia omnis frater supplantans supplantabit / &
omnis amicus fraudilenter incedet / & vir fratrem suum deridebit
 15 *& veritatem non loquetur’*² || Alle þise ben avowtreris. & a cum-
 pany þat breken þe lawe / þei han strecchid forþe her tung. as
 a bent bowe / to schete lesyng & no trouþe. iche man at opir / þei
 ben counfortid in þe erþe. for þei goon from yuel to yuel / & þei
 han not knowen me. seip þe Lord God / Iche man from his neizbore.
 20 kepe he him ful wiseli / & in his owene broþir. he mai haue no
 trist / for iche a broþir in disceyte. schal bigile opir / & iche
 a frende falseli. schal goo awei from opir / & þe man schal scorne
 his broþir. & þei schal not speke trouþe / forsoþe þei han tauzt her
 tung. for to speke | lesyng. and for þei wolde do wickidli. þei
 25 han soore traueiled / þei han forsaken in treccherie. to knowe me
 seip þe Lord God || Wherefore þise þingis. seip þe Lord of oostis /
 Loo I schal welle hem togidir. & I schal proue hem || what schal

Fol. 68 b
 On such
 God will
 take ven-
 geance.

¹ W. V. ‘Orribleli and soone he shal apere to 3ou; for most hard don shal
 ben don in hem, that ben biforn. Forsothe to the litle is grauntid mercy;
 myzty men forsothe myztili tormentis shul suffre. Forsothe he shal not
 withdrawe the persone of any man, the Lord, that is lordshipere of alle
 thingus, and he shal not drede the mykilnesse of any man; for lital and gret
 he made, and euenli cure is to hym of alle. To the strengere forsothe
 strengere stant in tormenting.’ 1388, ‘Hidousli and soone he schal apere
 to 3ou forwhi hardeste doom schal be maad in hem, that ben sonereyns.
 Forsothe merci is grauntid to a lital man; but miþti men schulen suffre
 turmentis miþtli. For the Lord, which is lord of alle thingis, schal not with-
 drawe the persone of ony man, nether he schal drede the greetnesse of ony
 man; for he made the lital man and the greet man, and charge is to hym
 evenli of alle men. But strongere turment neizeth to strongere men.’

² Vulg. Jer. ix. 2-5.

I ellis do ⁊ fro þe face of my puple? an arow wounding is her tung ⁊ for it spekip gile / & he spekip wib his frende ⁊ pees wib his moupe / but priueli he leieþ for him ⁊ spies to disceyue him. No whepir schal I not visite vpon þise þingis ⁊ seiþ þe Lord God / or schal not my wille be vengid ⁊ vpon suche a folk? ¹ As if he wolde seie ⁊ I schal be vengid / for as her wille is to go fro me. so my wille is to be vengid vpon hem ⁊ whanne I se my tyme || But happeli here summe wole seie. God wole not take veniaunce ⁊ vpon hise cristen puple / God wole not leese þat he deere bouzt ⁊ wib his
 I precious blood / To þe firste we answeren ⁊ bi þe moupe of God / 10
 Iere. xvi^o. ‘Deriliquerunt me patres vestri ait dominus & abierunt
 Fol. 69 a post deos alienos & ser-]-uierunt eis & adorauerunt eos & me
 deriliquerunt & legem meam non custodierunt / sed & vos peius
 operati estis quam patres vestri / Ecce enim ambulat vnusquisque

¹ W. V. ‘For alle auotreris thei ben, and cumpanye of lawe brekeres: and thei benten out ther tung as ther bowe of lesyng, and not of treuthe. Thei ben coumfortid in erthe, for fro euel to euel thei wenten out and me thei knewe not, seith the Lord. Eche kepe hymself fro his neþebore, and in eche brother of hym have he not trost: for eche brother supplauntende schal supplaunte, and eche frend gilendely schal go. And a man his brother schal scorne and treuthe schal not speke; thei taþten forsothe ther tunge to speke lesyng; that wickely thei schulden don, thei traveileden. Thi dwelling in the myddel of treccherie; in treccherie thei forsoke me to knowen, seith the Lord. Therefore these thingus seith the Lord of ostus. Lo! I shall zeete and preve them; what forsothe other thing schal Y do fro the face of the sone of my puple? An arwe woundende the tunge of hem, treccherie it spak; in his mouth pes with his friend he speketh, and priueli he putteth to hym aspies. Whether up on these thingus I schal not visite, seith the Lord, or in to such a maner folc schal not be vengid my soule?’

1388, ‘Forwhi alle ben auowteris, and the cumpenyes of trespassouris azens the lawe; and thei helden forth her tunge as a bouwe of leesyng, and not of treuthe. Thei ben coumfortid in erthe, for thei zeden out fro yuel to yuel, and thei knewen not me, seith the Lord. Ech man kepe hym from his neizbore, and haue no trist in ony brother of hym; for whi ech brother disseyvyng schal disseyve, and ech frend schal go gilefuli. And a man schal scorne his brother, and schal not speke treuthe; for thei taþten her tunge to speke leesyng; thei traueliden to do wickidli. Thi dwellyng is in the myddis of gile; in gile thei forsoken to knowe me, seith the Lord, Therfor the Lord of oostis seith these thingis, Lo! Y schal welle togidère; and Y schal preue hem; for whi what other thing schal Y do fro the face of the donzter of my puple? The tunge of hem is an arowe woundyng and spak gile; in his mouth he spekith pees with his frend, and priueli he settith tresouns to hym. Whether Y schal not visite on these thingis, seith the Lord, ether schal not my soule take veniaunce on siche a fole?’

post prauitatem cordis sui mali. & me non audiat || *Et ciciam vos de terra hac in terram quam ignoratis vos & patres vestri & seruietis ibi dijs alienis die ac nocte qui non dabunt vobis requiem*¹ || þe Lord seiþ. 3oure fadris han forsaken me.' & gon aftir straunge
 5 goddis / for to do hem seruyce.' & worschipe hem also / but þei han forsaken me.' & not kept my lawe || But & 3e do miche werre.' þan euere wrou3t 3oure fadris / Loo iche of 3ou walkip.' aftir þe schrewidnes of his yuel herte / þat he heere not me.' seiþ þe Lord God / & I schal kast 3ou away.' oute of þis erþe / in to a lond þat
 10 is vnknowen.' to 3ou & to 3oure fadris / & þere 3e schal do seruice.' to alien goddis / þat schullen 3yue no rest to 3ou.' neipir dai ne ny3t² / And to þe secounde we answeren.' as Crist seiþ in his
 15 *gospel / Mat. xxii^o. | 'Amice quomodo huc intrasti non habens vestem nupcialem at ille obmutuit / Tunc rex ait ministris. ligatis manibus eius & pedibus mittite eum in tenebras exteriores. ibi erit fletus & stridor dencium*³ || Frende hou entridist þou hidir.' not hauyng þe bridal cloþ? & he wex doombe / þanne þis kyng Iesu Crist.' seide to hise mynystris / þis wrecche bounden hand & foot.' sende him in to þe vttrar dereknes / þere schal be wepyng.' &
 20 gneching of teep /⁴ vndirstande bi þis frende.' boþe man &

¹ Vulg. Jer. xvi. 11-13.

² W. V. 'For forsoken me 3oure fadris, seith the Lord, and 3iden awei aftir aliene goddis, and serueden to them, and honoureden hem, and me forsoken, and my lawe kepten not. But and 3ee wers wro3ten than 3oure fadris; lo! forsothe eche goth after the shreudenesse of his euel herte, that me he here not. And Y shal caste 3ou out fro this lond, in to the lond that 3ee and 3oure fadris knowe not; and 3ee shul serue there to alien goddis dai and ny3t, that shul not 3iue to 3ou rest.' 1388, 'For 3oure fadris forsoken me, seith the Lord, and 3eden aftir alien goddis, and seruyden hem, and worschipiden hem, and thei forsoken me, and kepten not my lawe. But also 3e wrou3ten worse than 3oure fadris; for lo! ech man goith aftir the shrewidnesse of his yuel herte, that he here not me. And Y shal caste 3ou out of this lond, in to the lond which 3e and 3oure fadris knowen not; and 3e schulen serue there to alien goddis dai and ny3t, whiche schulen not 3iue reste to you.'

³ Vulg. Matt. xxii. 12, 13 'Amice, quomodo . . . Tunc dixit rex ministris,' etc.

⁴ W. V. 'Frend, hou entridist thou hidir, not hauyng brijd clothe? And he was doumbe. Thanne the kyng seide to the mynystris, His hondis and feet bounden, sende 3ee hym into uttermore derknnessis: there shal be wepyng and betyng to gidre of teeth.' 1388, 'Frend, hou entridist thou hidir without brijd clothes? And he was doumbe. Thanne the kyng bad hise mynystris, Bynde hym bothe hondis and feet, and sende 3e him in to utmer derknnessis: there schal be wepyng and grentyng of teeth.'

womman / þat hap taken cristendom ⁊ & holden þe name / but þei wanten in her lyuyng ⁊ werkis of trewe bileue / þerfore Crist wardiþ hem ⁊ in to þe peyne of helle ||

How þe good of þe secounde chirche acorden wiþ þe firste chirche. Cap^m. X^m. || 5

The good of the Second Church are united to the first Church by Fol. 70 a a threefold cord.

Here schullen we telle ⁊ hou þe good of þe secounde chirche / acordiþ wiþ þe firste chirehe ⁊ appropurid to God / Feiþ. hope. & charite ⁊ as we han seid aforn / knyttten God & man togidir ⁊ in oonhed of þis | chirche / þis knott is knitt so sikerli ⁊ þat it schal neuer more faile / neipir here ne ellis-where ⁊ as þe wise man seiþ / 10

nota Eccles. iiiio. 'Triplex funiculus difficile rumpitur' ¹ || A þrefolde corde ⁊ ful loope is brostum ² || For to make þis þrefolde corde ⁊ we must haue þre lynkis / & eeke hem forþe þerfiþtli ⁊ til þis corde be wrouzt ⁊ bi whiche þis chirehe schal be drawen ⁊ vnto þe holi trinite / Þise ben þe firste þre ⁊ a chaast bodi. a elene soule. & goodis 15 treweli disposid / þanne it schal be eekid. wiþ good worde. holi þouzt. & a þerfiþte dede / moreouere we must large forþe ⁊ schrifte of mouþe. sorow of herte. & amendis makyng / Aftir þis it axiþ ⁊ þreior. fasting. & almes dede / Aftir þis we must putt to. noumbre. weizt. & mesure / Also we must eeke þis corde ⁊ wiþ mynde. wille. 20 & resoun / & helpe forþe to þe eende ⁊ wiþ feiþ. hope. & charite / Þanne we schal neiþ to oure God ⁊ þoruþ grace. mercy. & riþtwisenes / til we se God in trinite ⁊ Fadir & Sone & Holi Goost /

Fol. 70 b Every membre of | þis chirche ⁊ helpiþ þat it may / for to worche a parte of þis corde ⁊ for þe comune profite / as seint Austin 25 seiþ. 'Ecclesia est quedam forma forma iusticie. id est commune ius omnium. in communi orat. in communi operatur. sine ecclesie catholice societate nec baptismus alicui prodesse potest. nec opera misericordie . nisi forte vt minus torqueatur' || Holi chirche is a forme ⁊ of al riþtwisenes / þat is to seie a comune acorde ⁊ of alle 30 good þingis / & þis chirche þreieþ in comune ⁊ and worchiþ hir werkis in comune ⁊ for wiþouten felaschip ⁊ of þis general chirche / baptem may not þrofiþte ⁊ ne þe dedis of mercy / but if it be þat þe peyne ⁊ be þe lesse in helle ||

As in the physical body all the members

Alle þe membris of a man ⁊ traueilen in her ordir / iche for to 35 socour opir ⁊ & noon for to hindir / but for to do her comune

¹ Vulg. Eccles. iv. 12.

² W. V. 'A thre fold corde hard is to-broken.' 1388, 'A threfolde corde is brokun of hard.'

helpe.' to profite of þe bodi || Þus it is of þe membris.' þat ben in
 Cristis chirche / for it is a goostli bodi.' þat growiþ wiþ hir
 membris / þere oone failiþ anoþir helpiþ.' til þis corde be made ||
 Summe haue myche of wisdam.' to knowe holi writ / summe haue
 5 faire eloquence.' to preche it to þe peple / summe han myche of |
 goostli strengþe.' to suffre tribulacioun / summe han pite & releuen.'
 her pore nedi neiþboris / summe tenten vertuouseli to mynystir þe
 sacramentis / summe stiþen hiþeli.' to rest in heuenli likyngis / But
 alle suche þingis ben in comune.' to hem þat schal be saued / as þe
 10 prophet seiþ. Ps. cxv. / 'Particeps ego sum omnium timencium te'
 & custodiencium mandata tua'¹ / Þe prophete spekiþ in þe
 persoone.' of þe general chirche / Lord I am partenere.' of alle
 þat dreden þee / & of alle þat kepen.' þi hooli comaundementis² /
 Þis techep also þe comune crede.' of þe .xii. apostlis / In an article
 15 of oure feiþ.' þat must nede be grauntid / 'Sanctorum com-
 munionem.' comunyng of seintis / For what þat euer be done in
 Rome.' or in ony oþir placis.' if þat þing be couenable.' in þe siþt
 of God / þanne is it comune to alle þise membris.' þat seruen God
 in vertu / to helpe hem to her endeles ioye.' as we han seide aforn /
 20 Herto acordiþ seint Ierom.' vpon þis tixte of Cristis gospel /
 Mat. xvi^o. 'Tibi dabo claues regni celorum'³ / Crist seid to Petir.'
 & in him to alle his folowars / to þee and alle | suche as þou art.' Fol. 71 b
 I schal ȝyue þe keyes of þe rewme of heuenes⁴ || Þise two keies.
 þe tone is kunnyng of worde.' þe toþir is power of presthood / Þe
 25 rewme of heuenes.' is þe chirche here in erþe / Ierom seiþ.' & þe
 maistir of sentence rehersiþ him / li^o. IIII^o. dist. xix. 'Habent
 inquit eandem iudiciariam potestatem omnes ecclesie ministri in
 episcopis & presbiteris sicut petrus . sed ideo petrus eam specialiter
 accepit vt omnes intelligant quod quicumque ab vnitate fidei &
 30 societate ecclesie se separauerit. nec a peccatis solui. nec celum
 potest ingredi'^a || Alle þe mynystris of þe chirch.' in bischopis

¹ Vulg. Ps. cxviii. 63.

² W. V. 'Parcener I am of all men dredende thee: and of kepende thin hestis.' 1388, 'I am parcener of alle that dreden thee; and kepen thin heestis.'

³ Vulg. Matt. xvi. 19.

⁴ W. V. 'To thee I shal ȝeue the keyes of the kyngdam of heuenes.'

^a Petrus Lombardus, *Sententiarum Libri quatuor*, IV, dist. xix (Migne, tom. 191, col. 890).

& in prestis / han þe same iudiciarij powere .ʒ as seint Petir hadde / But þerfore Petir speciali .ʒ tooke of God þis power / þat alle men moun vndirstand .ʒ þat who euer depart him / fro vnite of stedfast feip .ʒ & felaschip of þis chirche / he mai neiþir be asoyled .ʒ from bondis of hise synnes / neiþir he mai entre .ʒ in to 5 þe blisse of heuene ||

All spiritual benefits are

Fol. 72 a for the common good of the whole church.

Se now þanne boþe lewid & lerned .ʒ hou preiars ben in comune / and alle opir suffragis .ʒ to þis go-ostli chërche || Whennes comeþ þanne þis outcry .ʒ þat is sette on broche / saale keene in euery chirche .ʒ to selle þise goostli þingis / wiþ suffragis & soilmentis .ʒ 10 & manye ʒeeris of pardoun / & a plener indulgence .ʒ ‘a pena & a culpa’ / But miche rapir it schulde be seide ‘a gloria & peccunia’ / Certis þei comen fro beneipe .ʒ of þe fendis tempting / & ben borne al aboute .ʒ of hise cursid membris / to poysen þe peple in mysbileue .ʒ as seint Ierom seiþ / & parte hem from Goddis 15 felaschip .ʒ bi witnesse of seint Austin / & dryue hem to her eendeles peyne .ʒ as we han seide aforn ||

Of Ioye in tribulacioun / Cap^m .XI^m . ||

The good in the second church are persecuted by the evil.

But for þat we reprove þise synnes .ʒ þis yuel parti grucchi / and pursueþ wiþ strong hand .ʒ to prisoun & to slee / þerfore must we 20 lerne þe loore .ʒ of Cristis hooli gospel / Mat. v^o. ‘Beati estis cum maledixerint vobis homines & persecuti vos fuerint & dixerint omne malum aduersum vos menciens propter me &c’¹ / ʒe ben blessid whanne men han cursid ʒou. & han pursued ʒou. & seid al Fol. 72 b yuel | aʒens ʒou lying for me .ʒ Ioye & be myry. for ʒoure mede is 25 miche in heuenes² / And also seint Petir seiþ. I. Pe. iii^o. ‘Siquid patimini propter iusticiam .ʒ beati’³ || Whanne þat ʒe suffren ony þing for riʒtwisenesse .ʒ blessid mut ʒe be⁴ || Seint Poul affermeþ þis sentence .ʒ þat Goddis trewe seruauantis / schullen haue peyne in þis lijf .ʒ to kepe hem in vertu / II. Thimo. iii^o. ‘Omnes qui pie 30 volunt viuere in christo iesu .ʒ persecucionem patientur’⁵ || Alle

¹ Vulg. Matt. v. 11 ‘Beati estis cum maledixerint vobis et persecuti,’ etc.

² W. V. ‘ʒee shulen be blessid, when men shulen curse ʒou, and shulen pursue ʒou, and shulen say al yuel aʒens ʒou leezing for me. Joye ʒee with yn forth, and glade ʒee with out forth, for ʒoure meede is plenteouse in heuenes.’

³ Vulg. 1 Pet. iii. 14.

⁴ W. V. ‘But if ʒe suffren ony thing for riʒtwisenesse, ʒe ben blessid.’

⁵ Vulg. 2 Tim. iii. 12.

pat euer wole lyue mekeli in Crist Iesu / schal suffre persecucioun¹ ||
 And seint Luk seiþ of þe wordis of Poul / in dedis of þe apostlis.
Actus xiiii^o. 'Per multas tribulaciones oportet nos intrare in regnum
 dei'² || Bi mane tribulaciouns . it bihoueþ vs to entre / in to þe
 5 rewme of God³ / And þus seiþ þe prophete. Ps. xxxiii. 'Multe tribu-
 laciones iustorum / et de omnibus hijs liberabit⁴ eos dominus'⁵ /
 many be þe tribulaciouns / þat fallen to þe riȝtwise / and from hem
 alle whanne tyme comeþ / God schal delyuer hem⁶ || Crist bihiȝt þis
 10 maner of lijf / to hise owene disciplis / and |ȝaue hem in counfort þat
 þei schal haue / a graciose delyueraunce / for þanne schal blisse be
 niche þe swetter / whanne þei comen þerto / Iou. xvi^o. / 'Amen amen
 dico vobis. quia plorabitis & flebitis vos mundus autem gaudebit
 vos autem contristabimini. sed tristitia uestra vertetur in gaudium
 & gaudium vestrum. nemo tollet a vobis'⁷ || Treweli I seiþ to ȝou
 15 þe troupe / ȝe schal greete & weepe / forsoþe þis world schal ioie /
 & ȝe schal be ful heuy / and aftir þis ȝoure heuynes / schal be
 turned in to ioie / & ȝoure ioie schal be so siker / þat no man
 schal take it fro ȝou⁸ / And for þis ioie schulde sauour wel / to
 hem þat ben hise louears / he sendeþ hem tribulacioun / as seint
 20 Gregor seiþ / 'Deus electis suis iter ostendit asperum / ne si nota
 delectentur in via obliniscantur eorum que sunt in patria'^a / &
 iterum / 'tribulaciones que in hoc mundo nos premunt. nos ad
 deum ire compellunt' / Iterum. 'Oculos quos culpa claudit'

¹ W. V. 'Alle men that wolen lyue piteuously in Crist Jhesu, schulen suffre persecucioun.' 1388, 'Alle men that wolen lyue feithfull in Crist Jhesu schulen suffre persecucioun.'

² Vulg. Acts xiv. 21.

³ W. V. 'By mane tribulaciouns it behoueth us for to entre into the kingdom of heuenes.'

⁴ MS. biberait.

⁵ Vulg. Ps. xxxiii. 19.

⁶ W. V. 'Manye tribulaciouns of the riȝtwise; and of alle these schal delyuere them the Lord.' 1388, 'Many tribulaciouns ben of iust men; and the Lord schal delyuere hem fro alle these.'

⁷ Vulg. John xvi. 20, 22.

⁸ W. V. 'Treweli treuli, I seiye to ȝou, for ȝe schulen morne and wepe. forsothe the world schal enioye; forsoþe ȝe schulen be sorwful, but ȝoure sorwe schal turne into ioie, and no man schal take fro ȝou ȝoure ioie.'

^a Gregorius Magnus, *Moralium Lib. XXIII*, cap. xxiv. 47 (Migne, tom. 76, cols. 279, 280).

pena aperit' ^a || God schewip to hise chosen : scharpnes in þis
 Fol. 73 *b* iourney / lest bihap | if þei delited hem : in þis deedli weye / þei
 Tribulation weans man
 from sin and
 brings him
 closer to
 God.
 myzt forzete þe þingis : þat ben in heuenli countre / Tribulaciouns
 þat brisen vs down : in þis wrecchid world / þei constreyne vs to
 go to God : þat liztli myzt be dampned / for þoo izen þat synne 5
 closip : peyne makip hem open / aud many a man þat hauntip
 peeft : wiþ manye opir synnes / if þei were lame. blynde. or crokid :
 of Goddis visitacioun / þei schulden cese & serue her God : & do
 penaunce ful treweli / as Crisostom seiþ. om. iii. '*Anima spiritus
 est & spirituales penas timet. carnales non timet. verum & sancti* 10
*penas huius seculi contempnunt & futurum iudicium timent ubi
 spiritus cruciantur* || *Caro autem spirituales penas non timet.
 carnales autem timet. ideo mali non cessant peccare nisi eos iudicia
 carnalia & terrena conpescant propterea mittet dominus super
 seruos suos carnales temptaciones ut combusta caro non concupiscat* 15
notu malum' ^b || Þe soule is a spirit : & dredip spiritual peynes / but it
 Fol. 74 *a* wole not drede : | þe peynes of þe fleische / & þerfore seyntis
 dispisiden : peynes of þis world / dreden þe last iugement : where
 spiritis ben turmentid / Forsope þe fleische cannot drede : goostli
 peynes to cum / but he dredip in þis lijf : to suffre ony peynes / 20
 þerfore þe yuel cessen not : for to do synne / but if iugement of þe
 fleische : constreyne hem to be stille / & for þis cause þe Lord schal
 sende : vpon hise seruauntis / sore punysching to her fleische : &
 opir tribulaciouns / þat lust of þe fleische mai be sweilid : from
notu coueiting of yuel. We must nede breke þe nutt : if we wole haue 25
 þe kirmel / we must nedis suffre traueile : if we desiren rest / So
 must we nede suffre peyne : if we wole cum to blisse ||

He is a fals coward knyzt : þat fleep & hideþ his heed / whanne
 his maistir is in þe feelde : beten among hise enemyes || But oure
 Our Lord gave His
 Life for His
 people.
 Lord Iesu Crist : was beten of þe Iewis / & aftir died in þe felde : 30
 Fol. 74 *b* on þe mount of Calverie / to paye oure raunsum he tooke his | deef :
 for he no þing giltid / and his bodi whanne it was offrid : made
 aseep at fulle / in redempcioun of mankynde : þerfore þe wise man
 seiþ | Ecc. xxix^o. '*Gratiam fideiussoris ne obliuiscaris dedit enim
 pro te animam suam*'¹ / Forzete þou not þe kyndenes of þi borow : 35

¹ Vulg. Ecclesiasticus xxix. 20.

^a Gregorius Magnus, *Moralium* Lib. XV, cap. li. 58 (Migne, tom. 75, col. 1111).

^b S. Ioan. Chrysostomus, (*Homilia III, Opera*, ed. 1547, tom. ii, col. 763).

forsoþe he haþ 3ouun for þee his lijf¹ || Þis borow is oure Lord
 God : þat wipouten mede / cam from heuene in to þis world : for
 to borow hise peple / and in takyng fleische & blood : of þe virgyn
 Mary / he schewid vs grace & kyndenes : boþe in worde & worchyng /
 5 But in 3yuyng of his lijf : he leide his bodi in plege / 3he to þe
 deep he wolde not spare : so miche he loued hise peple || If þat
 feiþ be trewe in vs : þis mai not be forzeten ||

Summe forsaken synnes : & swen Crist in vertu / & þis is
 a greet kyndenes : þou3 þei sti3e no hizet || Summe done wake in
 10 abstinence : & studien holi lessouns. þis is þanne a gretter kynde-
 nes : if þey flee from synne / summe ben redi whanne þei ben clepid :
 of þe Hooli Goost / to suffre deep for Iesu Crist : & witnesse of | his
 lawe / and whanne þei haue clenness in lyuyng : þis is þe grettest
 kyndenes / as þe gospel schewiþ. Ion. xvº. ‘Maiorem hac dilec-
 15 cionem nemo habet vt animam suam ponat quis pro amicis suis’² /
 A gretter loue or charite mai no man haue : þan to leie his lijf. in
 sauuyng of hise frendis soule³ || we were leef & dere to God : I
 whanne we took þe baptem / but we ben miche derworpiet : whanne II
 we done þe werkis / þat God haþ boden in his lawe : wipouten ony
 20 grucchyng || And if we maynten þis bileue : & wole not go þerfro / III
 neipir bicum renagatis : for peyne þat mai falle / but þenk on
 Cristis passioun : þat swagiþ al heuynes / þanne ben we moost
 derworpiet : and worpi hizest merit / & þerfore seiþ seint Poul
 vnto þe Galatheis / Gala. viº. ‘Michi autem absit gloriari nisi in
 25 cruce domini nostri Iesu Christi per quem mihi mundus crucifixus
 est & ego mundo’⁴ / Fer be it to me seiþ seint Poul : to make ony
 glory / but in þe crcs : þat is þe passioun : | of oure Lord Iesu Fol. 75 b
 Crist / bi whom þis world is crucified to me : & I am crucified to
 þe world⁵ || For þis world dispisid Poul : & he dispisid þe world /
 30 Summe be not crucified to þe world : but þe world is crucified to

¹ W. V. ‘The grace of the bor3 ne forgete thou; forsothe he 3af for thee his soule.’ 1388, ‘Forzete thou not the grace of the borewe; for he 3af his lijf for thee.’

² Vulg. Joh. xv. 13.

³ W. V. ‘No man hath more loue than this, that ony man putte his soul (that is, lyf), for his frendis.’

⁴ Vulg. Gal. vi. 14.

⁵ W. V. ‘Be it ferr to me to glorie, no but in the cross of oure Lord Jhesu Christ, by whom the world is crucified to me, and I to the world.’ 1388, ‘But fer be it fro me to haue glorie, no but in the crosse of oure Lord Jhesu Crist, bi whom the world is crucified to me, and Y to the world.’

hem / for þei dispisen þis world ⁊ but þis world dispiseþ not hem /
 Summ ben crucified to þe world ⁊ but not so þe world to hem / for
 þouȝ þe world dispise hem ⁊ þei dispisen it not aȝen || Summe ben
 nopir crucified to þe world ⁊ ne þe world to hem / for neipir þei
 dispise þe world ⁊ ne þe world hem / In þe firste degre ⁊ weren þe 5
 apostlis / and in þe secounde degre ⁊ ben opir good lyuars || But in
 þe þridde & þe fourþe degre ⁊ ben þoo þat schal be dampned /
 And þerfore we schal vnderstande ⁊ þat summe suffren peyne / for
 to saue þe peple ⁊ & so dide Iesu Crist / whanne þei myȝt not saue
 hem silf ⁊ & schewid his greet kyndenes || Summe suffren peyne ⁊ & 10
 largen her mede / as dide Cristis apostles ⁊ & manye opir martris /
 Summe suffren peyne ⁊ to purge hem of her synne / þat þei han
 done in tyme bifore ⁊ & crien God of mercy / Summe | suffren
 peyne ⁊ to kepe hem from synne / þat þei schulde be acumbrið wiþ ⁊
 if ne peyne were / But summe suffren peyne ⁊ for þei haunten synne / 15
 & for þei make non ende þerof ⁊ þe peyne schal laste wiþouten
 ende || Ioyne we þanne þe cros of God ⁊ vnto oure bare fleische /
 þat oure part mai be founden ⁊ among þise hooli seyntis / þat
 wilfulli forsoke hem silf ⁊ & ioyed in tribulacioun / as seint Iames
 seiþ. Iaco. iº. ‘Omne gaudium existimaste fratres mei cum in 20
 temptaciones varias incideritis. scientes quod probacio fidei vestre
 operatur pacienciam. paciencia autem opus perfectum habet’¹ ||
 Mi briþeren hope ȝe al ioye ⁊ whanne ȝe han sliden in among
 diuerse temptaciouns / witing þat þe prouyng of ȝoure feiþ ⁊
 worchþ paciencce / forsoþe paciencce hap a perfizt werk ⁊ þat ȝe 25
 moun be perfizt in soule / & hool in bodi ⁊ & in no þing failing² ||

**Of þe fendis cautels bi whiche he pursueþ in hise membris ⁊ þe
 keepers of Goddis heestis || Capitulum .XII^m. ||**

The evil in
 the second

Fol. 76 b
 church
 neuer cease

The vnel part of þis chirche ⁊ schal neuer cese / wiþ þe malice
 þat þei | may ⁊ to purswe good lyuars / But for hise chosen 30
 children ⁊ God schal abrege / þe daies of her woodnes ⁊ þat schal

¹ Vulg. Jac. i. 2.

² W. V. ‘My britheren, gesse ȝe, (or deme), al ioye, whan ȝe shulen falle in
 to diuerse temptaciouns, (or tribulaciouns), witynge, that the prouyng of ȝoure
 feith werchith paciencce; sotheli paciencce hath parfijt werk, that ȝe be parfijt
 and hool, in no thing faylinge.’ 1388, ‘My britheren, deme ȝe al ioye,
 whanne ȝe fallen in to diuerse temptaciouns, witynge, that the preuyng of
 ȝoure feith werchith paciencce; and paciencce hath a perfit werk, that ȝe be
 perfit and hole, and faile in no thing.’

men wel knowe / as seint Ion seiþ to þe chirche.' & 3yueþ it good to persecute the good.
 counfort / Apoc. ii^o. 'Nichil horum timeas que passurus es /
 Ecce missurus est diabolus ex vobis in carcerem & habebitis
 tribulacionem diebus decem. esto fidelis vsque ad mortem & dabo
 5 tibi coronam vite / qui habet aures audiendi audiat quid spiritus
 dicat ecclesijs / qui vicerit a morte secunda non ledetur'¹ / Drede
 þou not þou þingis.' þat þou arte for to suffre / Lo þe deuel is for
 to sende.' of 3ou into þe prisoun / & 3e schal haue tribulacioun.'
 ten daies bidene / Be þou feiþful to þe deep.' & I schal 3yue to þee
 10 a croue of lijf / he þat haþ eeris of heering heere he.' what þe
 spirit seiþ to þe chirchis / who þat haþ ouercomen.' schal not be
 hirt of þe secounde deep² || vndirstonde þou bi þis deuel.' alle þe
 yuel peple / þat schal purswe good lyuars.' vnto þe worldis ende /
 sumtyme more sumtyme lesse.' wiþ diuerse peynes of turmentrie ||
 15 And vndirstonde þou | bi þise ten daies.' þe ten comaundementis / Fol. 77 a
 for þei ben lyzt of mannes witt.' in dereknes of þis world / as þe The Ten
 Command-
 ments are
 likened to
 'ten days'
 of tribula-
 tion, since
 the devil
 makes
 special
 attack upon
 each as is
 here told.
 dai passiþ þe nyzt.' in his cleer schynyng || Of þese ten comaunde-
 mentis.' þe fende feyneþ his accioun / to trouble þe good of þe
 chirche.' & sende hem to þe prisoun / And here it semeþ spedy.'
 20 to telle þe fendis cautells / þat he vsiþ in hise membris.' a3en
 Goddis heestis / & as þe cloude in þe dai.' so marriþ he mannes
 wittis || **þe firste heest** | The First
 Command-
 ment.

The firste heeste of God is þis. Ex^o. xx^o. Mat. xxii^o. Mar. xiii^o 2 / The First
 Command-
 ment.
 'I am þe Lord þi God. þat haue ledde þee out of þe lond of Egipt
 25 from þe hous of þraldom / bifore me þou schalt not haue noon alien
 goddis. þou schalt make to þee no grauen þing. neiþir ony licknes
 of ony þing þat is in heuene aboue. or in erþe bineþ. or of þou
 þingis þat ben in watir vndir-neþe. þou schalt not worschip hem
 ne loute hem || I am þe Lord þi God strong loue-gelous. visiting
 30 þe wickidnes of fadris vpon sones. in to þe | þridde & þe fourþe Fol. 77 b

¹ Vulg. Apoc. ii. 10, 11 'Nihil horum timeas quae passurus es . . . diabolus aliquos ex vobis in carcerem, ut tentemini, et habebitis . . . qui habet aurem,' etc.

² W. V. 'Drede thou no thing of thes whiche thou art to suffringe. Lo! the deuel is to sendinge summe of 3ou in to prisoun, that 3e be temptid; and 3e shulen haue tribulacioun in ten dayes. Be thou feithful unto the deeth, and I shal 3iue to thee a coroum of lijf. He that hath eres, here, what the spirit shal seie to the chirchis. He that shal ouercome, shal not be hirt of the secounde deeth.'

·Vulg. Ex. xx. 2-6; Matt. xxii. 37; Marc. xii. 29, 30.

Against this
the fiend
lays two
snares.

generacioun of hem þat haten me / & I doing mercy in to þousandis.
to hem þat louen me & kepen myn heestis¹ ||

Aȝen þis comaundement ⁊ þe fende hap leied twoo snaris / & in
hem he caccheþ þe peple ⁊ þat þei moun not scape / but opir þey
musten graunt his wille ⁊ or elles þei schal to prisoun || 5

I. Wrongful
Obedience.

þe firste is clepid obedience ⁊ þat þe fende chalengeþ / cheueli to
be don to him ⁊ or to hise leestenauntis / as to prelatiſ or to
prestis ⁊ þat ben hise officeris / and asken þis obedience ⁊ what
euer þei comaunde / þat symple men obeye to hem ⁊ in hize & in
lowe || Al þis world criep lowid ⁊ aftir þis obedience / & seyn 10
‘whateuer þi souereyn biddiþ ⁊ þou schalt obeye þerto’ || Here we
graunten of bilene ⁊ þat we owen obedience / to oure souereyns
þat techen vs ⁊ to knowe God & drede him / ȝhe wheþir þat þei
ben mynystris ⁊ in þe spiritual part / or officeris in temperalte ⁊
we must obeye to hem / in þat þat þei obei to God ⁊ & lerne vs 15

Fol. 78 a þis obedi-|ence / for þus it is writen. I. Re. xv^o. ‘Numquid
uult dominus holocausta aut victimas & non potius ut obediatur
voci domini? melior est enim obediencia quam victime & ascultare
magis quam offerre adipem arietum quoniam quasi peccatum ario-
landi est repugnare & quasi scelus ydolatrie nolle adquiescere. 20
Pro eo ergo quod abiecisti sermonem domini ⁊ abiecit te dominus
Notu ne sis rex’² / Samuel seide to kyng Saule. No wheþir wol þe
Lord brende offryngis or sacrificis. & not raper þat it þe obeyed to
þe vois of þe Lord? forsoþe obedience is betir þan sacrificis. &

¹ W. V. ‘Y am the Lord thi God, that hath lad thee out of the loond of Egipte, fro the hows of thralldom. Thow shalt not haue alyen goddis before me. Thow shalt not mak to thee grauen thing, ne euy lieknes that is in heuene aboue, and that is in erthe benethe, ne of hem that ben in watrys under erthe; thow shalt not anoure hem, ne herye hem; I forsothe am the Lord thi God, strong gelows, visityng the wickidnes of fadris in sones into the thridde and the ferthe generacioun of hem that hatiden me, and doynge merci into thousyndes to hem that louen me, and kepen myn heestis.’ 1388, ‘Y am thi Lord God, that ladde thee out of the lond of Egipt, fro the hous of seruage. Thou schalt not haue alien goddis before me. Thou schalt not make to thee a graun ymage, nethir ony lienesse of thing which is in heuene aboue, and which is in erthe bynethe, nether of tho thingis, that ben in watris undur erthe: thou schalt not herie tho, nether thou schalt worschipe; for Y am thi Lord God, a stronge gelouse louyere; and Y visite the wickidnesse of fadris into the thridde and fourthe generacioun of hem that haten me, and Y do merey in to a thousynde, to hem that louen me, and kepen myn heestis.’

² Vulg. 1 Reg. xv. 22, 23.

myche betir it is to take hede to þe lawe.' þan to offre þe fattnes /
of rames / for it is as þe synne of wichcrafte. to fiȝt aȝen God /
& as þe felonye of ydolatrie.' not to consent to Goddis word / For
þis cause. þerfore þat þou hast cast away þe worde of þe Lord.' þe
5 Lord hap cast þe away. þat þou be not kyng¹ || and to þis þe
wise man acordip & seip. Eccī. iiii^o. 'Multo enim melior est obe-
diencia quam stultorum victime. qui nesciunt quid faciunt mali'² /
þat is to seye. | Miche betir is obedience þan sacrifice of foolis.' Fol. 78 b
for yuel folkis wot not what þei do³ || And seint Poul techip an
10 open rule.' of þis maner obedience.' wiþ þe cause of souerente.'
& knittip hem bope togiddir / Heb. vlti^o. 'Obedite prepositis
vestris & subiaceat eis. ipsi enim peruigilant quasi rationem pro
animabus vestris reddituri'⁴ / þat is to seie. Obeie ȝe to ȝoure
souereyns.' & vndirloute ȝe to hem / & cause whi is þis. forsoþe
15 þei walken perfiȝtli. as for to ȝelde a reckenynȝ for ȝoure soulis⁵ ||
If þis cause be taken away.' obedience cesip þere also / as þe
philosophur seip 'Cessante causa.' cessabit officialis' / whanne þe
cause cesip.' þe spede þerof schal cese || But seint Petir techip
obedience.' þat we schal do to lordis / & þat in more larger
20 maner.' þan we owen to þe clergie. I. Pe. ii^o. || 'Serui subdite
estote in omni timore dominis. non tantum bonis & modestis. sed

¹ W. V. 'Whether wole the Lord brent sacrifices or slayn offryngis and not more that it be obeishid to the voice of the Lord? Forsothe betre is obeishaunce than slayn sacrificis, and to take heed more than to offre the fatnes of wetheris; for as synne of denyngge bi deuelis is to repugne and as hidows trespas of mawmetrye to wiln not assent. Forthi thanne that thou hast throwen away the word of the Lord, the Lord hath throwen away thee, that thou be not kyng.' 1388, 'Whether the Lord wole brent sacrifices, ethir slayn sacrificis and not more that me obeie to the vois of the Lord? For obedience is betere than sacrifices, and to herkene Goddis word is more than to offre the ynnere fatnesse of rammes; for it is as the synne of mawmetrie to fiȝte aȝens Goddis heest, and it is as the wickidnesse of ydolatrie to nyle ascente to Goddis heest. Therfor for that, that thou castidest away the word of the Lord, the Lord castide thee awei, that thou be not kyng.'

² Vulg. Eccles. iv. 17.

³ W. V. 'Myche betere is obeisaunce than victori sacrificis of foolis, that wite not what thei don of yuel.' 1388, 'Myche betere is obedience than the sacrificis of foolis, that witen not what yuel thei don.'

⁴ Vulg. Heb. xiii. 17.

⁵ W. V. 'Obeie ȝe to ȝoure prouostis, (or prelatis), and undirligge to hem; thei perfyttly waken, asto ȝeldinge resoun for ȝoure soulis.' 1388, 'Obeie ȝe to ȝoure souereyns, and be ȝe suget to hem; for thei perfitli waken, as to ȝeldinge resoun for ȝoure soulis.'

etiam discolis ¹ / þat is to seie. Seruauntis be 3e suget in al drede to 3oure temperal lordis / & not oonli to good & to esy lordis.

Fol. 79 a þat is to seie. in loue. but | also to tyrauntis. þat is to seie. in pacience / But fendis lymes feynen hem ⁊ to be on Cristis sigde / & to do correcciouns ⁊ aftir Cristis wille / & seyn þei aske obedience ⁊ to amende soulis / whanne þei do þis þing in dede ⁊ þat þei here spoken / þanne we schal obeie to hem ⁊ & ellis we schal answer / as Petir seide to bischopis ⁊ prestis of þe lawe /

nota bene Act. v^o. / 'Obedire oportet deo magis quam hominibus' ² || It bihouep more to obeie to God ⁊ þan to men / Seint Ierom seiþ. 10 If þe prelat or þe lord ⁊ bidde ony þink / þat accordiþ to Goddis wille ⁊ obeie þou þanne to hem / If þei bidde þe contrarie ⁊ to God & to his lawe / þanne seie þus. I must raþer obeie to þe lord of þe soule ⁊ þan to þe lord of þe bodi / for Crist seiþ. Mat. x^o. Luk xii^o. 'Nolite timere eos qui occidunt corpus animam autem 15 non possunt occidere sed potius timete eum qui potest animam & corpus perdere in gehennam' ³ / Ita dico vobis hunc timete' ⁴ / þat is to seie. Nile 3e drede hem þat slen þe bodi ⁊ forsoþe þei may not slee þe soule / but raþer dredip him. þat mai lese boþe bodi

Fol. 79 b & soule ⁊ in to þe pitt of helle / þus I | seie to 3ou ⁊ drede 3e him / 20 and seint ⁵ Gregor seiþ. þis forseide rule of obedience ⁊ schal be streiþtli kept / in children to her parentis ⁊ in seruauntis to her lordis / in clerkis to her maistris ⁊ in prestis to her prelatis || And if we passe þis rule ⁊ in doing of obedience / þanne we ben vnþuxum to God ⁊ & folowars of Lucifer || 25

II. Misuse of pilgrimage.

þe secounde trappe of þe fende ⁊ is clepid pilgrimage / But miche raþer it schulde be seide ⁊ þe outrage of folis / for pilgrimage *Nota* in due forme ⁊ is euere-more good || þe peyntour makip an ymage ⁊ forgid wip diuerse colours / til it seme in foolis izen ⁊ as a lyueli creature || þis is sett in þe chirche ⁊ in a solempne place / fast 30 bounden wip boondis ⁊ for it schulde not falle / Prestis of þe temple ⁊ bigilen þe peple / wip þe foule synne of Balaam ⁊ in her open preching || þei seyn þat Goddis powere ⁊ in worching of hise miraclis / lowep down in oo ymage ⁊ more þan in anopir / & þerfore cum & offre to þis ⁊ for here is schewid miche vertu || Lord hou 35 Fol. 80 a dar þise fendis for drede | þus blasfem her God / & vse þe synne

¹ Vulg. 1 Pet. ii. 18.

² Vulg. Act. v. 29.

³ Vulg. Matt. x. 28.

⁴ Vulg. Luc. xii. 5.

⁵ MS. sein.

of Palaam ⁊ þat Golddis lawe hap dampned / siben Crist & hise
 seyntis ⁊ forsoke þis worldis welþe / & lyueden a pore lijf ⁊ as oure
 bileue techþ / whi gedre 3e prestis richesþ ⁊ bi 3oure peyntid
 ymages / to make 3oure silf worldli riche ⁊ in spoiling of þe peple ?
 5 And 3it 3e do miche werre ⁊ þat is knowen in parti / for hoþe
 3e & 3oure coustours ⁊ þus doyng ben verry ydolateris / as
 saint Poul seiþ. Rom. i^o. 'Dicentes se esse sapientes stulti facti
 sunt & mutauerunt gloriam incorruptibilis dei in similitudinem
 ymaginis corruptibilis hominis' ¹ || Þat is to seie. Þis peple sei yng
 10 hem silf to be wijs ⁊ þei ben made foolis / for þei han chaungid þe
 glorie of God ⁊ þat mai not be defoulid / in to þe licknes of mannes
 ymage ⁊ þat mai be defoulid ² / as Poul seiþ. whanne þei knewe
 þe ri3twisenes of God ⁊ þei wolde not vndirstande / þat þei þat
 don suche þingis ⁊ ben worþi þe deef / Not oonli þe doars ⁊ but
 15 also þei þat consenten | to þe yuel doars / For God seiþ. þou Fol. 80 b
 schalt neiþir worschip hem ne loute hem / for þou schalt
 neiþir do sacrifice to ymage ⁊ ne offryng / & þat menep God
 whanne he seiþ ⁊ þou schalt not worschip hem. wiþ no godli
 worschip / but þat þei be treweli peyntid ⁊ as ny3 as man may /
 20 to brynge to mynde as Gregor seiþ ⁊ þe passioun of Iesu Crist / &
 martirdam of seyntis ⁊ as lewid mennes bookis || But saint Austin
 seiþ. vpon al wise þei han discerued to erre ⁊ þat seeken God &
 hise seyntis / not in bookis ⁊ but in peyntid wowis seiþ saint
 Austin || Þou schalt not vowe to pise ymagis ⁊ þou schalt not seke
 25 pise ymagis / þou schalt not swere bi hem. neiþir knele to hem.
 ne kisse hem / neiþir putt feiþ hope ne trist in oo ymage ⁊ more
 þan in anoþir / and þus menep God whanne he seiþ ⁊ þou schalt
 not loute hem |

But trewe pilgrymage ⁊ is don on sixe maneres || Firste we
 30 ben pilgrymes ⁊ whanne þat we ben born / as þe comune glose
 seiþ ⁊ vpon Genesis || 'Omnis ciuis patrie celestis per-|e-grinus
 est mundi toto tempore vite presentis /' Euery citizen of þe
 heuenli countre ⁊ is a pilgryme of þis world. for al tyme of þis

¹ Vulg. Rom. i. 22, 23.

² W. V. 'Sothli thei seyng hem selue for to be wyse men ben maad foolis. And thei chaungiden the glorie of God uncorruptible, (that may not deie, ne be peirid) in to the lyknesse of an ymage of corruptible man.' 1388, 'For thei sei yng that that hem silf weren wise, thei weren maad foo is. And thei chaungiden the glorie of God uncorruptible in to the licnesse of an ymage of a deedli man.'

present lijf / And whanne we traueilen sore¹ to kepe Goddis heestis / þanne we done oure pilgrimage² as þe prophete seiþ / Ps. cxviii. ‘*Cantabiles michi erant iustificaciones tue in loco peregrinacionis me*’¹ || Lord þi comaundementis weren my songis² in tyme of my pilgrimage² ||

5

II De secoude tyme we ben pilgrimes² whanne we gon to chirche / as it is writen. Luk. xxiii^o. / ‘*Tu solus peregrinus es in Ierusalem &c*’³ / whanne we don in þe chirche² in forme as God hap tauȝt vs / þanne we do oure pilgrimage² for þus seiþ seint Luk / Lucas. ii^o. ‘*Cum factus esset Iesu annorum. xii. &c*’⁴ /

10

III De þridde tyme we ben pilgrimes² whanne we visiten þe nedi / & whanne we delen almes-dede² we don oure pilgrimage / Luk. xiii^o. ‘*Exi cito in plateas & vicos ciuitatis & pauperes ac debiles cecos & claudos introduc huc*’⁵ / Go þou forþe anoon² in to
Fol. 81 b stretis & weies & bring in to þin hous / þise þre | maner of peple² in to pore feble. pore blynde. & pore crokid⁶ ||

IV De fourþe tyme prestis ben pilgrimes² þat studien holi writ / til þei haue plente in her mynde² of þis heuenli wisdam / and þanne þei hiȝen hem fast aboute² in al þe brood world / to dele þis goostli tresour² among þis witles peple / þat is in poynt to
20 spille for hunger² in wanting goostli teching / as it is writen. III. Ion. *Karissime fideliter agis quicquid operaris in fratres & hoc in peregrinos*’⁷ || Dere frende þou doist feiþfulli² what euer þou doist to oure briþeren / & namli in to pilgrimes⁸ / þat prechen þe gospel / & ben apaied where þei cum² wiþ pore symple lyu-
25 lood ||

V De fifþe tyme þo ben pilgrimes² þat wounen in a toune / where

¹ Vulg. Ps. cxviii. 54.

² W. V. ‘Chauntable weren to me thi iustefyngus : in the place of my pilgrimaging.’ 1388, ‘Thi iustifyngis weren delitable to me to be sungen : in the place of my pilgrimage.’

³ Vulg. Luc. xxiv. 13.

⁴ Vulg. Luc. ii. 42.

⁵ Vulg. Luc. xiv. 21.

⁶ W. V. ‘Go out soone in to grete stretis and smale streetis of the citee, and brynge in hidur pore men, and feble, and blynde, and crokid.’ 1388, ‘Go out swithe in to the grete stretis and smal stretis of the citee, and brynge ynnre hidir pore men, and feble, blynde, and crokid.’

⁷ Vulg. 3 Joh. i. 5 ‘Charissime, fideliter facis,’ etc.

⁸ W. V. ‘Moost dere, thou doist feithfully, what euer thou werchist in to britheren, and this thing in to pilgrimys.’ 1388, ‘Most dere brother, thou doist feithfuli, what euer thou worchist in britheren, and that in to pilgrymys.’

is nopir prest ne lord.' to teche hem ne to rule hem / and þanne
 þei gon vnto þe place.' where þei may be tauzt / & rulid vndir
 gouerneauce.' þis is her¹ pilgrimage / as it is writen Genesis. xii^o.
 xx^o. & xxvi^o.² Þer is nou opir pilgrimage.' þat mai plese God /
 5 outtake þis þat we haue seide.' al holi writ berip witnes / | For Fol. 82 a
VI
 whanne þe bodi is leide in graue.' & þe soule forþe passid /
 to blisse opir peyne whepir þat it be.' þanne þe sixte is
 ended ||

þe .II. heest ||

10 þe secounde comaundement of God is þis. Ex^o. xx^o. 'Non The Second
Commandment.
 assumes nomen dei tui in uanum. nec enim habebit dominus
 insontem eum.' qui assumpserit nomen dei sui frustra'³ / þat is
 to seie. þou schalt not take þe name of þi God in veyn / forsoþe
 þe Lord schal not haue him clene.' þat hap taken þe name of
 15 God in veyn⁴ / and Crist seip in his gospel. Mat. v^o. / 'Ego
 autem dico uobis non iurare omnino. neque per celum quia
 thronus dei est / neque per terram. quia scabellum pedum eius est /
 neque per Ierusalem. quia ciuitas est regis magni / neque per
 caput⁵ tuum iuraueris. quia non potes vnum capillum album facere
 20 aut nigrum / Sit autem sermo uester. est est. non non'⁶ || For-
 soþe I seie to þou.' not swere on ony wise / neipir bi heuene.' for
 it is þe trone of God / neipir bi þe erþe.' for it is þe stool of his
 feet / neipir bi Ierusalem.' for it is þe cite of a greet kyng /
 neipir bi þi heed.' for | þou maist not make a heer whiȝt or blak / Fol. 82 b
 25 forsoþe be þoure worde ȝhe ȝhe nay nay.' wiþ herte & mouþe
 acording⁷ ||

¹ MS. þis is is her.

² Vulg. Gen. xii. 4-9, xx. 1, xxvi. 17.

³ Vulg. Ex. xx. 7.

⁴ W. V. 'Thou schalt not tak the name of the Lord thi God in veyn, ne forsothe the Lord shal haue innocent hyn, that takith the name of the Lord his God in ydel.' 1388, 'Thou schalt not take in veyn the name of thi Lord God, for the Lord schal not haue hym giltyes, that takith in veyn the name of his Lord God.'

⁵ MS. capud.

⁶ Vulg. Matt. v. 34-6.

⁷ W. V. 'Forsythe Y say to þou, to nat swere on al manere: neither by heuene, for it is the trone of God; nether by the erthe, for it is the stole of his feet; neither by Jerusalem, for it is the citee of a greet kyng; neither thou shalt swere by thin heed, for thou maist not make oon heer whyt, or blak; but be þoure word ȝea, ȝea; nay, nay.'

The fiend's
snares are
forced oaths
and perjury.

Aȝen þis comaundement : þe deuel in hise membris / constreynten
men for to swere : & leie her hand on bookis / & þanne he puttith
hem to open schame : & if þei leue his bidding / he seiþ bi lawe
þei ben relaps : & þanne þei schal be brent / And þis is an
hidouse cloude : vpon þis schynful dai / to peyne men for keping 5
of Goddis comaundement / for seynt Austin seiþ vpon þe gospel.
'Christus quod perfectus est docuit. quod infirmitatis est indulisit /
quod superstitiosum est resecauit. perfeccionis est non iurare
omnino / infirmitatis iurare compulsi sed superstiticionis iurare
inaniter' Hec Augustinus om. 6 / þat is to seie. Crist haþ tauȝt 10
þat þing : þat is more perfizt / þat þing þat is of infirmite : he
haþ suffrid / þat þing þat is superstitiouse : he haþ kitte away ||
It is of perfeccioun : not to swere in ony manere / It is of infirmite :
to swere constreynd / but it is of superstitioun : to swere veynli /

Fol. 83 a for þe wise man | seiþ : Sap. xiiii°. 'Non enim iuramentum 15
est virtus sed peccancium pena perambulat semper iniustorum pre-
uaricacionem' ¹ / þat is to seie. Sweryng is no vertu : but peyne
of synnars ² / eipir of hem þat wole not ȝyue credence : but if men
swere / or ellis of hem : þat sweren wiþouten cause / and þerfore
seint Ion Crisostom :^a blameþ prestis / for þei bringen forþe 20
bookis : to compelle þe peple for to swere on hem : & askiþ þis
questioun || wheþir is not he þat settiþ an hous on brennyng. gilti
of þis brennyng ? wheþir is not he þat bringiþ a swerid. wiþ whiche
manslauȝtir is don : gilti of þis manslauȝtir ? So þei þat bryngen
forþe bookis. on whiche men forsweren hem : ben gilti of þis for- 25
swering / and he seiþ. If þis peple wil seie þe soþe wiþouten ony
oop : wherto schulde þei swere / & if þei suppose þei wole seie
fals : whi schulde þei compelle hem to forswere hem ? & so þe
grectnesse of synne : stonðip eheuli in suche ordinarijs / eipir
seculere or spirituel : as þis doctour prouep / not accepting pur- 30
Fol. 83 b gacioun : wiþouten suche oopis | and of þis sweryng comeþ wickid-
nes : and Goddis greuouse veniaunce / as þe wise man seiþ. Eccles.
xxiii°. 'Vir multum iurans implebitur iniquitate : & a domo eius

The guilt
lies with
those who
impose
forced oaths.

¹ Vulg. Sap. xiv. 31 'Non enim iuratorum virtus,' etc.

² W. V. 'Forsothe of men swerende is not vertue, but the peyne of synneres.' 1388, 'Forwhi an ooth is not vertu, but the pyeue of synneris.'

^a S. Ioan. Chrysostomus, *Homilia XII* (Opera, ed. 1547, tom. ii, col. 819).

non discedet plaga¹ / þat is to seie. A man miche swering schal
 be fillid of wickidnes. & veniaunce schal not go from his hous ||
 3it enemyes purswen azen þis comaundement / & seyn þat Crist *nota*
 him silf swore. & hise seintis bope / swere bi þis book þou
 5 obstinat man. or ellis þou schalt to prisoun / Þou schalt swere in
 oure courte. bicause of þin infirmite / as seint Austin hap tauzt.
 whanne þou art constreynd^a || To þis we seyn þat Iesu Crist.
 forbediþ ou alwise swering / bi ony of pise foure þingis. þat he
 him silf rehersiþ / þat is to seie. heuene or erþe. eipir bi Ierusalem
 10 or bi þin owene heed || And whanne pise foure ben outaken. wiþ
 al þat is in hem / 3e schal not grounde 3oure viciouse sweryng.
 til þat heuene be fallen || To þis þat seint Austin seiþ. þou
 schalt swere compellid^a / we graunten wel aforne a iugge. if ellis
 men wollen not tro-|-we vs || But neiþir on bookis schullen we
 15 swere. neiþir bi Goddis creaturis / but aftir þe forme þat God
 hap tauzt. bi Ieremye þe prophet / Iere. iiii^o. 'Iurabis uiuit
 dominus in veritate & in iudicio & in iusticia'² || Þat is to seie.
 Þou schalt swere. þe Lord lyueþ. in troupe & in doome & in
 rihtwisenesse || Þe Lord lyueþ. is to mene bi God. or bi þin holidom.
 20 or bi þi trowþe || Þis schalt þou not swere. but wiþ þre con-
 diciouns || Þe firste is troupe in þe conscience of him þat
 sweriþ. wiþouten ony gile || Þe secounde þat it be in dom.
 to exclude al maner of idel & veyn sweryng || Þe þridde. þat
 it be in rihtwisenes & in no maner disceyte. ne hyndring
 25 to oure neiþbour. ne discording fro þe rihtwisenes of God ||
 But we mai in no case swere bi bookis. as we han seide
 aforne / neiþir bi lyueli creaturis. as bi seyntis or ony suche
 opir || For þe wise man seiþ. Ecclesi. xxiii^o. 'Nominibus sanc-
 torum non assuescas os tuum'³ || Þat is to seie. Custum þou not
 30 pi mouþ. to sweryng bi names of seyntis / for Crisostom seiþ.

Conditions
whereby
men may
swear.

Fol. 84 a

I
II
III

¹ Vulg. Ecclesiasticus xxiii. 12.

² Vulg. Jer. iv. 2.

³ Vulg. Ecclesiasticus xxiii. 9, 10 'Iurationi non assuescas os tuum . . . nominatio vero Dei non sit assidua in ore tuo, et nominibus sanctorum non adnisceris.'

^a Augustinus, *De Sermonibus Domini*, Lib. I, c. 30; Gratian, *Decreti Pars Secunda*, causa xxii, quaest. i, cap. v (Migne, tom. 187, col. 1123).

Fol. 84 b om. 12. 'Qui iurat per creaturam committit ydolatriam' || | *Iterum.*
 'qui iurat per creaturas. duppliciter peccat & si iurare liceret.
primo. quia iurat / secundo quia deificat / quia quicquid est per
quod quis iurat deificat illud'^a || þat is to seie. He þat swerip
 bi a creature ⁊ doip ydolatrie / he þat swerip bi creatures ⁊ syncep 5
 duble foold / 3he þou3 it were so ⁊ þat sweryng leeful / oones. for he
 swerip / anopir tyme. for he makip him a fals god / for what euer
 it be þat a uan swerip bi ⁊ þat þing he makip his god || Lord hou
 manye men & wymmen ⁊ maken hem fals goddis / sipen wel ny3
 al þis world haþ in custum ⁊ to swere bi oo seynt or bi opir / 10
 Certis þise forseide enemyes ben chief cause ⁊ of suche blasfemouse
 sweryng / what wiþ her selaundris ⁊ sumtyme wiþ sore punysch-
 ing / & freel peple kunnen not stonde ⁊ but 3elden hem to þise
 fendis tempting ||

þe .III. heest /

15

The Third
 Command-
 ment.

þe þridde comaundement of God is þis. Exodi. xxº. 'Memento
 vt diem sabbati sanctifices. vi. diebus operaberis & facies opera
 tua. septimo autem die sabbati domini dei tui est. Non facies
 Fol. 85 a omne opus tu & filius tuus & filia tua & seruus tuus et | ancilla
 tua iumentum tuum & aduena qui est intra portas tuas. vi. diebus 20
 fecit deus celum & terram & mare & omnia que in eis sunt. &
 requieuit in die septimo / Iccirco benedixit deus diei sabbati &
 sanctificauit illud'¹ / þat is to seie. Hauc mynde þat þou halowe
 þin halidai. In .vi. daies þou schalt worche ⁊ do alle þin owne
 werkis / forsoþe þe seuenþe dai. is þe sabot of þi Lord. þou schalt 25
 not do ony seruyle werk / þise .vi. schal kepe þis holidai / þi sone
 & þi dou3ter / þi seruauit & þin handmayde / þi beest & þi
 straunger þat is wiþynne þi 3atis || In .vi. daies God mad heuene
 & erþe & þe see. & alle þingis þat ben in hem ⁊ he restid in þe
 seuenþe dai / þerfore God blessid þe dai of þe saboth ⁊ made it holi² / 30

¹ Vulg. Ex. xx. 8-11 'Memento . . . facies omnia opera tua . . . Non facies omne opus in eo, tu et filius tuus . . . Sex enim diebus,' etc.

² W. V. 'Haue mynde to halwe thin holy day; sixe daies thow shalt worche and doon alle thi werkis; the seuenthe forsothe dai is the haliday of the Lord thi God; thow shalt not doon al werk, thow, and thi sone, and thi dow3ter, and thi seruauit, and thin handmayden thi beeste, and comlyng that is with ynne thi 3atis; sixe forsothe daies God made heuene and erthe, the see, and alle thingis that ben in hem, and he restide the seuenthe day;

^a S. Ioan. Chrysostomus, *Homilia XII (Opera, ed. 1547, tom. ii, col. 819).*

Aȝen þis comaundement. þe fende *in* hise membris / ȝyueþ leue The devil leads men to break the sabbath.
 to chapmen. to bie & to selle / ȝhe wiþynne þe sauntwary. on þe
 holi sundai / and vitileris of þe countre. holden comune market ||
 ȝet se more wlatsumnes. aȝens þis Goddis heest / greet feires of
 5 þe ȝeere. for þe moost partie. ben sett on | þe saboth dai. bi þe Fol. 85 b
 fendis counceile / God tooke ful hidouse wreeche. vpon þe children
 of Isrel / whanne þei wrouȝt seruyle werke. vpon her saboth dai /
 as it is writen. Exo. xxxi. 'Custodite sabbatum meum sanctum
 10 eo opus peribit anima illius de medio populi sui' ¹ || þat is to seie.
 Halowe ȝe my saboth. forsoþe it is holi to ȝou / who þat haþ
 defoulið it. he schal be deed / & he þat doiþ ony seruyle werke
 þerynne. his lijf schal perische fro þe myddis of his peple ² / & so
 for gedring of stikkis. on þe saboth dai / a man bi Goddis bidding
 15 was stoned to þe deep || þerfore Neemyas. a man þat dredde nota
 God / wolde suffre noon to bie ne selle. on þe sabot dai / wiþynne
 þe ȝatis of Ierusalem. neipir aboute þe wallis / and chargid alle
 vitileris. þat þei schulde ceese / And if þei wolde not take heede.
 þei schulde fele his hondis / for he þouȝt to werre on hem. as on
 20 Goddis enemyes / but þei wolde obeie to God. in halowing of his
 saboth / þis processe is | writen in þe book of Neemyas. þe last Fol. 86 a
 chapitir ³ || Loo hou streiȝtli þe Iewis. kepten Goddis bidding /
 & hou God smot hem wiþ bodili peyne. whanne þat þei dide
 forfet / But cristen men maken her boost. þat þei ben more
 25 perfiȝt / in seruise of her Lord God. þan euer were þe Iewis /
 who þat euer mekeli. prouep his word *in* dede / þanne mai he

therefore the Lord blisside to the holiday and halwide it.' 1388, 'Haue thou mynde, that thou halowe the dai of the sabat; in sixe daies thou schalt worche and schalt do alle thi werkis; forsothe in the seuenthe day is the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone, and thi douȝtir, and thi seruauant, and thin handmaide, thi werk beest, and the comelyng which is withynne thi ȝatis; for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blisside the dai of the sabat, and halewide it.'

¹ Vulg. Ex. xxxi. 14.

² W. V. 'Kepith myn holi day, holi forsothe it is to ȝow, who so poluteth it, with deth dye he; who so doth in it werk. shal perishe the lijf of hym fro the myddil of his puple.' 1388, 'Kepe ȝe my sabat, for it is hooli to ȝou; he that defoulið it, schal die bi deeth, the soule of hym, that doith werk in the sabat, schal perische fro the myddis of his puple.'

³ Vulg. Neh. xiii. 15-22.

seie boldli ⁊ þat þis tyme of grace / is of more perfeccioun ⁊ per
 vertu of þe sacramentis / and fredom of þe gospel ⁊ þan was Moises
 lawe / and þou a more perfite man ⁊ in keping þis perfeccioun ||
 But & þou be apostataa ⁊ in breking of Goddis heestis / þanne is
 þi peyne so miche þe more ⁊ as Poul seide to þe Romayns / Ro. xi^o. / 5
 ‘Tu autem fide stas. noli altum sapere sed time / si enim deus
 naturalibus ramis non pepercit. ne forte nec tibi parcat’¹ || Þat
 is to seie. Forsoþe þou stondist in þe feiþ ⁊ nyle þou be proude /
 ne here þee neuere þe hiþer ⁊ but abide þou mekeli / in þe holi
 drede of þe Lord || Forsoþe siþen þat God sparid not. to þe 10

Fol. 86 b kyndli braunchis / þat is to þe Iewis ⁊ þat | he chase to be hise
 kyndeli heiris / Bi war lest bi happe he spare not þee ⁊ þat camest
 out of þe heeþen stokke / & arte plauntid in bi grace ⁊ of Crist
 & hise gospel² || Se now þyn apostasie ⁊ þou vnkynde wreche /
 & þe falsenes þat þou vset ⁊ aþen Cristis gospel / Mat. xxi^o. 15
 Mar. ix^o. Luk. xix^o. & Ion. ii^o. / ‘Intrauit Iesu in templum dei.
 & eiciebat omnes vendentes & ementes in templo & mensas nummu-
 larium & cathedras vendencium columbas euertit’³ || Þat is to seie.
 Iesu entrid in to þe temple of God ⁊ he cast out alle sellars &
 bears in þe temple ⁊ þe bordis of mony-makears / & he turned 20
 vp-so-down ⁊ þe chaiers of hem þat soolden dowues / and he seide
 vnto hem ⁊ it is writen Isaye .lvi^o.⁴ my hous schal be clepid. an
 hous⁵ of preiour / forsoþe þe han made it a den of þeeues⁶ || Criste
 forbediþ þe laite ⁊ þe vsing of her marchaundise / eipir in toune
 or in chirehe ⁊ on her holy dai / & he dampneþ more streitlier ⁊ 25

Fol. 87 a among þise visiuose prestis / biyng of her beneficis ⁊ & | selling of
 her sacramentis / as doctour Odo seiþ ⁊ vpon þis same gospel /
 ‘Columbas vendentes sunt qui spiritualia vendunt | & si non
 clamant ore. tum cum iuda dicunt / Quid uultis dare ⁊ & ego

¹ Vulg. Rom. xi. 20, 21.

² W. V. ‘Forsoth thou stondist by feith. Nyle thou sauere hise thing, but drede thou, forsothe if God sparide not the kyndely braunchis, lest peraventure he spare not thee.’

³ Vulg. Matt. xxi. 12; Luc. xix. 45; Joh. ii. 15.

⁴ Vulg. Isaias lvi. 7.

⁵ MS. hou.

⁶ W. V. ‘Jhesus entride in to the temple of God, and kest out of the temple alle sellynge and biyng; and he turnyde upsodoun the bordis of chaungeris, and the chaiers of men sellynge culveris. And he seith to hem It is writen, My hous shal be clepid an hous of priere; forsothe þe han made it a denne of thefes.’

Christ cast
 out the
 money-
 changers
 from the
 Temple.

- vobis eum¹ tradam? Sic clamant monachi ceterique religiosi: habitum & suffragia vendentes. item non sacerdotes diuina celebrantes & tales in ecclesia dei multiplicantur? vbi credis quod sit domus orationis. ibi inuenies speluncam latronum / omnes qui non intrant per hostium id est christum. sed per pecuniam uel seculi gratiam fures sunt & latrones per murum fractum ingredientes / quia murus ecclesie rumpitur cum prece uel precio aut sanguine minus ydoneus ad beneficium ecclesiasticum indigne promoueat² / Hec ille ||
- pat is to seie. þei ben sellers of dowues / *Nota nota bene*
 þat spirituel þingis sellen / & þou3 þei erien not wiþ her moupe / Sellers of
 neþles² þei seyn wiþ Iudas / what wole 3e 3yue. & I schal bitraie spiritual
 him to 3ou? Þus erien mounkis / & opir bastard religioun / þat suffrages
 sellen as þei mai take þerfore / her habit & her suffragijs / & opir break the
 commandment.
- 15 prestis don | als wick / þat treten diuine seruice / & suche ben *Fol. 87 b*
 now multiplied / in þe chirche of God / þerfore where as þou
 wenest / þat is þe hous of preiour / þere schalt þou redili fynde /
 a den of mani þeues / forsoþe alle þat entren not / bi þe door
 þat is Crist / but bi money or seculere fauour / þei ben ni3t-
 20 þeues & dai-þenes / þat entren in bi a broken wowe / vnwiting
 Iesu Crist / for he proueþ not her dedis / & þat is his vnknowyng /
 for þanne is þe chirche wowe / al to-broken doun / whanne þe
 vnable is auaunsid / to þe chirches benefice / eipir for preiour or
 for pris / or for vndwe seruice || *nota bene*
- 25 Sipeu oure Lord Iesu Crist / seide to his apostlis / þat oone of
 hem was a deuel / & ment it bi Iudas / Be not pise apostataas / þat
 don als yuel as he / worþi to be clepid deuelis / bi þe same resoun /
 þei ben greet questioners / & askars of þe lawe / but þei wole not
 do so miche / as putt þerto her fynger / & þei heepen charge on
 30 opir / more þan þei mai bere / þei ben preisars of seintis / & no
 þing her folowars / þei ben heerars | of þe lawe / but no þing þe *Fol. 88 a*
 doars / þei ben alwey lernyng / & neuir þei wole be perfitte / þus þei
 boosten in þe lawe / wiþ worschip & wiþ wyznyng / but bi breking
 of þe lawe / þei don dispise her God ||
- 35 Þe .IIII. heeste ||
 Þe fourþe comaundement of God is þis Ex^o. xx^o. 'Honora patrem *The Fourth*
 tuum & matrem tuam vt sis longeuus super terram quam dominus *Command-*
 ment.

¹ MS. eā.

² MS. neþels.

^a Odo of Cheriton, *Flores Sermonum*, fols. cvi, cvii.

deus tuus dabit tibi'¹ || Þat is to seie. worschip þou þi fadir & þi modir þat þou be longlyuyng vpon erpe.' þe whiche þi Lord God schal ʒyue to þee'². And it swiþ of þis comaundement' þat þei þat worschipe*n* not her parentis / schullen haue schoit lijf here in erpe.' & aftir þe lond of myschef / & þerfore Tobie tauʒt his sone.' a litil 5 aforne his diyng / Tobi. iiiio. '*Corpus meum sepeli & honorem habebis matri tue omnibus diebus vite eius / memor enim esse debes que & quanta pericula passa sit in vtero propter te*'³ || Sone birie þou my bodi.' & þou schalt haue worschip to þi modir. alle þe daies of þi lijf / þou owist for to haue in mynde.' what perelles & how mani 10 sche haþ suffrid in hir wombe for þee'⁴ /

Fol. 88 b Summe | counten it for no synne.' to take fro her parentis / suche þing as þei haue.' bi cause þei ben her children / but certis þis synne passeþ þeeft.' & more it greueþ God / as þe wise man seiþ. Prouer. xxviii^o. '*Qui subtrahit aliquid a patre uel a matre* 15 & dicit hoc non est peccatum particeps homicide est'⁵ || Þat is to seie. who þat wiþdrawiþ ony þing from his fadir or his modir. & seiþ þat is no synne.' he is partener of manslauʒtir'⁶ / for worschip to oure parentes.' stondiþ in worde & dede / boþe to teehe hem & rule hem.' if þei ben lewid or pore / and it longiþ to þise parentes 20 to gouerne wel her children / & ordeyn oonli not for hem.' þe goodis of þis world / but miche rapʒir dispose her lijf.' toward þe blisse of heuene / as þe wise man seiþ. Prouer. xxiii^o. '*Noli sub-*

¹ Vulg. Ex. xx. 12.

² W. V. 'Honour thi fader and thi moder, that thou be of long lijf upon erthe, that the Lord thi God shal ʒyue to thee.' 1388, 'Onoure thi fadir and thi modir, that thou be long lyuyng on the lond, which thi Lord God schal ʒyue to thee.'

³ Vulg. Tob. iv. 3, 4 '*Corpus meum . . . passa sit propter te in utero suo.*'

⁴ W. V. 'My bodi birie ; and wrshipe thou shalt han to thi moder alle the dages of thi lif; forsothe myndeful thou owist to be, what and how grete she suffride perilis for thee in hir wombe.' 1388, 'Byrie thou my bodi; and thou schal haue onour to thi moder in alle the daies of hir lijf; for thou owist to be myndeful, what perels and how grete sche suffride for thee in hir wombe.'

⁵ Vulg. Prov. xxviii. 24 '*Qui subtrahit aliquid a patre suo et a matre et dicit hoc non esse peccatum,*' etc.

⁶ W. V. 'Who withdrawith any thing fro his fader and moder, and seiþ that not to ben synne, parcener is of a man sleere.' 1388, 'He that withdrawith ony thing fro his fadir and fro his modir, and seiþ that this is no synne, is parcener of a manquellere.'

- trahere a puero disciplinam, si enim percusseris eum virga non morietur / tu virga percutis eum & animam eius de inferno liberabis¹ / þat is to seie. ‘Nile þou wiþdrawe / teching from þi childe / for þou; þou bete him wiþ a 3eerde / he schal not die
- 5 þerou² / | þou beetist him wiþ a baleys / & þou schalt delyuere his soule from helle /³ he þat spariþ þis balys / hatip his childe / forsoþe he þat loueþ him / wole teche him bisili / for a wise childe gladiþ his fadir / forsoþe a foltid childe is þe sorow of his modir ||
- 10 A3en þis comaundement / þe fende wiþ hise membris / what wiþ ypocrisie / þat is feyned hoolines / what wiþ blynd pite / þat regneþ in þe seculeris / he haþ encombrid Cristis chirche / wiþ michę worldli muk / & ouerladde oure modir / wiþ temporal possessioun / þat sche mai not rise / to heuenli contemplacioun / þerfore
- 15 hir owene children / waxen wilde & wantoune / & wole noþir take awe ne lawe / alas þis is greet sorow / but oure fadir þat is in heuene / to whom no þing is hid / seing hise sones frowardnes / is sterid al to wrappe / þou; þat he abide long / & differre his veniaunce / suffring from dai to dai / if þat þei wolde amende / For
- 20 he forbadde to prestis / of þe oolde lawe / to take suche possessioun / among þe opir tribis / but holde hem paied of | his part / for he wolde be her eritage / for þei schulde prynte þis lore / & neuir go þerfro / þrise it is rehersid / þou; oones myzt haue suffisid || Firste in þe book of Numeri. xviii⁴ / þe secounde in Deuto. xviii⁵ / þe
- 25 þridde in Ezechiel. xliiii⁶ / And Crist in his gospel / twice forbedip hise prestis / to haue þis temporal lordschip / & regne as worldli kyngis || Oones in his worching / for he forsok it him silf / Ion. vi⁷ / and also in his teching / þat enemyes schulden not seie / who mai lyue as Crist dide / & neples Gregor seiþ / Gregor.
- 30 om. xvii / ‘Dominus Iesu Christus aliquando nos sermonibus ammonet aliquando operibus ipsa etenim facta eius precepta sunt

Fol. 89 a

The fiend encumbers Christ's church with temporal possessions so that her children neither fear nor obey her.

Fol. 89 b

Temporal power forbidden to priests in the Gospel.

¹ Vulg. Prov. xxiii. 13.² = ? þerof þou;.³ W. V. ‘Wile thou not withdrawe fro a childe discipline; if forsothe thou smyte hym with 3erde, he shal not die. Thou with a 3erde smite hym, and the soule of hym fro helle thou shalt deliveren.’ 1388, ‘Nile thou withdrawe chastisyng fro a child; for thou; thou smyte hym with a 3erde, he schal not die. Thou schalt smyte hym with a 3erde, and thou schalt delyuere his soule fro helle.’⁴ Vulg. Num. xviii. 20-4.⁵ Vulg. Deut. xviii. 1, 2.⁶ Vulg. Ezech. xlv. 28.⁷ Vulg. Joh. vi. 15.

quia dum taciter aliquid facit quid agere debeamus innotescit ⁊^a ||
 þat is to seie. Oure Lord Iesu Crist sumtyme wip wordis sumtyme
 wip dedis techip vs / forsoþe hise dedis ben comaundementis / for
 whanne he doip ony ping stilli ⁊ in þat he makip knowen to vs.
 what we schal do / and notwipstanding. Crist forbedip suche 5
 possessioun ⁊ bi word to hise prestis / Mat. xx^o / Mar. x^o / Luk.

Fol. 90 a xxii^o 1 || | And if enemyes wollen not accept ⁊ God in hise boþe
 lawes / neipir obeie to her fadir ⁊ for his worde ne for his dede / to
 whom heuene. helle. & erþe ⁊ kneelen on her knees / but stonden
 stille obstinat ⁊ as yuel-willi traitours / to clense her modir holi 10
 chirche ⁊ of pis foule corrupcioun / þanne schullen we leie forþe holi
 seyntis ⁊ þat speken of þis mater / & saie for þei wole acorde ⁊ to
 wordis þat þei han seide / and so rise vp to Goddis word ⁊ bi þise
 seintis teching || Seint Austin seiþ. '*Non debet ecclesia suscipere
 que filio exheredato sibi offerunt. verum quicumque uult exheredato 15
 filio. heredem facere ecclesiam querat alterum qui suscipiat. non
 Augustinum . ymmo deo propicio ⁊ neminem inueniet* / Hec
 Augustinus in sermone de vita clericorum & xvii. q. iiiii^o. finali^b ||
 þat is to seie. Þe chirche owip not ⁊ to take þoo þingis / þat ben
 profrid to hir ⁊ of hem þat hap no eire / þerfore who þat euer wile ⁊ 20
 make þe chirche his eire / seeke anopir þat mai take it ⁊ but on
 nowise Austin / but bi þe mercy of God ⁊ he schal fynde no man ||

Fol. 90 b And Ierom seiþ / | '*Ex quo ecclesia creuit in possessionibus ⁊
 decreuit in virtutibus* ' || Fro þat tyme þat þe chirche ⁊ grew in
 possessiouns. sche hap lessid or dwyned in vertues || Seint Bernard 25
 forbedip þise possessiouns ⁊ to be in prestis handis / & spekip to
 Eugeny þe pope ⁊ in þise witti wordis / li^o. ii^o. '*Esto ut alia
 ratione hec tibi vendices / sed non apostolico iure / Quomodo potuit
 iste tibi dare quod non habuerit ⁊ quod habuit hoc dedit sollicitu-
 dinem super ecclesias . Numquid dominacionem ⁊ audi ipsum neque 30
 dominantes inquit in clero / sed forma facti gregi / Et ne dicui sola
 humilitate putes & non veritate. vox domini est in euangelio /
 reges gencium dominantur eorum ⁊ vos autem non sic*'^c || þat is

¹ Vulg. Matt. xx. 25-7; Marc. x. 42-4; Luc. xxii. 25, 26.

^a Gregorius Magnus, *Homilia XVII* 1 (Migne, tom. 76, col. 1139).

^b St. Augustinus, *De Vita Clericorum*, Sermo II (Gratian, *Decreti Pars Secunda*, c. xvii, q. iv, cap. xliii (Migne, tom. 187, col. 1077-88).

^c St. Bernard, *De Consideratione*, Liber II, p. 1528 (*D. Bernardi Opera Omnia*, ed. 1552).

As the
Church in-
creased in
possessions,
she lessened
in virtue.

to seie. Challenge þou þise possessiouns' bi anopir resoun / but þou maist not challenge hem' bi þe apostlis rízt / Hou miȝt þe apostle ȝyue' þat he had not? þat he hadde þat he ȝaue' bisines vpon chirchis / No wheþir seculere lordschip? heere what he seiþ /
 5 neipir lording in þe clergie' but mad in forme. to profite of þe flok / & not oonli in mekenes' trowe þou þis to be seid / | But also Fol. 91 a
 in troupe of dede' as Crist seiþ in his gospel / 'kyngis of erþe lorden ouer hem' forsope ȝe not so' || It is pleyn to þe apostlis þis lordschip is entirdiȝtid / hou darst þou þanne take þis lordschip
 10 vpon þee / eiþir lording apostilhed. eiþir apostilhed to lordschip? pleynli þou art forboden þe tone / for if þou wilt haue boþe' þou schalt leese boþe / þat is to seie. þi presthod & þi lordschip / or ellis þou schalt not be except of þis noumbre' of þe whiche God pleyneþ him || Þei han regned' but not bi me / þey han ben
 15 princis' but I haue not knowen hem / Now if it availe to regne wiþouten God' þanne hast þou ioye' but not aentis God || And whane prestis holden þis entirdiȝting' heere þei þanne þe Lordis cry / 'He þat is more among ȝou' be he made as þe ȝonger / and he þat is made þe foregoer' be he mad as þe mynystir'¹ / Þis is þe
 20 forme of þe apostlis lyuyng / seculere lordschip is forboden' but mynysting & seruyng is boden || Wel | we witen of bileue' þat Fol. 91 b
 God & his lawe / ben euene acording togidir' & þise seyntis wiþ hem / þanne lie biside ȝoure poise' & ȝoure heeþen talis / wiþ alle opir mauglid lawis' & conforme ȝou to God / to clense þe chirche
 25 & bring it aȝen' to þe former astate / and lyue ȝe on Cristis part' þat lordis myȝt haue her lordschip aȝen || But ȝit ȝe maken pursut' wiþ many greououse chouris / & seyn þat seint Siluestir' took þis
 30 weren seyntis in þis takyng' of temporal possessiouns / as was Petir forsakyng Crist & Poul purswyng þe chirche / Petir & Poul dide verry penaunce' & suffrid deef for Cristis sake / If þise men diden þe same' þus ben þei verry seyntis ||

þe .V. heest. ||

35 þe fifþe comaundement of God is þis. Ex^o. xx^o / 'Non occides'² / The Fifth Commandment.

¹ W. V. Luc. xxii. 26, He that is the more in ȝou, be maad as the ȝongere, and he that is bifore goer, as a seruaunt.' 1388, 'He that is grettist among ȝou, be maad as ȝongere, and he that is bifore goere, as a seruaunt.'

² Vulg. Ex. xx. 13.

Dou shalt not slee / neiþir in malice wiþ prisounyng / neiþir in
Fol. 92 a worde wiþ bakbiting. neiþir wiþ dede. in vnlawful sched-|yng out
of blood /

Three kinds
of murder.

I Of þe firste spekiþ seint Ion & seiþ. I. Ion. iii^o. 'Qui odit
fratrem suum homicida est'¹ / He þat hatip his broþer / is a 5
mansleer² || Summe haten synne in man / & þis is a perfite hate /
Ps. cxviii. 'Perfecto odio oderam illos &c'³ || Summe haten vertu
in man / & þey ben mensleers / for who þat seiþ he loueþ his God /
& hatip þus his broþir / he is a lieer / & þer is no troupe in him ||

II Of þe secounde spekiþ þe prophete & seiþ. Ps. xiii. 'Quorum 10
os maledictione &c'⁴ || Þe moupe of bakbiters / is ful of cursidnes &
bittirnes / & her feet ben swift / to scheed out blood⁵ / for seint
Bernard seiþ. Þe bakbiter & þe wilful heerer / eipir of hem⁶
berip þe deuel in her tung / And þis bakbiter sleep þre at a strok.
þat is to seie. his owene soule. his wilful heerar / & him þat þei 15
falsli sclaudren ||

III Of þe þridde it is writen. Ge. iii^o.⁷ Hou þat cursid Caym.
slouz his innocent broþir Abel / & hou his blood cried to God
from þe erþe / for seint Ion seiþ. Apoc. vi^o. 'Vidi subtus altare
Fol. 92 b animas interfectorum | propter verbum dei & propter testimonium 20
quod habebant. Et clamabant voce magna dicentes / vsquequo
domine sanctus & verus non iudicas & vindicas sanguinem nostrum
de hijs qui habitant in terra'⁸ / Seynt Ion seiþ. I sawz vndir þe
auter þe soules of hem þat weren slayn for þe word of God / &
witness þat þei hadden / & þei crieden wiþ a greet vois seiung / 25
holi Lord & trewe / til whanne schalt þou abide / or þou wilt
iugge and venge oure blod on hem þat dwellen in erþe / And
it is seide vnto hem / þat þei schulden be stille / zit a litil while /
til her felowis be comen / & her briþeren þat ben to be slayn / as
þei ben hem silf⁹ || vndirstonde þat God forfendip / al vulawful 30

¹ Vulg. 1 Joh. iii. 15.

² W. V. 'Ech man that haatith his brother is a manqueller.' 1388,
'Ech man that hatith his brother, is a man sleere.'

³ Vulg. Ps. cxxxviii. 22.

⁴ Vulg. Ps. xiii. 3.

⁵ W. V. 'Whos mouth of cursing and bitterness is ful; swifte the feet of
heme to sheden out blod.' 1388, 'Whos mouth is ful of cursyng and bittir-
nesse; her feet ben swift to schede out blod.'

⁶ MS. of he.

⁷ Vulg. Gen. iv. 8-12.

⁸ Vulg. Apoc. vi. 9.

⁹ W. V. 'I siþe vndir an auter the soules of men sleyn for the word of God,

sleeyng / as Crisostom declarip. om. II / 'Percutere est iniuste
 percutere / qui autem propter iustitie causam percutit.' percutere
 non videtur. percutit enim non vt suum dolorem vindicet.' sed vt
 illius animam saluet. sicut vero iusta ira non est ira sed diligencia /
 5 sic iusta percussio non est percussio.' sed correpcio' ^a / To smyt nota bene
 taken bi it silf.' is vniustli to smyt / forsoþe he þat smytip.' for
 þe cause of riȝt-|wisenes / he is not sen for to smyt.' bi title of Fol. 93 a
 Goddis lawe / forsoþe he smytip not to venge.' his owene wrecchful
 herte / but to do þe wille of God.' & saue his neibours soule / as
 10 iust wrapþe is no wrapþe.' but a feruent diligence / so riȝtwise Righteous
 smiting
 admitted
 under five
 conditions.
 smyting is no smyting.' but a iust amending / for bi suche a
 feruent loue.' Phines slowȝ to lecchours / & turned þe wrapþe of
 God.' from þe children of Isrel / as it is writen. Numeri. xxv^o.¹ /
 Also God sent his oostis.' Titus and Vaspasian / two & fourty
 15 wyntir.' aftir þat Crist was slayn / for to venge Cristis deep.'
 vpon þe cursid Iewis / as it is writen. Mat. xxii^o. 'Missis exerciti-
 bus suis perdidit homisidas illos & ciuitatem eorum succendit'² ||
 Fyue þingis men must auoide.' whanne þei schullen go to
 bataile / for þei ben aȝenst þis heest. & þus seiþ seint Austin /
 20 'Nocendi cupiditas vleisendi crudelitas implacabilis animus. feritas
 rebellandi libido dominandi. & sique sunt talia. hec sunt que in
 bello iure culpantur' / Hec Augustinus | contra Faustum ^b || Þat Fol. 93 b
 is to seie. Coueitise of noiȝng. cruelte of vengeyng. an vnþesible
 mynde. feersenes of fiȝtyng. lust of lordschipping. and what þat
 25 ben lijke to þise / for þise ben þo þingis.' þat of riȝt ben blamed
 in bataile / nota

and for witnessing that thei hadden. And thei crieden with greet voys,
 seiȝng, Hou longe, Lord, holy and trewe, demyst thou not, and vengist our
 blood of thes that dwellen in erthe? and it is seid to hem, that thei schulden
 reste ȝit a litil tyme, til the euen seruaantes of hem be fulfilled, and the
 britheren of hem, that ben to be slayn, as and thei.' 1388, 'Y say undur the
 auter the soulis of men slayn for the word of God, and for the witnessing that
 thei hadden. And thei crieden with a greet voys, and seiden, How long thou,
 Lord, that art hooli and trewe, demest not, and vengest not oure blood of these
 that dwellen in the erthe? and it was seide to hem, that thei schulden reste
 ȝit a litil tyme, til the noubre of her felowis and of her britheren ben fulfillid,
 that ben to be slayn as also thei.'

¹ Num. xxv. 6-8.

² Vulg. Matt. xxii. 7.

^a S. Ioan. Chrysostomus, *Homilia LI* (*Opera*, ed. 1547, tom. ii, col. 1112).

^b S. Augustinus, *On the Manichean Heresy* (reply to Faustus), xxii. 74
 (Migne, tom. 42, col. 447).

The fiend
incites men
to persecu-
tion and
spiritual
starvation
of Christ's
followers,
especially
those who
study God's
law in
English.

Aȝen pis comaundement ⁊ þe fende in his membris / settip
wacche & bisie spie ⁊ where þat he may fynde / ony peple þat wole
rede ⁊ priue or apert / Goddis lawe in engliche ⁊ þat is oure
modir tunge / ancon he schal be sumned ⁊ to come aforne hise iuggis /
to answeere what is seide to him ⁊ bring his book wiþ him / and 5
eipir he must forsake his book ⁊ reding of engliche / & algatis
he schal forswere ⁊ to speke of holi writ || Þei sein lyue as þi
fadir dide ⁊ þat is ynow for þee / or ellis þou schalt to prison ⁊
as if þou were an heretike / & suffre peynes many & strong ⁊ & ful
lickli þe deep / but þou wilt revoke þi worde ⁊ make an open 10
wondriament / at þi parische chirche at home ⁊ or in comune place ||

Fol. 94 a And wiþ pis þei prison ⁊ many an | houngrý soule / wherof
growip in þis rewme ⁊ a greuouse goostli moreyn || For who dar
now in þise daies ⁊ talke of Crist or þe doom / & certis þe bodi
may not lyue ⁊ wiþouten bodili food / no more may þe celi soule ⁊ 15
wiþouten Goddis worde / as seint Austin seip. 'Perit anima fame ⁊
si non pascitur celesti pane' / þe soule dieþ for hungir ⁊ but if it
be fedde wiþ heuenli breed / and þis breed is Goddis worde ⁊ as
Crist seip in his gospel / Mat. iiii^o. Deut^o. iiii^o. Mar. i^o.
Luk. iiii^o.¹ / 'Non in solo² pane uiuit homo ⁊ sed de omni verbo 20
quod procedit de ore dei'³ / A man lyueþ not oonli in bodili
breed ⁊ but he lyueþ a betir lijf aftir þe soule / of iche worde þat
passiþ ⁊ from þe moupe of God⁴ || God tolde long aforne ⁊ þis
houngrir for to come / þat vntauȝt men schulde aske þis breed ⁊
& no man schulde ȝyue it hem / as he seip bi þe moupe of þe 25
prophete Amos. viii^o. 'Ecce dies veniunt dieit dominus & mittam
famem in terram. non famem panis. neque sitim aque ⁊ sed audiendi

Fol. 94 b *verbum | domini*'⁵ || Loo daies comen seip þe Lord ⁊ I schal
suffre hungir to be sent in to þe erþe / neipir of breed ne of watir ⁊
but of heeryng þe word of þe Lord / þanne men schullen be 30
meued ⁊ from þe tou⁶ see to þe topir / & fro þe norþe vnto þe
cest ⁊ seeking þe worde of þe Lord / & þei schal not fynde it ⁊ seip

¹ Vulg. Matt. iv. 4, Deut. viii. 3, (Marc. i. 13), Luc. iv. 4.

² MS. sole.

³ Vulg. Matt. iv. 4 'Non in solo pane vivit homo : sed in omni verbo,' etc.

⁴ W. V. 'A man lyueth not in breed aloon, bot in euery word that cometh forth from the mouthe of God.' 1388, 'Not oonli in breed lyueth man, but in ech word that cometh of Goddis mouth.'

⁵ Vulg. Amos vii. 11.

⁶ MS. to.

þe Lord God¹ || for þouȝ þer be manye precheours. þer ben fewe
 trewe precheours / and if ony preche þe troupe. þe multitude schal
 aȝenseie him / & þus men abiden stille. in her goostli hungir ||
 for þei wot neuer whom to folowe. her preching is so wondirful /
 5 ioynnyng in her coriouse wordis. þe troupe to þe falsehede || who
 þat hauntrip him to þis breed. for to slek his hungir / þouȝ he
 were als hooli. as euere was seint Ion Baptist / he schulde not
 faile to be sclaunderid. for a cursid Lollard / & pursued as an
 heretik. of þise cruel enemyes || But in þis þei ben miche werre.
 10 þan þe heeþen folkis / þat trowen in her mawmetis. | for wanting Fol. 95 a
 of bilene / But þise han resceyued þe feiþ. & falsli gon þerfro /
 and also dryuen beestli men. to peyne hem in her pinfold / wiþ-
 outen goostli mete or drinke. til þei sterue for hungir || But we nota
 reeden þe contrarie. of an heeþen kyng / for he dide miche betir.
 15 to þe children of Isrel. IIII. Re. xviij. 'Cumque filij Israel habi-
 tare cepissent in Samaria. non timebant dominum & immisit
 dominus eis leones qui interficiebant eos'² / þat is to seie. whanne
 þe children of Isrel. bigunne to dwelle in Samarie / þei dreden
 not þe Lord. & þe Lord sent among hem. liouns þat slowȝen hem /
 20 & þanne was it tolde to þe kyng. of Assiry & seide / þe folkis þat
 þou hast translatid. & mad hem to dwelle in þe cetees of Samarye /
 þei knowe not þe laweful þingis. of þe God of erpe / & þe Lord
 hap sent. among hem lyouns / & lo þei slen hem. for as mich as
 þei knowe not / þe riȝt or þe lawe. of þe Lord God of erpe ||
 25 Forsope þe kyng | of Assarye. comaundid seiying / lediþ þidir Fol. 95 b
 oone of þe prestis. þat ȝe han brouȝt in to þis þraldom / þat he
 may go & wiþ hem dwelle. to teche hem þe laweful þingis. of þe
 God of erpe³ || God graunt oure cristen kyngis. to mark wel

¹ W. V. 'Loo! the days cummen, saith the Lord, and Y shall sende out hungre in to erthe; not hungre of breed nether thrist of water, bot of heeryng of the word of God. And thei shuln be moued to gydre fro see unto see, and fro the north unto the eest thei shuln cumpasse, seekyng the word of the Lord, and thei shuln not fynde.'

² Vulg. 4 Reg. xvij. 25 'Cumque ibi habitare coepissent, non timebant Dominum et immisit in eos Dominus leones, qui,' etc.

³ W. V. 'And whanne there thei hadden begunne to dwellen, thei dreden not the Lord; and the Lord sent to hem lyouns, that slen hem. And it is told to the kyng of Assiries, and seide, The folc that thou hast translatyde and maad to dwellen in the cytees of Samarye, knowen not the lawful thingis of the God of the lond; and the Lord sente in to hem lyouns, and loo! thei shuln slen hem; for thy that thei knowen not the custum of the God of the

þis story / þat þei mowe passe þis heeþen kyng ⁊ in þis forseide
 mater / þanne schulde lyouns þat ben synnes ⁊ soone be distried /
 if alle men hadden þe lawe ⁊ writen in her hertis / as þe Lord
 seip. Iere. xxxi^o. 'Dabo legem meam in visceribus eorum ⁊ in
 corde eorum scribam eam'¹ || þat is to seie. I schal 3yue my 5
 lawe ⁊ in þe bowels of hem / & I schal write my lawe ⁊ in þe herte
 of hem² / O. 3e prestis ben myche to blame ⁊ þat taken from þe
 people / þe lawe þat God haþ writen him silf ⁊ in myddis of her
 herte / so þoru3 3ou þise forseide lyouns ⁊ now ben comen among
 vs / þat al to-teeren Cristis scheep ⁊ murþeren hem to þe deep / 10
 certis 3e lerned neuir þis loore ⁊ in dedis of þe apostlis / for þus
 it is writen. Actus. viii^o. 'Et ecce vir ethiops. eunuchus &c.'³ /
 Fol. 96 a Loo | a clene chaast man ⁊ þe quenes tresourer of Ynde / pou3 he
 were an heeþen man ⁊ and hadde not taken þe feip / 3it he radde
 in Isaie ⁊ sitting in his chaare / Philip took not away his booke ⁊ 15
 ne werned him to reede peronne / But what þanne? Philip
 declarid him prophecie ⁊ tau3t him for to vndirstonde it / til he
 bileued Iesu Crist ⁊ to be Goddis son of heuene / what bitidde
 þanne? Philip bi stiring of þe spirit ⁊ whanne þis man bileued /
 confermed him in Cristis name ⁊ 3aue to him þe bapteme / How 20
 do 3e prestis ⁊ performe þe apostlis lore / þat stoppen trewe cristen
 men ⁊ from werkis of her cristendom / Þe apostlis vsid not þat
 maner ⁊ whanne þei wenten aboute / to þe temple & mennes
 housis ⁊ preching & teehyng / boþe to Iewis & heeþen men ⁊ þe
 lawis of Iesu Crist / Actus. v^o. 'Omni autem die in templo & circa 25

lond. The kyng forsothe of Assiries comaundyde, seyinge, Bringith hidre oon
 of the prestis, the whiche in to caytyfte 3e han brou3t, that he goo, and dwelle
 with hem, and teche hem the lawful thingis of God of the lond.' 1388, 'And
 whanne thei bigunnen to dwelle there, thei dredden not the Lord; and the
 Lord sente to hem liouns, that killiden hem. And it was teld to the kyng of
 Assiriens, and was seid, The folkis whiche thou translatidist, and madist to
 dwelle in the cities of Samarie, kunnen not the lawful thingis of God of the
 lond; and the Lord sente liouns in to hem, and lo! liouns sleen hem; for thei
 kunnen not the custom of God of the lond. Sotheli the kyng of Assiriens
 comaundide, and seide, Lede 3e thiidur oon of the prestis, whiche 3e brou3ten
 prisoneris fro thennus, that he go, and dwelle with hem, and teche hem the
 lawful thingis of God of the lond.'

¹ Vulg. Jer. xxxi. 33.

² W. V. 'Y schal 3yue my lawe in the boweles of hem, and in the herte of
 hem Y schal write it.' 1388, 'Y schal 3yue my lawe in the entrails of hem,
 and Y schal write it in the herte of hem.'

³ Vulg. Act. viii. 27.

domos non cessabant ⁊ docentes & euangelizantes christum Iesum¹ /
 þat is to seie. Forsope iche dai in þe temple & aboute housis ⁊
 þei ceessid not teching | and preching Crist Iesu² ||

Fol. 96 b

De sixte heeste ||

- 5 The sixte comaundement of God is þis. Ex^o. xx^o. ‘Non mecha-
 beris’³ || þou schalt not do lecherie / Neipir wiþ þin ize ⁊ in
 lecherouse lookyng / Neipir wiþ þin herte ⁊ in lusti þenkyng /
 Neipir wiþ þi bodi ⁊ in þe dede doinge / and þus þis synne is
 forbeden ⁊ in sngle. in weddid. & in widowis ||
- 10 Of þe firste spekiþ seynt Austin & seip. ‘Impudicus oculus
 impudici cordis est nunciu^s’^a || An vnchaast ize ⁊ is messagere of
 an vnchaast herte ||

The Sixth
Command-
ment.Three kinds
of Lechery.

I

- Of þe secounde spekiþ Crist in his gospel. Mat. v^o. ‘Qui viderit
 mulierem ad concupiscendum eam iam mechatus est eam in corde
 suo’⁴ / þat is to seie. who þat haþ seen a womman to do his lust
 wiþ hir ⁊ anoon he haþ done lecherie wiþ hir in his hert /⁵ In
 þis Crist techiþ. hou þe roote of synne springeþ from þe herte /

II

- Of þe þridde spekiþ Poul. Eph. v^o. ‘Hoc enim scitote intelli-
 gentes quod omnis fornicator aut immundus aut avarus quod est
 ydolorum seruitus non habet hereditatem in regno dei & christi’⁶ /
 Forsope knowe | 3e þis vnderstanding. þat neipir fornicarer neipir
 vnclene filþe. neipir avarouse wrecche. þat is seruage of ydols haþ
 no heritage in þe rewme. of Crist & God /⁷ Hou euer þou lustily
 treete ⁊ þe membris of þi bodi / azens þe resoun of þi soule ⁊ þaune
 25 þou art a lechour / and þerfore schulde boþe man & womman ⁊
 lerne to kepe her bodi / in clenness & in vertu ⁊ to worschip of her

III

Fol. 97 a

¹ Vulg. Act. v. 42.

² W. V. ‘Forsoth ech day thei ceesiden not in the temple, and aboute housis, techinge and euangelisyng Jhesu Christ.’

³ Vulg. Ex. xx. 14.

⁴ Vulg. Matt. v. 28.

⁵ W. V. ‘Every man that seeth a womman for to coueite hire, now he hath do lecherie by hire in his herte.’

⁶ Vulg. Eph. v. 5.

⁷ W. V. ‘Forsoth this thing wyte 3e, vnderstandinge that ech fornycatour, or vnclene man, or coueytous, that is seruage of ydols, (or mawmetis), hath not heritage in the kingdom of Christ and God.’ 1388, ‘For wite 3e this, and vnderstonde, that ech lechour, or vnclene man, or coueytouse, that serveth to mawmetis, hath not eritage in the kingdom of Christ and of God.’

^a Augustinus, *Epistola CCXI* 10 (Migne, tom. 33, col. 961).

God / & not in foule brennyng desiris ⁊ as folkis þat knowiþ no resun / as seint Austin seiþ. 'Dedit tibi deus potestatem per spiritum sanctum. ut membra tua teneas / surgit libido.' tene tu membra / noli exhibere membra tua. arma iniquitatis peccato / noli armare aduersarium tuum contra te / tene pedes. ne eant ad illi- 5
cita / libido surrexit ⁊ tene tu membra / tene manus ab omni scelere / tene oculos. ne male attendant / tene aures ⁊ ne verba libidinis libenter audiant / tene totum corpus tuum / tene latera. tene summa / tene yma / Quid facit libido? surgere nouit. vincere

nota bene non nouit ⁊ Hec Augustinus de verbis domini. sermone XLIII.^a 10

Fol. 97^b God haþ 3yuen to þee | powere ⁊ bi þe Holi Goost / þat þou holde þi membris ⁊ from passing of resoun / luste risiþ ⁊ holde þou þi membris / nile þou 3yue þi membris armour of wickidnes to synne / arme not þin aduersarie azens þee ⁊ to þin owene harme / Holde þi feet ⁊ þat þei go not to vnleful þingis / Lust haþ risen ⁊ wiþ- 15
holde þou þi membris / holde þin handis. from alle felonye / wiþholde þin izen. þat þei tent not to yuel / wiþholde þyn eeris ⁊ þat þei heere not þe talis of leccherie / wiþholde al þi bodi / holde þi siȝdis / holde hiȝe / holde lowe / what can lust do? rise it can ⁊ ouercum can it not || 20

The devil leads the clerical courts to connive at this sin for payment.

Aȝen þis comaundement ⁊ þe fende in hise membris / holdiþ a court as he seiþ ⁊ of holi churchis lawe / from oo weeke to a nopir ⁊ for to correct synnars / and þere þei clepen bi name ⁊ þe lecchour & his feere / þat lediþ þe lijf in hoordam ⁊ to ioyne hem to her penaunce / þat is to walke þre market daies ⁊ aboute þe 25
comune market / bareheed in her schirt ⁊ wiþouten hosen or

Fol. 98^a schoon / & opir þre sundaies ⁊ aboute her pa-|rische chirche / wiþ a tapir in her hond ⁊ of a pound of wax / & go biforn þe parische prest ⁊ to bete hem wiþ a ȝerde / Also standing on her feet ⁊ til þe messe be seide / & þanne offre vp her candils ⁊ to þe hiȝe anter / 30
þe sunnour is ful bisi ⁊ in al þis mene tyme / to rowne in her eeris ⁊ & bidde hem aske grace / 'for ȝe schal haue betir grace ⁊ do bi my counseile / Paie down money from ȝoure purse ⁊ to my lordis almes / & ȝe schullen fynde him graciose ⁊ to relese ȝoure penaunce ⁊ þanne þei take her leeuē boþe ⁊ whanne þat þei ben 35
taxid / to contynue stille in hordam ⁊ as þei diden biforn / ȝhe summe til her deēþ dai ⁊ so þat þis rent be paid / Certis þis is

^a Augustinus, *Sermo* ('XXI'III, cap. x (Migne, tom. 38, col. 719).

a cursid synne / þat oure bischopis vsen / to maynten lecchours
 in her owene hous / & make hem her ordinarijs / þat laten synne
 to greet hire / for her lordis almes || Heere 3e what God seip to
 3ou. Eze. xliiii^o. 'Sufficiant vobis omnia scelera uestra domus
 5 Israel eo quod inducitis filios alienos incircumcisos corde & incir-
 cumcisos | carne / ut sint in sanctuario meo. & polluant domum Fol. 98^b
 meam & offertis panes meos adipem & sanguinem / Et dissoluistis
 pactum meum in omnibus sceleribus uestris. & non seruastis pre-
 cepta sanctuarij mei. & posuistis custodes obseruacionum mearum
 10 in sanctuario meo vobismetipsis. hec dicit dominus'¹ || Þat is to
 seie. Suffice þei to 3ou / hous of Isrel / alle 3oure greet felonyes /
 þat 3e vsen among 3ou / bicause þat 3e bringen in / alien sones /
 vncircumcisid in her herte / & in her fleische also / þat þei be in
 my sauntwary / & defoyle my hous / and 3e offren my looues / my
 15 blood & my grece / but 3e vndo my couenaunt / in alle 3oure foule
 felonyes / & 3e han not kept in dede / þe biddingis of my saunt-
 wary / but 3e han sette þe wardeynes / of myn obseruancis / in
 my sauntwarye / to 3oure owene avauntage / Þise þingis seip þe
 Lord God² || Þis is þe moral witt / of þis forseid sentence / hi3e
 20 prelati3 of þe chirche / schulde þenk ynowe / of her owene greet
 synnes / for to 3yue a rekenyng | aforn God at domesdai / & þei Fol. 99^a
 wolde wel avise hem / þou3 þei dide not sacre / to þe ordir of
 presthood / vnclene men in bodi & soule / þat seken to be prestis /
 neipir in vertu ne in spirit / but for to lyue in lustis / Þise
 25 poluten Cristis chirche / his fleische & his blood / & causen whi
 þat Goddis lawe / for her false court / Not cristen lawe. but cursid
 lawe / is holden among þe peple / Þis was not her couenaunt / at
 oo daies tyme / whanne þei hi3ten feip & troupe / to swe Cristis
 steppis / & kepe hise biddingis in hem silf / & teche hem oþir

¹ Vulg. Ezech. xliiv. 6-9.

² W. V. '3e hous of Yrael, alle 3our grete trespassis suffice thei to 3ou, for that that 3e bryng yu alyen sons, uncircumcided in hert, and uncircumcided in flesh, that thei be in my sayntuarie, and defoule myn hous. And 3e offren my louys, fatnesse and bloode, and 3e vndo my couenaunt in alle 3our grete trespassis. And 3e kepte not the preceptis of my sayntuarie and 3e han putte keepers of myn obseruances, in my sayntuarie to 3our self. These thingus saith the Lord God.' 1388, '3e hous of Israel, alle 3oure grete trespassis. . . And 3e kepten not the comaundementis of my seyntuarie, and 3e settiden keperis of my kepyngis in my seyntuarie to 3ou silf. The Lord God seith these thingis.'

men || But now þei setten ordinarijs ⁊ for her worldly profite / þat heepen her purs wiþ money ⁊ of many soold synnes / But soulis þat God chargiþ hem wiþ ⁊ to haue cure ouer hem / and bring to þe blisse of heuene ⁊ as scheep vnto þe foold / þei charge not wheþir þei synk or swyme ⁊ so þei moun regne as lordis / þus 5
ben alle þre astaatis ⁊ enfectid in leecherie / fro þe lewid man to þe clerik ⁊ and noon amenden opir / and þerfore þe Lord seiþ. |

Fol. 99^b Iere. v. 'Saturau eos & mechati sunt & in domo meretricis luxuriabantur / Equi amatores in feminas & emissarij facti sunt vnusquisque ad vxorem proximi sui hinniebat¹ / Numquid super 10
hij visitabo dicit dominus & in gente² tali vliscetur anima neta mea³ / I haue fedde hem ⁊ & þei han don leecherie / þei han ben horrels ⁊ in þe comune bordel hous / þei ben as feers on wymmen ⁊ as hors ben on maris / & þei ben made stalowens ⁊ þat seruen of þat office / iche man waxiþ wood⁴ ⁊ aftir his neizbours wijf / vpon 15
þise þingis I schal visite ⁊ seiþ þe Lord God / and vpon þis folk I schal venge my wille ⁊ seiþ þe Lord God⁵ ||

þe .VII. heeste ||

The Seventh
Command-
ment.

þe seuenþe comaundement of God is þis. Ex^o. xx^o. 'Non furtum facies'⁶ || þou schalt not do þeeft / Neipir knyztis ⁊ by 20
tirauntrie / Neipir prestis bi ypocrisie / Neipir comvnes bi stelpe & robry /

Three kinds
of theft. 1

Of þe firste it is writen. Isaia i^o. 'Principes tui infideles socij furum'⁷ / þi princis ben vnfeipful ⁊ felowis of peeues / alle þei louen ziftis ⁊ þei folowen rewardingis / þei deeme not riht 25
Fol. 100^a doome ⁊ | to þe modirles childe / þe cause of þe widowe ⁊ entriþ not to hem⁸ /

¹ MS. inhiebat.

² MS. genti.

³ Vulg. Jer. v. 7-9 'Saturavi eos . . . Equi amatores et emissarii . . . Numquid super hiis non visitabo dicit dominus, et in gente tali non,' etc.

⁴ MS. waxiþ waxiþ wood.

⁵ W. V. 'I fulfild the, and thei diden fornycaicioun, and in the hous of the strumpet thei diden leecherie. Horses loueres in to wymmen, and courseres thei ben mad; eche to the wif of his neizbore neyzede. Whether upon these thingus Y shal not visite, seith the Lord, and in such a fole of kynde shal not be vengid my soule?' 1388, 'Y fillide hem, and thei diden awowtrie, and in the hous of an hoore thei diden lecherie. Then ben maad horsis, and stalouns, louteris to wymmen; eeh man neizede to the wijf of his neizbore. Whether Y schal not visite on these thingis, seith the Lord, and schal not my soule take veniaunce in siche a fole.'

⁶ Vulg. Ex. xx. 15.

⁷ Isaias i. 23.

W. V. 'Thi princes unfeithfull, felawes of theues; alle thei loouen ziftus,

Of þe secounde spekiþ Crist in his gospel. Ion. x^o. ‘*Qui non intrat per hostium in ouile ouium. sed ascendit aliunde.*’ ille fur est & latro¹ / He þat entriþ not bi þe dore / in to þe foold of sheep / but comeþ in bi anopir weye / he is a nyzt-þeef & a day-
5 þeef² / þis is expouned in þe þridde comaundement ||

Of þe þridde spekiþ Poul. Ephe. iiiii^o. / ‘*Qui furabatur iam non furetur magis autem laboret vnusquisque manibus suis operando quod bonum est. vt habeat vnde tribuat necessitatem paciēti*’³ ||
He þat staale / steele he now no more / rapir traueile iche man /
10 wirching wiþ hise hondis. þat þing þat is good / þat he mai whereof haue / to dele to him þat suffriþ nede / Lord if þei schullen be dampned / as þe gospel seiþ. Luk. xvi^o.⁴ þat spenden not þe trewe gotun goodis / aftir þe forme of Cristis teching /
Mat. xxv^o.⁵ / where schal þei be punyschid þat wasten her owene
15 or hiden her owene / & falseli steelen opir mēnes? Seint Poul seiþ. I. Cor. vi^o. ‘*Fures regnum dei non possidebunt*’⁶ || | Þeeues Fol. 100 b
schal not weelde / þe rewme of God⁸ / and in þis ben conteyned / þe þre forseid steelyngis / But siþen þat God alle þingis haþ ordeyned / in nōmbre. wheiþt. & mesure. as þe wise man seiþ.
20 Sap. xi^o. ‘*Omnia in mensura & numero & pondere disposuisti*’⁹ ||
Who þat falsiþ ony of þise þre / or falseli vseþ hem / he is a þeef & worþi peyne / as þe wise man seiþ. Prou. xi^o. ‘*Statura dolosa abhominacio est apud deum pondus equum voluntas eius*’¹⁰ ||

folewen ʒeldyngus; to the faderles child thei demen not; the cause of the widewe goth not in to them.’ 1388, ‘Thi princes ben unfeithful, the felowis of theuys; alle louen ʒiftis, suen meedis; thei demen not to a fadirles child, and the cause of a widewe entriþ not to hem.’

¹ Vulg. Joh. x. 1.

² W. V. ‘He that cometh not in by the dore in to the fold of the sheep, but stizeth up by another weye, is nyzt thef and day thef.’

³ Vulg. Eph. iv. 28 ‘Qui furabatur iam non furetur; magis autem laboret, operando manibus suis,’ etc.

⁴ W. V. ‘He that stal, now stele not; more forsoth traueile he in worching with his hondis that that is good thing, that he haue wherof he schal ʒyue to a man suffringe nede.’ 1388, ‘He that stal, now stele he not; but more trauele he in worching with hise hondis that that is good, that he haue wherof he schal ʒyue to nedi.’

⁵ Vulg. Luc. xvi. 10-12.

⁶ Vulg. Matt. xxv. 29, 30.

⁷ Vulg. 1 Cor. vi. 9 ‘Iniqui regnum dei,’ etc.

⁸ W. V. Wickide men schullen not welde the kingdom of God.’

⁹ Vulg. Sap. xi. 21.

¹⁰ Vulg. Prov. xi. 1.

A trecherous. þat is a fals balaunce ⁊ is abhominacioun anenst God / an euene wheiȝt ⁊ is þe Lordis wille¹ / as it is seide. Leuit. xix^o. 'Nolite facere iniquum aliquid in iudicio in regula. in pondere. in mensura. statera iusta & equa sint pondera. iustus modius. equusque sextarius / Ego dominus deus uester'² || Nile 5
 3e do ony þing vneuenli ⁊ in ony of þise foure / In doome. in rule. in wheiȝt. in mesure / Loke þi balaunce be iust ⁊ þi wheiȝtis euene / Loke þi buschel be iust ⁊ þi mesure euene / I am ȝoure Lord God³ ||

Aȝen þis comaundement ⁊ þe fende wiþ his cautels / haþ whilid 10
 Fol. 101 a in to | þe chirche ⁊ many strong þeeues / þat don steele boþe nyȝt
 The fiend & dai ⁊ ȝit þei ben not hangid || But God haþ ordeyned for
 cntices many strong
 thieves into the Church.
 hem ⁊ gallous in helle / & þei þat þere ben oones hangid ⁊ schal
 neuere be delyuered || But þei þat hangen on mannes gallows ⁊ bi
 iugement of þis world / often bi þis schameful deep ⁊ by very 15
 repentaunce / ben saued from þe endeles peyne ⁊ so was þe þeef /
 þat hangid on Cristis riȝt siȝde ⁊ in tyme of his passioun || But
 þei þat fallen bakwarde ⁊ may not se her fal / þei hang on
 Cristis left siȝde ⁊ in perel of her soule / from whom Crist turneþ
 his graciose face ⁊ as þe prophete seiþ / spekyng wiþ þe mouþe 20
 of God ⁊ to þise forseide þeeues / Isaye. lix^o. / 'Iniquitates vestre
 diuiserunt inter vos & dominum vestrum & peccata vestra abscon-
 derunt faciem eius a vobis. ne exaudiret. manus enim vestre plene
 sunt sanguine & digiti vestri iniquitate⁴. labia vestra locuta sunt
 mendacium. & lingua vestra iniquitatem fatur'⁵ || ȝoure wickidnes 25
 haþ made a deuorse ⁊ bitwixe þe Lord & ȝou / & ȝoure synnes han
 Fol. 101 b hidde | awey ⁊ his graciose face from ȝou / þat he schulde not
 heere ȝou ⁊ whanne ȝe crien vpon him / forsoþe ȝoure handis ben
 ful of blood ⁊ ȝoure fyngers ful of synne / ȝoure lippis han spoken
 lesing ⁊ ȝoure tung spekiþ wickidnes ||⁶ Þe face of God is here 30

¹ W. V. 'A trecherous weȝe abominacioun is anent God; and an euen weiȝt the wil of hym.' 1388, 'A gileful balaunce is abhominacioun anentis God; and an euene weiȝte is his wille.'

² Vulg. Lev. xix. 35, 36.

³ W. V. 'Nyle ȝe do eny wickid thing in dome, in rewle, in weiȝt, in mesure; riȝt balaunce, and even ben the weiȝtis, ryȝt bushel, and even sextarye; Y the Lord ȝoure God.'

⁴ MS. iniquitatē.

⁵ Vulg. Isaias lix. 2, 3.

⁶ W. V. 'ȝoure wickidnesses deuydeden betwe ȝou and ȝoure God, and ȝoure synnes hidden his face fro ȝou, that he ful out here not. Fosothe ȝoure hondis ben defoulid with blod, and ȝoure fingris with wickidnesse; ȝoure lippes

taken.' for his *grace in mannes mynde* / In anopir place it is taken.' for *Cristis incarnacioun* || and in anopir place it is taken.' for þe glorie of God. in his euerlasting maieste / And þise þre ben turned away.' from þise forseide spoylours / & cause whi þe
 5 prophete seiþ. ben þise twoo þingis / Her handis & her fyngeris.' ben ful of blood and wickidnes || vpon þis seiþ Pairsiens / 'Qui aut furto aut vi aut fraude possidet vnde pauperes ali deberent.' *pauperum sanguine manus habet pollutas*' / Who þat haþ eipir bi þeeft as robrie. eipir bi strengþe. as tirauntrie. eipir bi fraude
 10 or gile as ypocrisie. þo þingis of þe whiche þe pore owid to be norischid. he haþ his handis pollutid. in þore mennes blood / and who þat cloþiþ him wiþ suche goodis. or fedþ him wiþ suche goodis. or reriþ vp bildyngis wiþ suche gooten goodis.' þanne is | he cladde in pore mennes blood. þanne is he fedde wiþ pore mennes
 15 blood. þanne groundeþ he his bilding in pore mennes blood ||

Summe men seyn it is no synne.' to take what þat men wole
 3yue hem / summe seyne þei wole spende her goodis.' þere þei haue moost deuocioun / summe morteisen hous. lond. watir. & wood.' in to deed mennes hondis || To 3ou we asken þis questioun /
 20 what profitiþ þe hand.' wiþouten fyngeris / or þe fyngers.' wiþouten hand? If 3e mowen seie þat eipir of hem may worche his werke wiþouten opir to mannes profite.' þanne mai 3e seie þat
 deuocioun mai profite wiþouten discrecioun. & ellis not / for þus
 it is writen. Cant. v^o. / 'Manus mee stillauerunt mirram. & digiti
 25 mei mirram probatissimam' ¹ || Þise ben þe wordis of a trewe soule. myn hondis haþ droppid mirre.' & my fingeris moost proued mirre ² / vpon þis seiþ seint Bernard. 'Deuocio sine discrecione. vacue iacet / discrecio sine deuocione precipitat.' *felix est cui neutra* ³
 deest' ^a / | Deuocioun wiþouten discrecioun.' lieþ voide & doiþ no
 Fol. 102 b

speeken lesing and 3oure tunge wickenesse speketh.' 1388, '3oure wickidnesses han departid bitwixe 3ou and 3oure God, and 3oure synnes han hid his face fro 3ou, that he shulde not here. For whi 3oure hondis ben defoulid with blood, and 3oure fingris with wickidnesse; 3oure lippis spaken leesyng, and 3oure tunge spekith wickidnesse.'

¹ Vulg. Cant. v. 5 'Manus meae stillauerunt myrrham, et digiti mei pleni myrrha probatissima.'

² W. V. 'Myn hondis droppeden mirre, and my fingres ful of best proued myrre.' 1388, 'Myn hondis droppiden myrre, and my fynggris weren ful of myrre moost proued.'

³ MS. *ventra*.

^a Bernardus, *Super Cantica*, Sermo XXIII (*D. Bernardi Opera Omnia*, ed. 1552, p. 843).

Devotion
without
discretion
profits not.

good / discrecioun wipouten deuocioun ⁊ prowip down heedlingis / he is blessid ⁊ þat wantip neiþir of þise / Loke what it profitip to haue Crist in manhod ⁊ wipouten his godhood? or to haue a bodi ⁊ wipouten a soule? or to haue feip in worde ⁊ wipouten dede? or to haue þe letter ⁊ wipouten vndirstonding? or to haue a laump ⁵ wipouten oyle? So profitip deuocioun ⁊ wipouten discrecioun /

Such thieves
do not
serve God,

Summen zit bisien hem ⁊ to mayntene þis þeest & seyn / Þise men þat 3e marken ⁊ ben good prechours. þei ben deuoute preiars ⁊ algatis amonge hem . God is faire serued ||

I As to her preching ⁊ Crist answerip & seiþ. Mat. vii^o. Luk. 10

xii^o ¹ / *Multi dicent mihi in illa die. Domine. Domine. nonne in nomine tuo prophetauimus & in nomine tuo demonia eiecimus & in nomine tuo virtutes multas fecimus? & tunc confitebor illis quia nunquam noui vos / discedite a me omnes qui operamini iniquitatem* ⁊ || Manye schal come to Crist ⁊ seie to him in þe dai ¹⁵

Fol. 103 a

of doome || Lord, Lord, han not we | prechid in þi name & casten out deuelis in þi name. & wrouzt many vertues in þi name / Seint Austin seiþ. þe Lord schal not denaye þis / for who euer þe prechour be ⁊ a deuoute heerer may wyne him mede / but he schal knoweleche to hem ⁊ seie / For I knew 3ou neuer. þat is to seie. ²⁰ I approued neuere 3oure werkis ⁊ goo fro me alle 3e þat wirken wickidness ² /

II And as to her preiars. seint Austin seiþ in a book þat he made ⁊ of mounkis lijf / It profitip not to preie ⁊ late þe lond lie leie / 25

III And as to her faire seruice ⁊ it is seide afor / þat God is no where faire serued ⁊ but þere as his lawe is faire kept of þe peple ||

but deceive
the people.

But in þise pre ⁊ þei disceyuen þe peple of her bileue / þei robben hem of her vertu ⁊ þei spoylen hem of her goodis / as it is writen. Miche. iii^o. / *Hec dicit Dominus super prophetas qui seducunt ³⁰ populum meum qui mordent dentibus suis & predicant pacem & si quis non dederit in ore ipsorum quippiam sanctificant super eum*

Fol. 103 b *prelium propterea nox ³ erit uobis pro visione | & tenebre uobis pro*

¹ Vulg. Matt. vii, 22; Luc. xiii. 25-27.

² W. V. 'Many shul say to me in that day, Lord, Lord, whether we han not prophecied in thi name, and han cast out deuelis in thi name, and han don many vertues in thi name? And than Y shal knowliche to hem, For I knewe 3ou neuer: departe away fro me, 3e that worchen wickidnesse.'

³ MS. vox.

diuinacione¹ || Þise þingis seiþ þe Lord vpon prechours / þat
 disceyuen my peple as wiþ her preching / þat biten wiþ her teep /
 as for her preiying / & prechen pees / as for her faire seruyng / and
 who þat wole not 3yue sumwhat / in to þe mouþe of hem. þei
 5 halowen bataile vpon him / þerfore þe Lord seiþ. Niȝt schal be to
 3ou / for 3oure visioun / & dercknes / for 3oure diuinacioun² /
 Þise wole be meke / wiþouten dispite / pore / wiþouten defauzt /
 wel clad / wiþouten bisines / diligatli fedde / wiþouten trauaile /
 whili flatirars / to hem þat þei bigilen / uel-willi traitours / to
 10 hem þat þei haten / hasti pursuars / of hem þat þei sclaudren /
 soore bitars / as doggis / descyuable / as foxis / proude / as lyouns /
 enuiose / as addris / wiþouten forþe / as scheep / wiþynne forþe
 as rauesching wolues / Þei wole be iugis / wiþouten autorite / & at
 þe laste / false accusars & wanting al vertu / and þerfore þe wise
 15 man seiþ. Prou. | vi^o.³ þat þe Lord boþe hatip & wlatip him / Fol. 104 a
 þat sowiþ discorde among neiȝbours / þise ypocritis wole suffre no
 darte / of correccioun to þrille hem / but in iche synne þat þei done /
 þei leien forþe þe bockelere of proude defence / and whanne ony of
 hem / is blamed for his wickidnes / he wil not þanne anoon / þenk
 20 hou he mai amende it / but he seekip bisili helpe / hou he mai
 defende it / *Hec Gregorius. li^o. xxx.*

Þe .VIII. heeste ||

Þe eiȝtip comaundement of God is þis. Ex^o. xx^o. ‘Non loqueris
 contra proximum tuum falsum testimonium’⁴ || Þou schalt not
 25 speke fals witnes aȝens þi neiȝbour / Neiþir for ȝiftis taking /
 Neiþir for mannes stering / Neiþir þi silf in synne excusing ||

Of þe firste it is writen . Isa. v^o. ‘Ve qui iustificatis impium
 pro muneribus / & iusticiam iusti aufertis ab eo’⁵ || woo to 3ou þat
 iustifien / þe wickid man for ȝiftis / & take away þe riȝtwisenes of
 30 þe iust man / for he mai not paye⁶ ||

¹ Vulg. Mich. iii. 5, 6.

² W. V. ‘These thingis saith the Lord on the prophetis that disceyuen my peple, & biten with her teeth, and prechen pees; and ȝif eny man shal not ȝeue in the mouth of hem enything, thei halewyn bateyle on hym. Therefore niȝt shal be to 3ou for visioun, (or prophecie), and dercknessis to 3ou for dyuynacioun.’

³ Prov. vi. 19.

⁴ Vulg. Ex. xx. 16.

⁵ Vulg. Isaias v. 23.

⁶ W. V. ‘Wo that iustifien the unpitous for ȝiftes, and the riȝtwisnesse of the riȝtwyse ȝee taken away fro hym.’ 1388, ‘ȝe iustifien a wickid man for ȝiftis, and ȝe taken awei the riȝtfulnesse of a iust man fro hym.’

Fol. 104 b Of þe secounde spekiþ þe wise | man ⁊ Prou. xix^o. 'Falsus testis non erit impunitus ⁊ et qui mendacia loquitur peribit' ¹ || A false witnesser ⁊ schal not be unpunyschid / & he þat spekiþ lees ⁊ schal perische ² / Ps. v^o. 'Perdes omnes qui locuntur mendacium' ³ / Lord þou schalt lese alle þoo. þat speken lesing / for þe wise man 5 seip. Sap. i^o.⁴ Þe mouþe þat lieþ ⁊ sleep þe soule / and þerfor seip Crist. Ion. viii^o. 'vos ex patre diabolo estis &c' ⁵ || Þat is to seie. 3e liars ⁊ ben sones of 3oure fadir þe deuel / & 3e wil do þe desiris of 3oure fadir / He was a mansleer fro þe bigynnyng ⁊ for he stood not in troupe. for troupe is not in him / whanne he spekiþ 10 lesing ⁊ he spekiþ of his owene autorite / for he is a lier ⁊ þe fadir of lesing ⁶ /

Of þe þridde spekiþ þe prophete Ps. cxl. 'Pone domine custodiam ori meo &c' ⁷ || Lord putt þou warde to my mouþe ⁊ a dore of circumstaunce to my lippis / bowe þou not my herte ⁊ in to þe 15 wordis of malice ⁊ to excusaciouns to be excusid in synne ⁸ / for þe wise man seip. Pron. ii. 'Qui letantur cum male fecerint & exul-

Fol. 105 a tent in rebus pessimis puniantur' ⁹ / Þat is to | seie. Þei þat maken myry ⁊ whanne þei han done yuel / & ioȝen in werst þingis ⁊ be þei punyschid wiþ eendles peyne ¹⁰ || 20

The devil's
snares are
false wit-
ness and
the corrup-
tion of
juries,

Aȝen þis comaundement ⁊ þe fende wiþ hise cautels / hap 3ouun leue to .XII. men ⁊ for twelue groctis / to passe forþe on a quest ⁊ aȝen a riȝtwise blood / & seie a false witnesser ⁊ þat þe man

¹ Vulg. Prov. xix. 5 'Testis falsus non erit impunitus, et qui mendacia loquitur non effugiet.'

² W. V. 'A fals witnesser schal not ben unpunshid; and he that lesing speketh, schal not ascapen.'

³ Vulg. Ps. v. 6.

⁴ Vulg. Sap. i. 11.

⁵ Vulg. Joh. viii. 44.

⁶ W. V. '3e ben of the fadir, the deuel, and 3e wolen do the desyris of 3oure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not; for treuthe is not in him. Whanne he spekith a lesinge he spekith of his owne thingis; for he is a lyiere, and fadir of it.'

⁷ Vulg. Ps. cxl. 3 (A. V. Ps. cxli. 3).

⁸ W. V. 'Put, Lord, warde to my mouth; and a dore of circumstaunce to my lippis. Bowe thou not down my herte into the wordis of malice; to ben excusid excusaciouns in synnes.' 1388, 'Lord, sette thou a keping to my mouth; and a dore of standing aboute to my lippis. Bowe thou not myn herte in to wordis of malice; to excuse excusing is in synne.'

⁹ Vulg. Prov. ii. 14 'Qui laetantur cum malefecerint, et exultant in rebus pessimis.'

¹⁰ W. V. 'Thei hat gladen, whan thei don euele, and ful out ioȝen in werst thingus.' 1388, 'Whiche ben glad, whanne thei han do yuel, and maken ful out ioȝe in worste thingus.'

is gilty / & anoon he schal be deed / pouz it were Crist him silf || In
 pis þe fendis *membris* / grounden hem on Iesabel / III Re. xxi.¹ for
 sche sent lettris / in þe name of Acab / aseelid wiþ his synet / to
 iourours of þe countre / & chargid hem þat þei schulde cheese /
 5 two men of Belial sones / þat myzt seie fals witnes / azen þe
 knyzt Naboth / þat he hadde waried / bope God & þe kyng / and
 by pis false witnessse / þei slown þis giltles knyzt || Certis so in
 oure daies / who þat med*id* þise iullars / þat ben þe sones of Belial /
 & fals questmongars / he may slee & he may saue / þus fals were
 10 neuer þe Iewis || For whanne tweie oolde prestis / þat brenned in
 leccherie / of þe womman Susan / as þe story tellip / | Daniel. Fol. 105 b
 xiii.² / And sche wolde not consent / to do her foule lust / þanne
 þei zouun a sentence / of her fals witnessse / wherbi sche was iugid /
 worpi to þe deed / As sche was ledde to þe fire / sche made hir
 15 deuoute *preiere* / and þanne God rerid vp / þe herte of a zong
 man / þat was clepid Daniel / & he reuokid her doom / and repreued
 þise oolde prestis / of her false witnes / so þat Goddis aungel / wiþ
 a scharp swerid / slowze hem for her false doome / in sixt of alle þe
 people / and þei preised God almyzti / of þis faire delyueraunce ||
 20 How schulde ze iourours / scape þe fire of helle / þat for a litil
 money / wole dampne ze reck neuir whom / & diserite trewe eiris /
 of her iust eritage / For þoo þat wole not seie þe troupe / but if
 þei take mede / sellen Crist þat is troupe / & ben werre þan Iewis ||
 Þei slouzen him whanne he cam to die / but now he regnep vndeedli /
 25 where schal þanne zoure peyne be / þat wole seie false witnes /
 for to cacche a vauntage / of sum worldli wynnyng / ze selle zoure
 silf bope bodi | and soule / in to þe fendis seruyce ||

Fol. 106 a

zit may we se more *cumberaunce* / of þe fendis worchyng / for
 þer is noon officere / temperal ne *spirituel* / þan he is redi whanne
 30 he may / for to take ziftis / of þe pore comunes / & pille hem euer
 anoon / & ellis þei schal no pees haue / from greuousear oppressing /
 as is takyng of her beestis / wiþ corn & opir vitails / and opir
 payment gete þei noon / but a whit stik / til þei haue loost half on
 half / wiþ myche more *trauceile* || Lord ! if þat ze markid wel /
 35 what Ietro seide to Moyses / Ex^o. xviii.³ soone ze schulde amende
 þis mys / or ellis ze ben vncurable || Ietro counseyled Moyses /
 þat he schulde wiseli ordeyne / mihti men þat dredden God / in

nota
 and bribes
 demanded
 by all
 officers both
 temporal
 and
 spiritual.

¹ Vulg. 3 Reg. xxi. 8-11.

² Vulg. Dan. xiii. 1-63.

³ Vulg. Ex. xviii. 13-26.

whom was verry troupe / & þat hatid auarice ⁊ wiþ alle hir cursid
 braunchis / & þei schulde haue office ⁊ in rulyng vnder Moyses /
 Moyses consentid ⁊ wrouȝt aftir his counseile / þerfore pees.
 welpe. & grace regned in hise daies || Rere vp ȝoure wittis ȝe
 princis ⁊ lordis in þis world / & se hou king Iosaphat ⁊ chargid 5
 Fol. 106 b to hise officeris / II. Para. xix. | ‘*Constituitque iudices terre in*
cunctis ciuitatibus iuda precipiens eis. videte ait quid faciatis /
Non enim hominis exercetis iudicium sed domini. Et quodcumque
iudicaueritis in vos redundabit / Sit timor domini vobiseum ⁊
cum diligencia cuncta facite / Non est enim apud dominum nostrum 10
 nota *iniquitas. nec personarum acceptio. nec cupidio munerum*’¹ / þat is
 to seie. Iosaphat ordeyned iugis ⁊ in alle þe citees of Iurie / &
 ȝaue hem þis bidding / Be war he seiþ what ȝe do / forsoþe þis
 doome þat ȝe haunten. is not þe doome of man ⁊ but þe doom of
 God / & what þat ȝe demen ⁊ schal turne vpon ȝoure silf / loke þe 15
 drede of God be among ȝou ⁊ doiþ alle þingis wiþ diligence /
 forsoþe auenst þe Lord God ⁊ is no wickidnes / neiþir accepting of
 persoones ⁊ neiþir coueitise of ȝiftis / and he chargid prestis &
 dekenes ⁊ þat þei schulde make knowen / alle þe douȝtis of þe
 lawe ⁊ leste þe people synned² || If þis loore were wel lerned ⁊ of 20
 oure cristen lordis / þe harde boondis of antierist ⁊ schulde be
 altobrosten / Cristen peple schulde haue leue ⁊ to do her office
 Fol. 107 a *treweli / & iche a man his freedam ⁊ to serue God in vertu / | Þanne*
were þis good gouerneance ⁊ & sauynge of þe rewme / In pees. in

Upright
judges
ordained
among the
Jews.

¹ Vulg. II. Para. xix. 5-7.

² W. V. ‘And he sette domesmen of the lond in alle the strenghted citees of Juda, by alle placis. And comaundyng to the iugis, Seeith, he seith, what ȝe done; forsothe ȝe enhaunten not dome of man, bot of the Lord; and what euer ȝe schul demyn in to ȝou it schal redoundyn; be the drede of the Lord with ȝou, and with diligence alle thingus doith; forsothe ther is not anentis the Lord oure God wickidnesse, ne acceptynge of persones, ne coueitise of ȝiftis. And Josaphath in Jerusalem sette Leuytis, and prestis, and princes of the meynes of Yrael, that dome and the cause of the Lord thei schulden deemyn to the dwellers of it.’ 1388, ‘And he ordeynede iugis of the lond in alle the strenghtid citees of Judia, bi ech place. And he comaundide to the iugis, and seide. Se ȝe, what ȝe doen; for ȝe usen not the doom of man, but of the Lord; and what euere thing ȝe demen, schal turne in to ȝou; the drede of the Lord be with you, and do ȝe alle thingis with diligence: for anentis ȝoure Lord God is no wickidnesse, nether takynge of persoones nether coueitise of ȝiftis. Also in Jerusalem Josaphat ordeynede dekenes, preestis, and the princes of meynes of Israel, that thei schulden demie the doom & cause of the Lord to the dwellers of it.’

welpe. *in every astate* ⁊ as *prestis. knyztis & comunes* / for þus seiþ
 Crisostom. om. I. / ‘*Notandum quod quicumque regum placuerunt*
deo diucius regnauerunt & prosperati sunt / & inimicos eorum
 5 *humiliauit deus sub eis / Quotquot autem maligne gesserunt velo-*
citer & a regno & a uita cum amara morte percisi sunt & humiliauit
eos deus sub inimicis eorum’^a || þat is to seie. It is to noote þat
 who of kyngis han plesid God ⁊ þei han regned þe lenger / & þei
 han ben welpi. & God hap lowid her enemyes vndir hem / Forsope
 als many as han don wickidli ⁊ þei han ben kitt vp hastili / boþe
 10 from her rewme & from her lijf ⁊ wiþ a bittir deef / & God hap
 lowid hem ⁊ vndir her enemyes þraldom ||

þe nynþe heeste ||

The nynþe comaundement of God is þis. Ex^o. xx^o. Deut^o. v^o. The Ninth
 Command-
 ment.
 ‘*Non concupisces domum proximi tui*’¹ / þou schalt not coueite þe
 15 hous of þi neibour || In þe seuenþe heest God forbediþ ⁊ þe vnleful
 takyng of opir mennes goodis / & so in þat he refreyneþ ⁊ þe vnskil-
 fulnes of mannes dede / | But in þis heest God forbediþ ⁊ þe
 coueitise of vnleful taking / & in þat he refreyneþ ⁊ þe vnordinat
 appetite of mannes desire / namli in alle þo þingis ⁊ þat ben
 20 vnmoueable / þat is to seie. þat moun not move hem silf ⁊ bi her
 owene myzt from oo place to anopir / as ben hous. lond. gold. &
 suche opir like to þise ||

And þis vicious coueitise ⁊ if it be conteyned / growiþ to deef Three kinds
 of Covetous-
 ness. I
 of þe soule ⁊ from þe roote of mannes herte / for whanne þe wille
 25 hap consentid ⁊ to do þat þing þat God forbediþ / þou þe dede
 folowe not aftir ⁊ in outward sikt of mannes doome / & no þing
 lettij to do þe dede ⁊ saue wille mai not as it wolde / þanne þe
 soule is deed goostli ⁊ wiþynne þe hous of þe bodi / And þis deef
 is signified ⁊ bi a persoones douztir / þat was deed wiþynne hir
 30 fadris hous ⁊ Crist bi myracle 3aue hir lijf / Mat. ix^o. / Mar. v^o.
 Luk. viii^o.²

Summe norischen her coueitise ⁊ til it spring vnto a dede / as a II
 careyn opunly deed ⁊ þat lieþ bi þe weye enfecting þe peple / and
 þis is tauzt in þe widouse sone ⁊ þat was born deed on a beere /

¹ Vulg. Ex. xx. 17.

² Vulg. Matt. ix. 18-26 ; Marc. v. 22-43 ; Luc. viii. 41-56.

^a S. Ioan. Chrysostomus, *Homilia I (Opera, ed. 1547, tom. ii, col. 721).*

Fol. 108^a *wiþouten þe ʒatis of þe | citee ⁊ for to putt him in his graue / Luk. vii^o 1 / Crist rerid him bi his myracle ⁊ ʒaue him aʒen to his modir ||*

Summe feeden her foule coueitise ⁊ *wiþ* lust & lykyng & delectacioun / *in þouʒt. in worde. & in werke ⁊* & þis is moost abhomyn-⁵ able / for it was schewid *in Lazarus / Ion. xi^o. 2* þat lay deed foure daies *in his graue / & Crist bi miracle to turne þe Iewis ⁊* rerid vp his bodi & ʒaue it þe spirit ||

Alle þise þre ben aʒenst þis heest of God / & ben worþi eendles peyne ⁊ but if God þoruʒ his graciously mercy / move hem to vertu¹⁰ & to verry penaunce ⁊ þat ben deed *in þise forseid foule coueitises / þat is to seie. in coueitise of herte ⁊ of dede. & of custum / and þerfore þe wise man. Ecc. xviii^o. ‘Post concupiscencias tuas non eas’³ / Go þou not away fro þi God ⁊ aftir þin owene couetises⁴ || Lord hou schulde he kepe him from a vicious dede ⁊ þat doiþ not¹⁵ out of his herte. þe coueitise þerof? Certis it is as vnpossible ⁊ as to saue þat hous from brennyng / þat þou settist on fire ⁊ *wiþ* þin*

Fol. 108^b owene handis || A weede may not be distried ⁊ but | if þat delictable coueitise of synne. be pullid out of þe herte / for if þere abide ony part of þis foule coueitise ⁊ vndrawen vp *in þe herte /*²⁰ anoon aftir comeþ þerof. þeeft. false purchase ⁊ & suche opir / and þerfor seide Moyses ⁊ vnto þe children of Israel / Deut^o. xix^o. / ‘Non assumes & transferes terminos proximi tui quos fixerunt priores tui in possessione tua quam dominus deus tuus dabit tibi’⁵ || þat is to seie. þou schalt not take. ne þou schalt not passe þe termes²⁵ or þe boundes of þi neiʒbore ⁊ þe whiche þin elderis han sett / in þe whiche possessioun ⁊ þat þe Lord þi God schal ʒyue to þee⁶ / For who þat takip away his neiʒboris grounde ⁊ þat is to seie. lond or place. wood or watir. corn or grasse. in felde or *in tounne. þoruʒ ony of þise forseide coueitises ⁊* he stondiþ *in þat acursid of God & his*³⁰

¹ Vulg. Luc. vii. 11–15.

² Vulg. Joh. xi. 1–46.

³ Vulg. Ecclesiasticus xviii. 30.

⁴ W. V. ‘After thi lustis go thou not.’ 1388, ‘Go thou not aftir thi coueitises.’

⁵ Vulg. Deut. xix. 14.

⁶ W. V. ‘Thou shalt not take, and ouerbere the termes of thi neiʒbour, the whiche han maad rather men in thi possessioun, that the Lord thi God shal ʒyue to thee.’ 1388, ‘Thou schalt not take, and turne over the termes of thi neiʒbore, which the formere men settiden in thi possessioun, which thi Lord God schal ʒyue to thee.’

lawe / for þus it is writen. Deut^o. xxvii^o. / ‘Maledictus qui transfert terminos proximi sui’¹ / Cursid be þat man or womman. þat passip þe boundis of laweful mesure / bitwene her neizbours & hem² /

5 Aȝen þis comaundement / þe fende wiþ hise cau-|tels / hap largid þis couetise / to alle þre astatis / þat vnneþ ony man. takip ony hede / hou þat he cum bi good. so þat he were riche ||

nota

Fol. 109 a

The fiend has made covetousness rife among the three estates. I. Among the commons.

Comunes han purchasid / at anticristis *procatour* / to be fermours of þe chirche / for couetise of wynnyng / and bi þis *parischens* /

10 ben brouȝt in many custumes / þat stroyen pees & norischen baate / & quenchen Goddis lawe / But who þat euere seiþ or biddip / biside Goddis wille / þat is not proued in holy writ / & opunli declarid / he is a false witenar / & doip cursid sacrilege / and so seiþ seint Austin / ‘Cum dominus dixit in euangelio. ego sum

15 *veritas. & non dixit ego sum consuetudo. itaque veritate manifestata veritati cedit consuetudo / Petrus qui circumsidebat cessit Paulo veritatem predicanti / ergo cum christus veritas sit magis veritatem quam consuetudinem sequi debemus quia consuetudinem ratio & veritas semper excludunt*^a / whanne þe Lord God hap seid in his

nota bene

20 gospel. I am troupe. & he seid not. I am *custum* / þanne whanne troupe is schewid. *custum* mut nede ȝyue stede to troupe / Petir þat *circumcidid*. consentid to Poul. *preching* þe troupe / þerfor siþen | Crist is troupe / we owen miche more to swe troupe þan

Fol. 109 b

25 and whanne resoun & troupe. excluden þise fermours. & alle her false custumes / he is a *verry* membre of þe deuel. þat maynteneþ þe contrarie / & makip þe hous of Iesu Crist / þe comune schopp of marchaundise ||

nota

30 But lordis here ben more to blame / þat schulde chastise þis *syune* / for summe ben fermours hem silf / & fauouren for couetise / þat þe *persun* schal haue leue / to liee in grooti placis / as an hogge in þe myre / & leue his cure vnkept || ȝhe lordis in þise daies / ben so smyten wiþ couetise / þat þei holden false gooten

II. Among the nobles.

¹ Vulg. Deut. xxvii. 17.

² W. V. ‘Cursid that overberith the teermes of his neizbore.’

^a Augustinus, *De Baptismo contra Donatistas*, Lib. III, cap. vi-ix (Migne, tom. 43, cols. 143, 144); Gratian, *Decreti Pars Prima*, dist. viii, cap. vi (Migne, tom. 187, cols. 46, 47).

- goodis ⁊ *agens* her owene conscience / and feele sipes reren strong
hand ⁊ armyd *in* wickidnes / to kille men bope sleping & wakyng ⁊
to encrease her lordschipis || Kyng Acab for couetise ⁊ of Nabathis
vynzerde / þat he desirid for to haue had ⁊ *agen* þis knyztis wille /
Fol. 110^a leide him gronyng on his bedde ⁊ wolde taste | no mete / for 5
Nabath seide he wolde not chaunge ⁊ ne selle his kynde eritage ||
But Iezabel þat wickid quene ⁊ *zauē* þe kyng suche counseile / þat
þei kesten þis manes deep ⁊ bi a fals sclaunder / & þus þei brouzten
him to an eende ⁊ & reioyced his vynzerde || God sent worde to
Acab & to Iezabel ⁊ bi þe prophet Hely / þat for þei hadden do 10
þus coueitouseli ⁊ *agens* his comaundement / her blood schulde be
schadde on þe erpe ⁊ houndis schulde lik it / And moreouere.
God took veniaunce ⁊ for þis greuouse synne / vpon þe seed þat
cam of hem ⁊ *in* to þe þridde & þe fourþe generacioun / And if
þat we tooke hede ⁊ hou lordis han slayn iche opir / in scheding 15
her blood *in* þe felde ⁊ for coueitise of lording / we schulde not
woundir þouȝ Goddis hand ⁊ be strecchid ouere hise peple / to
smyt wiþ veniaunce as he doip ⁊ & no man may avoide it / and if
þou wilt wite ⁊ what is þis veniaunce / God seiþ bi þe prophete.
- Fol. 110^b Ose. iiii^o / þat his veniaunce is ⁊ whanne he | wiþdrawip his 20
chastising. & þe ȝerde of amending / and suffrip hise euemyes to
regne *in* her synne ⁊ to her deep day / & aftir to dampne hem bodi
& soule ⁊ euer wiþouten eende / And to þis acordip Gregory ⁊ *in*
hise morals vpon Iob / ‘*Deus quibusdam hec parcit ⁊ vt in eternum*
feriat’ || þat is to se. In þis lijf to summe God spariþ ⁊ þat he 25
may smyte hem wiþouten ende / and Iob seiþ. xxi^o. ‘*Quare impij*
uiuunt subleuati sunt confortatiq̄e diuiciis / semen eorum permanet
coram eis propinquorum turba & nepotum in conspectu eorum domus
eorum secure sunt & pacate & non est virga dei super illos / Bos eorum
concepit & non abhertiuit / vacca peperit & non est priuata fetu 30
suo || *Egrediuntur quasi greges paruuli eorum & infantes eorum*
exultant¹ lusibus / tenent timpanum & cytharam & gaudent ad
sonitum organi / Ducunt in bonis dies suos ⁊ in puncto ad
not^a inferna descendunt’² || þat is to seie. whi lyuen wickid men
avauncid & counfortid *in* richessis? þe seed of hem dwellip biforn 35
Fol. 111^a hem ⁊ & þe company of nyȝ | frendis & cosynes *in* her sȝt / her
housis ben siker. & þe ȝerde of God. þat is clepid his chastising ⁊

¹ MS. exultauit.² Vulg. Job xxi. 7-13.

is not vpon hem / Her heekfar conseyuēd ⁊ kest not hir fruyt
 or tyme / Hir cow bar hir fruyt ⁊ was not braft þe profit of hir
 wombe / Her striplyngis gon afor hem ⁊ as flokis of beestis / and
 her ʒonglingis ioen ⁊ in pleyes & in games || Þei holden þe tymber
 5 & þe harp ⁊ þei ioen at þe sonde of þe organ / Þei leden her
 daies in goodis. þat is to seie. in helpe & in welþe ⁊ in worldli
 worschip / and sodenli in a poynt ⁊ þei discenden or gon down to
 hellis¹ || But aʒenwarde ⁊ Salamon in hise prouerbis. iii^o.² / And
 seint Poul to þe Hebre. xii^o³ / And seint Ion in his apocalips. iii^o.⁴ /
 10 seyn þat God repreueþ & chastisiþ ⁊ alle hem þat he loueþ. &
 resceyueþ to blisse / And þerfore seiþ Iason. II. Macha. vi^o. /
 ‘ Multo tempore non sinere peccatoribus ex sententia agere sed
 statim vlciones adhibere magni beneficij est indicium ’⁵ || Þat is to
 seie. It is a greet token | of greet goodnes ⁊ not to suffre long
 15 tyme synners / of her wickid purpose ⁊ to swe her owene foly / but
 soone put to hem ⁊ merciful chastisement / forsoþe þe Lord doþe
 not so wiþ hise chosun ⁊ as he doþ wiþ alien naciouns / þat is.
 þoo þat he forsakiþ þoruʒ her diseruyng ⁊ casteþ hem out of his
 20 siʒt / whom he abidiþ pacientli ⁊ to punysche hem at þe fulle in
 domesday / forsoþe he haþ not ordeyned so ⁊ to punysche hem þat
 he loueþ / but he chastiseþ hem pacientli ⁊ aftir resceyueþ hem
 to his graciose mercy ||

But prestis in pis couetise ⁊ moost greuen her God / for þei ben III. Among
the clergy.

¹ W V. ‘ Whi thanne unpitous men liuen, and ben rered up, and counfortid
 with richessis? The sed of hem abit stille befor hem; and the cumpanye of
 neeþ men, and of cosynes in the siʒte of hem. The housis of hem ben sikere,
 and pesible; and the ʒerde of God is not upon hem. The oxe of hem con-
 ceyuēd, and bar not abortif; the kow bar, and is not priued the frut. The
 litle childer of hem gon out as flockis; and the fauntis of hem gladen out
 with pleies. They holden the timbre, and the harpe; and ioʒen at the soun
 of the orgne. Thei leden in goodis ther dajis; and in a point to hellis thei
 go down.’ 1388, ‘ Whi therfor lyuen wickid men? Thei ben enhaunsid, and
 counfortid with richessis. Her sced dwellith bifor hem; the cumpeny of
 kynemen, and of sones of sones dwellith in her siʒt. Her housis ben sikur,
 and pesible; and the ʒerde of God is not on hem. The cow of hem conseyuēde
 and calvede not a deed calf; the cow caluyde, and is not priued of hir calf.
 Her litle children goen out as flockis; and her ʒonge children maken fulli
 ioye with pleies. Thei holden tympan, and harpe; and ioien at the soun of
 orgun. Thei leden in goodis her daies; and in a point thei goen down to
 hellis.’

² Vulg. Prov. iii. 12.

³ Vulg. Heb. xii. 5, 6.

⁴ Vulg. Apoc. iii. 19.

⁵ Vulg. 2 Macc. vi. 13.

autours of þise synnes ⁊ þat we han seide aforne / þei seyn þat þei han a lawe ⁊ þat þei clepen hem silf / fredom of holi chirche ⁊ þouȝ it be bondage of þe deuel / & bi þis þei may purchase ⁊ out of þe seculere hand / ȝhe al her lijflood if þei myȝt wyne it ⁊ bi oo weie or bi opir / & what þei wyne in to her powere ⁊ þer may no man ⁵ relem it / in to þe handis of seculers ⁊ for holy chirchis fredam /
 Fol. 112 a & | who so do. schal be suspendid ⁊ for holi chirchis gripe / & acursid bi her lawe ⁊ til he restore aȝen || þus þei vndo seculere ¹ partie ⁊ wiþ her feyned holines / in cleping her sory chirche holi chirche ⁊ her þraldom fredom / & magnifien her serymoyns ⁊ ¹⁰ aboute þe lawe of God / so þat laymen ben oppressid ⁊ vndir þise prestis daunger / as soore as þe Iewis weren ⁊ wiþ scribis & farises ||

nota bene þe deuel whanne he temptid Eve ⁊ made a faire semblaunt / for to stire hir to couetise ⁊ to breke Goddis bidding || in eeting of þe ¹⁵ appil ⁊ wherbi deef schulde entre || þis womman sauȝ þe appil ⁊ þat it was good in biholding / & also faire in siȝt ⁊ likerouse in smelling / sche eet þerof ⁊ ȝaue part to hir housbond / He boote þerof. þanne boþe weren deedli. & losten þe ioie of paradise || þe maistir of sentence seiþ þis appil ⁊ is synne þat God forbediþ / ²⁰ þanne aftir þe wit of allegory ⁊ þis is þus to mene / whanne þat seculere men ⁊ fermen spiritual office / and whanne þat prestis
 Fol. 112 b bowiden doun ⁊ to take | temperel lordschip / bi tempting of þe deuel ⁊ in her foule couetise / þanne þise twoo parties. as Adam & Eve ⁊ þei þat ben consentours / ben dryuen out of þe blisse ²⁵ of heuen ⁊ wiþ þe scharpe swerde of Goddis word / Balaam was caught in þis couetise ⁊ his owene beest repreued him / & hirt his foot aȝen a wal ⁊ for his iourney plesid not God / But þis man wolde not be war ⁊ þerfore he was slayn among þe heepen / Numeri. xxii^o. þis couetise sterid Geizi ⁊ to take mede of Naaman / ³⁰ for a spiritual benefice ⁊ þat God him silf hadde wrouȝt / bi his seruaunt Helcsie ⁊ in clensyng of his myselric / & þerfore Geizi ⁊ wiþ his generacioun / were smyten for euer ⁊ wiþ þe lepre of Naaman / IV. Re. v^o. / Anany & Saphir his wijf ⁊ ouercomen wiþ þis couetise / lized in her conscience ⁊ aforne seint Petris presence / ³⁵ & þerfore þei died boþe ⁊ in þe synne of wanhope / Actus v^o.² / who þat rediþ þis blessid loore ⁊ þat is oure feiþ & Goddis lawe / but

¹ MS. seculer.² Vulg. Act. v. 1-11.

he leue þis couetise.' he stondip in perel of his soule / as God seip
 bi þe prophete. Isaie. vº. / 'Ve qui coniungitis domum ad domum
 & agrum agro capulatis vsque ad | terminum loci / Numquid Fol. 113a
 habitabitis soli vos in medio terre' ¹ || Þat is to seie. Woo to þou
 5 þat ioynen hous to hous. & couplen feelde to feelde.' vnto þe terme
 of a place / Nowheþir schul 3e dwelle aloone in myddis of þe
 erþe? seip þe Lord God / In þis God forbedip. þe vnleful coueitis.'
 þat we han seid aforñ / for if þis couetise cacche not roote in þe
 herte.' it schal neuer growe to þe deed. as it is seide aforñ / and
 10 þefore seip seint Poul. I. Cor. xº. 'Non sumus concupiscentes
 malorum. sicut quidam eorum concupierunt' ² / Be we not coueit-
 ing of yuel.' as summe of oure elders han coueitid ³ / & we preien
 þou for charite.' looke in þise placis / & se what haþ fallen.' for
 þis synne of couetise Ge. iiiº / Numerj. xiiiº / xviº / & xxiiº /
 15 IIII Re. vº / Actus. vº. ||

Þe tenþe heest /

The tenþe comaundement of God is þis. Exº. xxº. 'Non deside- The Tenth
Command-
ment
 rabis vxorem proximi tui. non seruuum. non ancillam. non bouem.
 non azinum. nec omnia que illius sunt' ⁴ || Þou schalt not desire
 20 þi neiþbores wijf. ne his seruauñt. ne his handmayde. ne his oxe.
 ne his asse. ne no þingis þat ben hise.' opirwise þan þou wilt he
 coueite þin. aftir resoun & þe lawe | of Cristis gospel || In þe Fol. 113b
 sixte comaundement.' God forbedip þe outwarde dede of lecherie /
 & in þat he refreyneþ.' þe vnleful treeting of þe bodi / but in þis
 25 he forbedip.' þe inwarde consent of þe herte / & in þat he refrey- lays stress
upon a
right will.
 neþ.' al vnleful desire or wille / nameli in þo þingis.' þat ben
 moveable / þat is to seie. þat han myzt in hem silf.' to remeue fro
 oo place to anopir / for desire & wille þat restip in þe inward man.'
 makeþ merite or synne more or lesse. in þe presence of God / for
 30 charitable werkis. þat ben in her owene kynde. myzti & greet.'
 ben don sumtyme wiþ a frowarde wille. & þanne þei wanten mede /
 as Crist seip in his gospel. Mat. viiº / 'Non omnis qui dicit mihi
 domine domine intrabit in regnum celorum sed qui facit voluntatem
 patris mei qui in celis est. ipse intrabit in regnum celorum' ⁵ ||
 35 Þat is to seie. Not iche man þat seip to me. Lord Lord.' schal

¹ Vulg. Isaías v. 8.

² Vulg. I Cor. x. 6 'Non sumus concupiscentes malorum sicut et illi,' etc.

³ W. V. 'Forsoth thes thingis ben don in figure of us, that we ben not coueyteris of yuelis, as and thei coueitiden.'

⁴ Vulg. Ex. xx. 17.

⁵ Vulg. Matt. vii. 21.

entre *in* to þe rewme of heuenes¹ / A man schal not be saued not
oonli for hise good wordis ne for his good dedes. wherfore þanne ?
But he þat doþ þe wille of my fadir þat is *in* heuenes ⁊ he schal

Fol. 114^a entre *in* to þe rewme of heuenes¹ / þat is to seie. aftir | þe desire
þat a man hap in worde & dede. to do þe plesing wille of God ⁊ 5
aftir þat he schal be rewardid *in* blisse / & bi þis greetnes of mannes
good wille. þouȝ þe werk be litile in kynde ⁊ it askip greet rewarde
in blisse / and þefore þe aungels sounge *in* Cristis birþe ⁊ Luk. ii^o.
'Pax hominibus bone voluntatis'² || Pees be *in* erþe ⁊ to men of
good wille || for suche a good wille. traueileþ to plesse God ⁊ *in* 10
worde & *in* dede / and whanne it may no ferþir strecche ⁊ þis wille
is countid for a dede / as þe maistir of sentence seiþ ⁊ rehersyng
seynt Austin / þat þis modir ignoraunce. þat we clepen vnkunynge-
nesse ⁊ hap þre donȝtren || Þe firste ben alle þoo ⁊ þat myȝten
lerne & wole not || Þe secounde ben alle þoo ⁊ þat wolden lerne 15
& moun not || Þe þridde ben alle þoo ⁊ þat taken no hede || Þe
firste schullen algatis be dampned || Þe secounde schullen algatis
be saued ⁊ bicause her wille answeriþ for þe dede || Þe þridde
acorden wiþ þe firste. but if it be so. þat þei schal haue lesse
peyne *in* helle / and þefore yuel wille þat a man hap ⁊ to wynne | 20
Fol. 114^b him goostli strengþe / or to haue knowyng of verry bileue ⁊ to do
þe plesing wille of God / is þe werst yuel þat comeþ to man. &
strangliþ him wiþ dispeire ⁊ *in* our of his deep ||

The will of
the godhead
is threefold.

But ȝit we schullen vnderstonde ⁊ þat þe wille of þe Godheed /
stondip *in* þre þingis ⁊ acording to þe Trinite / & we must do oure 25
I vttirest ⁊ to conforme oure wille to þis || Þe Fadir of his rial
II wille ⁊ comaundiþ þat riȝtwisenes were don || Þe Sone of his
witti wille suffriþ þe lesse yuel ⁊ þe more to be fledde / & abidiþ
III synnars long ⁊ bi vertu of his incarnacioun || Þe Holi Goost of
his charitable wille ⁊ forbediþ al vnelennes || whanne þe strengþe 30
of oure wille ⁊ is sette to do riȝtwisenes / þanne we be conformed ⁊
to do þe fadirs bidding / And whanne þe wisdam of oure wille ⁊
is turned to mercy / boþe to oure silf & to opir ⁊ þanne swe we
Cristis steppis || But whanne þe loue of oure wille ⁊ sprediþ *in*
dwe ordir / boþe *in* heuene & *in* erþe ⁊ as we han seide afor / 35

Fol. 115^a þanne dwelliþ þe Holi Goost ⁊ *in* oure inwarde | man || If þis
knot be troweli knitt ⁊ *in* wille of oure soule / þer is non entre fro

¹ W. V. & 1388, 'kyngdam of heuenes.'

² Vulg. Luc. ii. 14.

þe deuel' to trouble vs from vnite / as seint Ierom seiþ || 'Diabolus non pugnat contra nos aperta facie' sed fraude / nostra contra nos vtitur voluntate / de nostro consensu vires accipit / nostroque nos iugulat gladio / vincere non potest nisi nostra voluntate / procul ergo desperacio. remedium contra ipsum. est sacre scripture studium' Hec Ieromus. ep. 84 / þat is to seie. þe deuel fiȝtiþ not aȝens vs wiþ open face' but wiþ gile / forsoþe he vsiþ aȝens vs' oure owene wille / he takip him strengþis' of oure owene consent / and he wirieþ vs' wiþ oure owene swerde / He may neuer ouerecome vs' but þorȝ oure owene wille / þerfore. feer be desperacioun || Remedie aȝens þis deuel' is studie in hooly writ / And to þis entent spekiþ þe wisman. Prou. vi^o. / 'Mandatum¹ lucerna est. & lex lux. & via vite. & increpacio discipline vt custodiat te a muliere mala & a blanda lingua extranie / non concupiscat pulcritudinem eius cor tuum'² || þat is to seie. Goddis comaundementis ben a lanterne' & þat lawe is liȝt / & þe weye of lijf. & vndirnymyng of loore. þat it may kepe þee from an yuel womman. & from þe smeþe tung of a straunge comlyng || loke þin herte coueite not' þe fairenes of hir || No wheþir may a man hide fire in his shirte. & not brenne hise cloþis? or walke on brenning coolis' & not brenne þe soolis of his feet? So he þat entriþ in to his neiȝboris wijf. schal not be clene' whanne he haþ leccherouseli touchid hir³ / for he þat is a vouter. for þe foule nedi desire of his herte' schal lese his soule / for he gadriþ to him' vilenye & schenschip / and his vpbreiding' schal not be don away / for ȝeel & woodnes of þe man' schal not spare in þe dai of veniaunce / ne it schal not cese' for preiours of ony man / ne he

¹ MS. mandata.² Vulg. Prov. vi. 23-5.

³ W. J. 'For the maundement is a lanterne, and the lawe liȝt, and the weie of lif the snybbyng of discipline; that thei kepe thee fro an evel woman, and fro the flaterende tunge of the straunge womman. Coueite not thin herte the fairnesse of hir: whether mai a man hide fir in his bosum, that his clothis brenne not; or gon upon colis, and his solis ben not brent? So he that goth in to the womman of his neȝbore; schal not ben clene, whan he touchith hir.' 1388, 'For the comaundement of God is a lanterne, and the lawe is liȝt, and the blamyng of techyng is the weie of lijf; that the comaundementis kepe thee fro an yuel womman, and fro a flateringe tunge of a straunge womman. Thin herte coueite not the fairnesse of hir. Whether a man mai hide fier in his bosum, that hise clothis brenne not; ethir go on colis, and hise feet be not brent? So he that entriþ to the wijf of his neiȝbore schal not be cleene, whanne he hath touchid hir.'

schal not take ony gifte for his redempcioun / for seint Ierom seip / 'Cor habet gulosus in ventre lasciuus in libidine cupidus in lucris auarus in pecunijs' || þat is to seie. A gloton hap his hert
 Fol. 116^a on his wombe / | A wantoune man / on his leccherie / A coue-
 touse man on his wynnyng / An auarouse man on sore holdeynge / 5
 and þerfore seip Salamon. Prou. iiiio. / 'Omni custodia serua cor tuum. quia ex ipso vita procedit'¹ || wiþ al þi bisines kepe þin herte / for lijf passip from it² / and Seynt Hewe seip. 'In omni natura creatura que sub sole vanitatibus humanis occupantur / nichil humano corde sullimius. nichil nobilius. nichil deo similius 10
 reperitur / quapropter nichil aliud querit a te. nisi cor tuum' || þat is to seie. In alle creaturis þat ben occupied vnder heuen in mannes vanites / þer is no þing hizet þan mannes herte / þer is no þing founden liker to God. wherfore God sekip no þing of þee / but þin herte || 15

notu Aȝen þis comaundement / þe fende wiþ hise cautels / moveþ
 The fiend instigates man and wife to discord,
 Fol. 116^b seip / Prou. xviii^o / 'Occasiones | querit qui vult recedere ab 20
 amico. omni tempore erit exprobrabilis'³ || þat is to seie. He sechþ occasiouns / þat wole go away from his frende / at alle tyme he schal be cursid / & worþi vpbreiding / Neþeles a foole wole not resceyve / þe wordis of teching / but if þou seie to him suche þingis / as his herte desirþ / and þerfore he renneþ forþe / in 25
 woodnes of his herte / for to procur a devorse / bitwene his wijf & him || He cumeþ anoon to þe chirche / þat is clepid laweles / Not for þe chirche. but for þe officeris / for þei be laweles hiznen / He chesþ him a notarie / & paieþ him his wagis / to make him an instrument / of his forgid lesing / þanne goiþ he to þe maistris / 30
 þat sitten on her seetis / wiþ furid hoodis & foned heedis / & ȝyueþ hem money greet plente / & preieþ hem to be his voketis / þat þis deuorse were mad / for he wole be redi / at þe laweles dai /

and to seek divorce.

¹ Vulg. Prov. iv. 23.

² W. V. 'With alle warde kep thou thin herte, for of it lif goth forth.' 1388, 'With al keping kepe thin herte, for lijf cometh forth of it.'

³ Vulg. Prov. xviii. 1.

⁴ W. V. 'Ocasoun secheth, that wil gon awei fro a frend; alle time variable he shal be.' 1388, 'He that wole go a wei fro a frend, sekith occasiouns; in al tyme he schal be dispisable.'

- to bring forþe his twelueþ hand.' aforþ þe iugge sir Symound / & make good wif al þe court.' þat he hap no riȝt / to þe | womman Fol. 117 a
 þat he weddid.' for dedis don aforþ / þanne sir Symound ȝyueþ his doom.' to dissolue trewe wedlock / & autoriseþ lecherie.' in
 5 þise boþe partiees / for to lyue in hoordam.' fro þat dai forward / & sendiþ hem forþe at dyerse doris.' departid iche from opir / But lo what Crist seiþ. Mat. xix^o. Mar. x^o. Luk. xvi^o.¹ 'Propter hoc dimittet homo patrem & matrem & adheret uxori sue' || þat Divorce contrary to Christ's law.
 is to seie. For matrimonye a man schal leue his fadir & his modir.'
 10 & he schal holde him to his wif / & þei schal be tweyne in oo fleische.²' þat is for her dwelling togidir / also þei ben not þanne tweyne. but oo fleische.' þat is bi vertu of þe sacrament || wherefore þat þing þat God hap ioyned.' man may not departe || I seie forsoþe to ȝow / þat who euer hap left his wif.' except þe cause of
 15 fornicacioun / & if he wedde anopir.' þanne he is a lecchour / & who þat weddiþ þis womman.' þat þis man hap leeft / he lediþ his lijf in lecherie.' als long tyme as he holdiþ hir / Sipeþ þat God ioyneþ neuere.' | but in laweful maner / How dare ȝe purswe þis Fol. 117 b
 deuorse.' in a laweles chirche ?
 20 Seint Poul seiþ. Rom. ii^o. 'Quicumque sine lege peccauerit.' Those who sin, knowing the law, have no excuse.
 sine lege peribunt'³ || who euer þat synneþ wipouten þe lawe.' schal perische wipouten þe lawe / For & þei weren blynde & kweenen not þe lawe.' þei myȝten happili þe hesiliar be excusid / but now þei seyn þei knowe þe lawe.' & don foole-hardili aȝen þe
 25 lawe. þei haue non excusacioun / & þerfor þe wiseman seiþ an holsum remedie.' aȝens þis synne of þe herte / Eccⁱ. xviii^o / 'A voluntate⁴ tua auertere'⁵ / Be þou turned from þyn owene wille.'⁶ & obeie þou to Goddis wille / and þanne seiþ seint Bernard.' þou schalt neuere cum in helle / and þerfore while þou art hol & sounde.'
 30 waveryng aboute in þouȝt / þoruȝ dierse errors.' from God & from vertu / brise down not oonli suche vneful coueitise.' but also alle superflu & vnstable þouȝtis / & suffre hem not in ony wise.' to

¹ Vulg. Matt. xix. 5; Marc. x. 7 (Luk. xvi. 18).

² W. V. 'For this thing a man shal leue fadir and modir, and he shal cleve, or drawe, to his wif; and thei shulen be two in oo flesh.'

³ Vulg. Rom. ii. 12 'Quicumque sine lege peccaverunt,' etc.

⁴ MS. volutate.

⁵ Vulg. Ecclesiasticus xviii. 30.

⁶ W. V. 'Fro thi wil turne thee awei.' 1338, 'He thou turned awei fro thi wille.'

Fol. 118^a growe to dede ne to custum / and | pis semeþ to be þe sentence of þe prophete.¹ where he seiþ / Ps. cxxxvi. ‘Beatus qui tenebit & allidet paruulos suos ad petram.’¹ || Blessid be þat man. þat schal holde & hirte.² hise 3ounglingis at þe stoon² / as þe werkis of man ben hise sones or hise douztren aftir goostli sens.³ so þoo⁵ þouztis of þe inwarde man. ben hise 3ounglingis || Þanne he hirtip hise 3ounglingis.³ at þe stoon of riȝtwisenesse / whanne he distriep her sodeyn crepyngis.³ in þenkyng of þe lijf of oure Lord Iesu Crist / Forsoþe pis is a special remedie. to wiþholde wickid þouztis desiris & willis / þat þei flowe not to deepli wiþynneforþe.³ 10 neiþir þat þei flize to fer wiþouten forþe || & in suche traueils.³ pryuen þoo þat God haþ chosun / for þei wil not in ony disese.³ neiþir be ouerecomen. neiþir consent || to þise cautels of þe deuel.³ bi whiche he enprisouneþ / Goddis seruauantis for þei kepen.³ þise ten forseid heestis / But saint Hillary seiþ. ‘Hoc habet proprium 15

Fol. 118^b ecclesia dum prosequitur floret / dum | opprimitur crescit / dum contempuitur proficit / dum leditur vincit / dum arguitur intelligit / tunc stat cum superari videtur’ || Hec Hillarius de trinitate. 1jō. VII^o.^a / Þat is to seie. pis propurte haþ Cristis chirche / whanne it is pursued.³ it florischip / whanne it is brissid down.³ it growip / 20 whanne it is dispisid.³ it profitip / whanne it is hirte.³ it ouerecomeþ / whanne it is blamed.³ it vndirstondip / and þanne it stondip moost strongli. whanne it is seen in mannes iȝe.³ to be ouere-comen || Þis chirche is a trewe soule.³ as we han seid aforn / Summe þat ben tendir.³ & feble for to suffre / crien wiþ þe pro- 25 phete.³ seiȝng þus to God / Abacuk. i^o. ‘vsquequo domine clamabo. & non exaudies? vociferabor ad te vim paciens. & non saluabis? Quare ostendisti mihi iniquitatem & laborem videre predam & iniusticiam contra me? Quare respicis contemptores & taces concalcantes impio iustio rem se?’³ || Þat is to seie. Lord hou long 30

The Ten Commandments a special remedy against the snares of the devil.

The Church grows by tribulation.

So does each man's soul by suffering.

¹ Vulg. Ps. cxxxvi. 9 ‘Beatus qui tenebit et allidet paruulos tuos ad petram.’

² W. V. ‘Blisful that shal holden and hurtlen his little childer to the ston.’ 1388, ‘He is blessid, that schal holde and hurtle doun hise litle children at a stoon.’

³ Vulg. Hab. i. 2, 3, 13; ver. 13 ‘Quare respicis super iniqua agentes, et taces devorante impio iustio rem se?’

^a St Hilarius, *De Trinitate*, Lib. vii (Migne, tom. 10, col. 202).

schal I crie? & þou schalt not heere me? Lord til whanne schal
 I calle vpon þee? & þou schalt not make me saf? whi hast þou
 schewid me | wickidnes & traueile & to se þeeft? & vnrihtwisenesse Fol. 119 a
 aʒens me? whi biholdest þou dispisears? & art stille? þe wickid
 5 man defoiling. þe iustar þan he? ¹ Seint Ierom in his prolog seiþ?
 þat þise ben wordis of mannes impacience / and settiþ an ensauple?
 of a sijke man swelling in fyuers / and askiþ coold watir? seiying
 to his leche || I suffre woo & am al to-turmentid? I am ful nyz
 deed / how long schal I crye leche? & þou schalt not heere me?
 10 Þe witti & þe moost merciful leche? answeiþ to him / I wot in
 what tyme. me houep to ʒyue to þee? þat þou askist / I haue no
 ruþe on þe now? for þis mercy were cruelte / & þin owene wille
 askiþ aʒen þee || Also oure Lord God knowyng. þe weiʒt & þe
 mesure of his mercy? sumtyme he heerþ not þe crier anoon / þat
 15 he may proue & more steere to preie? & as examyned bi þe fier /
 þat he may make his seruauant. boþe iuster & purer? to resceyue
 grace & mede ||

What is þe fendis chirche? wiþ hir propurtees /

Capitulum .XIII^m. || |

20 To speke of þe þridde chirche? enproprid to þe deuel / þe Fol. 119 b
 whiche is þe noumbre? of hem þat ben encombrid / to serue him ^{The devil's church.}
 aftir his tising? aʒen Goddis heestis || Firste we schullen take
 oure grounde? in wordis of þe prophete / Ps. xxv. ‘Odiui ecclesiam
 malingnancium’² || I haue haatid þe chirche of maliciouse lyuars³ ||
 25 Þise ben þoo þat straien away? aftir hir owene desiris / walkyng
 in þe large weye? þat lediþ hem to helle / neiþir þei wil be
 gouerned? bi lawe ne bi grace / neiþir þei wole for drede ne loue?
 cese & go fro synne / bi cause þis world is ful of lustis? & profriþ
 hise louears. a ioye soone passing || But þei þat traueilen aftir
 30 blisse? here þei suffren peyne / þerfore foolis wiþouten noumbre?
 ioyen wiþ þis world / as Crist seiþ in his gospel. Mat. vii^o. /

¹ W. V. ‘Hou longe, Lord, shal Y crye, and thou shalt not heere graciously? Y suffringe violence shal crie on heeʒ, and shalt thou not saue? Whi shewidist thou to me wickidnesse aʒeinus me? Whi biholdist thou dispisers, and art stille, the unpitouse man defoulyng a iuster than hym?’

² Vulg. Ps. xxv. 5.

³ W. V. ‘I hatide the chirche of variende men.’ 1388, ‘I hatide the chirche of yuele men.’

‘Intrate per angustiam portam. quia lata porta & spaciosa est via que ducit ad perdicionem et multi sunt qui intrant per eam || O quam angusta porta est & arta via que ducit ad vitam & pauci sunt qui inveniunt eam’¹ || Þat is to seie. | Entre 3e bi þe strayt 3ate. for large is þe 3ate & brood is þe weye þat lediþ to dampnacioun / & manye þer ben þat entren bi it || O, How peynful is þe 3ate & how streit is þe weye þat lediþ to þe lijf / & fewe þer ben þat fynden it²; for seint Ion seiþ. vº. ‘Mundus totus in maligno positus est’³; Al þis world. þat is. alle þoo men & wymmen þat ben ouercomen wiþ þis world / ben sett in malice.⁴ þat is brennyng in þe fire of foule couetise / For al þing þat is in þis world. eiþir it is þe couetise of izeen. or ellis it is couetise of þe fleische. or ellis it is þe pride of þis lijf / and þerfor þis chirche is groundid vpou þe deuel / in þe grauel of false couetise / as Poul seiþ. Thimo. viº. || ‘Radix enim omnium malorum est cupiditas quam quidam appetentes errauerunt a fide’⁵ || Forsope þe roote of alle yuelis is couetise / þe whiche summe desiryng / haue errid from trewe bileue / & han ioyned hemsilf / to many sorowis⁶ ||

The foundation of this Fol. 120 b church is in gluttony and lechery.

Þe rering vp of þis chirche / is in gloteny & leccherie / as þe wisman seiþ. rehersing þe wordis | of hem þat schal be dampned / Sap. iiº. ‘vino precioso & vnguento nos impleamus / & non preteriat nos flos temporis. Coronemus nos rosis antequam marescant / Nullum pratium sit. quod non pertransiat luxuria nostra || Nemo nostrum exors sit luxurie nostre vbique relinquamus / signa leticie’⁷; Þat is to seie. Þise fendis lymes seyn. go we fille vs wiþ precieuse wyn and an oyntment / & suffre we not þe flour of oure faire beaute / to passe away from vs / crowne we vs wiþ roosis of iolite / or þat þei welken away / þer may be no medowe / but if

¹ Vulg. Matt. vii. 13, 14.

² W. V. ‘Entre 3e bi the streyt 3ate; for the gate that ledith to perdicion, or dampnacioun, is brode, and the weye large, and ther ben many that entren bi it. Hou streit is the 3ate, and narewe the weye, that ledith to lijf, and ther fewe that fynden it.’

³ Vulg. 1 Joh. v. 19.

⁴ W. V. ‘Al the world is put in wickid.’ 1388, ‘Al the world is set in yuel.’

⁵ Vulg. 1 Tim. vi. 10.

⁶ W. V. ‘Sothly the roote of alle yuels is couetyse, the which sum men coueitynge, or desyringe, erreden fro the feith, and bisettiden hem with many sorwis.’

Vulg. Sap. ii. 7-9 ‘Vino pretioso et unguentis,’ etc.

oure leccherie passe þerbi / Noon of vs mai be lootles of his leccherie / euery where leeuwe we. þe tookens of oure gladnes¹ /

And þe hilling of þis chirche / is pride & hizenes of lijf / as þe prophete seip. Ps. xxxvi^o. 'vidi impium superexaltatum / & eleua-

5 tum sicut cedros libani'² || þat is to seie. I haue sen þe vnpiuouse & þe wickid enhaunsid & vplifted as þe cedre trees of Liban.³ & þei ben þe hizest trees of þis world / But as smoke riseþ sodenli. & soone vanisheþ to nouzt. / so þe proude ben preisid for | a tyme / & anoon þei fallen away / & we witen not / where þei bicomen ||

10 Off þe bisines and occupacioun. þat dwellars of þis chirche vsen / spekiþ þe prophete. Ps. liiii. 'Die ac nocte circumdabit eam super muros eius iniquitas & labor in medio eius & iniusticia'⁴ / þat is

to seie. Niȝt & day. wickidnesse schal cumpasse aboute þis chirche vpon hir wallis / & traueile in middis of it & vnriȝtwisnesse / &

15 okir-julling and treccherie / haþ not stintid in þe weies of hir⁵ || Of þis chirche wiþ þis maner of bilding spekiþ Crist in his gospel. Mat. vii^o. Luk. vi^o.⁶ 'Omnis qui audit verba mea & non facit ea

20 inruerunt in domum illam / pro. 4^o. & fuit ruina eius magna'⁷ / þat is to seie. who þat heerip my wordis & doip hem not. schal bilijke a foltid man þat haþ bildid his hous / vpon þe grauel of coueitise & mysbileue / & reyne of glotenye & leccherie / cam douz

¹ W. V. 'With precyous win and oynemens fille wee us; and passe not us the flour of tyme. Crowne wee us with roses, er thei welewen; no medwe be, that oure leccherie passe not thurȝ. Noon of us be withoute lot of oure leccherie; ouer al lefe wee signes of gladnesse.'

² Vulg. Ps. xxxvi. 35.

³ W. V. 'I saȝ the unpiuouse aboue hauncid; and rerid up as cedris of Liban.' 1388, 'I siȝ a wickid man enhaunsid aboue; and reised up as the cedris of Liban.'

⁴ Vulg. Ps. liv. 11, 12.

⁵ W. V. 'Dai and nyȝt wickidnesse schal enuyroune it vpon the wallis of it; and traueile in the myddes of it, and unriȝtwisnesse. And ther failde not fro the stretis of it usure and treccherie.' 1388, 'Bi dai and nyȝt wickidnesse schal cumpasse it on the wallis therof, and trauel and unriȝtfulnesse ben in the myddis therof. And usure and gile failde not fro the stretis therof.'

⁶ Vulg. Matt. vii. 26, 27; Luc. vi. 49.

⁷ Vulg. Matt. vii. 26, 27 'Omnis qui audit verba mea haec, et non facit ea, similis erit viro stulto, qui aedificavit domum suam super arenam; et descendit pluvia, et venerunt flumina, et irruerunt in domum illam, et cecidit, et fuit ruina illius magna.'

Fol. 121^b on þis chirche / and þe wyndis of pride ⁊ blewen vpon | þis chirche / and feersli þise forseid synnes fallen in to þis chirche ⁊ & dryuen it down / & þe fal of hir was greet / for sche fel from grace & glorie ⁊ to peyne & myschef *wiþouten eend* / as seint Austin seiþ || ‘*Non enim corpus domini est quod cum illo non erit in eternum quia 5 ypocrite non cum illo dicendi sunt quamuis in eius vidiuntur esse ecclesia / Est enim diabolus caput impiorum qui sunt eius quodammodo corpus ituri cum illo in supplicium ignis eterni*’^a || Þat is to seie. Forsope þat is not þe bodi of þe Lord ⁊ þat schal not be *wiþ him wiþouten eend* / for ypocritis ben not seid to be *wiþ 10 him ⁊ þouȝ þei be seyn to be in his chirche / Certis þe deuel is heed of alle þe wickid ⁊ þe whiche ben on sum maner his bodi / to goo wiþ him ⁊ in to þe turment of euerlasting fier* || For whanne þei tooken baptem ⁊ þei hiȝten feiþ & troupe / to kepe Goddis heestis ⁊ as þe prophete seiþ / spekyng in þe persone ⁊ of al þe 15 general chirche / Ps. cxviii || ‘*Iuravi & statui custodire iudicia iustitie tue*’¹ / Lord I haue sworn & ordeyned ⁊ to kepe þy comaundementis² / and vpon þis couenaunt ⁊ Crist tooke hem to

Fol. 122^a his mariage / *wiþ þe ryng* | of stedfast feiþ ⁊ he sacrid þis holi spousaile / But now þei leue þis chast loue ⁊ *oure* Lord Iesu 20 Crist / in breking of þis couenaunt ⁊ & han chosen an hoore maister / þe fend þat is a spouse-breker & ligiþ in avowtrie ⁊ *wiþ her sijke soules* / for seint Ion Crisostom seiþ. ‘*Omnis autem anima aut est sponsa Christi aut diaboli adultera est*’ / Hec *nota Crisostomus* om. xlix. Forsope euery soule. eiþir it is Cristis 25 spouse ⁊ or ellis it is avowtresse of þe deuel / for Crist & þe deuel may in no wise rest togidir ⁊ in þe bedde of mannes soule / for þei ben so contrarie. þat what euer þe toon biddiþ ⁊ þe topir forbediþ || Crist sek iþ saluacioun ⁊ þe fende dampnacioun || Crist loueþ vertu ⁊ þe fende loueþ synne || Crist gadriþ togidir ⁊ þe fende 30 scatiriþ abroad || as Poul seiþ. II. Cor. vi. / ‘*Que enim participacio iustitie cum iniquitate ? aut³ que societas lucis ad tenebras || Que autem comunicacio Christi ad Belial ? aut que pars fidelis cum*

¹ Vulg. Ps. cxviii. 106.

² W. V. ‘I swoor and sette to kepe the domes of thi riȝtwisnesse.’ 1388, ‘I swoor, and purposide stidefastli ; to kepe the domes of thi riȝtfulnessse.’

³ MS. ad.

^a Augustinus, *De Doctrina Christiana*, Liber III, cap. xxxvii (Migne, tom. 34, cols. 82, 88).

infideli || Quis autem consensus templi dei cum ydolis' ¹ || Þat is to seie. what participacioun of riȝtwise-|nesse wiȝ wickidnesse? Fol. 122 b
 what felaschip is of liȝt to dercknesse? what comunicacioun of Crist to Belial? or what part is of a feiȝful man. to an vnfeiȝful
 5 man? or what consent of þe temple of God to ydols? ² certis noon. for iche of þise aȝenseyn opir. aftir her owene worching ||

Now schullen we telle what þei be. þat dwellen wiȝ þe fende / ^{The members of the devil's church.}
 for to serue him in his chirche. þat is þe temple of ydols || warars. cursars. schidars. sclaunderars & blasfemars / for Poul seiȝ. I. Cor.
 10 vi^o. 'Neque malidici regnum dei possidebunt' ³ / Þere ben vilen spekars. liars. glosears. bacbitears. motrars. swerars. & forswerars. as seint Ion seiȝ. Ap. xxi^o. 'Omnibus mendacibus pars illorum erit in stagno ⁴ ardenti igne & sulphure quod est mors secunda' ⁵ / Þere ben michars. robbars. and extorcioneris. tyrauntis. & oppres-
 15 sours. for þe prophete seiȝ. Zac. v^o. 'Omnis fur sicut ibi scriptum est iudicabitur' ⁶ || Þere ben vntrewe tilliars. vnfeiȝful seruantis. recheles hired men. & reble disciplis. & vnprofitable labureris | For Fol. 123 a
 Crist seiȝ. Mat. xxv^o. 'Seruum inutilem pericite in tenebras exteriores' ⁷ || Þere ben lechours. fornicareris. avowtreris. inces-
 20 tours. þat is defoulears of her owene kyn. & alle vnclene men & wymmen þat ben wiȝynne ordir or professioun / for seint Ion seiȝ. Ap. vltimo. 'Foris canes & venifici & impudici & homicide & ydolis seruientes. & omnis qui amat & facit mendacium' ⁸ / Þere ben ypocritis. sodomitis. sacrilegers, & sellars of sacramentis || for
 25 Crist seiȝ. Mat. xxiii^o. & Luk. xii^o. ⁹ / 'Diuidet eum partemque eius ponet cum ypocritis ibi erit fletus & stridor dencium' || Þere ben alle þat preien. seruen or ȝyuen ȝiftis for chirche or spiritual

¹ Vulg. 2 Cor. vi. 14-16 'Quae enim participatio . . . quae autem conventio Christi ad Belial aut quae pars fidei cum infideli? Qui autem consensus templo Dei cum idolis?'

² W. V. 'Sothli what partynge, or comunyng, of riȝtwysnesse with wickidnesse? or what felowschip of liȝt to derknesse? sothli what acordinge of Crist to Belial? or what part of a feithful or cristen man, with unfeithful, or hethene? but what consent to the temple of God with ydols? 1388, ' . . . and what consent to the temple of God with mawmetis?'

³ Vulg. 1 Cor. vi. 10.

⁴ MS. stang^o.

⁵ Vulg. Apoc. xxi. 8.

⁶ Vulg. Zach. v. 3.

⁷ Vulg. Matt. xxv. 30 'Inutilem seruum eiecit in tenebras exteriores.'

⁸ Apoc. xxii. 15.

⁹ Vulg. Matt. xxiv. 51; Luc. xii. 46.

benefice. alle false possessioneris. alle myzti wilful mendineris. & alle her sturdi maynteners / for seint Iude seiþ. iº. caº. / 'Ve qui in via caym abierunt. pro primo. et in errore Balaam mercede effusi sunt. pro secundo. & in contradiccione chore perierunt.¹ pro tertio¹ / 'Ve' secundum magistrum historiarum notat eternam² dampnacionem / Þere ben þoo men þat boosen her bristis. pinchin her belies. parten her hosis. cracowen | her schoos. & alle disgisears of garmentis / for God seiþ bi þe prophete Sopho. iº. caº. / 'visitabo super omnes qui induti sunt veste peregrina'³ || Þere ben þoo. þat steerchen or poppen her facis. þat bridilen her heedis wiþ gigge haltiris. þat setten aboue houycombis. wiþ miche oþir tatiryng. to make hemsilf salle-kene to synne & setten abrood her pappis to cacche men wiþ her lymzertes / for God seiþ bi þe prophete. Ysa. iiiº. 'Pro eo quod eleuate sunt filie syon et ambulauerunt collo extento. &c. / decaluabit dominus verticem filiarum syon'⁴ || Þer ben false lawe makars. Goddis lawe haatars. fyndars of custumes. distriears of vertues. autours of synnes || for Poul seiþ. Rom. iiº. / 'In quo enim iudicas alterum te ipsum contempnas'⁵ || In þis chirche ben mawmetrers. heretikis. ydolatrers. sortilogeris. enclauitours. arioleris. charmours. & rerars of þe deuel. & alle þoo þat trowen þat helpe may cum. of vsing Goddis word. þat we clepen writtes oonli hangid or born on man. or þat þei | ben medcinable to bodi or to soule: so hangid or so born / for Gregor seiþ. 26. q. 5 / 'Si quis ariolas aruspices incantatores obseruauerit aut philaterijs vsus fuerit anathema sit'^a / Idem Leuitici. 20. 25 'Anima que declinauerit &c.'⁶ || Þere ben marchauntis. chappemen. vitileris. vintineris. tauerneris. chaungeris. biggeris. sellers. þat vsen disceit in wheizt. noumbre. or mesure / for Poul seiþ. I. Thess. iiiº. / 'vindex est dominus de omnibus hijs'⁷ || In þis chirche ben vsureris. okureris. iourours. iullars. questmongars. & alle false witnesse berars. for þe prophete seiþ. Ps. xiiii. / 'Qui pecuniam suam non dedit ad vsuram et munera super innocentem non accepit'⁸ || In þis chirche ben plectars. lawiars. sequestreris.

¹ Vulg. Jude i. 11.³ Vulg. Sophon. i. 8.⁶ Vulg. Rom. ii. 1.⁷ Vulg. 1 Thess. iv. 6.² MS. eterna.⁴ Vulg. Isaias iii. 16, 17.⁶ Vulg. Lev. xx. 6.⁸ Vulg. Ps. xiv. 5.

^a Gratian, *Decreti Pars Secunda*, causa xxvi, q. v (Migne, tom. 187, col. 1346).

comissarijs. officials. denes. sumnouris. & allen þat sellen troupe or syne to take money / for þe prophete seip. Ps. xxv. 'In quorum manibus iniquitates sunt dextera eorum repleta est muneribus' ¹ ||

In þis chirche ben auditours. reseceyours. tresoureris. procatours. 5 iuggis. & alle þat accepten persooones for | a cause inpertinent || Fol. 124 b
for saint Iames seip. ii^o. / 'Si enim personas accipitis peccatum operamini redarguti a lege quasi transgressores' ² ||

þis chirche whanne it is beten. it wexiþ þe hardir / whanne it is blamed. / it wexiþ þe dullidar / whanne it is tauzt. / it is þe
10 lewidar / whanne it is done wel to. / it is þe schrewidar / and þanne it falliþ down & comeþ to nozt. whanne it semeþ in mannes iþe. / moost strongli to stonde || Seynt Austyn seip. Cristis chirche pursweþ yuel lyuars in charite. / bi weye of amendement || But þe fendis chirche. pursueþ Cristis chirche in malice. / bi weye of
15 sclaunder & sleeing / and þus Caym. þat false enuiose cursid man. / slow his broþir Abel. þat blessid symple ynnocent man / as þe fyue expositours seyn. / in a prolog on þis spalme. 'Quid gloriaris'.³ þat Caym was þe bigynnyng of Babiloyne / and anticrist schal be þe endar / And Abel was þe bigynner of Ierusalem. / &
20 Crist þe endar || Forsoþe Ismael | pursued Ysac. / but not so Ysac Ismael / Esau pursued his broþir Iacob. / but not so blessid Iacob cursid Esau / for bi þe counseile of his modir. / he fledde in to Mesopatony / from þe wrappe of his broþir. / til þat it was swagid || þus oure modir holi chirche. / conseilijþ hir children /
25 to flee þe malice of þe fendis chirche. / til þat it be slakid / Mat. x^o. 'Cum autem persequentur vos in ciuitate ista. fugite in aliam' ⁴ || Forsoþe whanne þe fendis chirche schal purswe þou in þis cite. / flee 3e til anopir / But þis must be don bi discrecioun. / for hirting of oure broþiris conscience || Crist pursued not þe Iewis. / but þe Iewis
30 Iesu Crist || Heepen men slowen þe apostlis. / but not þe apostlis heepen men / Se now þe frowardnes of þis world. / þat haþ ben vsid fro þe bigynnyng / whanne Isaic þe holi prophete prophecied. / & prechid vnto þe peple / þei wolde not heere hise wordis. / ne suffre him on lyue / But peple þat risen aftir his deef. / radden
35 hise bookis & seiden / 'If we hadde lyued in hiso daies. / he schulde not haue be deed' / & | 3it þei slowen Ieremye. / þat wiþ þe spirit of God / toold þingis þat were to come. / & tauzt hem verry troupe / Fol. 125 b

Characteristics of the devil's church. nota

Fol. 125 a

Fol. 125 b

¹ Vulg. Ps. xxv. 10.

² Vulg. Jac. ii. 9.

³ Vulg. Ps. li (A. V. lii).

⁴ Vulg. Matt. x. 23.

Hise successouris taken hisse bookis ⁊ radde hem in her temple ⁊ weiliden him for an holi man ⁊ þat he was so slayn amonges hem / But þei sloun Ezechiel ⁊ many opir moo || Þanne þe Iewis maden faire ⁊ þe toubis of þise prophetis || as were scribis & pharisees ⁊ seiden in ypocrisie / If þei hadden ben in her 5 daies ⁊ þey schulden not haue be slayn / but þei ȝyuen þe counseile ⁊ þat Crist schulde be dede / heed of alle seyntis ⁊ wiþ moost disputouse deep || Þe fendis chirche in þise daies ⁊ preesen aboue clowdis / Crist & hisse hooli seyntis ⁊ wiþ wordis & wiþ signes / But þei pursuen to þe deep ⁊ þe louars of his lawe / and þus seiþ 10 Crist in his gospel. Luk. vi. *Secundum enim hec faciebant prophetis patres eorum* ¹ / þat is to seie. riȝt as ȝe don now ⁊ so dide ȝoure fadris to her prophetis in her daies / And þerfore woo to ȝow helle-houndis. for Crist seiþ. In þis world ȝe ben riche. faat

Fol. 126^a
Judgment shall come upon this church at the Day of Doom.

fed. lauzyng & preisid iche of opir ⁊ weepe ȝe & make ȝe sorow | for 15 ȝoure peyne is myche in helle || O. þise schal haue a dredeful dai ⁊ whanne þei ben reynd at þe barre of iugement / & Crist haþ erid vp his croos ⁊ þe banere of his passioun || Of þis dai spekiþ þe prophete Sopho. i. *Iuxta est dies domini magnus & velox nimis / vox diei domini amara tribulabitur ibi fortis / dies illa dies ire. dies 20 tribulacionis & angustie dies calamitatis & miserie. dies tenebrarum & caliginis. dies nebulæ & turbinis dies tube & clangoris* ² || Þe greet dai of þe Lord ⁊ is nyȝ & fast beside / & hiȝeþ toward wondir swiþe ⁊ it schal not long tarie / In þat dai schal be trublid ⁊ he þat is strong & myȝti || for þe voice of þe Lord ⁊ is bittir to þe 25 dampned / þat dai is a dai of wrapþe ⁊ a dai of tribulacioun / þat is a dai of angir & tene ⁊ of schenschip & of wrecchidnes / þat is a dai of dercknes ⁊ of pick smok / þat is a dai of cloude ⁊ of þe wood whirlwynde / þat is þe dai of tromp ⁊ of hidouse noise /

Fol. 126^b for þanne þei schal see ⁊ her | iuge abouen hem. stirid to wrapþe || 30 Þanne schal þei see ⁊ helle open bineþ hem / and aungelis on her riȝt sijde ⁊ hasting hem to helle / fendis on her lift sijde ⁊ drawyng hem to helle / Seyntis approuyng Goddis doome ⁊ & al þe world accusing / and her owene conscience ⁊ as open as a book / in þe whiche þei schal rede ⁊ her owene dampnacioun || Þise wrecchis ȝe biholding ⁊ þe greet glorie of hem / þat þei dispisid in þis world ⁊ þanne schal þei seie þise wordis. Sap. v. *Hij sunt quos aliquando habuimus in derisum & in similitudinem improprij. Nos insensati*

¹ Vulg. Luc. vi. 23.

² Vulg. Sophon. i. 14-16.

vitam illorum estimabamus insaniam. & finem illorum sine honore /
 Quomodo ergo computati sunt inter filios dei & inter sanctos sors
 illorum est / Ergo errauimus a via veritatis & iustitie lumen non
 luxit¹ nobis / Quid nobis profuit superbia aut diuiciarum iactancia
 5 quid contulit nobis / transierunt omnia illa tanquam vmbra² ||
 Dise it ben þat we sumtyme hadde in scorne.' & in to licknesse of *notu bene*
 vpbreyding || we witlesse dampned helle-brondis.' trowiden her
 lijf hadde be woodnes & madnesse / & we gessiden þat her | eende.' Fol. 127 a
 had ben wipouten worschip / how now for þei ben countid.' among
 10 þe sones of God || & þei taken her loot.' among hise seintis / þer-
 fore we han errid.' from þe weie of troupe / & þe list of riȝtwis-
 nesse.' listned not to vs / we ben wery of þe weye of wickidnesse
 & dampnacioun / what profite hap oure pride don to vs? or greet
 avaunt. or boost of richessis? what hap it ȝyuen til us? alle þo
 15 þingis ben passid from vs.' as þe schadowe³ / Þanne schal þe iuge
 seie.' to hem wiþ stirne cheere / Mat. xxv^o. / 'Discedite a me
 maledicti in ignem eternum qui preparatus est diabolo & angelis
 eius'⁴ || Go away fro me ȝe cursid lymes.' in to þe fire of helle
 euerlastyng / þat is ordeyned to þe deuel & hise aungels /⁵ Þanne
 20 may þe soule seie to þe bodi þise wordis / 'Cum on þou cursid
 careyn.' cum & goo wiþ me / for I am compellid.' to cum aȝen to

¹ MS. Luxip.

² Vulg. Sap. v. 3-6, 8, 9.

³ W. V. 'Thes ben whom we hadden sum tyme in to scorn, and in to licnesse of repref. Wee unwise eymeden the lif of hem wodnesse, and the ende of them without wrshipe; hou thanne ben thei countid among the sonus of God, and among seyntis the lot of hem is? Therefore wee erreden fro the weie of treuthe, and the list of riȝtwisnesse listede not to us, and the sunne off understanding is not sprunge to us. Weri wee ben in the weie of wickidnesse, and of perdicion; and wee han gon harde weies. The wei forsothe of the Lord wee knewen not: what profitede to us pride, or bost of richessis, what ȝaf it to us? Alle tho thingus passeden as shadewe.' 1388, 'We woode men gessiden her lijf woodnesse, and the ende of hem with oute onour; hou therfor ben thei reckened among the sones of God, and her part is among seyntis? Therfor we erriden fro the weie of treuthe, and the list of riȝtfulnesse schynede not to us, and the sunne of undurstondyng roos not up to us. We weren maad weri in the wei of wickidnesse and of perdicion; and we ȝeden hard weies. But we knewen not the weie of the Lord; what profitide pride to us, ether what brouȝte the boost of richessis to us? All tho thingis passiden as schadewe.'

⁴ Vulg. Matt. xxv. 41.

⁵ W. V. 'Depart fro me, ȝee cursid in to euerlastyng e fjr, the whiche is maad redy to the deuyll and his angelis.'

þee / þat we mowe go togidir.ʒ eipir to opir schame / to take oure
iewesse as we han disserued.ʒ peyne for euermore / þat þing þat
we loued.ʒ now it is gon from vs / & al þat we haatid.ʒ is turned
Fol. 127 b vp-|on vs. Now is oure ioye turned in to sorow.ʒ and oure myrþe
in to wepyng / Now is oure lawȝtir. turned in to mornyng.ʒ & al 5
oure game into weiling / No þing abidiþ to vs.ʒ but fire hoot
brennyng / watir coold chelling / wormes as addris / toodis &
snakis euer gnawyng / euer diyng & neuer deed / dercknesse pal-
pable. þat is so þick. þat it may be gropid / wanting þe sizt of
ony counfort / seyng al þat may discourte / Feer intollerable. 10
drede vntellable / quakyng of þe fendis felaschip / alwey discorde
wiþouten frenschip / & ful dispeyre of ony eende' ||

Yet grace
and mercy
are offered
to those who
will leave
the devil's
church.

Neþeles assay in pis lijf.ʒ if ȝe may leue þe fendis chirche / &
brynge ȝoure silf boþe bodi & soule.ʒ in to þe chirch of Iesu Crist /
while grace & mercy may be grauntid.ʒ axe of him þat offrid 15
him silf / vpon a cros wiþ wilful cheere.ʒ to saue vs alle whanne
we were loost / For þus it is writen of þe wordis of God.ʒ þat he
spekiþ to a synful soule / Cant. viº. 'Reuertere reuertere. suna-

Fol. 128 a mitis' ¹ / turne þee aȝen turne þee aȝen þou synful soule.ʒ | turne
þee aȝen. turne þee aȝen. þat we may biholde þee / for God knowiþ 20
þi mys-gouernaunce.ʒ & wil not forsake þee / if þou wilt turne
aȝen.ʒ as he seiþ bi þe prophete. Iere. iiiº. 'Tu autem fornicata es
cum amatoribus multis. tamen reuertere ad me dicit dominus & ego
suscipiam te' ² || þat is to seie. Forsoþe þou hast don fornicacioun.ʒ
wiþ many louears / neþeles turne þee to me seiþ þe Lord.ʒ 25
& I schal resceyue þee / & take þee to grace / vpon pis seiþ seynt
Gregory. 'Quantum nos diligit ostendit cum a nobis relinquitur?
nos non relinquit' || In þis God schewiþ. how miche he loueþ vs /
for whanne we forsaken him.ʒ he forsakeþ not vs / as seiþ seynt
Austin. 'O. homo. non diffidas de dei misericordia. quia maior est 30
eius misericordia quam tua miseria' || A. man mystrist þou not
on þe merci of God.ʒ for more is his mercy. þau þi wrecchidnes /
And þus seid kyng Dauip to Abner / II. Re. iiiº. 'Misit ergo
Abner nuncios ad Dauip pro se dicentes / Cuius est terra. Et
vt loquerentur / Fac mecum amicitias & erit manus mea tecum | 35

Fol. 128 b et reducam ad te vniuersum Israel / Qui ait / Optime ego faciam
tecum amicitias.ʒ sed³ vnam rem peto a te dicens / Non videbis

¹ Vulg. Cant. vi. 12.
MS. set.

² Vulg. Jer. iii. 1.

faciem meam *antequam* adduxeris Michol et sic veniens videbis
 me ¹ || Þis is þus schortli to seie. 3e þat wil haue kyng Dauip ⁊
 a merciful lord to 3ou / 3e must bryng wiþ 3ou ⁊ þis womman
 Michol / if 3e wole se ⁊ his *gracious* face / for Dauip loued myche
 5 þis womman ⁊ as þis stoory telliþ here. Dauip þe kyng in þis
 place ⁊ beriþ þe figure of Iesu Crist / And Michol whanne it is
 declarid ⁊ is to seie þe watir of al || Þanne is þis þus to mene / 3e
 þat desiren in al 3oure myzt ⁊ to fynde & haue þe mercy of God /
 & se his *graciously* face in blisse ⁊ 3e must haue watir of *verry*
 10 penance / from 3oure herte wiþ ful *contricioun* ⁊ of wille neuere
 to turne to synne / and if þat 3e wil be trewe ⁊ & no more breeke
 þis couenaunt / God wole not þat 3e be deed ⁊ but þat 3e haue
 euerelestyng lijf.

Amen. amen. so mot it be.

Ecnde ||

¹ Vulg. 2 Reg. iii. 12, 13.

APPENDIX

SOURCES OF THE QUOTATIONS FROM THE BIBLE MADE IN THE TEXT

As is the case with most mediaeval theological writers, the author supports his argument by frequent references to Scripture and to the writings of the Fathers and famous mediaeval divines, although, in accordance with the views of the Lollards with regard to the relative value of these two authorities, he evidently looked upon the latter as of secondary importance. The quotations from patristic literature are as a rule adduced in support and interpretation of Biblical passages.¹

In quoting from the Bible, the author's general practice is to give the text in Latin with an English translation. An investigation of the sources of both the Latin and the English texts follows.

A. *Latin Quotations.*

The Latin text of the Bible in use in the Middle Ages was the Vulgate. That there were many versions of this text current in England in the late fourteenth century is proved by contemporary evidence. The writer of the Prologue to the 1388 translation of the Bible bears witness to the corrupt state of the Latin Bibles of the time and speaks of the difficulty of making an accurate Latin text as not the least part of his task. 'First this symple creature hadde myche trauaile, with diuerse felowis and helperis, to gedere manie elde biblis, and othere doctouris and comune glosis . . . to make oo Latyn bible sumdel trewe. . . . If ony wijs man fynde ony defeaute of the truthe of translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn Bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe; and the comune Latyn biblis han more nede to be correctid, as many as I have seen in my lif, than hath the English bible late translatid.'²

¹ The chief exception to this is on p. 37, where the author supports his attack on the costly decoration of churches mainly by an appeal to St. Jerome, St. Bernard, and William de St. Amour.

² *The Holy Bible . . . in the earliest English version by Wyclif*, ed. by J. Forshall and Sir F. Madden, 1850, vol. i, p. 57.

It is possible, to some extent, to reconstruct the standardized Latin text upon which the Wycliffite translation was based. The 1380 version, in particular, is a close literal rendering of the Latin original, and a comparison with it of the Biblical passages in the *Lanterne of Ligt* shows that the author of the latter could not have used the same Latin text. As would naturally be expected, the original of the Wycliffite translation is nearer to the sixteenth-century standard Clementine edition of the Vulgate (C) than that used by the writer of the tract. Compare :

1 John ii. 18. L. of L. 'Nunc autem *sunt* multi antichristi.'

W. V. 'Now many antecristes *ben made*.'

C. 'Nunc Antichristi multi *facti sunt*.'

Rom. viii. 9. L. of L. 'Qui non habet spiritum Christi nec est eius.'

W. V. 'If *ony* hath not the spirit of Crist, this is not his.

C. 'Si quis autem spiritum Christi non habet, hic non est eius.'

Ecclesiasticus xiv. 20. L. of L. 'Omne opus corruptibile in fine deficiet et qui fecit illud *peribit* cum illo.'

W. V. 'Eche corruptible werc in the ende shal faile ; and he that wercheth it, *shal go* with it.'

C. 'Omne opus corruptibile in fine deficiet et qui operatur illud, *ibit* cum illo.'

Ephesians i. 22. L. of L. 'Ipsum dedit caput *ecclesiae*.'

W. V. '(God) 3af him heed *upon al the chirche*.'

C. 'Ipsum dedit caput *supra omnem ecclesiam*.'

In the fourteenth and fifteenth centuries there were in existence a number of different versions of the Vulgate, which might conceivably have been known to the author. Of these, the best is the Codex Amiatinus (A), a version written in Northumbria in the seventh or eighth century at the command of Ceolfrid, Abbot of Wearmouth. The passages quoted in the text have been compared with A, and although they agree in many cases, the divergences of reading are too numerous to allow of the assumption that A was the text used by the author. Compare :

2 Pet. ii. 1. L. of L. 'Magistri mendaces qui *introducent* sectas perditionis.'

A. 'Magistri mendaces qui *inducunt* sectas perditionis.'

Matt. xxiii. 15. L. of L. 'Vae vobis scribe et pharisei quia circuitis *terram et mare*.'

A. 'Vae vobis scribae et pharisaei hypocritae : quia circuitis *mare et aridam*.'

Jude ii. 16. L. of L. 'Mirantes personas *hominum* questus causa.'

A. 'Mirantes personas questus causa.'

A comparison with other codices (e.g. Codex Armachanus,

Codex Cavensis, Codex Fuldensis) has been made where the Latin of the tract exhibits marked peculiarities. This has led to the same result as the comparison with A, namely, that the peculiarities of the text are not entirely shared by any of the more famous of the extant Vulgate versions.

It might be urged that when quoting from the Vulgate, the author relied entirely upon his own memory, and that the divergences from any other known Latin text are due to this fact. In a few cases the nature of the differences in reading lends colour to this theory, e. g.:

Matt. xiii. 25. L. of L. 'Inimicus *homo* superseminavit zizaunia.'
A. and W. V. 'Inimicus eius superseminavit zizania,' but
v. 28, 'Inimicus *homo* hoc fecit.'

and many places where the difference consists solely in the omission of such particles as 'enim', 'autem', 'vero', or in the inversion of two words; but such differences are equally likely to have arisen among the variant texts of the Vulgate in existence at the time, and it is more probable that the author of the *Lanterne of Ligt* quoted from some actual current version. As has been shown, the particular text which he used differed from that upon which the Wycliffite translations of 1380 and 1388 were based, and also from that of the famous codices extant at the time, such as the Codex Amiatinus. In all probability it was one of the many 'Latyn biblis' current at that period, to the existence of which the Prologue to the 1388 Wycliffite Bible bears witness, but that it was not one of the more corrupt of these is proved by the fact that out of the two hundred and seventy-four passages quoted, one hundred and seventy agree with the readings of the standard Clementine version.

B. *The English Translation.*

By the beginning of the fifteenth century there were in existence a number of translations of different parts of the Bible in addition to the famous Wycliffite versions of 1380 and 1388. They are as follows:

I. The Psalter translated by Richard Rolle of Hampole.¹

II. The West Midland Psalter.²

III. Commentaries upon the Gospels of St. Matthew, St. Mark, and St. Luke.³

IV. Translation of the Gospels for Sundays and Festivals, arranged to form a continuous narrative.⁴

¹ Bramley, *The Psalter . . . by R. Rolle of Hampole*, Oxford, 1884.

² Bülbring, *Earliest Complete English Prose Psalter*, E.E.T.S.

³ Cf. *Wycl. Bible*, i, p. ix.

⁴ MS. Pepys, 2498; cf. Paues, *English Bibl. Version*, 1902, Introduction.

V. The Pauline Epistles with a Commentary.¹

VI. Apocalypse with a Commentary.²

VII. Part of St. Matthew, the Acts, Catholic Epistles, and Pauline Epistles.³

VIII. Wycliffite Translations of the Bible, 1380 and 1388.⁴

It might be expected that in a work of this kind, written during the early years of the fifteenth century and evidently directly inspired by the teaching of Wyclif, the English rendering of the quotations from the Vulgate would have been taken from either of the two Wycliffite translations of the Bible. This, however, is not the case, for on a comparison being made, it was found that in spite of occasional similarities of rendering, the divergences in translation are too many to allow of the theory that the author of the *Lanterne of Ligt* used either the 1380 or the 1388 version.

The renderings in the text have also, where possible, been compared with those in the Biblical versions mentioned above. The comparison proved that none of these translations were used by the author, although with regard to the version edited by Miss Paues, there are three passages in the text which closely resemble its renderings:

James v. 16. *MS.* 'De bisi preier of þe riȝtwise is miche worþe.'

P. 'For mucche worþ is a bysny preyere of a riȝtful man.'

James i. 18. *MS.* 'God haþ wilfulli & of his owene free wille gotun us þoruȝ þe worde of trouþe, þat we mai be summe bigymnyng of his creature.'

P. 'For wylfullyche he haþ bygeten ous þoruȝ þe word of trowþe, þat we ben sum bygynnyng of his creature.'

Acts v. 42. *MS.* 'Forsope iche dai in þe temple & aboute housis: þei ceessid not teching & preching Crist Jesu.'

P. 'Sopely euery day in þe temple & abowte houses þei cessed noghte of techinge ande preching of Jesu Criste.'

Elsewhere, however, the renderings are so different, that the resemblances in these three passages must be looked upon as accidental.

The natural inference is that the author of the *Lanterne of Ligt* made his own translation from the Latin, a deduction which is borne out by the fact that Wyclif pursued a similar plan. Throughout his English works, the passages which Wyclif quotes from the Bible are not taken from the early Wycliffite version, but are translated from the Latin independently.⁵

¹ MS. Parker, 32, Corpus Christi College; cf. *Wycl. Bible*, i. p. xiii.

² Formerly attributed to Wyclif; now proved to be a verbal rendering of twelfth-century Norman Apocalypse; cf. Paues, *Fourteenth-century English Bible Version*, p. xxvii.

³ Paues, *Fourteenth-century English Bible Version*.

⁴ *The Holy Bible . . . in the earliest English version by Wyclif*, ed. by J. Forshall and Sir F. Madden, 1850.

⁵ *Cam. Hist. of Engl. Lit.*, vol. ii, pp. 52, 60.

C. *The Value of the Translation.*

As an actual translation, the rendering in the *Lanterne of Lizt* is of less value than the 1388 Wycliffite version. The translation is freer, and the author frequently adds words and phrases for which there is no justification in the Latin original. Sometimes these additions are merely explanatory; occasionally they are used to give a certain bias to the passage in order to make it more apposite to the argument. It was doubtless a tendency of this kind on the part of the Lollards which led to the constitution of 1409, which forbade unauthorized translations of the Bible or of any part of it, and which caused a popular writer against the Lollards to say:

‘Ther the Bibelle is al myswent
To jangle of Job or Jeremie,
That construen hit after her entent
For lewde lust of Lollardie.’¹

Examples of such glossed passages will be found in the following:

- p. 12. 1 John ii. 1. ‘Filioli mei haec scribo vobis, ut non peccetis.’
‘Mi litil sones, þise þingis I write unto þou, þat 3e synne not in þe synne of dispeire.’
- p. 23. Isaiah ix. 15. ‘Longevus & venerabilis ipse est caput, propheta docens mendacium ipse est cauda.’
‘A man of greet agee & worschipful holden to þe world, he is heed and cheef anticrist; a prophete or a prechour techyng lesing: he is þe taile of þis anticrist.’
- p. 26. Jude i. 11. ‘Vae qui in via Caym abierunt, & in errore Balaam mercede effuci sunt: & in contradictione Chore perierunt.’
‘Woo to hem þat walken in þe weye of Caym: þise ben fals possessioners. And woo to hem þat ben schadde out for mede in þe errour of Balaam: þise ben mizti nedles mendiners. And woo to hem þat han perischide in þe azenseiyng of Chore: þise ben proude sturdi maynteners.’
- p. 63. Ecclesiasticus xiv. 20. ‘Omne opus corruptibile in fine deficiet, & qui fecit illud peribit cum illo.’
‘Iche corruptible werke or iche werke þat is rotun in þe roote schal faile in þe ende, & he þat is foundir of suche ungroundid werk schal faile & worþe to nouzt þerwiþ in þe last daies.’

From the point of view of language, the renderings in the text compare very favourably with the 1388 version, and are greatly superior as regards idiomatic ease and clearness of expression to the 1380 translation.

¹ *Political Poems and Songs*, R. S., vol. ii, p. 243.

The following passages may exemplify this:

L. of L.

Rom. viii. 18. 'þe passiouns of þis tyme . . . ben as noo passiouns in comparisoun to þe glorie þat is to come þat schal be schewid in us.'

Matt. xiii. 47. 'þe rewme of heuenes is lijk to a nett þat is sent in to þe see & gadriþ togidre in to his cloos of alle þe kynde of diverse fishes & whanne þis nett was ful of fishes þe fischers drowen it to þe lond & þei sitting beside þe see brynke chosen þe good into her vessellis, þe yuel forsoþe þei senten oute: & kesten hem aȝen in to þe see.'

Ps. xl. 1. 'Blessid be he þat takiþ hede on þe nedi & pore.'

Ecclesiasticus xxix. 20. 'Forȝete þou not þe kyndenes of þi borow; forsoþe he haþ ȝouun for þee his lijf.'

1380 W. V.

'The passiouns of this tyme ben not euene worthi to the glorie to comynge, that schal be schewid in us.'

'The kyngdom of heuenes is lic to a nette sent in to the see, and of alle kynd of fishis gedrynge; the whiche whan it was fulfillid men ledyng out, and sittinge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.'

'Blisful that understant up on the nedi and pore.'

'The grace of the borȝne forȝete thou; forsothe he ȝaf for thee his soule.'

1388 W. V.

'The passiouns of this time ben not worthi to the glorie to comynge, that schal be shewid in us.'

'The kyngdom of heuenes is lijk to a nette cast into the see, and that gaderith togidre of al kynde of fischis; which whanne it was ful, thei drowen up, and seten bi the brenke, and chesen the goode in to her vessels, but the yuel thei kesten out.'

'Blessid is he that undurstondith on a nedi man and pore.'

'Forȝete thou not the grace of the borewe; for he ȝaf his lijf for thee.'

NOTES

p. 4, l. 6. *seint Jon Crisostum seip.* This passage, in common with many others attributed to Chrysostom in the text, is from a collection of sermons on St. Matthew's Gospel by an unknown writer (cf. *Opera D. Ioannis Chrysostomi*, vol. ii, p. 710, ed. by S. Gelenius, 1547).

p. 7, l. 5. *pe philosophur*: a designation specially applied to Aristotle.

p. 8, l. 25. *Lincoln*: Robert Grosseteste, Bishop of Lincoln from 1235 to 1253. He was born c. 1175, and studied at Oxford and Paris. On his appointment to the see of Lincoln, he set himself to reform the abuses existing in his diocese. He exercised considerable influence upon English thought and literature for two centuries. He is frequently quoted by Wyclif (cf. *English Works of Wyclif*, edited by F. D. Matthew, E.E.T.S., pp. 56, 92, 112, 385). Some of Grosseteste's 'Dicta' were printed by Brown in *Fasciculus Rerum Expetendarum et Fugiendarum*, 1690. None of those quoted in this text occur in Brown's collection (cf. *Dict. Nat. Biog.*, vol. xxiii, art. Grosseteste).

p. 11, l. 8. *pei seien pis man hap eten a flize.* Evidently a taunt brought against the Lollards by their enemies. They are looked upon as followers of Beelzebub, the god of flies, through whose agency they obtain their knowledge of God's law. To have 'eten a flize' is probably equivalent to being possessed by a devil. 'Fly' is used later by B. Jonson for a 'familiar demon' (1610).

p. 11, l. 11. *Lollardis.* The name 'Lollard' is of uncertain origin; some derive it from 'lolium'—tares, citing Chaucer as their authority (*Shipman's Prologue*, ll. 15-17):

'This Loller here wol prechen us somewhat . . .

He wolde sowen som difficulte,

Or sprengen cokkel in our clene corn.'

But the more generally received explanation derives the word from M. Du. *lollen, lullen*, to sing softly, to mumble. The earliest official use of the name in England occurs in 1387 in a mandate of the Bishop of Worcester against five 'poor preachers', 'nomine seu ritu Lollardorum confederatos'. Though the first example given in *N.E.D.* of the form 'Lollard' is in 1415—Lord Scrope in 43 Rep. Deputy Kpr. Rec. 591, 'Yif he drue to Loulardis thai wolde subuert thisl onde & the chirge'—the word is implied in 'Lollardy' (first used c. 1390). The form Loller, a variant of Lollard, occurs earlier in Chaucer, *Shipman's Prologue*, ll. 11, 15, 'I smelle a lollere in the wynde quod he'; and 'This lollere here wol prechen us somewhat'; and in *Piers Plowman*, C. vi. 2, 'Cloped as a lollere . . . Among lollares of london and lewede heremytes.'

p. 12, l. 15. *pe maister of sentence.* 'Magister sententiarum' was the name given to Peter Lombard, Bishop of Paris in the twelfth century, from

his book *Sententiarum libri quattuor*—a collection of comments from the Fathers on passages of Holy Scripture.

p. 13, l. 21. for *þe pullen as foxis to her hoolis children from fadris*. The charge of kidnapping or enticing children for their order, was one very frequently made against the friars; cf. *English Works of Wyclif*, E.E.T.S., p. 68, 'freris forsaken þe þe perfitt pouert of Crist . . . to geten þonge childre to here feyned ordre by symonye, as aplis, purses, & oþere iapes & false bihestis, & bi false stelynge aʒenst here frendis wille, and aʒenst goddis comaundement.' The same charge is made in *Jacke Upland*:

'Why steal ye mens children
for to make hem of your sect,
sith that theft is against Gods hests
and sith your sect is not perfect?'

Political Poems and Songs, ii, p. 22 (R. S.).

p. 14, l. 21. **Lettir of lisenche**. A copy of one of these letters of licence is preserved in Wilkins's *Concilia*, vol. iii, p. 389. It was granted to William Lyndewode, a bitter opponent of Lollardy, to whom the *Lanterne of Light* was handed over for examination at the trial of John Claydon (see Introduction, p. viii). The text runs as follows: 'Licentia concessa Willelmo Lyndewode ab archiepiscopo Cant. ad praedicandum. Henricus, etc., dilecto in Christo filio magistro Willelmo Lyndewode utriusque iuris doctori . . . salutem. Ut in quibuscumque locis ad hoc convenientibus et honestis infra nostras civitatem, diocesim, et provinciam Cantuar. ubilibet constitutio verbum Dei clero et populo in lingua Latina seu vulgari licite proponere et praedicare valeatis, non obstante constitutione provinciali Oxon. nuper per bonae memoriae dominum Thomam Arundel Cant. archiepiscopum, praedecessorem nostrum, edita, et aliis constitutionibus nostris et praedecessorum nostrorum contra praedicantes huiusmodi editis non obstantibus quibuscumque, vobis, quem literarum scientia, morumque laudabilis vitae meritis, aliisque virtutum praeconiis sufficienter (novimus) insignitum, liberam tenore praesentium concedimus facultatem.'

p. 16, l. 19. **þe weye of Caym**. To a Lollard, the word Caym (Cain) stood for the four orders of friars, because the four letters which make up the word were taken to designate respectively the Carmelites, the Augustinians, the Jacobites (or Dominicans), and the Minorites (Franciscans). This explains the term 'Caymes Castles' used by Wyclif for the monasteries (cf. *S. E. W.*, iii, p. 348, l. 19 and note, p. 368, l. 27; *Wyclif*, E.E.T.S., p. 508, note).

p. 16, l. 19. **possessioners**: that is, such orders among the clergy as held possessions or endowments.

p. 17, l. 26. **þise newe constituciouns**: the constitutions of Arundel, Archbishop of Canterbury, issued in 1409 (see *Introd.*, p. xii).

p. 18, l. 25. **sensuris**: a spiritual punishment inflicted by some ecclesiastical judge.

p. 22, l. 16. **Lire**: Nicholas of Lyra, born at Lyra in Normandy, 1270, died at Paris, 1340. The tradition that he was of Jewish descent appears to have been an unfounded statement dating only from the fifteenth century. He took the Franciscan habit, studied theology, received the doctor's degree at Paris, and became a professor at the Sorbonne. He was the author of

numerous theological works, the most famous of which is the *Postillae Perpetuae in Universam S. Scripturam*. It soon became the favourite manual of exegesis, and was the first Biblical commentary to be printed (cf. *Catholic Encyclopedia*, vol. xi, p. 63).

p. 23, l. 23. **pe dedication of pe chirche**. The service held at the dedication of a church according to the Use of Sarum contains the following words: 'Christus enim desponsat hodie matrem nostram norma iustitiae, quam de lacu traxit miseriae ecclesiam. In spiritus sancti clementia, sponsa sponsi laetatur gratia, reginis laudis cum gloria, felia dicta. . . Sic typicis descripta sensibus, nuptiarum induta vestibus, coeli praestet hodie civibus, Christo iuncta.'

The service from which this passage is taken occurs in an early fifteenth-century pontifical in the Cambridge University Library (cf. Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, 2nd edit., vol. i, p. 237). Although the words as quoted in the text do not actually occur in this service, they must have been taken from one very similar.

p. 27, l. 8. **To bigynne at Mary Cristis modir . . .** A similar enumeration occurs in Don Michel's *Ayenbite of Inwyt* (E.E.T.S.), pp. 266, 267; and in 'Sawles Warde', Morris, *Specimens of Early English*, Pt. I, p. 91.

p. 28, l. 19. **Mardoche = Mordecai** (Vulg. Mardochaeus).

p. 35, l. 13. **As Odo seip**. Probably Odo of Cheriton or Sherston, an English Cistercian monk (d. 1247). His sermons on the Sunday Gospels were completed in 1219, and were printed at Paris by Matthew Macherel under the title 'Flores Sermonum ac Evangeliorum Dominicalium excellentiss. Magistri Odonis Cancellarii Parrhisien.' The author in this edition is designated as 'Cancellarius Parisiensis' possibly from confusion with Odon de Châteauroux, Chancellor of Paris in 1238. This edition is extremely rare (cf. *Dict. Nat. Biog.*, vol. xli, p. 428, art. Odo of Cheriton).

p. 35, l. 14. **anfest**. No verb 'anfest' is recorded. 'Anfest' perhaps = 'Hanfest' for 'handfest', betroth, make a contract of marriage. The text shows several examples of irregularity in the use of the initial 'h'; cf. ailestorm, p. 46, l. 10; hesiliar, p. 125, l. 23; eire beside heire, p. 20, l. 25, p. 46, l. 9. The omission of medial *d* before *f* is not unknown in ME.; cf. Caxton, *Sonnes of Aymon*, iii. 107 (1489), 'Ye ben not worth an hanfull of strawe.'

p. 35, l. 17. **haruest**. Perhaps an error for 'hanuest' = handfest, marriage contract. No example of a noun 'handfest' is given in *N.E.D.* before 1611, Shaks. *Cymb.*, i. v. 78, 'The Remembrancer of her, to hold The handfast to her Lord.' For the form see note on 'anfest'.

p. 36, l. 19. **as Jerom seip**. The passage quoted does not seem to occur in the writings of Jerome. The exact words are to be found in one of the Homilies formerly attributed to St. John Chrysostom (see note on p. 4, l. 6).

p. 38, l. 3. **William de Saint Amor**. Born in 1202 of humble parents. He was educated at the University of Paris and became a stern opposer of the mendicant orders. His most famous work is 'Tractatus brevis de novissimorum temporum periculis ex scripturis excerptus et in certa capitula digestus' (cf. *Maitre Guillaume de Saint-Amour*, par Maurice Perrod, Paris, 1895).

p. 48, l. 10. **louedaies**: a day appointed for a meeting with a view to an amicable settlement of a dispute, and hence, an agreement entered into at such a meeting (*N.E.D.*); cf. Chaucer, *Prologue*, l. 253, 'In love-dayes ther

coude he mochel helpe'; and *Piers Plowman*, iii. 157, 'She ledeth þe lawe as hire list & lovedayes maketh.'

p. 54, l. 18. For it drawep hem toward heuene as bocket in to welle. Evidently a proverbial expression; cf. 'Complaint of the Ploughman', 'They follow Christ that shed his blood To heaven, as buckette into the well' (*Pol. Poems and Songs*, ii, p. 312, R. S.). For a somewhat different use of the same proverbial phrase, cf. Chaucer, *Knight's Tale*, l. 675, 'Now up, now down, as boket in a welle.'

p. 56, l. 23. Ordinal: a book setting forth the services of the Church, as they existed before the Reformation.

p. 59, l. 11. Gregor in his decre. 'In sancta Romana ecclesia dudum consuetudo est valde reprehensibilis exorta, ut quidam ad sacri altaris ministerium cantores eligantur, et in diaconatus ordine constituti modulationi vocis inserviant, quos ad praedicationis officium, et elemosynarum studium vacare congruebat. Unde fit plerumque, ut ad sacrum ministerium, dum blanda vox quaeritur, quaeri congrua vita negligatur et cantor minister Deum moribus stimulet, quum populum vocibus delectat. Qua in re praesenti decreto constituo, ut in hac sede sacri altaris ministri cantare non debeant, solumque evangelicae lectionis officium missarum solennia exsolvant; psalmos vero ac reliquas lectiones censeo per subdiaconos vel, si necessitas exigit, per minores ordinis exhiberi. Si quis autem contra hoc decretum meum venire tentaverit, anathema sit' (Migne, tom. 187, col. 430).

p. 60, l. 2. Lucifer. In Christian theology, Lucifer was regarded as the name of Satan before his fall, hence his association with 'the children of pride' (cf. the phrase, 'as proud as Lucifer').

p. 60, l. 4. Beelzebub. From the New Testament designation of Beelzebub as the 'prince of demons', the word became, at an early period, one of the popular names of the devil. It is assumed that the Beelzebub of the New Testament is to be identified with the Philistine god of flies, one of whose special prerogatives it was to drive away the flies troubling the sacrifice, who were looked upon as evil spirits with no right to be there. The connexion of Beelzebub with 'the envious' is difficult. On p. 11, l. 1, there is a reference to Beelzebub as the 'god of flies, or ellis a god þat makip discorde', an idea which may have arisen from the passage in St. Matthew xii. 24-8, in which Christ refutes the charge of exorcizing devils by Beelzebub the prince of devils. The 'god þat makip discorde' might be looked upon as the spreader of calumny, and so as the lord of the envious.

p. 60, l. 5. Abadon. The name of the angel of the bottomless pit (Rev. ix. 11). 'Wanhope' or despair is one of the attributes of Sloth; hence the connexion between the lord of the bottomless pit and the slothful.

p. 60, l. 6. Mammon. The Aramaic word for 'riches' occurring in the Greek text of Matthew vi. 24 and Luke xvi. 9-13. Owing to the quasi-personification in these passages the word was taken by mediaeval writers as the proper name of the devil of covetousness. Cf. *Piers Plowman*, A. ix. 81, 'He . . . with Mammonas moneye hath naked him frendes'; and *Ord. Crysten Men* (1502), II. xi. 117, 'A devyll named Mammona made unto the covetous man VI commaundementes.'

p. 60, l. 8. Belphegor. A form of Baal-Peor (cf. Deut. iv. 3, Num.

xxv. 5, Ps. cvi. 28). His connexion with gluttony may be accounted for by the fact that human sacrifices were offered to him.

p. 60, l. 9. *Asmodeus* (cf. Book of Tobit, iii. 8). In the Apocrypha occurs the story of the love of *Asmodeus*, an evil demon, for Sara, the daughter of Raguel, whose seven husbands were slain in succession by him on their respective bridal nights. From the part played by him in this story, he is regularly associated with the sin of lechery.

p. 60, l. 22. *As Parisiens seip.* Probably Peter Cantor Parisiensis, a native of Poitiers, died at Long Pont Abbey in 1197. In 1180 he was invested with the office of Precentor in the Cathedral of Paris. His *Verbum Abbreviatum* is quoted in the *Apology for Lollard Doctrines*, edited by J. H. Todd (1842), p. 53. Cf. Dr. Todd's note, p. 154.

p. 61, l. 3. *Summe maken lettris . . . to selle alle her suffragis.* The reference is to the custom of granting letters of fraternity by the convents to their benefactors. These letters entitled those named in them to a share in the benefits of all prayers or merits of the convent or order. Cf. *Jacke Upland* :

'Freer, what charity is this,

 to such rich men give letters of fraternite,
 confirmed by your generall seale,
 and thereby to bear him in hand,
 that he shal have part of all your masses,
 mattens, preachings,
 fastings, wakings,
 and all other good deeds
 done by your brethren of your order,
 both whilest he liveth,
 and after that he is dead.'

(*Pol. Poems and Songs*, R. S., ii, p. 33.)

p. 61, l. 6. *pe decre saluator.* A decree of Urban II against the practice of simony, beginning 'Salvator praedicat in evangelio'.

p. 67, l. 1. *But pees-makars in pe fendis chirche confidren hem togidir in a fals pees.* Cf. *S. E. W.*, i, p. 321, 'Here men seien soþeli þat þer ben two peesis, verri pees and fals pees, and þei ben ful dyvers. . . . Fals pees is groundin in reste wiþoure enemys, whanne we assente to hem wiþouten usenstonding,' &c.

p. 68, l. 2. *Moneþ him.* It is doubtful whether the verb 'moan' occurs before the sixteenth century. 'Mone' is often a misprint or a misreading for 'moue' = move, or for 'mene' = to lament. Two fifteenth-century instances are given in *N.E.D.*, but possibly the true readings may be 'mene' and 'mournyd' respectively. 1425, *Castle of Perseverance*, Macro Plays, 125, 'Mankynde! take kepe of chastite, & mone þec to maydyn Marye'. 1471, *Paston Letters*, iii. 4, 'Ther was kyllyd uppon the fælde . . . Sir Ounfrey Bowghsher off our cowntre, whyche is a sore moonyd man her.'

p. 69, l. 10. *pe comune gloose.* *Glossa Ordinaria*, thus called from its common use in the Middle Ages. Its author, Walafrid Strabo (d. 849), had some knowledge of Greek, and made extracts chiefly from the Latin Fathers, and from the writings of his master, Rabanus Maurus, for the purpose of

illustrating the various meanings of Scripture. Until the seventeenth century it remained the favourite commentary on the Bible. The second gloss, *Glossa Interlinearis*, was the work of Anselm of Laon (d. 1117). After the twelfth century, copies of the Vulgate were usually supplied with both these glosses, while later, from the fourteenth century onwards, the *Postilla* of Nicolaus of Lyra were added (cf. *Cath. Encyclop.*, vol. vi, p. 588).

p. 75, l. 26. *þe maistir of sentence*. See note on p. 12, l. 15.

p. 88, l. 29. *Ordinarijs*. An ordinary is an officer who has of his own right, and not by special deputation, immediate jurisdiction in ecclesiastical cases (*N.E.D.*).

p. 88, l. 30. *Purgacioun*. Canonical purgation is the affirmation on oath of his innocence by the accused in a spiritual court, confirmed by the oaths of several of his peers (*N.E.D.*).

p. 91, l. 4. *Greet feires of þe ȝeere for þe moost partie ben sett on þe saboth dai*. It seems to have been customary for fairs to have been held on Sunday and on High Feast Days, for in the middle of the fifteenth century a statute was enacted whereby fairs and markets were forbidden to be held on these days (Statutes of the Realm, 27 Hen. VI, c. 5). Cf. *Town Life in the Fifteenth Century*, Mrs. J. R. Green, vol. i, p. 156.

p. 92, l. 27. *As doctour Odo seiþ*. See note on p. 35, l. 13. The passage quoted here occurs also in an English translation in the *Apology for Lollard Doctrines*, p. 57. The editor, Mr. J. H. Todd, states that he discovered the original in the *Flores Sermonum* printed by Matthew Macherel in 1520. No copy of this work has been found in the British Museum or the Bodleian.

p. 97, l. 27. *seint Siluestir took þis possession*. For a similar passage cf. *English Works of Wyclif*, E.E.T.S., pp. 380-2, especially, 'And so musten oure clerkis argue whan þai aleggen for her lordeschip þe lyuyng of her patrons & sayntis, & sayen þus: Seynt thomas & seynt hwe & seynt Swipune wer þus lordis, & in þis þai suyd cristis lyuyng & his lore; þerfore we may lefulli be þus lordis' (p. 382).

seint Siluestir. Silvester, Bishop of Rome, 314-35. The accounts of his papacy preserved in the *Liber pontificalis* are little else than a record of the gifts said to have been conferred on the Roman church by Constantine the Great.

p. 97, l. 28. *seint Swipun* (d. 862): bishop of Winchester, and patron saint of Winchester Cathedral from the tenth to the sixteenth centuries. He was the tutor of Æthelwulf, King of Wessex, whom he persuaded to give a tenth of his royal lands to the Church.

p. 97, l. 28. *seint William*: perhaps William Fitzherbert, Archbishop of York. He was elected Archbishop in 1142 at the instance of the King, in opposition to the candidature of Henry Murdoc, a Cistercian monk. The validity of the election was disputed on the ground of alleged simony and royal influence. In 1143 the Pope decided that William should be consecrated if he could clear himself from the accusation of bribery. This he did conclusively, and the legate consecrated him Archbishop in the same year. He died in 1153, and was canonized in 1227.

p. 101, l. 6. *hauntrij*: perhaps a frequentative of 'haunten', to frequent, resort to, although such a verb is not recorded. More probably *hauntrij* = *auntrij*, to venture to go, with an inorganic initial *h*, which is common in this text.

p. 104, l. 31. *þe summour*. For a somewhat similar description of the corrupt practices of the summoner, cf. Chaucer, *Canterbury Tales*, Prologue, ll. 649-58.

p. 107, l. 5. *þis is expouned in þe þridde comaundement*, cf. p. 93.

p. 112, l. 21. *þe fende . . . hap ȝouun leve to XII men for twelwe grootis to passe forþe on a quest*: a reference to the bribery and corruption of juries which prevailed at the time. Cf. *England in the Age of Wycliffe*, Trevelyan, pp. 216, 217; *Paston Letters*, i, nos. 155, 159.

p. 113, l. 33. *opir payment gete þei noon but a whit stik*. Cf. *English Works of Wyclif*, E.E.T.S., p. 233, 'Also lordis many tymes don wrongis to pore men bi extorscions & unresonable mercymentis & unresonable taxis, & taken pore mennus goodis & paien not perfore but white stickis . . .' The reference is to the custom of 'purveyance'—the right of the sovereign when travelling through the country to receive food and maintenance for himself and his retinue. The custom was liable to grave abuses. Not infrequently no payment was made; when it was, it often took the form of tallies—the 'whit stik' of the text—which gave the recipient the right to deduct the amount from any taxes he might have to pay in the future (cf. *Encyclop. Brit.*, art. 'Purveyance'; Stubbs, *Const. Hist.*, ii).

p. 120, l. 30. *Geizi* = Gehazi.

p. 120, l. 32. *Helesie* = Elisha.

p. 124, l. 8. *Seynt Hewe seip*. Perhaps Hugh of St. Victor (1078-1141), mystic philosopher, the author of many books. He, however, was not canonized. St. Hugh of Avalon (c. 1140-1200), Bishop of Lincoln, may be the 'seynt Hewe' of the text, but there is no evidence that he made any contribution to literature. *Hugh of St Cher?*

p. 132, l. 5. *Magistrum historiarum*: Peter Comestor (d. 1178), author of *Historia Scholastica*, a sacred history beginning at the Creation and continuing to the end of the incidents recorded in the Acts. It is from this work that he is known as 'Magister historiarum'.

p. 132, l. 6. *þere ben poo men þat boosen her bristis . . .* For a similar passage, cf. *Select Works of J. Wyclif*, Arnold, vol. iii, p. 124, 'And so soche men þat boosen hor brestis, or pynchen hor belyes, to make hom smale wastes, or streynen hor hosis to schewe hor strong legges, semen to chalange God of giftes þat he hafs gyven hem . . .' For an interesting account of fashions in dress in the fourteenth and fifteenth centuries, cf. *English Life and Manners in the Later Middle Ages*, Abram, pp. 152-72.

p. 132, l. 7. *parten her hosis* = wear parti-coloured hose. For this use of 'part' cf. *Wyclif* (E.E.T.S.), p. 471, 'Herfore biddiþ God in his lawe þat his men shulden not be clopid in wollun & lynnun partid to-gidere,' and (1570) North, *Doni's Philos.*, 70, 'So goodly a beaste . . . with his parted hide (halfe blacke, halfe white).' *N.E.D.*

p. 132, l. 7. *cracowen her schoos*. This refers to the custom of wearing shoes with long pointed toes which projected far beyond the end of the foot; it is said to have been introduced into England by Anne of Bohemia, wife of Richard II, and the shoes were called 'cracowes', probably because they came from Cracow in Poland, at that time incorporated with Bohemia. Cf. Monk of Evesham, *Life of Richard II*, p. 126: 'Cum ista Regina (i.e. Anne of Bohemia) venerunt de Bocnia in Angliam abusiones illae execrables, sotulares

cum longis rostris (Anglice Cracowys vel Pykys) dimidiam virgam largiter habentes ita ut oporteret eos ad tibiam ligari cum cathenis argenteis, antequam cum eis possent incedere.'

p. 132, l. 11. **gigge-haltiris**: probably a coined word used contemptuously for the chains or collars which were worn round the neck. *Gigge* = a flighty, giddy girl.

p. 132, l. 11. **Honycombis**: evidently the name given to some kind of head-dress fashionable at the time.

p. 135, l. 19. **panne may þe soule seie to þe bodi**. The Dialogue between the Soul and the Body after Death was one of the most popular themes treated in mediaeval religious poetry, poems of the kind being found in nearly every Western European language.

GLOSSARY

ABBREVIATIONS USED

<i>a.</i>	adjective.
<i>adv.</i>	adverb.
<i>aphet.</i>	aphetic.
<i>coll.</i>	collective.
<i>comp.</i>	comparative.
<i>conj.</i>	conjunction.
<i>f.</i>	from.
<i>fem.</i>	feminine.
<i>fig.</i>	figurative.
<i>gen.</i>	genitive.
<i>imp.</i>	imperative.
<i>impers.</i>	impersonal.
<i>inf.</i>	infinitive.
<i>inter.</i>	interjection.
<i>i.</i>	intransitive.
<i>L.</i>	Latin.
<i>OE.</i>	Old English.
<i>OF.</i>	Old French.
<i>ON.</i>	Old Norse.
<i>p.</i>	past tense.

<i>perh.</i>	perhaps.
<i>pl.</i>	plural.
<i>pp.</i>	past participle.
<i>pref.</i>	prefix.
<i>prep.</i>	preposition.
<i>pres.</i>	present.
<i>pron.</i>	pronoun.
<i>pr. p.</i>	present participle.
<i>refl.</i>	reflexive.
<i>sb.</i>	substantive.
<i>sing.</i>	singular.
<i>subj.</i>	subjunctive.
<i>super.</i>	superlative.
<i>t.</i>	transitive.
<i>v.</i>	vide.
<i>var.</i>	variant.
<i>vb.</i>	verb.
1	first person.
2	second person.
3	third person.

A

Abak, *adv.* back, 22/23, 57/4.
Abasche, *vb. i. inf.* stand confounded, 47/14.
Abominable, **abhomynable**, *a.* abominable, 45/7, 116/5.
Abominacioun, *sb.* abomination, 68/9, 108/1.
Abide, *vb. i. inf.* remain, wait, abide, 4/15, 98/26; *abidiþ*, 3 *sing. pres.* 63/11; *abiden*, 3 *pl. pres.* 101/3; *abiding*, *pr. p.* 27/16; *abidiþ*, *vb. t.* 3 *sing. pres.* endures, suffers, 119/19.
Abiect, *a.* rejected, cast out, 41/9.
Abouen, *adv.* above, 46/11; *prep.* 9/28, 19/24, 19/28, &c.
Aboute, *prep.* about, 69/12.
Abreg(g)e, *vb. t. inf.* curtail, 18/28, 80/31.
Abrood, *adv.* abroad, 52/13, 130/31.
Abstinence, *sb.* abstinence, 79/10.
Abstynen, *vb. t. 3 pl. pres.* abstain, 48/14.

Accepten, *vb. t. 3 pl. pres.* accept, 133/5; *accepting*, *pr. p.* 88/30.
Accepting, *sb.* accepting, 114/17.
Accusars, *sb. pl.* accusers, 111/14.
Accusing, *pr. p.* accusing, 134/34.
Acordaunce, *sb.* agreement, 16/10.
Acorde, *sb.* accord, agreement, 2/14, 74/30.
Acorden, *vb. i. 3 pl. pres.* agree, 1/19, 12/18, 41/28, 42/15; *acordijþ*, 3 *sing. pres.* 23/13, 38/6; *acording*, *pr. p.* 58/16.
Acunte, *vb. t. 1 pl. subj.* count, 38/2.
Accioun, *sb.* action, 81/18.
Acumbrid, *pp.* encumbered, 80/14.
Acursid, *pp.* accursed, 116/30, 120/8.
Addre, *sb.* adder, 47/8; *addris*, *eddris*, *pl.* 43/6, 111/12, 136/7.
Aduersarie, *sb.* adversary, 104/14.
Aduersite, *sb.* adversity, 65/33.
Afe(e)rde, *pp.* afraid, 16/6, 57/3.
Affeciouns, **affectionns**, *sb. pl.* passions, 29/17, 23, 65/30.

- Affectuousli**, *adv.* earnestly, 30/1.
Affermep, *vb. t. 3 sing. pres.* affirms, 6/1, 76/28.
Aforn(e), *adv.* before, 17/4, 28/6, 41/20, 61/22, 100/23, *prep.* 47/16.
Aftir, *adv.* afterwards, 7/27, 8/2, 43/14; *prep.* in accordance with, 2/19, 6/11, 9/2, &c.; *conj.* according as, 29/24.
Aftirward, *adv.* afterwards, 43/12.
Agee, *sb.* age, 14/3.
Aile-storm, *sb.* hail-storm, 46/10.
Al, *a. sing.* all, 2/14; *al*, *alle*, *allen*, *pl.* 2/16, 18, 3/16, 4/21, 133/1, &c.
Al, *adv.* entirely, 46/13, 30.
Albeit, *conj.* although, 11/27.
Algatis, *adv.* always, 40/28, 59/10; at any rate, 100/6.
Alien, *a.* alien, 73/11, 81/25.
Almes, *sb.* alms, 54/7, 54/17, 105/3.
Almes-dede, *sb.* almsgiving, 86/12.
Almisdoars, *almsdoars*, *sb. pl.* almsdoers, 48/7, 53/21, 54/14.
Almiḡti, *a.* almighty, 5/2, 31/4, 46/20, &c.
Aloone, *adv.* alone, 121/6.
Als, *adv.* as, 93/15, 93/27, 101/7.
Alwey, *adv.* always, 93/32.
Amende, *vb. t. inf.* amend, 38/24, 64/15; *amendid*, *pp.* 56/16.
Amendement, *sb.* amendment, 133/13.
Amending, *sb.* amending, 99/11, 118/21.
Amendis-making, *sb.* amends-making, 74/18.
Among(e), *prep.* among, 39/12, 62/28, 86/20.
Amys, *adv.* amiss, 53/17, 54/18.
Anagogy, *sb.* mystical interpretation, 24/24.
And, *conj.* if, 11/30, 54/26, &c.
Anentis, *anentst*, *prep.* with, 5/2, 5, 8/9; in the sight of, 97/16.
Anfest, *vb. t. inf.* = ? hanfest for handfest, betroth, make a contract of marriage, 35/14 (*see note*).
Angir, *hanger*, *sb.* anger, 44/24, 59/25.
Annon, *anoon*, *adv.* at once, 10/23, 50/23, 54/20, 66/13.
Anoyntyng, *sb.* anointing, 60/1.
Answer, *vb. t. inf.* answer, 100/5; *answeren*, *1 pl. pres.* 72/10, 73/12.
Apaied, *a.* satisfied, contented, 86/25.
Apert, *adv.* openly, 100/3.
Apocalips, *sb.* Apocalypse, 119/9.
Apostasie, *sb.* apostasy, 41/2, 92/14.
Apostataa, *sb.* apostate, 92/4; *pl.* 22/23, 93/26.
Apostilhed, *sb.* apostlehood, 97/10.
Apostlis, *sb. pl.* apostles, 5/16, 60/17.
Appetite, *sb.* appetite, 115/19.
Appil, *sb.* apple, 120/16.
Ap(p)ropurid, *pp.* set apart, 35/11, 74/7.
Aproued, *vb. t. 3 sing. p.* approved, 39/3; *aprounyng*, *pr. p.* 134/33; *aproued*, *pp.* 32/17.
Araied, *pp.* arrayed, 31/17, 37/27.
Arioleris, *sb. pl.* soothsayers, diviners, 132/20 (OF. *ariole*, *hariole*); more usual form 'ariole', but cf. *Apol. Loll.* 92.
Arme, *vb. t. imp.* arm, 104/14; *armyn*, *3 pl. pres.* 65/17; *armed*, *armyd*, *pp.* armed, 65/14, 118/2.
Armour, *sb.* armour, 52/11, 65/15, 20, 104/13; *pl.* 65/16.
Armyed, *a.* armed, 53/12.
Arow, *sb.* arrow, 72/1.
Article, *sb.* article, 75/14; *articlis*, *pl.* 47/11.
Aschamed, *pp.* ashamed, 68/10, 71/1.
Aseelid, *pp.* sealed, 113/3.
Aseep, *sb.* satisfaction, 78/33; made *aseep*, made atonement = OF. *fere aset*; L. *satis facere*.
Assigned, *vb. t. 3 sing. p.* appointed, 12/26.
Askars, *sb. pl.* questioners, 93/28.
Aske, *vb. t. inf.* ask, 69/30; *axep*, *axip*, *3 sing. pres.* 27/11, 54/6, 65/32; *asken*, *3 pl. pres.* 82/8; *axe*, *imp.* 13/13; *axid*, *3 sing. p.* 38/5; *pp.* 52/6.
Asoyled, *pp.* assailed, 76/5.
Aspiee, *vb. t. inf.* watch, 45/22.
Aspiep, for *aspiep*, *3 sing. pres.* spies upon, 19/4; perh. on analogy with 'despise'.
As(s)aile, *vb. t. inf.* assail, attack, 40/1, 65/18, 66/9; *assailed*, *3 sing. p.* 66/12.
Assay, *vb. t. imp.* try, 136/13; *assaiyng*, *pr. p.* 53/20.
Asse, *sb.* ass, 121/21.
Astaat, *astate*, *sb.* state, estate, 33/19, 34/5, 10, 97/25; *astaiatis*, *pl.* 106/6.
At, *prep.* from, 28/19.
Atwynne, *adv.* apart, 51/13.
Auarice, *auarise*, *sb.* avarice, 39/28, 58/27.
Auditours, *sb. pl.* auditors, 133/4.

- Aungel**, *sb.* angel, 15/18, 18/1; *aungelis*, *pl.* 2/2, 15/3, 47/16.
- Auter**, *sb.* altar, 104/30; *auters*, *pl.* 37/26.
- Autor**, *sb.* author, 39/12; *autours*, *pl.* 120/1, 132/17.
- Autorise**, *vb. t. inf.* authorize, 42/9; *autoriseþ*, 3 *sing. pres.* 125/4.
- Autorite**, *sb.* authority, 32/15, 33/24, 111/13.
- Autorysing**, *sb.* sanctioning, 32/15.
- Auþt**, *see* Owist.
- Availe**, *vb. t. 3 sing. subj.* avail, 97/15; *availen*, 3 *pl. pres.* 55/28.
- Avarouse**, *auarouse*, *a.* avaricious, 60/7, 103/22.
- Avauncid**, *avaunsid*, *pp.* advanced, 93/23, 118/35.
- Avaunt**, *sb.* boasting, 135/14.
- Avauntage**, *sb.* advantage, 105/18.
- Avise**, *vb. t. inf.* advise, 105/22.
- Avoide**, *vb. t. inf.* avoid, put away, 55/1, 99/18; *avoiden*, 3 *pl. pres.* 52/19.
- Avoket**, *sb.* advocate, 8/9.
- Avowtreris**, *sb. pl.* adulterers, 71/15, 131/19.
- Avowtresse**, *sb.* adulteress, 130/26.
- Avowtrie**, *sb.* adultery, 130/22.
- Awake**, *vb. t. imp.* awake, 35/3.
- Awe**, *sb.* fear, 95/16; power to inspire fear, 70/10.
- Awey**, *adv.* away, 4/15, 40/9, 52/14.
- Axe**, *see* Aske.
- Axing**, *sb.* asking, 5/5.
- Aþen**, *adv.* again, 39/6, 59/2; *prep.* against, 6/16, 8/3, 11/5, &c.
- Aþen-biyng**, *sb.* redemption, 32/12.
- Aþens**, *prep.* against, 13/1, 5.
- Aþenseie**, *vb. t. inf.* contradict, 101/3; *aþenseyn*, 3 *pl. pres.* 131/6.
- Aþenseiyng**, *sb.* contradiction, 26/26, 46/29.
- Aþenstonden**, *vb. t. 3 pl. pres.* withstand, 13/11; *aþenstooden*, 3 *pl. p.* 13/11; *aþenstonding*, *pr. p.* 14/14.
- Aþenward(e)**, *adv.* on the other hand, 6/7, 7/31, 31/36.
- B**
- Baate**, *sb.* strife, 117/10.
- Bak**, *sb.* back, 58/25.
- Bakbiter**, *sb.* backbiter, 98/13; *bakbiters*, *bachitears*, *pl.* 98/11, 131/11.
- Bakbiting**, *sb.* backbiting, 98/2.
- Bakwarde**, *adv.* backward, 108/18.
- Balaunce**, *sb.* balance, 108/1, 7.
- Bal(e)ys**, *sb.* rod, 94/5, 6; OF. *baleis* = besom, broom.
- Banere**, *sb.* banner, 134/18.
- Baptem**, *baptyme*, *sb.* baptism, 2/17, 28/14, 59/28.
- Baptisid**, *pp.* baptized, 35/17.
- Bar**, *see* Bere.
- Bare**, *a.* bare, naked, 46/3, 80/17.
- Bareheed**, *a.* bareheaded, 104/26.
- Bargayn**, *sb.* bargain, 61/5.
- Barre**, *sb.* bar, 134/17.
- Bastard**, *a.* bastard, 93/13.
- Bataile**, *sb.* battle, 71/6, 99/19; *batailes*, *pl.* 13/29.
- Be**, *vb. aux. inf.*, be, 3/20, 24; *am*, 1 *sing. pres.* 16/6; *art*, *arte*, 2 *sing. pres.* 6/20, 36/26, 75/22; *is*, 3 *sing. pres. passim*; *arne*, 3 *pl. pres.* 5/14; *ben*, 3 *pl. pres. passim*; *was*, 3 *sing. pres.* 21/8, &c.; *weren*, 3 *pl. p.* 5/16, &c.; *be*, 3 *sing. subj.* 7/7; *be*, *pp.* 2/5, 30/23.
- Beaute**, *sb.* beauty, 44/18, 49/21.
- Bedde**, *sb.* bed, 118/5, 130/27.
- Bedemen**, *sb. pl.* beadsmen, 45/27.
- Beemes**, *sb. pl.* beams, 37/26.
- Beere**, *sb.* beer, 115/34.
- Beest**, *sb.* beast, 3/26; *beestis*, *pl.* 2/20, 37/31, 45/10, 11.
- Beest**, *adv.* best, 41/15, 46/4, 58/9.
- Beestli**, *a.* resembling a beast in unintelligence; ignorant, foolish, 101/12.
- Beforn**, *biforne*, *prep.* before, 12/7, 47/18; *biform*, *adv.* 43/14.
- Beggars**, *sb. pl.* beggars, 46/15.
- Begry**, *sb.* beggary, 43/17.
- Behouep**, *bihouep*, *vb. t. 3 sing. pres.* behoves, 3/20, 77/4, 84/10; *behoned*, 3 *sing. p.* 3/24.
- Belchip**, *vb. t. 3 sing. pres.* casts up, 45/6.
- Beli**, *sb.* belly, 50/1; *belies*, *pl.* 132/7.
- Belle**, *sb.* bell, 41/34.
- Benefice**, *sb.* benefit, 120/31; *benefice*, 93/23; *beneficis*, *pl.* 92/26.
- Beneipe**, *see* Binep.
- Bent**, *a.* bent, 71/17.
- Bere**, *vb. t. inf.* bear, 93/30; 1 *pl. subj.* 38/2; *berip*, 3 *sing. pres.* 66/2, 87/5, 98/14; *beren*, 3 *pl. pres.* 24/25; *bar*, 3 *sing. p.* 119/2; *lorn(e)*, *pp.* 2/11, 35/14, 76/13, 85/30.
- Berne**, *sb.* barn, 29/8.
- Bestial**, *a.* bestial, 45/11.
- Bete**, *vb. t. inf.* beat, 104/29; 2 *sing.*

- subj.* 95/4; *beetist*, 2 *sing. pres.* 95/5; *beten*, *pp.* 78/29, 30, 133/8.
Betingis, *sb. pl.* beatings, 8/18.
Betir, *a. comp.* better, 56/16, 82/24, 83/1, 100/22.
Bi, *prep.* according to, 104/33.
Bible, *sb.* Bible, 62/26.
Bicum, *vb. i. inf.* become, 79/21; *bicomen*, 3 *pl. pres.* come, 129/9.
Bidde, *vb. t. inf.* bid, 104/32; 3 *sing. subj.* 84/11; *biddij*, 3 *sing. pres.* 82/11; *bad*, 3 *sing. p.* 42/22; *boden*, *pp.* 79/19, 97/21.
Bidding, *sb.* command, 88/3; *biddingis*, *pl.* 8/15, 27/12, 105/16.
Bidene, *adv.* continuously, 81/9.
Bie, *vb. t. inf.* buy, 14/18, 60/31, 91/2; *boujt*, 3 *sing. p.* bought, 72/9.
Biears, *bigger(i)s*, *sb. pl.* buyers, 60/33, 92/20, 132/27.
Bigger(i)s, *see* *Biears*.
Bigile, *vb. t. inf.* beguile, 71/21; 3 *sing. subj.* 42/22; *bigilen*, 3 *pl. pres.* 14/9; *bigilid*, *pp.* 36/15; *bigiling*, *pr. p.* 25/26.
Bigunne, *vb. i.* 3 *pl. p.* began, 101/18.
Bigynnyng, *sb.* beginning, 112/9.
Bihap, *adv.* perchance, 78/2.
Bihijt, *vb. t.* 3 *sing. p.* promised, 64/21, 77/8.
Biholdest, *vb. t.* 2 *sing. pres.* beholdest, 127/4.
Biholding, *sb.* beholding, 120/17.
Bijlde, *vb. t. inf.* build, 3/14; *bilden*, *pl. pres.* 9/8, 19/14, 37/24; *bildid*, *pp.* 129/22.
Bilding, *buildyng*, *sb.* building, 40/3, 42/17, 109/15; *bildingis*, *buildyngis*, *pl.* 38/16, 109/13.
Bileuars, *sb. pl.* believers, 5/24.
Bileue, *vb. t. inf.* believe, 2/17.
Bileue, *sb.* belief, 32/17, 47/3, 55/29.
Bileue, *vb. t.* 1 *sing. pres.* leave, 64/23; *bilefte*, 3 *sing. p.* 64/24.
Bilijke, *vb. t. inf.* resemble, 129/22.
Bimene, *vb. t. inf.* mean, signify, 59/5.
Binep, *beneipe*, *adv.* beneath, 76/13, 81/27; *prep.* 134/31.
Birie, *vb. t. imp.* bury, 94/8; *buried*, *pp.* 31/8.
Birpe, *sb.* birth, 122/8.
Bischopis, *sb. pl.* bishops, 43/11, 75/31.
Bischeing, *sb.* besieging, 21/13.
Biside, *adv.* aside, 97/23; at hand, 134/23.
Biside, *bisijde*, *prep.* away from, 3/28; *beside*, 46/18, 65/3; *contrary to*, 117/12.
Bisi(e), *bisy*, *a.* earnest, importunate, 5/4, 35/4, 52/31, 63/7; *busy*, 100/2.
Bisi(e), *vb. t. imp.* busy, occupy, 62/29, 63/1; *bisien*, 3 *pl. pres.* 59/12, 110/7.
Bisili, *adv.* earnestly, 7/20; *busily*, *diligently*, 57/11, 95/7.
Bisines, *sb.* occupation, 40/4; *care*, *solicitude*, 97/3; *industry*, 111/8.
Bitars, *sb. pl.* biters, 111/11.
Biten, *vb. i.* 3 *pl. pres.* bite, 111/2; *bitij*, 3 *sing. pres.* 66/14; *boote*, 3 *sing. p.* 120/18.
Bitidde, *vb. i.* 3 *sing. p.* befell, 102/18.
Bitoken, *vb. t. inf.* betoken, 47/3.
Bitook, *vb. t.* 3 *sing. p.* gave, 28/11, 64/25.
Bitraie, *vb. t. inf.* betray, 93/12; *bitraied*, 3 *sing. p.* 60/19; *bitraying*, *pr. p.* 62/5.
Bittir, *a.* bitter, 44/20, 21.
Bittirnes(se), *sb.* bitterness, 47/27, 98/12.
Bitwixe, *prep.* between, 48/29, 108/26.
Bipenken, *vb. t.* 3 *pl. pres.* reflect, think, 59/15.
Blame, *vb. t. inf.* blame, 38/15, 18, 40/9; *blamep*, 3 *sing. pres.* 42/8, 49/2, 49/21; *blamed*, 3 *sing. p.* 62/2.
Blasfem, *vb. t. inf.* blaspheme, 84/36; *blasfemen*, 3 *pl. pres.* 68/21; *blasfemed*, 3 *pl. p.* 15/20.
Blasfemars, *sb. pl.* blasphemers, 131/9.
Blasfemouse, *a.* blasphemous, 90/11.
Blasfemye, *sb.* blasphemy, 11/20.
Blent, *pp.* blinded, 38/26.
Blesse, *vb. t. inf.* bless, 3/28; *blessed*, *blessid*, *pp.* 33/17, 19.
Blessing, *sb.* blessing, 58/11.
Blewen, *vb. i.* 3 *pl. p.* blew, 130/1.
Bleyne, *sb.* blain, blemish, 23/12, 17.
Blijndlingis, *blyndlingis*, *adv.* blindly, heedlessly, 3/30, 29/5.
Blindfelt, *a.* blindfold, 18/18.
Blis(se), *sb.* bliss, 7/27, 35/13, 43/28.
Blo(od), *sb.* blood, 4/23, 32/12, 98/27.
Blynde, *a.* blind, 69/7, 78/7.

Blyndid, *pp.* blinded, 67/15.
 Blyndnes, *sb.* blindness, 69/4.
 Bockelere, *sb.* buckler, 111/18.
 Bocket, *sb.* bucket, 54/19.
 Boden, *see* Bidde.
 Bodi, *sb.* body, 7/1, 21, 33/2, &c.
 Bodili, *a.* bodily, 2/7, 49/20, 57/12.
 Boldli, booldili, *adv.* boldly, 53/17, 92/1.
 Bollen, *vb. i.* 3 *pl. pres.* are puffed up, 44/19.
 Bolnyng, *sb.* swelling, 7/9.
 Bondage, *sb.* bondage, 120/3.
 Bookis, *sb. pl.* books, 85/21, 23, 88/2.
 Boolden, *vb. t.* 3 *pl. pres.* encourage, enbolden, 71/5.
 Boon, *sb.* bone, 46/3.
 Boond, *a.* bound, 14/18.
 Bo(o)ndis, *sb. pl.* bonds, 3/16, 25/34, 76/5.
 Bo(o)rdis, *sb. pl.* tables, 37/28, 92/20.
 Boosen, *vb. t.* 3 *pl. pres.* stuff out, 132/6; *OF. boce* (cf. Wyclif, 'On the Seven Deadly Sins,' *S. E. W.*, iii, p. 124, l. 1).
 Boost, *sb.* boast, 19/11, 91/24, 135/14.
 Boost, *vb. i.* *inf.* boast, 36/21; *boostip*, 3 *sing. pres.* 69/12; *boosten*, 3 *pl. pres.* 93/33.
 Boot, *sb.* boat, 24/5, 8, 9.
 Bordel-hous, *sb.* brothel, 106/13.
 Borow, *sb.* surety, 78/35.
 Borow, *vb. t. inf.* redeem, 79/3.
 Bope, *a.* both, 35/14.
 Bounden, *see* Bynde.
 Boundes, boundis, *sb. pl.* bounds, boundaries, 41/32, 116/26, 117/3.
 Bowe, *sb.* bow, 71/17.
 Bowe, *vb. i. inf.* bow, submit, 51/24; 3 *pl. pres.* 41/36; *v. t. imp.* 112/15; *bowip*, 3 *sing. pres.* stoops, 57/12; *bowiden*, 3 *pl. p.* 120/23.
 Bowels, *sb. pl.* bowels, 102/6.
 Braft, *pp.* bereft, 119/2. This form, without the vowel of prefix, apparently not recorded elsewhere.
 Braied, *pp.* ground, 8/28.
 Braunchis, *sb. pl.* branches, 92/11, 114/2.
 Bre(e)d, *sb.* bread, 38/4, 5, 60/17, &c.
 Breeke, *vb. t. inf.* break, 137/11; *breken*, 3 *pl. pres.* 58/13, 71/16; *brooken*, 3 *pl. p.* 42/20.
 Breest, *vb. t. inf.* burst, 66/6; *brostun*, *pp.* 74/12.
 Breking, *sb.* breaking, 92/4.

Brenne, *vb. t. inf.* burn, 6/23, 7/3, 123/20; *brennen*, *pl. pres.* 43/8; *brenned*, 3 *pl. p.* 113/10; *brennyng*, *pr. p.* 104/1; *brende*, *a.* burnt, 82/23; *brent*, *pp.* 88/4.
 Brennyng, *a.* burning, 58/12, 65/35; *sb.* 88/22, 23.
 Bridal, *a.* bridal, 73/17.
 Bridilen, *vb. t.* 3 *pl. pres.* bridle, 132/10.
 Bring, *vb. t. imp.* bring, 86/15; *bringeþ*, 3 *sing. pres.* 40/6; *brougt*, *pp.* 5/24, 11/10, 17/24.
 Brise, *vb. t. imp.* break, crush, 125/31; *brisen*, 3 *pl. pres.* 78/4; *brissil*, *pp.* 126/20.
 Bristis, *sb. pl.* breasts, 132/6.
 Broche, *sb.* boring, perforation; *sette on broche*, to tap and set running, *fig. to start*, 76/9.
 Brood, *a.* broad, 69/17, 86/19, 128/5.
 Broom, *sb.* broom, 63/19.
 Broper, broþir, *sb.* brother, 54/11, 98/5; *briperen*, *pl.* 11/6, 11/16, 80/23.
 Buschel, *sb.* bushel, 108/8.
 But, *conj.* unless, 91/20, 120/37; *prep.* except, 3/20; but if, *conj.* unless, 7/7, 19, 11/23, &c.
 Buxumnesse, *sb.* obedience, 23/7.
 Bynde, *vb. t. inf.* bind, 3/28; *bounden*, *pp.* 73/18, 84/31.

C

Cacche, *vb. t. inf.* catch, 113/26, 132/13; *caccheþ*, *cacchip*, 3 *sing. pres.* 7/11, 18/25, 82/4; *cac(c)hen*, 3 *pl. pres.* 5/39, 52/14; *caust*, *pp.* 45/5, 57/3.
 Cage, *sb.* cage, 56/22.
 Can, *see* Kunnen.
 Candils, *sb. pl.* candles, 104/30.
 Cannonisid, *pp.* sanctioned by the authority of the Church, 31/2 6
 Canonysid, *a.* caonical, 21/10.
 Capteyn, *sb.* captain, 66/21.
 Careyn, *sb.* carrion, carcass, 9/31; *corpse*, 115/33, 135/21; *body* (contemptuously), 60/22; *careynes*, *pl.* 20/25.
 Carful, *a.* sorrowful, 49/7.
 Carles, *a.* careless, 26/34.
 Castip, *see* Kast.
 Catel, *sb.* goods, 19/30, 45/2, 53/22.
 Cause, *sb.* cause, reason, 36/19, 43/15, 54/16; *causis*, *pl.* 52/2.
 Causen, *vb. t.* 3 *pl. pres.* bring about, cause, 105/25.

- Cautel**(1)s, *sb. pl.* plots, stratagems, 1/22, 45/2, 81/20.
- Cedre-trees**, *sb. pl.* cedar-trees, 24/14, 129/6.
- Ce(e)se**, *vb. t. or i. inf.* cease, 78/8, 80/29, 83/18, 91/18; *cesip*, *vb. i.* 3 *sing. pres.* 83/16, 18; *cessen*, *vb. t.* 3 *pl. pres.* 78/21; *cessid*, *vb. t.* 3 *pl. p.* 103/3.
- Celi**, *a.* simple, 52/14, 100/15.
- Certis**, *adv.* certainly, 2/20, 11/13, &c.
- Cesoun**, *sb.* season, 46/10.
- Chaare**, *sb.* chariot, 102/15.
- Cha(a)st**, *a.* chaste, 23/8, 48/16, 102/13.
- Chaff**, *sb.* chaff, 6/22, 24, 7/5.
- Chaffare**, *vb. i. inf.* bargain, 14/8.
- Chaiar**, *sb.* chair, 19/12; *chairs*, *pl.* 92/21.
- Chalenge**, *vb. t. inf.* claim, 97/2; *imp.* 97/1; *challengep*, 3 *sing. pres.* 82/6.
- Chalise**, *sb.* chalice, 41/34.
- Chano(u)ns**, *sb. pl.* canons, 16/14, 38/16, 39/7.
- Chapman**, *sb.* trader, dealer, 61/4; *chap(pe)men*, *pl.* 60/31, 91/2, 132/26.
- Chapiter**, *sb.* chapter, 91/22.
- Chare**, *vb. t. inf.* drive away (OE. *cierran* = to turn), 11/10.
- Charge**, *sb.* charge, burden, 54/31, 93/29; expense, 46/16.
- Charg(e)ouse**, *a.* burdensome, onerous, 5/5, 26/31.
- Chargip**, *vb. t.* 3 *sing. pres.* charges, 41/14, 106/3; *cares*, *recks*, 71/2; *charge*, 3 *pl. pres.* 106/4; *chargid*, 3 *sing. p.* 91/17; *pp.* 59/9.
- Charite**, *sb.* love, charity, 2/10, 43/19, 50/7.
- Charitable**, *a.* charitable, 121/30, 122/30.
- Charmours**, *sb. pl.* enchanters, 132/20.
- Chasip**, *vb. t.* 3 *sing. pres.* chases, 52/25.
- Chastise**, *vb. t. inf.* chastise, 117/29; *chastisip*, 3 *sing. pres.* 119/10.
- Chastisement**, *sb.* chastisement, 119/16.
- Chastising**, *sb.* chastising, 118/21, 118/37.
- Chastite**, *sb.* chastity, 45/29, 65/19, 21.
- Chatiren**, *vb. i.* 3 *pl. pres.* chatter, 56/22.
- Chaumbre**, *sb.* chamber, 62/22.
- Chaunge**, *vb. t. inf.* exchange, 118/6; *chaungyng*, *pr. p.* changing, 53/18; *chaungid*, *pp.* changed, 85/10.
- Chaugeris**, *sb. pl.* money-changers, 132/27.
- Chaugyng**, *sb.* changing, 2/17.
- Chaunting**, *sb.* chanting, 59/4.
- Cheef**, *a.* chief, 90/11.
- Che(e)re**, *sb.* countenance, 42/20, 135/16, 136/16.
- Che(e)se**, *vb. t. inf.* choose, 6/7, 113/4; 1 *sing. pres.* 50/4; *chesip*, 3 *sing. pres.* 47/25; *chase*, 3 *sing. p.* 6/6, 54/33, 92/11; *chosen*, 3 *pl. p.* 44/10; *pp.* 32/11.
- Chelling**, *a.* chilling, 136/7.
- Chere**, *vb. t. inf.* cheer, 28/1.
- Childe**, *sb.* child, 2/25, 60/34, 106/26; *children*, *pl.* 33/11, 60/3, &c.
- Chirche**, *sb.* church, 1/11, &c.
- Choise**, *sb.* choice, 24/28, 37/28.
- Chosen**, *a.* chosen, 33/6, 71/8.
- Chouris**, *sb. pl.* = ? *schouris*, attacks, 97/27.
- Chymney**, *sb.* furnace, 47/27.
- Circumcidid**, *vb. t.* 3 *sing. p.* circumcised, 117/20.
- Circumstaunce**, *sb.* = L. *circumstantia*, 112/15.
- Citee**, *sb.* city, 40/32, 42/23; *citees*, *cetees*, *pl.* 101/21, 114/12.
- Citizen**, *sb.* citizen, 85/32.
- Cleer(e)**, *a.* clear, 22/25, 81/17; *adv.* clearly, 41/13; completely, entirely, 63/12.
- Cleerli**, *adv.* clearly, 54/10.
- Clene**, *a.* clean, pure, 2/24, 23/8, &c.
- Clennes**, *sb.* purity, 11/19, 27/27, 103/26.
- Clense**, *vb. t. inf.* cleanse, 49/21, 50/28, 59/27; *clensip*, 3 *sing. pres.* 4/16, 35/31; *clensen*, 3 *pl. pres.* 43/1.
- Clensing**, *sb.* cleansing, 32/12.
- Clepip**, *vb. t.* 3 *sing. pres.* calls, 13/14, 49/2; *clepen*, *pl. pres.* 33/20, 54/17; *clepid*, *pp.* 1/2, 14/22, &c.
- Clere**, *a.* manifest (L. *praeclarus*), 49/26.
- Clergie**, *sb.* clergy, 83/20, 97/5; learning, 5/29.
- Clerk**, *sb.* clerk, 106/7; *clerkis*, *pl.* 84/23.
- Clerte**, *sb.* glory, 26/17.
- Cley**, *sb.* clay, 38/3.
- Cloos**, *sb.* enclosure, 44/8.
- Clo(o)p(e)**, *sb.* clothing, 9/15, 41/25, 73/17; *clopis*, *pl.* clothes, 50/6.
- Clo(o)pe**, *vb. t. inf.* clothe, 9/28, 52/10; *clopiþ*, 3 *sing. pres.* 109/12; *cladde*, *pp.* 45/28, 64/28, 109/14.

- Closip**, *vb. t. 3 sing. pres.* closes, 3/9.
Clop, *sb.* cloth, 2/24.
Cloping, *sb.* clothing, 64/28.
Cloude, *sb.* cloud, 81/21, 88/5; cloudis, clowdis, *pl.* 4/14, 46/13, 134/9.
Clowtip, *vb. t. 3 sing. pres.* patches, 2/24; clouten, 3 *pl. pres.* 55/28; cloutid, *pp.* 16/14.
Colour, *sb.* pretext. Under colour for, under pretext of, 55/20.
Colours, *sb. pl.* colours, 84/29.
Comaunde, *vb. t. 3 pl. pres.* command, 82/9; comaundid, 3 *sing. p.* 55/5, 56/12, 101/25.
Comaumentis, *sb. pl.* commandments, 33/14, 63/7.
Combrip, *vb. t. 3 sing. pres.* overwhelms, destroys, 69/4; cumbrid, *pp.* cumbered, 51/1.
Com(e), *cum*, *vb. i. inf.* come, 8/23, 35/13, 50/14, 53/11; *imp.* 30/13; comeþ, 3 *sing. pres.* 3/21, 32/23; comen, 3 *pl. pres.* 43/31; cam, 3 *sing. p.* 54/31; camen, *pl. p.* 30/27; comen, *pp.* 4/4, 37/33.
Comendip, *vb. t. 3 sing. pres.* commends, 42/1.
Comissarijs, *sb. pl.* commissaries, 133/1.
Comlyng, *sb.* new-comer, stranger, 123/18.
Company, *cumpany*, *sb.* company, 71/15, 118/36.
Compelle, *vb. t. inf.* compel, 88/21, 28; compellid, *pp.* 4/9.
Comune, *a.* common, 6/15, 40/27, &c.
Comunes, *sb. pl.* commons, 19/29, 33/20, 46/14.
Comunicacioun, *sb.* communication, 131/3.
Comunyng, *sb.* communion, 31/13, 75/16.
Comyng, *sb.* assembling, 35/37.
Conclucioun, *sb.* conclusion, 31/28.
Condicions, *sb. pl.* conditions, 1/6, 48/13.
Confermed, *vb. t. 3 sing. p.* confirmed, 102/20.
Confermyng, *sb.* confirmation, 59/29.
Confidren, *vb. t. 3 pl. pres.* enter into alliance, 67/1; confedrid, *pp.* 20/9.
Conforme, *vb. t. imp.* conform, 97/24.
Confoundid, *pp.* confounded, 57/3, 68/10.
Confucioun, *sb.* confusion, 68/9.
Congelid, *pp.* frozen, 9/10.
Conpuncceioun, *sb.* compunction, 8/17.
Conseeyued, *conseyued*, *pp.* conceived, 31/6, 119/1.
Conscience, *sb.* conscience, 47/14, 54/10, &c.
Consent, *sb.* consent, 123/9, 131/5.
Consent, *vb. t. inf.* consent, 83/3, 113/12; consenten, 3 *pl. pres.* 53/14; consentid, *pp.* 115/25.
Consentours, *sb. pl.* consenters, 85/6.
Constreynen, *vb. t. 3 sing. subj.* constrain, 78/22; 3 *pl. pres.* 78/4; constreyned, *pp.* 4/9, 54/6, 88/14.
Contemplacioun, *sb.* contemplation, 95/14.
Conteyned, *pp.* contained, 107/17; retained, 115/23.
Continence, *sb.* continence, 65/23.
Contrarie, *sb.* contrary, 84/12, 101/14.
Contricioun, *sb.* contrition, 68/6, 137/10.
Contrit, *a.* contrite, 8/17.
Contynue, *vb. i. inf.* continue, 104/36.
Contynuaunce, *sb.* continuance, 50/14.
Conventiclis, *sb. pl.* assemblies, meetings, 60/29.
Coold, *sb.* cold, 47/28.
Coolde, *a.* cold, 2/10, 46/10.
Coolis, *sb. pl.* coals, 123/21.
Co(o)rde, *vb. i. inf.* agree, 44/22, 56/20.
Cootis, *sb. pl.* cots (= *L. habitacula*), 41/10.
Cootis, *sb. pl.* coats, 39/16.
Coragenes, *sb.* grossness, 48/15 (*Prompt. Parv.* coragenes = *L. crassitudo*).
Corde, *sb.* cord, 74/12; cordis, *pl.* 45/24.
Coriouse, *see* Curieuse.
Corn, *sb.* corn, 113/32, 116/29.
Correct, *vb. t. inf.* correct, 104/23.
Correcciouns, *sb. pl.* corrections, 84/5.
Corrupeioun, *sb.* corruption, 4/17, 35/32, 45/6.
Corrupt, *a.* corrupt, 39/27.
Corruptible, *a.* corruptible, 38/30.
Corrupting, *pr. p.* corrupting, 56/19.
Costious(e), *a.* costly, 30/23, 40/4.
Cosynes, *sb. pl.* relatives, 118/36.
Couchis, *sb. pl.* couches, 70/5.

Coueite, *vb. t. inf.* coveit, 115/14.
Coue(i)tise, coveitise, *sb.* covetousness, 14/14, 40/19, 60/8, &c.; *coueitises, cove(i)tises*, *sb. pl.* covetousness, 39/28, 116/11, 14.
Coueitouise, *a.* covetous, 54/5.
Coueitouseli, *adv.* covetously, 118/11.
Couenable, *a. fit, suitable*, 75/17.
Couena(u)nt, *sb.* covenant, 62/4, 105/15, 27.
Counceile, *sb.* council, 91/6.
Counfort, *sb.* comfort, 45/29.
Counfortid, *pp.* comforted, 118/35.
Counseile, *sb.* counsel, 52/4, 67/14.
Counseilip, *vb. t. 3 sing. pres.* counsels, 58/6, 62/25; *counseyled*, 3 *sing. p.* 113/36.
Counten, *vb. t. 3 pl. pres.* count, 67/7, 94/12; *countid*, *pp.* 122/12.
Countre, *sb.* country, 41/12, 67/8, 85/33.
Couplen, *vb. t. pl. pres.* couple, 121/5.
Court(e), *sb.* court, 59/12, 89/6, 104/22.
Cow, *sb.* cow, 119/2.
Coward, *a.* cowardly, 78/28.
Cracowen, *vb. t. 3 pl. pres.* make long points to, 132/7 (*see note*).
Craft(e), *sb.* craft, power, 36/11, 52/13.
Creature, *sb.* creature, 55/10; *creation*, 32/10; 48/30.
Crede, *sb.* creed, 31/3, 75/14.
Credence, *sb.* credence, 88/18.
Creping, *a.* creeping, 46/28.
Crepyngis, *sb. pl.* creepings, 126/8.
Criep, *vb. t. 3 sing. pres.* cries, 69/18; *crien*, *pl. pres.* 80/13, 108/28; *crieden*, 3 *pl. p.* 98/25.
Cristen, *a.* Christian, 72/9, 91/24, 101/28.
Cristendom, *sb.* Christianity, 74/1, 102/22.
Cristenyng, *sb.* christening, 60/34.
Crokid, *a.* crooked, 78/7, 86/16.
Croking, *pr. p.* croaking, 19/26.
Cronyclis, *sb. pl.* chronicles, 55/27.
Cro(o)s, *sb.* cross, 4/22, 35/33, 134/18, &c.
Croune, *sb.* crown, 28/5, 35/33, 81/10.
Cruciacion, *sb.* torture, 71/3.
Crucified, *pp.* crucified, 79/28.
Cruel, *a.* cruel, 3/26, 35/20, 60/2; *cruelar*, *comp.* 38/5, 46/29.
Cruelte, *sb.* cruelty, 99/23, 127/12.
Cruet, *sb.* vial, 15/18.

Cumb(e)raunce, *sb.* trouble, distress, 8/1, 113/28.
Cumbrid, *see* **Combrip**.
Cumpasse, *vb. t. inf.* encompass, 129/13; *cumpassen*, 3 *pl. pres.* 13/24.
Cuppis, *sb. pl.* cups, 37/29.
Cure, *sb.* cure, 117/32; *care*, 106/3; *curis*, *pl.* cures, 67/28.
Curiose, coriouse, *a.* curious, elaborate, skilfully wrought, 37/8, 42/17, 58/13, 101/5.
Curse, *sb.* curse, 59/12.
Curse, *vb. t. inf.* curse, 3/28; *cursiþ*, 3 *sing. pres.* 62/3; *cursid*, *pp.* 57/6.
Cursid, *a.* cursed, 52/9, 61/8, 25.
Cursidnes, *sb.* wickedness, 98/11.
Custum, *vb. t. imp.* accustom, 89/29.
Custum, *sb.* custom, 90/10, 116/12, 117/24; *custumes*, *pl.* 117/10.

D

Dai, day, *sb.* day, 49/18, 62/12, 16; *daies*, *pl.* 2/4, 33/2.
Dalt, *see* **Dele**.
Dampnacion, *sb.* damnation, 60/21, 61/19.
Dampned, *a.* damned, 50/21.
Dampnep, *vb. t. 3 sing. pres.* condemn, 92/25; *dampned*, 3 *sing. p.* *pp.* 7/2, 61/7, 62/3.
Damysellis, *sb. pl.* damsels, 25/24.
Dar, *see* **Dore**.
Darte, *sb.* dart, 111/17; *dartis*, *pl.* 65/35.
Daunger, *sb.* jurisdiction, 52/3, 120/20.
Day-peef, *sb.* thief by day, 107/4; *dai-peenes*, *pl.* 93/20 (*cf.* *nist-peenes*).
Debate, *sb.* strife, conflict, 69/17; *debatis*, *pl.* 50/4.
Debitrice, *sb. fem.* debtor, 48/31 (*L. debitor*).
Declarid, *vb. t. 3 sing. p.* explained, 102/17; *pp.* declared, 38/23, 56/25.
Decre, *sb.* decree, 34/2, 59/12, 61/6.
Dede, *sb.* deed, 2/21, 14/23, &c.; *dedis*, *pl.* 8/19, 15/21, &c.
Deed, *a.* dead, 31/8, 39/15, &c.; *deathlike*, 53/3, 11, &c.
Deedli, *a.* mortal, 5/18, 26/7, 41/27.
De(e)me, *vb. t. inf.* judge, 31/12; *pl. subj.* 65/2; *deeme, demen*, *pl. pres.* 106/25, 114/15; *demed*, 2 *pl. p.* 70/1.
Deeply, *adv.* deeply, 126/10.

- Deere**, *adv.* dearly, 72/9.
Deep, *sb.* death, 8/1, 13/17, &c.
Default, *sb.* lack, 30/7, 111/7.
Defence, *sb.* defence, 111/18.
Defend(e), *vb. t. inf.* defend, protect, 34/4, 41/2, &c.
Defoil, **defoyle**, **defoule**, *vb. t. inf.* defile, pollute, 10/16; **defouleþ**, 3 *sing. pres.* 45/8; **defoyle**, 3 *pl. pres.* 105/14; **defoiling**, *pr. p.* 127/5; **defouled**, **defoulid**, *pp.* 6/29, 9/19, 85/12.
Defoiling, **defouling**, *sb.* defilement, pollution, 2/18, 68/18.
Defoulears, *sb. pl.* defilers, 131/20.
Defouling, *see* **Defoiling**.
Defoyle, *see* **Defoil**.
Degree(e), *sb.* degree, rank, 46/1, 80/6, 7; *degrees*, *pl.* 65/22.
Deken, *sb.* deacon, 12/16; **dekenes**, *pl.* 114/19.
Dele, *vb. t. inf.* deal, distribute, 86/19; **delen**, *pl. pres.* 54/17, 86/12; **dalt**, 3 *sing. p.* 60/16.
Delectacioun, *sb.* delectation, 116/4.
Delectable, *a.* delectable, 116/19.
Delite, *sb.* delight, 40/23; **delites**, *pl.* 35/25.
Delitip, *vb. i.* 3 *sing. pres.* delights, 52/17; **deliten**, *vb. t.* 3 *pl. pres.* 15/24; **delited**, 3 *pl. p.* 78/2.
Delues, *see* **Deuel**.
Delyuer, *vb. t. inf.* deliver, 3/15, 77/8; **delyuered**, *pp.* 108/14.
Delyuerance, *sb.* deliverance, 77/10, 113/19.
Den, *sb.* den, 92/23.
Denaye, **deneye**, *vb. t. inf.* deny, 27/26, 110/18.
Denes, *sb. pl.* deans, 133/1.
Depart, *vb. t. inf.* separate, 47/25, 66/16, 125/13; **departip**, 3 *sing. pres.* 66/14, 15; **departen**, 3 *pl. pres.* 64/5; **depart**, 3 *sing. subj.* 76/3; **departid**, *pp.* 124/18.
Der(c)knes, *sb.* darkness, 4/10, 14, 69/4.
Dere, *a.* dear, 5/2, 79/17.
Derke, *a.* dark, 15/19, 54/26.
Derworpiar, *a. comp.* dearer, 79/18; **derworpiest**, 79/23.
Descyuable, *a.* deceitful, 111/11.
Desire, *sb.* desire, 5/5; **desiris**, *pl.* 39/27, 48/34.
Desirip, *vb. t.* 3 *sing. pres.* desires, 49/16, 53/15.
Desperacioun, *sb.* despair, 7/23, 66/4.
Destric, *vb. t. inf.* destroy, 17/3; *districþ*, 3 *sing. pres.* 32/6, 69/13; *destried*, *destroyed*, *distried*, *distroyed*, *pp.* 3/13, 16/23, 39/13, &c.
Determinacioun, *sb.* decision, 31/28.
Deuel, *sb.* devil, 2/10, 43/21; **delues**, **deuelis**, *pl.* 45/9, 110/17.
Deuocioun, *sb.* devotion, 35/22, 56/5, &c.
Deurse, **deurse**, *sb.* separation, divorce, 108/26, 124/26.
Deoure, *vb. t. inf.* devour, 49/18; **deouren**, 3 *pl. pres.* 46/3.
Deoute, *a.* devout, 52/18, 110/8, 19.
Deoutli, *adv.* devoutly, 35/4.
Dew, *sb.* dew, 32/23.
Dewe, *see* **Due**.
Deyntes, *sb. pl.* dainties, 35/24.
Die, *vb. i. inf.* die, 62/6; **died**, 3 *sing. p.* 78/30; **diedist**, 2 *sing. p.* 4/21.
Differre, *vb. t.* 3 *sing. subj.* defer, 95/18.
Diligatli, *adv.* delicately, 111/8.
Diligence, *sb.* diligence, 99/10, 114/16.
Diligentli, *adv.* diligently, 41/36, 56/17.
Dingep, *vb. t.* 3 *sing. pres.* knock, 3/10, 11.
Discenciouns, *sb. pl.* dissensions, 13/29.
Discenden, *vb. i.* 3 *pl. pres.* descend, 119/7.
Disceruen, *vb. t.* 3 *pl. pres.* deserve, 60/33; **discerued**, *pp.* 65/6, 85/22.
Discoeyte, *sb.* deceit, 71/21, 89/24.
Discoeyuabli, *adv.* deceitfully, 57/7.
Discoeyuen, *vb. t.* 3 *pl. pres.* deceive, 68/20, 110/28.
Disciplis, *sb. pl.* disciples, 42/16, 44/3, 54/32.
Disclandris, *sb. pl.* slanders, 43/20.
Discorde, *sb.* discord, 111/16, 124/17.
Discorde, *vb. i. inf.* disagree, 65/10.
Discording, *sb.* disagreement, 89/25.
Discounforte, *vb. i. inf.* discomfort, 136/10.
Disrescioun, *sb.* discretion, 59/20, 109/23, 110/1, 6; *discrimination*, 1/17, 48/1.
Discret, *a.* discreet, 45/27.
Discryue, *vb. t. inf.* discriminate between, 48/3 (*N.E.D.* 1st ex. 1663).
Diserite, *vb. t.* 3 *pl. pres.* disinherit, 113/21.
Diseruyng, *sb.* deserving, 119/18.

- Disese, *sb.* discomfort, 126/12.
- Disgisears, *sb. pl.* those who dress ostentatiously or fantastically, 132/7.
- Dispeire, *dispeyre*, *sb.* despair, 8/8, 122/23, 136/12.
- Dispendid, *pp.* spent, used, 9/33, 54/18.
- Dispise, *vb. t. inf.* despise, 93/34; *dispisen*, 3 *pl. pres.* 80/1, 3; *dispisid*, 3 *sing. p.* 79/29; *pp.* 51/16, 126/21; *dispisiden*, 3 *pl. p.* 78/18.
- Dispisears, *sb. pl.* despisers, 127/4.
- Dispising, *sb.* despising, 30/3.
- Dispit(e), *sb.* outrage, 11/20; contempt, scorn, 111/7.
- Dispitouse, *a.* cruel, pitiless, 66/3, 134/7.
- Dispose, *vb. t. inf.* order, arrange, 94/22; *disposid*, *pp.* 65/31, 74/16; prepared, 47/11.
- Dissolve, *vb. t. inf.* dissolve, 125/4.
- Distriears, *sb. pl.* destroyers, 132/17.
- Distrieþ, *see* Destrie.
- Disturbliþ, *vb. t.* 3 *sing. pres.* disturbs, 69/17; *disturblen*, 3 *pl. pres.* 12/29.
- Disynes, *sb.* folly, 52/19 (OE. *dysigness*, folly).
- Diuerse, *a.* divers, 2/12, 25/1, &c.
- Diuersen, *vb. i.* 3 *pl. pres.* differ, 22/29.
- Diuidid, *pp.* divided, 2/12, 51/3; *diuided*, *a.* 3/29.
- Diuinacioun, *sb.* divination, 111/6.
- Diuine, *a.* divine, 93/15.
- Diyng, *sb.* dying, 94/6.
- Doars, *sb. pl.* doers, 85/15, 93/32.
- Docke, *vb. t. inf.* cut short, 12/5.
- Doctour, *sb.* doctor, 41/19, 52/1; *doctours*, *pl.* 59/8, 60/27.
- Doctrine, *sb.* teaching, 5/25.
- Doggis, *sb. pl.* dogs, 111/11.
- Domesdai, *sb.* Day of Judgment, 66/16, 125/21.
- Do(o)me, *sb.* judgement, 17/5, 23/22, 89/18, &c.; *doomes*, *pl.* judgements, 8/20.
- Don, *vb. t. inf.* do, 54/8; *doiþ*, *doþe*, 3 *sing. pres.* 45/19, 119/16; *imp.* 114/16; *don*, *done*, *pl. pres.* 27/28, 43/10; *pp.* 31/8, 37/9; *diden*, 3 *pl. p.* 60/17; *doing*, *pr. p.* 35/9.
- Doombe, *see* Doumb.
- Door, *dore*, *sb.* door, 93/18, 107/3, 112/14; *doris*, *pl.* 125/6.
- Dore, *vb. i. inf.* dare, 11/3, 20/24; *darst*, 2 *sing. pres.* *darest*, 97/9; *dar*, 3 *sing. pres.* 70/10, 100/13; *dar*, 3 *pl. pres.* 84/36; *dore*, *doren*, *dorne*, 3 *pl. pres.* 12/4, 40/32, 52/4; *durne*, 3 *pl. pres.* 11/12; *dursten*, 3 *pl. p.* 11/2.
- D(o)uble, *adv.* twice the extent, 13/25; *a.* double, 27/13, 41/4.
- Doulful, *a.* sorrowful, 42/20.
- Doumb, *doombe*, *a.* dumb, 10/22, 73/17.
- Doun, *adv.* down, 3/10, 11, &c.
- Doungun, *sb.* dungeon, 69/16.
- Doute, *sb.* doubt, 55/25, 67/23; *douþtis*, *pl.* 2/12, 114/19.
- Douþtir, *sb.* daughter, 33/6, 115/29; *douþtris*, *douþtren*, *pl.* 31/19, 122/14, 126/5.
- Dowers, *sb. pl.* endowments, 26/9.
- Dowery, *dowerie*, *sb.* dowry, 26/15, 26/22.
- Dowid, *pp.* endowed, 9/26, 26/9, 22.
- Dowues, *sb. pl.* doves, 92/21, 93/10.
- Dragoun, *sb.* dragon, 19/19.
- Drauþt, *sb.* draught, 15/1.
- Drawe, *vb. t. or i. inf.* draw, go, approach, 38/17, 45/23; *draweþ*, 3 *sing. pres.* 54/18; *drawen*, *pl. pres.* 43/8, 47/16; *pp.* 39/7, 74/14; *drownen*, 3 *pl. p.* 44/9.
- Drede, *sb.* fear, 7/10, 8/30, &c.
- Drede, *vb. t. inf.* dread, fear, 2/16, 82/13; *imp.* 81/6; *drediþ*, 3 *sing. pres.* 7/13, 17, 8/24; *dreden*, *pl. pres.* 33/13, &c.; *dredde*, 3 *sing. p.* 91/15; *dred(d)en*, 3 *pl. p.* 101/18, 113/37; *dreding*, *dredyng*, *pr. p.* 2/6, 10/20.
- Dredeful, *a.* dreadful, 134/16.
- Dredfulli, *adv.* dreadfully, 70/14.
- Dreemes, *sb. pl.* dreams, 52/32.
- Dremyngis, *sb. pl.* dreams, 55/27.
- Drink, *sb.* drink, 45/18, 49/5; *drynkis*, *pl.* 45/19.
- Drinkiþ, *vb. t.* 3 *sing. pres.* drinks, 50/5; *drank*, 3 *sing. p.* 60/17.
- Drope, *sb.* drop, 21/9.
- Droppid, *pp.* dropped, 109/26.
- Drounklewnesse, *sb.* drunkenness, 30/20.
- Drownep, *vb. t.* 3 *sing. pres.* drowns, 45/15, 16; *drownen*, 3 *pl. pres.* 40/18; *drowned*, *pp.* immersed, overwhelmed, 6/1 (=L. *demergo*).
- Drynes, *sb.* dryness, 63/21.
- Dryue, *vb. t. inf.* drive, 52/31; *driuen*, 3 *pl. pres.* 46/9; *dryuen*,

pp. 36/25; dryuen, 3 *pl. pres.* cause to fall, 130/2.
Duble, *a.* deceitful, 6/8.
Dublefoold, *adv.* twofold, 90/6.
Due, *dwe*, *dewe*, *a.* due, 21/31, 45/4, 53/21, 62/18.
Dullidar, *a. comp.* more foolish, 133/9.
Durip, *vb. i.* 3 *sing. pres.* lasts, endures, 21/5, 35/25; *duren*, 3 *pl. pres.* 41/27.
Dwellars, *sb. pl.* dwellers, 42/19.
Dwelle, *vb. i. inf.* dwell, 41/10, 57/23, 63/21; *dwellen*, 3 *pl. pres.* 98/27.
Dwelling, *a.* remaining (= *L. manentem*), 40/31.
Dwynen, *vb. i.* 3 *pl. pres.* wither, 45/12; *dwyned*, *pp.* languished, 96/25.
Dyn, *sb.* din, noise, 58/15.
Dynt, *sb.* blow, 65/36.
Dyuerse, *diuerse*, *a.* different, 35/37, 43/31, 45/19.
Dyuersli, *adv.* diversely, 37/26.

E

Ebbip, *vb. i.* 3 *sing. pres.* ebbs, 44/14.
Eddris, *see* *Adresse*.
Edife, *vb. t. inf.* edify, 55/5.
Edifyng, *sb.* edification, 5/12.
Eeke, *vb. t. inf.* increase, 74/13, 20; *eekid*, *pp.* 74/16.
Eendles, *endeles*, *a.* endless, 60/33, 75/19, 112/20.
Eere, *sb.* ear, 36/5; *eeris*, *pl.* 36/9, 58/15, 60/26.
Eest, *sb.* east, 100/32.
Eete, *vb. t. inf.* eat, 49/17; *eetip*, 3 *sing. pres.* 50/5; *eeten*, 3 *pl. pres.* 46/2, 51/19; *eet*, 3 *sing. p.* 120/18; *eeting*, *pr. p.* 46/4.
Eft(e), *adv.* again, afterwards, 12/26, 40/18, &c.
Egle, *sb.* eagle, 24/22.
Eire, *heire*, *sb.* air, 20/25, 46/9.
Eire, *sb.* heir, 96/20; *eiris*, *heiris*, *pl.* 60/30, 61/23, 92/12, 113/21.
Eiȝtip, *a.* eight, 111/23.
Elder(i)s, *sb. pl.* forefathers, 116/26, 121/12.
Ellis, *adv.* else, 11/1, &c.
Elliswhere, *adv.* elsewhere, 74/10.
Eloquence, *eloquens*, *sb.* eloquence, 5/12, 75/5.
Emparise, *sb.* empress, 27/9.
Enchauntours, *sb. pl.* enchanters, 132/20.

Encombrid, *pp.* encumbered, 95/12.
Encrese, *vb. t. inf.* increase, 118/3; *encresing*, *pr. p.* 57/24.
Endar, *sb.* ender, 133/19.
E(e)nde, *sb.* end, 42/28, 74/21; *endis*, *pl.* 37/33.
Endurid, *a.* hardened, 8/32.
Enemy, *sb.* enemy, 2/22; *enemy(e)s*, *pl.* 35/33, 42/28, 65/1.
Enemyte, *sb.* enmity, 70/7.
Enfectid, *pp.* infected, 106/6; *enfecting*, *pr. p.* 115/33.
Englische, *sb.* English, 100/3, 6.
Enhaunsid, *pp.* exalted, 129/6.
Enprisounep, *vb. t.* 3 *sing. pres.* imprisons, 126/14.
Enproprid, *a.* appropriated, belonging, 127/20.
Ensaumple, *sb.* example, 25/26, 41/15, 127/6.
Enspirid, *vb. t.* 3 *sing. p.* inspired, 5/17.
Entent, *sb.* intention, purpose, 11/7, 54/27, 28, 29.
Enterditip, *vb. t.* 3 *sing. pres.* interdicts, 17/26; *entirditid*, *pp.* forbidden, 97/9.
Enterdiȝting, *sb.* prohibition, 97/17.
Entirmetenen, *vb. t.* 3 *pl. pres.* meddle, 46/15.
Entridist, *vb. i.* 2 *sing. p.* didst enter, 73/16; *entr(i)en*, *pl. pres.* 7/26, 8/1; *entrid*, 3 *sing. p.* 60/18; *pp.* 40/17.
Envie, *sb.* envy, 44/21, 50/1.
Envious, *a.* envious, 60/4.
Epistile, *sb.* epistle, 39/19.
Eritage, *sb.* heritage, 95/22, 113/22, 118/6.
Erre, *vb. i. inf.* err, 85/22; *errid*, *pp.* 128/17, 135/11; *erring*, *pr. p.* 25/25.
Errours, *sb. pl.* errors, 125/30.
Erpe, *sb.* earth, 9/7, 20/26, &c.
Erpeli, *a.* earthly, 40/19.
Eschewe, *vb. t. inf.* eschew, 41/37.
Essees, *sb. pl.* Essenes, 39/5.
Esy, *a.* easy, 84/2; *hesiliar*, *adv. comp.* 125/23.
Euaungelist, *sb.* evangelist, 12/1.
Euene, *a.* even, 108/8; *adv.* exactly, 97/22.
Euenecristen, *sb.* fellow Christian, 23/7, 52/24.
Euer(e), *adv.* ever, 2/4, 7/3, &c.
Eueremore, *adv.* evermore, 3/30, 84/28.

Euerlasting, *a.* everlasting, 35/25, 55/26.
Evidence, *sb.* evidence, 50/7.
Examyned, *pp.* examined, 127/15.
Except, *pp.* excepted, 97/13.
Excèsse, *sb.* excess, 45/18.
Exclude, *vb. t. inf.* exclude, 89/23, 117/24; *excluden*, 3 *pl. pres.* 117/25.
Excusaciouns, *sb. pl.* excuses, 112/16.
Excusid, *pp.* excused, 112/16; *excusing*, *pr. p.* 111/26.
Exècucioun, *sb.* execution, 20/11.
Expositours, *sb. pl.* expositors, 133/17.
Expounded, *pp.* expounded, explained, 107/5.
Extorcioneris, *sb. pl.* extortioners, 131/14.
Extorcious, *sb.* extortion, 70/9.
Extremytees, *sb. pl.* extremes, 43/16.

F

Face, *sb.* face, 47/18.
Fadir, *sb.* father, 4/5, 5/15, &c.; *fadris*, *gen. pl.* 43/4.
Faging, *a.* flattering, 58/18.
Faile, *vb. i. inf.* fail, 38/31; 3 *sing. subj.* 54/12; *failip*, 3 *sing. pres.* 49/16; *ailing*, *pr. p.* 80/26; *failip*, *vb. t.* 3 *sing. pres.* lacks, comes short of, 29/4.
Faire, *a.* fair, beauteous, 2/2, 32/20, &c.
Faire, *adv.* fairly, well, 37/2, 3.
Fairenes, *sb.* fairness, beauty, 123/19.
Fal, *sb.* fall, 108/18, 130/3.
Falle, *vb. i. inf.* fall, 62/18; *fallip*, 3 *sing. pres.* 44/14; *falle(n)*, 3 *pl. pres.* 2/6, 46/11, 46/17, &c.; *fel*, 3 *sing. p.* 36/23, 130/3; *fellén*, 3 *pl. p.* 130/2.
Fallen, *pp.* befallen, 121/13.
Fals(e), *a.* false, 38/22, 57/1, 62/8.
Falshed(e), *falskede*, *falsheed*, *sb.* falsehood, 6/9, 55/28, 65/28, &c.
Fals(e)li, *adv.* falsely, 57/7, 65/2.
Falsip, *vb. t.* 3 *sing. pres.* falsifies, 107/21.
Fantasies, *sb. pl.* fancies, 51/1.
Farises, *sb. pl.* Pharisees, 120/13.
Fast, *adv.* highly, 50/30; quickly, 86/19.
Fastars, *sb. pl.* fasters, 48/6, 14, 50/8, &c.

Fasten, *vb. i.* 3 *pl. pres.* fast, 48/37, 49/1, &c.
Fasting, *sb.* fasting, 49/6, 7, 21, &c.
Fattnes, *sb.* fatness, 83/1.
Fauzt, *sb.* fault, 38/24.
Fauour, *sb.* favour, 57/14, 93/19.
Fauouren, *vb. t.* 3 *pl. pres.* approve, 117/30.
Feble, *a.* feeble, 86/16, 126/25.
Feding, *sb.* feeding, food, 46/7.
Feed, *vb. t. inf.* feed, 7/2; *fedip*, 3 *sing. pres.* 109/12; *feeden*, 3 *pl. pres.* 54/14; *feeding*, *pr. p.* 56/1; *fedde*, *pp.* 54/23, 67/23.
Fe(e)lde, *sb.* field, 78/29, 116/29.
Feelde-asse, *sb.* wild-ass, 46/7.
Feel(e), *a.* many, 21/18, 44/15.
Feer, *sb.* fear, 136/10.
Fe(e)r, *adv.* far, 4/13, 40/29, 50/33, &c.
Feere, *sb.* companion, 60/7, 104/24.
Fe(e)rful, *a.* fearful, dreadful, 14/24; afraid, 8/20.
Feer(i)s, *a.* fierce, 8/19, 35/30, 106/13.
Feersenes, *sb.* fierceness, 99/24.
Feersli, *adv.* fiercely, 130/2.
Feestyng, *pr. p.* feasting, 56/1.
Feet, *see* Foot.
Feire, *sb.* fair, 60/31; *feires*, *pl.* 91/4.
Feip, *sb.* faith, 2/16, 5/7, &c.
Feipful, *a.* faithful, 47/14, 60/27.
Feipfulli, *adv.* faithfully, 52/20.
Felaschip, *sb.* fellowship, 74/32, 76/4, 131/3.
Fele, *vb. t. inf.* feel, 91/19.
Fellen, *see* Falle.
Felonye, *sb.* wickedness, crime, 83/3, 104/16; *felonyes*, *pl.* 105/11.
Felowis, *sb. pl.* fellows, companions, 98/29, 106/24.
Fende, *sb.* fiend, devil, 35/18, &c.; *fendis*, *gen. sing.* 1/22, 4/14.
Ferforþe, *so ferforþe*, *adv.* to such a degree, extent, 4/1, 14/14, 63/10.
Ferful, *see* Feerful.
Ferfulli, *adv.* fearfully, 70/21.
Fermen, *vb. t.* 3 *pres.* farm out, 120/22.
Fermours, *sb. pl.* farmers, 117/8, 25, 30.
Ferþir, *adv.* further, 122/11.
Feruent, *a.* fervent, 58/1, 99/10, 12.
Fewe, *a.* few, 59/7.
Feyned, *a.* false, 9/7, 14/8, &c.
Feynep, *vb. t.* 3 *sing. pres.* fashions,

- 81/18; feynen, 3 *pl. pres.* feign, 46/17, 84/4.
- Feynyng**, *sb.* deceit, 54/12.
- Fier, fire**, *sb.* fire, 6/23, 47/27, 127/15, &c.
- Figure**, *sb.* image, 137/6; in figure, as a type, 37/32.
- Fillid**, *pp.* filled, 89/2.
- Filpe**, *sb.* filth, 45/6, 103/22.
- Firmament**, *sb.* firmament, 32/21, 24.
- Firste**, *a.* first, 60/2, &c.; *adv.* 36/19, &c.
- Fische**, *sb.* fish, 47/7, 9; *fisches*, *pl.* 44/8, 9, 46/2, &c.
- Fischers**, *sb. pl.* fishers, 44/9, 47/16.
- Fizt**, *vb. i. inf.* fight, 83/2; *fiztiþ*, 3 *sing. pres.* 35/29; *fizten*, 3 *pl. pres.* 45/11.
- Fizting**, *a.* fighting, 60/1; *fizting kirche* = church militant.
- Fiztyng(e)**, *sb.* fighting, 70/6, 99/24.
- Flatirars**, *sb. pl.* flatterers, 111/9.
- Flatiryng**, *a.* flattering, 52/7.
- Flee**, *vb. t. inf.* escape, shun, avoid, 39/17, 43/6, 45/22; *fled*, *pp.* 7/6, 41/31; *fleep*, *vb. i.* 3 *sing. pres.* flees, 52/25, 78/28.
- Fleische**, *sb.* flesh, 9/3, 32/6, &c.
- Fleischeli**, *a.* fleshly, 39/28, 53/1, 55/31.
- Flize**, *sb.* fly, 11/9; *flizes*, *pl.* 11/1, 10.
- Flize**, *vb. i.* 3 *pl. subj.* fly, 126/11.
- Flok**, *sb.* flock, 97/6; *flokis*, *pl.* 119/3.
- Flom**, *sb.* river, 35/18.
- Floodis**, *sb. pl.* rivers, 24/19.
- Florischip**, *vb. i.* 3 *sing. pres.* flourishes, 126/20.
- Flour**, *sb.* flower, 128/26; *flouris*, *pl.* 62/21, 24.
- Flowe**, *vb. i. inf.* flow, 44/26; 3 *pl. subj.* 126/10; *flowiþ*, 3 *sing. pres.* 44/14.
- Foli**, *sb.* folly, 41/38.
- Foli**, *a.* foolish, 57/14.
- Folkis**, *sb. pl.* people, nations, 3/24, 47/22, &c.
- Folowar**, *sb.* follower, 69/4; *folowars*, *pl.* 42/28, 61/24, 84/25.
- Folowe**, *vb. t. inf.* follow, 48/32; *folowynq*, *pr. p.* 3/29, 50/8.
- Foltid**, *see* Fouldit.
- Fonned**, *a.* foolish, 56/18, 124/31.
- Food**, *sb.* food, 59/25.
- Foold**, *sb.* fold, 106/4, 107/3.
- Foole-hardili**, *adv.* foolhardily, 125/24.
- Fo(o)lis**, *sb. pl.* fools, 36/22, 60/29, 83/8, &c.
- Foot**, *sb.* foot, 56/26, 73/18; *feet*, *pl.* 4/13, 87/23.
- For**, *conj.* because, 12/14, 27/23, &c.; so that, 36/14.
- Forbeede**, *vb. t. inf.* forbid, 12/4; *for(e)bediþ*, 3 *sing. pres.* 37/9, 41/19; *forbeden*, 3 *pl. pres.* 60/27; *forbadde*, 3 *sing. p.* 95/20; *forbede*, *imp.* 11/23; *forboden*, *pp.* 12/3, 97/11.
- Foregoer**, *sb.* leader, 97/19.
- Forfendiþ**, *vb. t.* 3 *sing. pres.* forbids, 98/30.
- Forfet**, *vb. i. inf.* sin, transgress, 91/24.
- Forgid**, *pp.* fashioned, 84/29; *a.* false, 124/30.
- Forhe(e)d**, *sb.* forehead, 13/5, 7, 14/19.
- Foriuggid**, *vb. t.* 3 *pl. p.* condemned, 43/12.
- Forknowyng**, *sb.* foreknowledge, 52/32.
- Forme**, *sb.* form, manner, 36/6, 40/6, &c.
- Formed**, *a.* formed, 52/21.
- Former**, *a.* former, 69/8, 97/25.
- Fornacioun**, *sb.* fornication, 39/26.
- Fornicarer**, *sb.* fornicator, 103/21; *fornicareris*, *pl.* 131/19.
- Forsake**, *vb. t. inf.* forsake, 40/17; *forsakiþ*, 3 *sing. pres.* 38/13; *forsake(n)*, *pl. pres.* 40/1, 52/9; *forso(o)k*, 3 *sing. p.* refused, 62/2, 95/27; *forsoke*, 3 *pl. p.* forsook, denied, 80/19, 85/2; *forsake*, 3 *sing. subj.* 43/21; *forsakyng*, *pr. p.* 97/31; *forsaken*, *pp.* 56/18.
- Forseid(e)**, *pp.* aforesaid, 15/1, 48/13, 102/9.
- Forsope**, *adv.* truly, 5/14, 6/17, &c.
- Forswerars**, *sb. pl.* perjurers, 131/11.
- Forswere**, *vb. t. inf.* forswear, 100/7; *forsweren*, 3 *pl. pres.* 88/25.
- Forswering**, *sb.* forswearing, 88/25.
- Forþe**, *adv.* forth, 46/32, 50/24, &c.
- Forþeren**, *vb. t.* 3 *pl. pres.* further, 18/1.
- Fortune**, *sb.* fortune, 44/18.
- Forþete**, *vb. t. inf.* forget, 78/3; *forþeten*, *pp.* 79/7.
- Forþetil**, *a.* forgetful, 8/21.
- Forþyuenes**, *sb.* forgiveness, 50/12.

- Forzyuep**, *vb. t. 3 sing. pres.* for-gives, 34/20.
- Foule**, *a.* foul, 39/27, 41/2, &c.
- Foulis**, *sb. pl.* birds, 20/25.
- Fo(u)ltid**, *a.* foolish, 3/26, 13/4, 15/8, &c.
- Foundir**, *sb.* founder, 39/1.
- Fourpe**, *a.* fourth, 33/2.
- Foxis**, *sb. pl.* foxes, 111/11.
- Fraude**, *sb.* fraud, 57/11, 109/9.
- Fraudilentli**, *adv.* fraudulently, 57/7.
- Frecheli**, *adv.* freshly, 50/15.
- Fre(e)dam**, *freedom. sb.* freedom, 92/2, 114/23, 120/2.
- Freel**, *a.* frail, 90/13.
- Freeli**, *adv.* freely, 35/8, 54/30, 32.
- Frende**, *sb.* friend, 71/22, 124/22; *friendis, pl.* 5/2.
- Frenschip**, *sb.* friendship, 136/12.
- Freris**, *sb. pl.* friars, 11/4, 16/14, &c.
- Fro**, *prep.* from, 3/4, 30/14, &c.
- Froost**, *sb.* frost, 9/11.
- Froward**, *a.* froward, 64/5.
- Frowardnes**, *sb.* frowardness, 95/17.
- Fruyciou**, *sb.* enjoyment, pleasurable possession, 26/24.
- Fruyt(e)**, *sb.* fruit, 44/27, 62/17; *fruytis, pl.* 32/25, 62/24.
- Ful**, *a.* full, complete, 33/7, 43/20; *adv.* very, fully, 5/5, 42/23; at fulle, at þe fulle, *adv.* fully, 57/16, 119/19.
- Fulfile**, *vb. t. inf.* fulfil, 56/14; 3 *sing. subj.* supply, 53/24; *imp.* perform, carry out, 35/7; fulfilled, *pp.* fulfilled, 38/29.
- Fulli**, *adv.* completely, perfectly, 34/24, 69/30.
- Furid**, *a.* furred, 124/31.
- Furneise**, *sb.* furnace, 18/30, 58/12.
- Fylle**, *vb. t. inf.* fill, 58/15; fillid, *pp.* 89/2.
- Fynali**, *adv.* finally, 9/1.
- Fynde**, *vb. t. inf.* find, 36/27, 43/22, &c.; *finden, fynden, pl. pres.* 50/23, 26, 60/29; *founden, pp.* 20/5, 63/11, 80/18.
- Fynding**, *sb.* finding, 39/11.
- Fynger**, *sb.* finger, 93/29; *fynger(i)s, pl.* 109/20, 26.
- Fyve**, *a.* five, 99/18.
- Fyuers**, *sb. pl.* fevers, 127/7.
- G**
- Gaddir**, *vb. t. inf.* gather, 47/21; *gadriþ*, 3 *sing. pres.* 30/17, 44/7; *gedre*, 2 *pl. pres.* 85/3.
- Gadiryng**, *sb.* collection of money, 55/24; *gedering, gedring, gathering*, 25/3, 39/29, 91/14.
- Galatheis**, *sb. pl.* Galatians, 79/24.
- Gallous**, *gallows. sb.* gallows, 108/13, 14.
- Game**, *sb.* joy, mirth, 136/6; *games, pl.* games, 119/4.
- Garmentis**, *sb. pl.* garments, 132/8.
- Gedering, gedring**, *see* Gadiryng.
- Gendring**, *pr. p.* engendering, 16/3.
- Generacioun**, *sb.* generation, 82/1, 118/14, 120/33.
- General**, *a.* general, universal, 51/7, 130/16.
- Gessiden**, *vb. t. pl. p.* supposed, conjectured, 135/8.
- Gete**, *vb. t. inf.* get, 49/20; *getist*, 3 *sing. pres.* 54/29; *gooten, gotun, pp.* 54/10, 107/13, 109/13; *begotten*, 32/9, 14.
- Gigge-haltiris**, *sb. pl.* 132/11; *see* note.
- Gile**, *sb.* guile, 64/12, 72/2.
- Gilti**, *a.* guilty, 67/21, 88/22, 113/1.
- Giltid**, *pp.* gilded, 40/22.
- Giltid**, *vb. i. 3 sing. p.* sinned, 78/32.
- Giltles**, *a.* guiltless, 113/7.
- Girdil(e)**, *sb.* girdle, 65/19, 24.
- Girdip**, *vb. t. 3 sing. pres.* girds, 65/21.
- Gladip**, *vb. t. 3 sing. pres.* makes glad, 95/8.
- Gladnes**, *sb.* gladness, 129/2.
- Glasse**, *sb.* glass, 41/33.
- Glistiren**, *vb. i. 3 pl. pres.* glisten, 37/26.
- Gloosars, glosears**, *sb. pl.* flatterers, 52/7, 131/11.
- Glorie**, *sb.* glory, 54/20, 23, 64/2.
- Glori(e)fie**, *vb. t. inf.* glorify, 41/37, 55/18.
- Glose**, *sb.* gloss, 85/30.
- Glosears**, *see* Gloosars.
- Glosing**, *a.* flattering, 58/18.
- Glottenye, glotenie**, *sb.* gluttony, 6/29, 19/26, 45/16.
- Gloutun**, *sb.* glutton, 124/3.
- Gnasting**, *sb.* gnashing, 47/28.
- Gnawyng**, *pr. p.* gnawing, 136/8.
- Gneching**, *sb.* gnashing, 73/20; ? *var.* of gnaching, *cf.* *Prompt. Parv.* 200/2, *Gnastyng* (K. *gnachynge, fremitus*).
- Godhe(e)d, godhood**, *sb.* godhead, divine nature, 33/22, 34/15, 110/3.
- Godli**, *a.* godly, divine, 85/18.
- Gold**, *sb.* gold, 37/26, 38/12.
- Gon, goon**, *vb. i. 3 pl. pres.* go,

- 18/9, 43/13, &c.; *goyng*, *pr. p.* 55/9; *goo*, *pp. gone*, 9/31.
- Good**, *a. good*, 2/2.
- Good**, *sb. good*, 1/15, 48/29, &c.; property, wealth, 52/6, 54/10, 16; goodis, *pl. goods*, 44/18, 52/14; good things, 119/6.
- Goostli**, *a. spiritual*, 4/17, 10/17, &c.; *adv. spiritually*, 19/6, 58/1, &c.
- Gospel**, *sb. gospel*, 30/7, 34/1, &c.
- Gospeleris**, *sb. pl. evangelists*, 24/19 (error for gospels = *L. evangelia*).
- Gotun**, *see Gete*.
- Gouverne**, *vb. t. inf. govern*, 94/21; *gouverned*, *pp.* 33/2, 127/27.
- Gouerneauce**, *sb. governance, guidance*, 50/13, 87/3, 114/24.
- Grace**, *sb. grace*, 2/4, 7/27, &c.; good fortune, 10/12, 44/18.
- Graciouse**, *a. gracious*, 36/4, 54/11, &c.
- Graciouseli**, *adv. graciously*, 51/11.
- Graduat**, *a. graduate*, 5/16.
- Grasse**, *sb. grass*, 44/26, 116/29.
- Graue**, *sb. grave*, 87/6, 116/1, 7; *graues*, *pl.* 43/4.
- Grael**, *sb. gravel*, 128/14, 129/22.
- Grauen**, *a. graven*, 81/26.
- Graunt**, *vb. t. inf. grant*, 61/23, 63/7; *imp.* 60/37; *graunten*, 1 *pl. pres.* 32/17; *grauntid*, 3 *sing. p.* 35/16, 36/6; *pp.* 45/30; *grauntip*, *vb. i. 3 sing. pres. agrees*, 39/8.
- Grece**, *sb. fat*, 105/15.
- Gredi**, *a. greedy*, 39/29.
- Greedili**, *adv. greedily*, 45/20.
- Greet(e)**, *a. great*, 2/5, 14/3, 37/9, &c.; *gretter*, *comp.* 79/10; *greetest*, *super.* 42/27, 79/13.
- Greete**, *vb. i. inf. weep, mourn*, 77/15.
- Greetli**, *adv. greatly*, 4/1.
- Greetnes(se)**, *sb. greatness*, 71/1, 88/29.
- Greue**, *vb. t. inf. grieve*, 65/28; *greuep*, 3 *sing. pres.* 94/14; *greuen*, 3 *pl. pres.* 44/23, 119/23.
- Greuous**, **grevouise**, *a. grievous*, 7/3, 44/23; *greuousear*, *comp.* 113/31.
- Grippe**, *sb. grasping power*, 120/7.
- Grisely**, *a. grisly, grim*, 45/9.
- Gronars**, *sb. pl. groaners*, 54/15.
- Gronyng**, *pr. p. groaning*, 118/5; *groonyngis*, *sb. pl. groanings*, 26/1.
- Grooti**, *a. muddy*, 117/31 (*N.E.D.* 1st ex. 1848).
- Grootis**, *sb. pl. groats*, 112/22.
- Gropid**, *pp. felt*, 136/9.
- Grunde**, *sb. ground, basis*, 44/2, 44/27, 46/11.
- Grunde**, *vb. t. inf. base*, 59/8; *grundeþ*, 3 *sing. pres. founds*, 109/15; *grunde*, 1 *pl. pres. fix firmly*, 65/11.
- Growe**, *vb. i. inf. grow*, 44/26; 3 *sing. subj.* 39/13; *growip*, 3 *sing. pres.* 35/12, 63/20, &c.; *grewe*, 3 *pl. p.* 39/6.
- Grucchip**, *vb. i. 3 sing. pres. grumbles, grudges*, 76/19; *grucchiden*, 3 *sing. p.* 11/28.
- Grucchyng**, *sb. grumbling*, 79/20.
- Gynnes**, *sb. pl. engines*, 21/3, 66/3.

H

- Haasten**, *vb. t. 3 pl. pres. hasten*, 60/29.
- Haatars**, *sb. pl. haters*, 132/16.
- Ha(a)te**, *sb. hate*, 43/21, 98/6.
- Ha(a)ten**, *vb. t. 3 pl. pres. hate*, 56/26, 66/28, 82/1; *hatyng*, *pr. p.* hating, 65/7; *ha(a)tid*, *pp. hated*, 65/8, 127/24.
- Habit**, *sb. habit*, 93/14; *dress, clothing*, 15/12.
- Habundaunce**, *sb. abundance*, 2/9, 10/14, 53/24.
- Habunding**, *pr. p. abounding*, 19/13.
- Haburioune**, *sb. habergeon, coat of mail*, 65/27 (*F. haubergeon*).
- Half**, *sb. side*, 31/11; half on half, half the total amount, 113/33.
- Halidai**, **holidai**, *sb. day set apart for religious observance*, 90/24, 26.
- Halowe**, *vb. t. inf. hallow, consecrate*, 36/18, 37/1; 3 *sing. pres.* 90/23; *halowip*, 3 *sing. pres.* 36/18, 20; *halowen*, 3 *pl. pres.* 111/5; *halowynng*, *pr. p.* 32/13; *halowid*, *pp.* 35/38, 38/1, 63/23.
- Hand**, **hond**, *sb. hand*, 3/4, 43/24; *handis*, *hondis*, *pl.* 33/18, 53/10, &c.
- Handiwerk**, *sb. handwork*, 41/25.
- Handmayde**, *sb. handmaid*, 90/27, 121/20.
- Hang**, **hangen**, *vb. t. or i. pl. pres. hang*, 43/8, 108/14, 18; *hangid*, 3 *sing. p.* 108/17; 3 *pl. p.* 43/13; *hanging*, *pr. p.* 65/37; *hangid*, *pp.* 108/12, 13.
- Hanger**, *see Angir*.
- Happe**, *sb. chance*, 92/12.
- Happeli**, **happili**, *adv. perchance*, 72/8, 125/23.

- Hard(e)**, *a.* hard, difficult, 48/12, &c.; *hardir*, *comp.* 133/8.
- Hardenes**, *sb.* hardness, 66/4.
- Hardid**, *pp.* hardened, grown hard, 18/31.
- Harm(e)**, *sb.* harm, 45/15, 104/14.
- Harp(e)**, *sb.* harp, 59/5, 119/5.
- Haruest**, *sb.* ? for hanuest = handfest, marriage contract, 35/17; *see note.*
- Hasti**, *a.* hasty, 111/10.
- Hasting**, *pr. p.* drawing on, 134/32.
- Hast(i)li**, *adv.* hastily, 13/28, 115/9.
- Hastite**, *sb.* anger, 50/1 (OF. *hastivete*).
- Haue**, *vb. aux.* 1 *sing. pres.* have, 4/4, &c.; *haþ*, 3 *sing. pres. passim*; have, han, haþ, *pl. pres.* 4/5, 13/25, 109/26, &c.; *hadde*, 3 *sing. p. passim*; *pp.* 61/20; *hadden*, 3 *pl. p.* 98/25; *hauyng*, *pr. p.* 33/22.
- Hauen**, *sb.* haven, 45/24.
- Haunt**, *vb. t. inf.* practise, frequent, 17/17; *hauntiþ*, 3 *sing. pres.* 78/6; *haunten*, *pl. pres.* 52/8, 114/14.
- Hauntriþ**, *vb. refl.* 3 *sing. pres.* = ?*auntriþ*, dares to go, 101/6; *see note.*
- Hede**, *sb.* heed, 2/26, 53/27, &c.
- Heed**, *sb.* head, 11/2, 19/19, &c.; *heedis*, *pl.* 132/10.
- Heedlingis**, *adv.* headlong, 17/9, 110/1.
- Heekfar**, *sb.* heifer, 119/1; *cf. dial.* heifker.
- Heele**, *sb.* health, 45/20, 49/20.
- He(e)le**, *vb. t. inf.* heal, 3/3, 15/10, 67/14; *heeliþ*, 3 *sing. pres.* 4/17, 21; *heliden*, 3 *pl. p.* 68/6; *helid*, *pp.* 4/20.
- Heepen**, *vb. t.* 3 *pl. pres.* heap, 93/29, 106/2.
- Heer**, *sb.* hair, 87/24.
- He(e)re**, *vb. t. inf.* hear, 14/21, 38/17, &c.; 3 *sing. subj.* 81/10; *heeriþ*, 3 *sing. pres.* 36/4; *heeren*, *pl. pres.* 5/28, 58/24, 28; *hard*, *herde*, *pp.* 27/4, 51/6; *hard*, 3 *sing. p.* 11/19.
- Heerer**, *sb.* hearer, 98/13, 110/19; *heerars*, *pl.* 93/31.
- Heeryng**, *heering*, *sb.* hearing, 81/10, 100/30.
- Heest(e)**, *sb.* command, 81/23; *heestis*, *pl.* 1/23, 27/29, &c.
- Heete**, *sb.* heat, 29/6.
- He(e)þen**, *a.* heathen, 22/4, 92/13, 133/30.
- Heire**, *sb.*, *see* Eire.
- Heiris**, *sb. pl.*, *see* Eiris.
- Helle**, *sb.* hell, 3/30, 52/12.
- Hellebroond**, *sb.* brand of hell, 13/25; *hellebrondis*, *pl.* 135/7.
- Helle-houndis**, *sb. pl.* hounds of hell, 134/14.
- Helme**, *sb.* helmet, 66/1, 5.
- Helpe**, *sb.* help, 50/12, 111/20.
- Helpe**, *vb. t. inf.* help, 64/26, 74/21; *imp.* 5/2; *helpen*, 3 *pl. pres.* 34/21, 60/1; *holpen*, *pp.* 30/28.
- Helples**, *a.* unavailing, 55/27.
- Helpe**, *sb.* health, 119/6, 132/21; *safety*, *salvation*, 45/24, 66/1.
- Hem**, *pron.* them, *passim*.
- Her**, *pron.* their, *passim*.
- Herbe**, *sb.* herb, 4/20.
- Herborowid**, *pp.* sheltered, 30/21.
- Here**, *adv.* here, 1/1, &c.
- Heresie**, *sb.* heresy, 31/31.
- Heretik(e)**, *sb.* heretic, 100/9, 101/9; *heretikis*, *pl.* 132/19.
- Heritage**, *sb.* heritage, 47/24, 103/23.
- Herkneþ**, *vb. i.* 3 *sing. pres.* listens, 18/22.
- Herowdis**, *sb.* Herod's, 43/14.
- Hert(e)**, *sb.* heart, 4/16, 8/16, &c.; *hertis*, *pl.* 14/9, 34/18.
- Hesiliar**, *adv. comp.*, *see* Esy.
- Heuene**, *sb.* heaven, 3/5, 19, 5/29, &c.
- Heuenli**, *a.* heavenly, 5/18, 48/5, 57/15, &c.
- Heuy**, *heui*, *a.* heavy, sad, 8/29, 77/16.
- Heuynes**, *sb.* heaviness, sorrow, 77/16, 79/22.
- Hide**, *vb. t. inf.* hide, 52/10; *hideþ*, *hidiþ*, *hiþdeþ*, 3 *sing. pres.* 30/16, 46/19, 78/28; *hiden*, 3 *pl. pres.* 107/15; *hid*, *hidde*, *pp.* 39/25, 95/17; *hidde*, *a.* secret, hidden, 38/19.
- Hidir**, *adv.* hither, 73/16.
- Hidouse**, *a.* hideous, 4/10, 17/17, &c.
- Hillen**, *vb. t.* 3 *pl. pres.* cover, 25/6.
- Hilling**, *sb.* covering, 129/3.
- Himsilf**, *pron.* himself, 2/2.
- Hindir**, *vb. t. inf.* hinder, 74/36; *hyndriþ*, 3 *sing. pres.* 10/16; *hindren*, 3 *pl. pres.* 11/16.
- Hir**, *pron.* her, 1/11, &c.
- Hire**, *sb.* hire, 105/3.
- Hired**, *a.* hired, 131/17.
- Hirsilf**, *pron.* herself, 35/31.
- Hirte(n)**, *vb. t. inf.* hurt, 18/26, 126/4; *hirtiþ*, 3 *sing. pres.* 126/6;

- hirten, 3 *pl. pres.* 68/1; hirt(e), *pp.* 81/12, 126/21.
- Hirting, *sb.* hurting, 133/28.
- Hise, *pron.* his, 2/2, 3/15, &c.
- Hiže, *a.* high, 7/9, 10/20, &c.; *adv.* 47/2; hižer, *comp.* 24/14; hižest, *super.* 20/18, 69/29.
- Hiželi, *adv.* highly, 75/8.
- Hiženes, *sb.* arrogance, 44/19, 129/3.
- Hižep, *vb. i.* 3 *sing. pres.* hastens, 134/23; hižen, 3 *pl. pres.* 86/19.
- Hižnen, *sb. pl.* servants, followers, 19/32, 124/28.
- Hižten, *vb. t.* 3 *pl. p.* promised, 105/28, 130/14.
- Hoge, *a.* huge, 43/18.
- Hogge, *sb.* hog, 117/32.
- Hol, *see* Ho(o)l.
- Holde, *vb. t. inf.* hold, contain, observe, 2/4, 36/24, &c.; 2 *sing. subj.* 7/20; holdip, 3 *sing. pres.* 35/32; holden, *pl. pres.* 43/9, 52/20; *pp.* 14/3, 15, 24.
- Holidom, *sb.* halidom, 89/19.
- Holsum, *a.* wholesome, 52/30, 125/26.
- Honest, *a.* honest, 41/30.
- Honeste, *sb.* honesty, 52/30, 62/25.
- Honouren, *vb. t. pl. pres.* honour, 43/3; honourid, *pp.* 40/24.
- Honourmentis, hournementis, *see* Ournementis.
- Honycombe, *sb.* honeycomb, 63/3.
- Honycombis, *sb. pl.* ? some kind of head-dress, 132/11; *see* note.
- Hoodis, *sb. pl.* hoods, 124/31.
- Ho(o)li, *a.* whole, 68/1, 80/26, 125/29.
- Ho(o)li, *a.* holy, 2/6, 31/18, &c.
- Hoolid, *pp.* pierced, 8/29.
- Hoolis, *sb. pl.* holes, 13/21, 19/23.
- Hoolynes, *sb.* holiness, 52/23.
- Ho(o)pe, *sb.* hope, 66/2, 5, 74/7.
- Ho(o)rdam, *sb.* whoredom, 104/24, 36.
- Hooris, *sb. pl.* whores, 41/39, 53/19.
- Hoot, *a.* hot, 136/6.
- Hope, *vb. t. inf.* expect, 24/25; *imp.* 80/23; hopid, *pp.* 5/24.
- Horrels, *sb. pl.* adulterers, 106/13; *var.* of holour, assimilated to hore.
- Hors, *sb. pl.* horses, 106/14.
- Hosen, hosis, *sb. pl.* hose, 104/26, 132/7.
- Hou, *adv.* how, 1/18.
- Houep, *vb. t.* 3 *sing. pres.* behoves, 127/11.
- Houeuor, *adv.* however, 103/23.
- Houndis, *sb. pl.* hounds, 11/14, 118/12.
- Hounger, hungir, *sb.* hunger, 13/29, 49/27, 101/3, 6.
- Houngry, *a.* hungry, 100/12.
- Hounting, *sb.* hunting, 46/6.
- Hournementis, *see* Ournementis.
- Hous, *sb.* house, 7/20, 38/1, &c.; hosis, *pl.* 41/9, 23, &c.
- Housbond, *sb.* husband, 52/5, 120/18.
- Housles, *a.* homeless, 30/21.
- Hous-meyne, *sb.* retainers, 11/4.
- Hyndring, *sb.* hindrance, 89/27.
- Hyndrip, *see* Hindir.
- I
- Iaies, *sb. pl.* jays, 56/21.
- Ianglen, *vb. t.* 3 *pl. pres.* chatter, 56/21.
- Iangling, *sb.* jangling, 51/2.
- Iapars, *sb. pl.* jesters, 54/17.
- Iape, *vb. t. inf.* trick, 37/7.
- Iche, *a.* each, 1/13, 10/11, 22/30; *pron.* 48/4.
- Idel, *a.* idle, 89/24.
- Iewesse, *sb.* judgement, punishment, 136/2.
- Ignoraunce, *sb.* ignorance, 122/13.
- Impacience, *sb.* impatience, 127/6.
- Impassibilite, *sb.* state of exemption from suffering, 26/22.
- In, *prep.* in the person of, 1/22; on, 27/19, 35/25.
- Incarncioun, *sb.* incarnation, 35/12, 109/2, 122/29.
- Incarnat, *a.* incarnate, 6/6.
- Incestours, *sb. pl.* those guilty of incest, 131/19.
- Indulgence, *sb.* indulgence, 76/11.
- Infirmite, infirmyte, *sb.* infirmity, 52/33, 88/11, 13.
- Innocent, *a.* innocent, 98/18.
- Inpertinent, *a.* irrelevant, 133/5.
- Inrepentant, *sb.* non-repentance, 9/1, *var.* of irrepentance; *cf.* irregular.
- Instrument, *sb.* instrument, 124/30.
- Intermyssioun, *sb.* omission, 56/18 (*N.E.D.* 1st ex. 1635).
- Interrupcioun, *a.* interruption, 56/18.
- Intollerable, *a.* intolerable, 136/10.
- Inward, *sb.* secretness, inner nature, 69/30.
- Iogullers, *sb. pl.* jesters, buffoons, 54/16.
- Ioie, *sb.* joy, 1/21, &c.
- Iolite, *sb.* revelry, 128/28.

Journey, *sb.* journey (= L. *iter*), 78/2.
Jourours, *sb. pl.* jurors, 113/4, 20, 132/30.
Ioye, *vb. i. inf.* rejoice, 77/15; *imp.* 76/25; *ioyen*, 3 *pl. pres.* 112/19, 119/4, 5; *ioyed*, 3 *pl. p.* 80/19; *ioieyng*, *pr. p.* 47/13.
Ioyne, *vb. t. inf.* enjoin, impose, 104/24.
Ioyneþ, *vb. t.* 3 *sing. pres.* joins, 125/18; *ioynen*, 2 *pl. pres.* 121/5; *ioyne*, 1 *pl. subj.* 80/17; *ioynyng*, *pr. p.* 101/5; *ioyned*, *pp.* 125/13.
Iudiciarij, *a.* judiciary, 76/1.
Iugge, *vb. t. inf.* judge, 27/20; *iuggid*, *iugid*, *pp.* 69/15, 113/13.
Iugge, *sb.* judge, 89/13; *ing(g)is*, *pl.* 100/4, 111/13.
Iug(g)ement, *judgement*, 10/10, 11/21, &c.
Iullars, *sb. pl.* ? deceivers, 113/8, 132/30; perh. variant of 'gyler', f. OF. *gileor*.
Iurie, *sb.* Jewry, 37/28.
Iust, *a.* just, 43/24, 99/11; *iustar*, *comp.* 127/5.
Iustife, *vb. t. inf.* condemn to punishment, 34/4; *iustifen*, 2 *pl. pres.* 111/29.
Iustli, *adv.* justly, 36/10.
Iþe, *sb.* eye, 27/3, 52/20, 54/26; *iþen*, *pl.* eyes, 36/8.

K

Kast, *vb. t. inf.* cast, 73/9; *castip*, 3 *sing. pres.* 45/6; *casten*, 3 *pl. pres.* 47/26, 60/10; *kest*, 3 *sing. p.* 10/21, 119/1; *kesten*, 3 *pl. p.* 44/11; *plotted*, *devised*, 118/8.
Keie, *sb.* key, 3/9; *keies*, *keyes*, *pl.* 3/4, 75/23.
Kele, *vb. t. inf.* cool, 2/9.
Kepe, *vb. t. inf.* keep, preserve, observe, 2/18, 8/15, 48/15; *kepip*, 3 *sing. pres.* 65/22; *kepen*, 1 *pl. pres.* 43/22; *kepten*, 3 *pl. p.* 91/22; *kept*, *pp.* 47/14.
Keper, *sb. pl.* keepers, 1/23.
Kirnel, *sb.* kernel, 78/26.
Kisse, *vb. t. inf.* kiss, 85/26.
Kitt, *vb. t.* 3 *sing. p.* cut, 66/10; *kutting*, *pr. p.* 12/13; *kitt(e)*, *pp.* 88/12, 115/9.
Knees, *sb. pl.* knees, 96/9.
Knele, *vb. i. inf.* kneel, 85/25; *kneelen*, 3 *pl. pres.* 96/9.
Knittip, *see* **Knytt**.

Knizt, *sb.* knight, 24/22; *knyztis*, *pl.* 34/16, 43/12. 14.
Kniztting, *sb.* knitting, uniting, 32/2.
Knocking, *pr. p.* knocking, 50/11.
Knot(t), *sb.* knot, 74/9, 122/37.
Knowe, *vb. t. inf.* know, 1/17, 42/5; &c.; *knowip*, 3 *pl. pres.* 104/1; *knoven*, *pp.* 7/7, 41/15.
Knoweleche, *vb. t. inf.* acknowledge, 110/20.
Knowing, **knowyng**, *sb.* knowledge, 22/24, 26/25, 69/12.
Knytt, *vb. t. inf.* join, knit, 53/10; *knittip*, 3 *sing. pres.* 83/11; *knyttēn*, 3 *pl. pres.* 74/8; *knitt*, *pp.* 74/9.
Knythod, *sb.* knighthood, 34/3, 14, 40/17.
Kunnen, *vb. aux.* 3 *pl. pres.* can, 45/17, 90/13; *can*, *v. t.* 3 *sing. pres.* knows, 13/5.
Kunnyng, *sb.* wisdom, 75/24.
Kutting, *see* **Kitt**.
Kyn, *sb.* kin, 131/20.
Kynde, *sb.* kind, nature, 35/15, 59/20, 121/30; *alle þe kynde of*, all kinds of, 44/8.
Kynde, *a.* natural, 118/6.
Kynd(e)li, *a.* natural, 9/26.
Kydenes(s), *sb.* kindness, grace, 50/15; hence, love, 79/9, 10, 14.
Kyng, *sb.* king, 58/5; *kyngis*, *pl.* 69/28.
Kyngdom, *sb.* kingdom, 23/2.

L

Labur, *sb.* labour, 33/18.
Laburer(i)s, *sb. pl.* labourers, 33/11, 17, 48/6, 131/17.
Lackip, *vb. i.* 3 *sing. pres.* is lacking, 50/7.
Ladi, *sb.* lady, 29/1.
Laitē, *sb.* laity, 20/18, 92/24.
Lake, *sb.* blame, 44/15 (M.Du. *lac*).
Lake, *sb.* pit (= L. *fovea*), 69/8 (after Vulg. *lacus*).
Lame, *a.* lame, 78/7.
Lanterne, *sb.* lantern, 1/2, 4/11, &c.
Large, *vb. t. inf.* increase, enlarge, 27/23, 74/17; *largen*, 3 *pl. pres.* 52/12, 80/11; *larging*, *pr. p.* 45/26; *largid*, *pp.* 117/5.
Large, *a.* broad, 127/26, 128/5; *large(a)r*, *comp.* 51/21, 83/19.
Largeli, *adv.* generously, 54/17, 61/5.
Largenes, *sb.* generosity, 25/37.

- Last**, *a.* last, 39/2.
Last(e), *vb. t. inf.* last, endure, 40/25, 62/2, 80/16.
Lastingli, *adv.* continually, 25/3, 35/10.
Late, *vb. t. inf.* let, 110/24; *laten*, 3 *pl. pres.* 105/2.
Laump, *sb.* lamp, 41/34, 110/5.
Lauryng, *pr. p.* laughing, 134/15.
Lawe, *sb.* law, 34/4, 45/11, &c.; *lawis*, *pl.* 2/24, &c.
Laweful, *a.* lawful, 101/27, 117/3.
Laweles, *a.* lawless, 124/33.
Lawiars, *sb. pl.* lawyers, 132/33.
Lawȳtir, *sb.* laughter, 136/5.
Laymen, *sb. pl.* laymen, 120/11.
Leccherie, *sb.* lechery, 6/29, 45/8.
Leccherouse, *a.* lecherous, 60/9, 103/7.
Lecchours, *sb. pl.* adulterers, 105/1.
Leche, *sb.* physician, 8/15, 127/8; *lechis*, *pl.* 67/13.
Leed, *sb.* lead, 41/33.
Le(e)de, *vb. t. inf.* lead, 6/10, 18/24, 59/11; *le(e)dip*, 3 *sing. pres.* 9/2, 60/9; *leden*, 3 *pl. p.* 119/5; *ledip*, *imp.* 101/25; *leading*, *pr. p.* 45/27; *ledde*, *pp.* 58/19, 113/14.
Le(e)der, *sb.* leader, 46/28, 69/4.
Leef, *a.* dear, 79/17 (OE. *leaf*).
Leef, *sb.* leaf, 62/18.
Leeftenaunt, *sb.* lieutenant, 2/11; *leeftenauntis*, *pl.* 82/7.
Leeful, *a.* permissible, 90/6, var. *leveful*.
Leepre, *sb.* leprosy, 120/23.
Le(e)se, *vb. t. inf.* lose, destroy, 49/8, 97/12, &c.; *leesiþ*, 3 *sing. pres.* 45/15; *leese(n)*, 3 *pl. pres.* 41/39, 54/13; *losten*, 3 *pl. p.* 120/19; *loost*, *pp.* 43/27, &c.
Leest, *a.* least, 21/20, 38/16, 64/10.
Leest, *conj.* lest, 43/21.
Leeue, *leewe*, *vb. t. inf.* leave, 41/11, 45/28, 53/20; 3 *pl. subj.* 88/3; *le(e)nest*, 2 *sing. pres.* 37/1, 48/33; *le(e)ueþ*, 3 *sing. pres.* 9/4, 65/20; *leeft*, *lefte*, *pp.* 57/4, 64/27, &c.
Left, *lift*, *a.* left, 108/19, 134/32.
Lefte, *pp.* *litud*. 36/9.
Leggeharnes, *sb.* leg-armour, 65/30.
Leie, *vb. t. inf.* lay, bring forward, 37/28; *leieþ*, 3 *sing. pres.* 72/3; *leie(n)*, *leyn*, *pl. pres.* 12/10, 96/11, 111/18; *leide*, 3 *sing. p.* 79/5, 118/5; *leied*, *leide*, *pp.* 82/3, 87/6.
Leie, *a.* fallow, 110/25.
Lendis, *sb. pl.* loins, 65/21.
Lenger, *adv. comp.* longer, 115/7.
Lerid, *a.* learned, 27/28.
Lerne, *vb. t. inf.* learn, teach, 35/18, 69/22; *lernyng*, *pr. p.* 93/32.
Lerned, *a.* learned, 7/12, 60/15.
Lernyng, *sb.* instruction, 7/8.
Les(s)e, *a.* less, 62/9, 74/34; *adv.* 37/5.
Lesing, *lesyng*, *sb.* lying, 14/5, 71/24, &c.
Lessid, *pp.* decreased, 96/25.
Lessouns, *sb. pl.* 35/5, 48/8, &c.
Lettir, *sb.* letter, 56/19; *lettris*, *pl.* 61/3, 113/3; *lettirs*, learning, 5/18.
Lettip, *vb. t.* 3 *sing. pres.* hinders, 115/27; *lettid*, *pp.* 11/24.
Lettrure, *sb.* learning, 69/9.
Leue, *sb.* leave, 62/1, 91/1.
Lewid, *a.* ignorant, 7/12, 18/4, &c.; *lewidar*, *comp.* 133/10.
Lickli, *adv.* likely, 100/10.
Lickned, *vb. t.* 3 *sing. p.* likened, 25/28; *pp.* 24/2, 12.
Licknes(se), *sb.* likeness, 9/29, 24/21; *licknesses*, *sb. pl.* 1/12, 22/12, &c.
Lie, *vb. i. inf.* lie, speak falsely, 51/16; *lieþ*, 3 *sing. pres.* 112/6; *liȳed*, 3 *pl. p.* 120/35.
Liee, *vb. i. inf.* lie, 117/31; *lieþ*, *ligiþ*, 3 *sing. pres.* 109/29, 115/33, 130/22; *lien*, *liggen*, *pl. pres.* 9/10, 70/4; *liȳed*, 3 *pl. p.* 120/35.
Lie(e)r, *sb.* liar, 98/9, 112/11; *liars*, *pl.* 112/8.
Liees, *sb. pl.* lies, 112/3.
Lift, see **Left**.
Lijf, *sb.* life, 4/22, 9/2, &c.
Lijflo(o)d, *sb.* livelihood, means of sustenance, 49/28, 120/4.
Li(j)k(e), *a.* like, 44/7, 13, 99/25; &c.; *liker*, *comp.* 124/14.
Lik, *vb. t. inf.* lick, 118/12.
Likerouse, *a.* pleasant, 14/9, 58/15, 120/17.
Likeþ, *vb. t.* 3 *sing. pres.* pleases, 46/4.
Likyngis, see **Lyking**.
Lioun, *sb.* lion, 24/21, 46/6; *liouns*, *lyouns*, *pl.* 101/19, 23, &c.
Lippis, *sb. pl.* lips, 50/30, 108/29, &c.
Lisensid, *pp.* licensed, 11/27.
Litil, *a.* little, 7/8, 8/6, &c.
Liuiere, *lyuerey*, *sb.* livery, 28/9, 29/9.
Lizt, *sb.* light, 1/2, 4/11, &c.
Lizten, *vb. i.* 3 *pl. pres.* light, 66/5;

ližneþ, 3 *sing. pres.* shines, 4/16;
 ližned, *pp.* 32/19.
Ližtli, *adv.* easily, 22/7, 51/23,
 78/5.
Logge, *sb.* lodge, dwelling-place,
 45/9.
Loke, *vb. i. inf.* look, 45/7; *looke*,
imp. 53/24, 55/17.
Lombe, *sb.* lamb, 15/3.
Lond, *sb.* land, 13/24, 15/9, &c.
Long, *a.* long, 51/20; *longe*, *adv.*
 70/4.
Longabiding, *sb.* long suffering, 10/
 7, 25/36, 45/25.
Longip, *vb. i. 3 sing. pres.* belongs,
 15/13, 39/29, 94/20; *longen*, 3 *pl.*
pres. 36/12, 41/35, 47/11.
Longlyuyng, *a.* of long life, 94/2.
Loones, *sb. pl.* loans, 46/16.
Lo(o)re, *sb.* lore, teaching, doctrine,
 5/18, 8/3, &c.
Loot, *lott*, *sb.* lot, 61/21, 135/10.
Lootles, *a.* without a part, free from,
 129/1 (= *L. exorsors*).
Loope, *adv.* with difficulty, 74/12
 (= *L. difficile*).
Looues, *sb. pl.* loaves, 105/14.
Lord, *sb.* lord, *passim*; *lordis*, *pl.*
 83/19, 84/2.
Lordip, *vb. i. 3 sing. pres.* rules,
 60/4; *lorden*, 3 *pl. pres.* 70/22,
 97/8; *lording*, *pr. p.* 97/10.
Lordschip(e), *sb.* lordship, 7/15,
 60/5, &c.
Lordschiping, *sb.* ruling, 99/24.
Lose, *loosen*, *vb. t. inf.* loose, 3/28,
 19/25.
Losse, *sb.* loss, 2/6.
Loples, *a.* innocent, 26/33 (OE.
lāþleas).
Loue, *vb. t. inf.* love, 2/16; *loueþ*,
lonen, 3 *pl. pres.* 50/17, 106/25;
louyng, *pr. p.* 65/7.
Loue, *sb.* love, 34/19, &c.
Louedaies, *sb. pl.* love-days, 48/
 10; *see note*.
Loue-gelous, *a.* jealous, 81/29.
Louer, *sb.* lover, 60/25; *louears*, *pl.*
 35/34, 77/19.
Loute, *vb. t. inf.* bow to, 81/29, 85/
 16, 28.
Lowe, *a.* lowly, 70/24; *low*, 82/10;
lowest, *supr.* 33/19.
Loweli, *a.* lowly, 41/23.
Lowep, *vb. i. 3 sing. pres.* descends,
 comes down, 84/34; *lowid*, *pp.*
 subdued, brought low, 115/8, 11.
Lowid, *adv.* loudly, aloud, 82/10.
Lowid, *see Lowep*.

Lurken, *vb. i. 3 pl. pres.* lurk, hide,
 38/20.
Luschborue, *sb.* a base coin made in
 imitation of a silver penny and
 imported from Luxemburg in the
 reign of Edward III, 69/19.
Lust, *sb.* lust, desire, 63/8; *lustis*,
pl. 2/19, 39/28, &c.
Lusti, *a.* merry, cheerful, 58/28;
lustful, 67/19, 103/7.
Lustily, *adv.* lustfully, 103/23.
Lyking, *lykyng*, *sb.* liking, 39/27;
sensuality, 116/4; *likyngis*, *pl.*
pleasures, 75/8.
Lyme, *sb.* lime, 36/11, 41/33.
Lymes, *sb. pl.* limbs, 61/6, 84/4,
 135/18.
Lymitid, *pp.* limited, 38/18.
Lymzertes, *sb. pl.* snares, limed
 twigs, 132/13 (OE. *lim + gierd*).
Lykis, *sb. pl.* links, 74/13.
Lyuars, *sb. pl.* livers, 34/4, 51/8.
Lyue, *vb. i. inf.* live, 33/18, 64/1;
 2 *sing. subj.* 6/20; *lyueþ*, 3 *sing.*
pres. 6/19, 48/26; *lyuen*, 3 *pl.*
pres. 45/34; *lyueden*, 3 *pl. p.*
 85/2.
Lyue, *sb.* on lyue, *adv.* alive, 133/
 34.
Lyuelood, *sb.* manner of life, 86/25.
Lyueli, *a.* living, 84/29, 89/27; *adv.*
ardently, greatly, 47/8.
Lyuerrey, *sb.* livery, 29/9.
Lyuyng, *sb.* life, living, 39/4, 48/27,
 51/14.

M

Maddid, *a.* mad, 63/9, 18.
Magnifien, *vb. t. 3 pl. pres.* magnify,
 46/18, 120/10.
Maidens, *sb. gen. sing.* maiden's, 60/
 25; *maidens*, *pl.* 65/22.
Maieste, *sb.* majesty, 109/3.
Mailed, *pp.* mailed, 65/28.
Maist, *see Mow*.
Maistir, *sb.* master, 42/18, 62/5;
maistris, *pl.* 84/23.
Maistirhears, *sb. pl.* 13/16 (= *L.*
magistri menduacs, false teachers).
Make, *vb. t. inf.* make, give, 39/14;
maken, 3 *pl. pres.* 90/9; *mad(e)*,
 3 *sing. p.* 5/17, 11/29, 90/30;
mekid, 3 *pl. p.* 5/18; *mad(e)*, *pp.*
 7/14, 32/21, &c.
Malice, *malise*, *sb.* malice, 11/10,
 43/5, 60/3.
Maliciouse, *a.* malicious, 127/24.
Man, *sb.* man, *passim*.
Maner(e), *sb.* form, fashion, custom,

- 19/22, 35/16, 52/9, &c.; maner(i)s, *pl.* 11/6, 32/18, 39/24.
- Manglid**, *a.* mangled, 97/24.
- Manhed**, *manho(o)d*, *sb.* manhood, 6/6, 34/8, 16, &c.
- Mani**, *manye*, *a.* many, *passim*.
- Mankynde**, *sb.* mankind, 7/12, 8/12, 46/32.
- Manslaughtir**, *sb.* manslaughter, 88/24, 94/18.
- Manslear**, *mansleer*, *sb.* manslayer, 98/6, 112/9; *mensleers*, *pl.* 98/8.
- Manyfold**, *a.* manifold, 40/4.
- Marbel**, *a.* marble, 37/25.
- Marchaundise**, *sb.* merchandise, 60/32, 61/7.
- Marchauntis**, *sb. pl.* merchants, 14/8, 60/32, 132/26.
- Marriage**, *sb.* marriage, 35/24, 60/38, 130/19.
- Maried**, *pp.* married; 23/20, 25.
- Maris**, *sb. pl.* mares, 106/14.
- Mark(e)**, *vb. t. inf.* mark, 48/12, 101/28; *markip*, 3 *sing. pres.* 52/1; *marked*, *markid*, *pp.* 41/36, 61/22.
- Market**, *sb.* market, 91/3, 104/26.
- Marrip**, *vb. t.* 3 *sing. pres.* spoils, 81/21; *marrid*, *pp.* perplexed, 2/11, 22/30.
- Martirdam**, *sb.* martyrdom, 85/21.
- Martris**, *sb. pl.* martyrs, 25/22, 27/22, 80/11.
- Mater**, *sb.* matter, 55/29, 96/12, 102/2.
- Material**, *a.* material, 33/21, 35/35, &c.
- Matrimonye**, *sb.* matrimony, 59/29, 65/23.
- Mawmentrie**, *sb.* idolatry, 18/8.
- Mawmetis**, *sb. pl.* idols, 101/10 (OF. *mahumet*, idol, from Mahomet).
- Mawmetrers**, *sb. pl.* idolaters, 132/19.
- Maynten**, *vb. t. inf.* maintain, uphold, 12/27, 32/14, 34/4; *maynten*, *mayntynen*, 3 *pl. pres.* 14/22, 43/20, 53/17.
- Mainteners**, *sb. pl.* maintainers, 16/22.
- Medicrable**, *a.* medicinal, 132/23.
- Mede**, *sb.* reward, 16/20, 49/8, &c.; *merit*, *worth*, 26/21; *medis*, *pl.* rewards, 57/12.
- Medeful**, *a.* meritorious, 16/4, 37/7.
- Medicyn**, *sb.* medicine, 8/12, 49/19, 59/18.
- Medip**, *vb. t.* 3 *sing. pres.* rewards, 113/8.
- Medlyng**, *sb.* interference, 63/12.
- Medowe**, *sb.* meadow, 128/28.
- Me(e)dfulli**, *adv.* worthily, 31/24, 54/8.
- Meenes**, *sb. pl.* means, 41/30, 42/8.
- Meke**, *a.* meek, 19/4, 111/7.
- Mekeli**, *adv.* meekly, 35/19.
- Mekenes(se)**, *sb.* meekness, 45/24, 97/6.
- Meking**, *sb.* humbling, 42/2.
- Mele**, *sb.* meal, 45/20.
- Melodie**, *sb.* melody, 57/16.
- Melte**, *vb. i. inf.* melt, 52/31.
- Membris**, *sb. pl.* members, 1/23, 11/17, &c.
- Mende**, *vb. t. inf.* mend, 43/24; *mendid*, *pp.* 43/19.
- Mendiner(i)s**, *sb. pl.* beggars, 16/21, 132/1; *var.* *mendinant*, OF. *mendinant*. Form not recorded elsewhere.
- Mending**, *sb.* amending, 30/29.
- Mene**, *vb. t. inf.* mean, 15/21, 17/22, &c.; *menep*, 3 *sing. pres.* 12/13, 52/24; *menep*, *menen*, 3 *pl. pres.* 38/19, 56/22; *ment*, 3 *sing. p.* 93/26.
- Mene**, *a.* intervening, 104/31.
- Merci**, *mercy*, *sb.* mercy, 2/3, 7/30, &c.
- Merciful**, *a.* merciful, 2/3, &c.
- Mercy-asker**, *sb.* mercy-asker (= L. *propitiatio*), 8/10.
- Merit(e)**, *sb.* merit, 60/32, 79/23, 121/29.
- Mervaille**, *vb. i. inf.* marvel, 41/24; *v. t.* wonder at, 41/26.
- Merveilouse**, *a.* marvellous, 2/2.
- Message**, *sb.* message, 47/17.
- Messe**, *sb.* mass, 60/36, 104/30.
- Mesure**, *sb.* measure, 74/20, 108/7; *moderation*, 29/28, 45/28.
- Mete**, *sb.* food, meat, 7/1, 41/19, &c.; *metis*, *pl.* 45/19.
- Meved**, *see* Moven.
- Meyne**, *sb.* retinue, 18/31.
- Mi**, *pron. my*, *passim*.
- Michars**, *sb. pl.* petty thieves, 131/14; *cf.* *Lay Folks Catech.* 825, 'Who brekys þe seuynt comaundement, Mechers, Robbers and extorcioners'.
- Miche**, *a.* much, great, 9/6, 19/28, &c.; *adv.* much, 5/4, 10/17, &c.
- Militaunt**, *a.* militant, 35/26.
- Minstralsie**, *sb.* minstrelsy, 51/2.
- Miraclis**, *sb.* miracles, 84/34.
- Miriest**, *see* Myry.
- Mirour**, *sb.* mirror, 56/15.

Mirre, *sb.* myrrh, 109/26, 27.
Mirpe, *sb.* mirth, 26/32.
Mische(e)f, *sb.* mischief, evil, 42/26, 53/3, &c.
Mizt, *adv.* mightily, 18/7 (*a.* *mizt* = mighty, used as an adverb).
Mizt, *myzt*, *sb.* might, power, 22/15, 34/14, &c.
Mizti, *a.* mighty, 4/21, 16/21, &c.; *miztiar*, *comp.* 46/30.
Modir, *sb.* mother, 94/2, 96/10, &c.
Modiratli, *adv.* moderately, 29/26.
Modirles, *a.* motherless, 106/26.
Monestip, *vb. t. 3 sing. pres.* admonishes, exhorts, 34/23; *monesting*, *pr. p.* 57/24.
Monep, *vb. t. 3 sing. pres.* laments, 68/2; *see note.*
Money(e), *sb.* money, 61/16, 62/1, &c.
Money-makers, *sb. pl.* money-makers, 92/20.
Moo, *a.* more, 45/19, 50/17.
Moone, *sb.* moon, 32/18, 20.
Moone, *sb.* moan, 46/26.
Mo(o)rnyng, *sb.* mourning, 4/2, 39/16, 46/26.
Moost, *adv.* most, mostly, 6/15, 31/33, 63/7.
Moral, *a.* moral, 105/19.
More, *a. comp.* greater, 122/28.
Moreyn, *sb.* murrain, 100/13.
Morne, *sb.* morning, 60/25.
Morowe, *a.* morning, 64/19.
Mortars, *sb. pl.* mortars, 37/29.
Morteisen, *vb. t. 3 pl. pres.* amortise, alienate in mortmain, 109/18.
Mortife, *vb. t. imp.* mortify, 39/25; *mortified*, *pp.* 48/33, 34.
Moselles, *sb. pl.* morsels, 46/4; *var.* *morselle* (OF. *morsel*).
Mot, *mut*, *vb. i. 3 sing. pres.* must, 48/33, 63/17; *mut*, *musten*, *pl. pres.* 76/28, 82/5.
Motrars, *sb. pl.* mutterers, grumblers, 131/11.
Moun, *see Mow.*
Mounk, *sb.* monk, 40/7; *mounkis*, *pl.* 38/16, 39/6, &c.
Mount, *sb.* mount, 78/31.
Moup(e), *sb.* mouth, 3/1, 50/11, &c.
Moven, *vb. t. 3 pl. pres.* influence, 64/20; *meved*, *mevid*, *pp.* moved, 8/18, 100/31.
Mow, *mowen*, *vb. i. inf.* be able, 22/15; *maist*, 2 *sing. pres.* 87/24; *mowen*, *moun*, 3 *pl. pres.* 4/15, 11/3, 41/16, &c.

Muk, *sb.* muck; *fig.* money (contemptuous term), 95/13.
Multiplied, *pp.* multiplied, 51/10, 93/16.
Mumling, *pr. p.* mumbling, 50/29.
Murperen, *vb. t. 3 pl. pres.* murder, 102/10.
Musik, *sb.* music, 58/28.
Mut, *see Mot.*
Myddis, *sb.* midst, 91/13; *in myddis*, *in the midst of*, 121/6.
Mylde, *a.* mild, 46/8.
Myn, *pron.* my, 36/8.
Mynde, *sb.* mind, 49/26, 50/15, &c.
Myndeful, *a.* mindful, 56/5.
Mynstrals, *sb. pl.* minstrels, 54/16.
Mynsterie, *sb.* ministry, 35/8.
Mynstyr, *sb.* minister, administrator, 97/19; *mynstrars*, *minstrars*, *mynstris*, *pl.* 48/9, 60/13, 75/31, &c.
Mynstren, *vb. t. 3 pl. pres.* administer, 60/14; *mynstring*, *pr. p.* 35/8.
Myracle, *sb.* miracle, 115/30, 116/2.
Myre, *sb.* mire, 117/32.
Myrili, *adv.* merrily, 58/28.
Myry, *a.* merry, 59/25, 112/19; *miriest*, *super.* 36/25.
Mys, *sb.* wrongdoing, 43/24, 113/36.
Mysbileue, *sb.* unbelief, 39/30, 76/15, 129/23.
Mysdisspendid, *pp.* ill-spent, 9/33, 50/13.
Mysdoars, *sb. pl.* wrongdoers, 34/5.
Myselrie, *sb.* leprosy, 120/32 (OF. *mesel'lerie*, *f.* *mesel*, leprosy).
Mysgouernaunce, *sb.* misbehaviour, 136/21.
Mystrist, *vb. i. imp.* distrust, 136/31.
Myztili, *adv.* mightily, greatly, 70/24.

N

Naciouns, *sb. pl.* nations, 119/17.
Nakid, *a.* naked, bare, 38/13, 44/27.
Name, *vb. t. inf.* name, 7/7.
Name, *sb.* name, 3/19, 21, &c.
Namli, *adv.* especially, 86/24.
Nappe, *vb. i. inf.* nap, 53/9; *nappen*, 3 *pl. pres.* 53/14.
Napping, *sb.* napping, 53/13.
Naye, *inter.* nay, 47/8, 70/10.
Ne, *conj.* nor, 14/18.
Necessarijs, *sb. pl.* necessities, 36/12.
Neglignce, *sb.* negligence, 40/6.

Negligent, *a.* negligent, 40/20, 52/19.
 Nede, *sb.* need, necessity, 38/16, 42/7, &c.; *nedis*, *pl.* 40/19, 51/3.
 Nede, *nedis*, *adv.* of necessity, 43/18, 48/33.
 Neden, *vb. t.* 3 *pl. pres.* need, 54/16.
 Nedful, *a.* necessary, 5/11.
 Nedi, *a.* needy, 9/9, 38/13, &c.
 Nedip, *vb. i.* 3 *sing. pres.* is in need, 38/12.
 Nedles, *a.* having no want, 16/21.
 Nische, *a.* tender, yielding, 52/1 (OE. *hnesce*).
 Neiz, *vb. i. inf.* draw near, 74/22; *neize*, *imp.* 8/32; *neized*, 3 *pl. p.* 42/16.
 Neizbo(u)r, *neizbore*, *sb.* neighbour, 2/13, 5/12, 41/14, &c.; *neighbours*, *gen. sing.* 99/9.
 Nett, *sb.* net, 44/7, 13, &c.; *nettis*, *pl.* 52/13.
 Nep(e)les, *adv.* nevertheless, 37/32, 48/12, &c.
 Neuere, *adv.* never, *passim*.
 Newe, *a.* new, 38/15, 52/21, 59/7.
 Nile = ne wile, 12/3, 23/1, &c. (= L. *nolite*).
 Noiouse, *a.* harmful, 44/17.
 Noise, *noyse*, *sb.* noise, 50/29, 58/8.
 Noiying, *sb.* injuring, 99/23.
 Noo(n), *a.* no, 7/15, 50/16.
 No(o)n(e), *pron.* no-one, none, 3/5, 44/22, 59/7.
 Noote, *vb. i. inf.* be noted, 115/6.
 Nootis, *sb. pl.* notes, 58/13.
 Norische, *vb. t. inf.* nourish, 7/2; *norischep*, 3 *sing. pres.* 59/24; *norischen*, *nurischen*, 3 *pl. pres.* 19/32, 115/32; *norischid*, *pp.* 109/11.
 Norpe, *sb.* north, 100/31.
 Notarie, *sb.* notary, 124/29.
 Nopir . . . ne, neither . . . nor, 80/4, 87/1.
 Noumbre, *sb.* number, 3/29, 14/20, &c.
 No(u)zt, *sb.* nothing, 8/18, 55/28, 56/23.
 Novise, *sb.* novice, proselyte, 13/24.
 Noye, *sb.* harm, 52/26.
 Noyse, *see* Noise.
 Nutt, *sb.* nut, 78/25.
 Ny3, *adv.* nigh, closely, 46/9, 85/19, 90/9.
 Nyzt, *sb.* night, 24/30, 53/18, &c.
 Nyzt-beef, *sb.* thief by night, 107/4; *nizt-beues*, *pl.* 93/19 (cf. *day-beef*).

O

Obedience, *sb.* obedience, 82/6, 8.
 Obeied, *pp.* obeyed, 82/23.
 Observauncis, *sb. pl.* observances, 105/17.
 Obstinaoioun, *sb.* obstinacy, 8/16, 66/3.
 Obstinat, *a.* obstinate, 34/17, 89/5.
 Occasiouns, *sb. pl.* occasions, 124/22.
 Occupacioun, *sb.* occupation, 35/38, 40/5, &c.
 Occupied, *pp.* occupied, 58/7.
 Of, *prep.* from, 7/10, 19/29, &c.; by, 10/20, 12/14, 33/2; concerning, 1/15, 17, &c.; for, 15/21.
 Of, *adv.* off; *berip* of, turns away, wards off, 66/2.
 Office, *sb.* office, 34/19, 48/35, &c.
 Officeris, *sb. pl.* officers, 53/13, 82/8, 14.
 Officials, *sb. pl.* officials, 133/1.
 Ofre, *vb. t. inf.* offer, 83/1; *imp.* 84/35; *offriden*, 3 *pl. p.* 37/31; *offrid*, *pp.* 1/2, 59/23.
 Offryng, *sb.* offering, 85/17; *offryngis*, *pl.* 82/23.
 Often, *adv.* often, 59/9.
 Okir-iulling, *sb.* ? defrauding by usury, 129/15, *see* Iullars (W. V. and 1388 usure).
 Okureris, *sb. pl.* usurers, 132/30 (= Swed. *ockrare*, f. ON. *okr*).
 On, *prep.* in, 60/24; on alwise, *adv.* in every respect, 41/14, 30.
 Oolde, *a.* old, 9/11, 95/20.
 Oones, *adv.* once, 95/23.
 Oonhed, *sb.* unity, 2/19, 74/9.
 Oonli, *adv.* only, solely, 1/11, 3/21, &c.
 O(o)ny, *a.* any, 2/26, 9/33, &c.
 Oostis, *sb. pl.* sacrifices, OF. *oiste*, f. L. *hostia*, 37/31; *hosts*, armies, OF. *ost*, f. L. *hostem* (*hostis*), 71/26, 99/14.
 Oop, *sb.* oath, 88/27; *oopis*, *pl.* 88/31.
 Open, *a.* open, manifest, 32/13, 57/2, &c.
 Open, *opyn*, *vb. t. inf.* open, reveal, 3/5, 34/9; *opinep*, *opynep*, 3 *sing. pres.* 3/6, 9, 10; *opencd*, 3 *pl. p.* 27/25.
 Oppressioun, *sb.* oppression, 70/9.
 Oppressours, *sb. pl.* oppressors, 131/14.
 Oppressyng, *sb.* oppression, 113/31.
 Opunli, *opunly*, *adv.* openly, manifestly, 11/25, 53/15, &c.

Opyniouns, *sb.* opinions, 2/13.
Or, *conj.* before, 45/15, 98/26; *prep.* 119/2.
Ordeyn(e), *vb. t. inf.* order, appoint, 94/21, 113/37; ordeyned, *pp.* 41/29, 50/22, 107/19.
Ordinal, *sb.* ordinal, 56/23; *see note.*
Ordinarijs, *sb. pl.* ordinaries, 88/29, 105/2.
Ordinaunce, *sb.* ordinance, 43/23, 63/18.
Ordir, *ordre*, *sb.* order, 9/35, 34/3, 56/20, &c.; ordination, 59/29.
Organ, *sb.* organ, 5/12, 119/5.
Opir, *pron.* 3/5, 6, &c.
Ouer(e)com, *ouer(e)come*, *vb. t. inf.* overcome, 46/31, 64/28, 104/20; *ouercomen*, *pp.* 53/3.
Ouere, *prep.* over, 54/15.
Ouere-hipping, *pr. p.* passing over, omitting, 56/19.
Ouereleden, *vb. t. 3 pl. pres.* rule, govern, 67/8; ouerladde, 3 *sing. p.* overwhelmed, 95/13; ouerledde, *pp.* 28/17.
Ouerlepiþ, *vb. t. 3 sing. pres.* springs upon, 19/5.
Ouerrenniþ, *vb. t. 3 sing. pres.* overpowers, crushes, 19/5.
Oueresett, *pp.* overcome, 51/2.
Our(e), *sb.* hour, 43/12, 13, 122/23.
Oure, *pron.* our, *passim.*
Ournmentis, *honourmentis*, *hournementis*, *sb. pl.* adornments, 1/13, 9/8, 35/35, 41/35.
Outaken, *pp.* excepted, 89/10; outake, *prep.* except, 21/19.
Outcry, *sb.* auction, 76/9 (*N.E.D.* 1st ex. 1600).
Oute, *adv.* out, 73/9.
Outecaste, *a.* outcast, 41/9.
Outrage, *sb.* excess, exaggeration, 18/17, 84/27; outrage, excessive luxury, 41/32.
Outstraijs, *sb. pl.* acts of straying from the right, 43/20 (*N.E.D.* 1st ex. 1643).
Outward, *adv.* outside, 43/1; outwarde, *a.* outward, 43/10.
Ouzt, *sb.* aught, 19/33.
Owene, *a.* own, *passim.*
Owist, *vb. t. 3 sing. pres.* oughtest, 94/10; owiþ, 3 *sing. pres.* 96/19; owen, *pl. pres.* 41/24, 42/5, 82/12; owid, *auzt*, 3 *sing. p.* 25/11, 109/10.
Oxe, *sb.* ox, 121/20.
Oyle, *sb.* oil, 110/6.
Oyntment, *sb.* ointment, 128/26.

P

Paast, *sb.* paste, 59/26.
Pacience, *sb.* patience, 45/25.
Paie, *vb. t. inf.* pay, 46/14, 61/5; *imp.* 104/33; paieid, *pp.* 95/21, 104/37; contented, 44/32.
Palet, *sb.* armour, head-piece, 66/6 (*OF. palet*).
Palpable, *a.* palpable, 136/8.
Pannes, *sb. pl.* pans, 37/29.
Pappis, *sb.* breasts, 132/13.
Parable, *sb.* parable, 44/2, 12.
Paradise, *sb.* paradise, 36/24, 37/4, &c.
Pardon, *sb.* pardon, 60/37.
Parentis, *sb. pl.* parents, 84/22, 94/4.
Parischens, *parischynes*, *sb. pl.* parishioners, 41/29, 117/9.
Part(e), *sb.* part, lot, share, 44/29, 49/17, 80/18; side, 97/25.
Parte, *vb. t. inf.* separate, 76/15; parten, 3 *pl. pres.* 40/27, 51/12; parten, 3 *pl. pres.* share, 33/12; parten her hosis, 132/7; *see note.*
Partener(e), *sb.* partner, 75/12, 94/18.
Parteynep, *pertheynep*, *vb. i. 3 sing. pres.* pertains, belongs, 12/17, 34/3.
Participacioun, *sb.* share, participation, 131/2.
Parti(e), *sb.* part, 91/5; parties, partijs, partise, *pl.* 13/32, 43/31, 62/3, &c.; in parti, in part, 85/5; partie, *adv.* partly, 22/3.
Pask, *sb.* passover, 59/24.
Passe, *vb. t. inf.* surpass, 102/1; passiþ, 3 *sing. pres.* 9/32, 81/17; passing, *pr. p.* 24/27; passiþ, 3 *sing. pres.* passes, 46/32, 50/20; passe, 1 *pl. subj.* 84/24; passid, *pp.* 87/6.
Passing, *sb.* passing away, 104/12.
Passing, *a.* surpassing, 32/10; passinge, *a.* transient, 30/3; passingli, *adv.* surpassingly, 13/34, 20/5, 41/32.
Passioun, *sb.* passion, 47/15, 59/17; passiousn, *pl.* sufferings, 26/6.
Payment, *sb.* payment, 46/17, 63/14.
Pees, *sb.* peace, 21/27, 43/22, &c.
Peesibly, *adv.* peaceably, 66/7.
Peesis, *sb. pl.* pieces of armour; at alle peesis, at all points, completely, 65/14.
Peesmakars, *sb. pl.* peacemakers, 65/13, 66/23.

- Peirement, *sb.* damage, hurt, 9/30 (aphet. f. OF. *ampeirement*).
- Penance, *sb.* penance, 3/24, 34/21, 59/29.
- Peny, *sb.* penny, 69/19.
- Peple, *sb.* people, 3/28, 34/9, &c.
- Per, *prep.* by, 92/1.
- Perdicioun, *sb.* perdition, 3/26.
- Perel, peril, *sb.* peril, 47/13, 108/19; perelles, perellis, *sb. pl.* 45/22, 94/10.
- Perfeccioun, *sb.* perfection, 88/13.
- Perfite, *perfiht*, *perfihte*, *a.* perfect, 6/9, 46/31, 58/18, &c.
- Perfihtli, *adv.* perfectly, 53/3, 65/32; *perfihtli*, *comp.* 32/5.
- Performe, *vb. t. inf.* perform, 102/21.
- Perilouse, *a.* perilous, 44/16.
- Perische, *vb. i. inf.* perish, 91/13, 112/4.
- Persecucioun, *sb.* persecution, 77/1, &c.
- Persoon, *sb.* person, 34/10, 75/12; *persoones*, *gen. sing.* 115/29; *persones*, *pl.* 56/2.
- Persun, *sb.* parson, 117/31.
- Pestelence, *sb.* pestilence, 13/30.
- Peticion, *sb.* petition, 1/5, 5/1.
- Peyne, *vb. t. inf.* pain, afflict, 49/7, 88/5, 101/12.
- Peyne, *sb.* pain, 2/7, 4/9, &c.; *peynes*, *pl.* 24/1, 100/9.
- Peynful, *a.* painful, difficult, 40/18, 128/6.
- Peyntid, *a.* painted, 52/10, 85/19, &c.
- Peynting, *sb.* painting, 41/35.
- Peyntour, *sb.* painter, 84/28.
- Peyren, *vb. i.* 3 *pl. pres.* decay, deteriorate, 40/5 (aphetic).
- Philosophur, *sb.* philosopher, 7/5, 83/17; *philosophurs*, *pl.* 13/26.
- Pilage, *sb.* pillage, 41/1.
- Pilars, *sb. pl.* pillars, 37/25.
- Pilgrimage, *sb.* pilgrimage, 40/29, 41/8, &c.
- Pilgrimes, *sb. pl.* pilgrims, 40/29, 85/30.
- Pille, *vb. t. inf.* pillage, rob, 113/30.
- Pinchin, *vb. i.* 3 *pl. pres.* compress, 132/6.
- Pinfold, *sb.* pinfold, 101/12.
- Pirwittis, *sb. pl.* ? storms, tempests, 44/23 (cf. dial. *pirr*, *pirry*, a sudden storm of wind).
- Pistil, *sb.* epistle, 57/17.
- Pite, *sb.* pity, 52/5, 75/6.
- Pitousli, *udr.* piteously, 52/6.
- Pitt, *sb.* pit, 84/20.
- Place, *sb.* place, 36/10, 53/19; *placis*, *pl.* 38/19, 59/7.
- Plastir, *sb.* plaster, 4/20, 41/33.
- Platis, *sb. pl.* pieces of silver money, 62/4 (OF. *plate*, thin plate of metal).
- Plaunt, *sb.* plant, 39/9.
- Plauntid, *vb. t.* 3 *sing. p.* planted, 39/2; *pp.* 39/10, 92/13.
- Pleetars, *sb. pl.* advocates, 132/33.
- Plege, *sb.* pledge, 79/5.
- Plener, *a.* plenary, 76/11 (OF. *plenier*).
- Plente, *sb.* plenty, 2/9, 8/12, &c.
- Plenteuous, *a.* plenteous, 5/17, 32/21, 25.
- Plentiuously, *adv.* plenteously, 57/23.
- Plesaunce, *sb.* pleasure, 6/11.
- Plese, *vb. t. inf.* please, 34/22, 42/18, 58/14; *plesid*, 3 *sing. pres.* 47/12; *plesen*, 3 *pl. pres.* 57/16; *plesid*, *pp.* 7/29, 115/7.
- Plesing, *a.* pleasant, giving pleasure, 27/11.
- Pleyes, *sb. pl.* sports, games, 119/4.
- Pleyn, *a.* plain, 97/8.
- Pleynep, *vb. t.* 3 *sing. pres.* complains, 97/14.
- Pleynli, *pleynly*, *adv.* plainly, 35/29, 47/8.
- Pleynt, *sb.* complaint, 11/29.
- Poise, *sb.* poesy, 97/23; *poyses*, *pl.* 55/27.
- Poluten, *vb. t.* 3 *pl. pres.* pollute, 105/25; *pollutid*, *pp.* 109/11.
- Polutid, *a.* polluted, 60/21.
- Poppen, *vb. t.* 3 *pl. pres.* paint the face with cosmetics, 132/10.
- P(o)ore, *a.* poor, 6/6, 38/1, 54/5, &c.
- Poreli, *adv.* humbly, 54/7.
- Possessioneris, *sb. pl.* possessioners, 16/19, 132/1.
- Possessioun, *sb.* possession, 43/16.
- Poudir, *sb.* powder, 38/26.
- Pouert(e), *sb.* poverty, 38/2, 41/32, 53/12.
- Pound, *sb.* pound, 104/28.
- Power(e), *sb.* power, 4/23, 33/22, &c.
- Poynt, *sb.* instant, moment, 119/7; in *poynt* to, on the point of, 86/20.
- Poyntel, *sb.* writing instrument (= L. *stilus*), 57/2.
- Poysen, *vb. t. inf.* poison, 76/14.
- Poyses, *see* Poise.

- Pray, *sb.* prey, 46/6.
 Preche, *vb. t. inf.* preach, 12/12, 16;
 prechen, 3 *pl. pres.* 55/4, 20;
 prechiden, 3 *pl. p.* 24/22; preche-
 ing, *pr. p.* 35/7; prechid, *pp.* 3/24,
 36/2.
 Preching, *sb.* preaching, 55/11, 59/
 7, 14.
 Prechour, *sb.* preacher, 19/21;
 prechours, prechars, *pl.* 5/22, 48/
 8, 54/30, &c.
 Precious(e), *a.* precious, 4/23, 37/
 27, 50/6, &c.
 Preesen, *see* Preise.
 Preiars, preiers, *sb. pl.* men who
 pray, 48/7, 50/10, 29.
 Preie, *vb. i. inf.* pray, 47/9; priien,
 3 *pl. pres.* 50/10; preiyng, *pr. p.*
 35/4; preid, *pp.* 36/10.
 Preier(e), preiour, *sb.* prayer, 5/
 2, 4, 6/10, &c.; preiars, preiers,
 preiours, *pl.* 8/18, 36/5, 51/10, &c.
 Preisars, *sb.* praisers, 93/30.
 Preise, *sb.* praise, 44/15.
 Preise, preesen, *vb. t.* 3 *pl. pres.*
 praise, 50/30, 134/8; preisid, *pp.*
 10/13 (OF. *preisier*).
 Preising, preisyng, *sb.* praising,
 praise, 33/23, 49/4, 65/5, &c.
 Prelat, *sb.* prelate, 84/11; prelatis,
pl. 84/23, 105/20.
 Presence, *sb.* presence, 120/35, 121/
 29.
 Present, *a.* present, 50/14, 86/1.
 Prest, *sb.* priest, 9/7, 12/18;
 pre(e)stis, *pl.* 9/9, 12/22, &c.
 Prestho(od), *sb.* priesthood, 34/15,
 61/1, 75/24.
 Presumpcioun, *sb.* presumption, 7/
 11, 15, 31.
 Presumptuouse, *a.* presumptuous,
 67/28.
 Pretendist, *rb. t.* 2 *sing. pres.* pre-
 tendest, 3/27.
 Pride, *sb.* pride, 41/18, 49/28, &c.
 Pri(j)s, *sb.* value, price, 29/9, 30/
 25, 62/9, &c.; money, 93/24.
 Princis, *sb. pl.* princes, 97/15, 106/
 24.
 Pris, *see* Prijs.
 Prisoun, *sb.* prison, 3/15, 81/8.
 Prisoun, *vb. t. inf.* imprison, 76/20;
 3 *pl. pres.* 161/15.
 Prisounyng, *sb.* imprisonment, 98/1.
 Priue, *rb. t. inf.* deprive, 12/6;
 priueþ, 3 *sing. pres.* 17/27; priuen,
 pryuen, 3 *pl. pres.* 55/25, 126/12.
 Priue, *adv.* privately, 100/3.
 Priueli, *adv.* secretly, 72/3.
 Priuetees, *sb. pl.* secrets, 65/4.
 Procatour, *sb.* procurator, 117/8;
 procatours, *pl.* 133/4.
 Processe, *sb.* narrative, story, 91/
 21.
 Procur, *vb. t. inf.* procure, 124/26.
 Profession, *sb.* profession, 131/21.
 Profit(e), *sb.* profit, 36/13, 56/13,
 62/10.
 Profi(3)te, *vb. t. inf.* profit, 41/16,
 74/33; profiteþ, profitip, 3 *sing.*
pres. 49/27, 52/24.
 Profre, *vb. t. inf.* offer, 67/28; pro-
 frid, 3 *sing. p.* 61/16; *pp.* 96/20.
 Prolog, *sb.* prologue, 1/4, 2/1, 62/
 25.
 Promissioun, *sb.* promise, 25/27
 (= L. *promissum*).
 Proof, *sb.* proof, 71/7.
 Prophecie, *sb.* prophecy, 102/17.
 Prophecied, *vb. i.* 3 *sing. p.* pro-
 phesied, 133/32.
 Prophet(e), *sb.* prophet, 7/27, 46/
 20, 24; prophetis, *pl.* 43/3.
 Proprid, *pp.* appropriated, 1/11, 22/
 11.
 Propurte, *sb.* property, character-
 istic, 126/19; propurte(e)s, *pl.* 1/
 25, 28/15.
 Proud(e), *a.* proud, 6/27, 54/5.
 Proue, *vb. t. inf.* prove, 71/27;
 proueþ, 3 *sing. pres.* approves, 93/
 21; proued, *pp.* 37/30.
 Prouyng, *sb.* proving, 80/24.
 Prynte, *vb. t. inf.* fix in the mind,
 95/22.
 Pryue, *a.* secret, 46/19.
 Psalmis, *sb. pl.* psalms, 57/24.
 Puff, *sb.* puff, 58/14.
 Pullid, *vb. t.* 3 *sing. p.* pulled,
 39/4.
 Punysche, *rb. t. inf.* punish, 34/5,
 119/19; punyscheþ, 34/17; puu-
 yschid, *pp.* 107/14.
 Punysching, *sb.* punishing, punish-
 ment, 78/23, 90/12.
 Puplische, *vb. t. inf.* publish, 10/
 24.
 Purchase, *sb.* taking by violence,
 116/21.
 Purchase, *vb. t. inf.* gain, acquire,
 120/3; purchasiþ, 3 *sing. pres.*
 44/31; purchas(s)en, 3 *pl. pres.*
 19/23, 45/1; purchasid, *pp.* 117/8.
 Pure, *a.* pure, 59/26.
 Purgacioun, *sb.* purgation, 88/30.
 Purgatori, purgatory, *sb.* purgatory,
 35/26, 31.
 Purge, *vb. t. inf.* purge, cleanse, 80/

- 12; purgeþ, 3 *sing. pres.* purifies, 4/16.
- Purpose**, *sb.* purpose, 2/6, 119/15.
- Purs(e)**, *sb.* purse, 49/6, 104/33, 106/2.
- Pursuars, purswars**, *sb. pl.* pursuers, 66/28, 111/10.
- Pursut(e), purswet**, *sb.* pursuit, 24/11, 43/15, 97/26.
- Purswe**, *vb. t. inf.* pursue, 80/30; *imp.* 63/2; *pursueþ*, 3 *sing. pres.* 1/22; *purswen*, 3 *pl. pres.* 89/3; *purswyng*, *pr. p.* 97/31.
- Purswyng**, *sb.* pursuing, 43/4.
- Purueyng**, *pr. p.* providing, 8/22.
- Purviaunce**, *sb.* foresight, 26/34.
- Putt**, *vb. t. inf.* put, 74/19; *putt*, *putten*, 3 *pl. pres.* 46/11, &c.; *puttist*, 2 *sing. p.* 4/22; *putten abak*, *reject*, *repe*, 16/1.
- Q**
- Quake**, *vb. i. 1 sing. pres.* tremble, quake, 16/6.
- Quaking, quakyng**, *sb.* quaking, trembling, 47/28, 136/11.
- Quart**, *sb.* health, 65/38 (f. ON. *kverr*, *kwert*, quiet, still; Icel. *kyrr*).
- Quenche**, *vb. t. inf.* be extinguished, 6/24; *quench*, 65/34; *quenchen*, 3 *pl. pres.* 117/11; *quenclid*, *pp.* 6/23.
- Quene**, *sb.* queen, 118/7; *quenes*, *gen. sing.* 102/13.
- Quere**, *sb.* choir, 27/6.
- Quest**, *sb.* inquest, official inquiry, 112/23.
- Questioners**, *sb. pl.* questioners, 93/28.
- Questioun**, *sb.* question, 88/22; *questiouns*, *pl.* 56/24.
- Questmongers**, *sb. pl.* those who make a business of conducting judicial inquiries or inquests, 113/9, 132/30.
- Quick(e)nyng**, *sb.* quickening, 4/23, 63/24.
- Quickneþ**, *vb. i. 3 sing. pres.* quickens, 33/1; *quickned*, *pp.* 32/27.
- Quik**, *a.* quick, active, 47/1.
- Quite**, *vb. t. inf.* release, free, 3/15.
- Quiver**, *a.* nimble, 47/1 (OE. *cwifer*).
- R**
- Raggis**, *sb. pl.* rags, 2/24.
- Rames**, *sb. pl.* rains, 83/2.
- Ransake**, *vb. t. inf.* examine thoroughly, investigate, 67/26.
- Raper, rapir**, *adv.* rather, 55/1, &c.; *rapest*, *super.* especially, 52/7.
- Raunsun**, *sb.* ransom, 78/31.
- Raueisching**, *a.* ravishing, 38/21, 111/13.
- Raveyn**, *sb.* robbery, 43/2.
- Reble**, *a.* rebel, rebellious, 48/15, 131/17.
- Reche, reck**, *vb. t. pl. pres.* care, 50/30, 113/21.
- Recheles**, *a.* reckless, careless, 50/8, 19, 131/17.
- Reck**, *see* **Reche**.
- Reckenyng**, *sb.* reckoning, 47/23, 83/15.
- Reclen**, *vb. t. inf.* reclaim, win back, 120/6.
- Recounseile**, *vb. t. inf.* reconcile, 67/13.
- Redempcioun**, *sb.* redemption, 62/7, 78/33.
- Redi**, *a.* ready, 5/12, 43/15, 60/31.
- Redili**, *adv.* readily, 93/17.
- Reding**, *sb.* reading, 56/5, 100/6.
- Re(e)dars**, *sb. pl.* readers, 48/8, 56/4, 21.
- Re(e)de**, *vb. t. inf.* read, 9/9, 100/3, 102/16; *redist*, 2 *sing. pres.* 56/11; *redliþ*, 3 *sing. pres.* 18/23; *re(e)den*, *pl. pres.* 28/26, 56/4, 17; *radde*, 3 *sing. p.* 102/14; *radden*, 3 *pl. p.* 133/34; *re(e)de*, *imp.* 21/12, 56/10; *rad(d)e*, *pp.* 11/26, 36/2, 56/12.
- Re(e)st**, *sb.* rest, 35/27, 64/20, 73/11.
- Refreyne**, *vb. t. inf.* restrain, 18/28; *refreyneþ*, 3 *sing. pres.* 115/16, 121/24; *refreynen*, 3 *pl. pres.* 41/23.
- Refute**, *sb.* refuge, 20/4.
- Regne**, *vb. i. inf.* reign, 65/1, 95/26; *regneþ*, 3 *sing. pres.* 7/11, 15/23; *regned*, *pp.* 97/14.
- Rehersip**, *vb. t. 3 sing. pres.* rehearse, repeats, 60/22, 64/14; *rehersid*, 1 *pl. p.* 68/7; *pp.* 41/20, 65/11.
- Reioyced**, *vb. t. 3 pl. p.* enjoyed as possessor, had full possession and use of, 118/9.
- Relaps**, *a.* relapsed, 88/4.
- Relese**, *vb. t. inf.* remit, 104/34.
- Releuen**, *vb. t. 3 pl. pres.* relieve, 9/9, 53/21, 75/6.
- Religioun**, *sb.* religion, 51/24, 52/10; *coll.* religious orders, 93/13.

- Remedi(e), *sb.* remedy, 123/11, 125/26.
 Remeve, *vb. i. inf.* remove, 121/27.
 Remewen, *vb. t. inf.* change, alter, 27/6.
 Remyssioun, *sb.* remission, 3/21, 25, 37/31.
 Renagatis, *sb. pl.* renegades, 79/21.
 Rendels, *sb. pl.* streams, runnels, 50/26, 62/17 (= *Sc. rindell*).
 Rendid, *pp.* torn, 65/8.
 Renneþ, *vb. i.* 3 *sing. pres.* runs, 50/24, 124/25.
 Rent, *sb.* rent, 104/37.
 Rent, *pp.* rent, torn, 39/10.
 Reparailen, *vb. t. inf.* repair, 40/5.
 Repentaunce, *sb.* repentance, 108/16.
 Repid, *pp.* reaped, 29/7.
 Replete, *a.* replete, full, 43/2.
 Representip, *vb. t.* 3 *sing. pres.* represents, 34/10; representen, 3 *pl. pres.* 33/12; representing, *pr. p.* 34/14, 15.
 Repreueþ, *repreoueþ, vb. t.* 3 *sing. pres.* reproves, 55/21, 119/10; re-proue, 1 *pl. pres.* 76/19; repreued, 3 *sing. p.* 113/16.
 Rerars, *sb. pl.* raisers, 132/20.
 Rere, *vb. t. inf.* raise, 63/25; *imp.* 114/4; *riþ,* 3 *sing. pres.* 3/11, 109/13; *renen,* 3 *pl. pres.* 40/20, 118/1; *rerid,* 3 *sing. p.* 113/15, 116/2, 7; *pp.* 15/9; *rering, pr. p.* 21/3.
 Rering, *sb.* building, founding, 128/19.
 Resceyue, *vb. t. inf.* receive, 4/9, 10, 53/25; *resceyue(n),* 3 *pl. pres.* 60/11, 20; *resceyued, pp.* 49/4.
 Resceyuours, *sb. pl.* receivers, 133/4.
 Res(o)un, *sb.* reason, 32/13, 39/14, 40/3, &c.; *resouns, pl.* 38/23.
 Rest, *vb. i. inf.* rest, 75/8; *restip,* 3 *sing. pres.* 35/23; *restid,* 3 *sing. p.* 90/29.
 Resting-place, *sb.* resting-place, 62/22.
 Restore, *vb. t. inf.* restore, 120/8.
 Retenwe, *sb.* retinue, 43/21, 60/6.
 Reuel, *vb. i. inf.* reveal, 53/19.
 Reuersen, *vb. t.* 3 *pl. pres.* reverse, 41/17.
 Revoke, *vb. t. inf.* revoke, 100/10; *renokid,* 3 *sing. p.* 113/16.
 Rewarde, *sb.* reward, 43/25, 55/26.
 Rewardid, *pp.* rewarded, 122/6
 Rewardingis, *sb. pl.* rewards, 106/25.
 Rewme, *sb.* realm, kingdom, 15/18, 30/14, 44/6.
 Reynd, *pp.* arraigned, 134/17 (aphetic form).
 Reyn(e), *sb.* rain, 21/8, 129/23.
 Rial, *a.* royal, 122/26.
 Riche, *a.* rich, 42/6, 46/3; *richest, super.* 41/18.
 Richesse, *sb.* riches, wealth, 38/2, 46/19, 49/15; *richesses, -is, pl.* 46/13, 85/3.
 Rijf, *a.* rife, 49/14.
 Ripeþ, *vb. i.* 3 *sing. pres.* becomes ripe, 29/7.
 Rise, *vb. i. inf.* rise, 53/8, 95/14; *riseþ,* 3 *sing. pres.* 44/24; *risen,* 3 *pl. pres.* 5/29, 44/15, 46/13; 3 *pl. p.* 133/34; *roos,* 3 *sing. p.* 31/9.
 Riht, *sb.* right, 97/2.
 Riht, *a.* right, 14/19, 31/10; *adv.* just, right, 12/20, 47/1.
 Rihtwise, *a.* righteous, 5/4, 7/14, 10/10, &c.
 Robbars, *sb. pl.* robbers, 131/14.
 Robben, *vb. t.* 3 *pl. pres.* rob, 110/28.
 Robrie, *robry, sb.* robbery, 106/22, 109/9.
 Roosis, *sb. pl.* roses, 128/27.
 Roote, *sb.* root, 7/11, 38/31, 103/17; *rootis, pl.* 39/4, 11, 65/9.
 Rore, *sb.* confusion, tumult, 71/6, esp. in 'to set in rore'.
 Roten, *rotun, a.* rotten, 2/24, 38/31.
 Rouht, *vb. i. inf.* to be riotous, 53/20.
 Rowne, *vb. i. inf.* whisper, 104/31.
 Ruful, *a.* rueful, sorrowful, 49/1.
 Rule, *sb.* rule, 41/17, 62/2; *rulis, pl.* 56/23.
 Rule, *vb. t. inf.* rule, govern, 54/27, 94/20; *rulid, pp.* 50/16, 54/29.
 Rust, *sb.* rust, 35/32.
 Rupe, *sb.* pity, 127/12.
 Ruyn, *sb.* ruin, 69/1.
 Rwiþ, *vb. t.* 3 *sing. pres.* grieves, 50/20.
 Ryng, *sb.* ring, 71/5, 130/19.

S

- Sa(a)f, *a.* safe, 3/20, 8/13, 21/7, 127/2, &c.
 Saale-keene, *salle-keene, a.* ? for sale to the highest bidder, 76/9, 132/12; cf. *G. verkaufslustig*.

- Sabot(h), *sb.* sabbath, 90/25, 30.
 Sachel, *sb.* wallet, 49/6.
 Sacramentis, *sb. pl.* sacraments, 34/21, 35/8, &c.
 Sacrar, *sb.* consecrator, 60/25.
 Sacre, *vb. t. inf.* consecrate, 105/22; *imp.* 61/1; sacren, 3 *pl. pres.* 12/8; sacrid, 3 *sing. p.* 130/19; *pp.* 35/24.
 Sacrifice, *sb.* sacrifice, 85/17; sacrificis, *pl.* 82/23, 24.
 Sacrilege, *sb.* sacrilege, 117/13.
 Sacrilegers, *sb. pl.* committers of sacrilege, 131/24.
 Sadli, *adv.* seriously, 16/11, 63/13.
 Sale, *sb.* sale, 61/20, 62/10.
 Saluacioun, *sb.* salvation, 3/17, 52/24.
 Salue, *sb.* salve, 59/18.
 Saruauntis, *see* Seruauntis.
 Saue, *vb. t. inf.* save, 8/12, 43/19; saueþ, 3 *sing. pres.* 50/17, 65/21; saued, *pp.* 75/9.
 Saviour, *sb.* saviour, 8/11.
 Sauntwary, *sb.* sanctuary, 91/2, 105/16.
 Sauour, *vb. i. inf.* taste, 77/18; *sb.* smell, taste, 69/3.
 Sauzt, *sb.* assault, 17/19, 19/1, &c.; sauztis, *pl.* 17/17, 35/30 (aphetic).
 Scape, skape, *vb. i. inf.* escape, 3/4, 45/1, 82/4, 113/20 (aphetic).
 Scatirip, *vb. t. 3 sing. pres.* scatters, 130/31; scatrid, *pp.* 15/10.
 Schadde, *pp.* separated, 16/20; shed, 118/12.
 Shadowe, *sb.* shadow, 135/15.
 Schal, *vb. aux. 1 sing. pres.* shall, 3/3; 3 *sing. pres.* 6/10; schalt, 2 *sing. pres.* 53/9; schul, schullen, *pl. pres.* 14/15, 52/15, &c.; schulde, 3 *sing. p.* 5/24; schulde(n), 3 *pl. p.* 12/14.
 Schame, *sb.* shame, 54/7, 88/3.
 Shameful, *a.* shameful, 108/15.
 Shameþ, *vb. t. 3 sing. pres.* makes ashamed, feels shame with regard to, 8/24, 11/14.
 Scharp(e), *a.* sharp, 66/14, 67/5, 113/18.
 Scharpli, *adv.* sharply, 64/6.
 Scharpnes, *sb.* sharpness, 78/1.
 Sche, *pron.* she, *passim.*
 Schedyng, *sb.* shedding, 98/2.
 Scheed, *vb. t. inf.* shed, 33/14, 98/12; scheden, 3 *pl. p.* 27/22; schadde, *pp.* 118/12.
 Scheep, schepe, *sb. pl.* sheep, 12/25, 102/10, 106/4, &c.
 Schelde, schilde, *sb.* shield, 65/34, 36.
 Schenship, *sb.* shame, 68/6, 123/25.
 Schepard, *sb.* shepherd, 3/26, 15/8.
 Schete, *vb. t. inf.* shoot, 71/17.
 Schewe, *vb. t. and i. inf.* appear, show, 42/17, 59/19, 70/21; 3 *sing. subj.* 41/31, 43/10; schewen, 3 *pl. pres.* 41/18, 49/1; schewid, 3 *sing. p.* 80/10; schewid, *pp.* 39/14, 117/21.
 Schewing, *sb.* appearing, 10/10.
 Schidars, *sb. pl.* shrews, scolds, 131/9 (*Prompt. Parv.* 'Cukstoke for flyters, or schyders').
 Schirt, shirte, *sb.* shirt, 104/26, 123/20.
 Schoon, schoos, *sb. pl.* shoes, 104/27, 132/7.
 Schopp, *sb.* shop, 117/27.
 Schort, *a.* short, 63/2, 94/4.
 Schortli, *adv.* shortly, 137/2.
 Schoyng, *sb.* shoeing, 65/30.
 Schrewidar, *a. comp.* more wicked, 133/10.
 Schrewidnes, *sb.* wickedness, 34/18, 68/23, 73/8.
 Schrifte, *sb.* confession, 9/7, 74/17.
 Schrynes, *sb. pl.* shrines, 43/8.
 Schyne, *vb. i. inf.* shine, 69/2; 3 *sing. subj.* 55/17; schineþ, schynneþ, 3 *sing. pres.* 4/14, 38/11, 46/8; schynnen, 3 *pl. pres.* 31/2.
 Schynful, *a.* shining, bright, 88/5.
 Schyn(n)ying, *sb.* shining, illumination, 17/3, 28/16, 81/17.
 Schynyng, *a.* shining, 37/25.
 Sclaunderars, sclaundirars, *sb. pl.* slanderers, 66/28, 131/9.
 Sclaundir, *sb.* slander, 11/12, 64/3; sclaundris, *pl.* 11/16, 25/35.
 Sclaundir, *vb. t. inf.* slander, 11/11; sclaundriþ, 3 *sing. pres.* 10/15; sclaundren, 3 *pl. pres.* 11/5, 63/22; sclaundrid, 3 *pl. p.* 10/25; *pp.* 43/23, 101/8.
 Scolis, *sb. pl.* schools, 5/16.
 Scorne, *sb.* scorn, 135/6.
 Scorne, *vb. t. inf.* scorn, 71/22.
 Scribis, *sb. pl.* scribes, 42/26, 43/1, &c.
 Scripture, *sb.* scripture, 56/18.
 Se, *vb. t. inf.* see, 1/2, 55/17; seeþ, *vb. t. 3 sing. pres.* 52/20; sen, 3 *pl. pres.* 46/12; sau3, sawe, 1, 3 *sing. p.* 24/3, 27/32, 49/13, 98/23; sizen, 3 *pl. p.* 27/14; seing, *pr. p.*

- 46/25; sen, seen, seyn, pp. 12/2, 27/3, 40/16, 103/15.
- Sechiþ**, *see* **Seeke**.
- Secoude**, *a. second*, 1/19, 7/23.
- Sectis**, *sb. pl. sects*, 38/15, 39/3, &c.
- Seculere**, *a. secular*, 51/3, 88/30.
- Secularis**, *sb. pl. seculars*, 95/12.
- See**, *sb. sea*, 2/12, 13/24, &c.
- See-brynk**, *sb. edge of the sea*, 44/10.
- Seed**, *sb. seed, offspring*, 2/23, 118/13, 35.
- Se(e)ke**, *vb. t. inf. seek*, 63/1, 85/24; *sechiþ*, *sekiþ*, 3 *sing. pres.* 18/22, 57/13, 124/22; *se(e)ken*, 3 *pl. pres.* 4/11, 54/9, 85/22, &c.; *souþt*, pp. 58/18.
- Seeme**, *vb. i. 3 sing. subj.* 47/13; *semeþ*, 3 *sing. pres.* 81/19; *semen*, 3 *pl. pres.* 38/3; *semeden*, 3 *pl. p.* 2/5.
- Seet(e)**, *sb. seat*, 25/11, 40/15, 38/20; *seetis*, *pl.* 41/35.
- Seie**, *vb. t. inf. say*, 2/9, 3/3, 49/25; *seist*, 2 *sing. pres.* 4/24; *seip*, 3 *sing. pres.* 2/7; *sei(e)n*, *seyn*, 3 *pl. pres.* 31/26, 61/1, 2; *seid(e)*, 3 *sing. p.* 5/7, 39/6, 61/8; 1 *pl. p.* 13/31; pp. 40/3, 68/22; *seiyng*, *pr. p.* 85/9.
- Seiling**, *pr. p. sailing*, 45/25.
- Seintis**, *seyntes*, *sb. pl. saints*, 2/3, 21/16, 43/8.
- Seiyng**, *sb. speech*, 55/13.
- Selle**, *vb. t. inf. sell*, 61/3, 91/16; *sellen*, 3 *pl. pres.* 60/30; *soold*, 3 *sing. p.* 62/5; *soolden*, 3 *pl. p.* 92/21; *soold*, pp. 106/2.
- Sellers**, *sb. sellers*, 60/33.
- Selling**, *sb. selling*, 62/8.
- Sellis**, *sb. pl. seats*, 27/10 (F. *selle*, L. *sella*).
- Semblaunt**, *sb. appearance*, 120/14.
- Semeþ**, *see* **Seeme**.
- Sende**, *vb. t. inf. send*, 81/19; *sent*, pp. 44/7.
- Sengle**, *a. single*, 103/9.
- Sens**, *sb. sense*, 126/5.
- Sensers**, *sb. pl. censurers*, 37/29.
- Sensuris**, *sb. pl. censures*, 18/25, *see note*.
- Sentence**, *sb. sentence, meaning*, 6/2, 12/13, 63/5; *maister of sentence*, 12/15, *see note*.
- Sequesteris**, *sb. pl. sequesters*, 132/33.
- Serche**, *vb. t. inf. search*, 67/27.
- Sermon**, *sb. word (L. sermo)*, 61/21; *sermons*, *pl.* 53/1.
- Seruage**, *sb. bondage, slavery*, 103/22.
- Seruautis**, *saruautis*, *sb. pl. servants*, 6/12, 48/10, 60/11.
- Serue**, *vb. t. inf. serve*, 41/10; *seruen*, *pl. pres.* 41/11; *vb. i.* 106/14.
- Seruce**, *seruise*, *seruyse*, *sb. service*, 7/22, 38/14, 39/29, &c.
- Seruyle**, *a. servile*, 90/26, 91/7, 12.
- Serymoyns**, *sb. pl. ceremonies*, 120/10.
- Settiþ**, *vb. t. 3 sing. pres. sets*, 8/18; *setten*, 3 *pl. pres.* 106/1; *sett*, 3 *sing. p.* 2/14; *imp.* 63/1; pp. 44/32, 84/30.
- Seuene**, *a. seven*, 35/8, 60/1.
- Shirte**, *see* **Schirt**.
- Sidis**, *see* **Sizde**.
- Signes**, *sb. pl. signs*, 38/22, 41/39, 134/9.
- Signified**, pp. *signified*, 115/29.
- Sijk(e)**, *a. sick*, 30/25, 59/19, 127/7.
- Sijknes**, *sb. sickness*, 45/20, 65/38.
- Siker**, *a. sure*, 25/5, 37/1, 65/1.
- Sikerli**, *adv. surely*, 74/9.
- Sillable**, *sb. syllable*, 56/19.
- Singars**, *syngars*, *sb. pl. singers*, 48/8, 57/15, 58/13.
- Sitten**, *vb. i. 3 pl. pres. sit*, 58/24.
- Sipen**, *conj. since*, 11/2, 12/8, 85/1.
- Sipes**, *sipis*, *sb. pl. times*, 21/18, 44/15, 45/14.
- Sixt(e)**, *a. sixth*, 13/1, 43/13.
- Sizde**, *sb. side*, 19/24, 84/4; *sidis*, *sizdis*, *pl.* 66/14, 104/19.
- Sizde**, *a. full, wide, flowing*, 30/24.
- Sizon**, *see* **Se**.
- Sizt**, *sb. sight*, 13/11, 15/3, &c.; *siztis*, *pl.* 37/8.
- Skape**, *see* **Scape**.
- Slakid**, *see* **Sleke**.
- Slawztir**, *sb. slaughter*, 43/11.
- Slee**, *vb. t. inf. slay*, 17/1, 76/20, 113/9; *sleeþ*, 3 *sing. pres.* 8/15, 45/18, 98/14, 112/6; *slen*, 3 *pl. pres.* 84/18, 101/23; *slou3*, *slow(3)*, 3 *sing. p.* 98/18, 99/12, 133/16; *slou3en*, *slow(3)en*, 3 *pl. p.* 101/19, 113/24; *slayn*, pp. 98/26, 29.
- Sleep**, *sb. sleep*, 53/3, 9, &c.
- Sleep(e)**, *vb. i. inf. sleep*, 51/7, 53/8; *slepþ*, 3 *sing. pres.* 2/25, 35/26.
- Sleeyng**, *sb. slaying*, 99/1, 133/15.
- Slei3tis**, *sb. pl. tricks*, 51/23.
- Slek(e)**, *vb. t. inf. slake*, 35/30, 101/6; *slakid*, pp. 133/25.
- Slepanð**, *a. sleeping*, 35/27.
- Sliden**, pp. *fallen*, 80/23.
- Sli3**, *a. sly*, 45/2.

- Sloumbre**, *vb. i. inf.* slumber, 53/9 ;
 sloumbring, *pr. p.* 53/2.
Sloumbring, *sb.* slumbering, 53/13,
 16.
Sloupe, *sb.* sloth, 44/28.
Slouz, *slowz*, *a.* slothful, sluggish,
 53/8, 60/6 (= *L. piger*).
Smak, *vb. t. inf.* savour of, 31/28 ;
 smacchiþ, 3 *sing. pres.* 63/13.
Smale, *a.* small, 7/8, 46/2, 10.
Smelling, *sb.* smelling, 120/18.
Smeþ(e), *a.* smooth, 25/22, 123/18.
Smok(e), *smook*, *sb.* smoke, 47/28,
 129/7, 134/28.
Smyt(e), *vb. t. inf.* smite, 43/14,
 67/5, 99/5, &c. ; smytiþ, smyteþ,
 3 *sing. pres.* 18/25, 59/12, 99/6 ;
 smot, 3 *sing. p.* 66/10, 91/23 ;
 smyten, *pp.* 117/33.
Smyting, *sb.* smiting, 99/11.
Snakis, *sb. pl.* snakes, 136/8.
Snare, *sb.* snare, 45/5, 57/3 ; snaris,
pl. 82/3.
Sobre, *sobur*, *a.* sober, 35/9, 52/33,
 59/11.
Socour, *sb.* help, 47/14.
Socour, *vb. t. inf.* help, 74/36.
Sodenli, *adv.* suddenly, 5/17, 45/14,
 &c.
Sodeyn, *a.* sudden, 126/8.
Sodomitis, *sb. pl.* practisers of
 sodomy, 131/24.
Softe, *a.* soft, 8/17.
Soilmentis, *sb. pl.* absolutions, 76/
 10 (aphetic for assoilment).
Solace, *vb. t. inf.* solace, comfort,
 64/27.
Solempne, *a.* solemn, 84/30.
Somme, *see* Summe.
Sonde, *sb.* sound, 119/5.
Son(e), *sb.* son, 33/4, 34/16 ; sones,
pl. 38/13, 39/30.
Songis, *sb. pl.* songs, 57/15, 58/1,
 59/5.
Soolis, *sb. pl.* soles, 123/21.
Soone, *adv.* soon, 7/20, 51/24, 70/21.
Sooþer, *sb.* supper, 60/16.
So(o)re, *adv.* sorely, grievously, 34/
 5, 44/24, 71/25, &c. ; with trouble,
 63/13 ; sorer, *comp.* 68/1.
So(o)ris, *sb. pl.* sores, 4/17, 59/19.
Soot, *sb.* soot, 44/22 (cf. *Roman de*
la Rose, 10670, 'amer plus que
 n'est suie', Littré).
Sore, *a.* painful, grievous, 124/5.
Sorow, *sb.* sorrow, 40/16.
Sorow, *vb. i. inf.* to be grieved for,
 4/1 ; sorowiþ, 3 *sing. pres.* sorrows,
 67/9.
Sorowful, *a.* sorrowful, 49/2, 18.
Sortilogeris, *sb. pl.* diviners by lot,
 132/19.
Sory, *a.* sorry, wretched, 120/9.
Sotil, *a.* subtle, 13/4, 27 ; sotiler,
comp. 61/3.
Sotilte, *sb.* subtlety, 26/20.
Sottiþ, *vb. i. 3 sing. pres.* grow be-
 sotted, 19/3.
Soþe, *sb.* truth, 27/30, 39/16, 88/26.
Souereyn, *sb.* sovereign, 82/11 ;
 souereyns, *pl.* 82/12, 83/14.
Souereyn, *a.* sovereign, chief, 48/
 29, 30.
Soule, *sb.* soul, 6/24, &c. ; soulis, *pl.*
 3/1, &c.
Soumneþ, *vb. t. 3 sing. pres.* sum-
 moneth, 17/27 ; sumned, *pp.* 100/4.
Sounde, *sb.* sound, 58/28.
Sounde, *a.* sound, 125/29.
Souzt, *see* Se(e)ke.
Sowel, *sb.* dirt, mire, 42/25.
Sowiþ, *vb. t. 3 sing. pres.* sows, 111/
 16 ; sowen, *pp.* 2/22.
Sowrische, *a.* sour, 44/20.
Soyle, *vb. t. imp.* assoil, 60/35.
Spalme, *sb.* psalm, 133/17 ; var.
 psalme.
Spare, *vb. t. or i. inf.* spare, 49/6 ;
 spare (to), 79/6 ; spariþ, 3 *sing.*
pres. 95/6 ; sparid (to), 3 *sing. p.*
 92/10.
Speche, *sb.* speech, 14/9.
Special, *a.* in special, in particular,
 13/32, 35/16.
Speciali, *adv.* specially, 76/2.
Spede, *sb.* speed, success, 45/26, 83/
 18.
Spediness, *sb. ?* quickness or pros-
 perity, 25/37.
Spedy, *a.* profitable, 81/19.
Speke, *vb. t. inf.* speak, 22/13, 43/
 31 ; 1 *sing. pres.* 4/25 ; spekiþ,
 3 *sing. pres.* 2/20, 4/11, &c. ;
 speken, *pl. pres.* 5/15, 25/1 ; spak,
 3 *sing. p.* 25/7.
Spende, *vb. t. inf.* spend, 45/4, 109/
 17 ; spenden, 3 *pl. pres.* 107/12.
Spensis, *sb. pl.* expenses, 38/13.
Spie, *sb.* spying, 100/2 ; spies, *pl.*
 spies, 72/3.
Spille, *vb. i. inf.* perish, 86/21.
Spirit, *sb.* spirit, 4/22, 7/10, 46/25,
 &c.
Spiritual, spirituel, *a.* spiritual,
 46/2, 78/16.
Spoile, *vb. t. inf.* rob, 17/25 ; spoilen,
 spoylen, 3 *pl. pres.* 38/21.
Spoiling, *sb.* robbing, 85/4.

- Spottis**, *sb. pl. spots*, 56/1.
Spousale, *sb. espousal*, 130/20.
Spouse, *sb. spouse*, 35/21, 24, &c.
Spousebreche, *sb. adultery*, 70/5.
Spousebreker, *sb. adulterer*, 130/22.
Spylours, *sb. pl. robbers*, 109/4.
Spreðip, *vb. i. 3 sing. pres. spreads*, 122/34; *spradde*, *pp.* 52/13.
Springeþ, *springip*, *vb. i. 3 sing. pres.* 40/26, 50/23, 103/17.
Staale, *see Steele*.
Staate, *sb. state*, 46/1.
Stable, *vb. t. inf. establish*, 47/10; *stabilen*, *3 pl. pres.* 60/11.
Stable, *a. stable, firm*, 2/6.
Staff-beggars, *sb. pl. beggars (with a staff)*, 54/15 (cf. ON. *staf-karl*).
Stalowens, *sb. pl. stallions*, 106/14.
Staring, *a. staring, glittering*, 37/8, 39/18.
Stede, *sb. place*, 117/21.
Stedfast, *a. steadfast*, 76/4, 130/19.
Steele, *vb. i. inf. steal, come secretly*, 53/12, 65/36; *v. t. inf. steal*, 108/11; *3 sing. subj.* 107/9; *steelen*, *3 pl. pres.* 107/15; *staale*, *3 sing. p.* 107/9.
Steelyngis, *sb. pl. stealings*, 107/18.
Steerchen, *vb. t. 3 pl. pres. powder with starch*, 132/10.
Ste(e)re, *vb. t. inf. guide, incite*, 5/11, 127/15; *sterip*, *3 sing. pres.* 70/4; *sterid*, *pp.* stirred, 95/18.
Stelpe, *sb. stealth*, 106/22.
Stepile, *sb. steeple*, 41/35.
Steppis, *sb. pl. steps*, 40/8, 43/4, 51/15.
Stering, *stiring*, *sb. prompting, inciting*, 53/14, 102/19, 111/26; *steryngis*, *pl.* 65/26.
Sterres, sterris, *sb. pl. stars*, 13/18, 28/5.
Sterue, *vb. i. 3 pl. pres. die, perish*, 101/13.
Stik, *sb. stick*, 113/33; *stikkis*, *pl.* 91/14.
Stille, *a. quiet, still*, 53/8, 98/32; *adv.* 96/10.
Stilled, *pp. become silent*, 16/8.
Stilli, *adv. silently*, 96/4.
Stink, *sb. stink*, 69/3.
Stinking, *a. stinking*, 42/25, 60/21.
Stintid, *see Stynt*.
Stire, *v. t. inf. incite*, 120/15; *stirip*, *3 sing. pres.* 47/4.
Stirne, *a. stern*, 135/16.
Stiže, *v. i. inf. rise, ascend*, 15/4; *stiže(n)*, *3 pl. pres.* 34/7, 75/8, 79/9; *stijed*, *3 sing. p.* 27/4, 31/10.
Stižyng, *sb. ascension*, 55/6.
Stokke, *sb. stock*, 92/13.
Stonde, *v. i. inf. stand*, 90/13; *stondip*, *standip*, *3 sing. pres. stands, consists*, 3/16, 22/24, 34/25; *stonden*, *3 pl. pres.* 65/14, 66/21; *standing*, *pr. p.* 104/29.
Stonyen, *v. i. 3 pl. pres. are amazed*, 11/13.
Stool, *sb. stool*, 87/22.
Stoon, *sb. stone*, 36/11, 41/33; *stoones*, *pl.* 37/26, 27, 38/12, &c.
Stooned, *pp. stoned*, 91/15.
Sto(o)ry, *sb. story*, 102/1, 137/5.
Stoppen, *vb. t. 3 pl. pres. stop, hinder*, 102/21.
Stormes, *sb. pl. storms*, 44/23.
Stounde, *sb. moment, instant*, 47/18.
Straien, *vb. i. 3 pl. pres. stray*, 127/25; *straied*, *2 pl. p.* 70/2.
Stranglip, *vb. t. 3 sing. pres. strangles*, 122/23.
Straunge, *a. strange*, 41/12, 48/11, 73/4.
Straunger(ø), *sb. stranger*, 49/18, 90/28; *straungers*, *pl.* 40/28.
Strayt, *streižt*, *a. strait, narrow*, 128/4, 6.
Strecche, *vb. i. inf. stretch, reach*, 122/11; *3 pl. pres.* 9/34; *3 sing. subj.* 44/30; *strecchip*, *3 sing. pres.* 11/20; *strecchid*, *pp.* 71/16.
Streemes, *sb. pl. streams*, 50/24.
Streižt, *see Strayt*.
Streižtli, *adv. strictly*, 27/12, 60/27, &c.; *streižtlier*, *comp.* 92/25.
Strenger, *a. comp. stronger*, 12/17, 71/3.
Strengpe, *sb. strength*, 50/11, 63/2, 18; *strengpis*, *pl.* 9/27.
Strengpe, *vb. t. inf. strengthen*, 55/12.
Stressip, *vb. t. 3 sing. pres. distresses*, 3/14.
Stretis, *sb. pl. streets*, 86/15.
Strijf, *sb. strife*, 50/3.
Strikars, *sb. pl. ? walkers*, 54/15 (OE. *strican*, to go); or ? beggars, cf. G. *Landstreicher*.
Striplyngis, *sb. pl. striplings*, 119/3.
Striueyng, *pr. p. striving*, 56/22.
Stroi(e)þ, *vb. t. 3 sing. pres. destroys*, 44/28, 46/33; *stroyen*, *3 pl. pres.* 117/10.
Strong, *a. strong*, 54/15.

- Stro(o)k, *sb.* stroke, 66/14, 98/14; strookis, *pl.* 66/2, 5.
- Stroumpetis, *sb. gen. sing.* strumpet's, 13/7.
- Struyyng, *sb.* strife, 70/6.
- Studiars, *sb. pl.* students, 48/9, 62/12, 63/9.
- Studie, *sb.* study, 57/12, 62/28, 63/1; studies, *pl.* 64/19.
- Studie, *vb. t. inf.* study, 62/20; studien, 3 *pl. pres.* 61/6, 62/12, &c.; studyng, *pr. p.* 35/5.
- Sturble, *vb. t. inf.* disturb, 65/29.
- Sturdi, *a.* sturdy, 132/2.
- Stynt, *vb. i. imp.* stop, cease, 43/23; stintid, *pp.* 129/15.
- Successouris, *sb. pl.* successors, 134/1.
- Suche, *a.* such, 38/3, &c.
- Suffice, *vb. i. 3 pl. subj.* be sufficient, 105/11; suffisid, *pp.* 95/23.
- Suffragis, *sb. pl.* spiritual powers or indulgence, 61/4, 76/8, 10, &c.
- Suffre, *vb. t. inf.* suffer, 6/24, 35/19, &c.; suffreb, suffrib, 3 *sing. pres.* 51/6, 54/12; suffren, *pl. pres.* 5/28; suffring, *pr. p.* 35/9.
- Suffurable, *a.* tolerable, 12/28.
- Suget, *a.* subject, 31/37, 48/16, 84/1.
- Summe(n), *somme, a.* some, 33/21, 34/7, &c.
- Sumnour, *sb.* summoner, 104/31; sumnouris, *pl.* 133/1.
- Sumtyme, *adv.* sometimes, 70/5.
- Sundai, *sb.* Sunday, 91/3.
- Sunne, *sb.* sun, 32/19, 46/8, 49/14.
- Superflu, *a.* superfluous, 125/32.
- Supersticiouse, *a.* superstitious, 88/12.
- Superstitioun, *sb.* superstition, 88/14.
- Suppose, *vb. t. 3 pl. pres.* suppose, 88/27; 3 *sing. subj.* 51/5.
- Suspendid, *pp.* suspended.
- Swagip, *vb. t. 3 sing. pres.* assuages, 4/17, 79/22; swagid, *pp.* 133/24.
- Swe, *vb. t. inf.* follow, 30/19, 51/14, 105/28; suep, swip, swep, 3 *sing. pres.* 12/2, 16/11, 94/3; swen, *pl. pres.* 43/4, 79/8; swed, 3 *sing. p.* 40/8.
- Sweilid, *pp.* stifled, 78/24 (OE. *swælan*, burn).
- Swelling, *sb.* arrogance, 6/28.
- Swellip, *vb. i. 3 sing. pres.* swells, 49/28; swelling, *pr. p.* burning, 127/7.
- Swerars, *sb. pl.* swearers, 131/11.
- Swerde, swerid, *sb.* sword, 33/21, 45/19, 120/26, &c.
- Swere, *vb. i. inf.* swear, 85/25; *imp.* 87/21; swore, 3 *sing. p.* 89/4; sworn, *pp.* 130/17.
- Swerte, *sb.* surety, careless confidence, 26/32.
- Sweryng, *sb.* swearing, 88/31.
- Swet, *a.* sweet, 57/16; swetter, *comp.* 63/3, 77/11.
- Sweyling, *sb.* burning (= *L. combustio*), 6/29.
- Swift, *a.* swift, 98/12.
- Swipe, *adv.* quickly, 134/24.
- Swyme, *vb. i. inf.* swim, 106/5; swymmen, 3 *pl. pres.* 30/24, 45/34, &c.
- Symonye, *sb.* simony, 62/1, 68/7.
- Symonyentis, *sb.* practisers of simony, 62/4.
- Symple, *a.* simple, 5/19, 46/14, 82/9, &c.
- Synagogis, *sb. pl.* synagogues, 38/20.
- Synet, *sb.* signet, 113/3 (OF. *sinet*, var. *signet*).
- Synful, *a.* sinful, 43/17, 52/9, &c.
- Syngen, *vb. t. 3 pl. pres.* sing, 57/15; soungen, 3 *pl. p.* 58/11; *pp.* 58/28; singyng, *pr. p.* 58/1.
- Synk, *vb. i. inf.* sink, 66/6; 3 *pl. pres.* 106/5.
- Synnars, synners, *sb. pl.* sinners, 2/3, 34/18.
- Syn(n)e, *sb.* sin, 7/11, 52/33; synnes, *pl.* 3/25, 50/18.
- Synne, *vb. i. 2 pl. pres.* sin, 8/7; synned, *pp.* 8/8.
- Syouns, *sb. pl.* branches, shoots, 70/3.

T

- Taaris, *sb. pl.* tares, 2/22.
- Taast, taste, *vb. t. inf.* taste, 44/21, 118/5.
- Takars, *sb. pl.* receivers, 61/25, 62/3.
- Take, *vb. t. inf.* take, receive, 4/6, 51/5; takip, 3 *sing. pres.* 2/25, 53/27; taken, *pl. pres.* 33/21, 44/1; *pp.* 4/5, 55/2; took(e), 3 *sing. p.* 35/13, 60/15; tooken, 3 *pl. p.* 130/14.
- Talis, *sb. pl.* tales, 55/27, 97/23, 104/18.
- Tapir, *sb.* taper, 104/28.
- Tarie, *vb. i. inf.* tarry, delay, 134/24; taried, *pp.* 59/14.
- Tasting, *sb.* tasting, 44/20.

- Tatiryng**, *sb.* slashing of garments, 132/12.
Tauernneris, *sb. pl.* tavern-keepers, 132/27.
Taxid, *pp.* taxed, 104/36.
Taxis, *sb. pl.* taxes, 46/16.
Teche, *vb. t. inf.* teach, 38/23, 71/8, 94/19; *techiþ*, 3 *sing. pres.* 8/2, 39/18, 48/17; *techen*, 3 *pl. pres.* 34/16, 19; *tauþt*, 3 *sing. p.* 17/5, 21/14, 42/20; *pp.* 11/25, 59/11; *teching*, *pr. p.* 57/24.
Teching, *sb.* teaching, 43/21, 55/14.
Teep, *sb. pl.* teeth, 47/28, 73/20.
Telle, *vb. t. inf.* tell, 39/16; *tolde*, 3 *sing. p.* 100/23; *pp.* 101/20.
Temporal, *a.* temporal, 43/16, 46/2, 84/2.
Temperalte, *sb.* temporal affairs, 82/14.
Tempestis, *sb. pl.* tempests, 44/16, 45/14.
Tempir, *vb. t. inf.* moderate, 48/15.
Temple, *sb.* temple, 37/28, 42/18, 21, 45/9; *templis*, *pl.* 40/21, 24.
Temptacioun, *sb.* temptation, 35/19; *temptacionns*, *pl.* 4/15.
Temptid, *vb. t.* 3 *sing. p.* tempted, 120/14; *pp.* 35/18.
Tempting, *sb.* tempting, 76/13.
Tendir, *a.* tender, 126/25.
Tene, *sb.* anger, vexation, sorrow, 44/25, 59/25, 134/27.
Tent, *sb.* heed, 34/24.
Tent, *tenten*, *vb. i.* 3 *pl. pres.* attend, pay heed, 41/39, 56/4, &c.
Tere, *vb. t. inf.* tear, 49/27.
Terme, *sb.* boundary, 121/5; *termes*, *pl.* 44/32, 116/25.
Terren, *vb. t.* 3 *pl. pres.* make angry, provoke, 51/15 (OE. *tergan*).
Testament, *sb.* testament, 59/7.
Til, *prep.* to, 34/17; *conj.* until, 45/17.
Tilliers, *sb. pl.* farm-labourers, 131/16.
Tirauntrie, *sb.* tyranny, 70/9, 106/21, 109/9.
Tising, *sb.* enticing, 127/22 (aphetic).
Title, *sb.* title, 99/7.
Tixt(e), *sb.* text, 9/12, 22/16, 47/8.
To, *prep.* for, 6/6, 12/28, 30/14; *adv.* too, 52/9, 126/10, 11; *a.* two, 99/12.
To-broken, *pp.* broken in pieces, 93/22.
Tobrosten, *pp.* broken in pieces, 114/22.
Togider, *togiddir*, *adv.* together, 12/18, 25/3, 35/37, &c.
Token, *sb.* token, 119/14; *token(e)s*, *pl.* 15/16, 53/20, 129/2.
To-laken, *vb. t.* 3 *pl. pres.* blame, 46/14.
Toodis, *sb. pl.* toads, 136/7.
Toour, *see* Toure.
To-teeren, *vb. t.* 3 *pl. pres.* tear in pieces, 102/10.
To-turmentid, *pp.* tormented, 127/8.
Topir, *pron.* other, 69/13.
Touchid, *pp.* touched, 123/23.
Touching, *sb.* touching, 61/15.
Toumbes, *toumbis*, *sb. pl.* tombs, 43/3, 134/4.
Toune, *sb.* town, 86/27, 92/24.
T(o)ung, *sb.* tongue, 5/11, 8/12; *pl.* t(o)ungis, 15/19, 24.
Toure, *toour*, *sb.* tower, fortress, 35/33, 54/31.
Toward, *adv.* frowards, onward, 134/23; *prep.* 54/19.
Traitours, *sb. pl.* traitors, 96/10, 111/9.
Translatid, *pp.* removed, 101/21.
Trappe, *sb.* trap, 84/26.
Traucile, *sb.* toil, 33/12, 35/28; *traueils*, *pl.* troubles, 126/11.
Traueilen, *vb. i. pl. pres.* work, toil, 41/12, 48/8; *traueile*, *imp.* 35/5; *traueilid*, *traueiled*, *pp.* 5/18, 71/25.
Traueiling, *pr. p.* travelling, 53/19.
Trayne, *sb.* stragem, 62/8.
Treccherie, *sb.* treachery, 71/25.
Treccherous, *a.* treacherous, 108/1.
Treden, *vb. t.* 3 *pl. pres.* tread, 56/26.
Tree, *sb.* tree, 62/16.
Tre(e)ten, *vb. t.* 3 *pl. pres.* treat, handle, 12/8, 60/14, 93/15; *treete*, 2 *sing. subj.* 103/24; *tretid*, *pp.* 36/1.
Tre(e)ting, *sb.* treatment, 121/24; *handling*, consecrating, 21/27.
Tresour, *sb.* treasure, 17/24, 59/18, &c.
Tresourer, *sb.* treasurer, 102/13; *tresoureris*, *pl.* 133/4.
Tresourist, *vb. t.* 2 *sing. pres.* treasurest, 10/9.
Tretable, *a.* ? able to be treated, or ? palpable, tangible, 56/17.
Tretise, *sb.* treatise, 1/1, 7/8.
Trewe, *a.* true, 3/8, 5/11, &c.; *adv.* truly, 54/10.
Treweli, *trueli*, *adv.* truly, 35/7, 55/5, 59/11.

Tribis, *sb. pl.* tribes, 95/21.
 Tribulacioun, *sb.* tribulation, 1/21, 47/12.
 Trinite, *sb.* Trinity, 34/10, 74/15.
 Triste, *sb.* trust, 7/24, 19/7, 63/17.
 Tristen, *vb. t.* 3 *pl. pres.* trust, 7/30.
 Tristi, *a.* trusty, 64/28, 66/2.
 Triumphant, *a.* triumphant, 35/28.
 Tromp, *sb.* trump, 134/29.
 Trone, *sb.* throne, 87/22; troones, *pl.* 27/20.
 Trouble, *vb. t. inf.* trouble, 81/18, 123/1.
 Tr(o)upe, *sb.* truth, 6/5, &c.
 Troupplyzt, *a.* trothplight, 35/20.
 Trowe, *vb. t. inf.* believe, 89/14; *imp.* 97/6; trowist, 2 *sing. pres.* 61/20; trowen, 3 *pl. pres.* 101/10, 132/21; trowiden, 1 *pl. p.* 135/7; trowid, *pp.* 52/11.
 Trowing, *sb.* belief, 19/7.
 Trublid, *pp.* troubled, 134/24.
 Tuicioun, *sb.* intuition (aphetic), 26/23.
 Turment, *sb.* torment, 130/13; turmentis, *pl.* 20/13.
 Turmentid, *pp.* tormented, 15/2, 78/19.
 Turmentrie, *sb.* torment, 15/4, 21/3, &c.
 Turne, *vb. t. inf.* turn, 38/4; turneþ, 3 *sing. pres.* 45/8; *vb. i.* 32/24; turnen, 3 *pl. pres.* 7/4, 58/26; turnyng, *pr. p.* 34/18; turned, *pp.* 58/25.
 Tweie, *a.* two, 113/10.
 Twelueþ, *a.* twelfth, 125/1.
 Tweyne, *sb.* two, 9/28.
 Twice, *adv.* twice, 95/25.
 Twoo, *a.* two, 43/20, 31, 59/27.
 Tymber, tymbre, *sb.* timber, 36/11, 41/33.
 Tymber, *sb.* timbral, 119/4.
 Tyme, *sb.* time, 4/10, 32/11, 35/16, &c.; tymes, *pl.* 50/12.
 Tyrauntis, *sb.* tyrants, 84/3, 131/14.

P

pan, panne, *conj.* than, 83/8, &c.
 þank, *vb. t. inf.* thank, 45/4.
 þankingis, *sb. pl.* thanks, 54/7, 58/4.
 þankis, *sb. pl.* thanks; her þankis = willingly, 19/25.
 panne, *adv.* then, 3/10, &c.
 pee, *pron.* thee, 3/29, 30, &c.
 peeft, *sb.* theft, 78/7, 94/14.

pe(e)ues, *sb. pl.* thieves, 53/19, 92/23.
 þei, þey, *pron.* they, *passim.*
 þenk, þink, *vb. t. or i.* think, meditate, 62/15; *imp.* 43/24; þenken, 3 *pl. pres.* 50/17, 20.
 þenkyng, *sb.* thinking, thought, 103/7.
 þen(n)s, *adv.* thence, 13/18, 31/11.
 þer, *pron.* their, 12/6, 27, &c.
 þer(e), *adv.* there, 3/19, &c.; where, 38/16, &c.
 þerbi, *adv.* thereby, 65/19.
 þerfro, *adv.* therefrom, 9/31.
 þeronne, *adv.* thereon, 102/16.
 þerynne, *adv.* therein, 42/19, 64/28.
 þewis, *sb. pl.* customs, 40/7, 21.
 þi, *pron.* thy, 3/29.
 þick, *a.* thick, 134/28, 136/9.
 þicli, *adv.* thickly, 65/28.
 þider, þidir, *adv.* thither, 32/24, 101/25.
 þingis, *sb. pl.* things, 1/2, &c.
 þink, *sb.* thing, 84/11.
 þink, *see* þenk.
 þise, *a.* these, *passim.*
 þo(o), *pron.* those, 30/21, 43/20; a. 14/21, &c.
 þoruþ, *prep.* through, 19/34, 42/7, &c.
 þos, *pron.* those, 30/24.
 þou, *pron.* thou, 2/26.
 þousandis, *sb. pl.* thousands, 82/1.
 þouþ, *conj.* although, 37/32, &c.
 þouþt, *sb.* thought, 63/6; þouþtis, *pl.* 51/1.
 þraldom, *sb.* bondage, 81/25, 101/26.
 þre, *a.* three, 1/8, 98/14.
 þrefolde, *a.* threefold, 74/11.
 þretingis, *sb. pl.* threats, 8/18.
 þridde, *a.* third, 18/20, 32/26.
 þrille, *vb. t. inf.* pierce, 111/17.
 þrise, *adv.* thrice, 35/18, 95/23.
 þrist, *sb.* thirst, 25/34.
 þristid, *pp.* thirsted, 30/17.
 þritti, *a.* thirty, 62/4.
 þrowen, *vb. t.* 3 *pl. pres.* throw, 67/6; *pp.* 13/19, 17/9; þrowiþ (at), 3 *sing. pres.* aims, 66/2.

V (U)

Vgli, *a.* frightful, 45/7; *adv.* terribly, 16/6.
 Vnable, *a.* incapable, 93/23.
 Vnbuxum, *a.* disobedient, 84/25.
 Vncerteyne, *a.* uncertain, 65/3.
 Vnchaast, *a.* unchaste, 103/11, 12.

- Vncircumcisid**, *pp.* uncircumcised, 105/13.
Vncleue, *a.* impure, 51/1.
Vncleues, *sb.* uncleanness, 39/27.
Vncurable, *a.* incurable, 113/36.
Vndeedi, *a.* immortal, 62/9, 113/24.
Vndeedlines, *sb.* immortality, 26/16.
Vndefoulid, *pp.* undefiled, 23/13.
Vndir, *prep.* under, 3/19, 56/26.
Vndirloute, *a.* submissive, subject to, 31/37.
Vndirloute, *vb. i. inf.* be subject, 32/4; *vb. t. imp.* subject, 83/14; *vndirlouted*, *pp.* 32/17.
Vndirnepe, *adv.* underneath, 81/28.
Vndirnymyng, *sb.* blaming, rebuking (= *L. increpatio*), 123/17.
Vndirputten, *vb. t. 3 pl. pres.* set beneath, 37/25.
Vndirstondars, *sb. pl.* men of understanding, 7/8.
Vndirstonde, *vb. t. inf.* understand, 52/15; *vndirstandid*, *pp.* 64/10.
Vndirstonding, *sb.* understanding, 69/9.
Vndirtake, *vb. t. inf.* undertake, 67/28.
Vndo, *vb. t. pl. pres.* break, undo, 105/15, 120/8.
Vndrawn, *pp.* undrawn, unrooted, 116/20.
Vndwe, *a.* undue, 93/24.
Vnevenli, *adv.* unevenly, 108/6.
Vnfeipful, *a.* unfaithful, 8/19, 106/24.
Vngroundid, *a.* ungrounded, 39/1, 48/37.
Vnite, *sb.* unity, 2/19, 76/4.
Vniustli, *adv.* unjustly, 99/6.
Vnkept, *pp.* untended, 117/32.
Vnknown, *a.* unknown, 73/10.
Vnknowyng, *sb.* ignorance, 93/21.
Vnkunnyngenes(se), *sb.* ignorance, 13/26, 122/13.
Vnkynde, *a.* unnatural, 8/19, 92/14.
Vnlawful, *a.* unlawful, 98/2, 30.
Vnle(e)ful, *a.* unlawful, 52/32, 115/15.
Vnlettrid, *a.* unlettered, ignorant, 5/23.
Vnmoveable, *a.* immovable, 115/20.
Vnnepe, *adv.* scarcely, 44/22, 117/6.
Vnordinat, *a.* inordinate, 115/18.
Vnpesible, *a.* implacable, 99/23.
Vnpituisse, *a.* unmerciful, 129/5.
Vnpos(s)ible, *a.* impossible, 5/6, 116/16.
Vnprofitable, *a.* unprofitable, 64/19, 131/17.
Vnpunyschid, *pp.* unpunished, 112/3.
Vnresonable, *a.* without reason, 45/17.
Vnriztwisenesse, *sb.* unrighteousness, 127/3, 129/14.
Unrulid, *a.* without rule or guidance, 2/19.
Vnshamefast, *a.* unashamed, 8/20.
Vnskilfulness, *sb.* unreasonableness, 115/16.
Vnstable, *a.* unstable, 125/32.
Vnstablenes, *sb.* weakness, 26/18.
Vntauzt, *a.* ignorant, uneducated, 5/29, 100/24.
Vntellable, *a.* untrue, 136/11.
Vntrewe, *a.* untrue, 131/16.
Vnwtiing, *pr. p.* ignorant of, 93/20.
Vnworpiere, *a. comp.* more unworthy, 37/5.
Vnworpili, *adv.* unworthily, 60/14, 20.
Vp, *adv.* up; born up = advanced, exalted, 10/13.
Vpbreiding, *upbreiding*, *sb.* upbraiding, 123/25, 124/23.
Vpbreidip, *vb. t. 3 sing. pres.* upbraids, 10/15.
Vphaunsid, *pp.* lifted up (= *L. exaltatus*), 28/22.
Vplifted, *pp.* uplifted, 129/6.
Vppon, *prep.* upon, 54/1, 4, 65/10.
Vprising, *sb.* resurrection, 31/15.
Vpsodoun, *adv.* upside-down, 7/21, 92/21.
Vpsprongen, *pp.* sprung up, 28/21, 24.
Vse, *vb. t. inf.* use, practise, 59/20, 62/1; *vsip*, 3 *sing. pres.* 65/20; *vsen*, 3 *pl. pres.* 48/4, 53/1.
Vsing, *sb.* using, 92/24.
Vsureris, *sb. pl.* usurers, 132/13.
Vtterli, *vttirli*, *adv.* completely; 37/9, 39/11; outwardly, 19/15.
Vttirar, *a.* outer, 73/19; *uttirest*, *super.* uttermost, 27/29, 122/26.

V (consonantal)

- Vale**, *sb.* vale, 47/18, 22.
Vanischep, *vb. i. 3 sing. pres.* vanishes, 129/8; *vanischen*, 3 *pl. pres.* 4/15.
Vanite, *sb.* vanity, 38/10, 49/19; *vanites*, *pl.* 38/10, 39/18.
Vary, *vb. i. inf.* vary, differ, 40/8; *varien*, 3 *pl. pres.* 48/13.

- Vauntage**, *sb.* advantage, 46/12, 113/26.
Vaunting, *sb.* boasting, 46/13.
Venge, *vb. t. inf.* avenge, 98/27, 99/8; *vengid*, *pp.* 72/5, 6, 7.
Vengeyng, *sb.* avenging, 99/23.
Veniaunce, vengeance, 13/30, 33/23, &c.
Venym(o)us, *a.* poisonous, 16/14, 43/6.
Verr(e)y, **verri**, *a.* true, 9/2, 4, &c.
Verrili, *adv.* truly, 48/3.
Vertu, *sb.* virtue, power, 3/16, 5/24, &c.; *vertues*, *pl.* 32/12, 44/28.
Vertuose, *a.* virtuous, 41/30, 42/7, 45/23.
Vertuousli, *adv.* virtuously, 55/11.
Vessel, *sb.* vessel, 47/26; *vessell(i)s*, *pl.* 44/10, 45/15.
Vestment, *sb.* vestment, 41/34.
Veyn, *a.* vain, 37/8, 38/13, 41/37, &c.
Veynli, *adv.* vainly, 88/14.
Viciouse, *a.* vicious, evil, 36/22, 42/8, 43/16, &c.
Vicis, *sb.* vices, 49/26.
Victorie, *sb.* victory, 35/33.
Viker, *sb.* vicar, 34/15, 16.
Vilen, *a.* vile, 131/10 (OF. *vitains*).
Vileny(e), *sb.* villany, 27/25, 68/11.
Vintineris, *sb. pl.* vintners, 132/27.
Vintre, *sb.* vine, 48/6 (OE. *wīntrēow* = vine).
Virginite, *sb.* virginity, 65/22.
Virgyn, *sb.* virgin, 79/3.
Vise, *see* **Wijse**.
Visioun, *sb.* vision, 68/20, 111/6.
Visitacioun, *sb.* visitation, 64/13, 78/8.
Visite, *vb. t. inf.* visit, 72/4; *visiten*, 1 *pl. pres.* 86/11; *visitid*, *pp.* 61/2.
Vitails, *sb. pl.* victuals, 113/32.
Vitileris, *sb. pl.* victuallers, 91/3, 18.
Voice, **vois**, *sb.* voice, 46/26, 58/15, &c.
Voide, *a.* empty, 109/29.
Voketis, *sb. pl.* advocates, 124/32.
Voutrer, **wowtrere**, *sb.* adulterer, 23/21, 123/23.
Vowe, *vb. i. inf.* make a vow, 85/24.
Vynjerde, *sb.* vineyard, 118/4, 9.
- W**
- Wa(a)st**, *vb. t. inf.* waste, 10/16; *wastiþ*, 3 *sing. pres.* 44/27; *wasten*, 3 *pl. pres.* 107/14; *rob*, *spoil*, 46/25.
Wa(a)st, *a.* vast, 30/22, 38/19.
Wacche, **wecche**, *sb.* watch, 52/25, 30, 53/1.
Wade, *vb. i. inf.* go, depart, 63/19.
Wagis, *sb. pl.* wages, 124/29.
Wake, *sb.* watch, 79/9.
Wak(e)ars, *sb. pl.* watchers, 52/18, 53/1.
Waken, *a.* watchful, 52/20.
Waker, *a.* watchful, 25/11 (OE. *wacor*).
Wakip, *vb. i.* 3 *sing. pres.* keeps watch, 2/25, 57/11; *waken*, 3 *pl. pres.* 52/18, 53/18.
Wakyng, *sb.* watching, 52/23; *wakingis*, *pl.* 25/32.
Wal, *sb.* wall, 120/28; *wallis*, *pl.* 91/17.
Walken, *vb. i.* 3 *pl. pres.* walk, 33/13, 17, 83/15.
Wandrip, *vb. i.* 3 *sing. pres.* wanders, 25/31; *wandren*, 3 *pl. pres.* 43/9; *wandiryng*, *pr. p.* 48/4.
Wanen, *vb. i.* 3 *pl. pres.* vacillate, 52/1.
Wanhope, *sb.* despair, 7/23, 66/4.
Wanten, *vb. t.* 3 *pl. pres.* want, lack, 52/15, 74/2, 121/31; *wantiþ*, *vb. imp.* 3 *sing. pres.* is lacking, 40/22, 49/17.
Wanting, *sb.* lack, 101/10.
Wantoune, *a.* wanton, 35/31, 95/15.
War, *a.* wary, 62/11.
Warars, *sb. pl.* cursers, 131/8.
Warde, *sb.* guard, 112/14.
Wardeynes, *sb. pl.* guardians, 105/17.
Wardip, *vb. t.* 3 *sing. pres.* assigns, 74/3.
Waried, *vb. t.* 3 *sing. p.* cursed, 42/27; *pp.* 16/15, 18/9, 113/6.
Wariyng, *sb.* cursing, 17/11.
Warme, *adv.* warmly, 46/8; *a.* warm, 50/24.
Warneþ, *vb. t.* 3 *sing. pres.* warns, 52/8.
Warre, *see* **Werre**.
Wasche, *vb. t. inf.* wash, 50/27.
Waschinge, *a.* washing, 50/23.
Watir, *sb.* water, 32/12, 35/18, &c.; *watris*, *pl.* 19/16, 50/26, &c.
Watrip, *vb. t.* 3 *sing. pres.* waters, 32/24; *watrid*, *pp.* 32/21.
Waveren, *vb. i.* 3 *pl. pres.* waver, 55/30; *waveryng*, *pr. p.* 125/30.
Wawis, *sb. pl.* waves, 2/12, 35/30, &c.

- Wawip**, *vb. i. 3 sing. pres.* waves, fluctuates, 44/17 (OE. *wavian*).
Wax, *sb.* wax, 104/28.
Waxip, *wexip, vb. i. 3 sing. pres.* grows, 106/15, 133/9; *waxen*, 3 *pl. pres.* 95/15; *wex*, 3 *sing. p.* 73/17.
Wecche, *see* **Wacche**.
Weddid, *a.* wedded, 65/23, 103/9.
Weddip, *vb. t. 3 sing. subj.* weds, 125/16; *wedde*, 3 *sing. subj.* 125/15; *weddid*, *pp.* 124/17.
Wedir, *sb.* weather, 46/9.
Wedlock, *sb.* wedlock, 125/4.
Weede, *sb.* weed, 116/18.
Weeke, *sb.* week, 104/22.
Weelde, *vb. i. inf. possess.* 107/17.
We(e)pe, *vb. i. inf.* weep, 77/15; *wepu*, 1 *pl. pres.* 50/27; *wept*, 3 *sing. p.* 42/22.
We(e)ping, *sb.* weeping, 47/27, 73/19.
Weie, *see* **Weye**.
Weilden, *vb. t. 3 pl. p.* mourned, lamented, 134/2.
Weiling, *weilyng, sb.* wailing, 17/10, 136/6.
Weiward, *weywarde, a.* perverse, wayward, 18/17, 46/32, &c.
Weizt, *wheizt, sb.* weight, 74/20, 107/19, 108/2, 7; *wheiztis, pl.* 108/7.
Wel, *adv.* well, 33/19, 24, &c.
Wel(e), *sb.* weal, 11/15, 25/7, 45/32.
Welken, *vb. i. 3 pl. pres.* fade, wither, 45/12, 128/28.
Welle, *sb.* well, source, 16/9, 50/23, 54/19.
Welle, *vb. t. inf.* melt, weld, 71/27 (= *Vulg. conflo*).
Welpis, *sb. pl.* whelps, 43/6.
Welpe, *sb.* wealth, 85/2, 114/4, 119/6.
Welpi, *a.* prosperous, wealthy, 62/19, 115/8.
Wene, *vb. t. inf.* think, expect, 18/9; *wenest*, 2 *sing. pres.* 36/27, 93/17; *wenep*, 3 *sing. pres.* 21/2; *wenen*, 3 *pl. pres.* 60/32, 61/23; *wenyng*, *pr. p.* thinking, 42/18.
Went, *vb. i. 3 sing. p.* went, 42/16; *wenten*, 3 *pl. p.* 37/32, 102/23.
Weren, *vb. t. 3 pl. pres.* wear, 30/24.
Werk(e), *sb.* work, 6/10, 37/7, &c.; *werkis, pl.* 5/9, 10/11, &c.
Werne, *vb. t. inf.* refuse, 11/30, 12/3, 52/6; *werned*, 3 *sing. p.* 102/16.
Werre, *warre, adv. comp.* worse, 11/3, 62/8, 85/5; *a. comp.* 101/9, 113/23; *werst, super.* 112/19.
Werre, *sb.* war, 71/6.
Werre, *vb. i. inf.* war, 91/19.
Wery, *a.* weary, 135/12.
Weye, *weie, sb.* way, 10/21, 16/19, &c.; *weies, pl.* 33/18.
Weyfering, *a.* wayfaring, 53/11.
Weywarde, *a.* wayward, 18/17.
Whan(n)e, *adv.* when, 4/21, 10/12, 20/12, &c.
Wheizt, *see* **Weizt**.
Whennes, *adv.* whence, 76/8.
Wherof, *adv.* why, 46/14.
Wherto, *adv.* why, for what purpose, 43/7, 88/27.
Wherporuz, *adv.* whereby, 59/13.
Whepir, *pron.* whichever, 87/7.
While, *sb.* while, time, 53/9, 10, 63/3.
Whili, *a.* wily, 111/9.
Whilid, *see* **Whizlen**.
Whilis, *sb. pl.* wiles, 51/23.
Whilis, *conj.* whilst, 2/25, 35/25.
Whirlwynde, *sb.* whirlwind, 134/29.
Whischep, *see* **Wischip**.
Whit, *whizt, a.* white, 87/24, 113/33.
Whizlen, *vb. t. 3 pl. pres.* obtain by wiles, 19/29; *whilid, pp.* wiled, 108/10.
Whiztli, *adv.* quickly, boldly, 47/17.
Wichcrafte, *sb.* witchcraft, 83/2.
Wick, *adv.* wickedly, 93/15.
Wickid, *a.* wicked, 51/8.
Wickidnes(se), *sb.* wickedness, 2/9, 7/11, &c.
Widowe, *sb.* widow, 66/10; *widouse, gen. sing.* 115/34; *widowis, pl.* 51/20, 52/2, 14.
Wijf, *sb.* wife, 106/15, 121/20.
Wijs(e), *wise, wise, a.* wise, 4/17, 62/23, &c.
Wijs(e)li, *wiseli, adv.* wisely, 45/3, 58/7, &c.
Wil, *wole, vb. aux. 3 sing. pres.* will, 4/8, 8/15, &c.; *pl. pres.* 13/19, 45/3; *wol, wollen, pl. pres.* 52/19, 89/14, 93/12; *wolden*, 3 *pl. p.* 122/15; *wolde*, 3 *pl. subj.* 8/13.
Wilde, *a.* wild, 70/3, 95/15.
Wildirnes, *sb.* wilderness, 46/7, 63/20, 24.
Wilful, *a.* willing, 98/13, 15, 136/16.
Wilfulli, *adv.* willingly, 32/8, 40/18, 80/19; *wilfully*, 50/18.

- Wille**, *sb.* will, 43/11, 50/19.
Wirchen, *wirken*, *see* **Worche**.
Wiriep, *vb. t. 3 sing. pres.* destroys (= *L. iugulat*), 123/9 (OE. *wyrgan* = strangle).
Wischip, *whiscsep*, *vb. t. 3 sing. pres.* wishes, 52/8, 64/16.
Wis(e)dam, *sb.* wisdom, 5/10, 6/8, &c.
Wite, *vb. t. inf.* know, 118/19; *imp.* 51/13, 70/10; *witen*, *pl. pres.* 129/9; *witing*, *pr. p.* 80/24.
Witingli, *adv.* knowingly, 50/18.
Witles(se), *a.* foolish, witless, 86/20, 135/7.
Witness, *sb.* witness, 87/5, 111/25.
Witnessar, *sb.* witness, 117/13.
Witnesserer, *sb.* witness-bearer, 112/3.
Witnessip, *vb. t. 3 sing. pres.* witnesses, 63/26; *witnessing*, *pr. p.* 56/27.
Wit(t), *sb.* knowledge, 30/8, 34/9, &c.; *mind*, 52/33, 81/16; *meaning*, *sense*, 105/19; *to his witt*, *to this intent*, 47/4; *wittis*, *pl. wits*, 44/29, 45/17, 81/22, &c.
Witti, *a.* wise, 96/27, 122/28.
Wittirli, *adv.* wisely, 59/16.
Wip, *prep.* against, 2/13; *by*, 9/3.
Wipdrawe, *vb. t. inf.* withdraw, 49/28, 70/25; *wipdrawip*, 3 *sing. pres.* 94/17; *wipdrawen*, 3 *pl. pres.* 49/5.
Wipholde, *vb. t. imp.* withhold, 104/15.
Wipouten, *prep.* without, *passim*; *wipouten*, *forþe*, *adv.* without, 111/12.
Wipynne, *adv.* within, 6/19; *prep.* 37/5; *wipynne forþe*, *adv.* within, 111/12.
Wlank, *a.* rich, flourishing, 19/13.
Wlappip, *vb. t. 3 sing. pres.* wraps, 38/12; *wlappid*, *pp.* 50/6.
Wlatful, *a.* disgusting, 9/31.
Wlatip, *vb. t. 3 sing. pres.* despises, feels disgust at, 18/19, 111/15.
Wlatsumli, *adv.* disgustingly, 45/12.
Wlatsumnes, *sb.* abomination, 91/4.
Woden-drem, *sb.* madness, 38/11 (OE. *wōlen drēam* = *furor animi*).
Wolues, *sb. pl.* wolves, 38/21, 111/13.
Wom(m)an, *sb.* woman, 33/11, 34/7, &c.; *womanes*, *gen. sing.* 33/21; *wommen*, *wymmen*, *pl.* 52/3, 15, 90/9, &c.
Wondir, *sb.* wonder, 69/2; *adv.* wondrously, 134/23.²
Wondirfulli, *adv.* wonderfully, 43/3.
Wondirment, *sb.* spectacle, 100/11.
Wonnen, *see* **Wynne**.
Wonnep, *vb. i. 3 sing. pres.* dwells, 46/18; *wonnen*, 3 *pl. pres.* 86/27.
Woo, *sb.* woe, 45/32, 52/8.
Wood, *sb.* wood, 109/19.
Wood, *a.* mad, fierce, 8/20, 106/15, &c.
Woodnes, *woodnis*, *sb.* madness, 21/29, 36/21, 80/31.
Worche, *vb. t. or i. inf.* work, make, 11/12, 74/25, 90/24; *worchip*, 3 *sing. pres.* 5/9, 74/31; *wirchen*, *wirken*, *worchen*, *pl. pres.* 53/15, 64/12, 110/21; *worche*, *imp.* 9/33; *wrou3t*, 3 *sing. p.* 10/26; 3 *pl. p.* 73/7; *pp.* 57/2; *wirching*, *pr. p.* 107/10.
Worcing, *worchyng*, *sb.* working, *act.* 79/4, 84/33.
Word(e), *sb.* word, 4/21, 32/14, &c.; *wordis*, *pl.* 4/25, 52/25.
World, *sb.* world, 35/31, 50/20; *worldis*, *gen. sing.* 42/28; *pl.* 37/33.
Worldli, *a.* worldly, 35/38, 40/4, 41/18, &c.
Wormes, *sb. pl.* worms, 136/7.
Worschip, *vb. t. inf.* honour, 14/11; *worschipip*, 3 *sing. pres.* 14/26, 50/33; *worschiping*, *pr. p.* 56/2.
Worschip(e), *sb.* honour, 9/6, 49/16, &c.
Worschipful, *a.* honourable, 14/3.
Worpe, *a.* worth, 5/4.
Worpe, *vb. i. inf.* become, come, 39/1.
Worpi, *a.* worthy, 11/14, 14/24, &c.
Worpili, *adv.* worthily, 62/7.
Worþines, *sb.* worth, worthiness, 35/22, 59/16.
Wot, *vb. t. 1 sing. pres.* know, 127/10; 3 *pl. pres.* 56/22, 83/9.
Wounde, *sb.* wound, 67/27.
Wounding, *pr. p.* wounding, 72/1.
Woundir, *vb. t. inf.* wonder, 118/17.
Wo(u)ndirful, *a.* wonderful, 24/3, 28/28.
Wowis, *sb. pl.* walls, 37/25, 38/11, &c.
Wowtrere, *see* **Voutrer**.
Wraþe, *sb.* wrath, 10/10, 33/23, &c.
Wrec(c)he, *sb.* wretch, 8/32, 46/31; *wrecclis*, *pl.* 54/14.

Wrecchid, *a.* wretched, 7/5, 36/27, 45/10.
Wrecchidnes, *sb.* wretchedness, misery, 49/19.
Wrechidli, *sb.* wretchedly, 2/12, 51/3.
Wreeche, *sb.* vengeance, 91/6.
Wreechful, *a.* revengeful, 99/8.
Writ, *sb.* writ, scripture, 35/5, 56/15, &c.; *writes*, *pl.* 132/22.
Write, *vb. t.* 1 *sing. pres.* write, 8/7; *writen*, 3 *pl. p.* 27/17; *pp.* 3/17, 37/33, 91/21.
Wrong, *sb.* wrong, 45/2, 45/18.
Wrongfulli, *adv.* wrongfully, 43/17.
Wyn, *sb.* wine, 15/2, 60/17, 128/26.
Wynde, *sb.* wind, 52/1, 58/14; *wyndis*, *pl.* 130/1.
Wynne, *vb. t. inf.* gain, 9/30, 34, &c.; *wynneþ*, 3 *sing. pres.* 44/31; *wynnyn*, 3 *pl. pres.* 45/3; *wonnen*, *pp.* 19/31, 35/33.
Wyn(n)yang, *sb.* gain, 14/12, 56/3, &c.
Wynnyng, *a.* mercenary, 17/23.
Wyntir, *sb. pl.* winters, 99/15.

Y

Ydiotis, *sb. pl.* uneducated people, 5/19.
Ydolatreris, *sb. pl.* idolaters, 85/6, 132/19.
Ydolatrie, *sb.* idolatry, 83/3.
Ydole, *sb.* idol, 15/12; *ydols*, *pl.* 39/29, 103/22.
Yeuel, *see* **Yuel**.
Ymage, *sb.* image, 84/28, 34; *ymages*, *ymagis*, *pl.* 85/4, 24.
Ymplied, *pp.* filled, 40/19.
Ympnys, *sb. pl.* hymns, 58/1.
Yne, *prep.* in, 5/11.
Ynne, *adv.* in, 41/10, 11.

Ynnocent, *a.* innocent, 133/16.
Ynow(ø), *a.* enough, 100/8; *adv.* 105/20.
Ynward, *a.* inward, 42/19, 52/20.
Ypocrisie, *sb.* hypocrisy, 41/3, 52/11, &c.
Ypocritis, *sb. pl.* 38/19, &c.
Yuel, *sb.* evil, 7/6, 33/23, &c.
Yuel, **yeuel**, *a.* evil, 11/6, 56/16.
Yuel-willi, *a.* evilly-disposed, 96/10, 111/9; *cf. Sc. ill-willy*.

ȝate, *sb.* gate, 128³/5; *ȝatis*, *pl.* 3/5, 7/26, &c.
ȝe, *pron.* ye, *passim*.
ȝeal, *sb.* zeal, 123/26.
ȝeere, *sb.* year, 91/5; *ȝeer(e)*, *ȝeeris*, *pl.* 21/15, 24, 76/11, &c.
ȝe(e)rde, *sb.* rod, 95/4, 104/29, 118/37.
ȝelde, *vb. t. inf.* yield, give, requite, 10/11, 83/15; *ȝelden*, 3 *pl. pres.* 90/13; *ȝelding*, *pr. p.* 58/4.
ȝhe, *inter.* yea, 18/1, 59/9.
ȝhis, *inter.* yes, 69/8.
ȝift, *sb.* gift, 61/20; *ȝiftis*, *pl.* 60/12, 61/24, &c.
ȝit, *adv.* yet, still, 85/5, 97/26.
ȝong, *a.* young, 25/24, 113/15; *ȝonger*, *comp.* 97/18.
ȝonglingis, *sb. pl.* younglings, 119/4, 126/4, 6.
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