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Dan Michel's
Ayenbite of Inwyt,
or,
Remorse of Conscience.

[Reprinted, 1888.]

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Dan Michel's
Avenbite of Inwyt,
or,
Remorse of Conscience.

IN THE KENTISH DIALECT, 1340 A.D.

EDITED FROM THE AUTOGRAPH MS. IN THE BRITISH MUSEUM, WITH AN
INTRODUCTION ON THE PECULIARITIES OF THE SOUTHERN DIALECT
AND A GLOSSARIAL INDEX,

BY

RICHARD MORRIS, ESQ.

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PREFACE.

ABOUT the same time that Richard Rolle the hermit completed the *Pricke of Conscience* for the use of his unlearned countrymen in the North of England, Dan Michel, of Northgate, Kent, furnished the Southern folk with a devotional manual, bearing the quaint but thoroughly English title of the *Ayenbite of Inwyt* (the again-biting of the inner wit), or the Remorse of Conscience.

The *Pricke of Conscience* is, as its author tells us, drawn out of divers books, but the *Ayenbite of Inwyt* is a literal translation of a French treatise, entitled *Le somme des Vices et de Vertues*, and sometimes, but incorrectly, styled *Li libres roiaux de Vices et de Vertus*; *Le livre des Commandemens*; *La somme le roi*; *Le miroir du monde*. It was composed in the year 1279 for use of Philip the Second of France, by Frère Lorens (or Laurentius Gallus, as he is designated in Latin), of the order of Friars Preachers.¹

Two copies of the French treatise are preserved in the British Museum collection—Cotton MS., Cleopatra, A v., and Royal MS., 19, c. II., the former of which has been frequently consulted and found useful in explaining some few difficulties in the English text.

Mr Stevenson notices two English prose versions much later than the one here printed.

The earlier copy, written in a Midland dialect about the year 1400, or perhaps a little earlier, is contained in Additional MS. 17013,

¹ No intimation of this is given in the Translator's preface. He speaks of the work as his own production. See pp. 1, 262. Mr Bond, of the British Museum, found it to be a translation, and pointed out to the Editor of the Roxburgh Club the MSS. containing the original French version. (See *Ayenbite of Inwyt*, p. vii-ix, edited by the Rev Jos. Stevenson, M.A., 1855.)

and is entitled *þe boc of vices and vertues*. The other, in the Bodleian Library, MS. 283 (formerly MS. E. 7.7), may be referred to about the year 1440, or perhaps a little later, and is entitled *The mirroure of the worlde that some calleth vice and vertu*.

The next prose version was made by Caxton, who calls his work *The book royal*, or *The book for a kyng*.¹

It was probably suggested by Chaucer's *Persones Tale*, which is an adaptation of some chapters of the French treatise,² to which it is of course much superior. The poet has introduced much original matter, as in the chapter on Pride, where he speaks of "inordinate scantiness and superfluity of clothing," and his treatment of the subject differs considerably from his author: thus Chaucer makes the *remedium* in each case immediately follow the description of any particular sin. Frère Lorens treats the *remedia* separately, as so many gifts of the Holy Ghost.

In the *Persones Tale* there occurs, but once only, the curious phrase "the *schipe* (or the hyre or the wages) of seruauentes," in which the term *schipe* is explained by the words *hyre* or *wages* (probably an addition of the scribe's). Tyrwhitt and subsequent editors have left the word unglossed, and its meaning was not so clearly evident until I had found the following corresponding phrase in the *Ayenbite of Inwyrt*: "*þe ssepe* of hare sergons," the *pay* of their servants.³

As I have not succeeded in finding the word in any English writer of the 13th or 14th centuries, I am inclined to think that Chaucer was not altogether ignorant of Dan Michel's version.

For some years past a new edition of the *Ayenbite of Inwyrt* has

¹ Mr Stevenson does not appear to have known of the existence of any metrical English versions of Frère Lorens' work. They were probably more abundant than the prose translation. A copy in the Northern dialect, ascribed to Hampole, is preserved in Cotton MS. Tib. E vii. (and a later fragment among the Sion College MSS.), which seems to have given rise to several dialectical versions, among which may be mentioned Harl. MS. 435, MS. Bodl. 48, MS. Langb. 5, MS. More 215, MS. Singer. See *Examination of the "Remarks on the Glossary to the Antient Metrical Romance of Havelok the Dane,"* &c. (p. 30.)

² Tyrwhitt and subsequent editors have been altogether in the dark as to the original of this tale.

³ *sscepe* is Kentish for *schipe*, for in this dialect an *e* is constantly put for a Northern and Midland *i*.

been greatly needed, and both Wright and Thorpe have at different times proposed its republication. The Roxburgh Club edition is both scarce and high-priced, and therefore entirely out of the reach of ordinary students of Early English. Moreover, it is much to be regretted that Mr Stevenson has considerably lessened the value of his edition of so important a work by suppressing the English author's Preface and Table of Contents, as well as two little treatises following the larger work, which, being included in the Contents, should have been printed, or, at any rate, some reason assigned for their omission.¹

From the Manuscript itself we learn that the *Ayenbite of Inwyt* was completed "ine þe yeare of oure lhordes beringe (birth) 1340," "ine þe eue of þe holy apostles Symon an Iudas," by Dan Michel of Northgate, a brother of the Cloister of Saint Austin of Canterbury. We cannot but regret that no more information is afforded us of one who so thoroughly identified himself with the country-folk among whom he dwelt as to choose this homely "English of Kent," in preference to a less provincial form of English, adopted by other Southern writers, in which he might teach, as he himself says, old and young, parents and children, to eschew all manner of sin, and to preserve a conscience void of all impurity.

Of all the English works written in the 14th century, the *Ayenbite of Inwyt* is, unquestionably, the most important and valuable that has hitherto been published; and we owe a debt of gratitude to Mr Stevenson who first called attention to its philological peculiarities.

Much uncertainty attaches itself to most of our Early English works of this period as to *authorship*, *date*, and *dialect*—particulars of

¹ Mr Stevenson has wrongly translated his author's title. *Ayenbite of Inwyt* does not mean *Redemption of the Soul*. Dan Michel uses *Wipþegge* in the sense of to redeem, and the substantive formed from this is *wipþegginge* (Wicliffe has *Ayenbyng*), and the correct term for *soul* is *zavel*. Many of the mistakes in the Text and Glossary to the Roxburgh edition might have been avoided by a reference to the French MSS. Thus Mr Stevenson prints *tene* (= tin) for *teue* (yesterday evening), and explains *vendonginge* as *manure* instead of *uendage*, or sale; *russole* he glosses as *reeds*, instead of cakes cooked in the frying-pan. With a boldness not to be commended, he occasionally alters his author's language, and in printing *þerne* (a genuine O. E. form) for *þesne*, he teaches us how rigidly Editors of Early English works should adhere to their MSS.

PREFACE.

the greatest importance to the philologist who seeks to gain any clear notions of Early English Grammar ; but with rare good fortune the *Ayenbite of Inweyt* comes to us as a philological monument, the value of which is not diminished by any uncertainty on these points. And as such it must ever be regarded as the standard of comparison for the language of the 14th century, by which a clearer knowledge of Early English inflexions may be gained than has, hitherto, been possible by means of the scanty materials within our reach.

As a small contribution towards a more systematic investigation of Early English Grammar, the editor of this volume has endeavoured to place before the reader the chief characteristics of the Southern dialect, and the points of difference between it and Northern English. He felt he could not do better than avail himself of the present opportunity for discussing these matters, in the hopes that others may be induced to devote some attention to this subject, so that the future historians of our language will have no cause to endorse the opinion of no mean authority, "that there is not a general agreement of scholars on many cardinal points of English inflection, and indeed that no thorough systematic and comprehensive attempt at the investigation of these questions has yet been made."

RICHARD MORRIS.

Tottenham, Dec., 1866.

I. DESCRIPTION OF THE MANUSCRIPT.

THE Arundel MS. 57, containing the *Ayenbite of Inwyt*, is a folio copy, written on vellum, and is the autograph of the author.

The printed catalogue thus describes the other contents of the volume:—

1. “Versus Gylde de prophetia Aquile,” fol. 4. b. Incip. *Tolle caput Martis bis.*

2. Ejusdem “Versus Northmannie,” fol. 4. b. Incip. *Anglia transmittet leopardum lilia Galli.*

3. “Expositio versuum Gyldæ de prophetia Aquilæ et Heremitæ,” fol. 5. Incip. *Continetur inter dicta heremite satis.*

4. Thomas de Erseldoune’s prophecy of King Edward II., fol. 8. b.

Thomas de Erseldoune escot & dysur dit au Rey Alisandre le paroles de suthdites du Rey Edward ke ore est kaunt yl fust auestre To nyzt is boren a barn in Kaerneruam þat ssal wolden þe out yllis yle an þe kyng Alesandre acsede hwan ssal þat be. þe menstrual zede hwan hanockes bourne is y-det myd mannis bonis. hwan hares kendleþ in hertþ stanes hwan laddes wenddeþ¹ leuedes hwan me ledeþ men to selle wytþ rapis hwan Rokys burþ is no burþ hwan men gyven an foln of tuenti pound for an seme of hwete. E. ssel. uordo. P. þorþ. vizt and strengþe of al Miȝt. Er M. þri croked xl. alle bi hoked.

Ssel diuerse an daunce þet neuir wes .y. mad. ine fronce.

5. Les prophecies de Merlyn, fol. 8. b.

6. Prologus in Evangelium S. Matthæi, fol. 97.

7. Evangelium S. Matthæi cum expositione perampla, fol. 98.

¹ *weddeþ?*

II. SPECIMEN OF THE FRENCH TEXT,

FROM COTTON MS. CLEOPATRA A V, FOL. 177 B.¹

On list en la uie des peres que .i. saint homme conta *comment* il estoit deuenu moine e disoit quil auoit este fiz dun paien qui estoit prestre as ydoles . e quant il estoit enfes vne foi3 entra ou temple auoec son pere repostement. Iloec uit .i. grant diable qui sasist sor .i. faudestuel e toute sa maisnee enuiron lui. Iloec uint .i. des princes e laoura. Lors li demanda cil qui seoit ou throne dont il uenoit . e il respondi quil uenoit dune terre ou il auoit esmeu e porchace mout de guerres e mout de troubles si *que* mout de gen3 i estoient mort . e mout de sanc i estoit espandu3. Le mestre demanda en *combien* de tens il auoit ce fet : e il respondi en .xxx. iors. Cil li dist en tant de tens as si poi fet . lors *commanda* quil fust batuz e mal menez ¶ apres celui uint .i. autre qui ensuit laoura com le premier. Le mestre li demanda dont il uenoit : Cil respondi quil uenoit de la mer ou il auoit fet mout de tempestes mout de niefs brisees . e mout de gen3 neez. ¶ Le mestre demanda en *combien* de tens. Il respondi en .xx. iours. Cil dist en tant de tens as si poi fet. ¶ Apres uint le tier3 qui respondi qil uenoit dune cite ou il auoit eues noces . e iloec auoit esmeu e pourchace tencons e mellees si *que* mout de gent i estoient mort . e enseur quetout il auoit occis le mari. Le mestre li demanda *combien* de tens il auoit mis a ce fere. Il respondi *que* .x. iors. Lors *commanda* quil feust bien batu por ce qil auoit tant demore a ce fere sanz plus. ¶ Audarrein uint .i. autre deuant le prince e laoura . e cil li demanda dont uiens tu. Il respondi quil uenoit del hermitage ou il auoit este .xl. anz pour tempter .i. moine de fornicacion cest pecche de luxure . e tant ai fait que cele nuit lai uaineu . e tresbuche en cel pechie. ¶ Lors sailli sus le mestre e le baisa e acola e li mist la corone en la teste . e le fist seoir iouste lui . e li dist que grant chose auoit fet e grant proesce. ¶ Ore disoit le preudomme *que* quant il out ce oi : e ce ueu il pensa que *grant* chose estoit de moine e par cele acheson estoit il deuenu moine.

¹ For translation see pp. 238—240 of the present work.

ERRATA.

p. 251, l. 19, *for* fauc *read* fanc

p. 309, col. 1, l. 7, *for* Fauc, scythe, *read* Fanc, maud

CORRECTIONS.

Introduction, page iii, l. 25; for *provincialistics* read *provincialisms*

Page viii, foot-note 2, l. 4; for *occur* read *occurs*

— xxviii, foot-note; for *and* read *to*

— xxxviii, l. 5; for *ute þe* read *ute we*

— 187, l. 24; *aymont*. The MS. may be right. Palsgrave has *aymant*.

Page 251, l. 2 from bottom; “*huer þet is spek of þe wyttes,*” &c.; *is spek* at first sight looks like either an error for *ich spek* = I spake, or *is y-speke* = is spoken. The *is*, however, I believe to be an old and genuine form, corresponding to the modern provincial *es*, I.

“*Margery*. Wull ye eat a counst o’ brid and chezee, cozen Andra ?

Andrew. No, *es* thankec, cozen Margery; vor *es* eat a crub as *es* come along; bezides *es* went to dinner jest avore.—Well, bet, cozen Margery, whot onser dest gi’ ma to tha quesson *es* put vore now-reert.”

(*An Exmoor Courtship*.)

Students of Middle English will be glad to learn that a very elaborate comparison between “*La Somme des Vices et des Vertues*” (Cotton MS. Cleop. A. 5) and the *Ayenbite*, showing what is translation or adaptation, has been made by Dr. Robert W. Evers in “*Beiträge zur Erklärung und Textkritik von Dan Michel’s Ayenbite of Inwyte*.” Erlangen, 1888.

Dr. Evers gives copious extracts from the forty-eight chapters of the old French text (pp. 1—69), followed by some very valuable notes on each chapter of both versions, together with references to seven other MSS.

GRAMMATICAL INTRODUCTION.

SOME CHARACTERISTICS OF THE SOUTHERN DIALECT DURING THE EARLY ENGLISH PERIOD (1250 TO 1340).

IN considering the characteristics of the Southern dialect, we shall not compare it with the Midland, which presents us with no one typical form, but with the Northern or Northumbrian, the grammatical forms and inflexions of which are more uniform and constant.

This appears to be the only mode of obtaining a clear conception of the great and distinctive features of these two extensive forms of our ancient speech, and it is, perhaps, the best means we could adopt to enable us to draw, as closely as possible, the line of demarcation between the dialects formerly spoken in the North and South of this country.

We shall discuss these peculiarities of dialect under the following heads :—

I. Orthographical Differences.

II. Grammatical ,,

III. Lexicographical ,,

I. Orthographical Differences.

A. Consonants.

1. *Ch* for *K*. The Southern dialect prefers the soft sound *ch* to that of *k*.¹ The following examples may be added to those contained in Preface to Hampole.

Southern.	Northern.		Southern.	Northern.
chele	kele (cold)		smech	smek (smoke)
crouch	crok (cross) ²		smach	smak (taste)
chef	caf (chaff)		zech	sek (sack) ³
cherl	carl (churl)			

¹ We find in the Sn dialect *durchede* for *derknesse*, darkness.

² Exists in English *crook*, *crutch*.

³ Cp. sack and *satch-cl*.

In the twelfth century we find *wlach* = *wlak* = *luke* (-warm) ; *bach* = *beck*, stream ; *folch*, folk, people.

In Wiltshire and Devonshire we may hear the following remnants of this pronunciation :—

blatch = black pritch, prutch = priek putch (= pitch) = pick

The pronominal and adjectival forms *each*, *such*, and *which*, were represented thus in the two dialects :—

Southern.	Northern.	Southern.	Northern.
ech } uch }	ilk	swuch } zuych }	swilk
		such }	
		whuch	whilk

The Semi-Saxon forms in the Southern dialect were

elch *swelch* and *welch*

The Midland forms are mostly like the Southern with respect to the substitution of *ch* for *k*, but a preference is given to the *i* sound, e. g. *yeh*, *swich* (*sich*), *wich*.

Adjectives in the Southern dialect ended in *-lich* (sing.), and *-liche* (pl.), and Adverbs in *-liche* ; but in the Northumbrian, when the final *-e* had no grammatical functions, the distinction between Adjectives and Adverbs could not well be kept up, so that the terminations *-lich* and *-liche* were represented by *-lic* (*-lik*, *like*), and *-ly*.¹ We have a trace of the double adverbial form *-like* and *-ly* in the Ormulum.

2. *V* for *F*. The use of *v* for *f*, as *vinger* for *finger*, *visch* for *fisch*, &c., is another well-known peculiarity of the old Southern dialect, which has, however, gradually become disused in the Eastern division of the Southern counties (in Kent and Sussex). In the xivth, and up to the middle of the xviiith century, this usage was well marked.²

We never find the *v* for *f* in any Northumbrian production.

4. *Z* for *S*. The Ayenbite is the only work of the xivth century that contains examples of the use of *z* for *s*, as *zinge* for *singe*, *zour*

¹ *-ly* is of course a later form.

² In one or two instances, as *vetch* = *fetch*, *vat* = *fat*, we have retained the Southern and provincial form.

for *sour*, &c. But while this pronunciation is well marked in modern Southern dialect, as spoken in the Southern and Western counties, we find no trace of it in the chronicle of Robert of Gloucester. The modern Kentish vernacular has dropped this peculiarity, though it seems to have been common enough in Kent as late as the middle of the seventeenth century.

4. In the present dialect of the South of England (as spoken in Wiltshire, Devonshire, and Somersetshire) we find

birsh	= brush	hirch	= rich
dird	= dread ¹	hirn	= run
dirsh	= thrush	hirsh	= rush
gurt	= great		

We have several good instances of this metathesis in the literature of the xiiith and xivth centuries.

Southern.	Northern.	Southern.	Northern.
berne (berne)	= brenne (burn)	curlle	= crulle (curl)
barnde	= brende (burnt)	fersch (versshe)	= fresch (fresh)
berste	= breste (burst)	forst	= frost
harst	= brast (burst, <i>pret.</i>)	gers	= gres (grass)
burde (birde)	= bride (lady, woman)	thirle	= thrille (pierce)
curd	= crud (curd)	therste	= threste (thirst)
		yrne	= rinne (run)
		orn (arn)	= ran

5. PS for SP *Haps* = hasp, *waps* = wasp, are well-known modern Southern provincialisms, but with the exception of *crips* for *crisp* (in Wright's Fragments of Popular Science) I know of no ancient examples.

6. G for Y. The Southern dialects in some few instances retained a *g*, which in the Northern became softened into *y*, as in the modern English *buy* and *say*.

Southern.	Northern.	Southern.	Northern.
<i>begge</i>	<i>bye</i>	<i>segge</i>	<i>saye</i>

7. B for V. The Southern forms *libbe*, *habbe*, and *hebbe*, were represented by the Northern *live*, *have*, and *here* (heave).

¹ Cf. *brid* = bird, still in use in the North of England.

B. Vowels.

1. *O* for *A*. I have previously pointed out in the preface to Hampole the substitution of *ō* in the place of *ā* in words of Anglo-Saxon origin.

Southern.	Northern.	Southern.	Northern.
bon	ban	lore	lare
bor	bar (bare)	&c.	&c.
hom	ham		

But we also find the following forms in the Southern literature of the xivth century, which are never met with in any pure Northumbrian production :—

con	= can	honge	= hang
hond	= hand	lome	= lame
lond	= land	plont	= plant
mon	= man	schome	= shame
stonde	= stand	stronde	= strand

In Wiltshire, Gloucestershire, and Somersetshire we still find examples of this pronunciation in *hond* (hand), *lond* (land), *dork* (dark), *lork* (lark), *opppe* (apple).

The Ayenbite contains fewer examples of this than most specimens of the Southern dialect, and in some few instances a preference is given to the *a* sound, as

<i>blawe</i> (blow)	<i>knawe</i> (know)	<i>mauwe</i> (mow)
	<i>zange</i> (song)	<i>zawe</i> (sow)

This preference of *o* to *a*, which is also found in some of the Midland dialects, evidently explains the following curious forms :

Midland.	Northumbrian.	Midland.	Northumbrian.
fro	= fra (from)	slo	= sla (slay)
flo	= fla (flay)	thore	= thare (there)
gove	= gave	wore	= ware (were)
ond	= and (anger)	3o	= ya (yea)

E for *A*. In some few words we have *e* in the Southern dialect where the Northern prefers *a*.

Southern.	Northern.	Southern.	Northern.
a3en	agan (gan, gain) =	here	hare = hair
	against	reven	raven

Southern.	Northern.	Southern.	Northern.
bern	barn = bairn, (child, son)	sle	sla = slay
cle	claw (clar)	stre	stra = straw
ern	arn = eagle	wepen	wapen = weapon
fle ¹	fla = flay	ʒe	yha = yea

The following forms seem to come under this head :

Southern.	Northern.	Southern.	Northern.
blein	blain	grein	grain
clei	clai = (clay)	greithe	graithe = (prepare)
dei ²	dai = (day)	hei	hai = (hay)
eizt	aght = (eight)	kei	kai = (key)
eye (eie)	agh = (awe)		

With these we may compare the Midland forms of the Northumbrian personal pronouns :

Midland	<i>thei,</i>	<i>their,</i>	<i>theim,</i> for
Northern	<i>thai (tha),</i>	<i>thair (thar),</i>	<i>thaim (thain)</i>

The Southern preterites of one class of strong verbs often take an *e* when the Northumbrian has *a*.

Southern.	Northern.	Southern.	Northern.
ber	bar = bore	spek	spak = spoke
brek	brak = broke	swer	swar = swore
gef	gaf = gave		

In the modern dialect of Sussex we find *fley* = flag ; *heng* = hang ; *mersh* = marsh ; *rey* = rag. In Devonshire, *kep* = cap ; *kerping* = carping.

The Old Frisian language presents us with similar forms, as, *stef* = staff ; *bend* = band ; *weter* = water.

Not only has the Ayenbite preserved similar forms in which *a* is replaced by *e*, but it presents us with a far larger number than any other Southern composition.

bend = band	leste = last
berk = bark	mentle = mantle
bleddre = bladder	mere = mare
blest = blast	merss = marsh

¹ *fle, sle, may* stand for *flea* and *slea*.

² In Dorsetshire *day* and *why* are pronounced *de, whe,* &c. See Outlines of Dorset Grammar in Philolog. Soc. Proceed., 1864, p. 12.

bren	=	bran	ssel	=	shall
bres	=	brass	ssede	=	shade
chef	=	chaff	ssepe	=	shape
clepper	=	clapper	strepe	=	stripe
creft	=	craft	stef	=	staff
cle	=	awl	threl	=	thrall
eppel	=	apple	treppe	=	trap
esshe	=	ash	vet	=	vat
gled	=	glad	weter	=	water
hedde	=	had	zed	=	sad
keste	=	kast (<i>inf.</i>)	zeterday	=	Saturday
leddre	=	ladder			

Aw for *Ai*. (A.S. *ag.*):

Southern.	Northern.	Southern.	Northern.
fawe	fain	y-flawe	flain (flayəd)
hawe	hail	y-slawe	slain

U for *I*. In the works of the Southern writers of the thirteenth and fourteenth centuries we find the words *fist*, *hill*, *thin*, *sin*, &c., written *fust*, *hul*, *thun*, *thunne*, *sun*, &c.

Our modern pronunciation coincides generally with the Northern dialects, in which this substitution of *u* for *i* was unknown.

In Wiltshire we may still hear *blunk* (= *blink*), *spark*; *frum* (*N. frim*), *fresh*; *hud*, *hide*; *huz*, *his*; *lup*, *lip*: *putcher*, *pitcher*; *vur*, *fire*; *whuch*, *which*.

In the Old Kentish of the Ayenbite an *e* takes the place of the Southern *u* and the Northern *i*.

Southern.		Northern.
(a) Western.	(b) Eastern.	
hul	hel	hil
kunde	kende	kinde
kusse	kesse	kisse
munde	mende	minde
put	pet	pit
rug	reg	rig (back)
vur	vere	fire
&c.	&c.	&c.

In the following list of words taken from the Ayenbite, the *e* represents *u* or *i*.

bele = boil (bile)	melk = milk
bestle = bustle	mende = mind
besy = busy	pet, pette = pit
bredale = bridale	prede = pride
bredgrome = bridegroom	reg = rig = ridge = back
breuge = bring	skele = skill
gelt = guilt	steck = stick
hel = hill	stef = stiff
kechene = kitchen	stenge = sting
ken = kin	selk = silk
ken = kine	strepe = strip
kende = kind	velthe = filth
kesse = kiss	vere = fire
keth = kith = <i>cuth</i> or <i>couth</i> in un- <i>couth</i> .	zef = self
kete = kite	zenge = singe
leme = limb	zenke = sink
melle = mill	zene = sin

We find in O.Frisian *brenge*, to bring, *stek*, stick, together with the double forms *blenda* and *blinda*, *helpa* and *hilpa*.

In the modern Kentish and Sussex dialects we meet with *knet* = knit; *meece* = mice; *melk* = milk; *pet* = pit; *whelst* = whilst. This use of *e* for *i* still prevails in some of the Southern counties.

In Wiltshire we find *peg* = pig; *steel* = stile; *stenk* = stink, and the published specimens of the Exmoor dialect contain the following examples:

bed = bid	preck = prick
ded = did	rep = rip
desk = dusk	theng = thing
drenk = drink	trem = trim
meend = mind	veest = fist
mence = mince	zed = sad
peg = pig	zeck = sick
prent = print	

In some few instances we have retained the Southern orthography with the Northern pronunciation: *busy* = the Northern *bysy*, just as *dizy* = the Southern *dusi*.

Build, guilt, &c., in Southern orthography were written *bulde, gult*, and in the Northern, *bylde, gult, &c.* In *stint* and *stunt* both dialectal forms have been preserved.

The *o* in *hop* and *slope* seem to have arisen out of a *u* sound, since the older Southern forms were *huppe* and *sluppe*, corresponding to the Northern *hippe* and *slippe*.

5. EO for E. The Editor of the *Ormulum*, in pointing out some of the dialectical peculiarities of his author, notices the use of the simple vowel *e* for the compound *eo*. In no specimen of the Northumbrian dialect do we ever find the employment of the compound vowel. Thus the Southern forms *breoste* (breast); *cheose* (choose); *creope* (creep); *deop* (deep); *lose* (lose); *neose* (nose); *teon* (anger); *weoved* (altar), &c., are in Northern orthography *breste, chese, crepe, dep, lese, nese, tene, wered, &c.*

Occasionally in the Southern dialect the *eo* is written *u*, as *dupe* for *deope*, *durk* for *deork*, *mulk* for *meolk*; *duere* for *deore* (dear).¹ Cp. *Vul* for *feol*, fell, and *huld* for *heold*, held.

In the printed examples of the Herefordshire dialect *ue* often takes the place of *eo*, as *hue* (they), for *heo*; *huere* (their) for *heore*; *huem* (them) for *heom*; *buen* (to be) for *beon*; *buer* (bear) for *beore*; *duere* (dear) for *deore*; *huerte* (heart) for *heorte*, &c.²

In Kemble's paper on the North Anglian dialect, we are told that the West Saxon *eo* was represented in Kentish Manuscripts by *iu*, *io*, *ia*, and *ie*.

We find some traces of this in the Kentish specimens of the ninth century, for in the *Ayenbite* *ie* or *ye* is constantly employed for *eo*.³

¹ This may account for the modern pronunciation of *lese* (lose) and *chese* (choose) = the Sn *leose* and *cheose*.

² Since writing the above I have found both forms in Trevisa's translation of Higden's *Polychronicon* (Cotton MS. Tiberius D. vii. written in the Sn dialect, probably of Gloucestershire), e. g., *heo* and *hue*, she; *þeos* or *þues*, this, these; *ue* perhaps occur more frequently than *eo*, as *thuef*, thief; *wuesch*, for *wesch*, washed.

³ The modern Kentish dialect has *bly* (used by Shoreham) for *ble* (A.S. *bleo*), colour, likeness. In the *Ayenbite* and Shoreham's poems we find *by* for *beo*, be; *vry* for *freo*, free; *gly* for *gleo*, glee; *zy* for *seo*, see; *gryhond* for greyhound, &c.

Kentish.	Ordinary Southern form.	Kentish.	Ordinary Southern form.
bryest	breost (breast)	lieve }	leove (lief, dear)
chiese }	cheose (choose),	lyeve }	neole (need)
chyese }		niele }	
chyew }		nyede }	
cryepe	creope (creep)	thiester }	theoster (darkness)
diepe }	deope (deep)	thyester }	
dyepe }		diere }	tiene }
dyere }	deore (dear)	tyene }	
lierny }	leorne (learn)	wieued }	weoued (altar)
lyerny }		wyened }	
liese }	leose (lose)	wied	weod (weed)
lyese }		vyend	feond (fiend)
		vryend	freond (friend)

Many preterites in *eo* take *ie*, as *hield*, *hild*, *held*, *hielp*, *hilp*, helped.

6. In the South-west of England at the present day such words as *cart*, *card*, and *garden*, are pronounced as *kyart*, *kyard*, *gyarden*. Here the *ya* represents the original West Saxon *ä*, which in modern English is represented by *a*. In Somersetshire *calf*, *grape*, *leap*, *leave*, are pronounced *käave*, *gräup*, *läap*, *läave*. In the Eastern division, as in Kent and Sussex, we may hear *bëam*, *dëaw*, *gäut* (*gëat*), *këaf*, *täust*, for *beam*, *dew*, *gate*, *calf*, *taste*. (See Outlines of Dorset Grammar in Philolog. Soc. Proceedings, 1864, pp. 12, 13, 14.)

We have no trace of this in Robert of Gloucester, Lives of the Saints, &c., but in the works of Shoreham and Dan Michel, we find abundant evidence (as the following examples will show) that the old Kentish folk of the fourteenth century retained the ancient West Saxon pronunciation, for *ea* is written *yea*, *ya*.

byeam }	= beam	dyad }	= dead
byan }		dyead }	
bryead }	= bread	dyeath	= death
bryad }		dyeaf	= deaf
cheak	= cheek	dyeau }	= dew
cleape	= clepe (call)	dyau }	
chyeaste }	= strife cheaste	hyealde }	= hold
chieaste }		healde }	
cheap	= cheep	heaned	= head

hyeap } = heap	sealve = salve
hyap } = heap	sleawth = sloth
heaw = hue	speak = spark
lycaf = leaf	sseaw = show
lheape = leap	theaw = virtue
leawde = lewd	threape = dispute
reave = rob	tyear = tear
schreaw = shrew	vealde } = fold
sealt = salt	vyealde }

The Kentish preterites *bea₃* (bent); *cheas* (chose); *leas* (lost); *leat* (*bowed*); *stea₃* (ascended); *zeald* (sold); *teald* (told), correspond to the ordinary Southern *be₃*, *ches*, *les*, *let*, *ste₃*, *teld* (told).

Sometimes the initial *ea* is represented by *y*, as *yald*, old; *yarm*, arm; *yarn*, ran; *year*, ear; *yeast*, east; *yerne*, run; *yerthe*, earth; *yestre*, easter.

With these we may compare the modern Southern provincialisms *yarm* = arm; *yarth* = earth; *yeat* = eat; *yeast* = east, &c.

7. The only old Kentish forms corresponding to the modern *buoy* (boy), *cwoat* (coat), &c., are

buon = bone	guos = goose
guode = good	zuol ₃ = (the Dorset <i>zull</i>) =
guo = go	plough

GRAMMATICAL PECULIARITIES.

NOUNS.—PLURALS IN EN.¹

THE Ormulum, which is of Midland origin and abounds in Northern forms, contains scarcely any plural nouns terminating in the syllable *en*, while the Anceren Rewle, St Marherete and Lazamon's "Brut," written in the Southern dialect, abound in them.

In the longest and best specimens of the Northumbrian dialect of the early English period, I have not succeeded in finding more than three or four plural nouns in *en*, as *eghen* (eyes), *oxen*, and *schon* (shoes). But in Southern works of the same period they are almost as plentiful as in the earlier (Semi-Saxon) stage of the language.²

The following list of Southern plurals in *en* might no doubt be augmented, as they contain such forms only as have come under my own observation; they all, however, serve to corroborate the statement made as to the frequent use of this inflexion.

addren	adders		been	bees
aldren	elders		* bellen	bells
applen	apples		bemen	trumpets
arwen	arrows		* benen	prayers, boons
assen	asses		bischopen	bishops
axen	ashes		* blissen	blisses
ayren	} eggs		blomen	blooms (flower)
eyren			blosmen	blossoms
* beden	petitions		bollen	bowls
			* bougeren	heretics

¹ The modern dialect of the South-western counties still exhibits a fondness for this termination, as *housen*, *peasen*, *neighbourhooden*.

² All words marked thus (*) occur in the Ayenbite (1340); those marked with a dagger occur in Shoreham.

bronden	brands	doggen	dogs
* brothren	} brothers ¹	* doʒtren	} daughters
brethren		douʒtren	
browen	brows	doren	doors
bruggen	bridges	* dropen	} drops
* bryesten	} breasts	droppen	
breosten			* earen
calveren	calves	eren	
* carten	carts	* yearen	
* cellen	cells	* eddren	adders
cerclen	circles	* elmessen	alms
chambren	chambers	elven	elves
cheoken	cheeks	emeten	ants
cheoʒen	daws (choughs)	eveten	newts
* cherchen	} churches	eyren	eggs
churchen			* eʒen
* children	children	eyen	
* clauen	} claws	ferden	} troops, armies
cleen			
clouden	clouds	fasten	} fasts
neon	knees	festen	
colveren	doves	flon	arrows
condlen	candles	fon	} foes
corden	cords	* von	
crabben	crabs		
* crouchen	crosses	gomen	men
crowen	crows	gloven	gloves
dawen	days	* halewen	} hallows, saints
deden	deeds	halʒen	
deovelēn	} devils	hattren	} clothes, garments
develēn			
* dyenelen		hawen	haws
* diaknen	deacons		

¹ *brethern* and *childern* occur in Early Eng. writers.

* heaveden	} heads	lomen	looms
heveden			
helen	tents	meden	rewards (meeds)
* hennen	hens	* messen	masses
heren	shirts of horse- hair	misdeden	misdeeds
* hesten	hests, com- mands	* modren	mothers
* honden	hands	monen	moons
honden	hounds	muylen	mules
hounten	hunters	mylen	miles
huden	hides	neddren	adders
huntingen	hunters	* nettlen	nettles
hurten	} hearts	* nykeren	syrens
heorten			* nykken
* herten		nommen	nuns
hynen	servants	noten	nuts
† joyen	joys	peren	pears
* kempen	warriors	* pesen	pease
* ken	} cows	* pinen	pains
kine			precken
keyen	keys	rabben	turnips
knotten	knots	* reven	sheriffs, reeves
kressen	cresses	roden	roods (crosses)
* lambren	lambs	* roten	roots
lampen	} lamps	rothern ¹	} rothers, oxen
* lompen			
longon	lungs	saulen	} souls
* lenden	loins	* zaulen	
lesen	meadows	scheon	shoes
* lippen	lips	schrewen	shrews
† loken	locks	schiren	shires

¹ In Cott. MS. Tib. D. vii. *rotheron*, *oxon*, *chyldron*, are written for *rutheren*, *oxen*, *children*.

schoperden	shepherds	† tren	} trees
sennen	} sins	treon	} trees
* zennen		trappen	} traps
sunnen		* treppen	
scheten	sheets	uncen	uncles
scholdren	} shoulders	weden	weeds (clothes)
schuldren			
scourgen	} scourges	* wellen	wells
scurgen			wenchen
† sibben	relations	wepnen	weapons
siden	} sides	* werren	wars
* ziden			wetheren
sinuen	sinews	widuen	} widows
sithen	times	* wodewen	
sithen	scythes	† woken	weeks
snaken	snakes	* womben	wombs
snoden	pieces	* wonden	} wounds
sorewen	sorrows	wunden	
sostren	} sisters	* wrecchen	wretches
sustren			wrethen
spannen	spans	* wychen	} witches
* speaken	sparks	wichen	
sporen	spurs	* wyngen	} wings
* stablen	stables	wengen	
stappen	steps	wingen	
steden	steeds	wyken	weeks
* sterren	} stars	† wyken	offices
steorren			* wysen
swopen	whips	* ympen	branches
tiden	times	* vetheren	feathers
thien	thighs	* vlezen	} flies
* tongen	} tongues	vlizen	
tungen			* vorbisnen
tongen	tongs	zerden	} rods
* toknen	tokens	zurden	
† ton	toes		

The whole of these do not, of course, belong to the *n* declension. *Benen, deuelen, doren, honden, sunnen, soulen*, originally ended in *-a*; *brotheren, dohtren (dohtren), heaveden, modren, sustren (sostren)*, terminated in *-u*; and *calveren, childeren, lyren, lambren*,¹ formerly ended in *-ru*.

The A.-Saxon plural vowel inflexions *-a, -u, &c.*, were represented in the Semi-Saxon by *-e*, and in the Early English period by *-en*.

The Northumbrian forms corresponding to the Southern *brotheren, childeren, kine*, were *brether, childer, kye*.

The A.S. plural *leudennu*² (loins) became *lenden* in Southern English; the Northern dialect employed the form *lends*, for which they formed a singular, *lend*, which is not to be found in any pure Southern writer.

Occasionally the *-en* is represented by a final *-e*, as *asse = assen, asses*; *honde = honden, hands*; *lippe = lippen, lips*; *sterre = sterren, stars*; *stede = steden, steeds*.

Dr Guest, in the second volume (p. 75) of the Philological Society's Proceedings, has noticed these forms, but considers them as Northern forms. His statement is as follows:—

“Anglo-Saxon nouns belonging to the *n* declension, as *steorra*, a star, *steda*, a steed, *assa*, an ass, &c., generally formed their plural in *-an*, as *steorran, stedan, assen, &c.* But in the Northern dialect they substituted a vowel for the ending *-an*; and it is probable that these Northern plurals are represented by the *sterre, stede, asse* of the following examples:—

- (1) The fite 3er he gan argument
Of the *sterre* and of the firmement.

(*Sevyn Sages*, 197.)

- (2) Whi kyng other eorl cam on hym to weorre,³
Quyke he lokyd in the *steorre*.—(*Kany Alis*. 76.)

- (3) As y you sey bothe heore *stede*
Feollen to grounde dede.—(*K. Alis*. 2263.)

¹ *Lambre* = lambs, occurs in the Ormulum.

² The *sing.* does not occur in A.S. authors.

³ The *-e* in *weorre* represents the *-en* in the infinitive.

(4) And afftyr fyftene hundryd *asse*
Bar wyn and oyle, more and lasse.

(*R. C. de Lion*, 6453.)”

The three works from which the quotations are made, adds Dr Guest, are strongly marked with *the peculiarities* of the Northern dialect.

They certainly do contain some Northern peculiarities, but not its distinctive peculiarities. The Seven Sages and the Rom. of King Richard are in a Midland dialect, and K. Alisander is in the dialect of a locality where both Southern and Midland forms were employed.

The substitution of a vowel for the *-an* (as *ego* = eyes; *witgo*, *witgu* = prophets) was undoubtedly a characteristic of the Northern dialect during the ninth and tenth centuries; but is not to be found in any Northern writer of the thirteenth and fourteenth centuries.

The substitution of *-e* for *-n*¹ is Southern rather than Northern, as the following examples will show:—

The niȝtingale bigon the speche
In one hurne of one breche
And sat upone vaire boȝe
Thar were abute *blosme* inoȝe.²

(*Owl and Nightingale*, p. 1.)

Berne = *Bemen* (trumpets).

The engles in the dai-red
Blewedh heore *beme*.—(*Reliq. Poems*, p. 68.)

Angles . . blewe here *bemen*.

(*Lives of Saints*, Harl. MS. 2277, fol. 11 b.)

¹ The use of final *-e* for *-n* is quite common in the Southern dialect, not only in the plurals of nouns, but also in the *preterite* plural, infinitive mood, and gerund of verbs. In addition to these we find such forms as *aȝe* = *aȝen* (again); *oȝe* = *oȝen* (own); *neoȝe* = *neoȝen* (nine); *blose*, *blosmen* (blossoms); *seove* = *seoven* (seven).

² *Blosme inoȝe* = flowers enough = many flowers. *Inoȝe* is the plural of *inoȝ*, enough. The *pl.* *Blosmen* occurs much later, as in the following extract;—

Lenten yo come with love to tounne
With *blosmen* ant with briddes rounne
That al this blisse bringeth.—(*Spec. of Lyric Poet.* p. 43.)

Broue = *Brouen* (brows).

(1) On heu hire her is fayr ynoh,

Hire *broue* broune, hire eze¹ blake.

(*Spec. of Lyric Poet.* p. 28.)

(2) Hyre heze¹ haneth wounded me y-wisse

Hire bende *brouen* that bringeth blisse.—(*Ibid.* p. 39.)

Chirche = *Chirchen* (churches).

(3) Horn let wureche

Chapeles and *chirche*.

(*K. Horn*, p. 39, E. E. Text Soc.)

(4) That fole hi gunne quelle

And *churchen* for to felle.—(*Ibid.* p. 2.)

Breste = *Bresten* (breasts).

Ther to me aneeth the wyttes fy3f,

And fe3et, and *breste* and lenden.—(*Shoreham*, p. 43.)

He het that me scholde hire lede : to the tounes ende

And hire *breosten* fram hire bodie, with kene hokes rende.

(*St Katherine*, p. 76.)

Crowe = *Crowen* (crows).

An hwanne heo habeth me of-slahe,

Heo hongeth me on heore hahe,

Thar ich a-schewe le pie an *crowe*

From than, the thar is i-sowe.—(*Owl and N.* p. 55.)

Wenestu that haueck bo the worse

Tho3 *crowe* bigrede him bi the mersh,

And goth to him mid *hore* chirme,

Ri3t so hi wille wit him schirme.—(*Ibid.* p. 304.)

Seint Edmund & his felawe: as hit was ofte here wone

In a day fram Lenkenore : wende to Abyndone

As hi come in a gret faleye : blake monkes he se3

As hit *crowen* & *chozen* were : fleo bi their anhez.

(*St Edmund*, p. 76.)

¹ *eze* and *heze* = *e3en* = eyes.

Dede = *Deden* (deeds).

My gode *deden* bueth fol smalle.

(*Spec. of Lyric Poet.* p. 99.)

Of myne *deden* fynde y non god.—(*Ibid.* p. 99.)

When we bueth dempned after ur *dede*,

A domesday, when ryhtes bueth tolde,

When we shule suen thy wounde blede,

To speke thenne we bueth unbolde.—(*Ibid.* p. 100.)

Fewe gode *dede* ich hadde ido.—(*St Brandan*, p. 27.)

E;e = *E;en* (eyes).

. . . . syththe bifore here *e;e*

He wende up to hevене as hi alle ise;e.

(*MS. Harl.* 2277, fol. 23.)

Gret fur heo let make bifore here alre *e;e*

(*Ibid.* fol. 40.)

Hyre *he;e* haueth wounded me y-wisse.

(*Spec. of Lyric Poet.* p. 39.)

Ne sholde he vor bothe his *e;e*

So don, 3if he the bet ne se;e.

(*Owl and Nightingale*, l. 381-2, p. 14.)

Hyre *ey;en* aren grete and gray ynoh,

(*Spec. of Lyric Poet.* p. 34.)

Fere = *Feren* (companions).

Coveytise myn keyes bere

Nithe ant onde were mi *ferē*

That bueth folkes fyle.—(*Spec. of Lyric Poet.* p. 49.)

Hi weren ure *ifere*.—(*Moral Ode*, p. 25.)

This bosteres & this lieres as hi sitteth bi here *ferē*

Bringeth wimmen in selaundre

(*Harl. MS.* 2277, fol. 18 a.)

Tuey *feren* he hadde

That he with him ladde.—(*King Horn*, p. 92.)

See K. Horn, p. 3.

Herte = *Herten* (hearts).

Ac hy habbeth hire *herten* zuo arered ine God that hi ne prayzeth
the wordle.—(*Ayenbite*, pp. 142, 152.)

Tho they were on fote bothe,
They foughte togedre with *heorte* wrothe.

(*K. Alis.* p. 302.)

Gret ioye hi hadde in here *hurte* that hi miȝte this iseo.

(*St Brandan*, p. 7.)

Here = *Heren* (hair shirts).

He werede harde *here*.—(*St Beket*, p. 75.)

The moder werede harde *here*: for oure louerdes loue
Fram the schuldre to the hele.—(*St Edmund*, p. 71.)

þis children . . . werede here *here* þrie a wyke.

(*Ibid.* p. 72.)

And euere as heo hem sende clothes: as heo hem miȝt iwynne
Therwith heo wolde *heren* sende.—(*Ibid.* p. 72.)

Henne = *Hennen* (hens).

The voxe hird amang al menne
And tolde the wolf with the brode crune
That on him send gees and *henne*¹
That oþer geet and motune.

(*Cumden Society's Polit. Songs*, p. 198.)

Honde = *Honden* (hands).

We ne thore noȝt this knyȝtes seiȝe: do bi the as we wolde
For the kyng ous het the bringe him: thyn *honde* faste ybounde.

He makede hem al aȝen hire wille: his *honden* faste bynde
& ladde him forth harde ynouȝ: his *honden* faste bihynde.

(*St Cristopher*, p. 63.)

. . . he het his men anon

Seint Andreu scourgi so: tho that him oke ech bon

And siththe bynde him *honde* & fet.—(*St Andrew*, p. 100.)

¹ *Hennen*, hens, occurs in the *Ayenbite*.

Y-fetered were ys legges under his horse wombe ;
Bothe with yrn ant with stele mankled were ys *houde*.

(*Politic. Songs*, p. 218.)

He smot down is heued

. . . is *honden* gon he wrynge.—(*Ibid.* p. 193.)

Mony frenshe wyf wryngeth hire *houde*.—(*Ibid.* p. 188.)

Sone, y se thi bodi byswongen

Fet ant *honden* thourhout stongen.—(*Lyric P.* p. 81.)

. . . . atte last hi founde

The forme of oure louerd in a Rode : ibeten and ibounde

Inailed thurf fet and *houde*: as our louerd with vyf *wounde* (wounds)

That hadde the gywes ido : god 3yve hem harde *stounde* (blows).

(*The Jews and the Cross*, p. 43.)

Lome = *Lomen* (tools).

At eve-song even neh

Ydel men 3et he seh

Lomen hadde an *houde*.

(*Spec. of Lyric Poet.* p. 41.)

This other swore alle ant some

That er wer come with *lome*

That so nes hit nout ryht.—(*Ibid.* p. 42.)

Mede = *Meden* (good deeds).

Middel-erd for men wes made

Un mihti *aren* is meste *niede*.—(*Ibid.* p. 22.)

Schrewe = *Schrewen* (wretches, villains).

Gywes hatieth oure leuedi moche : and hire suete sone also

That is isene in manie dede : that the *schrewen* habbeth ido.

(*The Jews and the Cross*, p. 42.)

The king hadde al to fewe

To-3enes so vele *schrewe*.

(*King Horn*, p. 2, E. E. Text Soc.)

Sterre = *Sterren* (stars).

Ine the Apocalyps Sent Iohan

I-se3 ane wymman wyth sonne by-gon

Thane mowe al onder hyre ton
 I-crouned wyth tuel(f) *sterre*
 Sych a leuedy nas nevere non
 Wyth thane fend to werre.—(*Shoreham's Poems*, p. 133.)

And the cours of the *steorren*
 In heom he juggeth al his *weorren*.—(*K. Alis*, p. 67.)

By the mone and by the *sterren*
 Hy connen ingge alle *werren*.—(*Ibid.* p. 203.)

He loked and kneowe in the *sterre*
 Of alle this kynges theo grete *weorre*.—(*Ibid.* p. 113.)

Him thoȝte that ther stod a treo : riȝt tofore his bedde
 That anon to the *sterren* tilde : and wel wide spredde.
 (*St Kenelm*, p. 51.)

Hereof ȝe ssole understonde that in the firmament beth
 Planetes yliche clere *sterren* sevene as ȝe seth.
 (*R. of Gl.* fol. 39.)

Hwat canstu wrecche thing of *storre*
 Bute that thu bi-haitest *hi* feorre.
 (*Owl and Night*, p. 45.)

Thah thu iseo the *steorre* al swa
 Nortu the wisure neauer the mo.—(*Ibid.* p. 46.)

The sonne and monne and many *sterren*
 By easte aryseth swythe *ferren*.—(*Shoreham*, p. 137.)

Soule = *Soulen* (souls).

Oure dettes byeth oure zennes that we habbeth ydo wexe ope
 our *zaulen*.—(*Ayenbite*, p. 88.)

And lete us hatie the woh
 And luvie the riȝte
 And bringe ure *sacle*
 To heoveriche liȝte.—(*Relig. Songs*, p. 80.)

To there blisse us bringe god, the rixlit abuten ende
 Theunne he ure *soule* unbint of licames bende.
 (*Moral Ode*, p. 34.)

Alle halewene *soule* glade beoth : that in heuene beoth ido
 That suyeth oure loverdes way : and for him schadde also
 Here blod for his suete loue.—(*St Dunstan*, p. 39.)

Shuldre = *Shuldren* (shoulders).

A suetly suyre heo hath to holde,
 With armes, *shuldre*, ase mon wolde
 Ant fyngres feyre forte folde.—(*Lyric Poems*, p. 52.)

A strong rop ther was siththe above : fram the *schuldre* ido
 To his buttock of hors her : to holde hit faste to.

(*St Edmund*, p. 75.)

Up here *schuldren* hi nome this holi bodi anon.

(*St Beket*, p. 125.)

Theo delfyns woneth hire byside
 A strong best of gret pryde,
 They haveth *schuldren* on the rygge,
 And eke as scharpe as sweordis egge.

(*K. Alis*. p. 27½.)

Sythe = *Sythen* (times).

In a wyndou ther we stod, we custe us fyfty *sythe*.

(*Spec. of Lyric Poet.* p. 91.)

For pl. see Glossary to *Ayenbite*, s.v. *Zyþen*.

Tunge = *Tungen* (tongues).

O tyme a Seint Petres dei, gret feste with here *tunge*

In the see hi makede of Seint Peter, and here servise sunge.

(*St Brandan*, p. 20.)

Tongen occurs in the *Ayenbite*, pp. 22, 142.

Lunge = *Lungen* (lungs).

Nu schal for-rotien

thine teoh and thi *tunge*

Thi mahe and thi milte,

thi livre and thi *lunge*

And thi throte-bolle

That thu mide sunge.—(*Relig. Songs*, p. 76.)

Also in a man hys body

Semeþ . . . aer in þe *longon*.

(*Trevisa*, 1387. *Cott. MS. Tib. D* vii.)

Wede = *Weden* (garments).

I-luved ich habbe gomen and gleo

And prude and feire *wede*.—(*Relig. Souys*, p. 66.)

Nolde ich zeven emne peni for his *weden* alle.—(*Ibid.* p. 71.)

The kyng of Mantona and his knyghtes

Bath y-armed redy to fyghte

In bruny of stel and riche *weden*

They doth go swithe on *steden* (steeds).

(*K. Alis.* p. 57.)

Wounde = *Wounden* (wounds).

Wide were is *wounde*

He tholedde harde *stounde*.—(*Lyric Poems*, p. 97.)

Sone y wil with the founden,

Y deye y-wis for thine *wounden*.—(*Ibid.* p. 82.)

His deope *wounden* bledeth fast.—(*Ibid.* p. 112.)

The *wonden* bledde al longe niȝt.

(*St Bket.* p. 113.)

Ac overcome nas he noȝt, thei is *wounden* dedliche were.

(*R. of Gl.* fol. 67.)

& he let him lede in to an yle, vor to hele is *wounde*,

& deide as the beste kniȝt that me wuste evere *yfounde*.

(*Ibid.* 67 b.)

See other example under *Honde*, *Honden*, p. xx.

Tonge = *Tongen* (tongs).

He sat longe and bithoȝte him : longe hou hit were

He bithoȝte him ho hit was : he droȝ forth his *tonge*

And leide in the hote fur : and spac faire longe

Forte the *tonge* was al afure : and siththe stille ynouȝ

The devel he hente bi the nose.—(*St Dunstan*, p. 36.)

Tho come ther suche schrewen mo wel thicke bi eche side

With *tangen*, and with hameres berninge meni on.

(*St Brandan*, p. 22.)

Sunne = *Sunnen* (sins).

Godemen, for godes luve,

bileveth coure *sunne*.—(*Relig. Souys*, p. 83.)

Nai ! Nai ! hi shalle wel avinde
 That hi mid longe wope mote
 Of hore *sunnen* bidde bote,
 Ar hi mote euer kume thare.

(*Owl and N.* p. 30.)

Wyke = *woken* (weeks).

Tuelmonth & elleue *wyke* : alle this maidenens were
 At Rome with this holi pope.—(*The 11,000 Virgins*, p. 68.)
 In thyssere joye we scholde by-louken
 Al hyre joyen of vourti *woken*
 The wyles he zede with chyld.

(*Shoreham*, p. 121.)

The following are additional examples of plurals in *-e* :—

The water was ful of longe *reedde* (reeds).

(*K. Alis.* p. 210.)

Ac wat etestu, that thou ne lize,
 Bute *attercoppes* (spiders), and fule *vli3e* (flies)
 An wormes.—(*Owl and N.*, p. 21.)

Ah thah my lif me bed at-schote,
 The 3et ich mai do gode note,
 Me mai upone smale *sticke*
 Me sette a wude ine the thicke,
 An swa mai mou tolli him to
 Lutle briddes and i-vo,
 An swa me mai mid me bi-3ete
 Wel gode brede to his mete.

(*Owl and N.* p. 56.)

Of drawing of bowes and *stikke* (sticks)
 Theo eyr bycam tho trouble and thikke.

(*K. Alis.* p. 168.)

They haueth no wolle to spyne
 Heore clothis both of bestis *skynne* (skins).

(*Ibid.* p. 279.)

Ne hy ne han boures ne halles
 Ne casteles with heighe walles

Bot in trowes and in *denne* (dens)
 And in roches holed withiinne
 Thereinne is her wonyghing.—(*K. Alis.* p. 244.)
 This venym creopith under my *ribbe* (ribs)
 That y may no longer libbe.—(*Ibid.* p. 324.)

The kynedom of heuene ten maidenes iliche is
 That is ech maner fole that ne wilneth noȝt amis
 No folie of flesches wille ac thurf the ten *heste* (commandments)
 Lede hys lyf in clenisse.—(*Harl.* 2277, fol. 11 a.)

After numerals, in the older stages of the language, the gen. pl. is properly used, but in 14th-century English the pl. is often used.

Of the hul of Olyvet sone hi wende adoun
 To the borȝ of Ierusalem, and bilevede in the toun
 A þousend *stappe* (paces) ther bituene. . . .
 A þousend *stappen* of such pas a myle noȝt hit is.

(*Harl. MS.* 2277, fol. 24.)

Of plurals in *e* representing older forms in *-an*, *-a*, *-u* (*ru*), numerous examples might be selected from the Southern literature of the earlier part of the 13th century.

II.—GENITIVE SINGULAR OF FEMININE NOUNS IN *-E* (REPRESENTING OLDER FORMS IN *-AN* OR *-E*.)

The Northern dialect during the thirteenth and fourteenth centuries seems to have adopted the termination *-es* as the inflexion of the genitive singular for nouns of all genders. The Southern dialect, following the usage of the older stage of the language, formed the genitive of masculine and neuter nouns in *-es*, but of feminine substantives in *-e*.

Suete Ihesu, king of blysse
 Myn *huerte* loue, min *huerte* lisse
 Thou art suete myd y-wisse
 Wo is him that the shal misse.—(*Lyric Poems*, p. 57.)
 Suete Ihesu min *huerte* lyht
 Thou art day with-oute nyht.—(*Ibid.* p. 57.)

For loue thou seȝe thin *heorte* blode.—(*Ibid.* p. 69.)

Thin *heorte* loue thou sendest us.—(*Lyric Poems*, p. 73.)

The suert is at myn *herte* grounde.—(*Ibid.* p. 81.)

Suete Ihesu min *huerte* bote
In myn *huerte* thou sete a rote
Of thi loue.—(*Lyric Poems*, p. 57.)

Suete Ihesu min *huerte* gleem
Bryhtore then the sonne beam
Ybore thou were in Bedlehem.—(*Ibid.* p. 57.)

Suete Ihesu my *soule* fode
Thin werkes bueth bo swete ant gode.—(*Ibid.* p. 58.)

Ihesu, do me that for for thi name
Me liketh to dreze pyne ant shame,
That is thy *soule* note ant frame
Ant make myn *herte* milde ant tame.—(*Ibid.* p. 71.)

So that Barint the olde man riȝt at his *hurte* grounde
Wel wepinge bigan to telle what he er founde.—(*St Brandan*, p. 2.)

The wonde swelth an aketh
So doth the *naddre* stenge.—(*Shoreham*, p. 104.)

And (the devele) dede hym in an *addre wede*
That best was of mest schreuhede of alle beste.
(*Ibid.* p. 158.)

At the *woke* end spake the ermyte
And askede the munke of the spyryte.
(*Rob. B. Hand. Syn.* p. 61.)

Hit is gode monne i-wone
A was from the *worlde* frome.
(*Or. N.* p. 17, l. 476.)

An nime ȝeme of *chirche* stevene
Hu murie is the blisse of hovene.
(*Owl and N.* p. 25.)

Heo mai hire guld at-wende
A rihte weie thurh *chirche* bende.—(*Ibid.* p. 49.)

But thaȝ the prest hys messe do
 Inne dedleche *senne* corse
 Thet sacrement man be thou syker
 For hym nys naȝt worse ; For loke
 The sacrement nys na[ȝt] the wors
 Thaȝ that Iudas hyt toke.—(*Shoreham*, p. 27.)

Thre maner peyne man fangeth
 For hys *senne* nede.—(*Ibid.* p. 37.)

To wake

Hy thet slepeth ine *senne* slep
 Amendement to maky.—(*Ibid.* p. 51.)

An hors is strengur than a mon ;

Hit berth on rugge grete semes,
 An draȝth bivore grete temes
 An tholetth bothe ȝerd and spure
 An stont i-teid at *mulne* dure.

(*Owl and N.* p. 27.)

The justise het his men openy thovene¹ (the oven's) mouth.

(*Harl. MS.* 2277, fol. 96 a.)

Craddok erl of Cornwaile is avis sede
 That a senatour of rome yhote maximian
 Was of the kunde of this londe, a suite noble man
 Vor he was Leoflines sone that *Eleyne* uncle was
 The gode Constantines sone moder, vor non betere nas.

(*R. of Gl.* fol. 32.)

Seynt Jame the gode man riȝt is to habbe in mone
 Seint Johnes brother the evangelist Godes *aunte* sone
 His moder was oure *leuedi* soster.

(*Harl. MS.* 2277, fol. 97 a.)

In godhed toke he then way
 That to *helle* gates lay.

(*Harrowing of Hell*, p. 15.)

¹ This word is marked *masculine* by Bosworth.

Thou wilt me bringe to *helle* deth.

(*Lyr. Poems*, p. 103.)

Tho the nabbeth god idon & therinne beth ifunde
 He scullen falle swithe rathe in to *helle* grunde
 Thaer-inne he scullen wunie buten ore and ende
 Ne-breeth never eft Crist *helle* dure to lese hem of bende.

(*Moral Ode*, p. 27, ll. 90, 91)

Ac *helle* king is oreles with tha the he mai bride.

(*Ibid.* p. 29, l. 109.)

Sone so the *quene* fader Corineus was ded
 He vorsoc is owe wif and astrild made quene.

(*R. of Gl. Cott. MS. Calig. A xi. fol. 11.*)

Conan the *quene* cosyn he elupede tho al stille.

(*Ibid.* fol. 33 b.)

Modred is neveu—

—y crowned him sulve king thoru the *quene* rede

(*R. of Gl.* fol. 61 a.)

This wes on oure *levely* even.

(*Polit. Songs*, p. 219.)

This *wunne* weole (delight of joy) y wole for gon
 Ant wyht in wode be fleme.—(*Lyr. Poems*, p. 44.)

Fram dethe to lyve he aros thurf oure *levedi lore*.¹

(*Saints*, p. 59.)

The gode for-horede the fend

Wyth hys *blaundyng* *stevne* (with the voice of his flattery).

(*Shoreham*, p. 59.)

Ac Edward the other adde thre children bi is wive
 An sone that het Edward & doztren also tuye
 Margarete & Cristine that gode wimmen were beye
 This gode children a3te be evermore in munde
 Vor Engeland, 3if hii nere, were 3ut out of kunde,
 As 3e mowe ihure her afterward in king *Henries* lif

¹ Chaucer has "our *lady* veyl." See Prologue and Canterbury Tales, l. 695.

How Engeland com to kunde aȝen thoru the gode quene Mold iwis
That thes *Margarete* doȝter was, Mold the gode quene.

(*R. of Gl.* fol. 91 b.)

He fond Horn in arme

On *Rymenhilde* barme.

(*K. Horn*, l. 706, E. E. T. Soc.)

The word bigan to springe

Of *Rymenhilde* weddinge.—(*Ibid.* l. 1018.)

He dude Horn inn late

Riȝt at *halle* gate.—(*Ibid.* l. 1074.)

A.Sax. *eddre*, a vein.¹

Ich haue the leten *eddre blod*.

(Of the vox and of the wolf a fable. *Relig. Antiq.* p. 272.)

Leove moder, quath Lucie : if thu leovest in holi churche

And the wordes of the godspel : & wold ther-after wurchen

Thurf tuochinge of Seint *Agace* Tumble : thu wost hol anon.

(*Lives of Saints*, p. 102, l. 33.)

Seint Lucie com

To Seinte *Agace* holie Tumble & hire moder with hire nom.

(*Ibid.* p. 102, l. 36.)

To Seinte *Lucie* norici he wende : and eschte hire faste

What Lucie were so onbicom hire god awei to caste.

(*Ibid.* p. 103, l. 59.)

& Constantin *Eleyne* son ȝe witeth wel Rome nom

& suththe Maximian that of hor beyre blod ich com.

(*R. of Gl.* fol. 60 a.)

Richard due of Normandie *Emme* brother the quene

Adde an sone that het Roberd.—(*Ibid.* 99 a.)

A (on) Seinte *Marie* dai in the leynte biheveded [were] bothe ifere.

(*Harl. MS.* 2277, fol. 98 b.)

Crist yelepud *heuene* lomb com to saynt Ion.—(*Relig. Antiq.* p. 87.)

¹ Clene orn out the *reyne* blod.—(*Harl. MS.* 2277, fol. 14 a.)

Ihesu Crist *heouene* king
 3ef us alle god endyng
 That bone biddeth the.—(*Lyr. P.*, p. 59.)

Ihesu for thi muchele myht
 Thou graunte us alle *heouene* lyht.—(*Ibid.* p. 60.)

Helpe me *heouene* quene, for thyn ever ycham.—(*Ibid.* p. 93.)

Suete Ihesu of Nazareth
 Thou do us *heouene mede*.—(*Ibid.* p. 112.)

See *Lives of Saints*, p. 103, l. 67 ; p. 107, l. 202.

III. GENITIVE PLURALS IN *-ENE*.

No trace of the Genitive plural in *-ene*, *-en* (A.-Sax. *ena*), is to be found in the Ormulum, the Bestiary, or Genesis and Exodus, although examples of this inflexion are common enough in Lazamon, Seinte Marherete, and other Southern writers of the Semi-Saxon period. It is entirely absent from any pure specimen of the Northumbrian dialect of the 14th century, but is frequently employed by Southern writers as late as A.D. 1387.

Apostlene veet = feet of the apostles.

Tho hym with a touwayle-schete Ihesu
 After soper by-gerte
 And water inta bacyn
 Myd a wel mylde herte,
 And wesschte
 Al his *apostlene* veet
 Thos ordre forthe he lesschte.—(*Shoreham*, p. 51.)

Here god hi solde stille
 And to *thapostlen* fet hit caste.

(*Harl. MS.* 2277, fol. 25 b.)

Dazen ende = end of fourty days.

At fourty *dazen* ende.—(*Shoreham*, p. 126.)

Deovlene fere = the companion of devils.

Ich wisse men mid mine songe,
 That hi ne sunegi nowiht longe ;

I bidde hom that heo i-swike
 That heom-seolve ne bi-swicke :
 For betere is that heo wepen here
 Than elles-hwar to beon *deorlene* fere.

(*Owl & N.* p. 32.)

Develen prynces = princes of devils.

Seue *develen* prynces beth.—(*Shoreham*, p. 109.)

Englene songs = songs of angels.

Go we alle thene wei . for he us wulle bringe
 Mid tho faire fewe men . beforen heuene kinge
 Ther is alre meruthe mest . mid *englene* songe.

(*Moral Ode*, p. 33, l. 177.)

Ezene wepyng = weeping of the eyes.

Therefore thy schrifte man schel be wythoute stoneynge,
 Myd herte lo3, and, 3ef thou my3t,
 Myd thyn *ezene* wepyng.—(*Shoreham*, p. 35.)

Feenden mestrye = power of the fiends ; *fenden* jewyse = judgment of fiends (devils).

Schelde ous wanne we deade beth
 Fram alle *feenden* mestrye.—(*Ibid.* p. 84.)

I-schelde ous wanne we dede beth,
 Fram alle *fendene* jewyse.—(*Ibid.* p. 85.)

Fowelen Parays = Parish of Fowls.

Ther is oure gode procuratour that moche god ous haveth ido
 In the *Fowelen* Parays and ine the Lond of Schep also.

(*St. Brandan*, pp. 16, 17, ll. 353, 365, 379.)

Bestyn kyng = king of beasts.¹

That *bestyn* kyng
 Hys kynde may he nocht forgo.—(*Octavian*, p. 177.)

Doggen = of dogs.

A dosyn of *doggen*
 Ne myhte hire drawe.—(*Polit. Songs*, p. 239.)

¹ Trevisa (1387) has *bestone* (or *bestoun*) kynde.—(*Cott. MS. Vesp. D vii*, fol. 52 b.)

Gromene = cf grooms (men).

Gobelyn made is gerner

Of *gromene* maw.—(*Polit. Songs*, p. 238.)

Jewene lawe = law of the Jews.

To þe *jewene lawe*.—(*Cott. Vesp.*, D. vii, fol. 148 b.)

Gyvene wille = will of the Jews.

Pilatus thurf the *gyvene wille* : him demde therto.

(*Life of Pilate*, p. 114, l. 103.)

Gyvene fulshede = falsehood of the Jews.

Whan thou underzete, quath themperour : the *gyvene* falshede

Whi naddestou ispeke ther aȝe : and desturbed the lithere dede.

(*Life of Pilate*, p. 116, l. 200.)

Reg regum, that is *kyngene* kyng.—(*Cott. Vesp.*, D. vii, fol. 282 b.)

Prophetene = of the prophets.

The man that healdeth thys two

Of charyte the heastes

Al he folueth the lawe of gode

And *prophetene* gestes.—(*Shoreham*, p. 92.)

Alle soulen day = Day of All Souls or All Souls' Day.

& eke quath thangel that thou telle the pope her-of sone

That me holde alle *soulen* day as riȝt is to done

& as wide as holi churche that he makie his heste

The morwe after alle *halewen* day¹ that me holde thulke feste

That ech man ententifliche as forth as he may

For alle the *soulen* in purgatorie bidde thulke day.

(*Harl. MS.* 2277, fol. 145 a.)

Alle *soulen* day an urthe riȝt is to holde heȝe.—(*Ibid.*)

Souenizt he bilevede ther: for-to alle *Soulen* day.—(*St Beket*, p. 58.)

Soulen = Of Soul.

Ther cometh two maner *soulen*.—(*Harl. MS.* 2277, fol. 131.)

¹ Alle *Halewen* day = All Hallows' Day = All Saints' Day. (See *Life of St Dunstan*, p. 39, l. 181, where phrase *Alle halewene soule* glad beoth = all the souls of the saints are joyful.)

Spousebrechene sawe = words of adulterers.

These *spousebrechen* sawe.—(*Shorcham*, p. 62.)

Tren rynde = The bark of trees.

Schipes they haven y-hote pyrates
In the water is heore gates :
Whan hit is ebbe, up they both
Whan hit is flod, y-scheot they beoth
Heo both ymad of oysers y fynde
And y-bounde al with *tren* rynde.

(*King Alis*, p. 255, l. 6187.)

Wermene mete = Meat of worms.

Huet is man bot velthe and a zechvol of donge, *wermene* mete.

(*Ayenbite*, p. 216.)

Thornene crowne = Crown of thorns.

Hy to-steke hys swete hefed
Wyth one *thornene* coroune.—(*Shorcham*, p. 85.)

See also *Harl. MS.* 2277, fol. 13 b.

Occasionally we find *-e* as well as *-ene*, as the sign of the genitive plural, as in the following examples :

Bole huden = Hides of bulls.

Hi leten hem diȝte a gret schip, and above it al bi-caste
With *bole huden* stronge ynou ynailed (therto faste).

(*St Brandan*, p. 5.)

Engle & manne blisse = Bliss of angels and men.

He (God) one mai & scal beo *engle & manne* blisse.

(*Moral Ode*, p. 33, l. 189.)

Alle halewe = Of all Saints.

. a church he let rere
Of oure loved & alle *halewe* : in thulke place there
Six hondred ȝer & fyve : oure loved ther bifore
Of Marie his swete moder : an urthe were ibore
The church that was of oure levedi & of alle *halewen* ifonde
Stont ȝut & is icleped Marie la rounde.

(*Harl. MS.* 2277, fol. 144.)

Alre devele wei = The way of all Devils.

& this tuei enchantours to grounde hem overcome

& dryve hem an *alre devele wey*.

(*Harl. MS.* 2277, fol. 121 *a.*)

. hi also

Schulle gon an *alre devele wei* bote god nyme zeme ther to.

(*Ibid.* fol. 145 *b.*)

Vyf myle wei = The way of five miles.

In pais hi wende forth here wey : & the bodi with hem toke

.

Vyf myle wei hi were awend : er thothere awoke.

(*Lives of Saints*, p. 56.)

Twenty myle weyes = The ways of twenty miles.

Twenty myle weyes and mo

No myght men astryde go

Bote he step ondede men,

In dale, in downe, in wode, in fen.

(*K. Alis.* p. 183, l. 4446.)

Manne lif = life of men.

Alle manne lif = the live of all men

We scullen *alre manne*¹ lif icnawe ther also ure owe.

(*Moral Ode*, p. 27, l. 82.)

Alle childe = of all children.

The eldeste soster of hem þreo oure levedi swete & mylde

Bar oure loverd Ihesu Crist best of alle *childe*.

(*Harl. MS.* 2277, fol. 37 *a.*)

Alle thinge = of all things.

Fairest of alle *thinge*.—(*Ibid.* fol. 38 *a.*)

(See *Moral Ode*, p. 33, l. 177.)

Alre berne = of all children.

Marie cleophee

Hadde tuei holie sones bi hire loverd Zebedee

Seint Jame the holi man & seint Johan the wangelist

That was *alre berne* best mid our loverd Ihesu Crist.

(*Harl. MS.* 2277, fol. 35 *b.*)

¹ *Manne* as the gen. pl. is used by Trevisa (A.D. 1387) in Cott. MS. Vesp. D vii, fol. 286 *a.*

v. Traces of the genitive singular nouns in *-e* are not very common, and they are remnants either of the *n* declension or of that class of masculines in *-u* or *-o*, which made the genitive singular in *-a*.

EXAMPLES :

“How he lepte with myght and mayne
on the *stede* back.”

(*Rom. of Octavian*, p. 217, l. 1446.)

In is wode rage he wende
Vor to awreke¹ is *uncle* deth.

(*R. of Gl. Cott. MS. Calig. A xi*, fol. 65 a.)

Bidde we seinte Marie
For hire milde mode,
For the teres that heo wep
For hire *some* blod.—(*Relig. Poems*, p. 84.)

Ich cristni the in the vader name
And *some*, and Holy Ghostes.

(*Shoreham's Poems*, p. 10.)

Fowel for thi false sawe
For beddi (I forbid) the this *wode* schawe ;
Thou fare into the filde.—(*Relig. Antiq.* p. 245.)

Whil y wes a clere in scole, wel muchel y couthe of lore,
Ych haue tholed for thy love woundes fele sore ;
Fer from hom ant eke from men, under the *wode* gore.

(*Lyr. Poems*, p. 91.)

He let his schup stonde
And zede to londe ;
His fole he dude abide
Under *wule* side.

(*K. Horn*, p. 29, l. 1024, E. E. T. S.)

¹ Marsh treats *uncle* (and *quene*) as following under the same rule as *brother*, *moder*, *dozter*, which dropped the genitive inflexion in A.-Saxon writers.

Athulf heo sede be blithe
 And to Horn thou go wel swithe
 He is under *wude* boze
 And with him kni3tes ino3e.—(*Ibid.* p. 35, l. 1227.)

ADJECTIVES.

The adjective in the Southern dialects retains most of the older inflexions. In the Northern dialects the distinction between the definite and indefinite forms of the adjective is not preserved, and the final *-e* in the plural is for the most part disregarded.

I. DECLENSION OF THE ADJECTIVE.

I. DEFINITE FORM.

God (good), the *gode* (the good).

SINGULAR.				PLURAL.			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>				
Nom.	gode	gode	gode	Nom.	goden } gode }		
Gen.	goden } gode }	of all genders		Gen.	godene } gode }	seldom used	
Dat.	goden } gode }	”	”	Dat.	goden } gode }		
Acc.	goden } gode }	gode	gode	Acc.	goden } gode }		

II. INDEFINITE DECLENSION.

God (good).

SINGULAR.				PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		
Nom.	god	god	god	Nom. & Acc.	gode
Gen.	godes ¹	godre ²	godes	Gen.	godre ²
Dat.	{ gode } { goden }	godre ²	gode	Dat.	{ gode { goden
Acc.	godne	gode	god		

¹ The genitive form of the indefinite adjective is more often used in indefinite and demonstrative words than in other adjectives.

² Seldom used.

He (God) wythstent the *prouden*.—(*Shorcham*, p. 107.)

And þe children ham lovie togidere and beuly þe uelazrede of þe *greaten*.—(*Ajenbite*, p. 139.)

Vor þerne dyap hi elepieþ lyf and þane dyap þet is to þe *guoden* beginnyng of liue hi hit elepieþ þan ende.—(*Ibid.* p. 72.)

Alsuo tekþ þe writinge þet me ssel zeche red ate *yealden* and nazt mid þe yonge, þe ne byeþ nazt yproued in nyedes ac mid þe yealde þet habbeþ yzoze and yproued þe þinges, þet is þet wyt and þet red. Vor þan þet Roboam, Salomounes zone, vorlet þane red of þe *yealden* guode men, vor þane red of yonge he vorleas þe gratteste del of his kingdome.—(*Ibid.* p. 184.)

For 3yf thy wyl rejoth more

In *enyas kunnes* thynges

Bote yn God thou ne anourest God aryzt.

(*Shorcham*, p. 95.)

Vuolf quad the vox him tho

Al that thou havest her bifore idlo,

In thouht, in speche, and in dede,

In euche *otheres kunnes* quede

Ich the forzeve at thisse nede.

(*Relig. Antiq.* p. 277.)

Herbi þou miȝte wel understonde,

þat on his areu, þat oþer schoñde,

To stele to *oþeres mannes* bedde.—(*Owl & N.* p. 51.)

Bysshopes and barounes to the kynges pes,

Ase men that weren fals, fykel and les,

Othes hue him sworn in stude ther he wes,

To buen him hold ant trewe for *alles cunnes* res.

(*Camden Society's Polit. Songs*, p. 214.)

And what may þe dyches be

But hire þolemode poverté

þat *nones kunnes* assaylyng

Ne may derve þe tour for no þing.

(*Castel of Love*, l. 855.)

Ures formes faderes gult we abigget alle.—(*Moral Ode*, p. 28.)

. þes worlde us wule fordrenche
 Mest alle men he ʒiveð drinke of one deofles scenche
 He sceal him cunne sculde wel, ʒif he him nele scerenche
 Mid *calmihhties* godes luve ute þe us biwerien
 Wid (from) þes *wrecches* worldes luue, þat he ne mawe us derien.
(*Ibid.* p. 32.)

Elche rune he ihurd & he wot alle dede
 He þurð-sihð *elches* mannes þanc þat scal us to rede.
(*Ibid.* p. 25.)

He is *elches* godes ful.—(*Ibid.* p. 33.)

Ther com to ous a ʒung man suythe fair and hende,
 He welcomede ous everechon mildeliche and suete
 And nemnede *evereches* owe name and wel myldeliche ous gan grete.
(*St Brandan*, p. 3.)

The fox so *godne* ne can (knows) nanne
 The (though) he kunne so vele wrenche.
(*Owl & N.* p. 28.)

Ich wot hwo schal beon anhonge,
 Other elles *fulne* deth afonge.—(*Ibid.* p. 41.)

And hit is grat wonder thet hi loketh zuich ane *feblene* castel as
 hare fyeble bodye aye zuych ane *strangne* vend ase is the dyeuel of
 helle.—(*Ayenbite*, p. 227.)

Vor alsuo ase the angles of heuene habbeth grat glednesse of ane
 zenezere huanne he him repenteth and deth penonce vor his zennes,
 alsuo the dyevelen ham gliedieth huanne hi moʒe overcome and do
 valle into zenne ane *guodne* man; and the more thet he is of grat
 stat and the parfiter, the more heth he the gratter glednesse huanne
 he him may gyly, ase the vissere heth more blisse vor to nime ane
gratne visse thane ane *littlene*.—(*Ibid.* p. 238.)

Non yzi; ane *yongne* boryeis and ane *newene* kniʒt. Mochel
 habbeth thos of vele thoʒtes, newe, diverses, and wylvolle.—(*Ibid.*
 p. 161.)

Of alle these yefthes (of kende, of hap, and of grace) we ssel thonki god and servi vor thet hi cometh alle of him. Thazles the proude hise zelth to the dyevele vor thane *vulsne* peny of ydele blisse.

(*Ayenbite*, p. 24.)

——— tha; me *godne* sekele hem telle,

Nau;ht hyt ne ganth (avails).

(*Shoreham's Poems*, p. 135.)

I wylle me ssave and ich wille zigge alle mine zennes aye me, nau;ht of *othren*, ne ayens *othren* as doth the ypoerites.—(*Ayenbite*, p. 175.)

Efterward the ssave ssel by yhol nau;ht to-deld ine vele ssaveveres. Vor me ssel zigge al to *onen*, nau;ht o del to *onen* and thet other del to *anothren*, vor god ne taketh none hede of zuiche tales.—(*Ibid.* p. 175.)

Hit is more zenne in one stede thane ine *anothren*.—(*Ibid.*)

Thanne ssel he verst zzy the zeue dyadliche zennes, of *huychen* we habbeth above yspeke, and yholliche of *echen* him ssave be than thet he him yvelth gelty, no-thing to hele, nothing wyth-zigge, nau;ht him to defendi ne *nenne othreane* wray.—(*Ibid.* p. 175.)

- Hy ne thencheth ne studieth bote ham zelve to avonci and *othren* to harmi. Thet wyt is the develes wyt ase zayth Saint Jacob, thet eche daye him vondeth *othren* to harmy.—(*Ibid.* p. 82.)

For hyre poer nys nau;ht y-lesed

Ae toup alle *othren* hys y-blesed.

(*Shoreham*, p. 127.)

To *nonen*.—(*Ayenbite*, p. 121.) To *echen*.—(*Ibid.* p. 122.)

To *allen*.—(*Ibid.* p. 145.) Be *enne* (by one).—(*Ibid.* p. 129.)

He wile deme *evrinne* be his dedes.—(*Ibid.* p. 134.)

In the herte of *evrichen*.—(*Ibid.* p. 146.)

II. *Inflected Article* (Definite).

In the *Ormulum* the definite article is *uninflected*, the only remnant of the older inflexions being the phrase (still retained at the

present day) ‘for *than anes*’ = for the nonce. So, too, in the Northern dialect during the E. Eng. period the article remains the same for all genders and cases—but not in the Southern dialect, in which the masculine, feminine, and neuter forms, and some case endings, were preserved as late as the middle of the fourteenth century, if not much later.

In the Northern dialect *that* is the demonstrative adjective; in the Southern it is the neuter of the definite article.

SINGULAR.			FLURAL.	
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		
Nom.	þe, { þa, þeo, þo,	{ þat. þet.	Nom. and Acc.	þo, þeo, þa.
Gen.	þes, ¹ { þare, þere, } { þar, þer, }	þes. ¹	Gen.	þare.
Dat.	þan, þare, þere.	þan. ¹	Dat.	{ þan. þane.
Acc.	{ þane, þan, þene, þen, }	þo, þan.		

EXAMPLES :

Zueche tyeares driveþ þane dyevel uram þe herte as þet weter cacheþ þane hond out of þe kechene.—(*Ayenbite*, p. 171.)

. be þise virtue (paciencie) þe guode overcomeþ alle his vyendes, þane dyevel, þe wordle and þet vless.—(*Ibid.* p. 167.)

Vor huanne man him berþ hate to þe torment and þe zaule and þet bodi, zuo þet þe man ne may slepe ne non rest hadde, oþer huyl him benimþ þane mete and þane drinke and makeþ him valle ine ane fevre oþer ine zuiche zorþe þet he nimþ þane dyap.—(*Ibid.* p. 31.)

þos he lyst al his time and þe niȝt and þane day.—(*Ibid.* p. 52.)

Loke þet þou halzi þane day of þe Sabat.—(*Ibid.* p. 7.)

¹ These forms are seldom used after 1300.

. serve þine sseppere þet him restede þane zevende
day of workes þet he hedde ymad ine þe zix dayes bevore.

(*Ibid.* p. 4.)

Go we þene narewe wei & þene wei grene.

(*Moral Ode*, p. 32.)

Riȝt so hit farþ bi þan un gode
þat noȝt ne suþ to none gode,
And is so ful of uvele wrenche,
þat him ne mai no man at-prenche,
And can wel þane þursstere wai
And þane briȝte wei lat awai.—(*Owl & N.* p. 9.)

Tho hit was Eve *thane* Sonedai the deuelen come blaste.

(*St Brandan*, p. 27.)

The thrid dai *than* amorow grisful hit sal be to loke.

(*Early Eng. Poems*, p. 9.)

And so he lay al thulke tyme : and also *thane* friday.
He let clipie the Saterday the freres bifore him alle
And bed alle *godne* day.—(*Lives of Saints*, p. 39, l. 198.)

. Ofte heo gaf hem mede

For to faste *thane* fridai : to watere and to brede.

(*Ibid.* p. 71.)

And God zayþ ine his spelle þet huo þet zenezep aye þane holy
gost he ne ssel nevre habbe merci ine þise wordle ne ine þe oþre.

(*Ayenbite*, p. 28.)

To quendride his liþere soster anon he gan wende

And tolde here al þe liþere cas : fram bigynninge to þan ende.

(*Lives of Saints*, p. 53, l. 198.)

He com of þan adel eye.—*Owl & N.* p. 5, l. 133.)

Also hit is bi þan un gode

þat is icumen of fule brode.—(*Ibid.* p. 5, l. 129.)

Ine þo manere and ine þo vorbisne heþ þe þri states of Godes
zone ine erþe, huiche þe holy gost let and condueþ, aze zayþ Sainte
Paul.—(*Ayenbite*, p. 122.)

* * * * *

Seynt Jame seythe that oreyson
Of *ther* holy byleve
Of hiis siknesse helthe wynthe,

* * * * *

That no fend schal reve the helpe.

(*Shoreham's Poems*, p. 41.)

Ich am that lyzt
Of alle *ther* wordle rounde aboute.

(*Ibid.* p. 49.)

. . . ther mot *atter* spousynge
Be ryzt asent of bothe,
Of man and of *ther* wymman eke.—(*Ibid.* p. 57.)

. . . . byternesse of mode
That hiis *thare* saule galle.—(*Ibid.* p. 92.)

Therthe schok, the sonne dym bycom
In *thare* tyde.—(*Ibid.* p. 86.)

Therefore nas helle nauzt yschet,
Ne develyn therinne nauzt ydut,
Ine *thare* crybbe.—(*Ibid.* p. 157.)

þo stod on old stoc þar beside,
þar þo ule song hire tide,
And was mid ivi al bi growd ;
Hit was þare hule earding-stowe.—(*Owl & N.* p. 2.)

þe niztingale hi ise3,
And þuzte wel wl of þare hale.—(*Ibid.* p. 231.)

Wostu to þan man was ibore ?
To þare blisse of hovene riche.—(*Ibid.* p. 25.)

þe wranne, for heo cuþe singe,
War com in þare morezeiing
To helpe þare niztegeale.—(*Ibid.* p. 59.)

Of þisse riche (heaven) we þenchet oft
& of þere (helle) to selde.—(*Moral Ode*, p. 32.)

To þere blisse us bringe god. þe rixlet abuten ende.

(*Moral Ode*, p. 34.)

In Shoreham's poems we have an example of the pl. dative þane.

For ase wymman com of the ryb

Of the mannes ryzt syde,

So holyche spouse of God

Sprange of *thane* wonden wyde.

(*Shoreham*, p. 80.)

III. Many of the older forms of *this*, wholly unknown in the Northern dialect, are preserved in the Southern until a very late period. It appears to have been declined as follows.

SINGULAR.			PLURAL.	
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		
Nom. þes, ¹ þis,	{ þeos, þos, þues, ¹	{ þis.	Nom. þeos, þes, þos, þis, þise.	
Gen. þises,	þisse,	þises.	Gen. þise, þisse.	
Dat. þise, } þisen, }	þisse,	þise.	Dat. þise, þisen.	
Acc. þise, þesne, } þerne, ²	þisse,	þis.	Acc. þes, þise.	

þes boz heþ monie tuygges.—(*Ayenbite*, p. 41.)

& wiþynne a lytel stounde þes man þat semede so colde & a fyle mesel werþ whyt & fayr & styꝝ up in to þe aer.

(*Cotton MS. Vesp. D vii*, fol. 145 a.)

þes William regnede þryttene zer a monþ lasse.

(*Ibid.* fol. 145 a.)

þes Odo wastede & destruyede þe kyng hys rentes and escheytes.

(*Ibid.*)

þes Edward was veyr of body.—(*Ibid.* fol. 291 b.)

þes (= this man, *i.e.* Lotharius) was a lettrede man.

(*Ibid.* fol. 280 b.)

¹ Retained as late as 1387.

² Retained as late as 1340.

In hys vurde 3er þes (Honorius) changede
þe copes of freres carmes.

(*Cotton MS. Vesp. D vii*, fol. 288 *b.*)

þes seyde þat he was Ihesus Crist.—(*Ibid.* fol. 283 *b.*)

þeos Corsa hadde a bole.—(*Ibid.* fol. 28 *b.*)

þues mayde was ywedded to Robert de Brui3.—(*Ibid.* fol. 284.)

He lay by þues mayde.—(*Ibid.* fol. 272 *a.*)

þareuore þe kyng caste to wedde þues wyneche.—(*Ibid.*)

þeos (these) þre lawes.—(*Ibid.* fol. 45.)

þues (these) uorsede men . . . chese þe uorsede Edward þe
eldere to be here lord.—(*Ibid.* fol. 289 *b.*)

þues voure breddes (birds) quaþ þe kyng beþ my voure sones.
(*Ibid.* 270 *b.*)

On helle is unger & þerst, vuele tuo ifere
þos pine þoliede þo þe were mete nithinges here.

(*Moral Ode*, p. 29.)

Sculde him elc man þe wile he mai of þos helle pine.—(*Ibid.* p. 31.)

þeos hule abod fort (until) hit was eve.—(*Owl & N.* p. 2.)

Ac lete we awei þos cheste.—(*Ibid.* p. 7.)

Heo bigan to sike sore : and in tho3te stod
Allas heo seide that ich scholde *thisne* day evere abide.

(*Lives of Saints*, p. 51.)

Wend he seide whan thu hom comest to Edward 3oure kyng
And sai him that he for was love he 3af *thisne* ring
Him sende here his ring a3en and thonkede him also.

(*Ibid.* p. 106.)

Mid graate wille Ich habbe þerne paske ywylned, þet is to zigge
þerne dyaf, þise¹ ssame, þise wendinge.—(*Ayenbite*, p. 133.)

þerne = þesne, is peculiar to the Kentish dialect, and occurs in the
poems of Shoreham.²

¹ þise shows that *ssame* and *wendinge* are feminine nouns.

² For thou areredst *therne* storm.—(*Shoreham*, p. 161.)

Of *þisen* we habbeþ vayre vorbysne.—(*Ayengebete*, p. 218.)

In *þise* bene (fem.) þet we doþ to gode we bezecheþ ane yefþe of þe holy gost.—(*Ibid.* p. 89.)

Thissere (gen. and dat. sing. fem.), A.S. *þissere*; *Thissere* (gen. and dat. pl.), A.S. *þissera* occur in Shoreham's poems.

To *thyssere* joyen (joys) scholle be y-leyd (placed) alle the joyen that moþe (may) be yseyd (named).—(*Shoreham*, p. 126.)

To *thyssere* joye longye (belong) scholle alle the joyen that hyre (to her) folle (may befall) of hyre chylde God.—(*Ibid.* p. 123.¹)

6. The plural of Adjectives (mostly of Romance origin) in *-es*, as *wateres principales*, is unknown to the Northern dialect.

iv. Degrees of Comparison.

Adjectives ending in *-lich* (sing.), *-liche* (pl.), often form the comparative in *-luker* or *-loker* (Kentish *-laker*). This inflexion is unknown in the Northern dialect, in which the affix *-lich* becomes *-lik* (-like) *-ly*, and the distinctions between the singular and plural forms, as well as that between the adjective in *-lich* and the adverbial in *-liche*, are lost sight of.

The affix *-lich* has not given us the more modern *-ly*. It is probable that this latter form has arisen from *-lig* (thus barley, originally *berlic*, is corrupted into *berlig* and *berley*).

Traces of this corruption occur in the Ormulum, in which we meet with the double endings of adjectives and adverbs in *-like* and *-liȝ*.

v. Numerals.

Some Southern numerals (ordinals) end in *-the*, as *seofethe* (seveth), seventh; *eiztethe*, eighth; *neoȝethe* (nithe), ninth; *tethe* (tethe), tenth.²

The corresponding Northern numerals end in *-nde*, *-nd*, as *sevennd*, *achtande*, *neghend*, *tennd*, and are doubtless of Danish origin.

The Kentish dialect, like the old Frisian, prefers *-nde* to *-the*.

¹ See pp. 53, 96, 121, 127 of Shoreham's poems.

² The forms in *-nth* are Midland varieties.

1. *Dropping of the final -n.*

Seoven (seven), *neozen* (nine), in the Southern dialect, frequently drop the final *-n*, as *seove* (sove) ; *neoze*, *neze*.

VI. *Adjectives peculiar to the Southern dialect.*

pilk, *pilke*, *pulk*, *pulke* (older forms, *pellich*, *pelliche*) = this, these, such-like, are not employed by Northern writers. They are still retained in the modern provincial dialect under the form *thick*, *thuck*, *thicky*.

Bather, *bathers* (of both), *same*, *twin* (two), *thrin* (three), *slike*, *silk*, *sic* (such), *pír*, *per*, *pere* (these), are unknown to Southern writers.

PRONOUNS.

Our pronouns are substantially Northern ones. The Southern dialect had many pronominal forms which never occur in any Northern writer.

The following table exhibits most of the Southern forms, in use during the xiiith and xivth centuries :—

i. The personal pronouns are : *Ich* (I), *þu*, *þou* (thou), *he* (he), *heo* (she), *hit* (it).

SINGULAR.			DUAL.		PLURAL.	
Nom.	Ich, uch,	þu, þou.	Nom.	wit,	we.	
Gen.	min, mi,	þin, ¹ þi.	Gen.	unker,	ure, ur.	
Dat.	} me,	þe.	Dat.	{ unc,	ous, us.	
Acc.			{ unk,			
			Acc.	{ hunke,		
			Nom.	get, git,	3e, ye.	
			Gen.	{ gunker,	{ eower,	
				{ inker,		
			Dat.	gunk,	{ eow, ow, ou,	
			Acc.	ink,		

¹ *min* and *þin* are used before words beginning with a vowel ; *mi* and *þi* before a consonant. They follow the declension of the adjective, making in the oblique cases *mine*, *þine* ; *minen*, *þinen*, &c.

		SINGULAR.					PLURAL.		
		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>					
Nom.	{	a,	{	heo,	{	hit,	Nom.	hi, hii, heo, hue.	
		ha,		hi,					it.
		he,		hy,					
				he,					
				hue,					
Gen.		his,	hire,	his.	Gen.	{	hire, here, heore,		
							huere, hor.		
Dat.		him,	hire,	him.	Dat.		heom, huem, hem, hom.		
Acc.	{	hine,	{	hire,	{	hit.	Acc.	hi, his, hise.	
				hi,		it.			
		him,		his,					

*Ich*¹ or *Uch* is still retained in the modern Southern dialects under the forms *Uch* and *utchy*, and occasionally contracted into *ch* (as *cham* = I am, *chell*, *chill*, I will). Robert of Gloucester frequently writes *Icholle* = *Ich wolle*, I will; *Ichot* = *Ich wot*, I know. *Ic*,¹ *Ik*, *I*,² are corresponding Northern forms.

I occasionally occurs in the Southern dialect: (1.) before verbs commencing with a *dental* or *nasal*, as *I nam*, I am not; *I not*, I know not; (2.) after verbs, as *mosti*, I must; *wolly*, I will.

Thritti wynter and thridde half yer

Havy woned in londe her.

(*Harrowing of Hell*, p. 15.)

Thou miht wyten in thy lay

That mine *wolly* have away.—(*Ibid.*)

Thah men to me han onde,

To love *nuly* noht wonde

Ne lete for non of tho.—(*Lyric Poems*, p. 29.)

Where thou me nou, hendest in helde

Navy the none harmes to hethe.—(*Ibid.* p. 37.)

¹ In the earlier periods of the language, *Ic* is the ordinary form.

² Many editors have incorrectly printed *ic* instead of *ich* for the contraction *Ic*.

Mosti ryden by Rybbedsale
 Wilde wymmen forte wale.

(*Lyric Poems*, p. 33.)

Ne sixtu wel *icham* aliue, *icholle* segge hou it is.

(*R. of Gl.* fol. 51 a.)

Hii verde *ichot* as gydie men mid *wan* no red nas.—(*Ibid.*)

Icholle sulle min (lif) dere ynou.—(*Ibid.* fol. 67 b.)

Thulke Woden adde a wyf that yeluped was Dame Frye
 A Latin Dame Venus as *ichabbe* ysed nou tuye.

(*Ibid.* fol. 69 a.)

An hendy hap *ichabbe* y-hent

Ichot from heuene it is me sent.

(*Lyric Poems*, p. 28.)

See *Lyric Poems*, p. 94.

Vor *icham* mid min fon in eche half biset

& 3if *ichom* may ouercome. thoru 3ou the bet

Ich 3ou wolle mid me at-holde and in gret richesse 3ou do.

(*R. of Gl.* fol. 39.)

For *wolny*, *nulni*, hi sul fle and that in-to the pine of helle.

(*Early Eng. Poems*, p. 12.)

II. *A* or *Ha* = *He*.

This form is very common in all the Southern dialects, but never occurs in any Northern writer. It is still preserved in the modern provincial dialects of the South of England.

Moi beloved be loik a raw or a yong hart : Zee ! *a'* stand'th behind our wall *a'* look'th voäth at th' winders, zhowing hiszel droo th' lattice.—(*Song of Solomon*, Somersetshire version.)

Tha voice uv ma beluvid ! behold *ha* com'th laipin apin tha mowntins.—(*Song of Solomon*, Devonshire version.)

Every body kneows owld Barnzo, as wears his yead o' one zide. One night *a* was coming whoame vrom market, and vell off's hos into the road, *a* was zo drunk.—(*Akerman's Wiltshire Tales*.)

Trevisa uses *a* as an indefinite of the 3rd pers. pro. = he, she, it, they.

Hy (they) habbeþ no wodes þefore *a* makeþ ham fuyr of torues.
(*Cott. MS., Vesp. D vii*, fol. 28.)

þar buþ also cicade bryddes þat synggeþ atte beste & habbeþ a pipe opon onder þe þrote & synggeþ betre whane þe heued is offe þan whyle hyt ys on & betre whanne *a* beþ deed þan whyle þay buþ alyve.—(*Ibid.* fol. 29 b.)

He ran home to uore & prayede hys wyf þat *hue* wolde helpe for to saue hym þat as moche as *hue* myzte *hue* scholde make here self uoul, bote *a* dude þe contrary, &c.—(*Ibid.* fol. 222.)

Yn þis ylond groweþ a ston þat hatte gagates ; . . . *a* ys ablak as gemmes buþ. . . . *a* brenneþ yn water, &c.—(*Trevisa, quoted in Morris' Specimens of Early English*, p. 334.)

Also þer ys yn þe cop of an hul a buryel ; everych man þat comeþ & meteþ þat buriel *a* schal fynde hyt evene ryzt of hys onne meete & 3ef a pylgrym oþer eny wery man kneoleþ þerto, anon *a* schal be al fersch & of werynes schal he feele non nuy.—(*Ibid.* p. 337.)

This pronoun is used by Robert of Gloucester and Shoreham.

King Arthure a3en þe brest is felawe verst ahitte,

A3en þe brust þat *a* vul & ne mi3te no leng sitte.

(*R. of Gl., Cott. MS., Calig. A xi*, fol. 57 b.)

Ac *a* deythe (dies) and he not (knows not) wanne (when).

(*Shoreham's Poems*, p. 3.)

In the foreheved the crouche *a* set (setteth).—(*Ibid.* p. 15.)

Ha (Crist) grade 'hely' to hys fader.—(*Ibid.* p. 86.)

Dan Michael uses only the older form *Ha*¹ = he.

Ha beat (beats) and smit and (both) wyf and children ase *hu* were out of his wytte.—(*Ayenbite*, p. 30.)

1. *Hine* (acc.), Him.

In the Southern dialect *hine* is found as late as 1340. It still

¹ In the older stage of the language, called Semi-Saxon, *ha* = she and they.

exists in the modern provincial dialects of the South of England under the forms *-en* or *-un*. No trace of this accusative is to be found in any Northern writers; nor is it used in the *Ormulum*, one of the earliest of Midland productions, where its place is supplied by the dative *him*.

EXAMPLES.

A kniȝt wyth one scharpe spere
Stang *hine* i the ryȝt syde.—(*Shoreham's Poems*, p. 86.)

þe dyevel þerto proprelich uondeþ þane man : þet he *hine* myȝte
wyþdraȝe uram þe loue of God.—(*Ayenbite*, p. 116.)

þe wrechehe ne þengþ of him þet *hine* halt.—(*Ibid.* p. 128.)

Third Personal Pronoun, Feminine.

The Southern personal pronoun of the 3rd person is *Heo*, which occasionally takes other forms, as *Hi* (Kentish), as *hwe* (South Western). *Heo*, *He*, *Hue*, is used as late as 1387. See extracts, p. xlix.

The corresponding Northern form is *Seo* or *Sho* (Midland *Sche*), which seems to have arisen out of the older (or A.S.) *Seo* or *Sio*,¹ and gradually to have crept into the Southern dialect towards the end of the xivth century, for we find it once or twice in Trevisa's translation of Higden's *Polychronicon* (1387), where *heo* or *hwe* is the ordinary form.²

“Siborea made gret mone to-fore Judas of here wrechede lyf & sorouful; how *heo* hadde yput here yonge sone in to þe stremes, how *heo* lost here hosbond sodeynliche & how *shee* was ymaryed aȝenes here wylle.”—(*Cotton MS., Vesp. D vii*, fol. 137 a.)

Hi or *hy*, her, acc., is used as late as 1327-77.

The niȝtingale *hi* iseȝ (the owl)
And *hi* bihold and over-seȝ,
An thuȝte wel wl of thare hule
For me *hi* halt lodlich and fule.—(*Owl & N.* p. 2.)

¹ *Ze* = she, occurs once in the *Ayenbite*, p. 102. In the story of Genesis and Exodus (E. Midland dialect) *syce* (*sge*) occurs several times.

² I do not find an earlier instance of the use of *she* in any pure Southern writer. It should be noticed, perhaps, that such a form as *seo* or *sio* would not become *she* but *se* (*ze*) or *si* (*zi*); but *she* arises out of a form like *sceo* or *sece*.

And [thu] lerdest *hi* to don shome
 An unriȝt of hire licome.—(*Owl & N.* p. 36.)
Senne (= fem.) hys swete and lyketh,
 Wanne a man *hi* deth
 And also soure *hy* bryketh (= brooketh)
 Wane he venjaunce y-seth.

(*Shoreham's Poems*, p. 102.)

To healde *hy* (erthe) op hyt nys ne ned.—(*Ibid.* p. 136.)

Personal Pronoun, 3rd Person Plural.

*Hii, Hi, Heo*¹ = they ; *heore, hure, huere, hor, hare* = their, *heom* (*huem, hem, hom, ham*) = them, are Southern forms (retained as late as 1387), the corresponding Northern ones being *Thai* (*tha*), *thair* (*thar*), *thaim* (*tham*).²

Hi, them, is retained as late as 1327-77 by Shoreham.

EXAMPLES.

Ac he that ine saule is strang,
 That he with-stent *hi* alle,
 And hardeliche hert othre men,
 Adoun that hi ne falle.
 ac stonde.—(*Shoreham's Poems*, p. 14.)
 Anon þe foend fondeth *hy* so,
 And he ne spareth nanne.—(*Ibid.* p. 16.)

See also pp. 92, 94, 97, 112.

The forms *hor* and *hom* are, perhaps, Western and South-western forms. The Kentish dialect employs *hare* (hire) and *ham*.

Hise (*His, is*), (acc.) = *them*.

Until I saw the Midland version of Genesis and Exodus, I was under the impression that *hise* (*is*) = them, was peculiar to the Southern dialect. But though it makes its appearance in some of the Mid-

¹ *He* = they (East Midland) seems to have arisen out of *Hia* or *Hie*.

² *Their, Theim* (them), are Midland varieties. *þe33, þe33r*, occur in the Ormulum. *þei* occurs in an East Midland MS., Trin. Col., Camb. (xiiith cent.), and in the Story of Genesis and Exodus. *þay* is used occasionally by Trevisa.

land dialects, having Southern tendencies, it is never employed by any Northern writer.

Dr Guest has shown that this pronoun answers to the Gothic *ius*, acc. of *eis*. The oldest form of the pronoun in English appears to have been *hes*.

EXAMPLES.

þou zayst þæt þou hest zixti year, þe dyap *hise* heþ and neuremo *his* nele þe yelde.—(*Ayenbite*, p. 71.)

God ne heþ hede of kucade yefþes ac he *his* loueþ trewe and guode.
(*Ibid.* p. 192.)

Alast thanne thet he [God] is vader be kende and be riȝte, he loveth thet he heth ymad, ase zayth the boc of Wysdome, and is zuete and milde and zuo loveth and draȝth vorth his children, and ham deth hare prou, and betere thanne hi conne devisi ; and he *his* byat and *his* chasteth huanne hi misdoth, vor hare prou ase guod vader and bletheliche he *his* ondervangth huanne hi cometh to hym.

(*Ibid.* p. 100.)

Of France & of oþre londes þat we wonne mid ure miȝte.

We mowe segge þat we nabbeth to ansuerye noȝt mid riȝte.

Whan hii vorsoke *is* & vor slewþe & to none defense ne come þo we þoru chiualerie out of hor poer *is* nome.

(*R. of Gl.* fol. 60 b.)

Tho caste this gode molde hire mantel of anon

& gurde aboute hire middel a vair linne seete

& wess the meseles vet . echone ar heo lete

& wipede *is* nessece afterward . & custe *is* wel suete.

(*Ibid.* fol. 123 b.)

Ȝef he *hys* (Godes hestes) breketh and so byloefth,

Hys saule schal he spylle.

Ȝef thou *hys* halst man, God the seith,

Ha wole be the so kende,

He wole be fo to thyne fon,

And frend to thyne frende.—(*Shoreham's Poems*, p. 90.)

Ten hestes haueth yhote God,

.

He *hys* wrot (and) Moyses by-toke.

In ston ich wot that he *hys* wrot,

In tokne of sykernesse.

(*Shoreham's Poems*, p. 92.)

Hise (*hys, is*), (acc.) = her.

The Gothic *Si* = she, makes gen. *izos*, dat. *izai*; a cognate root is probably preserved in the Southern form *his* = her.

þulke soule (*fem.*) nymeþ *his* (= herself) in and bileveþ iwis

In þe childes brayn anheþ þat is þe soule þat hext is.

(*Popular Science*, p. 140.)

And 3yf man halt ase *hys* wyf

After the gelt [as] *hys* spouse,

Thaþ he by *hyre* ne ligge nouzt,

Other halt *hys* ine *hys* house,

In tome,

Ne schal *hy* nauzt departed be

Fram hym for hordome.

(*Shoreham's Poems*, p. 77.)

Ho (who) halt *ys* (erthe) op?—(*Ibid.* p. 136.)

Josephes *thevdy*, tho *hy* vand alone him, *hi* wold do him zeneþi mid hire, ac he him vledde ase wys and *hise* vorlet.

(*Ayenbite*, p. 206.)

The guode man mid the rede of his wyue yeaf his cou to the preste thet wes riche. the prest *hi* nom blethliche and *hise* zente to the othren thet he hedde.—(*Ibid.* p. 191.)

Mochel is defouled, mid the vet of volleres, the robe (*fem.*) of scarlet, er-than thet the kuen *his* do an.—(*Ibid.* p. 167.)

Thervore the dyevel playth ofte mid the zenezere ase deth the cat mid the mouse (*fem.*), thanne he *his* heth ynome, and huanne he heth mid *hire* longe yplayed thanne he *his* eth (eateth).—(*Ibid.* p. 179.)

And of Alisondre me ret thet he yaf ane cite (*fem.*) to onen of his sergons an huanne the ilke *hise* wolde ferzake, vor thet grat thing him

thoȝte to nime zuych yeffthe; Alisondre answerede and zayde ‘Ich ne loky naȝt thet belongeth the to nimene ac me to yeue.’

(*Ayenbite*, p. 195.)

See also p. 203.

He wende him worȝ to chirche, & bivore the rod com,
& mid mek herte pitosliche is kinges *croune* (= fem.) nom
& sette *is* vpe þe *rode* (fem.) *heved* (head of the Cross).

(*R. of Gl.* fol. 93 a.)

Possessive Pronouns.

The forms *urs* (ours), *yhures* (yours), *hirs* (hers), *thairs* (theirs), appear frequently in Northern works written during the earlier part of the xivth century; and from the fact that the Ormulum, whose tendencies are Northern, uses þeȝȝrs (theirs),¹ we may reasonably suppose that these forms were in use much earlier. The Southern corresponding forms were *ure*, *ewere*, *zure*, *hire*, *here*. The Northern dialect has also such forms as *allirs* and *bathers* = Southern *alre* (or *alder*), of all, and *beire*, of both.

In the Lord's Prayer in the Northern version of the Cursor Mundi we have the phrase ‘fader *ures*.’ In a Southern work of about the same date we have the corresponding phrase ‘fader *oure*.’

The following examples will illustrate the use of the possessive pronouns in the two dialects.

On of hem wile fiȝte
Aȝen [other] thre kniȝtes
Ȝef other thre slen *ure*
Al this lond beo *zoure* ;
Ȝef we *ure* on ouercometh *zoure*² three
Al this lond schal *ure* beo.—(*King Horn*, p. 3, E. E. T. S.)
A man of thair gains an of ur
If *urs* mai him win in stur,
That thai be *urs* & thair airs (heirs) ;
If thai win *urs* that we be *thairs*.
(*Northern version of Cursor Mundi*, *Cott. MS.* fol. 42.)

¹ In some *Midland* writers we find *heres* and *hores* = theirs.

² A Northumbrian could say *yours* three.

Some few Midland dialects employ the forms *ouren, youren, heren*. This seems to have arisen from the adjectival use of these forms. (In the Ayenbite we find *thinen* and *hiren* in the dative case.)

Demonstrative and Relative Pronouns.

The nominative *þe* is seldom used in the Southern dialect after 1250, *þet* or *þat* being the ordinary relative in all dialects. Shoreham uses *þe* occasionally,¹ and many other *Southern* writers preserve the dative and accusative forms, *thane, than* (that), *whan, wan* (which, what), never employed by Northern writers.

EXAMPLES.

Therefore thys tale rymeth
 Hou men in senne beth,
 And hou senne ly-lymeth
Than that to senne hym deth.

(*Shoreham's Poems*, p. 104.)

To wyte (know) *thanne* wat God hazt (= hot = bids)
 Is eche man wel y-halde (bound).—(*Ibid.* p. 91.)

And zet for al *þan* bi is daie, thoru hor luper mode
 Hii brozte oure louerd Ihesu Crist to deþe on the rode.

(*R. of Gl., Cotton MS. fol. 23 b.*)

An hwanne heo habbeth me of-slahe,
 Heo hongeth me on heore hahe
 Thar ich a-scheweþe pic an crewe
 From *than, the* thar is i-some.—(*Owl & N.* p. 55.)

The thridde condicion thet ssel by in elmesse is, thet me (one)
 ssel yeue largeliche *be than* (according to that) thet me heth hucrof

¹ The sixte heste scheweth wel
 The sothe to al mankenne,
 The dede y-do in leehery
 Hys ryzt a dedleche senne.
 And elles nere hyzt nauzt
 Forbode amange the hestes tenne;
The that seggeth hys nys nauzt,
 So hare wyt is al to thenne.

(*Shoreham's Poems*, p. 99.)

the wyse zayth 'Yef to God be *than* that he heth the y-yeue.'

(*Ayenbite*, p. 195.)

The ilke that is zuo heze arise ine prosperite thength in his herte verst to the dignete, efterward to his prosperité, efter *than* to his richesse efterward to his lostes that his body heth, efter *than* to the greate vela3rede that him vol3eth.—(*Ibid.* p. 24.)

The thriddle werre that the wrethvolle heth is to *than* that byeth onder him, that is, to his wyve and to his mayné.—(*Ibid.* p. 30.)

Hit is a perilous ziknesse that ne may na3t tholye that me him take, and to *than* that alle medicines went in to venim.—(*Ibid.* p. 22.)

Nou ich the hadde ssortliche yssewed huyche byeth the lyttle guodes and the midel guodes ; nou ich the wylle ssewy huet ys the zothe good ari3t, that maketh *than* that hise heth guod ; and wythoute ham non ne wes nevre ari3t guod.—(*Ibid.* p. 79.)

Saynt Ion ase we habbeth yzed toparteth zeue overcomeingges and zeue crounes, that is to zigge, zeue maneres of medes that God behat to *than* that ouercometh.—(*Ibid.* p. 170.)

Two kuynden he (Crist) ha3, we witen bi þon
þat he is soþ God and soþ mon.—(*Castel of Love*, p. 60.)

The hule one wile hi bi-tho3te
And after *than* this word up-bro3te.

(*Owl & N.* p. 8.)

Telstu bi me the wurs for *than*
That ich bute anne craft ne kan.—(*Ibid.* p. 28.)

Ich not hu mai eni freo man
For hire sechen after *than*
3ef he biweneth bi *hwan* he lai
Al mai the luvē gan awai.—(*Ibid.* p. 52.)

Ac after *than* the he haved idon . he scal ther beon idemed.
Blithe mai he thanne buen . the god haved iquemed.

(*Moral Ode*, p. 27.)

Efterward thench hou vele3ithe thou hest yby onbo3sam to thine

vader and to thine moder and to *than* to huam thou ssoldest bouze and bere honoure.—(*Ayenbite*, p. 21.)

This zenne [of prede] is ybounde ine *than* thet be his o;ene mouthe him yelph other of his wytte, other of his kenne, other of his workes, other of his prouesse, &c.—(*Ibid.* p. 22.)

An sum sot mon hit tilth thar-to

Mid alle *than* that he mai do.—(*Owl & N.* p. 49.)

Wostu to *than* man was ibore

To thare blisse of hovene-riche.—(*Ibid.* p. 25.)

Evre-ile man mid *than* the he haved mai biggen heuene-riche.

(*Moral Ode*, p. 24.)

. . . bi *than* 3e wite *than* ende.

(*Lives of Saints*, p. 72.)

Anon so hi se;e the monekes come, hi gonne to singe ymone,

A;en hem with gret melodie, as hit were for *than* one.

(*St Brandan*, p. 17.)

This holi man makede loudere song as hit for *than* one were.

(*Ibid.* p. 21.)

Thyse byeth the tuelf articles of the Cristene Byleve thet ech man Cristen ssel yleve stedevestliche (vor otherlaker he ne may by ybor;e) huanne he heth wyt and scele ; and ther-of byeth tuelf by the tale of the tuelf Apostles thet hise zette to hyealde and to loky to alle *thon*¹ thet wyleth by ybore.—(*Ayenbite*, p. 11.)

The vifte article zuo is, thet ha wente into helle efter his dyathe vor to dra;e thannes and to delivri the zaules of the holi vaders and of alle *thon* thet vram the ginynge wordle storve in zoth and guode byleave, and ine hope thet hi ssolden by ybor;e.—(*Ibid.* p. 12.)

And thet he is ase the ymaymed ate porche of the cherche thet ne heth none ssame vor to sseawy alle his maimes to alle *thon* thet ther guoth vor thet me ssolde habbe of him pite.—(*Ibid.* p. 135.)

He naveth bute one woning

That his bischopen muchel schome,

¹ *þon* is plural.

An alle *than* that of his nome

Habbeth i-hert and of his dede.—(*Owl & N.* p. 61.)

The stone upe *whan* ich sitte that maketh me sitte above
In a wei ich him fond ligge, ther no need nas to ston.

(*St Brandan*, p. 27.)

Icholle the make of this lond kyng thou ssalt yse
& this lond al be thin : & the othre bruteine be
Vor honour of bruteyne to *wan* thou addest kunde.

(*R. of Gl.* fol. 34.)

Ac a3en somer the emperour tho he adde al an honde
Wende hom towarde Rome and mid gret love
Nom with him the erl of Kent thoru *wane* he was above.

(*Ibid.* fol. 23.)

He let at Rome an stronge dich make al aboute
& deop a3en Constantin & a3en is route
Vor to holde hom ther, thoru *wanne* hii come with oute.

(*Ibid.* fol. 31 b.)

Tho adde he al is wille vor *wanne* it was al ido.

(*Ibid.* fol. 38.)

This were lo ure faderes of *wan* we beth *suththe* ycome
That with such treyson abbeth this lond thus ynome.

(*Ibid.* fol. 42 b.)

Hwat sculle we beren biforen us.
mid *wan* sculle we him iquemen.

(*Moral Ode*, p. 25, l. 48.)

To *wan* were hi i-borene

The sculle ben to dethe idemd & evre mo forlorene.

(*Ibid.* p. 25, l. 53.)

Ac heo nas no3t ahwar : to *whan* hire hurte drou3.

(*Seinte Margarete*, p. 25.)

By ry3te toknyngre thou ert the hel
Of *wan* spellede Danyel.
Thou ert Emaus, the ryche castel,

Thar resteth alle werye ;
 Ine the restede Emanuel,
 Of *wany*¹ speketh Ysaye.—(*Shoreham*, p. 133.)

Seint Dunstan com hom aȝen ; & faire was underfonge
 Ladde his abbey al in pees, fram *whan* he was so longe.

(*Lives of Saints*, p. 37.)

We scolden alle us bi-thenche oft and wel ilome
 hwet we beth and to *than* we sculle & of *wan* we come.

(*Moral Ode*, p. 32.)

VERBS.

Present Tense, Indicative Mood.

For the various dialectical forms in the present tense of the Indicative Mood, the reader is referred to *Early Eng. Allit. Poems*, Introduction, pp. xx.-xxi. ; *Genesis and Exodus*, Introduction, pp. xvii., xxvii.

Third Person Singular in -th.

Jennings, in his Observations on the Dialects of the West of England, notices the fondness for the inflexion *-th* (not *-eth*), instead of *-es*, in the 3rd per. sing. indic. This may be illustrated in the following passage from the Song of Solomon in the Devonshire version :

A *com'th* jumpin upon the mountains. He *stan'th* behaine our woll. He *leuk'th* voäth vrem the kezment an' *show'th* his zel ta th' lattice.—(Ch. ii. 8, 9.)

In the Southern dialect of the Early Eng. period we find the same fondness for the inflexion *-th*. In many cases it distinguishes the singular from the plural, as *þinkþ* = appears, *þinkeþ* = appear.

Ac thanne he (the dronke) heth yslepe, and *comth* to him zelue thanne he *yvelth* his kuead and *knauth* his folye and him playneth² of his harm.

Aten ende the zenezere, ase zayth Salamon is ase the ilke thet *slepth* amide the ze and thet ssip *spilth* and he ne nazt hit ne *velth* ne none drede ne heth.—(*Ayenbite*, p. 128.)

¹ For *wane* ? ² *Playneth* has *playny* for the infinitive, and therefore does not suffer contradiction ; its plural would be *playnieth*.

Preterite Tense, Singular Number, Indicative Mood.

The preterite tense¹ (first and third persons singular) of *regular* verbs terminates in *-de*, as *lovede*, *hopede*, &c. There is no final *-e* in the singular of *irregular* verbs, e. g. *slew* (= slew), *smote* (= smote). In Northern writers we often meet with such forms as *sloghe* (slew), *smate* (smote), which in the Southern dialect would be considered as *plurals*.

Second Person Singular, Preterite Indicative of Irregular Verbs.

In the oldest English or A.S. period the second person of irregular verbs ended in *-e*, as *heólde* = heldest, *dróge* = drewest. Those that change the vowel of the preterite plural, admit of vowel change in the 2nd pers. sing., as *bunde* (boundest), *drife* (drovest), *clúfe* (cleavedst or clovest).

The Southern dialect of the Early English period has numerous examples of this final *-e* in the 2nd pers. sing., but it is exceedingly rare in Northern writers. Dr Guest has already pointed out that the author of the *Ormulum* exhibits a tendency to omit this *-e*, as *badd* = baddest.

Enes thu *sunge*, ic wod wel ware
 Bi one boure, and woldest lere
 The lefti to an uvel lufe
 An sunge bothe lo3e and buve
 An lerdest hi to don shome.—(*Owl & N.* p. 36.)
 Thar-to þou *stele* in a day
 And leidest thar-on thy fole ey.—(*Ibid.* p. 104.)

Slowe thu the holi prophete : to wrothere hele dudestu so.

(*Pilate*, p. 116.)

Ihesu for loue thou *stehe* on rode,
 For loue thou *seze* thin heorte blod.

(*Lyric Poems*, p. 69.)

Thu *3eue* us weole and wunne
 Thu brohtest dai, and Eve ni3t.

(*Relig. Songs*, p. 65.)

¹ It is thus distinguished from the past participle which ends in *-ed*.

Ich wille speke toward the
 Also thu *speke* toward me.—(*Owl & N.* p. 20.)
 And levedy, the was wel wors,
 Tho (when) that thou *seze* in dede
 Thy leue childe reulyche y-nome
 And ase a thef forthe lede.

(*Shorcham's Poems*, p. 83.)

Preterite Tense, Plural Number, Indicative Mood of Regular Verbs.

The plural of the preterite in the Southern and Midland dialects terminates in *-en*.¹

The *-n* is, however, frequently dropped, as in the following examples :—

& alle the men that hii *founde* hii *slowe* as hii *come*.

(*R. of Gl.* fol. 34.)

And the pecces *flowe* aboute

And *smyte* on this lithere men . wel harde to the grounde.

(*St Katherine*, p. 96.)

Hi *nome* ken hokes of ire : and hire *flesche* to-gnowe.—(*Ibid.*)

In norþhumberland hi bigonne & ther hi *sloze* to grounde.

(*Ibid.* p. 87.)

& hi *seze* hire (the cou) sitte a dai in the valeye ther-donne.

(*St Kenelm*, p. 54.)

Vowel change in the Plural Preterite of Irregular Verbs.

The Southern dialect, as in the older stages of the language, changes the vowel of the preterite pl. of that class of verbs represented by *binden* (to bind), *driven* (to drive), *cleven* (to cleave), in which the vowel of the pret. pl. is the same as the past participle. The Northern dialect does not furnish us with any examples of this vowel change.

And (hi) yeueth ham to *sterue* vor the loue of him (Crist) thet

¹ The Northern dialect has *no* inflexion in the sing. or pl. pret.

starf vor ham, other ine the londe beyende the ze other ine anothre stede.—(*Ayenbite*, p. 165.)

Ha wente into helle . . . to delivri the zaules of the holi vaders and of alle thon thet vram the giningge of the wordle *storve* in zoht and guode byleaue, &c.—(*Ibid.* p. 12.)

Alle hi *storuen* in zorze ine the desert.—(*Ibid.* p. 67.)

And hor either a3en other gaderede hor ost vaste

So that hii come and *smite* an bataile atte laste.

(*R. of Gloucester, Cott. MS., Calig. A xi, fol. 29.*)

For meni men 3yve oure louerd god : that were of gode tho3t
To susteynie his apostles.—(*Judas Iscariot*, p. 110.)

Preterite forms of Regular Verbs peculiar to the Southern dialect.

1. Some few verbs in the Southern (and in some of the Midland dialects) ending in *-che* or *-ge* often make their preterites and past participles in *-nte* (*-nde*) and *-nt* (*-nd*).

Inf.	Pret.	Past Part.
clenche (fasten)	{ eleinte	icleint
	{ elente	ielent
drenche (drown)	dreynte	idreynt
menge (mix)	{ meinde	imeind
	{ meynde	imeynd
quenche (quench)	queynte	iqueynt
senge (singe, toast)	seinde	iseind
sinke (sink)	seinte	iseint
springe (sprinkle)	{ spreynnte	ispreynt
	{ spreynde	ispreynd

2. The preterites of such verbs as *drede*, *lede*, *sprede*, &c., were in the Northern dialect *dredde*, *ledde*, *spredde*, forms which are also found in the Southern idioms, but in the latter dialects we often find a change of vowel, as

Inf.	Pret.	Past Part.
clothe }	cladde	iclad
clethe }		
drede (dread)	dradde	idrad
grede (cry)	gradde	igrad

Inf.	Pret.	Past Part.
lede (lead)	ladde	ilad
leve (leave)	lafte	ilaft
reve (bereave)	rafte	irafte
schede (shed)	schadde	ischad
sprede (spread)	spradde	isprad
swelte (die)	swalte	iswalt
threte (threaten)	thratte	ithrat

Infinitive Mood in -en ; Gerund in -enne or -ene.

The Northern dialect drops the *-en*¹ of the infinitive, which is retained by the Southern and Midland dialects. The *-n* is mostly dropped, and the final *-e* strongly sounded represents the older inflexion *-an*, as *kreope*, to creep, *yeue*, to give.²

The gerundial infinitive in *-enne* or *-ene* (originally in *-anne* or *enne*) survived as late as 1340. It more often takes the inflexion *-e* of the infinitive.³

Ich ne loky nazt þet belongeþ þe to *nimene* ac me to *yeue*.

(*Ayenbite*, p. 195.)

He ous yeffþ his blod to drinke and his vless to *etene*.

(*Ibid.* p. 146.)

The inflexion *-enne* of the gerundial infinitive being pronounced very much like the present participle in *-inde* or *-ende*, is very often confounded with it, and before the date at which *Lazamon's Brut* was written we find the participle in *-inde* or *-ende* doing duty as the gerund ; thus, *to helpinde* = *to helpenne*, to help.

When the *-inde* or *-ende* became *-inge* or *-ing* the mistake still held its ground, as we find late in the xivth century such forms as *to kepynge* = *to kepene* = to keep, &c.

¹ In the Northern dialect we meet with many verbs ending in *-en*, but they are not to be regarded as infinitives, but rather the earliest examples of such forms as *lighten*, *darken* (= to make light, to make dark), &c.

² This full form *-en* is frequently used by poetical writers as a convenient rhyming syllable.

³ What some writers have called the long forms of the infinitive used by Chaucer, as *to done*, *to slane*, are in reality gerundial infinitives.

Damascus ys to *menyng* schedyng blod.

(*Trevisa*, 1387 *Cotton MS.*, *Tib. D vii*, fol. 9 a.)

Hy (they) — —tau3te ham to *hontyng* and to *schetyng*.

(*Ibid.* fol. 15 a.)

Also he hadde sum tyme yuonge to *kepyng* his dou3ter of Frauns, vor a scholde marye here to his sone.—(*Ibid.* fol. 272 a.)

Þues men wonede under þe hulles of Jude and wente (turned) to *robbyng* & *reuyng*.—(*Ibid.* fol. 281 b.)

Infinitives in -ie or -y.

Infinitives in *-ie*, *-ye*, or *-y*¹ (from older forms in *i-an*), are exceedingly common in the Southern dialect as late as 1387. No trace whatever of this inflexion is to be found in any Northern work, and though met with in the West Midland are of rare occurrence in the East Midland dialect of the xivth century. They are still retained in some of the modern dialects of the South of England.²

“Chell *whistley* and zing and *capery* vor oll yow cheesen.”

(*Exmoor dialect.*)

Present Participles.

The present participle in the Southern dialect terminates in *-inde*, in the Northern in *-ande* (*-and*): as Southern *lovinde*, Northern *lovande* (*lovand*).

As early as the beginning of the xivth century we find a tendency in some of the Southern and Midland dialects to use the form in *-inge* (*-ing*) instead of *-inde* or *ende*.³

In *Trevisa's* translation of Higden's *Polychronicon*, written 1387 (*Cotton MS.*, *Tib. D vii*), there are no examples of participles in *-ende*; all end in *-inge* or *ing*.

In the Northern dialect the *-and* was employed as late as the xviiith century.

¹ Many verbs adopted from the Romance dialects took this inflexion, as *chasty* = chastise; *croumy*, to crown; *sovy*, to save, &c.

² Dr Barnes has shown that they still exist in Dorsetshire, as *mowy*, to mow; *zawy*, to sow.

³ *-end* is a Midland form, and is frequently used by *Gower*; *-ande* (*-and*) was adopted in some of the Midland dialects, and is most frequently employed by East and West Midland writers. The participial form in *-ing* is no doubt a corruption

Past Participles.

1. In the Southern dialect up to a very late period the *i-* or *y-* (A.S. *ge*) was retained as the prefix of the past participle: as *ideml*, judged; *ihote*, called.

No instances of this prefixal element is to be found in any Northern writers. In Midland works with Northern tendencies, like the *Ormulum*, the *i-* is frequently dropped.

The modern Southern dialects have corrupted this prefix into *a*, as *ayete* = eaten; *abroke*, broken.

2. Past Participles of Strong or Irregular Verbs originally ended in *-en*: as *ibroken*, broke; *icorven*, cut; *ifaren*, gone. Southern writers frequently omit the *-n*, as in the following passages.²

þe tyding to þe contasse sone was *ycome*,
þat hire louerd was aslawe & þe castel *ynome*.

(*R. of G., Cotton MS., Calig., A xl, fol. 51 a.*)

ycome = *ycomen* (come); *ynome* = *ynomen* (taken).

But when the participle is used adjectivally in the plural, the full form is often retained, as *yboundene* (bound), *ybrokene* (broken).

Northern writers *never* omit the *-n*, and instead of *ycome*, *ynome*, &c., write *comen*, *nomen*, &c.

Negative Verbal Forms.

The Northern dialect makes but little use of negative forms, which are very common in Southern writers.

nam, am not; *nis*, is not.

nes, was not; *ner*, were not.

of *-inde*, and not of *-ende* or *-ande*. As before observed, there is good evidence for supposing that the sounds of *-inde* and *-inge* (and *-en*; see *G.nesis and Exodus*, p. xxxviii.) were closely related; in fact, we find *kerynge* (= *kervinde* = cutting) rhyming with *fynde*.

“He hath in his front strong,

An horn foure feet long,

So as Y in bokes *fynde*

No rasour is so *kerynge*.”—(*K. Alys.*, ll. 6551-2.)

¹ This *y* or *i* is frequently found: 1. in other parts of the verb, as *yleve*, to believe; *yknauþ*, knows (*Ayenbite*). 2. In nouns, as *yfton*, arrows; *yvon*, foes; *ibede* (prayers). 3. In adjectives, as *yredy*, ready; *ywer*, wary (*Ayenbite*). 4. In adverbs, as *ylome*, frequently; *ymene* (in common).

² All Trevisa's past participles of strong verbs end in *-e*.

nabbe, have not ; *neth*, hath not.
nade, had not ; *not*, knows not.
nost, knowest not ; *nuste*, knew not.
nille, *nile*, will not.

Verbal prefixes peculiar to the Southern dialect.

1. *An* (*a*), as *anginne* (*anginne*), to begin. *Angrise* (*agrise*), to terrify. *Anhete*, to inflame, kindle. *Anhitte*, to strike. *Anhonge*, to hang. *Anlikny*, to compare.¹

2. Of : (*a*) for (negative), *ofpinche* = for think, repent ; *of-guo* = forgo ; *of-holde*, withhold.² (*b*) for, as in *ofseche*, seek for ; *ofsende*, send for.

3. *At* (A.S. *æt*), as *at-berste*, burst from ; *at-wite*, English *at-wit*, reproach ;³ *at-route*, to advance.

Adverbs.

The Southern dialect retains numerous adverbial forms unknown to the Northern speech.

1. Adverbs in *-e* : as (*a*) *longe* (for a long time) ; *unri3te*, wickedly (*b*) *ene*, *twie*, *thrie*⁴ (Northern *anes*, *twies*, *thries*⁵) = Semi-Saxon *enen*, *tweien*, *thrien*, A.S. *anē*, *twiwa*, *thrywa*. (*c*) *henne*, hence ; *thenne*, thence ; *whenne*, whence ; = *hennene* (*heonene*, *heonnen*) ; *whanene* (*whannon*, *wannen*) ; *thanene* (*thennen*) = A.S. *heon-an*, *thanon*, *hicanon*.⁶

2. Adverbs in *-es*, as *alles*, altogether ; *willes*, willingly ; *thoukes*, willingly (as his *thoukes* = he being willing) ; *unthoukes*, unwillingly.

3. Adverbs in *-en*, *ferren*, *selden*, *whilen* (= also *ferre*, *selde*, *while*). The Northern forms end in *-un* or *-om*, as *ferrun*, *seldun*, *whilom*.

¹ In the Southern dialect, such verbs as *ago*, *awake*, *arise*, are exceedingly common, but scarcely ever occur in any Northern works.

² *of-serve* occurs in Southern writers for *deserve*.

³ Chaucer uses *at-renne* and *at-rede* (to run from, out-run ; get rid of, out-wit).

⁴ *neode*, *nede*, occurs for *nedes* = *needs*, of necessity.

⁵ These forms are not unknown to the Southern dialect.

⁶ Towards the middle of the 14th century these forms became *hennes*, *thennes*, *whennes* (*whannes*). The corresponding Northern forms are *hethen*, *thethen*, *whethen* (*quethen*).

4. Adverbs in *-wat*, as *alwat*, *alhuct*, until, *neiwat*, nearly.¹
5. *Ac* (but) ; *ek* (also) ; *so—so* (as—as) ; *forte* (*for to*), until.²
6. Dropping of *e*, as *aze*, *aye*, again ; *siththe*, *seththe*, since, afterwards.

Prepositions.

The following forms are peculiar to the Southern dialect.

1. *An*,³ on, in (before a vowel) ; *a* (before a consonant) : *e. g.* *An erpe*, in earth ; *an-ende*, lastly ; *an-hez*, on high ; *a-lyve*, alive ; *a-slepe*, asleep.⁴

The Northern dialect prefixes *on* : as *on-live*, alive ; *on-loft*, aloft ; *on-slepe*, asleep ; *on-slante*, aslant, &c.

The preference for *on* explains the curious Northern forms, *obove* (above) ; *omang* (among) ; *olike* (alike) ; *onan* (anon).

2. *Fram*, from (Northern *fra* ; Midland *fro*).

3. *Mid*, *mide* (Northern *with*).

4. *Toppe* (Kentish), above.⁵

¹ *-gate*, as in *algate* (algates), *thusgate*, *swagate*, is unknown to the Southern dialect.

² *Sum*, as ; *warne*, unless ; *utwith*, without ; *inwith*, with ; *forwith*, before, are not used by Southern writers.

³ *An* is used by Southern writers as a separate word, as well as a prefix. It is still known in Sussex, where the peasants say, "Put your hat *an*."

⁴ The *a* is still preserved in *anon* = in one (minute), *a-hunting*, *a-building*, &c.

⁵ *at* = to ; *til*, to, are not found in the Southern dialect.

SUMMARY OF DIFFERENCES
 BETWEEN
 NORTHERN AND SOUTHERN DIALECTS.
 A. D. 1250—1340.

I. ORTHOGRAPHICAL DIFFERENCES.

SOUTHERN.	NORTHERN.	PAGE
<i>Hw, Wh</i>	<i>Qw, Qu</i>	Specimens of E. English, p. xvi.
Ch	K	i
V	F	ii
Z	S	iii
O	A	iv
E	A	iv-v
U (or E)	I	vi
Eo (Ie, Ue)	E	viii
Ea (Ya, Ye)	E or A	ix
Uo	O	x

II. GRAMMATICAL DIFFERENCES.

SOUTHERN.	NORTHERN.	PAGE
Large number of plurals in <i>-en (-n)</i>	Very few plurals in <i>-en</i> · (<i>-en</i>)	x
Unknown	<i>Brether, childer, ky,</i> <i>hend</i>	xv
Plurals in <i>-ren</i>	Unknown	xv
Plurals in <i>-e</i>	Unknown	xv
Genitive singular of feminine nouns in <i>-e</i>	Unknown	xxxv
Genitive plural of nouns in <i>-ene</i> and <i>-e</i>	Unknown	xxxv
Adjectives retain many of the older inflexions	Adjectives drop all the older inflexions, ex- cept <i>alder</i> and <i>bather</i>	xxxvi
<i>þa, þo</i> (fem.), the	Unknown	xl
<i>þes</i> (masc.), <i>þeos, þues</i> (fem.), this	Unknown	xliii
<i>Beve</i> , both, gen. pl. <i>beire</i>	Unknown	xl

SOUTHERN.		NORTHERN.	PAGE
<i>þat, þet</i> , neuter of the article		<i>þat</i> , a demonstrative pronoun	xl
<i>Atten, Attan, Atte</i> (masc.)		Unknown	xl
<i>Atter</i> (fem.), at the		Unknown	xl
Unknown		<i>þer, þir, þere</i> , their	xlvi
Unknown		<i>þas</i> (those)	xlvi
Unknown		<i>Slik (sic)</i> , such	xlvi
<i>Ich, Uch, I</i>		Unknown. <i>Ik</i> and <i>I</i> used instead	xlvi
<i>A, Hu</i> , he		Unknown	xlvi, xlix
<i>Hi, He, Heo, Hue</i> , she		Unknown. <i>Seo, scho, sho</i> , used instead	li
<i>Hine</i> (acc.), him		Unknown	li
<i>Hi, Hii, Heo, Hue</i> , they		Unknown. <i>þa, þay</i> , used instead	li
<i>Heo, Here, Hire, Hor, Heore, Huere</i> , their		Unknown. <i>þair, þar</i> , used instead	li
<i>Hem, Hom, Ham, Heom, Huem</i>		Unknown. <i>þam, þaim</i> , used instead	li
<i>His, Hise, Is</i> , them		Unknown	liii
<i>His, Is</i> (acc.), her		Unknown	liii
<i>Ure (Oure), eower (youre), here (hire)</i> , ours, yours, theirs		Unknown. <i>Urs, yhoures, þaives (pairs)</i> , used instead	liv-v
<i>Wan</i> (which)		Unknown	lviii
- <i>es</i> in all persons of the pl. pres. indic.		- <i>es</i> in all persons of the pl. pres. indic.	lix
- <i>e, -est, -es</i> (-þ), the inflexion of the sing. pres. indic.		- <i>es</i> in all persons of the sing. pres. indic.	See Early Eng. Allit. Poems, pp. xx, xxi
- <i>ede, -edest, -ede</i> , the inflexion of the sing. past indic. of regular or weak verbs		No inflexion in the sing. past indic. of strong verbs	See Ibid.
- <i>e</i> , the ending of the 2nd pers. past of irregular or strong verbs		No inflexion in the 2nd sing. past indic. of irregular verbs	lx
Change of vowel in pret. pl. of strong verbs		Unknown	lxi
Infinitives in - <i>en, -e</i>		Infinitive ending dropped	lxiii
Gerundial Infinitives in - <i>ene</i>		„ „	lxiv
Gerundial Infinitives in - <i>ing</i>		„ „	lxiv

SOUTHERN.	NORTHERN.	PAGE
Infinitives in <i>y</i> or <i>ei</i>	Infinitive ending dropped	lxiv
<i>-inde</i> or (<i>-inge</i>) the ending of the present participle	<i>-ande</i> (<i>-and</i>), the ending of the present participle	lxiv
<i>y-</i> prefix of the past participle	<i>y-</i> omitted as the sign of the past participle	lxv
<i>-n</i> dropped in past participle	<i>-n</i> never dropped in past participles	
<i>Schal</i> (ssel), <i>ssolde</i> , <i>scholde</i>	<i>Sal</i> (shall), <i>suld</i> (should)	See Hampole's P. of Conse. p. xxiv.
<i>þarf</i> (need), <i>þerfte</i> , <i>þerste</i> (needed)	<i>þar</i> , <i>þer</i> , <i>þurt</i>	
<i>þonkes</i> , willing; <i>unþonkes</i> , unwilling	Unknown	lxvi
<i>Henne</i> , <i>þenne</i> , <i>hwanne</i> , hence, thence, whence	<i>Heþen</i> , <i>þeþen</i> , <i>wheþen</i> , (<i>queþen</i>), used instead	lxvi
Unknown	<i>Mun</i> , <i>mon</i> (shall)	
Unknown	<i>Ha</i> (have), <i>ma</i> (make), <i>tu</i> (take)	See Hampole's P. of Conse. p. xxiv.
Adverbs in <i>-e</i> , as <i>ene</i> , <i>twie</i> , <i>thrie</i> , <i>neode</i> , <i>nede</i> , once, twice, thrice, needs	Unknown	lxvi
Adverbs with prefix <i>an-</i>	Unknown	lxvii
Unknown	<i>Sum</i> (as), <i>fra</i> (from), <i>til</i> (to), <i>at</i> (to, sign of infinitive), <i>at</i> (that), <i>warne</i> (unless)	lxvii
Unknown	Affixes, <i>-gate</i> , <i>-linges</i>	lxvii

III. LEXICOGRAPHICAL DIFFERENCES.

THE differences in the vocabularies of the Northern and Southern dialects may be discussed at a future period under the following heads :

I. Words peculiar to the *Southern* dialect, *e.g.*, *dene*, a dean, valley ; *more*, a root ; *zuol3*, a plough,¹ &c.

II. Words peculiar to the *Northern* dialect, *e.g.*, *brathe*, wrath ; *fel*, a hill ; *wil*, astray, &c.

III. Double forms, one of which is found in the Southern dialect and the other in the Northern, *e.g.*,

SOUTHERN.	NORTHERN.	SOUTHERN.	NORTHERN.
<i>ey</i>	<i>egg</i>	<i>woc, woke</i>	<i>wayke</i> (weake)
<i>snibbe</i>	<i>snaipe</i> ² (snub)	&c.	&c.

¹ *Plough* does not occur in A.S. writers ; and Southern authors of the thirteenth and fourteenth centuries employ it only in compound terms, as *plow-land*, &c.

² *Snaipe* and *wayke* are evidently Norse forms.

OUTLINES OF KENTISH GRAMMAR.

(A.D. 1327—1340.)

NOUNS.

1. *Gender.* The genders of Nouns are the same as in the older stages of the language.

2. *Declension.* Nouns may be divided into four declensions.

DIVISION I.

Nouns of the *n* declension, containing masculine, feminine, and neuter substantives ending in *-en* or *-e* (originally in *-a* or *-e*) and forming the plural in *-en* (originally in *-an*).

DIVISION II.

Class i. Nouns (originally feminine) ending in a consonant and forming the plural in *-en* (originally in *-a*).

Class ii. Nouns (originally feminine) ending in *-e* (originally in *-u*) and forming the plural in *-en* (originally in *-a*).

DIVISION III.

Class i. Nouns (originally neuter) ending in a consonant and having the singular and plural alike.

Class ii. Nouns (originally neuter) ending in a vowel (originally in *-w*, *-e*, or *-u*), together with some few ending in a consonant and forming the plural in *-en* (originally in *-u*).

DIVISION IV.

Class i. Nouns (originally masculine) ending in a consonant and forming the plural in *-es* (originally in *-as*).

Class ii. Nouns (originally masculine) ending in a vowel and forming the plural in *-en* (originally in *-u*).

DIVISION I.

		E.E.		SINGULAR.
		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.		Sterre (star),	tonge (tongue),	e3e (eye).
Gen.		Sterre,	tonge,	e3e.
Dat.	}	Sterre,	tonge,	e3e.
Acc.				
		E.E.		PLURAL.
		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	}	Sterren,	tongen,	e3en.
Acc.				
Gen.		Sterrene,	tongene,	e3ene.
Dat.		Sterren,	sterren,	e3en.

In like manner are declined :—*bee*, pl. *been*; *chirche*, pl. *chirchen*; *eare*, *ere* (ear), pl. *earen*, *eren*; *flo* (arrow), pl. *flon*; *fo* (enemy), pl. *fon*; *gome*, *gume* (man), pl. *gomen*; *to* (toe), pl. *ton*; *wise* (manner), pl. *wisen*; *woke*, *wuke* (week), pl. *woken*.

DIVISION II.—CLASS I.

SINGULAR.		PLURAL.
Nom.	Zauel (soul).	Nom. Zaulen.
Gen.	Zaule.	Gen. Zaulene.
Dat.	} Zaule.	Dat. } Zaulen.
Acc.		Acc. }

Thus are declined :—*ben* (prayer), pl. *benen*; *edder* (adder), pl. *eddren*; *zyn* (sin), pl. *zynnen*. *Nizt* (night), *wizt* (wight).

CLASS II.

SINGULAR.		PLURAL.
Nom.	Dore (door).	Nom. Doren.
Gen.	Dore.	Gen. Dorene.
Dat.	} Dore.	Dat. } Doren.
Acc.		Acc. }

To this declension belonged originally *cu*, *cou* (cow), pl. *kun*, *ken* (kine).

DIVISION II.—CLASS I.

SINGULAR.		PLURAL.	
Nom. and Acc.	Hors (horse).	Nom. and Acc.	Hors.
Gen.	Horses.	Gen.	Horse.
Dat.	Horse.	Dat.	Horse.

After the same manner are declined :—*hus* (house) ; *der* (deer) ; *bern* (child) ; *spel* (story) ; *ssep* (sheep) ; *wif* (woman, wife) ; *yer* (year).

CLASS II.

SINGULAR.

Nom. and Acc.	Ssip (ship),	{ traw } (tree).
		{ trow }
Gen.	Ssipes,	{ trowes,
		{ trauwes.
Dat. }	Ssipe,	{ trawe,
Acc. }		

PLURAL.

Nom. and Acc.	Ssipen,	{ trauwen,	
		{ trowen,	
		{ tren.	
Gen.	{ Ssipene, }	{ trauwene,	
	{ Ssipe, }	{ trowene,	
		{ trene.	
Dat. }	Ssipen,	{ trauwen,	
Acc. }			{ trouwen,
			{ tren.

In the same way are declined :—*dyevel* (devil) ; *vet* (vat) ; *heved*, *heaved* (head) ; *lim* (limb) ; *riche* (kingdom) ; *token* (sign) ; *sorwe* (sorrow) ; *wonder* (marvel) ; *werre* (war). *Culf*, *child*, *ey* (egg), *lamb*, form their plural in *-ren* (originally *-ru*), as—*Culveren* (A.S. *cealfru*) ; *children*, *childern* (A.S. *cildru*) ; *eyren* (A.S. *ægry*) ; *lambren* (A.S. *lambry*).

DIVISION III.—CLASS I.

E.E.	SINGULAR.	E.E.	PLURAL.
Nom. and Acc.	Del (part).	Nom.	Deles.
Gen.	Deles.	Gen.	Delenc.
Dat. }	Dele.	Dat. }	Deles.
Acc. }			

Thus also are declined:—*day*; *engel* (angel); *veld* (field); *mouth* (moueth); *king*; *ston* (stone); *vey* (way). *Viend* (enemy), *riend* (friend), are used as plurals, the older forms being *fjynd* or *feónd*, *frynd* or *freónd*. *Winter* has the pl. *winter* and *winters*; *got*, *gayt* (goat), makes the pl. *geet*. *Vader* drops the *-es* in the genitive case.

CLASS II.

E.E.		SINGULAR.	E.E.		PLURAL.
Nom. and Acc.	Sone,	Sune (son).	Nom.	Sonen,	Sunen (Sune,
Gen.	Sone,	Sune.			Sunes).
Dat. }	Sone,	Sune.	Gen.	Sonene,	Sunene.
Acc. }			Dat.	Sonen,	Sunen.
			Acc.	Sone,	Sune (Sonen).

In the same manner are declined:—*dozter* (daughter), pl. *doztren*; *moder* (mother), pl. *modren*; *rother* (ox), pl. *rotheren*; *zoster* (sister), pl. *zostren*. *Brother*, *moder*, *dozter*, are indeclinable in the genitive singular. *Brother* makes the plural *brothren*.

Case endings.—*a.* The dative singular of all the declensions is denoted by a final *e*. Words ending in *f* change it into *v* before adding *e*. Nom. *wyf*; Dat. *wyve*. Nouns having a short vowel before *d*, *t*, double these letters, as—Nom. *bed*; Dat. *bedde*.

b. The A.S. dative pl. *-um*, in some few cases, is denoted by *-e*; in the majority of instances it is the same as the nominative.

ADJECTIVES.

For declension of Adjectives see p. xxxvi.

PRONOUNS.

I. PERSONAL PRONOUNS.

The personal pronouns are: *Ich* (I), *þou* (thou), *he* (he), *hi* (she), *hit* (it).

SINGULAR.		PLURAL.	
Nom.	Ich. ¹	þu, þou.	we. ye.
Gen.	min, mi.	þin, þi.	oure. youre.
Dat. }	me.	þe.	ous, us. you.
Acc. }			

¹ This pronoun is still preserved in the South-Western dialects under the forms *Uch* and *Utchy*.

	E.E.		SINGULAR.		PLURAL.	
	<i>Masc.</i>		<i>Fem.</i>	<i>Neut.</i>		
Nom.	{ a, ha, he,	{ hi, hy,		} hit.	Nom.	hi.
Gen.	his,	hire,		his.	Gen.	{ hire, hare.
Dat.	him,	{ hire, hare,		} him.	Dat.	ham.
Acc.	{ hine, him,	{ hire, hi, his,		} hit. it.	Acc.	hi, his, hise, ham.

The personal pronouns are frequently used reflectively; as, *Ich me reste*, I rest myself.

Self is declined like an adjective (in the oblique cases, *selve* sing. and pl.); so that we easily understand such forms as *Ich silf* = I myself; *þu silf* = thou thyself; (*Ich*) *me sylf* = I myself, where *self* is placed after the *dative* of the personal pronoun. Cp. Fr. *moi-même*, *lui-même*, &c.

II. POSSESSIVE PRONOUNS.

The possessive pronouns are identical in form with the genitive case, e.g. *oure* = our, ours, of us; *youre* = your, yours, of you; *hare* = their, theirs, of them.

III. INTERROGATIVE PRONOUNS.

	<i>Masc. and Fem.</i>	<i>Neut.</i>
Nom.	hua.	huet.
Gen.	huas.	huas.
Dat.	huam.	huam.
Acc.	huan, wan.	huet.

VERBS.

Moods.—There are four moods: Indicative, Subjunctive, Imperative, and Infinitive. Besides the ordinary infinitive there is a gerund (used after *to*); infin. *comen*, to come; ger. *to comene*. This distinction between the two forms is not always preserved.

Tenses.—Only two tenses are formed by inflection—the present and the past.

Participles.—The present participle ends in *-inde*; the past participle has the prefix *i-* or *y-* (unless the verb commences with one of the following prefixes: *a-*, *at-*, *bi-*, *be-*, *for-*, *vor-*, *of-*, *to-*, *un-*, *wip-*).

There are two conjugations of verbs, the Strong (or irregular), and the Weak (or regular).

I. WEAK VERBS.

CLASS I.

INFINITIVE MOOD—*Lovien*, *loven*, to love.

INDICATIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Lovie, love	Lovieth, loveth	1. Lovede	Loveden
2. Lovest	Lovieth, loveth	2. Lovedest	Loveden
3. Loveth	Lovieth, loveth	3. Lovede	Loveden

SUBJUNCTIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Lovie, love	Lovien, loven	Lovede	Loveden

IMPERATIVE MOOD.

Sing. Love. *Plural.* (a.) Lovieþ, loveþ; (b.) Lovie, love
(followed by the pronoun).

Gerund. To lovienne, lovene.

Pres. Part. Lovinde.

Past Part. I-loved, Y-loved.

Like *lovie*, to love, are conjugated *clepie*, to call; *herie*, to praise; *hopie*, to hope; *makie*, to make; *schunie*, to shun; *tholie*, to suffer.

CLASS II.

INFINITIVE MOOD—*Hyere*, to hear.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Hyere	Hyereþ	1. Hyerde	Hyerden
2. Hyerst	Hyereþ	2. Hyerdest	Hyerden
3. Hyerþ	Hyereþ	3. Hyerde	Hyerden

SUBJUNCTIVE MOOD.				
PRESENT.			PRET.	
<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
Hyere	Hyeren		Hyerde	Hyerden

IMPERATIVE MOOD.

<i>Sing.</i> Hyer.	<i>Plural.</i> (a.) Hyereþ ; (b.) Hyere (followed by the pronoun).
	Gerund. Hyerene.
	Pres. Part. Hyerinde.
	Past Part. Yhyerd.

1. In the 3rd pers. sing. indic. of verbs having *t* or *d* for the last syllable, *t* is often used for *-teth* or *-deth*, as *gret*, cries ; *let*, hinders ; *let*, leads ; *zent*, sends ; *went*, turns, &c.

2. If the root of the verb ends in *d* or *t* doubled, or preceded by another consonant, the *de* or *te* of the past tense, and *-d* or *-t* of the past participle, are omitted : e. g., *wende*, to turn ; pret. *wende*, pp. *wend* ; *lette*, to hinder ; pret. *lette*, pp. *ylet*.

The following verbs, among many others, belong to this class :—

INF.	PRET.	PAST PART.
Calle, to call	calde	ycaId
Deme, to judge	demde	ydemd
Deppen, to dip	depte	ydept
Hede, to hide	hedde	yhed
Keþe, to show	kedde	yked
Lende, to lend	lende	ylend
Ssrede, to clothe	ssredde	yssred

Some verbs of this class have double forms for the preterite and past participle.

INF.	PRET.	PAST PART.
Cleþe, } to clothe Cloþe, }	{ cledde	{ yclad
	{ cladde	{ yclad
Dele, to deal	{ delte	{ ydelt
	{ dalte	{ ydalt
Grede, to cry	{ gredde	{ ygred
	{ gradde	{ ygrad

INF.	PRET.	PAST PART.
Rede, to advise	{ redde radde	yred yrad
Sprede, to spread	{ spredde spradde	yspred sprad
Sweten, to sweat	{ swelte swalte	yswet yswat

Caeche (catch) and *techen* (teach) make the preterites *cazte* and *tazte*.

Habbe, to have, is thus conjugated :

Indic. Pres. Sing. 1. *habbe* ; 2. *hest* ; 3. *heþ*.

„ „ Pl. 1. *habbeþ* ; 2. *habbeþ* ; 3. *habbeþ*.

Indic. Pret. Sing. 1. *hedde* ; 2. *heddest* ; 3. *hedde*.

„ „ Pl. 1. 2. 3. *hedde* (*hedden*).

CLASS III.

INDICATIVE MOOD—*Tellen* (A.S. *tellan*), to tell.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. <i>telle</i>	<i>telleþ</i>	1. <i>tealde</i>	<i>tealden</i>
2. <i>telst</i>	<i>telleþ</i>	2. <i>tealdest</i>	<i>tealden</i>
3. <i>telþ</i>	<i>telleþ</i>	3. <i>tealde</i>	<i>tealden</i>

SUBJUNCTIVE MOOD.

PRESENT.

Sing. *telle* Plur. *tellen*

PRET.

Sing. *tealde* Plur. *tealden*

IMPERATIVE MOOD.

Sing. *telle*. Plur. (*a.*) *telleþ* ; (*b.*) *telle*.

Gerund. to *tellene*.

Pres. Part. *tellinde*.

Past Part. *y-teald, ytald*.

To this class belong the following verbs :

Begge, buy	bozte	ybozt
Brenge, bring	brozte	ybrozt

Seche, seek	soʒte	ysoʒt
Zelle, sell	{ zealde	yzeald
	{ zalde	yzald
Werchen, work	wroʒte	ywroʒt
þenchen, seem	þoʒte	yþoʒt

Zigge (*zegge*), to say, makes 2nd per. sing. pres. indic., *zayst* (*zeayst*); 3rd, *zayde* (*zeayde*).

Wille, will, makes pres. indic.

1. *wille* 2. *wilt* 3. *wile* (sing.)

1. 2. 3. *willeþ* (plural).

Preterite 1. *wolde* 2. *woldest* 3. *wolde* (sing.)

1. 2. 3. *wolden* or *wolde* (plural).

II. STRONG VERBS.

(No change of vowel in the preterite plural.)

Infinitive, *Healde*¹ (to hold).

INDICATIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Healde	Healdeþ	1. Hield } Hild }	Hielden
2. Healdest (Halst)	Healdeþ	2. Hielde	Hielden
3. Halt	Healdeþ	3. Hield	Hielden

SUBJUNCTIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Healde	Healden (Healde)	Hielde	Hielden (Hielde)

IMPERATIVE MOOD.

Sing. Heald. Plural. (a.) Healdeþ ; (b.) Healde.

Gerund. Healdene.

Prest Part. Healdinde.

Past Part. } Yhealde.
 } Yhyealde.

Verbs of this division fall under three classes :

¹ Also written *Hyecalde*.

CLASS I.

	PRESENT.	PRET.	PAST PART.
(a.)	Bere, bear	ber	yboꝛe
	Bidden, bid, ask	bed	yboꝛden
	Bihote, promise	bihet	bihote
	Breke, break	brec	ybroken
	Ete, eat	et	yyete (= y-yeate)
	Fonge, take	veng	yvonge
	Voryete, forget	voryet	voryete
	Zitte (sit)	{ zet } { zat }	izete
	Speke (speak)	spek	yspeke
	Wreke (thrust out)	wrek	{ ywreke { ywroke
(b.)	Come	com	ycome
	Neme, take	nom	ynome

CLASS II.

Bete, beat	byet	ybyeten
Cnowe, know	kneu	yknowe
Valle, fall	vil	yvalle
Lhepe, leap	{ hliep } { hlip }	yhlope ¹

CLASS III.

Draꝛe, draw	droꝛ	idraꝛe
Vare, go	vor	ivare
Hleꝛe, laugh	hloꝛ	ihloꝛe
Vorzake, forsake	vorzoe	vorzake
Slea, sle, slay	sloꝛ	islaꝛe
Ssape, create	ssop	issape
Stonde, stand	stod	ystonde

DIVISION II.

(Change of vowel in pret. plural.)

Infinitive. Binde, to bind ; Drive, to drive.

¹ Does not occur.

INDICATIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Binde, Drive	} Bindeþ, Driveþ	1. Bond, Drof	} Bounden ¹ Driven
2. Binst, Drifst		2. Bounde, ¹ Drive	
3. Bint, Driþ		3. Bond, Drof	

SUBJUNCTIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Binde, Drive.	Bounden, Driven	Bounde, Drive.	Bounden, Driven

IMPERATIVE MOOD.

Sing. Bind, Drif.	Plural. (a.) Bindeþ, Driveþ ; (b.) Binde, Drive.
Gerund.	Bindene, Drivene.
Present Part.	Bindinde, Drivinde.
Past Part.	Ybounde, Ydrive.

The following verbs belong to this division :

CLASS I.

PRESENT.	PRET.	PAST PART.
(a.) Binde, bind	bond	ybounde
Biginne, begin	bigon	bigonne
Delve, dig	dalf	ydolve
Drinke, drink	dronk	ydronke
Yerne, (= eorne)	{ orn } { yarn }	y yerne (= iurne)
Vinde, find	{ vond } { vand }	yvounde
Viþte, fight	voþt	yvoþte
Helpe, help	halp	yholpe
Zinge, sing	{ zang } { zong }	izonge
(b.) Berþe, protect	borþ	yborþe
Kerve, cut	carf	yeorve
Sterve, starve, die	starf	ystorve
Yelpe, boast	yalp	yyolpe

¹ The older forms are: 2nd sing. *bunde*; 1. 2. 3. pl. *bunden*; *zinge*, to sing, makes 2nd pers. pret. *zunge*; 1. 2. 3. pl. *zungen*.

CLASS II.

PRESENT.	PRET.	PAST PART.
Abide	abod	abide
Rise	ros	yriſe
Sſrive, ſhrine	ſſrof	yſſrive
Smite	smot	yſmite
Strive	ſtrof	yſtrive
Write	wrot	ywrite

CLASS III.

Bede, offer	byead (= bead)	ybode
Chyese, chooſe	cheas	ychoſe
Cyepe, creep	creap	yerope
Vly, flee, fly	vlea3	yvlo3e
Lyese, loſe	{ lyeas } { leas }	ylore
Schete, ſhoot	{ ſſat } { ſſeat }	yſſote
Lute, } Lote, } bow	leat	yloſe
Le3en, lie	le3	{ ilo3en } { ilowen }
Sſete, ſhut	ſſet	iſſete
Zi, ſee	ze3	{ iſo3e } { i3e3e }
Sethen, ſeethe, boil	ſeath	iſode
Bugen, } Buwen, } bow	bea3	{ ibo3en } { ibowen }
Lute, } Lote, } bow	leat	ilote
Loken, lock	leac	iloke
Stigen, } Sti3en, } aſcend	ſtea3	iſti3e

General Remarks on the Strong (or Irregular) Conjugation.

1. If the base of a verb ends in *-e* or *-ie* the *-e* or *-ie* is the *-e* of the inflexions in the present indicative and imperative, as *vlep* = flees; *zep* = sees.

2. Verbs having *-d* or *-t* as the final letter of the root-syllable, take *-t* instead of *-deð* or *-teð*, as the personal inflexion, as *bint* = bindeth, binds; *grint* = grindeth, grinds; *halt* = holdeth, holds; *rit* = rideth, rides; *stont*, *stent* = standeth, stands.

3. The 2nd and 3rd pers. are frequently contracted thus: *est* = eatest; *binst* = bindest; *drinkþ* = drinks; *drifþ* = drives.

4. Verbs whose base originally terminated in *g* often retain it under the form *;* in the 2nd and 3rd pers. sing. indic.: as *drazen*, to draw; *drazst*, drawest; *drazþ*, draws; *vli*, to fly; *vli3st*, fliest; *vli3þ*, flies; *wri*, to cover; *wri3þ*, covers.

5. In some verbs the vowel is changed in the 3rd sing. pres. indic., as *healden*, to hold; *halt*, holds; *hoten*, to command; *hat*, commands; *stonden*, to stand; *stant*, stands.

ANOMALOUS VERBS.

1. *O3en*, *owen*, to own; 1st and 3rd sing. pres. indic. *o3*; *o3en*; pret. *o3te*.

2. *Am* is the 1st pers. sing. of the old infinitive *wesan*, to be. The other persons are as follows:—2nd pers. pres. indic. *art*; 3rd, *is*; pret. 1st, *wes*; 2nd, *were*; pl. *weren*, *were*.

3. *Bi*, to be; ger. *byenne*. 1st pers. pres. indic. *bi*; 2nd, *best*; 3rd, *beth*; 1st, 2nd, and 3rd pers. pl. *beth*; imper. pl. *beth*.

4. *Cunne*, to be able, to know; 1st sing. pres. indic. *con*; 2nd, *const*; 3rd, *con*; pl. *connen*; pret. *cuthe*, *couthe*.

5. *Daren*, to dare. 1st sing. pres. indic. *dar*, *der*; 2nd, *darst*; 3rd, *dar*; pl. *dorren*, *dorre*; pret. sing. *dorste*.

6. *Do*, to do; ger. *doenne*. 1st sing. pres. indic. *do*; 2nd, *dest*; 3rd, *deth*; pl. *doth*; pret. *dede*; imp. *doth*.

7. *Guo*, to go; ger. *guonne*. 1st sing. pres. indic. *go*; 2nd, *gest*; 3rd, *geth* (pl. *guoth*); pret. *yede*; imp. *guoth*; pp. *iguo*.

8. *Mowen*, to be able, may; 1st sing. pres. indic. *may* (*mai*); 2nd, *mi3t*; 3rd, *may* (*mai*); pl. *mo3en*; pret. *mi3te*.

9. 1st sing. pres. indic. *mot*, may, must ; 2nd, *most* ; 3rd, *mot*, *mut* ; pl. *moten* ; pret. *moste*.

10. 1st sing. pres. indic. *ssel*, shall ; 2nd, *sselt* ; 3rd, *ssel* ; pl. *ssollen*, *ssolle* ; pret. *ssolde*.

11. *Witen*, to know. 1st sing. pres. indic. *wot* ; 2nd, *wost* ; 3rd, *wot* ; pl. *witeth* ; pret. *wiste* ; imp. sing. *wite* ; pl. *witeth*.

Negative Forms.—*Am*, *have*, *wille*, *witen* (know), take negative forms, as *nam*, am not ; *wis*, is not ; *nes*, was not ; *nedde*, had not ; *nele*, will not ; *not*, knows not ; *neste*, knew not.

ADVERBS.

Many adverbs with the prefix *y* are preserved, as *yvere*, together ; *ilome*, *iholliche*, entirely ; *ymone*, together ; *ymene*, together.

PREPOSITIONS.

Atte, *Atten* (dat. masc.), at the = *at þan*, at þene ; *Atter* (dat. fem.), at the = *at þere* ; *Mytter* (dat. fem.), with the = *myl þere*,—are used by Shoreham (see pp. 34, 57, 64).

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AYENBITE OF INWYT.

AUTHOR'S PREFACE.

Aye þe uondi[n]gges of þe dyeule : zay þis þet uolþeþ. “Zuete iesu þin holy blod / þet þou ssheddest ane þe rod / uor me and uor mankende : Ieh bidde þe hit by my sseld / auoreye þe wycked uend : al to mi lyues ende . zuo by hit.”

þis boc is dan Michelis of Northgate / y-write an englis of his oꝝene hand. þet hatte : Ayenbyte of inwyt. And is of þe boc-house of saynt Austines of Canterberi . mid þe lettres : C : C :

¹
 : M : C : C :

Holy archan[g]le Michael.
 Saynt gabriel . and Raphael.
 Ye brenge me to þo castel.
 þer alle zaulen vareþ wel.

Lhord ihesu almiꝝti kyng . þet madest / and lokest alle þyng.
 Me þet am þi makyng : to þine blisse me þou bryng. Amen.

Blind . and dyaf . and alsuo domb. Of zeuenty yer al uol rond.
 Ne ssolle by draze to þe grond : Vor peny / uor Mark / ne uor pond.

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 þe þridde bo3 of auarice .10. b.
 þe verþe bo3 of auarice .11. a.
 þe vyfte bo3 of auarice .11. b.
 þe zixte bo3 of auarice .11. b.
 þe zeuende bo3 of auarice .12. a.
 þe e3tinde bo3 of auarice .12. b.
 þe nezende bo3 of auarice .12. b.
 þe tende bo3 of auarice .12. b.
 þe zyxte heaued of þe beste .13. a.
 þe zeuende heaued of þe queade
 beste .14. a.
 Of þe zenne of yelpinge .17. a.
 Leazinges .18. a.
 Of þe zenne of lye3ynge .18. b.
 Cheaste .19. a.
 Of grochinge .19. b.
 Of wyþstondynge .20. a.
 Vor to lyerny sterue .20. b.
 Hou me ssel knawe guod and
 kuead .22. b.
 Of tymlyche guodes .22. b.
 Of þe lesse guodes .23. a.
 Of þe zoþe guodes .23. b.
 Of þri maneres of guode .23. b.
 Of uirtue .23. b.
 Of wyt / and of clergye .24. a.
 My3te .25. a.
 Vrydom .25. b.
 Noblesse .26. a.
 Gentyll guod .26. b.
 Of tuo lostuolle guodes .27. a.
 Of virtue more specialliche .28. a.
 Of þri þinges nyeduolle / to þe
 erþe .28. b.
 þe uore-speche of þe holy pater
 noster .29. b.

Hyer begynþ þet holy pater nos- ter ¹ .30. a.	Of þe zeue boꝝes of Myldenesse .41. a.
þe uerste bene of þe holy pater noster .31. b.	þe oþer boꝝ of Mildenesse .41. b. Of Milde herte .41. b.
þe oþre bene of þe holy pater noster .32. b.	þe uerþe boꝝ of Mildenesse .42. b. þe vifte boꝝ of Mildenesse .42. b.
þe þridde bene of þe holy pater noster .33. a.	Of boꝝsamnesse .43. a. þe zixte boꝝ of Mildenesse .43. b.
þe uerþe bene of þe holy pater noster .33. a.	þe zeuende boꝝ of Mildenesse .44. a.
þe vifte bene of þe holy pater noster .34. a.	Of þe uirtue of loue .44. b. þe boꝝes of louerede .45. a.
þe zixte bene of þe holy pater noster .35. a.	þe uerste stape of riȝtuolnesse .46. b.
þe zeuende bene of þe holy pater noster .35. b.	þe oþer stape of riȝtuolnesse. 47. b. þe þridde stape of riȝtuolnesse .48. a.
þe zeue yefþes of þe holy gost .36. a.	þe uerþe stape of riȝtuolnesse .48. a.
Hueruore hy byeþ y-cleped yefþes .36. b.	þe vifte stape of riȝtuolnesse .48. b.
Hueruore hy byeþ y-cleped yefþe of þe holy gost .36. b.	þe zixte stape of riȝtuolnesse .48. b.
Hueruore is man y-borȝe .37. a.	þe zeuende stape of riȝtuolnesse .49. a.
Of þe þri uerste uirtues .37. b.	Of þe boꝝes of riȝtuolnesse .49. b. Of þe yefþe of stre[n]gþe .50. a.
Of þe uour uirtues cardinales. .38. a.	þe todelinge of uirtues .51. a. þe oþer stape of prouesse .51. b. þe þridde stape of prouesse .51. b. þe verþe stape of prouesse .51. b.
Temperance .38. a.	þe vifte stape of prouesse .52. a. þe zixte stape of prouesse .52. a. þe boꝝes of prouesse .52. b.
Stre[n]gþe .38. a.	
Riȝ[t]uolnesse .38. a.	
Of þe yefþe of drede .38. b.	
Hou myldenesse wext ine herte .39. b.	
Of þe stapes of Myldenesse .40. a.	

¹ MS. *nosterer*.

þe uerste vi3t .53. a.	þe vifte bo3 of chasteté .70. b.
Of þe uorþenchinge of þe king dauip .53. a.	Hyer lyþ a tale .74. b.
Of ssryfte .53. b.	Of þe yefþe of wysdome. Of þe uirtue of temperance.
Of yno3bote .56. a.	And of sobrete .76. b.
Of þe yefþe of red/ and of uirtue of merci .97. a.	Of þe stapes of sobrete .79. a.
Of þe guodes of elmesse .60. a.	Pater noster . Aue maria . Credo .82. a.
þe yefþe of onderstondi[n]ge . and of þe uirtue of chasteté .62. a.	Vor to ssake a-way heuinesse an drede .82. b.
Of þe zeue stapes of chasteté .63. a.	Huet is betuene man and best .84. b.
þe zeue bo3es of chasteté .68. b.	

.I.

ÞE UORE-SPECHE.

Prologue.

[Fol. 1. a.]

God gave Moses
Ten Behests, writ-
ten upon two ta-
bles of stone.

Whoso breaketh
these behests let
him repent there-
of.

Almiȝti god / yaf ten hestes / ine þe laze of iewes /
þet Moyses onderuing / ine þe helle of Synay / ine tuo
tables of ston / þet were i-write / mid godes vingre . and
him-zelf / efter his beringe / ine his spelle / het hise
healde / and loki / to ech man / þet wile by y-borȝe . and
huo þet agelt / ine enic of þe ilke hestes : him ssel þerof
uor-þenche / and him ssiue / and bidde god merci / yf
he wyle by yborȝe.

þis boc is ywrite /¹
uor englisse men, þet hi wyte /
hou hi ssolle ham-zelue ssiue,
and maki ham klene / ine þise liue.
þis boc hatte huo þet writ /
AYENBITE OF INWYT.
auerst byeþ / þe hestes ten /
þet loki ssolle alle men.

This book is writ-
ten for English-
men, that they
may know how to
shrive and cleanse
them in this life.

This book is
named by its au-
thor Ayen-bite of
Inwyt (Remorse of
Conscience).
First are the Ten
Behests that all
men should keep.

ÞE UERSTE GODES HESTE.

þe uerste heste þet god made / and het : is þis. “þou
ne sselt habbe / uele godes.” þet is to zigge / “þou ne
sselt habbe god / bote me . ne worssipie / ne serui. And
þou ne sselt do þine hope / bote ine me.” Vor þe ilke /
þet deþ his hope / heȝliche ine sseppe : zenezep dyad-
liche . and deþ aye þise heste. Zuiche byeþ þe ilke / þet

The First Com-
mandment,

¹ The following lines are written continuously as prose in the MS.

worssipeþ þe momenes . and makeþ hire god / of sseppe / huich þet hit by.

against which they sin who too much love their goods (wealth).

Aye þise heste / zenezep þo / þet to moche / louieþ hire guod. geld . oþer zeluer . oþer oþre þinges erþliche. Huo þet / ine þise þinges agelteþ : zetteþ zuo moche hire herte / and hire hope : þet hi uoryeteþ / hire ssepere . an leteþ him / þet alle þise guodes ham lenþ. And þeruore / hi ssolden him serui / and þonki / and toppe alle þinges / louie / and worssipie / alzuo þe tekþ / þis uerste heste.

ÞE OþER GODES HESTE.

The Second Commandment.

þe oþer heste / ys þellich. “ þou ne sselt nime / godes name : in ydel.” þet is to zigge : “ þou ne sselt zuerie / uor nazt / and wyþ-oute guode scele . ” þet oure lhord him-zelf / ous uorbyet / ine his spelle. þet me ne zuerie / ne by þe heuene / ne by þe erþe / ne by oþre ssépþe . þazles ine guode skele / me may zuerie / wyþ-oute zenne . ase ine dome / huer me oksep / oþ[er] / of zoþe. oþer out of dome / in oþre guode skele . and clenliche / and skel-uolliche. Ine non oþre manyere / ne is no riht to zuerie. And þeruore / huo þet zuereþ wiþ-oute skele / þane name of oure lhorde / and uor nazt : yef he zuereþ uals / be his wytinde : he him uorzuerþ . and deþ / to ayans / þise heste . and zuerþ dyadliche . uor he zuerþ / ayens inwyt . þet is to onderstonde / huanne he him uorzuerþ / be þohte / and be longe þenchinge. Ac þe ilke þet zuereþ zoþ / be his wytinde / and alneway uor nazt . oþer uor some skele kueade / nazt kueadliche / ake lihtliche / and wyþ-oute selondre : zuereþ lihtliche . þazles þe wone / is kueaduol / and may wel wende / to zenne dyadliche / bote yef him ne loki. Ac þe ilke / þet zuereþ hidousliche be god / oþer by his halzen / and him to-breþþ / and zayþ him selondres / þet ne byeþ nazt to zigge : þe ilke zenezep dyadliche. Ne he ne may

Swear not except for judgment, or other good cause.

Swearing lightly is evil ;

swearing hideously is deadly sin.

habbe skele : þet he him moze excusi. And þe ilke þet mest him woneþ to zuerie : mest zenezepþ.

ÞE ÞRIDDE GODES HESTE.

The Third Commandment.

þe þridde heste / is þellich . “ Loke / þet þou halzi / þane day / of þe sabat ; [Zeterday],” þet is to zigge . þou ne sselt do / ine þe daye / of þe sabat [Zeterday] / þine nyedes / ne þine workes / þet þou miȝt do / ine oþre dayes. Ac þou sselt þe resti / uor betere / þe yeme to bidde / and to servi þine sseperere / þet him restede / þane zeuende day / of workes / þet he hedde ymad ine-þe zix dayes beuore . ine huichen he made the worlde / an ordaynede [diȝte]. þis heste / uoluelp gostliche / him þet lokeþ / be his miȝte : þe pays / of his inwyt / god uor to servi / more holylaker. þanne þis word / zeterday / þet þe iurie / clepeþ sabat . is ase moche worþ : ase reste.

[Fol. l. b.]

Rest the seventh day to pray to and serve God.

Saturday or Sabbath means rest.

þis heste / ne may non loki gostliche : þet by ine inwyt / of dyadliche zenne . Vor zuich inwyt / ne may by ine reste / þer huyle / þet hi is / ine zuich stat. And ine þe stede / of þe sabat / þet wes straytliche y-loked / ine þe yalde laze : zet holi cherche / þane sonday / to loky / ine þe newe laze . vor oure lhord / aros / uram dyape to lyue / þane zunday. An þeruore / me ssel hine loky / and ureþie / zo holyliche / and by ine reste / of workes / ope þe woke . and more of workes / of zenne . and yeue him more / to gostliche workes / and to godes seruise / and þenche / ane his sseperere / and him bidde / and þonky / of his guode. And huo / þet brekþ þane zunday / and þe oþre heze festes / þet byeþ y-zet to loky / ine holy cherche : zenezepþ dyadliche / uor he deþ / aye þe heste of god. to-uore yzed . and of holi cherche / bote yef hit by / uore zome nyede / þet holi cherche grantepþ. Ac more zenezepþ / þe ilke / þet dispendedþ þane zunday / and þe festes ine zenne / and ine hordom / and in oþre zennes / aye god. þise þri hestes / diȝteþ ous / to gode specialliche.

Instead of it, Holy Church sets Sunday in the New Law to be kept holy:

and whoso breaks Sunday and other high feasts, sins deadly,

and worse if he spend them in sin and whoredom.

The Fourth Com-
mandment.

ÞE UERÞE GODES HESTE.

[Fol. 1. b.]

Þe uerþe heste / is þellich . “ Worþssipe þine uader /
and þine moder . uor þu sselst libbe þe lenger ine yerþe.”
Þis heste / ous amonestep / þet we ous loky / þet we / ne
wreþþi uader / ne moder / wytindeliche . And huo þet
onworþep / his uader / and his moder / be his wytinde /
oþer ham missayþ / oþer wreþep / mid kneade : zenezep
dyadliche / an brekþ þise heste.

Wrath not thy Fa-
ther or Mother.

We should honour
our ghostly fa-
thers and the over-
lings of Holy
Church,

Ine þise ilke heste / is onderstonde / þe worþssipe /
þet we ssole bere / to oure uaderes / gostliche . þet is to
ham / þet habbeþ / þe lokingge / ous to teche / and ous to
chasti / ase byeþ / þe ouerlinges / of holy cherche . And
þo þet habbeþ / þe lokinge / of oure zaules / and of oure
bodyes . And huo þet nele / bouze to ham / þet habbeþ
þe lokinge of him / huanne hi techeþ þet guod . þet me
is y-hyalde to done : zenezep kueadliche . and zuych
may by / þe onbozsamnesse : þet hit is / dyadlich zenne.

who have the care
of our souls.

Disobedience to
them is a deadly
sin.

The Fifth Com-
mandment.

ÞE VIFTE GODES HESTE.

Thou shalt slay no
man,

Þe vifte heste / is þellich / “ þou ne sselst / slaže nenne
man.” Þis heste uorbyet / þet non ne ssel / slaže oþren /
uor a wrekinge . ne uor his guodes . oþer uor oþre
wyckede skele . nor þet is zenne dyadlich . þazles uor to
slaže þe misdoeres / riht uor to done / and loki / and
uor oþre guode skele . hit is guod riht / by þe laze / to
him þet ssel hit do / and y-hyealde is þerto.

neither for venge-
ance, nor for his
goods, for this is
deadly sin.
It is right to slay
the misdoers.

[Fol. 2. a.]

In this behest is
forbidden the sin
of hate, wrath, and
great ire.
The brother-hater
is a man-slayer.

Ine þis heste ys uorbode / zenne of hate / and of
wreþe / and of grat ire . Vor else zayþ / þe writing . þe
ilke / þet hateþ his broþer : he is / manslaže / ase to
his wylle / and zenezep dyadliche . and þe ilke / þet
bereth longe wreþe / ayens oþren . vor zuich wreþe /
longe y-hyealde / and byuealde ine herte : is ine wreþe /
and ine hate : þet is dyadlich zenne . and aye þise
heste . And yet zenezep he more / þet deþ / oþer por-
chaceþ / ssame / oþer harm / to oþren : wrongliche . oþer

To bear long
wrath against
others is a deadly
sin.

is ine rede / and ine helpe / uor to do harmi oþren / him
to awreke . þazles wreþe / oþer onworþnesse / þet geþ
liȝtliche / wyþoute greate wille / an willinge / uor to
harmi oþren : ne is naȝt dyadlich zenne.

Harm done un-
willingly to others
is not a deadly sin.

þE ZIXTE GODES HESTE.

þe zixte heste / is þellich. “þou ne sselt do /
non hordom.” þet is to zigge / þou ne sselt naȝt wyni
uelazrede ulesslich / wyþ oþre manne wyf.

[Fol. 2. a.]
The Sixth Com-
mandment.

Thou shalt do no
whoredom, nor de-
sire fleshly fellow-
ship with other
men's wives.

Ine þise heste / ous is uorbode / alle zenne of ulesse /
þet me clepeþ generalliche / lecherie. þet is on / of þe
zenen dyadliches zennes. þaz þer by zome bronches / þet
ne byeþ naȝt dyadlich zenne. ase byeþ manie arizinges
of vlesse / þet me ne may naȝt al[l]e bevy. and þo me
ssel naȝti / and wyþdraȝe / ase moche / ase me may.
naȝt uor to norici his / ne porchaci / oþer be to moche
mete / oþer drinke / oþer be cuele þoȝtes. to longe y-
hyealde. oþer be kueade takinges. Vor ine suiche þinges /
me may hadde / harm of zaule. Ine þise heste is
uorbode / alle zennen a-ye kende / ine huet manere / hy
byeþ y-do / oþer ine his bodie : oþer ine oþren.

This behest for-
biddeth lechery,
which is one of the
deadly sins,

some branches of
which, as arisings
of the flesh, are
not deadly sins.

In this behest are
forbidden all sins
against kind (na-
ture).

þE ZEUEDE GODES HESTE.

þe zeuende heste / is þellich. “þou ne sselt do /
none þiefþe.” þis heste ous uorhyet / to nimene / and
of-hyealde / oþre manne þing / huet þet hit by / be
wyckede skele / aye þe wyl of him / þet hit oȝþ.

The Seventh
Commandment.

Thou shalt do no
theft.

Ine þise heste is uorbode / roberie / þiefþe / stale /
and gaul / and bargayn wyþ oþren / uor his oȝen to
hadde. And þe ilke / þet deþ / aye þis heste : is yhyalde
to yelde. þet he heþ / of oþre manne kueadliche / yef
he wot to huam. And yef he not : he is yhyalde / to
yeue hit uor godes loue. oþer / to done by þe rede of
holi cherche. Vor he þet wyþhalt / oþre manne þing
mid wrong / be kueade skele : zenezep dyadliche : bote

This behest for-
biddeth robbery,
theft, stealing,
usury, bargain.

He that withhold-
eth other men's
things sinneth
deadly.

yef he hit yelde / þer ha ssel / yef he hit wot / and moze
hit do. oþer yef he ne deþ / by þe rede of holy cherche.

The Eighth Com-
mandment.

Thou shalt bear
no false witness
against thine even-
Christian.
This behest for-
biddeth lying and
forswearing.

ÞE EȜTENDE GODES HESTE.

Þe eȜtende heste / is þellich. “þou ne sselst zigge /
none ualse wytnesse / aye þine emcristen.”

Ine þise heste / ous ys uorbode / þet we ne lyeȝe / ne
ous uorzuerie; ne ine dome / ne wyþoute dome / uor to
do harmi þine emcristen . and þet me ne lede nenne
in wytnesse / uor to ampayri his guode los. oþer his
grace / þet he heþ / nor þet is dyadlich *zenne*. To-ayens
þise heste doþ þo / þet misziggeþ guode men / behinde
ham / be hire wytinde. and by kueadnesse. þet me
clepeþ / þe *zenne* of *detraccion* . and þo also / þet herieþ
þe kueade / and hire dedes / of hire kueadnesse / and of
hire folies ywyte / oþer yzoȝe / oþer yherd . þet is *zenne*
of blondi[*n*]gge / oþer of lozengerie / huanne me hit zayþ
to uore ham. oþer ualshede / oþer lyesinges / huanne he
þet me speķþ of / ne is naȝt present. vor alle þos byeþ
ualse wytnesses.

Against this be-
hest do those
who are guilty of
the sins of “de-
traction,”

and of flattery and
of treachery.

[Fol. 2. b.]

The Ninth Com-
mandment.

Thou shalt not
covet thy neigh-
bour's wife.

Thou shalt not
consent to do sin
with thy body.

ÞE NEȜENDE GODES HESTE.

Þe neȝende heste / is þellich. “þou ne sselst naȝt
wylni / þine neȝbores¹ wyf. ne his wylni / ine þine
herte.” þet is to zigge / þou ne sselst naȝt *consenti* / to do
zenne / mid þine bodye.

þis heste uorbyet / to wylni mid wyl of herte / to
habbe uelazrede ulesslich / mid alle wyfmen /² out of
spoushod. And þe kueade toenen wiþoute / þet byeþ
ymad / nor to draȝe *zenne* / ase byeþ / kueade wordes / of
zuyche manere. oþer yefþes / oþer kueade takinges.
And þe difference of þise heste / mid þe zixte / aboue
yzed : zuo is / þet þe zixte heste uorbyet / þe dede wyþ-oute.
ac þis uorbyet / þe *grantinge* wyþinne. Vor þe *grant-*
inge / to habbe uelazrede ulesslich / mid wyfmen / þet ne
is naȝt his be spouse : ys *zenne* dyadlich / be þe dome /

The difference be-
tween the ninth
and sixth Com-
mandments.

The sixth forbids
the outward deed,
the ninth forbids
the inward con-
senting.

¹ MS. *neȝbores*.

² MS. *wyfmen*.

of godes spelle / þet zayþ. “Huo þet zizþ ane wyfman / and wylneþ his ine herte : he heþ y-zenezed / ine hyre : ine his herte.” þet is to zigge : wyþ aperte wylni[n]gge / and mid þozte.

ÞE TENDE GODES HESTE.

þe tende heste / is þellich. “þou ne ssel nazt wylni þing / þet is þine nixte.” þis heste uorbyet / wyl to habbe oþre manne þing / by wyckede scele.

Ine þis heste / is uorbode enuie / of oþre manne guode. oþer of oþre manne grace . Vor þe ilke enuie / comþ of kueade couaytise / uor to habbe þet guod / oþer þe ilke grace . þet he y-zizþ ine oþren. And þe ilke couaytise / huanne þe *consentement* / and þe þoztes þerto : is dyadlich zenne. and aye þise heste. þazles / lizte couaytise / to habbe oþre manne þing / by¹ guode scele : ne is no zenne . and yef þer is / eni kuead arizinge / wyþ-oute wylle / and wyþ-oute *grantinge* / to harmi oþren : hit ne is no zenne. and yef þer is zenne : hit is lizt zenne.

þis byeþ þe ten hestes / huer-of þe þri uerste / ous dizt wel to god . þe oþre zeuen / ous dizt to oure nixte. þise ten hestes / byeþ to echen / þet heþ scele / and elde / þhyealde to comne / and to done . Vor huoz þet deþ þer-teyens / be his wytinde : zenzeþ dyadliche.

ÞE TUELF ARTICLES / OF ÞE CRISTENE BELEAUE.

þyse byeþ þe tuelf articles / of þe *cristene* byleue / þat ech man *cristen* / ssel yleue stedeuestliche. uor oþerlaker / he ne may by yborze / huanne he heþ wyt / and scele. And þerof byeth tuelf. by þe tale / of þe tuelf apostles / þet hise zette to hyealde / and to loky / to alle þon / þet wyleþ by yborze. þanne þe uerste / be-longeþ to þe uader. þe zeuende : to þe zone. the uerþe / to þe holi gost. uor þet is þe byginninge / of the beleaue : yleue ine þe holy *trinite*. þet is ine þe uader / and ine

The Tenth Commandment.

Thou shalt not desire the thing that isthy neighbour's.

In this behest is forbidden envy, of which comes covetousness, a deadly sin.

Any evil arising without will is no sin, but if there be sin, it is not deadly but light.

These are the Ten Behests, whereof the three first directeth us to God, the other seven to our neighbour.

The Twelve Articles of the Christian Belief. There are twelve articles of the Christian belief,

“by the tale of the twelve apostles.”

The first belongs to the Father, the seven following to the Son, and the remaining four to the Holy Ghost.

¹ *ny* in MS.

þe zone / and ine þe holy gost. on god / an þri persones.
 Alle þise articles / byþ ycontyened ine þe credo. / þet
 þe tuelf apostles made . huer-of / ech zette his.

The first article
 (of the Father)
 was set by St
 Peter.

þe uerste article. ys þellich. “Ich beleue ine god /
 þe uader almiȝti / sseppere / of heuene / and of erþe.” þis
 article zette saynte peter.

The second article
 (of the Son's God-
 head) was set by
 St John.

þe oþer article / belongeþ to þe zone / aze to his
 godhede / þet is to zigge / þet he is god . and is þellich .
 “Ich beleue ine yesu crist / oure lhord / godes zone þe
 uader / in alle þinges / þet belongeþ to þe godhede / an
 is onlepi þing / mid þe uader : bote of þe persone / þet is
 oþer / þanne þe persone of þe uader ; þis article zette /
 sayn Ion þe godspellere.

[Fol. 3. a.]

The third article
 and the fifth treat
 of the Son's man-
 hood,

þe þridde article / and the vifte / þet uolzeþ efter /
 belongeþ to þe zone / ase to þe manhode ; þet is to
 zigge / ase þet he is man dyadlich . þanne mid þe þridde
 article / is ycontened / þat he wes y-kend / of þe holi
 gost / and y-bore of þe mayde Marie. þet is to onder-
 stonde / þet he wes y-kend / ine þe Mayde Marie / be þe
 dede / and by þe uirtu / of þe holi gost / and noþing / of
 dede / of man. And the mayde Marie / blefte eure
 mayde / an yhol be-uore / and efter. þis article zette
 zayn Iacob / sayn Ionnes broþer.

of his conception
 and birth.

This article was
 set by Jacob,
 St James' brother.

The fourth article
 belongs to his pas-
 sion,

þe uerþe article / belongeþ to his passion . þet is to
 zigge / þet he þolede dyap̄ onder pouns pilate / þet wes
 paen / and demere / ine þo time / ine ierusalem : by þe
 romayns. Onder þo demere / wes Iesu crist y-demd /
 wyþ wrong / to þe biddinge / of þri kueade ieus / and y-
 do a rode / and dyad / and y-do in-to berieles. þis
 article zette saynt andreu.

and was set by St
 Andrew.

The fifth arti-
 cle treats of the
 “Harrowing of
 Hell.”

þe vifte article / zuo is / þet ha wente into helle /
 efter his dyap̄ / uor to draze þannes / and to deliuri þe
 zaules / of þe holi uaderes . and of alle þon / þet uram þe
 ginni[n]gge / of þe wordle storne / in zoþ & guode byleauē /
 and ine hope / þet hi ssolden by y-borze / be him / nor þe
 zenne / of the nerste manne. Hit behouede / þet alle

wenten / into helle and þere abyde þe guode / in zikere hope. þet iesu crist / godes zone / ssolde come / his to deliuri / be þet he hedde behote / be his prophetis. And nor þo scele / wolde he / efter his dyape / wende in to helle . þet is to onderstonde, / in þo half / þet were þe halzen . Naȝt in þo half : þet were þe uorlorene. þet weren dyade / in hire zenne / and in hire misbileue. And þo ne droȝ he naȝt . nor hi byeþ uorlore / nor euremo. þis article / zette saynt philippe.

In hell abode the good, in sure hope of deliverance.

The wicked were left in hell, there to abide for ever.

This article set St Philip.
The sixth is of Christ's resurrection,

and was set by St Thomas.

The seventh article is, that 40 days after his rising Christ ascended into heaven.

This article set St Bartholomew.

The eighth article is, that he shall come at doomsday to judge quick and dead.

St Matthew set this article.
The ninth article and the three last belong to the Holy Ghost.

The Holy Ghost is the gift and love of the Father and Son.

This article set St Jacob.

[Fol 3. b.]
The tenth article

þe sixte article is / of his arizinge . þet is to wytene . þet þanne þridde day / efter his dyape . nor to uoluelle þe writings : he aros uram dyape . to liue . and sscawede him / to his deciples. and ham prouede / his arizinge : in uele maneres / be uourti dazes. þis article / zette saynt thomas.

þe zeuende article is. þet þane uourtaȝte day / efter his arizinge / huanne he hedde y-yete / mid his deciples, to-nore ham / al aperteliche / steaȝ into heuene / þet is aboue / alle sseppe / þet ys in heuene / al to godes riȝt half / þe uader / huer he him made. þis article / zette seynt bartholomeu.

þe eȝtende article is. þet he ssel come / ate daye of dome / to deme þe dyade / and þe libbinde . þe guode / ande þe kneade . and yelde to echen / be þet he heþ of-guod / in þe wise wordle. þise byeth þe artikles / þet belongeþ to þe zone. þis article zette seynt Matheu þe godsspellere.

þe neȝende article / and þe þri laste : belongeþ / to þe holi gost. and is þellich. "Ich beleue / in þe holi gost." þis article akseþ / þet me lene / þet þe holi gost / is þe yefþe / and þe loue / of þe uader / and of þe zone / huerof comþ / al þe guod of grace . and þet he is / onlepi god / an onlepi þing / mid þe uader / and þe zone / bote þe persone / þet is, oþer / þanne þe persone of þe uader / and / of þe zone. þis article sette / saynt Iacob / zaynte Simones and saynte Iudes broþer.

þe tende article is þellich. "Ich y-leue holi

treats of the fellowship of saints.

In this article are understood the seven sacraments.

This article set St Simon.

The eleventh article is the forgiveness of sins.

St Jude set this article.

The twelfth article is to believe the general rising of the body, and life without end,

and everlasting punishment prepared for the forlorn.

By it we understand that both good and bad shall receive their reward in the body and soul as they have deserved in this life.

This article was set by St Matthew.

Of the vision of St John.

St John saw a beast come out of the sea,

having a leopard's body, a bear's feet, a lion's throat, and it had seven heads and ten

cherch generalliche / and þe menesse of halzen" / þet is to zigge : þe uelazrede of alle þe halzen / and of alle þe guode men þet byeþ / and ssole by. al to þe ende of þe wordle / and weren zehþe þe ginni[n]gge, to gidere / ine þe byleane of Iesu crist. And ine þise article / byeþ onderstonde / þe zeue sacramens / þet byeþ ine holy cherche. þet is to wytene. cristninge . *conferminge*. þe sacrament of þe wyefde. ordre. spoushod. þe holy sscrifte. and þe laste : anoylinge. þis article zette sayn simoun.

þe enlefte is. to leue : þe lesnesse of zenne. þet god yefþ be þe *virtue* / of his holi sacramens / þet byeþ ine holi cherche. þis article zette sayn Iude.

þe tuelfte article is . to leue / þe general arizinge of bodye. and þet lif / wyþ-oute ende. þet is þe blisse of paradis. þet god ssel yeve to ham / þet hit habbeþ of-guo / be guode beleane : and be guode workes. þis article / yefþ to onderstonde / his *contrarie*. þet is / þe pine / wyþ-oute ende / þet god heþ agrayþed / to þe uorlorene. þis article / ssel by onderstonde / ine zuyche manere : þet ech / by he guod / by he kued / ssel by ate daye of dome / arered uram dyape / to lyue / ine his ozene bodye / huer he ssel hadde an. and onderuonge his mede / ine bodye / and ine zaule / be þet he heþ of-guo / ine þise liue. an þeruore / ssole þe guode / at þo daye / ine bodye / and ine zaule / by in lif / wyþ-oute ende. and the kueade : uorlore euremo / ine bodye and ine zaule. þis article zette saynt Mappi.

OF ÞE SSEAWYNGE ÞET SEINT ION ÞE
GODSPELLERE YZEȝ.

Mi lhord sanyn Ion / ine þe boc / of his sseawynges. þet is y-cleped / þe apocalipse : zuo zayþ / þet he yzeȝ a best / þet com out of the ze. wonderliche ydiȝt. and to moche dreduol. Vor þet bodi of þe beste : wes ase lipard. þe uet / weren of bere. þe þrote / of lioun. and hit hedde / zeve heauedes . and ten hornes . and

ope þe ten hornes. ten corounes. And yze; saint Ion. þet þe ilke kueade best / hedde miȝte / of him-zelue / to viȝte / wyþ þe halȝen / an his to ouercome / and to ouer-maistri. þis ilke best / zuo wonderuol / and zuo y-coun- trefeted / and dreuol : betocneþ / þane d̄yeuel / þet com out of þe ze / of helle / þet is uol / of alle zorȝe / and of alle biternesse. þet bodi of þe beste / ase zayþ saynt Ion . zuo wes ylich / to þe lipard . uor þet ase þe lipard / heþ diuers colurs : zuo heþ þe d̄yeuel diverse maneres / of waytinges / and of contac / uor to gily / an uor to nondi þe uolk. þe uet weren ilich / þe uet of bere. vor also þe bere / þet heþ þe stre[n]gþe ine þe uet / and ine þe armes / halt strangliche. and bint / þet he heþ / onder his uet / and þet he beclepþ : alsno deþ þe d̄yeuel ham / þet he heþ beclept / and ouerþrawe be zenne. þe þrote wes of lion . uor his greate crueleté / þet al wyle uor- zuelze.

horns, surmount- ed by ten crowns. The wicked beast had might of him- self to fight with and overcome the saints.

This beast be- tokeneth the devil, who cometh out of the sea of hell; his guiles are de- noted by the leo- pard's spots, his strength by the bear's feet,

his cruelty by the lion's throat, for the devil will for-swallow all.

þE TOKNEN OF þE HEAUEDEN OF þE BESTE.

þe zeue heauedes / of þe beste of helle : hyeþ þe zeuen hauedliche zennes. be huichen / þe d̄yeuel draȝþ to him / ase al þe worlde. Vor onneape yualþ / þet me ne ualþ / in-to þe þrote / of zome : of þe zeue heauedes. And þeruore / zayþ wel saynt Ion : þet hit hedde miȝte / a-ye þe halȝen. vor in erþe / ne ys zuo holi man : þet moȝe / parfitliche be-uly / alle þe maneres of zenne. þet of þise heuedes zeuen comeþ / wyþ-oute special priuilege of grace / also hit wes / ine þe mayde Marie / oþer ine zome oþren / be special grace / þet he hedde of god. þe ten hornes of þe beste / betokneþ / þe geltes of þe ten hestes / of our lhorde / þet þe dieuel purchaceþ / also moche ase may / by þe zeuen / beuore yzed zennen. þe ten corounes aboue / betokneþ / þe ouercominge / þet hit heþ aboue / alle zenuolle / uor þet / he deþ his agelte / ine þe ten hestes.

The tokens of the heads of the beast,

[Fol. 4. a.] The seven heads are the seven deadly sins. Every one falls in- to the throat of some of the seven heads.

None is so holy as to avoid all sins.

The 10 horns be- tokeneth theguilts of the 10 behests.

The 10 crowns are the 10 victories he hath over sinners.

The first head of
the Beast.

ÞET UERSTE HEAUED OF ÞE BESTE.

The first head is
Pride,
2nd Envy,
3rd Anger,
4th Sloth,
5th Covetousness,
6th Gluttony,
7th Lechery.

Þet uerste heaued / of þe beste of helle : ys prede. þet
oþer / is enuie. þe þridde / wreþe. þe uerþe / sleauþe /
þet me clepeþ / ine clergie : accidye. þe vifte / icinge. in
cle[r]gie / auarice. oþer couaytise. þe zixte / glotounye. þe
zeuende lecherie / oþer luxurie. Of þise zeuen heauedes /
comþ ech manere zenne. and þeruore / hi byeþ y-cleped /
haued-zennes. uor þet hi byeþ / heaued / of alle kueade /
and of alle zennes. and ginninge / of alle kueade. be
hy dyadliche / be hy uenial. þanne / ech of þe ilke
zeuen him to-delþ / ine uele halues. And uerst / we
willeþ zigge / of þe zenne of prede / uor þet wes þe
uerste zenne / and þe aginninge / of alle kueade. vor
prede / brek uerst uelazrede / and ordre / huanne liþtbere
þe angel / vor his greate uayrhede / an his greate wyt :
wolde by aboue / þe oþre angeles / and him wolde enmi /
to god / þet hine zo uayr / an zuo guod : hedde y-mad.
And þernore / he vil uram heuene : and becom dyeuel.
and he / and al his uelazrede. Hym anlikneþ / alle
proude / þet uelazrede / and ordre of men / ondeþ / and
brekþ / huazne hi wylleþ / by aboue oþren. and more
by alozed / and y-preyzed / þanne eni oþer / þet betere
byeþ worþ.

These are all head-
sins, and begin-
ning of all wicked-
ness.

And first we will
talk of pride, the
first sin,

which was com-
mitted by Lucifer,

wherefore he and
his angels fell from
heaven.

Like him are all
that exalt
themselves above
others.

The Might of
Pride.

Pride blindeth
men,

so that they are
beguiled by the
devil whether they
be high, fair, rich,
wise, hardy, or
honourable,
but especially
great lords,

ÞE MYZTE OF PREDE.

Þis zenne of prede / ys to dreduol. uor hi ablent
men. zuo þet hi ham-zelue / ne knaweþ / ne ne zyeþ.
þet is þe wel strang / and þe wel special ald / to þe
dyeule / huer-of he be-gyleþ / þe heze men / and þe
uayre / and þe riche / and þe wyse / and þe hardi / and þe
worþuolle. And generalliche / ech manere of uolk. ac
specialliche / þe greate lhordes / zuo þet hy ham zelue /
ne knawyeþ / ne yzeþ / hire misdedes / ne hire folies / ne
hire wyttes. þanne is. hit / þe meste periluse ziknesse /
þet is of oþren. Vor-zoþe / he is ine grat peril / to huan /

alle triale / went in to uenym. Also deþ techinge / and chastisement / to þe proude. Vor þe more / þet me him wy[þ]nimþ / and blameþ / and chastep : þe more / he him wreþeþ. and þe more him wereþ.

to whom teaching and chastisement profiteth not.

Prede / is þe dyeules oze doȝter / þet heþ / grat del / ine his kende. Prede werreþ wyþ god / of his guode. and god / þraup̄ down prede / and werreþ wiþ him. Prede / is king / of wyckede þeawes. Hy is þe liou / þet al norzuelþ. Prede astrup / alle þe guodes / an alle þe graces / and alle þe guode workes / þet byeþ ine manne. Vor prede / makeþ of elmesse / zenne. and of uirtues / vices. and of guode workes / huer-of me ssolde begge heuene : makeþ wyne helle.

Pride is the devil's own daughter, and wars against God. It is king of wicked practices. She is the lion that devours all.

[Fol. 4. b.]

þis zenne / is þe ueste / þet asayleþ / þane kniȝt / oure Lhord / and huan¹ last let. Vor huanne he heþ / alle oþre kuedes ouercome : þanne him asayleþ prede / þe st[r]anglaker.

This sin is the first that assailed our Lord, and was the last to abandon him.

HOU ME SSEL TO-DELE ÞE ZEUE BOȝES OF PREDE.

The Seven Boughs of Pride.

þis zenne him to-delþ / and spret / ine zuo uele deles / þet onneape / me may hise telle. Ae zeuen principals doles / þer byeþ. þet byeþ / ase zeue boȝes / þet guoþ out / and byeþ y-bore / of ane wyckede rote.

þanne / þe ueste boȝ of prede : is / ontreuþe. þe oþer : onworþhede. þe þridde : ouerweninge. þet we² clepeþ / presumeion. þe uerþe : folebayrie. þet we² clepeþ / ambicion. þe vifte : ydele blisse. þe zixte : ypoerisie. þe zeuende : wyckede drede. To þise zeue diȝtinges / belongeþ alle þe zennes / þet byþ y-bore of prede. Ae ech of þise zeue boȝes / heþ uele smale tuyegges.

I. Untruth,
II. Despite,
III. Presumption,

IV. Ambition,
V. Idle-bliss,
VI. Hypocrisy,
VII. Wicked dread.

þe ueste boȝ of prede / þet is / ontreuþe. he him to-delþ / in þri little boȝes. huer-of þe ueste / is kued. þo oþer : worse. þe þridde / alþerworst. þe on is uouhede. þe oþer : wodhede. þe þridde : renoyrye. Vouhede : generalliche / is ine eche zenne. vor no zenne / ne is / wyþ-oute uouhede. and zuo beginneþ / alle

The three twigs of Untruth.

I. Foulhood,
II. Foolishness,
III. Apostasy.

I. Foulhood

¹ huan?

² me?

zennes / be voughede. Ac þe voughede / þet we spekeþ
of hier specialiche / þet comþ of prede. and is a man-
yere / of ontreuþe : is a vice / þet is y-cleped / ine clergie :
or Ingratitude is to forget God and his gifts.
þet me ne þonkeþ him naȝt / ase me ssolde do. ne him
ne yeldeþ þonkes / of his guodes / þet he ous heþ ydo.

He is a great
villain that never
return thanks for
kindness received.

Such vilany do
those who do not
thank God,

but use his gifts
badly,

and each day re-
turn evil for good.

We have no gifts
but what God has
given us, be they
of nature, of for-
tune, or of grace.

Let us thank God
for all his gifts to
us.

11. Folly or mad-
ness.
The man is out of
his wits,

[Fol. 5. a.]

who misuses his
lord's goods
whereof behoveth
him yield account,

Vor-zoþe he is wel vileyn / and ontrewre / auoreye his
lhord / þet alle guod / him heþ y-do. and him ne
þonkeþ / ac uoryet : and yelt him / knead uor guod.
and vileynye / uor corteysye. þe ilke vileynye / deþ
man to god / huanne he / ne beþengþ him naȝt / of þe
guodes / þet God him heþ y-do / and him deþ alaway.
and naȝt him þonkeþ / ac raþre him / ofte werreþ / ine
þet / þet he useþ kneadliche / and aye godes wil.

þet is wel grat vileynie / ase me þingþ / þet grat guod-
nesses / onderua[n]gþ / and ne dayneþ naȝt / to zigge :
grat þank. And yet hit is more grat : huanne / me him
norzaþþ / oþer huanne / me him uoryet. ac þe ilke / is
to grat : huanne echedaye / onderuangþ þe guodnesses :
and echedaye / yelt knead / uor guod.

þe ilke / þet þanne wel þengþ / and ofte lokede / to
þe guodes / þet god him heþ ido / and deþ alaway : and
þet no guod / he ne heþ : þet god ne heþ / hit him
y-yeve. ne guodes of kende : ase uayrhede. and helþe.
an strengþe. of bodye. an slezþe. and naturel wyt /
auoreye þe zaule. ne guodes of auenture. ase richesses.
worscipe. and heȝnesse. ne guodes of grace. ase byþ
uirtues. and guode workes. wel ssolde he þonki god :
of alle his guode. vor guodnesse : oþer akseþ.

þe oþer / ontreuþe. þet comþ of prede : is wodhede.
me halt ane man wod. þet is out of his wytte / ine
huam : skele is miswent. þanne wext arizt / þe ilke fol.
and miswent. and wel yzed / wod. þet wytindeliche /
and hardiliche / þe guodes / þet ne byeþ naȝt his. ake
byeþ. his lhordes guodes. huer-of / him behoueþ /
straitliche / yelde rekeninge / and scele. þet is to

wytene / þe guodes / of suo grat pris / and þe timliche
 guodes / þet he heþ / ine lokinge. þe uirtues of þe bodie /
 and þe þoztes / and þe *consenteinens* / and þe willes of
 þe zaules / wasteþ / and despendeþ / ine folyes / and ine
 outrages / to-uore þe ezen / of his lhorde, an him ne
 poruayþ / of his rekeninge. and wel wot / þet rekeni
 him behoueþ. an ne wot / huanne. ne þane day. ne þe
 oure. Zuych folie / is wel y-cleped / onwythede. Of
 zuiche vices / byeþ uolle / þe greate proude men / þet useþ
 kueadliche / þe greate guodes / þet god ham heþ ylend.

and thinketh not
 of the day of reck-
 oning.

Of such vices the
 great proud men
 are full.

þe þridde ontreuþe þet comþ of prede : ys renayrie.
 He ys wel renay / þet / þet land þet he halt of his lhorde /
 deþ in-to þe hond of his uyende. and deþ him man-
 hode. Zuych zenne makeþ ech þet zenezep dyadliche.
 uor þanne alzo moche ase of him is he deþ manhode to
 þe dyeule / and becomþ his þrel. and him yelt al þet
 he halt of god / and bodi / and zaule. and oþre guodes.
 þet he deþ to þe seruice of þe dyeule. And alþaz he
 by be his zigginge cristen : he renayþ be dede / and
 sseweþ þet he ne is naȝt. Ac specialliche ine þri man-
 eres is man yeleped reney. and uals cristen. oþer uor
 þet he ne beleþþ / þet he ssolde / ase deþ þe bougre : and
 þe heretike / and þe apostate. þet reneyeþ hire bileaue.
 Oþer uor þet he agelt þe byleaue þet he byleþþ. Alsuo
 doþ þe uorzuorene. and þe lezers of þe byleaue. Oþer
 beleþþ more þanne he ssolde. ase doþ þe deuines / and
 þe wichen / and þe charmeresses þet workeþ be þe
 dyeules crefte. and alle þo þet ine zuyche þinges
 yleueþ and doþ hire hope : zenezep dyadliche. Vor
 alle zuiche þinges byeþ aye þe byleaue. and þernore
 his uorbyet holy cherche. þise byeþ þe manieres of
 on-treuþe / þet is þe uerste boȝ of prede.

111. Apostasy.

He is an apostate
 that giveth his
 lord's land to his
 enemy,

as doeth he who
 pays homage to
 the devil.

Such a one is only
 Christian in name
 and not in deeds.

False Christians
 are those who sin
 against their
 belief, as the for-
 sworn, liars, and
 witches.

Such men sin
 deadly,
 for they sin
 against the belief.

þE OþER BOȝ OF PREDE.

þe oþer boȝ / þet comþ out / of þe stocke / of prede :
 zuo is onworþnesse [despit] / þet is / wel grat zenne.

The Second Bough
 of Pride is Despite
 (Contempt).

And þaʒ hit by zuo / þet no zenne dyadlich / by
 wiþoute onworþnesse / of god. alneway be þet / þet
 we spekeþ of onworþhede / hyer specialliche / ine þri
 maneris / me may zenezi / be þise zenne. Oþer uor
 þet / me ne prayzeþ / oþren ariʒt / ine herte / ase me
 ssolde. Oþer uor þet / me ne berþ naʒt worssipe / and
 reuerence : þer þet me ssolde. Oþer uor þet / þet me ne
 bouzþ naʒt ariʒt : to ham / þet me ssolde / riʒtuolliche
 bouze.

There are three
 sorts of this sin.

I. Not praising
 others as they de-
 serve.

II. Not to honour
 and reverence
 where one should.

III. Not to show
 obedience to those
 over us.

Think how often
 thou hast dis-
 praised others,

Nou þench riʒt wel / ine þine herte / hou ofte / þe
 hest y-do / þe ilke zenne / þet þou hest / ine þine herte :
 þe ilke / þet more byeþ worþ / þanne þou / onworþest.
 uor zome graces wyþoute / þet god / þe heþ y-yeve. oþer
 uor noblesse / oþer uor prowesse. oþer uor richesse.
 oþer uor wyt. oþer nor uayrhede. oþer uor oþre
 guodes / huet þet hi by : hueruore / þou þe prayzest /
 more þanne þe ssoldest. and oþren lesse.

how thou hast fail-
 ed in giving due
 honour to God, to
 His mother, to His
 saints, and His
 angels,

Efterward / þench hou uele ziþe þou hest / litel ybore
 worþssipe / and reuerence / to ham / þet þou ssoldest.
 Auerst / to god. and to his moder. and to his halʒen.
 and to þe angles of heuene. Vor þer ne is non / to-yans
 huam / þet þou ne hest agelt / ine onworþnesse [despit].
 oþer be onworþnesse / þet þou hest / ofte ziþes / euele /
 and wroþe / y-loked hire festes.

[Fol. 5. b.]

and how many
 times thou hast
 badly served our
 Lord Jesus Christ,
 in not hearing ser-
 mons, .

Efter þan þench / hou uele ziþe / þou hest misserued
 oure lhord Jesu crist. oþer ine þet / þet þou ne hest naʒt
 bleþeliche / y-hyerd his seruise. ne y-zed his benes. ne
 yhyerd sermons. and huanne þe ssoldest / yhere his
 messe / oþer his sermon / at cherehe : þou iangledest /
 and bourdedest / to-uor god. and ine þet / þu bere him /
 litel worþssipe.

and in jangling
 and jesting at
 mass.

Think too how
 little honour thou
 hast shown to the
 body of Christ
 when thou sawest
 or receivedst it,
 not having pre-
 pared for it

Efterward / hou þou hest ueleziþe / litel ybore worþ-
 ssipe. to þe bodye / of Jesu crist / þanne þou hit yzeze.
 oþer þanne / þou hit onderuinge. ine þet / þet þou nere
 naʒt / digneliche y-diʒt / be sscriþe. and by vorþen-
 chinge. Oþer be auenture / þet wors is : þet þou hit

onderunge ine dyadlich zenne / be þine wytinde / þet is grat onworþnesse. [despit.]

beforehand by shrift and repentance.

Efterward / to þine zuete uelazze / and to þine / guode lokere / þin angle. þet alneway / þe lokeþ. hou nele ssames / þou hest him y-do / ine þet / þou dedest / þine zennes / beuore him.

Efterward þench / hou uelezipe / þou hest y-by / onboz-sam to þine uader / and to þine moder. and to þan / to huam þou ssolest bouze: and bere honour. Yef þou wylt / ine þise manere / recordy þi lif: þou sselst ysi þet þou hest / more zipe y-zenezd / ine zuyche manere / of prede / þet is ycleped / onworþnesse [despit]: þet þou / ne kanst nazt telle.

Think how often thou hast been disobedient to thy father and mother. If thou wilt thus record thy life, thou shalt see that thou hast sinned more times than thou canst number.

þe iij BOZ OF PREDE.

þe þridde boz of prede: is / arrogance. þet me clepeþ / opweninge / oþer opnimminge. þanne þe man / wenþ more / of him-zelue / þanne he ssolde. þet ys to zigge: þet wenþ by / more worþ: þanne he by. oþer more may: þanne he moze. oþer more conne: þanne he can. oþer wenþ by more worþ. oþer more moze. oþer more conne: þanne eny oþer. þis zenne / is þe strengþe / of þe dyeule. vor he lokeþ / and norisseþ / alle þe greate gostliche zennes. þis zenne him sseaweþ / ine uele maneres. oþer be dede / oþer be speche. ac nameliche / ine zix maneres. þet is to wytene / ine onlepihede. nor þe proude / and þe ouerwenere / weneþ more by worþ / oþer conne: more þanne enie oþre. and ne dayneþ nazt do / ase oþre / þet more byeþ worþ / þanne he by. ac rapre / wile by / onlepi ine his dedes. þet is þe ueste zenne / be huam ouerweninge is ine dede.

The third Bough of Pride is Arrogance, or Upweening.

A man is guilty of this when he thinketh too much of himself, and less of others.

This sin nourisheth all the great spiritual sins.

This sin sheweth itself in six ways.

I. Singularity.

The proud and the overweener will not deign to do as others.

II. Prodigality.

This is a foolish spending of money, in order to be praised and held the more liberal and courteous.

þe oþer is / fol niminge / of greate spendinge. þet me clepeþ prodigalité. huanne he deþ to moche despense. oþer / of his ozen: oþer / of oþre manne: uor to by / y-praysed. and þeruore / þet me him hyalde / þe more large / and þe more corteys.

III. False Strife.
This is to support
a thing we know
to be wrong.

þe þridde kued / þet comp of ouerweninge : ys fole
opnininge of uals strif. ase zayþ / Salomon. þet is to
zigge. huo þet minþ / a uals strif anhand / and wot wel /
þet hit is uals. and hit uolþeþ.

IV. Boasting
(Yelping).
The boaster is the
Cuckoo, he can
only sing of him-
self.

[Fol. 6. a.]
This sin is seen in
those who yelpeth
of their own wit,
descent, works, or
prowess.

He sinneth
doubly who pays
others to extol
him, and to lie and
boast of his noble-
ness.

þe uerþe tuyg / of þe ilke boze / huer-by / þe proude /
sseaweþ prede / of his herte : is yelpingge. þet is / wel
uoul zenne / and to god : an to þe wordle. þe yelpere is
þe cockou. þet ne kan / nazt zinge / bote of him-zelue :
þis zenne is ybounde ine þan / þet be his ozene mouþe /
him yelþþ. oþer of his wytte. oþer of his kenne. oþer
of his workes. oþer of his prouesse. Ac he him dobleþ
ine ham / þet þe yelpere / and þe lozeniour / zechep /
and redeþ / and yefþ ham of his / uor ham to praysi.
and uor to zigge of ham : þet hi / ne dorre nazt zigge.
and uor to lyeze of ham : and te grede hare noblesse.

V. Scorn. This is
the wont of the
proud, who scorn
good men and
those they see
living aright.

þe vifte out-kestinge / of þe ilke stocke / is scorn.
Vor þet is þe wone / of þe proude : ouer-wen[er]e / þet him
ne is nazt yno3 / to onworþi / ine his herte / þe oþre.
þet ne habbeþ nazt / þe graces / þet he wenþ habbe.
ac makeþ / his bisemers / and his scornes. and þet
wors is : bisemereþ and scorneþ þe guode men. and of
ham / þet he yzi3þ / wende to guode. þet is wel grat
zenne. and wel dreduol. Ac / uor hire euele tongen :
hi miswendeþ / moche uolk / to done wel.

By their evil
tongues they pre-
vent much folk
from doing well.

VI. Opposition
(Withstanding).
The proud over-
weener will not
endure opposition,
chastening, or ad-
vice.

þe zixte kestringe out / of the ilke boze : is wyþ-
standinge. þet is / huanne þe man wyþstant / to alle
ham : þet guod / him wolde. Vor þe proude / ouer-
wenere : yef me him wiþnimþ : he him defendeþ. yef
me him chasteþ : he is wroþ. yef me him wel ret. he
ne leþþ nenne / bote his ozene wyt. Hit is a perilous
ziknesse / þet ne may nazt þolye : þet me him take. and
to þan / þet alle medicines : went in to uenim.

This sin is a peril-
ous sickness,
since all medicines
turn into venom.

þe iiij. BO3 OF PREDE.

The Fourth Bough
of Pride is Foul
Desire (Ambi-
tion).

þe uerþe bo3 of prede / is fole wylninge. þet me
clepeþ / ine clergie : ambicion. þet is / kued wilninge

heze to cliue. þis zenne / is þe dycules panne / of helle. This sin is the
 huerinne / he makeþ his sriinges. þes boz him spret / This bough
 ine uele manyeres / ariȝthalf / and alefthalf. Vor þe spreadeth right
 ilke / þet wylneþ / heze to cliue : to zome / ha wyle and left.
 queme. and þerof wexeþ / uele zennes : ase ariȝthalf. On the one side it
 þet is to wytene : lozengerie. simulacion. folliche yeue : appears in flattery
 uor þet me ssel him hycalde / corteys / and large. To and simulation,
 opren / ha wyle harmy. and þerof comþ þe zenne / a- on the other in
 lefthalf. ase to miszigge / to ham / þet he wyle harmi : slander
 him uor to anhezi. and him arereþ blame / and wylneþ / and evil will ;
 þane dyaþ / of þan / þet halt / þet he wenþ come to /
 and bezuykynges. and euel red ; conspiracions. strif. in deceit, treach-
 and uele oþre zennes / þet wexeþ / of þise queade boze. ery, bad advice,
 conspiracy, and
 strife.

þE V. BOZ OF PREDE.

þe uifte boz of prede / is ydele blisse. þet is / fole / The Fifth Bough
 likinge / of fole heryinge. þanne he uelþ / ine his herte of Pride is Vanity
 wytindeliche / of þet he is / oþer wenþ by. yhered / of (Ille-bliss).
 zome þinge / þet he heþ ine him / oþer wenþ hadde. He that loves to
 be praised,
 and wyle by yhered. þerof / huerof / he ssolde herie robbeth God and
 god. And þeruore / ydeleblisse / benimþ god / and stealeth that
 which is IHis ; for
 of all our goods He
 stelþ / þet his is. Vor of alle oure guodes : he ssel shall have the
 worship and hon-
 our, and we the
 use of them.
 hadde þe worþssipe / and þe heryinge. and we / þe
 wynny[n]gge.

Ydeleblisse : is þe grete wynd / þet þraup down / Ille-bliss is a
 þe greate tours / and þe heze steples / and þe greate great wind throw-
 ing down great
 beches / ine wodes / þraup to grounde. an þe greate towers, high tem-
 ples, and great
 helles / makeþ to resye. þet byeþ / þe heze men / and beeches in woods.
 þet byeþ / mest worþ. þet is þe dycules peni / huer- It is the devil's
 penny wherewith
 he buyeth good
 works.
 midde he bayþ / alle þe uayre pane-worþes / ine the [Fol. 6. b.]
 markatte / of þise wordle / þet byeþ / þe guode workes.
 And uor þet / þer byeþ / þri manere of guodes / þet It spreadeth into
 three small
 boughs.
 man heþ of god. and þet þe dycuel / wyle begge / mid
 his pans : þeruore / him to-delþ þis boz / ine þri manere /
 smale bozes / huer-of wexeþ / ech manere zenne / þet no
 clerek / ne kan telle. þe ilke þri manere guodes / þet

The goods that we have of God are,
1. goods of nature,
2. goods of fortune,
3. goods of grace.
The kindly goods are those pertaining to the body or the soul.

The bodily goods are health, beauty, strength, prowess, nobility, good tongue, and good discourse.

The spiritual goods are clear and subtle wit and a good understanding.

For all these gifts we ought to thank God.

Nevertheless the proud selleth them to the devil for the false penny of idleness.

men heþ of god. byeþ / þe guodes of kende. þe guodes of hap. þe guodes of *grace*. þe kendeliche guodes / byeþ þo / þet me elepeþ / by kende. oþer / aye þet body : oþer / aye þe zaule. Auorye þet bodi : ase helþe. uayrhede. strengþe. prouesse. noblesse. guode tonge. guode rearde. Auorye þe zaule : ase clier wyt. wel uor to understonde. and sotil wyt / wel uor to vynde / guode onderstandinge : wel to ofhealde. And þe uirtues of kende / huerby / som ys kendeliche : more þanne oþer. oþer larger / oþer milder / oþer *graciously*. oþer atempres. and wel y-ordayned. Of alle þise yeffes. me ssel þonki god / and serui / uor þet hi comeþ alle of him. þazles þe proude / hise zelþ to þe dyeule / uor þane ualsne peny / of ydele¹ blisse. and werreþ ofte god / of alle his guodes. huer-of / he ssolde þonki god. And huo þet nimþ wel yeme / ine alle þise guodes of kende / þet ich hadde / ssortliche y-tald : by hit zenne / be ydele blisse / ine to uele maneres / þet / eeh may betere y-zy / yne him-zelue / yef he wyle / wel studie : þet oþre ne conne him zigge.

The goods of fortune (hap) are highness, riches, delights, prosperity.

When the lady of fortune turns her wheel to man, then bloweth to him all the twelve winds of idle-bliss,

and in his prosperity he thinks of his dignity, prosperity, riches, lusts, fellowship, his fair household, his manners, his ridings, and abundance of fair robes;

to the decking of his house, and to his ease;

þe guodes of hap : byeþ heznesses. richesses. delices. and prosperites. huerof me þengþ / in uele maneres. Vor huanne þe lheuedi of hap / heþ hire huezel y-went. to þe manne / and arered. and yzet to þe hezþe of hare huezel / ase [þe]² melle to þe wynde. and þere heze y-eliue. þere blaweþ / alle þe tuelf wyndes : of ydele blisse. Vor huanne þe ilke / þet is zuo heze arise / ine prosperité / þengþ in his herte / uerst / to þe digneté. efterward / to his prosperité. efterþan / to his richesses. efterward / to his lostes / þet his body heþ. efterþan / to þe greate uelazrede / þet him uolþeþ. efterward / to þe uayre mayné / þet him serueþ. efterþan / to his uayre maneres. efterward / to his uaire ridinges. efte[r]ward / to þe plenté / of uayre robes. efterþan / to þe diztinge / of his house / wyþ eyse of loste / and oþre manere har-

¹ MS. *ydelele*.

² þe is incorrectly erased in MS.

neys / þet zuo moeche is uayr / and noble. efterward /
to þe greate presens / and to þe greate festes / þet me
him makeþ oueral. efterþan / to his guode los / and to
his prayzinges / þet oueral uleþ. þus him ioisseþ and
him glorifieþ þe wreche / ine his herte. zuo þet he not /
huer he ys. þise byeþ þe yefþes / þet comeþ of ydele
blisse, þet is to wytene xij. maneres of uondinge of ydele
blisse. þet habbeþ þo : ine hez stat. oþer ine þe
wordle. oþer ine religion. oþer clerk. oþer lewed.

þe guodes of grace. byeþ uirtues / and guode workes.
And aye þise guodes / ofte blaup þe stranglaker / ydele
blisse. and ofte uelþ þe greatte traues / and þe hezeste.
þet byeþ / þe meste guode men. And sselte y-wyte /
þet yne uirtues / and ine guode workes : uondeþ þe
dyeuel / be ydele blisse / ine þri maneres. þe on / zuo
is / ine herte / wyþinne / huanne me yherþ / of þe
guodes / þet me deþ / priueliche. ase of benes. oþer / of
priué workes. and wenþ þe man / by betere mid god :
þanne he by. þe oþer / zuo ys / huanne he heþ / anc
fole blisse ine him / of þet / he yherþ / oþer y-zizþ /
of his guode namecophede. and þet he is ypraysed. and
y-hyealde uor guod man. þe þridde zuo is / huanne he
wilneþ / and zekþ / and porchaceþ los / and name-
cophede. and in zuiche onderstondinge / deþ his
guodes / nazt uor god properliche : ac uor þe wordle.

þE ZIXTE BOȝ OF PREDE.

þe zixte boȝ of prede : is ypoerisy. þet is a zenne /
þet makeþ to ssewy / þe guod wyþ-oute / þet ne is
nazt / wyþ-inne. þanne byeþ þo / ypoerites / þet
makeþ ham guode men / and ne byeþ nazt. þet makeþ
more strengþe / to habbe þane name of guod man :
þanne þe zoþnesse : and þe holiuesse. And þis hire to-
delþ / ine þry. Vor þer is / an ypoerisy / uoul. and
anopre / fole. and þe þridde / sotil. þo byeþ / uoule
ypoerites / þet doþ / hyre uoulihedes / ine halkes : And

to great feasts,
and to his good
fame.

Then he so rejoic-
eth and glorifieth
that he knoweth
not where he is.

The goods of grace
are virtues and
good works :

these the devil
trieth in three
ways.

[Fol. 7. a.]

1st. He makes
man think himself
better with God
than he is.

2nd. He causes
him to be pleased
at hearing himself
praised as a good
man.

3rd. He makes
him desire and
seek a good name
not for God's sake,
but for the world's.

The Sixth Bough
of Pride is Hypo-
crisy.

Those are hypo-
crites who pretend
to be good men but
are not truly so.

There are three
kindsofhyocrisy,
foul, foolish, and
subtle.

Those are foul
hypocrites who do
their foul deeds in
corners ;

and such men our Lord compares to painted and gilded sepulchres.

The foolish hypocrites keep the body chaste, so as to be esteemed of men; thus they make false money out of good metal. The subtle hypocrites aspire to dignities, and hide their evil disposition, but when they gain their positions they discover themselves in their true colours,

and exhibit their pride, avarice, and malice.

sseawep ham guode / to-uore þe uolke. Zuniche clepeþ / oure lhord : berieles ypeynt. and y-gelt. þo byeþ / fole ypocrites / þet yno; ham lokeþ klenliche / to þe bodye / and doþ manie penonces / an guode. principalliche : uor þe los / of þe wordle. uor þet / me halt ham / guode men. þo byeþ wel foles. uor / of guod metal : hy makeþ / ualse moneye. þo byeþ ypocrites / sotyls. þet sotilliche / wylleþ heze cliue. and steleþ / þe dingnetes / and þe baylyes. Hy doþ / al þet guod man ssel do : zuo þet no man / ne may his knawe / al-huet þanne / þet hi byþ uol wexe / and heze ycliue / ine dlyngnetes. And þanne / sseweþ hy þe kueades / þet were / y-hole / and yroted / ine þe herte. þet is to wytene : prede. auarice. malice. and oþre kueade dedes. huer-by me knauþ aperteliche : þet / þet trau / nes neure guod. and þet hit wes / al fayntise / and ypocrisie : al þet he hedde beuore y-ssewed. þeruore / hit is zoþ yzed. “Ne sselþ þou neure y-wyte / huet man ys : allhuet he ys / þer he wyle by.”

ÞE ZEVENDE BO; OF PREDE.

The Seventh Bough of Pride is foul dread and shame, i. e. when one dreadeth the world more than God.

This sin is the daughter of pride, and maketh men to forsake God and please the world.

þe zeuende bo; / of prede / ys / fol drede / and fole ssame / huane me let / wel to done / uor þe wordle / þet me ne by / yhyealde ypocrite / ne papelard / huer me dret more þe wordle : þanne god. þe ilke ssame / comp of kueade kuemynges / þet me wyle kueme / þe kueade. And þeruore / is hy do;ter of prede. and þe zeuende bo; / he;liche. and makeþ ofte / lete þet guod to done : and do þet kuead / uor to kueme kueadliche to þe wordle.

The Second Head of the Beast of Hell.

The second head of the beast is Envy, an adder that poisoneth all. Envy is death's mother, for by the devil's envy death came into the world.

ÞET OÞER HEAUED / OF ÞE BESTE OF HELLE.

þet oþer heaued / of þe kueade beste : is enuie. þet is þe eddre / þet al / enuenymep. Enuie / is moder / to þe dyabe. vor by þe enuie / of þe dyeule : com dyap / to þe wordle / þet is þe zenne / þet mest ari;zt / makeþ man / ilich þe dyeule : his uader. Vor

þe dyeuel / ne hateþ / bote oþres guod. and ne loueþ /
 bote oþres harm. and zuo deþ / þe enuious. þe en-
 uious / ne may ysy / þet guod of oþren / nanmore /
 þanne þe oule / oþer þe calouwe mous / þe briȝtnesse /
 of þe zonne. þe ilke zenne / him to-delp / ine þri
 boȝes / heȝliche. Vor þe ilke zenne / anuenymeþ /
 alþeruerst / þe herte / of þe enuious. and efterward /
 þane mouþ and efterward / þe workes. þe herte of þe
 enuious / ys enuenymed / and suo miswent. þet he ne
 may / oþre manne guod / yzy / þet hit him ne uorþingþ /
 wyþinne þe herte. and demþ kueadliche. and þet he
 yziȝþ / oþer þet / he yherþ : nimþ hit to kueade wytte /
 and of al / makeþ his harm. zuo moche / þet to þe
 herte / of þe enuious / þoȝtes uenimouses / of uals
 dom / þet me ne hise may telle. Efterward þanne / þe
 enuious y-herþ / oþer zyzþ / oþremanne kued / huet þet
 hit by / oþer kued of bodye / ase dyap / oþer ziknesse.
 oþer kued of auenture [hap]. ase pouerté / oþer ad-
 uersité. oþer kued gostlich / ase huanne he yherþ / þet
 zome / þet me hyelde guode men : ys y-blamed / of
 zome vice. Of þelliche þinges / him gledes ine his
 herte. Efterward / huanne he yziȝþ / oþer yherþ / þe
 guod of oþren. by hyt / guod of kende / oþer guod of
 hap / oþer guod of grace / huerof we habbeþ / aboute y-
 speke : þanne him comþ / a zorȝe to þe herte / þet he
 ne may by ine reste / ne maky glednesse / ne uayr
 semblant. Nou þou miȝt ysy / þet þe venimouse herte /
 of þe enuiose / zenezep generalliche : ine þri maneres.
 ine ualse demynges. ine awarȝede glednesse. ine worse
 zorȝes. alsuo he zenezep by þe mouþe. Vor hit be-
 honeþ / þet zuich wyn / yerne by þe teppe : ase þer
 is / ine þe tonne. And uor þet / þe herte / wes uol of
 uenym : hit behoueþ / þet hit lheap / out be þe mouþe.
 þanne of þe mo[n]þe / of þe enuious / comeþ out / þri
 manere wordes uenimouses. huerof speķþ dauip / ine þe
 sautere. þet “ þe mouþ / of þe enuious : is uol of cor-

[Fol. 7. b.]

The envious man dislikes to see the prosperity of other men, just as the owl and bat dislike the brightness of the sun. This sin is divided into three boughs. It poisons, 1. the heart, 2. the mouth, 3. the works of man. The envious heart cannot bear to look upon another man's happiness.

When the envious man heareth of another's misfortune, sickness, poverty, &c.,

he rejoiceth in his heart.

So men's happiness or joy cause him to be sorrowful in heart.

Thus the envious heart sinneth in a threefold manner,

1. in false deemings.
2. in wicked gladness.
3. in worse sorrow.

He sinneth also by the mouth, for his heart being full of venom, it leapeth out by the mouth, in the form of cursing,

bitterness, and treachery.

The envious hath three manners of venom in deeds.

The envious man is like the basilisk, no greenness may last before him.

Corn has three stages, it is first as in the grass, afterward in ear, afterward it is full of fruit.

1. The envious man tries to quench the beginning of goodness that he sees in others.

2. He tries to slander and to destroy those flourishing in goodness.

[Fol. 8. a.]

3. He is full of sorrow and bitterness towards those who are established in goodness.

This sin is very perilous, and against the Holy Ghost.

He who sinneth against the Holy Ghost shall neither have mercy in this world nor in the other, because this sin cannot be repented of.

singe / and of biterhede / an of bezuykyngē." Of corsyngē : uor þe guodes of oþren / he missayþ / and hise lesseþ / alsemoche / ase he may. Of byterhede : uor þe kueades / of oþren / he hise moreþ / and arereþ / be his miȝte. Of bezuykyngē. vor al þet he yziȝþ / oþer yherþ : he went hit to kueade / and hit demþ / ualslyche. Efterward / þe enuiou / heþ þri maneres / of uenim ine dede : ase he heþ / ine mouþe / and ine herte. uor kende / of þe enuiou : is to wiþdraȝe / and uor to destrue / be his miȝte : alle guod / by hit lite / by hit lesse / by hit uoldo. þanne is he / of þe kende / of þe baselyeoe. uor no grenhede / ne may yleste / beuore hym. ne in gerse / ne in busse / ne in trauwe. þanne by þe godspelle : þet eorn heþ þri stas.¹ uor hit is uerst ase ine gerse / afterward : ine yere. efterward / is uol of frut / and al ripe. Alzuo þer byeþ zome / þet habbeþ guod ginninge / wel uor to libbe / and to profiti / and byeþ ase ine gerze. þe ilke / him payneþ / þe enuiou / uor te kuenche / yef he may. þe oþre byeþ / ase ine yere / þet wel floureþ / ine guode / and profiteþ. by hit to god : oþer to þe wordle. and þo rebeleþ / þe enuyous / uor to ssende / and to destrue : be hys myȝte. þe oþre byeþ uol-mad / and ine grat stat / and doþ moche guod / to god / and to þe wordle. Vor þet guode los / to abatye : and hyre guodes to loȝy / þe enuiou agrayeþ / alle his gymnes. Vor þe more / þet þe guodes byeþ greate : þe more zorȝeþ / þe enuiou. þis zenne / is zuo perilous : þet onneape / me may / come / to riȝte uor-benchinge. Vor þet hi ys contrarious / to þe holy goste / þet is welle / of alle guode. And god zayþ / ine his spelle / þet huo þet zeneȝeþ / aye þane holy gost : he ne ssel neure habbe merci / ine þise wordle / ne ine þe oþre. uor he zeneȝeþ / of his oȝene kueadnesse. and me ssel ine þet / hollyche onderstonde. Vor þer ne is / no zenne zuo grat : þet god ne uoryeþ / ine þise

¹ *stages?*

wordle / yef man *him* uorþingþ / and byt merci / uor þe zenne. þet werreþ / be his miȝte / þe grace / of þe holy gost. ine þet he werreþ / oþremanne guod gostlich / ase þe yewes / werrede Jesu crist / nor þe guodes / þet he dede.

There is no sin so great that God does not forgive if man will repent and seek for mercy.

ÞE ZENNEN AYE ÞE HOLY GOST.

And þou sselt ywyte / þet þer byeþ zix zennes / þet byeþ specialliche / ayens þe holy gost. þet is to wytene / ouerweninge. þet makeþ to moche sprede / þe merci of our lhorde / and litel prayzeþ / his riȝtuolnesse. and þeruore / zenezep moche uolk / ine hope. þe oþer is / wanhope. þet benimeþ god / his merci / as ouerweninge : his riȝ[t]uolnesse. þe þridde is / wy[þ]standinge. þet is / hardnesse of herte. huanne man / is y-hert / ine his kueadnesse / þet me ne may / *him* wende / and naȝt ne wyle / hym amendi. þe uerþe is / onworþhede / of penonce. þet is huanne man / ordayneþ ine his herte / þet he / *him* ne ssel naȝt uorþenche / his zenne. þe vifte is / to werri þe grace / of þe holy gost : ine oþren. þe zixte is / to werri zoþnesse / be his wytinde / and specialliche / þe zoþnesse / of þe cristine beleaue. Alle þise zennes / byeþ aye þe guodnesse : of þe holy gost. and byeþ / zuo greate / þet onneape / comeþ to riȝte uorþenchinge. and þeruore / byeþ hy / onneape uoryeue.

The six sins against the Holy Ghost.

I. Overweening.

II. Wanhope (despair).

III. Opposition (hardness of heart).

IV. Despite of penance (impenitence).

V. Striving against the Holy Ghost in others.

VI. Warring against truth, and especially against the Christian belief.

All these sins are against the Holy Ghost, and are so great as not to be repented of.

ÞE ÞRIDDE HEAUED OF ÞE KUEADE BESTE.

þe þridde heaued / of þe beste / is hate. Ac þou sselt ywyte / þet þer is an hate / þet is uirtue. þet þe guode man heþ / aye þet kuead. An oþre / þet is zenne wel grat. þet is felhede / of herte. huerof comeþ / uele boȝes. and heȝliche : uour. by þe uour werreres / þet þe feloun heþ. þe uerste is / to *him*-zelue. uor huanne man / *him* berþ hate / to þe torment / and þe zaule / and þet body / zuo þet man / ne may slepe ne none reste habbe. Oþerhuyl / *him* be-nimþ þane mete / and þane drinke. and makeþ *him* ualle / ine ane feure /

The third head of the evil beast is hate.

The hatred of evil is virtuous, but fierleness (fierceness) of heart is a very great sin. The Hater has four wars (strifes). The 1st is with himself, as when for fear of torment he kills himself.

The 2nd is with God, because of some sickness or adversity, death of friends, &c.

The 3rd is with those who are under him,—his wife and his household.

[Fol. 8. b.]

He beateth his wife and children and breaketh pots and cups as if he were out of his wits.

The 4th is war with his neighbours.

Of this bough springeth 7 small twigs:

1. Chiding.
2. Wrath. 3. Discord.
4. Strife. 5. Desire of vengeance.
6. Manslaughter.
7. Deadly war.

War produces many horrors, as the death of many innocent folk, the destruction of churches, the burning of towns, the ruin of barns, the disinheritaunce and exile of men, women, and children, lands destroyed, &c.

oþer ine zuiche zorþe : þet he nimþ / þane dyap. þet is a ver / þet wastep / alle þe guodes / of þe house. þe oþre werre / þet þe feloun heþ : þet is to gode. Vor wreþe / and felounye / op-bereþ / and nimþ zuo / oþerhuyl / þe herte of þe felle / uor zome aduersité timlich / oþer uor ziknesse / oþer uor dyap / of urendes. oþe[r] uor zome misual / þet his wyl / ne is naþt y-do : þet ha grocheþ / aye our lhord. and euele þonkeþ god / and his halþen / and zuereþ / and blasfemeþ / aye god / and his halþen. þe þridde werre / þet þe wreþuolle heþ. is to þan / þet byeþ onder him. þet is / to his wyue / and to his mayné. Vor þe man / is oþerhuyl zuo out / of his wytte : þet ha beat / and smit / and wyf / and children / and mayné. and brekþ potes / and coppes / ase ha were / out of his wytte. and zuo he is. þe uerþe / is werre / wyþ-oute / to his neþybores / and to his nixte / þet byeþ alle / aboute him. And of þise boþe / wexeþ zeue smale boþes. Vor huanne wreþe arist / be-tuene tuay men : þer is uerst chidinge / and þanne wreþe / þet bleþ ine herte. efferward / wreþe. efferward comþ ofte strif. effer wylninge of wreche. efferward / oþerhuil manslaþte. and efferward / oþerhuil werre dyadlich / be-tuene þe urendes / huerof comþ / ofte / to moche knead / and perils / þet ne moþe / naþt by amended. Vor huanne þer is werre / betuene tuaye men : hit yualþ ofte / þet þer byeþ moche uolke dyade / þet ne habbeþ nenne gelt. cherchen tobroke. townes uorbernd. abbeyes. priories. bernes destrud / and men / and wyfmen / and children deserited / and y-exiled. and londes destrud. and to moche / of oþre harmes / þet byeþ y-do / be þe encheyson / of þan / þet hi byeþ yhealde / uor te amendi / þet / þis purchaceþ. and þe lhord / and alle þo / þet byeþ to ham helpinde. an ine zuyche nyede. and þeruore hy byeþ / ine greate balance / of hyre helþe / of zaule. uor hi ne moþe

amendi / ne yelde : þe harmes / þet hi habbeþ ydo. and
hit behoueþ yelde : oþer hongy.

þE UERþE HEAUED OF þE KUEADE BESTE OF HELLE.

þet uerþe heaued / of þe wyckede beste / is onlust-
hede. þet is onlosthede / and tyene to do wel. þis zenne /
his a to kuead rote / þet kest / uele kueade bozes. þis
onlosthede / þet is sleuþe / makeþ þet man heþ / kueade
aginnynge / and more kueade / amendinge / and to
wors endinge. Kueade anginnynge / heþ þe sleuolle :
be zix zennes. þe uerste is þonneliche. huanne þe man
loueþ lite / and ltheuliche oure lhord / þet he ssokle
louye / bernindeliche. and þerof comp / þet he is / fyeble
and ltheue / to alle guodes / to done. þe oþer is
arþnesse / þet is tyene / of herte / þet is þet bed / to þe
dyeule / huerine / he him restep / and zayþ to þe manne /
and to þe wyfmanne. ‘þu hest y-by / to zofte y-draze
uorþ. þou art to fiebble / of compleccioun. þou ne miȝt
naȝt do / þe greate penonces. þou art to tendre. þou
ssoldest by anhaste dyad.’ and þeruore þe wrechehe /
him let ualle to done þe lostes / of his ulesse. þe þridde
is ydelnesse. þet is a zenne / þet deþ moche kuead / ase
zayþ / þe wrytinge. Vor huanne þe dyeuel / uynt þane
man ydel : he hine deþ / to worke. and deþ him uerst /
þenche kuead. and efterward / to wylni uileynies /
ribaudyes / lecheries / and his time lyese / and manye
guodes / þet he miȝte do. huerof / he miȝte wynne
paradis. þe uerþe is / heuinesse. huanne þe man / is
zuo heui / þat ne loueþ / bote to ligge / and resti / and
slepe. oþerhuil hy byeþ / ynoȝ awaked / to nyedes /
þet hi hedden leuere / lyese vour messen ; þanne ane
zuot / oþer ane slep. þe vifte is / wyckednesse. þet is
huanne þe man / liþ ine zenne / and yuelþ þe uondinges /
of þe dyeule / and of his ulesse / þet him asayleþ / and
be riȝte kueadnesse : nele arere þet heued to gode / be
zorþe / ne grede / harou be sssifte. ne arere þe honden.

The fourth head
of the wicked
beast of hell is
disinclination to
do good, and a
proneness to do
evil.

This sin is a
wicked root, that
casteth many evil
boughs.

Sloth makes men
have bad begin-
ning, bad amend-
ing, and worse
ending.

1. The slothful
loveth our Lord
little and luke-
warmly.

2. He is timid in
heart, is loth to
do penance, and
falleth into the
lusts of the flesh.
[þe dyeules red :
to þe onlosti.]

3. The idle man is
tempted by the
devil first to think
evil, and after-
wards to desire
vilanies, ribald-
ries, lecheries, and
so to waste his
time.

4. The heavy man
loveth to lie, rest,
and slepe.

He had rather
lose four masses
than a sweat or a
sleep.

5. The wicked slug-
gard will not try
to amend his evil
ways.

[Fol. 9. a.]
 He is like the shrew, who would rather rot in prison than take the trouble to climb out by steps.
 6. The man of little will dreads to begin to do good, for fear that God will fail him.
 This is the dread of the dreamers, that are terrified by their dreams. He is like those who are afraid to go out for fear of a snail, or like children afraid of a goose that bloweth.
 There are six vices that prevent good beginning and amendment.

Untruth. The sinner believes the devil rather than God.
 [þe dyeules red: to þe ontrewē.]

Sloth. This is a vice that all are besmutterd with.

Few folk are as diligent as they are holden to be.

Forgetfulness. The slothful is loth to shrive, and soon forgetteth his sins.

True shrift is necessary to forgiveness.

be satisfacioun. [dedbote]. þe ilke anlikneþ / þane ssrewe / þet heþ leuere rotte / in a prison / uoul / and stinkinde : þanne to habbe / þe pyne of stapes / to eliu uor his outgoinge. þe zixte / is litel wyl [arznesse]. Ine þise zenne / byeþ þo / þet habbeþ drede / of naȝt / þet ne dorre / naȝt aginne / wel to done. uor hi habbeþ drede þet god / ham wyle fayly / þet is þe drede / of þe meteres. þet habbeþ drede / of hare metinges. þo anlikneþ þan / þet ne dar naȝt guo / ine þe peþe uor þane snegge / þet sseaweþ him his hornes. And to þe childe / þet ne dar naȝt guo his way / uor þe guos þet blaþ.

þise byeþ þe zix vices / þet benymeþ þe manne / guod ginnynge. Vor oþre zix vices / ne may þe sleawolle habbe guod aginnynge / oþer amendement. þet byeþ techches / of kucad seriont / þet makeþ / þet non guod man / ne ssel his onderuouge / in to his seruice / huanne he is sleuol. [ontrewē.] onssriuel.¹ uoryetinde. slak. and fallinde. þe uerste vice is / ontrewē. Vor huanne god / zet ine þe herte of man / guod wyl / wel to done : þanne comþ þe dyeuel / and him zayþ / ‘þou hit ssel wel / recouri / þou art yong / and strang / þou ssel libbe long.’ and zuo he him / onwoneþ þe dyeuel wel uor to done. Efterward / comþ sleuþe. uor he / þet wel deþ / and deþ hit auerst : hit nis no wonder / þaȝ he hit do / sleuolliche. þet is a uice huerof al þe wordle is besmet. huo þet nimþ wel hede. Vor lite uolk þer byeþ / þet by diligent / ine þet hi byeþ / yhyealde to done / auorye god / and hire nixte.

Efter sleuþe / is uoryetinge. Vor huo þet ys sleuol : ofte uoryet. Vor þise tuo zennes / of uoryetinge : hit yualþ ofte / þet he ne can him ssriue. Vor huanne þe man / is sleuol / him to ssriue : he uoryet his lackes / and his zennes / þet is grat peril. Vor non ne may habbe / uoryeuenesse : wyþ-oute / zoþe ssrifte. þet berþ / uorþenlinge / of herte. beknaulechinge / of

¹ onssriuen?

mouþe / boꝝsamnesse / ine dede / þet is amendinge : and dedbote. þer ne ys non zuo guod man / þet yef he yzeꝛe wel / his oꝝene lackes / þet he ne ssolde uynde / ynoꝝ uor to zigge eche daye / ine his sscrifþe. Ac sleuþe. and uoryetinge : blendeþ þe zenezeres. þet hi ne zyeþ naȝt ine þe boc / of hire inwyttē.

and produces repentance, confession, obedience, amending, and satisfaction.

ÞE PERIL OF SLACNESSE.

The peril of slackness.

Efterward / comþ slaenesse / þet comþ / of þe defaute / of herte and of kueade wone. þet bint zuo þane man / þet onneaþe / he *him* yefþ / to done wel. oþerhuil hit comþ / of onconnyndehede : and of fole hete. huerby þe man / op let zuo his herte / and his body / be uestinges. and be wakinges. and by oþre dedes. zuo þet he ualþ ine fyeblesse / and ine zuiche ziknesse : þet he ne may naȝt *trauayly* / ine godes seruice. and to-ualþ ine þa slaenesse / þet he ne heþ smak / ne deuocion / wel to done. Efterward / comþ werihede / þet makeþ þane man / weri / and worsi / uram daye / to daye / al-huet he is / al recreyd / and defayled. And þis is / þe zixte vice / of þe kueade sergonte. þet he fayleþ / er þan he come / to þe ende / oþer to his terme. And me kan zigge : huo þet serueþ / and naȝt uol-serueþ : his ssepe / he lyst.

Slackness cometh of default of courage and of evil habits.

Sometimes it comes of ignorance and of foul heat.

Afterwards cometh weariness, that maketh man weary and worse.

ÞE 6 POYNS OF SLEUÞE : ÞET BRENGEÞ MAN TO HIS

ENDE.

The six points of sloth that bring a man to death.

And yet eft / þer byeþ / zix poyns / kueade. huerby sleuþe brengeþ man / to his ende. þe uerste is / onboꝝsamnesse. huazne þe man / nele do / þet me *him* zayþ / ine penonce. oþer me *him* hat zomþing / þet *him* þingþ hard. he *him* excuseþ : þet he hit ne may do. oþer yef he hit onderuangþ : he hit deþ / oþer litel / oþer naȝt. þe oþer poynt / is impacience. uor ase he ne may / no þing bere / be boꝝsamnesse. he ne may þolye / be paciense. zuo þet non / ne dar to *him* speke / of his

1. Disobedience, as seen in a reluctance to do penance.

[Fol. 9. b.]

2. Impatience of control and correction.

3. Grudging or murmuring against good advisers; this causes
4. Sorrow and weariness of life, which leads to the

5. Desire of death.

6. Despair is the devil's deadly stroke;

it causes a man to commit suicide.

guode. þe þridde / is grochyunge. Vor huanne me spekþ to him / uor his guode: he him wreþeþ / and grocheþ. and him þingþ: þet me him onworþeþ. and þerof he ualþ / in-to zorþe / þet is / þe uerþe vice. An zuo moche / him ouergeþ / þe ilke zorþe / þet al / þet me him zayþ / al þet me him deþ / al þet he yherþ / al þet he zizþ: al hit him tienep. and zuo he ualþ / in-to zorþe / and into tyene to libbe / zuo þet him-zelf / him hasteþ / and wylneþ / his dyap. and þis is þe vifte vice. Efter alle þise zorþuolle poyns of sleupe / him yeff þe dyeuel / þane strok dyadlych / and deþ him / into wanhope. þeruore he porehaceþ / his dyap / and him-zelue / slaþþ. ase despayred. and him yeff / alle kueadnesses / to done / and him ne dret nazt / to do zenne / huet þet hit by. To zuich ende / let sleaupe¹ þane man. þise byeþ. xvij. poyns. þet þe dyenel / þraup / ope þane sleuuolle. hit ne is no wonder / þaz he lyese þet geme.

ÞET VIFTE HEAUED OF ÞE BESTE.

The fifth head of the beast is the sin of avarice and covetousness, the root of all evil.

This is the great schoolmistress and teacher of all, for all study in the school of avarice, great and small kings, prelates, clerks, lewd and religious.

Avarice is disorderly love, and showeth itself in three ways:

1. Winning.
2. Withholding.
3. Stinginess.

Of the root of avarice come many small roots that are great deadly sins:

1. Usury. 2. Theft.
3. Robbery.
4. False claim.
5. Sacrilege.
6. Simony.

þet vifte heaued / of þe beste / beuore y-zed. is the zenne / of auarice / and of couaytyse / þet is rote / of alle kueade. ase zayþ zaynte paul. þet is þe maystresse / þet heþ / zuo greate scole / þet alle guoþ þrin / uor to lyerni. ase zayþ / þe wrytinge. Vor alle manere of uolk / studieþ ine auarice / and greate / and smale. kinges. prelates. clerkes. an lewede. and religious. Auarice / is disordene loue. zuo disordene / him sseweþ / in þri maneres generalliche. ine wynnyngge: boldeliche. ine of-healdinge: streytliche. ine spendinge: scarsliche. þise byeþ þe þri bozes principales: þet of þise rote wexeþ.

Ae specialliche / and propreliche / of þe rote of auarice / guoþ out / manye smale roten. þet byeþ / wel greate / dyadliche zennes. þe uerste is gauelinge. þe oþer / þyefþe. þe þridde / robberye. þe uerþe / chalenge. þe vifte / sacrilege. þe zixte / symonye. þe zeuende / knedhedes. þe eþtende is / ine chapfare. þe

¹ MS. sseaupe.

nezende is / wycked creft. þe tende is / ine kuade uolke. And ech of þise smale roten / him to-delþ / ine uele manyeres.

7. Wickedness.
8. Chaffer.
9. Wicked craft.
10. Wicked games.

þanne þe uerste rote / þet is gaelinge. him to-delþ / ine zeuen / outkestinges. Vor þer byeþ / zeue manere gaeleres : lenynde. þet lenep zeluer. uor opren. And aboue þe catel : nimeþ þe hezþes. oþer ine pans. oþer ine hors. oþer ine corn. oþer ine wyn. oþer ine frut of þe grounde / þet hi nimeþ / ine wedde dyade. wyþ-oute rekenyunge / þet frut ine paynge. And þet wors ys : hi wyllep rekeny tuyes. oþer þries þet yer. uor to do arise þet gael. and wyllep / yet hadde yefþes aboue / uor eche terme. and makeþ / ofte / of þe gael : principale dette. þise byeþ gaeleres kueade / and uoule. Ac þer is anoþer lenere corteys. þet lenep / wyþ-oute chapfare makiinde. aheway in hezinge. oþer ine pans. oþer ine hors. oþer ine coupes of gold. oþer of zeluer. oþer robes. oþer tonnen mid wyn / oþer ine nette zuyn. seruices ulessliche. of hors. of carten. oþer prouendres to ham / oþer to hare children. oþer ine oþre þinges. and oueral to gael / huanne me hit nimþ / by þe skele / of þe lone. þis is þe uerste manere / of gaelynge / þet is ine leninge kueadliche. þe oþre manere / of gaelynge / is ine þan / þet ne lenep nazt / to hare persone. ac þet hire uaderes / and þe uaderes of hare wyues / oþer hare eldringes / habbeþ yporchaced / be gaelinge. hit of hycaldeþ and nollep hit nazt yelde. þe þridde manere of gavelinge. is ine ham / þet habbeþ onworþ / to lene of hire hand : ac hi dopþ lene / hare sergons. oþer oþre men / of hire pans. þise byeþ þe mayster gaeleres. Of þe ilke zenne ne byeþ nazt þe heze men quit / þet hycaldeþ and sosteneþ iewes and þe caorsins. þet lenep / and destruiþ / þe contraye / and hy nymeþ þe medes / and þe greate yefþes / and oþerhuil / þe ronsounes / þet byeþ of þe guodes / of þe poure. þe uerþe manyere / is ine ham / þet

1. Usury has 7 outcastings, for there are 7 kinds of usurers.

Some lenders (mortgagees) lend silver in return for cattle, corn, and fruits of the ground.

They falsely increase the rate of interest.

The courteous lender lendeth without chaffer.

[Fol. 10. a.]

2. The second manner of usury is the withholding of purchase.

3. The third usurers are the master money-lenders.

Of this sin the great men are not free who support the Jews.

4. The fourth kind is in those that

lend other men's silver obtained at small cost, so as to get greater interest.

It is the little usurer that teacheth such foul craft.

5. Chaffer is to sell a thing for more than it is worth at the time.

1. The chafferers bring knights and high men to poverty.

2. They lend money on land which they know will not be redeemed.

3. They buy things at half their value and sell them twice or thrice the dearer.

4. They buy corn cheap, and sell it when it is scarce; and they desire the dear time so as to sell the dearer.

5. They buy corn and vines in a flourishing condition.

6. They use fraud in their merchandise.

7. They take advantage of the necessities of their poor neighbours,

leneþ / of oþremanne zelure / oþer borzeþ / to litel cost :
 uor to lene / to gratter cost. þise byeþ / litle ganel-
 eres / þet lyerneþ / zuyeh uoul creft. þe vifte manere
 is / ine cheapfare / huanne me zelp / þet þing. huet þet
 hit by : more þanne hit by worþ / uor þane time. an
 þet wors is / þe time-zettere ontrewē. huanne he yziþþ
 þet uolk / mest nyednol. þanne wyle he zelle / þe
 derrer tuyes / oþer þries zuo moche / þane þet þing / by
 worþ. Zuyeh uolk / doþ to moche kuead. Vor hire
 time-zettinge / hi destrueþ / and makeþ beggeres / þe
 knyȝtes : and þe heȝemen / þet uolzeþ þe tornemens.
 and þet hy betakeþ / hyre londes / and hare eritage / ine
 wed. and dead wed / þet naȝt him ne aquytteþ. þe
 oþre zenezep / to begge þe þinges / ase corn. oþer wyn.
 oþer oþerþing / lesse be þe haluedele / þanne hit his
 worþ. uor þe pans / þet he payþ beuore. and þanne /
 hit zelleþ / ham ayen / tuyes zuo moche / oþer þries : þe
 derrer. þe oþre beggeþ þe þinges / huanne hi byeþ lest
 worþ to greate cheape / ine herueste / þet corn. ine uen-
 donginge : þet wyn. oþre cheapfares uor to zelle ayen /
 al-huet hi byeþ / mest diere. and wilneþ / þane dyere
 time / uor to zelle þe derrer. þe oþre / þet corn agerse.
 þe vines in flouringe / huanne þet hi byeþ / of uaire
 ssewyngē. be zuiche uorwerde : þet hi habbe / huet eas
 yualle : hire catel sauf. þe zixte manere / is of þan /
 þet takeþ hire pans to marchous / be zuo þet hi by
 uelaze / to þe wynnyngē. and naȝt to þe lere. oþer þet
 hi betakeþ / hire bestes / to þe haluedele / be zuo þet hi
 by / of fer pris. þet is to zigge / þet yef hi sterueþ /
 ine mene-time : do oþre ine hare stede / ase moche
 worþ. þe zeuende manere / is ine þan / þet doþ / hare
 poure nezzeboures / ine hare nyedes. and uor þet hi
 habbeþ / ham y-lend / a lyte zeluer. oþer corn. oþer ydo
 zome eortaysye. And huanne hy hise yzeþ poure / and
 nyednol : þanne makeþ hy / mid ham / mareat / to do
 hire niedes. and þe pans / þet hi token beuore / to þe

poure manne. oþer him lende / a lite corn. / hi habbeþ
þri paneworþes of worke : uor ane peny.

and take three-
penny worth of
work for a penny.

þE OþER BOȝ OF COUAYTISE.

[Fol. 10. b.]

þe oþer boȝ of auarice : ys þyefþe. þet is nyme / oþer
ofhealde / oþre manne þinges / wyþ wrong / and onwy-
tinde / and wyþ-oute wyll / of þe lhorde. And þet me
may do / ine uour maneres be þe manire of þyeyes. Vor
þer ys : a þyef open. and a þyef ywreze. a þief priuè.
and a þyef uelaze.

The second bough
of covetousness is
theft, that is, to
take and withhold
other men's goods
wrongfully.

Four kinde of
thieves :

1. Open. 2. Covert.
3. Privy. 4. Ac-
cessory.

þe þyef commun / and open / byeþ þo / þet be
zuiche crefte / libbeþ. of huam me deþ dom / huamne
me hise nymþ. Of zuichen þer byeþ / ucle maneres.
ine londe / and ine ze. þe þyef y-wreze / is þet steleþ
ine halkes / and ywryzelihe greate þinges / oþer
little / be hire viztinge. oþer be traysoun. oþer be
queayntise.

1. The open thief
takes his doom
when caught.

2. The sly thief
stealeth in corners
great or small
things, by strife,
treason, or craft.

þe priuè þyeyes byeþ þo / þet ne steleþ naȝt / of
oncouþe. ac of priues. And of zuichen : þer byeþ / of
greate / and of snale. þe greate / byeþ of þe kueade / and
þe ontrewre reuen. prouos. and bedeles. and seruons.
þet steleþ / þe amendes. and wyþdrazeþ þe rentes / of
hire lhordes. and rekeneþ more / ine dedes. and ine
spendinge. an lesse / ine onderuounginge. and ine
rentes. Zuyche byeþ / þe greate officials / þet byeþ /
ine þe house / of riche men. þet makeþ þe greate spend-
inges. and yeueþ largelihe / þe guodes of hare lhordes /
wyþ-oute hare wytende / and wyþ-oute hare wyll.

3. The privy thief
is great or small.

The great ones are
the reeves, pro-
vosts, beadles, and
servants,
that steal fines and
hold back the rents
of their lords.

They make the
expenditure great
and the income
small,
and are liberal
with their mas-
ters' goods.

To þise zenne belongeþ / þe zennes of þe wyue. þet
deþ zuo moche / be hare zenne / þet þe children / þet hi
wot wel / þet hi heþ / be spousbreche : berþ away þe
kende. Zuych is þe zenne / of þe wyue þet þe guodes /
of hire lhorde stelp. uor to yeue / hare kenne. oþer uor
to done / into kuead us. And of ham / of religion /
þet byeþ oȝeneres. uor hi behoteþ to libbe / wyþ-oute
oȝuinge.

To this sin belong
the sins of the wife
who wrongeth her
kind by spouse-
breach,

and who stealeth
her lord's goods to
give to her kin.

The little thieves steal bread, wine, their neighbours' capons, hens, and garden fruit.

Such are those who keep what they find, knowing to whom it belongs.

When we find a thing and know not the owner, we must take the advice of Holy Church.

4. The thief necessary partaketh of the theft either by gift or purchase; he consenteth to, adviseth, and defendeth theft.

The corrupt judge is a thief accessory.

þe oþre byeþ / þe little þyeues. þet steleþ / ine þe house: bread. wyn. an oþre þinges / huyche þet hi by. oþer of hire nezebores. hire capons. hezzen. frut of hire gardins. oþer oþre þinges / huet þet hit by. Zuyche byeþ þo / þet of huyealdeþ / þe þinges / þet hi vindeþ. and wyteþ wel / huas þet hi byeþ. and nolleþ hise naȝt yelde. Vor yef þe vinst / and naȝt ne yelst: þou hit stelst. And þaȝ hi ne wyte / huas þet hi byeþ: hi ne ssolle / naȝt þeruore / hit of healde. ac hi ssollen do be þe rede / of holy cherehe / oþer be hire sscrifte-uaderes.

þe þyeues be uelazrede / byeþ þo / þet parteþ / of þe þyefþe / oþer uor uelazrede / oþer by yefþe / oþer be begginge. oþer ine oþre manyere. Efterward / þo þet consenteþ / oþer redeþ / oþer hotiþ / hit do. And þo þet defendeþ þe þyeues / oþer sosteneþ his / in hare queade / oþer his onderuongeþ / in to hare house / oþer in to his londe / mid hare þyefþe. Efterward / þe kneade domesmen / þet hise soffreþ. oþer be yefþes. oþer be biddynge. oþer be oþre kneade skele. and nolleþ. oþer ne dorre / riȝt do.

þe þRIDDE BOȝ OF AVARICE.

III. The third bough of avarice is robbery, that hath many small roots.

1. Evil executors of bequests.

2. Unfaithful guardianship.

[Fol. 11. a.]

Unlawful possession of other men's castles, lands, and baronies.

þe þridde boȝ of auarice: is robbery. þet heþ uele smale roten. þe uerste is / ine kneade exequitours / of bekuydes. þe oþer is / ine kneade lordes / by he knyȝt / oþer oþer / þet be-ulazeþ / þe poure men: þet hi ssolden loki. be tayles. be tornees. be lones. be kneade wones. be amendes. be þreapnynges. oþer be oþre wones / þet hy zeeheþ. oþer beþencheþ / hou hi moȝe hadde / of hiren. Ine þise zenne byeþ / þe greate þrinces. oþer barouns. þet be hare strengþe / nimeþ þe cites. þe casteles. þe londes. þe baronyes. and þe oþre riche men / þet hare poure nezeboures / benimeþ mid strengþe / londes / vines / oþer oþre þinges. and nimeþ aryȝthalf / and alefthalf / þet no þing / ne may ham

ascapie. þe þridde is / ine robberes / and kueade her-
berzeres / þet berobbep / þe pilgrimes / an þe marchions /
and oþre wayuerindemen. þe uerþe / is ine ham / þet
nolleþ paye / þet hi ssolle. and þet hi ofhea[rd]deþ / mid
wrong / þe ssepes / of hare sergons. oþer of ham / þet
doþ hare niedes. þe vifte is / ine þise greate prela[te]s / þet
benimeþ / and robbep / hire onderlinges / be to moche
procuringe. oþer be zome onrihtuolle ninniges þet hi doþ
in to uele maneres. þo byeþ þe wolues : þet ureteþ þe
ssep. þe zixte is / ine zuyche reuen. prouost. bedeles.
oþre mesteres men / huiche þet hy byeþ. þet makeþ þe
greate robberynges / and þe wronges / ope þe poure. and
beggeþ / þe greate eritages. þer byeþ zuo uele oþre
maneres / of roberies : þet long þing / hit were to zigge.
ac zome byeþ y-continued / ope þan / þet byeþ yzed.

3. Wicked har-
bouring of rob-
bers.

4. Unpaid debts.

5. Robbery of
underlings by
prelates,

who, like wolves,
devour the sheep.

6. Oppression of
the po or by reeves,
provosts, and
bedeles.

þE UERþE BOȝ OF AUARICE.

þe uerþe boȝ of auarice / is aesyng. þet is to yerne
opo¹ oþre / mid. wrong. to þise zenne belongeþ / al þet
barat. alle ualshedes. and alle gyles : þet comeþ / ine
plait. Ine þis clergie / heþ dame auarice / uele scolers.
and of clerkes : and of leawede. and specialliche / zene
manyeres of uolke. þet alle / þus studieþ. þe uerste
byeþ / þe ualse playneres / þet makeþ / þe ualse bezech-
inges. and zechep / þe ualse demeres. and lang time. and
þe ualse wytnesses. þe ualse playteres. þe ualse lettres
uor to greui oþren. and traunyleþ þet uolk / myd wrong.
oþer be cristene cort. oþer be leawede cort. þe oþre
byeþ / þe ualse yulende / þet vlyep. and nazt þet /
þet zizt is. and zechep wyþsetti[n]gges and respit. uor
to bynime oþren / hare oȝen. þe þridde byeþ / þe ualse
wytnesses. þise makeþ / þe ualse mariages. þise
benimeþ / þe heritages. þos doþ / zuo moche kuead /
and harmes / þet non / ne may his amendi. and al þis
hi doþ / be hare greate couaytise. þe uerþe byeþ / þe
ualse plaiteres / þet onderuonget / an sostinet / þe

IV. The fourth
bough of avarice
is false claim.

¹ [ope?]
Dame Avarice
hath many
scholars in this
lore. There are
7 kinds of folk
that thus study.
1. False plaintiffs
that seek corrupt
judges to delay
justice,

and hire false
witnesses.

2. The pretended
exiles.

3. False witnesses.

4. False accusers,
sustainers of false
causes,

ualse causes / be hare wytinde / and hise beclepieþ uor
 ssepe / and uor yefþes. þet hi nymeþ arizthalf / and
 alefthalf. and ofte lyese / þe guode playntes / be hare
 kueadnesse / oþer uor onconyngheðe / oþer be sleawþe /
 miswendeþ þe rihtes / and doz¹ alle þe wronges / vor
 hare conaytise / ase þo þet byeþ maystres of gyle / and
 of contak / and of be-uelynge. þe vifte. byeþ / þe
 ualse notaryes / þet makeþ þe ualse lettres. and ualseþ
 þe celes. makeþ þe kueade libelles. and to uele oþre /
 ualshedes. þe oþre byeþ / þe ualse demeres. þet
 ham zelue hongep / more of one half / þanne of anoþre /
 be yefþes / oþer be behotinges / oþer be byddinges /
 oþer uor loue. oþer uor wreþe / oþer uor drede. and
 onbyndeþ þe playntes / mid wrong. And doþ maki þe
 greate costes / and nimeþ / þe greate yefþes / oþerhuyl /
 of þe on : oþerhuyl / of þe oþren / oþerhuyl / of on /
 and of oþre. and zelleþ / hare domes. oþer ham / leteþ
 yworþe. And doþ / to þe poure men / greate harmes /
 þet hi ne moze amendi. þe oþre byeþ / þe kueade
 bezide-zitteres / þet yeueþ þe kueade redes / to þe de-
 meres / and makeþ lyese þe playntes : uor þe seruices /
 þet hy habbeþ. Alle þe persones / beuore yzed / byeþ
 y-hyealde to yelde / þet hi habbeþ y-het kueadliche / of
 oþren. and hare harmes / þet þe oþre habbeþ y-het /
 be ham.

ÞE VIFTE BOȝ OF AVARICE.

V. The fifth bough
 of avarice is sacri-
 lege, that is, to
 break or steal the
 things of Holy
 Church.

1. Abuse of the
 Lord's body.

2. Abuse of the
 other sacraments.
 3. Destruction or
 theft of holy
 things.

þe vifte boȝ of auarice / is sacrilege. Sacrilege is :
 huamne me breçþ. oþer blecheþ. oþer draȝþ uoulliche /
 þe holy þinges. oþer þe men / of holy cherche. oþer
 þe y-halȝede stedes / þet byeþ apropred / to guodes
 seruisse. and þet deþ do / ofte / couaytise ine uele maneres.
 Verst / huamne me draȝþ uoulliche / þet bodi of oure
 lhorde / aze doþ þe ereges. and þe wychen. and þe
 kueade prestes / uor to wynne. Alsuo ich zigge / of
 þe oþre sacremens. Efterward / huamne me breçþ /
 oþer stelþ / oþer draȝþ uoulliche / þe halȝede þinges.

þe crouchen. þe calices. þe creyme. þe coporeaus.
 þe yblissede uestemens. and oþre / yblissede þinges.
 Efterward / huanne me bernþ. oþer brekþ cherches.
 oþer holi stedes. chertounes. oþer hous of relygioun.
 oþer huanne me dra3þ þo / out / þet vleþ to holy
 cherche. oþer into chertounes. uor to by y-bor3e.
 Efterward / huanne me makeþ medles / ine cherche /
 zuo þet þer ys / blod yssed. oþer huanne me deþ /
 zenne of lecherie. Efterward / huanne me layþ hand /
 ine kueade / ine clerk. oþer ine man / oþer ine wyf-
 man / of religion. Efterward huanne me stelþ. oþer
 berþ / be kueade skele / out of holy stede / yblissede
 þinges / oþer onblissede / huet þet hit by. Of þise
 zennes / ne byeþ na3t kuytte þo / þet þe guodes of holy
 cherche. þe patremoyne of Iesu crist / despendeþ
 ine kueade us. Ne þo naþemo / þet benimeþ / oþer of
 hyaldeþ mid wro[u]g / oþer mid strengþe. oþer
 hedeþ þe þinges / þet byeþ apropred / to holy cherche.
 oþer hise payeþ kueadliche. ase þe rentes. þo of-
 frendes. þe tendes. and þe oþre ri3tes / of holy
 cherche. Of þise zelue zenne / ne byeþ na3t kuytte /
 þo þet brekeþ þe zondayes / and þe festes / þet byeþ to
 loki. Vor þe holy day / heþ his vridom / ase habbeþ
 þe holy stedes. þise byeþ þe smale bo3es þet wexeþ of
 þe bo3e of sacrilege.

4. Burning and breaking of churches, religious houses, and drawing out those who have taken sanctuary therein.

5. Disputes in church, shedding of blood, and sin of lechery.

6. Laying violent hands on clerk or man or woman of religion.

7. Stealing of blessed things from holy places. Those are not quit of this sin who misuse the goods of Holy Church, who hideth the property of the Church, or who withhold rents, offerings, and tithes.

They are not quit who break Sundays and festivals.

þe .vi. BO3 OF AVARICE.

þe zixte bo3 of auarice / is symonye. þet is zuo
 ycleped / uor ane wychliche / þet hette Symoun / þet
 wolde begge / of seynte peter þe apostel / þe grace /
 uor to do miracles / and byad grat guod. and þeruore /
 hi byeþ y-cleped / Symoniaks : alle þo / þet wylleþ
 zelle / oþer begge / þe gostliche þinges. þet is amang /
 alle þe dyadliche zennes : on of þe grateste. And þes
 bo3 / heþ manie tuygges. þe uerste is in ham / þet
 zelleþ / oþer beggeþ / þe holy ordres / oþer þet body of /

VI. The sixth bough of avarice is simony.

Simoniacs are those who sell or buy spiritual things.

Simony hath many twigs :
 1. Selling and buying of holy

orders, or the sacraments.
2. Preaching for pence.

[Fol. 12. a.]

3. Purchasing and obtaining corruptly the dignities of Holy Church.

4. Giving away for gifts, &c., the benefices of Holy Church.

5. Letting and changing of benefices.

6. Causing men to go into religion by market.

Lewd (lay) men should keep them from this sin, which they may commit in 3 ways: 1st, by helping their kin to obtain dignities of the Church.

2nd, by giving away benefices. 3rd, by causing their kin to go into religion.

Three kinds of gifts make simony.

1. Gift of hand.
2. Gift of mouth.
3. Gift of unclean service.

oure lhorde / oþer þe oþre sacremens / of holy cherche. þe oþer is ine ham / þet zelleþ / godes word. and precheþ princippalliche / uor pans. þe þridde is ine ham / þet be yefþes / oþer be behotinges / oþer be biddingges dreduolle / oþer ulessliche / makeþ zuo moche / þet hy / oþer oþre : byeþ ichose / to dyngnetes of holi cherche. ase byeþ bissopriches. abbayes. oþer denyes. oþer oþre dingnetes / þet me makeþ / be chyezinge. þe uerþe is ine ham / þet be yefþes / oþer be behotinges. oþer be biddinges dreduolle / oþer be seruisse naȝt clene / yeueþ þe prouendres. and þe parosses. oþer oþre benefices of holy cherche. þe vifte is ine ham / þet be markat makinde : leteþ hare benefices / oþer chongeþ. þe zixte is ine ham / þet be markat makinde : guoþ in-to religion. and ine ham / þet ine zuiche manere / his onderuongeþ.

Vele þer byeþ oþre zennes / and of diuers cas / ine symonye. Ac hi belongeþ more / to klerokes : þanne to leawede. And þis bok is more ymad / uor þe leawede : þanne uor þe clerkes. þet habbeþ þe bokes. Ac alneway hit is nyed / to leawede men / þet hi ham loki / uram þise zenne : ine þri cas. þe on is / huanne hi wylleþ helpe hare ken / oþer hare uryendes / an heȝy ine dingnetes / of holi cherch. þe oþre huanne hi yeueþ þe prouendres oþer benefices / þet byeþ of hare yefþe. þe þridde / huanne hi yeldeþ hare children / into relig[i]on. Ine þise þri poyns / yef hi yeueþ / oþer onderuongeþ yefþes / oþer kueade biddingges / oþer kueade seruises : hi miȝten zone ualle in to þise zenne of symonie. Vor ase ziggeþ þe holi writes. þer byeþ þri maneres of yefþes. þet makeþ symonie. yefþe of hand. yefþe of mouþe / ase biddinges. yefþe of seruisse naȝt clenlich. Ich clepie onclenlich : huanne þe seruises byeþ y-do / uor onclenliche cause. oþer princippalliche : uor þing gostlich.

ÞE ZEUEDE BOȝ OF AUARICE.

Þe zeuend boȝ / of auarice : ys wyckedhede. Ich clepie wyckedhede : huanne þe man / is zuo wykhed / and zuo moche dyeuel : þet him ne dret nazt / to done / and greate zenne / dyadlich / and orrible. oþer grat harm / to oþren / uor a lite wayn / oþer uor ureme / to him. Þes boȝ / heþ manye tuygges. þe uerste is. huanne / eny uor drede / of pouerte. oþer uor couaytise / uor to wynne : uor zaþþ [renayþ] god / and þe cristene bilecaue. and becomþ bougre. oþer ieu. oþer sarasin. To þise zenne / belongeþ / þe zenne : of ham / þet uor pans / makeþ to clepie / þane dyeuel. and makeþ þe enchauntemens. and makeþ to loky ine þe zuord. oþer ine þe nayle / of þe þoume. uor to of-take / þe þyeues. oþer uor oþre þinges. And of ham alsuo / þet makeþ / oþer porchaceþ / be charmes / oþer be wycheereft. oþer be kueadnesse / huet þet hit by. þet uolk / þet byeþ ine spoushod / togydere / ham hatieþ. oþer ne moȝe habbe uelazrede / þe on wyþ þe oþre / be spoushod. Oþer þet uolk / þet ne byeþ nazt ine spoushod : louieþ ham togidere / folliche : and be zenne. þe oþer is / þe zenne / of grochinge / and of traysoun [bezuykinge]. huanne þe man / uor wynnynge. oþer uor mede / deþ þing / huer by hi draȝeþ oþre / to þe dyape. oþer be zuorde. oþer be uenym. oþer ine oþre manere / huet þet hit by. þe þridde / is þe zenne of ham / þet uor wynnynge / berneþ hous. tounes. casteles. cites. oþer cherehen. oþer destrueþ þe vines. oþer cornes. oþer doþ oþre harmes uor mede. þe uerþe is þe zenne of ham þet zaweþ discord. and purchaceþ þe stryfs / and þe werres in cites / oþer ine capiteles / oþer be-tuene þe heȝemen / uor þan þet hi weneþ þe more to wynne mid strif ine þe werre : þanne ine pays. þe fifte is þe zenne of reuen. of prouostes. of bedeles. of sergons. þet accuseþ / and c[h]alengeþ þet poure uole / and ham

VII. The seventh bough of avarice is wickedness, i. e. when one is so wicked that he fears not to do a great and horrible deadly sin or harm to others for to benefit himself. The twigs are manifold :
1. Apostasy, as becoming Heretic, Jew, or Saracen.

To this sin belongeth the sin of those who make enchantments, who look in the nail of the thumb for to take thieves,

And of them also that by witchcraft cause those in spoushood to hate one another.

2. Grudging and treason, when a man for profit brings others to death by sword or poison.

[Fol. 12. b.]
3. Burning of townes or houses; destruction of vines or corn; harm to others for reward.

4. Sowing discord, strife, and wars in cities in order to be gainers thereby.

5. Accusing poor folk falsely.

¹ [*rayuni?*]

doþ raymi¹ / and kucadliche lede uor a lite wyunyng
þet hi habbeþ be-zide.

To this sin belong-
eth the sin of
false judges,
false plaintiffs,
and false wit-
nesses.

to þise zenne belongeþ þe zenne of ualse domesmen /
and of ualse playteres / and of ualse wytnesses. of
huam we habbeþ aboute y-speke. Ine manye oþre
maneres is ydo þe zenne of wyckednesse. Ac lang þing
hit were to zigge. and betere may ech man rede þe
ilke zenne / and þe oþre / ine þe boc of his inwyt :
þanne ine ane ssepes seinne.

ÞE EȜTENDE BOȜ OF AUARICE.

VIII. The eighth
bough of pride is
chaffer, i. e. a sin-
ning for speedy
gain.

It is seen in 7
modes :

1. To sell as dear
as possible, but to
buy at the cheap-
est.

2. To lie, swear,
and perjure, in
order to sell goods.

3. To defraud in
weights and mea-
sures,

a. buying by the
greatest weight
and selling by the
least ;

b. selling by short
weight, as the
taverners do who
fill the measure
with scum ;

c. increasing
fraudulently the
weight of goods.

4. To sell to time.

5. To sell a differ-
ent article than
was at first bar-
gained for.

6. To hide the
faults of a thing,
as horse-dealers
do.

7. To make a thing
look better than it

þe eȜtende boȜ of auarice / is chapfare / huerinne
me zenezep / ine uele maneres / uor timlich wynnyng.
and nameliche / ine zeue maneres. þe uerste is / to
zelle þe þinges / ase dyere / ase me may. And to begge /
as guodcheap / ase me may. þe oþer is : lyeȝe. zuerie.
and uorzuerie / þe heȝere to zelle / hare chapuare. þe
þridde manere is / þet me deþ ine wyȝtes. and ine
mesures. and þet may by / ine þri maneres. þe
uerste : huanne me heþ / diuerse wyȝtes / oþer diuerse
mesures. and beggeþ / be þe gratteste wyȝtes / oþer be
þe gratteste mesures : and zelleþ by þe leste. þe oþre
manere is / huanne me heþ / riȝtuolle wyȝtes / and riȝt-
uolle mesures / and zelleþ ontreweliche / ase doþ þise
tavernyers / þet uelleþ þe mesure / myd some. þe þridde
manere zuo is huanne þo / þet zelleþ be wyȝte / purcha-
ceþ / and makeþ zuo moche þet / þet þing / þet me ssel
weȝe / sseweþ more heuy. þe uerþe manere / to zeneȝi in
chapfare : is to zelle / to tyme. of þisen / we habbeþ
yspeke aboute. þe viſte manere is : oþer þing zelle :
þanne me heþ / y-sseawed beuore. Ase doþ þise
seriueyns / þet sseweþ guode lettre / ate giunyng.
and efterward / makeþ wycked. þe xixte is : hede / þe
zoþnesse / of þe þinge / þet me wyle zelle / ase doþ /
þe romongours of hors. þe zeuende is / maki / por-
chaci / þet / þet þing / þet me zelp / makeþ uor to ssewy

betere / þanne hit by. ase doþ / þise zelleres of cloþ.
þet chieseþ / þe þyestre stedes / huer hi zelleþ / hare
cloþ. Ine uele oþre maneres / me may zenezi / ine
chapfares. Ac long þing / hit were to zigge.

is, as do cloth sell-
ers, who choose
dim places to sell
their cloth in.

ÞE NEZENDE BOȜ OF AVARICE.

þe nezende boȜ of auarice : is ine kueade creftes.
Ine þise / zenezep moche uolk : ine uele maneres. ase
þise fole wyfmen. þet uor a lite wynnynge : hy yueþ
ham to zenne. Alzuo þise hysians / and þise kempen /
and vele oþre / þat uor pans / oþer uor timlich pꝛofit /
yueþ ham / to crefte / nazt oneste. þet ne may naz[t] /
by do : wyþ-oute zenne. an of þan þet hit doþ : and of
ham / þet hise sostyeneþ.

IX. The ninth ^{ave} ~~ave~~ ^u
bough of ~~avide~~ is
in wicked crafts.

Thus sinneth foul
women,
and champions
that for pence
give them to
dishonest craft.

ÞE TENDE BOȜ OF AVARICE.

þe tende boȜ / of auarice : byep kueade gemenes.
ase byep þe gemenes of des. and of tables. and of
oþre huyche huet þet hy by / huer me playþ uor pans.
oþer nor oþer / timelich wynnynge. Zuyche kuade
gemenes / specialliche of des / and of tables : byep
uorbode / be riȝte / uor manye zennes / þet uolȝep
zuyche gemenes. þe ueste is / couaytise uor to wynne /
and uor to dispoily / his uelaze. þe oþer is / gae-
lynge to grat. ase nezzen / uor tuelf. nazt uor ane
monþe. ne to ezte dazes : ac ine one zelue day. þe
þridde is / to mori lyeasynges / and ydele wordes. and
þet wors is : greate blasfemies of god / and of his halzen.
huernore / god him wreþep. ase ofteziþes / he heþ
ynome / to lite wreche. Vor oþerhuyl / ham miswent
þe uisage / þet beuore : behinde

X. The tenth
bough of auarice
is wicked games,
as games of dice
and of tables, as
when one playeth
for pence.

[Fol. 13. a.]

It causeth many
sins :
1. Covetousness
to win and despoil
one's fellow.
2. Great usury, as
nine for twelve,
for a single day.

3. Lies, idle
words, and great
blasphemies of
God and of his
saints.

.A TALE.

A knyzt wes / þet zuor / be godes ezen. an haste /
his on eze / lliip ope þet cheker. An archer / uor þet
he hedde ylore ate geme : nom his boȝe / and ssat an

A tale of a knight
who swore by
God's eyes.
His eye leapt upon
the checker.
An archer who
shot at God

found his arrow
on the checker 'all
bloody.'

4. Bad example.

5. Loss of time.

He that winneth
should give liber-
ally for God's
love.

If it be got by
strife or strength
it should be re-
stored to the loser.

These other
boughs of avarice
belong more to
clerks than lewd
men.

The sixth head of
the beast is
lechery, i. e. too
much unlawful
love and lust.

The devil inciteth
to this sin in 5
modes, in—

1. Foul sight.
2. Foul words.
3. Foul handling.
4. Foul kissing.
5. Foul deed.

This sin is divided
into two parts:

1. Lechery of
heart.
 2. Lechery of
body.
- The lechery of
heart hath four
steps:
1. Foul thoughts.

hez / a-ye god. þane morþen / huanne he zet / ate
gemene : his arowe / vil ope þet cheker / al bloody.

þe verþe is / þe kueade uorbysne. þet he þet playþ :
yefþ to opren : þet y-zyeþ þet geme. þe vifte / in lere
of time / þet me ssolde be zette / ine guode workes.
And manye oþre zennes : þet long þing / hit were to
zigge. O þing / ich ne ssel naȝt uoryete. þet / þe ilke /
þet wynþ : he ne may naȝt / ine guode manere of-
healde / þet he wynþ / æ ssel hit y[e]ue uor godes
loue. bote yef þet hit by / ine zuyche manere : þet he
hit hedde / mid barat / oþer be strengþe. ase þe ilke /
þet deþ þe oþren playe / be stre[n]gþe. Ine þet eas /
he ssolde hit yelde to him / þet hit heþ ylore. Alsuo
ich zigge : of þet me wynþ / ine tornement.

þise byeþ þe bozes / of auarice / ynoȝ þer byeþ oþre.
Ac hy byeþ / more to clerekes : þanne to þe leawede.
And þis boc / is more ymad / uor þe leawede : þanne
uor þe clerkes / þet conneþ þe writings.

ÞE ZIXTE HEAUED OF ÞE BESTE.

þe zixte heaned / of þe kueade beste : is lecherie /
þet is to moche loue / and desordene / ine lost of lenden :
oþer / ine ulesslich lost. Of þise zenne uondeþ þe
dyeuel / in vif maneres / Ase zayþ saynt gregorie.
Auerst / ine fole zizþe. efterward / ine fole wordes.
afterward / ine fole takinges. efterward ine fole kess-
inges. efterward / me comþ to þe dede. Vor of fole
zizþe : me comþ to þe speche. and uram þe speche / to
þe handlinge uram þe han[d]linge : to þe kesinge. uram þe
kessinge : to þe dede. Aud þous sotilliche / makeþ þe
dyeuel / guo uram on to oþer. þis zenne / him to-
delþ / uerst ine tuo maneres. uor þer is lecherie / of
herte : and lecherie of bodie. þe lecherie / of herte :
zuo heþ / vour stapes. Vor þe gost / of fornicacion /
þet serueþ / of þe uere / of lecherie / becleppe¹ þe herten :
makeþ uerst / come þe þoztes. and þe likinges. and þe

¹ to has been erased in the MS. before *becleppe*.

ymaginacions / of zenne / to herte : and makeþ þenche.
 Efterward / þe herte blefþ / ine þe þoztes. an suo
 deliteþ. yet ne deþ he nazt / þe dede uor no þing. And
 ine þise bleuinge / and ine þe ilke lost : is þo oþer
 stape / þet may by / dyadlich zenne. þe greate zenne
 may by / þe lost. þe þridde / stape / is þe graunti[n]gge
 of herte / and of þe seele / and of þe wylle. And zuyehe
 grantinges : byeþ alneway / deadlich zenne. Efter þe
 grantinge : comþ þe wylnynge. and þe greate hete þet
 hy habbeþ uor to zenezzy. and doþ more þanne tuenti
 zennes / yne þe daye / ine zizþe of leuedys / and of
 maydynes / þet sseweþ ham / uayre ydizt. þet ofte hy
 sseaweþ / and dizteþ ham / þe more *quaynteliche* / and
 þe more honesteliche / uor to maki musi / þe foles to
 ham. and ne weneþ nazt / *gratliche* zenezzy : uor þet hi
 ne habbeþ no wyl / to do þe dede. Ac uor-zoþe : hy
 zenezep / wel *greuousliche*. Vor be þe ancheysoun / of
 ham : byeþ uorlore / manye zaules. And þer byeþ /
 moche uolk / y-do to dyape / and to zenne. Vor ase
 zayþ / þe uorbisne. ‘levedi / of uaire diztinge : is arblast /
 to þe tour.’ Vor hi ne heþ leme / ine hire bodye : þet
 ne is / a gryn / of þe dyeule. ase zayþ salomon. þanne
 behoueþ hit / yelde seele / ate daye of dome / of þe
 zaules / þet be þe ancheysoun / of ham / byeþ uorlore.
 þet is / to onderstonde : huanne hi yeueþ encheysoun /
 uor to zenezzy / be hare wytinde.

Lecherie of bodie. him to-delþ : ine lecherie of eȝen.
 of yearen. of mouþe. of honden. an of alle þe wyttes /
 of þe bodye. And specialliche : of þe uoule dede. And
 hue¹ is hit uoul dede zepþe hit is kendelich ? uor þet
 god / hit uorbyet / ine his spelle. and his apostel pael :
 þet þus zayþ. ‘ech man habbe his oȝene : uor fornicacion.’
 þet ys to zigge : his oȝene wyf. To þo zenne / belongeþ /
 alle þe þinges / huer-by / þet uless him arist / and
 wylneþ / zuiche dede. ase byeþ þe mochele drinkeres.
 and eteres. þe zoftē bed. cloþes likerouses. and alle

2. Delight in foul thoughts without actual commission.

3. Consenting of the heart, reason, and will.

4. Desire and great heat to sin, [Fol. 13. b.]

caused by the sight of fair ladies quaintly adorned,

who thus bring many folk to sin.

Lady of fair adorning is ‘arbalest’ to the tower.

Ladies, who wittingly cause folk to sin, shall be called to account at doomsday.

Lechery of body is divided into lechery of eyes, ears, mouths, hands, and wits (senses).

¹ [huot = how.]

To this sin belongeth drunkenness and gluttony, the love of soft bed-clothes, and ease of body.

manyere eyse / of bodye / out of nyede. and specialliche : ydelnesse.

The sin of the deed of lechery is divided into many boughs.

1. The 1st is of those who live together out of the bonds of wedlock.

2. Adultery with common women.

3. Single men living with widows or the contrary.

4. Adultery with single women.

5. Adultery with married women (or spouse-breachi).

This sin is doubled when both parties are married.

6. Unnatural sin,

for which God smote to death Onan, Jacob's nephew.

[Fol. 14. a.]

7. Adultery of a man with his god-mother or his goddaughter.

þe zenne of dede / of lecherie : him to-delþ / ine uele bozes / be þe stat of þe persones / þet hit doþ. and geþ an hez / uram kuede / to worse. þe uerste is of man / oþer of wyfman / þet ne habbeþ / nenne bend. ne of wodewehod. ne of spoushod. ne of ordre. ne of religioun. ne of oþre manere. þet is þe uerste zenne dyadlich : in dede / of lecherie. þe oþer is / to wyfmanne *commune*. þis zenne / is more hard : uor hi is / more ald. and uor þet / zuyche wyfmen / byeþ oþerhuyl wyues. oþer of relig[i]on. and ne uorzakeþ nenne. ne uader / ne broþer. ne zone / ne ken. þe þridde is / of man sengle / mid wodewe. oþer ayeward. þe uerþe is / wiþ sengle wifman. þe vifte is / mid wyfman ymarissed. þet is þe zenne / of spousbreche. þet is wel kued. uor þer is / brekinge of treuþe / þet þe on ssel here / to þe oþre. efterward þer is / a sacrilege / huanne me breçþ / þe sacrement / of spoushod. hit yualþ oþerhuyl / desertesoun / of eyr / and ualse mariages. þis zenne / him dobbelþ oþerhuil / huanne hi is / of man y-spoused : wyþ wymman þet heþ housebounde. þe zixte is / huanne þe man / heþ his oze wyf / deþ þing / þet is uorbode / and disordene / aye kende of man. and ordre. and of spoushod. And mid ozene zuorde : man may / him-zelue sle. Alsuo may he / mid his ozene wyue / zenezī dyadliche. þeruore smot god / to euele dyape onan / iacobis neuu. And þe dyeuel / þet hette asmodeus / astranglede / þe zeue houseboundes / of þe holy mayde / sare. þet zeþþe wes / yonge thobyes wyf. Vor alle þe sacramens / of holi cherche / me ssel vsi / clenliche / and mid / greate worþssipe. þe zeuende is of man / to his godmoder / oþer to his goddozter. oþer of godsone / to þe children of his godzyb / oþer of his godzybbe / uor þo children / ne moze nazt come / togydere : wyþ-oute dyadlich zenne / ne be spoushod.

þe eʒtende is of man / to his kenne. and þe ilke zenne /
 arist : and loʒeþ. be þet þe kenrede / is nyeʒ / oþer uer.
 þe neʒende is / of þe manne / mid þe kenne / of his
 wyue. oþer ayeward / of þe wyue / mid þe kenne / of
 hare housebonnde. þe ilke zenne / is wel dreduol.
 Vor huanne þe man / heþ uelazrede / myd enye wyf-
 mane : he ne may nazmore / be spoushod¹ / habbe
 none / of hire kenne. aud yef he / enye nimþ : þe
 spoushod / ne is nazt. And yef he / nimþ wyf : and
 efterward / of þe half / of hire kenne : ha lyst þe riʒt /
 þet he hedde / to his wyue / ine zno moche / þet he ne
 may / efterward / wonye mid him / bote hy / hit ne
 bidde beuore. þe tende is of wyfmen to clerkes y-
 hoded. þis zenne / anheʒeþ : and loʒeþ. by þe hodes.
 and þe worþssiphede. þe enlefte is / of man / of þe
 wordle / to wyfman / of religioun. oþer ayeaward / of
 wyfman of þe wordle / to man / of religioun. þe .xij. is
 of man / of religioun. and of wyfman / of religion. and
 þis zenne : an-heʒeþ / and loʒeþ. be þe stat / of þe per-
 sones / þet hit doþ. þe .xiiij. is of prelas / þet ssolden
 bi licnesse / and uorbysne / of holynesse / and of
 kleynesse / to al þe wordle. þe laste / is mest uoul /
 an lodlakest / þet ne is nazt / to nemny. þe ilke
 zenne / is aye kende / þet þe dyeuel tekþ to man. oþer
 to wyfman / ine uele maneres / þet ne byeþ nazt / to
 nemni / nor þe materie / þet is to moche / abomynable.
 Ac ine sscrifþe / hit ssel nemni / þe ilke / to huam / hit
 is be-ualle. Vor ase moche / ase þe zenne / is more
 uoul / and more grislich : þe more is worþ / þe sscrifte.
 Vor þe ssame / þet me heþ / of þe zigginge : is grat del /
 of þe penonce. þis zenne / is zuo onworþ to gode þet
 he dede rine / uer berninde / and bernston stinkinde /
 ope þe cité of sodome / and of gomorre. and azenkte / vif
 cites / in-to helle. þe dyuel him-zelf / þet hit por-

8. Adultery of a man with his own kin.

9. Adultery of a man with the kin of his wife, or the wife with her husband's kin.

10. Adultery of women with hooded clerks.

11. Adultery of a man of the world with a woman of religion, or the contrary.

12. Adultery of a man of religion with a woman of religion.

13. Adultery of prelates.

14. The last sin is too foul to be mentioned.

Those guilty of this sin stand in need of shrift.

This sin is so hateful to God, that he did rain fire burning and stinking brimstone upon Sodom and Gomorrah.

¹ MS. *spoushod*

chaceþ : heþ ssame / huazne man hit deþ. and þe eyr /
is anvenymed / of þe dede.

ÞE ZEUENDE HEAUED OF ÞE BESTE.

The seventh head
of the beast is the
sin of the mouth.
The mouth has
two offices, one to
swallow, the other
to talk;

þe zeuende heaued / of þe kueade beste : zuo is /
þe zenne of þe monþe. and þeruore / þet þe mouþ / heþ
two offices. huer-of / þe on belongeþ / to þe zuel; ase
to þe mete / an to þe drinke. þe oþer / zuo is in
speche. þeruore / him to-delþ / þe ilke zenne : in tuo
deles / princípalliche. þet is to wytene : in zenne of
glotounye / þet is ine mete / and in drinke. and ine
zenne / of kueade tonge. þet is / ine fole spekinge.

hence we have sin
of gluttony and
sin of evil speech.

1. Sin of gluttony.
The devil has
great power by
this sin.

And uerst zigge we / of þe zenne / of glotounye. þet is
a vice / þet þe dyeuel is moche myde ypayd. and
mochē / onpayþ god. Be zuych zenne / heþ þe dyeuel /
wel grat miȝte / in manne. Huer-of / we redeþ ine þe
godspelle / þat god / yaf yleave þe dyeulen / to guo in
to þe zuyn. and þo hi weren / ine ham : hise adreynten /
ine þe ze. ine tokninge : þet þe glotouns / ledeþ lif / of
zuyn. and þe dyeuel heþ yleauē / to guo in ham : and
hise adrenche / ine þe ze / of helle. and ham / to do ete
zuo moche : þet hi to-cleue. an zuo moche drinke : þet
hy ham adrencheþ.

[Fol. 14. b.]

Gluttons lead the
life of swine, and
the devil hath
leave to go into
them,
so that they eat
till they burst, and
drink till they are
drowned.

Huanne þe kempe / heþ / his uelaze / yueld / and
him halt / be þe þrote / wel onneaþe / he arist. Alsuo
hit is of þan / þet þe dyeuel halt / be þa zenne. and
þeruore bleþeliche / he yernþ / to þe þrote : ase þe wolf /
to þe ssepe / him uor to astrangli / ase he dede to euen /
and to Adam / in paradys terestre. þet is þe vissere /
of helle / þet nymþ þane viss / bi þe þrote / and by þe
chinne. þis zenne / moche mispayþ god. Vor þe
glotoun / makeþ to grat ssame / huanne he makeþ /
his god : of ane zeche / uol of dong / þet is of his
wombe / þet he loueþ more / þanne god. and ine him
ylefth / and him serueþ. God him hat ueste : þe
wombe zayþ / ‘ þou ne sselst / ac et longe / auid a-trayt.’

The devil by this
sin holdeth a man
by the throat and
strangleth him.

The glutton
maketh his god of
a sackful of dung,
i. e. his belly.

God bids him fast,
his belly bids him
eat long and late.

God him hat be þe morzen arise : þe wombe zayþ / ‘þo
ne sselt / ich am to uol / me behouep to slepe / þe
cherche nys non hare / hy abytt me wel.’ And huanne
he arist : he begynþ his matyns / and his benes / and his
oreysones. and zayþ. ‘a / god / huet ssolle we / ete to day.
huader me ssolle / eny þing uynde / þet by worþ?’
Efter þise matynes : comeþ þe laudes. and [he] zayþ. ‘A.
god / huet we hedde / guod wyn yesteneuen / and
guode metes.’ And efter þan / he bewepþ his zennes :
and zayþ. ‘Allas he zayþ / ich hadde y-by nyez dyad to
niȝt. to strang / wes þet wyn / teue. þet heaued / me
akþ. ich ne ssel by an eyse : al-huet ich hadde /
ydronke.’ þous to þe kueade zayþ. þis zenne / let man
to ssame. Vor alþeruerst / he becomþ tauernyer.
þanne he playþ ate des. þanne he zelþ his ozen. þanne
he becomþ ribaud. holyer. and þyef. and þanne me
hine anhongeþ. þis is þet seot : þet me ofte payþ.

After rising he
thinks of what he
shall eat.

Then he thinks
of yesterday's
good wine, but
bemoans his
aching head.

The glutton often
comes to the gal-
lows.

This is the shot
he often pays.
This sin spreadeth
out into 5 boughs.

þis zenne him to-delp / ase be saynt gregorye. ine
vif bozes. Vor ine vif maneres / me zenezep / be mete /
and be drinke. Oþer uor þet / þet me eth / and dryngþ :
to-uore time. oþer / to lostuolliche. oþer / out of
mesure. oþer / to ardontliche. Oþer / to plentyuous-
liche. þe uerste boz þanne / of þise zenne : is to ete /
beuore time. and to uoul þing hit is / of man / þet heþ
age : huanne he / ne may abyde / time / to etene. and
of grat lecherie / of þrote / hit comþ. þet man / þet is
strang / and hol of bodye. wyþ-oute ancheysoun
seeluol. touore riȝte houre / yernþ to þe mete / ase
deþ a best doumb. And uele zennes comeþ / of þo
ilke wone. þanne hit comþ / þet zuych a man zayþ.
þet he ne may ueste. ne do penonce. Vor he heþ þet
yzed. ‘ich hadde / a to kuead heaued.’ And he zayþ
zop. uor he heþ hit zuych ymad. and kuead herte
alzuo / þet heþ ymad þet kuead. and him heþ y-do
breke¹ / þe uestinges / þet is grat zenne. and yef he
him dammede / be him zelue : þer-of no strengþe. Ac

1. Eating before
time, and yielding
to lechery of
throat,

as doth a dunb
beast.

A man guilty of
this sin cannot
fast, because his
head is bad, but
what is worse, his
heart becomes
evil.

¹ [MS. broke.]

He will have fel-
lows like himself,

[Fol. 15. a.]

whom he causes
to sin.

He loves the idle
bliss of the world
more than the
true joy of heaven.

He is as the child
who will always
have bread in his
hand.

Some sin by sup-
ping late, and
rising late.

They waste their
time, and turn
night into day.

Such folk are ac-
cursed of God.

They play at evil
games, as dice :

So they wrath
God, and harm
their bodies and
souls.

2. Immoderate
eating and drink-
ing.

he wyle hadde uelages / þæt doþ ase he deþ. huiche he
dra3þ / uram wel to done and let his mid him / in-to
belle. Vor he deþ ham / breke hare uestinges. and do
hare glotounyes. huer-of hi ham / wolden loki : yef þer
nere / kueade uelages. Vor þe drinkere / and þe hor-
ling / amang þe oþre kueades / þæt hi doþ : propreliche
one zenne / þæt is þe dyeules / huanne hi wyþ-dra3þ to
do wel. Hy ziggeþ / þæt hi ne mo3e na3t ueste. ac hy
lye3þ. Vor litel loue of god : ham heþ þæt / y do
zigge. Vor yef hi loueden zuo moche / þe zoþe ioye of
heuene. ase hy doþ / þe ydele blisse / of þis wordle : ase
hy nestep / uor þe timliche nyedes / al-huet ni3t : ase
wel / hi ni3ten ueste / huet non / uor god : yef hi him /
zuo moche louede. Ac hy-byep / ase is þæt child. þæt
wyle alneway / hadde þæt bread / ine his hand. And þe
sselt conne / þæt ase me zenezep / ine to raþe arizinge /
uor to ethene : and alsuo me zenezep : late to soupi.
þanne þæt uolk / þæt late louieþ to soupi / and to waki
be ni3te. and wastep þane time / ine ydelnesse. and
late guoþ to bedde / and ariseþ late : zenezep / ine
uele maneres. Verst : ine þæt hi wastep / þane time.
and hine miswendep / huanne hi makeþ / of þe ny[3]t :
day. and of þe daye / ni3t. Zuyeh nolc / god acorseþ /
be þe prophete. Vor me ssel be daye : wel / do. and be
ni3te / herie god / and bidde. ac huo þæt lyþ a bedde /
huanne he ssolde arise. slepe he mot : huanne he ssolde
bidde. and his seruise yhere / and god herie. and þos
he / lyst al his time / and þe ni3t : and þane day.
Efterward / ine zuyche wakinges : me deþ manye
kueades. ase playe ate ches. oþer ate tables. and me
zayþ / manye bismers. and folyes. and þus wastep /
þe wreche his time / and his wyttes / and his guodes.
and wreþep god. and harmep his bodi / and more þe zaule.
þe oþer bo3 : is of mete / and of drinke / be to
moche / and wiþ-oute mesure. þe ilke byep / propre-
liche glotounes / þæt al norzuel3ep / ase deþ þe kete of

his sperringe. Hit is grat wyt / to loki mesure / ine mete / and ine drinke / and grat helpe. uor moche uolk sterueþ. and ofte þer comeþ / greate ziknesses. Ac huo þet wyle þise mesure lyerny : he ssel ywyte / and onderstonde / þet þer byeþ uele maneres to libbe / ine þe wordle. þe uerste libbeþ / be þe ulesse. þe oþer be / his ioliueté. þe þridde / be his fisike. þe uerþe / be his onesteté. þe vifte / be þan þet hare zennes acseþ. þe zixte be þe goste / and be þe loue of god.

Gluttons are like the kite that swallows the sparrow.

One man lives by the flesh, another by his jollity, a third by his physic, a fourth by his honesty, a fifth by his sins, and a sixth by the spirit and love of God.

þo þet libbeþ be þe ulesse / ase sayþ zaynte paul / hi slaþeþ hire zaulen. uor hi makeþ / of hare wombe : hare god. þe ilke / ne hyealdeþ scele / ne mesure. and þeruore / hi ssolle habbe / ine þe oþre wordle / pine wyþ-oute mesure.

Those that live by the flesh slay their souls and make their belly their god.

þe ilke þet libbeþ be hare iolyueté : wylleþ hyealde / hire fole uelazredes : zuo þet hi ne conne / ne hi ne moze / healde mesure.

Those who live by their jollity know no moderation.

þo þet libbeþ be ypocrisye / þet byeþ / þe dyeules martires. hi habbeþ / tuo mesures. uor þe tuaye dyeulen / þet tormenteþ þane ypocrite : byeþ moche ayder / ayens oþren. þe on him zayþ. ' eth yno3 / al-huet / þou art uayr and uet.' þe oþer him zayþ : ' þou ne sselt. ac þou sselt ueste al huet þou art / bleche and lhene.' Nou behoueþ / to habbe / tuo mesures / ane little / and ane scarce. þet he useþ / touore þe uolke. And anoþre guode and large. þet he useþ / þet non ne y-zy3þ. þes ne halt nazt / þe rizte mesure. þe ilke / þet couaytse ledeþ / habbeþ zuyche mesure : ase þe pors wyle. þet is lheuedi / and hotestre / of þe house. þanne ssolle we betuene þe porse / and þe wombe / of þe glotoune : habbe a uayr strif. þe wombe zayþ. ' ich wylle by uol.' þe purs zayþ / ' ich wylle by uol.' þe wombe zayþ / ' ich wylle þet þou ete. and drinke / and þet þou despendi.' And þe purs zayþ : ' þou ne sselt nazt. ich wille þet þou loki / and wyþdraze.' Allas / huet ssel he do / þes wreche / þet is þrel / to zuyche tuaye kucade lhordes. Tuo mesures /

Those that live by hypocrisy are the devil's martyrs.

They live temperately before the world, but immoderately when none sees them.

[Fol. 15. b.]

Ofentimes there is a strife between the purse and womb of the glutton. The belly says I will be full; so says the purse. The one says I will eat and spend, the other says thou shalt not, I will that thou save and retrench.

makeþ be wyzte ymad. þe mesure of wombe / in oþre-
manne house guode / and large. And þe mesure of the
purse / of his. þet is zorzuol and searse.

Those that live by
physic often die
by physic.

þo þet libbeþ be fisike : hy healdeþ þe mesure / of
ypocras / þet is lite / an strait. and hit ualþ ofte. þet þe
ilke / þet be fisike leueþ : be fizike sterfþ.

Those living by
their honesty eat
at proper times.

þo þet libbeþ be hyre onestete : þe ilke hyealdeþ /
þe mesure of scele. and libbeþ worssipliche / to þewordle /
þet eteþ ine time / and ine oure. and nimeþ mid guode
wylle : þet hi habbeþ / and cortaysliche / an gledliche.

Those living by
their sins are
dieted by penance.

þo þet libbeþ be þan / þet hare zennes okseþ.
hyealdeþ zuiche manere / and mesure / ase me ham
chargeþ / ine penonce.

Those living by
the spirit are
those that use all
things aright, in
reason and moder-
ation.

þo þet libbeþ / be þe goste. byeþ þo / þet ine þe
loue of god wonyeþ. to huam þe holy gost tekþ / to
hyealde ordre / an skele / and mesure. þo þet habbeþ
þe lhordssip / ope þe bodyes / þet is zuo y-tazt / þet he
ne acseþ / none outrage. and deþ / þet þe gost hat /
wy[þ]-oute grochinge / and wiþ-oute wiþzigginge.

Thus we see that
the devil hath
many tricks by
which to take man
by the throat.

First, he showeth
him wine and
meats,

tells him to do as
others do,

and to keep his
body in health
and strength by
proper susten-
ance.

The devil says,
take of thy goods,
and so serve God.

Nou miȝt þou ysi / nor þet we habbeþ hyer yzed /
þet uele ginnes / heþ þe dyeuel / uor to nime þet uolk /
be þe þrote. nor uerst / he sseaweþ ham / þe wynes /
and þe metes / þet byeþ uayre / and likerouses / ase he
dede / to euen þane eppel. And þet / yef hit him ne is
nazt worþ : he him zayþ. ‘eth / an drink ase þe ilke /
and þe ilke. uelazrede þe behoueþ hyea[l]de. yef þe
wylt / þet me ne storne þe nazt. and þet me þe / ne
hyalde uor papelard.’ oþer he him zayþ. ‘þe helpe of þine
bodye / þou sselt loki. uor huo þet ne heþ helpe : he
ne heþ nazt. Ne by nazt manslazþe / of þe selue. þou
sselt to þine bodye : þe sostinonce.’ Oþer he him zayþ.
‘Nim yeme / of þe guodes / þet þou dest / oþer miȝt do.
þou ne est / nazt uor þe lost / of þyne bodye : ac to
serui god. þou sselt / þine strengþe loki to god. ase
zayþ dauþ.’ þise sceles / byeþ zuo cleuiinde / þet þe
wyseste / and þe holyist[e] man : byeþ oþerhuyl / becazt.

þe þridde boꝝ of þise zenne is / to uerliche yerne /
to þe mete / ase deþ þe hond : to þe hes . and þe more /
þet is / þe ilke uerlichhede : þe more / is þe zenne. Vor
ase hit ne is / no zenne / uor to habbe riches. Ac
his / to moche louye. Alsuo / hit ne is no zenne / uor
to ethe / þe guode metes : ak ethe his / to uerliche /
oþer disordeneliche. Ethe metes / byeþ guode / to
guode. and to ham : þet be scele / and be mesure / his
vseþ. and hise nimeþ / mid þe sause / of þe drede / of
oure lhorde. Vor me ssel / euremo habbe drede : þet
me / ne mys-nyme / be ouer-dede. and me ssel herye
god. and yelde hym þonkes / of his yefþes. And be
þe zuetnesse / of þe mete / þet wyþ-oute / ne may by : me
ssel þenche / godes zuetnesse. and to þe ilke mete : þet
uelþ þe herte. þeruore me ret / ine hous of religion /
ate mete : uor þet / huarne þet bodi / nymþ his mete /
of one half : þet þe herte / nyme his of oþer half.

þe uerþe boꝝ / of þise zenne / of þan þet / to noble-
liche wylleþ libbe. þet despendeþ / and wasteþ / uor to
uelle hare glotonye / hwer-of an hondred poure / miȝten
libbe / and ynoȝliche by ueld. Zuich uolk zenezep ine
uele maneres. Verst : in greate despenses / þet hi
makeþ. efterward / ine þan / þet hi / hit vseþ / ine to
grat hete / and ine to grat lost. And efterward / ine
þe ydele blisse / þet hi habbeþ. Vor hit ne is naȝt /
onlepiliche lecherie / of zuelȝ : ac hit is / wel ofte uor
bost / þet hi zechep / zuo riche metes / and makeþ zuo
uele mes. huer-of / ofte / comeþ / uele kueades.

þe fifte boꝝ is / þe bysihede / of glotuns / þet ne
zechep / bote to þe delit / of hare zuelȝ. þise byeþ pro-
preliche / lechurs / þet ne zechep / bote þet lost / of
hare zuelȝ. Ine þri þinges / nameliche / liþ þe zenne /
of zuyche uolke. Verst / ine þe greate bysihede / þet hy
habbeþ / to porchaci / and to agraiþi. Efterward / mid
grat lost / þet hy habbeþ / ine þe us. Efterward / ine
þe blisse / þet hi habbeþ / ine þe recordinge. And huo

3. The third
bough is a strong
yearning for meat.

To eat meats is
good, provided
they are eaten
with the sauce of
the dread of our
Lord.

[Fol. 16. a.]

By the sweetness
of the meat we
should think on
God's sweetness.

4. The fourth
bough is the spend-
ing and wasting of
goods in order to
live nobly.

Such folk sin in
many ways :

1. In great ex-
pense.
2. In intemper-
ance.
3. In vanity; they
like to boast of
their rich meats.

5. The fifth bough
is the anxiety of
gluttons, who seek
only the delight of
the swallow.

In three ways
these folk sin:

1. In buying and
preparation.
2. Great lust in
the use of their
property.
3. Bliss in the
recording and en-

deavours to make
of one meat many
disguised messes.

And when the
mess comes on,
one after the
other,

jests and jokes
form the entrées.
The glutton says,
"though my belly
burst, I will not
let this dish
escape."

4. After the
lechery and bliss
of eating comes
the wish of the
gluttons, that they
had the neck of a
crane and the
belly of a cow.

The sins of glut-
tony and lechery
arise commonly
in the tavern, that
well of sin,

that school and
very chapel of the
devil.

When the glutton
goeth into the

[Fol. 16. b.]

tavern he entereth
upright; when he
cometh ont he
cannot support
himself.

When he enters
he can see, hear,
and speak well;
when he departs
he has lost all
these, and has no
reason or under-
standing.

These are the
devil's miracles.

þet miȝte telle / huyche bysinesse hi doþ / to þan / þet
hare metes / by wel *agrayped* and ech to his ozene
smac. and hou hy moȝe maki / of one mete / uele mes
desgysed / uor hare uoule lost. And huanne þe mes /
byeþ y-come / on / efter þe oþer : þanne byeþ þe burdes /
and þe truffles / uor entremes. and ine þise manere /
geþ þe tyme. þe wreche him uoryet. þe scele slepþ. þe
maze[aplaynte]gret / andzayþ. 'Dame Zuelz / þome ssast.
ich am zuo uol: þet ich to-cleue.' Ac þe tonge þe lyekestre /
him ansuereþ : and zayþ. 'þaz þou ssoldest to-cleue : ich
nelle nazt lete askapie / þis mes.' Efter þe lecherie / þet
is ine etinge : comþ þe blisse / þet is ine þe recorder.
Efterward / hi wesseþ / þet hi hedden / nykken of crane.
and wombe of cou. uor þet þe mosseles / blefte lenger /
ine þe þrote. and more miȝten uorzuelze.

Nou þou hest y-hyerd / þe zennes / þet comeþ of
glotounye / and ¹ of lecherie. and þeruore / þet zuyche
zennes / arizeþ *communliche* / ine tauerne : þet is welle
of zenne. þeruore / ich wyll a lite take / of þe zennes /
þet byeþ y-do / ine þe tauerne. þe tauerne / ys þe
seole of þe dyeule / huere / his deciples studieþ. and
his ozene chapele / þer / huer me deþ / his seruere. and
þer huer he makeþ / his miracles / zuiche ase behoueþ²
to þe dyeule. At cherche / kan god / his uirtues sseawy.
and do his miracles. þe blynde : to liȝte. þe crokede : to
riȝte. yelde þe wyttes of þe wode. þe speche : to þe
dombe. þe hierþe : to þe dyaue. Ac þe dyenel deþ al
ayenward / ine þe tauerne. Vor huanne þe glotoun geþ
in to þe tauerne / ha geþ opriȝt. huanne he comþ a-yen :
he ne heþ uot þet him moȝe sostyeni ne bere. Huanne
he þer-in geþ : he y-zycþ / and y-herþ / and specþ wel /
and onderstant. huan he comþ ayen : he heþ al þis
uorlore / ase þe ilke þet ne heþ wyt / ne scele / ne onder-
standinge. Zuyche byeþ þe miracles þet þe dyeuel
makeþ. And huet lessouns þer he ret. Alle uelþe he
tekþ þer. glotounye. lecherie. zuerie. uorzuerie. lyeȝe.

¹ MS. *adn*

² MS. *bohoueþ*

miszigge. reneye god. euele telle. contacky. and to uele oþre manyeres of zennes. þer ariseþ þe cheastes. þe strifs. þe manslaȝþes. þer me tekþ to stele: and to hongy. þe tauerne is a dich to þienes. and þe dyeules castel uor to werri god / an his halȝen. and þo þet þe tauernes sustyeneþ: byeþ uelazes of alle þe zenneu þet byeþ y-do ine hare tauernes. and uor zoþe yef me ham zede / oþer dede / asemoche ssame to hire uader / oþer to hare moder. oþer to hare gromes. as me deþ to hire uader of heuene. and to oure lheuedy. and to þe halȝen of paradys. mochel hi wolden ham wreþi. and oþer red hi wolden do þer to þanne hi doþ.

The tavern is a ditch to thieves, and the devil's castle for to war against God and His saints.

Sustainers of taverns are accessories to all the sins done in their taverns.

ÞE ZENNES OF ÞE TONGE.

The sins of the tongue.

Huo þet wyle come and weze þe zennes of þe tonge: hit behoueþ¹ þet he come weze / and ayenweze / þet word huyeh þet hit by. and huer of hit comþ: and huet kucad hit deþ. Vor hit yualþ þet / þet word is zenne ine hym. uor þet hit is kucad. And yef hit by-ualþ / þet hit by zenne uor þet hyt geþ out of kucade herte. And of heauode hit bualþ / þet þe speche is grat zenne / uor þet hi deþ grat kucad / þaz hy by uayre and ysmoþed. Nou sselþ þou ywyte / þet þe kucade tonge / is þet trau þet god acorsede in his spelle / uor þet he ne uand nazt bote leaues. þet ine holy writ byeþ onde[r]stonde wordes. And alsuo ase hit is strang þing to telle / alle þe lyeaues of þe trauwe: alsuo hit is strang þing uor to telle þe zennes þet of þe tonge comeþ. An þise ten bozes we moze alsuo nemni: ydelnesse. yelpinge. blondinge todraȝinge. lyesynges. vorzueriinges. stryfyng. groching. wyþstondinge. blasfemye.

It behoveth each man to weigh and re-weigh each word, whereof it cometh and what evil it doeth.

The evil tongue is the tree cursed by God, because he found on it nought but leaves, that is to say, words.

We may, amongst many others, name ten boughs: Idleness, boasting, flattery, seduction, lying, perjury, strife, grudging, opposition, blasphemy.

þe ilke þat ham yeueþ / to moche to ydele worddes. hi zechep grat harm / þet hi ne aparceyueþ nazt. Vor hy lyeseþ þane time precious. huer of hi ssolden hadde eftsone disete. and uorlyeseþ þe guodes þet hi þencheþ to done / and ssolden do and uimeþ þe tresor of þe herte.

¹ MS. *bohoueþ*

Those who give themselves up to idle words uncover the pot so that the flies go therein. One calls them idle words, but they are not so, but dear and harmful.

And in the high court of God must an account be given of them. In idle words one sinneth in five ways :
1. The tongue is sometimes full,
[Fol. 17. a.]
and goes like the clapper of a mill.

The after-tellers are often held fools and liars.

2. Idle tales and fair sayings.

3. Jest and jokes full of filth and of lies,

stinking and foul words.

4. Mocking and scorn of good men.

Thou art as a manslaughter, if thou causest any one to do wrong, by thy tongue.

Of the sin of boasting.

and hise uelþ a-yen mid ydelenesse. hi onwriþ þane pot. and þe ulezen vlyeþ þerin. hi hise clepieþ / ydele wordes / ac hi ne byeþ. ac hi byeþ of grat cost / and harmuolle / and perilous. ase þo þet emteþ þe herte of hire guode. and velþ his ayen / mid ydelnesse / as þo / huer-of behoueþ yelde rekeninge of echen beuor god / ate daye of dome. ase god zayþ ine his spelle. Hit ne is nazt lite þing / ne ydelnesse / huer of hit behoueþ rekeni. and yelde scele ine þe heze cort / ase beuore god / and al þe baronage of heuene.

Ine þo ydele wordes me zenezep ine vif maneres Vor þer byeþ zome wordes ydele / huer of þe tonges byeþ zuo uolle / þet spekeþ beuore / and behynde. þet byeþ ase þe cleper of þe melle / þet ne may him nazt hyealde stille. And yef hi spekeþ bisye wordes of ham þet zuo bleþeliche telleþ tidyinges. þet zetteþ ofte hare herte to mesayse of ham þet his yhereþ. and makeþ þe efter telleres ofte by yhyea[l]de foles and uor lyezeres. Efterward byeþ þe tales / and þe uayre zigginges. huer of hi habbeþ moche of ydele blisse / þo þet hise conne sotilliche zigge / uor þe herkneres do wel lhezze. Efterward byeþ þe bourdes / and þe truffles uol of uelþe / and of leazinges. þet me clepeþ ydele wordes. Ac uorzope hit ne byeþ. ac hy byeþ wel stinkinde / and wel noule. Efterward byeþ þe bisemeres and þe scornes / þet hi ziggeþ ope þe guode men. and ope alle ham þet wylleþ do wel / þeruore : þet hi myzten his draze to hare eorde. and uram þe guode þet hi habep y-conceyued wyþdraze. þet ne byeþ nazt ydele wordes. Vor þou art ase man-sla3pe / yef þou be þine tonge / wyþdra3st ane man / oþer a child wel to done. and god þe can ase moche þank : ase wolde þe kyng / yef þe heddest yslaze his zone / oþer his tresor ystole.

OF ÞE ZEYNE OF YELPINGE.

Efterward comþ þe zenne of yelpynge / þet is wel

grat / and wel uoul / wel uals / and wel vileyn. Hi is wel grat : Vor huo þet yelþþ : he is aperteliche godes þyef. and him wyle benyme his blisse / ase we zede hyer-beuore. þet is a wel uals zenne. Vor þe guodes huerof he miȝte wyne þe heuene : hi yeueþ uor a litel wynd. And zuo hit is a wel uoul zenne. Vor þe wordle zelf / ham halt uor fol. and uor vilayn and uor nice.

He that boasteth is Go-I's thief.

For a little wind he loseth heaven.

The world itself holdeth him to be a fool.

Ine þise boȝe byeþ vif leaues. þet byeþ vif manere of yelpinges. On is preterit. þe[t] is to zigge : of þinge ypased. þet is þe zenne of þan / þet zuo bleþeliche recorderþ hare dedes / and hare prowesses. and þet hi weneþ habbe / oþer wel ydo : oþer wel yzed. þe oþer is of present þet is to zigge : of nou. þet is þe zenne of þo : þet naȝt ne doþ gledliche. ne ham ne payeþ wel to done / ne wel zigge. bote ase me his zȝyȝþ / oþer yherþ. þise / ine dede / oþer ine speche / and ine zinginge : hi yelpeþ / and zelleþ uor naȝt : al þet hi doþ. To þan belongeþ þe zenne of zuichen þet yelpeþ of þe guodes þet hi habbeþ / oþer þet hi weneþ habbe / of hare noblesse. of hare richesse / of hare prouesse. Hy byeþ ase þe coccou / þet ne can zinge / bote of him zelue. þe þridde is þe zenne of þise ouerweneres þet ziggeþ. ich wille do þet / and þet. ich wylle awreke forre. ich wille maki þe helles and þe danes. þe uerþe is more sotil þet is of þan þet ne moȝe uor ssame ham-zelue praysi. ac al þet oþre doþ / and ziggeþ : altogidere uayrliche blamyeþ ase riȝt naȝt ne him prayseþ. to þet hi conne do and zigge. þe vifte is yet more sotil / of ham þet huanne hi willeþ þet me hise praysi / and hi nollep zigge aperteliche : hi hit makeþ a naȝt / and makeþ zuo moche ham milde / and ziggeþ / þet hi byeþ zuo kueade / and zuo zenuol / and zuo onconnynde : þrisiþe more / þanne hi by. vor þet me ham hereþ / and hycalde : uor wel boȝsam. 'Allas' zayþ saynt bernard 'huet þer is hier zor,uolle yelpinge.' Hy makeþ ham dyeulen : uor þet me halt ham uor angles. Hy makeþ ham kueade : uor

In this bough are five leaves:

1. Past—boasting of past deeds, prowess, &c.

2. Present—boasting of present riches, nobleness, or prowess.

These boasters are like the cuckoo.

3. Overweening—boasting of what one will do.

4. Blaming what is right in others.

5. Affected humility.

Many folk say that they are wicked and sinful,

[Fol. 17. b.]

so that one may hold them in esteem.

They make themselves devils, so that they may be accounted angels.

þet me ssolde his hycalde uor guod. ne more me ne may ham wreþi: þanne uor to zigge / uor zoþe þou zayst zoþ. To þan belongeþ þe zenne of ham þet zechiþ spekemen ham uor to praysi. and uor to grede hare noblesse / be huas mouþe hi spekeþ / and þe more hardyliche.

Others seek spokesmen to praise and extol their virtues.

Of flattery.

OF BLONDINGE.

Flatterers are the devil's nurses, who giveth suck to his children and sing them to sleep. They smear the way of hell with honey.

There are five boughs of this sin:
1. Praising hastily what is well said or done.

2. Exaggeration of trifles,

where there is more of lies than truth.

3. Assumption of goods and graces. The folk who assume so much and so deceive many are called charmers.

4. Singing *placebo* to every word or deed, be it good or bad; or echoing all that is said by others, be it good or bad.

þe blonderes / byeþ þe dyeules noriches. þet his children yeueþ zouke / and doþ ham slepe ine hare zenne be hare uayre zang. Hy smerieþ þane way of helle mid hony / ase me deþ to þe bere / uor þet þe zenezere hine ssolde guo þe hardylaker. þis zenne him todelp: ine vif deles. þet byeþ ase vif leaues: ine þise boþe. þe uerste zenne is of þyse blonderes. þet huanne hi yzeþ þet he / oþer hy / þet hi wyllep beuly / habbeþ wel yzed. oþer þet he heþ wel ydo: an-haste him ziggeþ to him-zelue uor þet ha heþ ydele blisse. Ac his kuead nollep hi him naþt telle. þe oþer zenne is / huanne þe litle guodes þet hire children þet hi doþ zouke / ydo oþer yzed: hy leueþ / and dobblep / and moreþ hit of hiren / al-huet þer is more of lyeasinge / þanne of zoþ. And þeruore hy byeþ yelepud ualse wytnesses ine holy writ. þe þridde zenne is / huanne hi doþ onderstonde þe manne / oþer þe wyfmanne / þet he heþ ine him manie guodes / and graces / huer-of he ne heþ none and þeruore his clepeþ holy writ: charmeres. uor hy becharmeþ zuo moche þane man: þet he ylef [þ] ham more / þanne him zelue. þet he ylefþ bet þet he yherþ: þanne þet he yziþt. and þet hy ziggeþ of him: þanne þet hi useþ. þeuerþe zenne is. þet huanne hialle zingeþ / 'Placebo.' þet is to zigge: 'mi lhord zayþ zoþ. mi lhord deþ wel.' and wendeþ to guode / al þet þe gudeman deþ / oþer zayþ. by hit guod by hit kuead. And þeruore hy byeþ yelepud ine þe writinge: ecko þet is þe rearde þet ine þe heze helles compþ ayen / and acordeþ to al þet me him zayþ. by hit guod / by hit kuead. by hit zoþ / by hit uals.

þe vifte zenne is / huanne þe blondere defendeþ / and
excuseþ / and wryeþ þe kueades / and þe zennes / of ham
þet he wyle ulateri. and þeruore zuyche byeþ yelepēd ine
wringte : tayles. Vor hi wreþ þe uelpes of zenne of
riche men / uor zom timlich guod. hueruore / hi byeþ
anlicned to þe tayle of þe uoxe / be hare barat / and
uor hare bezuykinge of tedarzunge.

5. Defending,
excusing, and
hiding faults of
others.
Those guilty of
this sin are called
"tails."

Blondere / and misziggere : byeþ of one scole. Þise
byeþ þe tuo nykeren þet we uyndeþ ine bokes of kende
of bestes. Vor hy byeþ a ssewyngē of þe ze / þet me
klepeþ nykeren. þet habbeþ bodyes of wyfman / and
tayl of uissse. and clauen of arn. and zuo zuetelich
zingēþ / þet hi makeþ slepe þe sshipmen / and efterward
his uorzuelzþ. þet byeþ þe blonderes. þet be hare uayre
zang / makeþ slepe þet uolk. and ine hare zenne. hi
resembleþ an eddre / þet hatte serayn. þet yernþ more
zuyþere / þanne hors. and oþerhuyl vleþ. and habbeþ
þet uenym zuo strang : þet no triacle ne is þer to nazt
worþ. Vor rapre comþ þe dyab : þanne me uelþ þane
byte. þet byeþ þe missiggeres. of huam salomon zayþ /
þet hi byteþ / ase edderen ine bezuykiinge. an þet uenim
slazþ þri / in one stroke. þane þet zayþ. þane þet lhest.
and þane / of huam he missayþ. þet is þe felliste best
þet me clepeþ hyane. þet ondelfþ þe bodies of dyade-
men / and hise eteþ. þet byeþ þo / þet byteþ and eteþ
þe guode men of religion / þet byeþ dyade to þe wordle.
Hi byeþ more feller / þanne helle. þet ne uorzuyþ /
bote kueade. Ac hi yerneþ op to þe guode. hueruore hy
byeþ anlicned to þe zoze. huanne hi heþ yuarzed / wel
bleþeliche byt men : yelopēd mid huýt. Hy byeþ ase
þe lhapwynche / þet ine uelpe of man / makeþ his nest /
and zuo restēþ. þet byeþ þe ssamboddes þet beuleþ þe
floures. and louieþ þet dong. And þes boz heþ vif
leaves. þe uerste is / huanne me vint leazinges.¹ and þe
kueades uor oþren to arere blame. þe oþer is / huanne

Flatterers and
mis-sayers are
like Nykers or
Mermaids,

who sing sailors
to sleep, and then
swallow them.

They are like the
adder Serayn,

[Fol. 18. a.]
that runneth
swifter than a
horse,

or the beast
Hyane, who un-
graves dead
men's bodies and
eats them.

They are like the
farrowed sow,
who bites men in
white;
or like the beetles
that love dung.
There are five
boughs of evil
speaking:
1. Finding of lies
in order to blame
others.
2. Telling and

¹ leazinges ?

increasing the report of another's wrong-doing.
3. Turning good into evil.

4. Speaking evil of others,

for when one speaketh good of another, some one will find something amiss.

They are like the scorpion, fair as to its head, but whose tail is poisonous.

5. False and untrue grudging of others' deeds.

þet knead þet he yherþ of oþren / he hit telþ uorþ / and hit moreþ of his oʒen. þe þridde is huanne he kueneþ / and deþ to naʒte / alle þe guodes þet þe man deþ / and hise-deþ hyea[1]de to ane kueade. þes eth þane man al yhol. þe oþre ne eteþ hine naʒt al / ac byt / and nimþ a stech and þis is þet uerþe lyeaf of þise boʒe / þet is *proprelliche* yelepēd todraʒynge. Vor he to-draʒþ / and tobeauþ eche daye zom stech of guode / þet he yhyerþ of oþren. Vor huanne me zayþ guod of oþren touore him : alneway he vint / and zet a-mes. Vor zoþe he zayþ : þet is zoþ. he is wel guod man / and ich hine louie moche / ak he heþ zuich a lac ine him / and þet me uorþingþ. þes is þe scorioun þet makeþ uayr mid þe heauede. and enueymeþ mid þe tayle. þe vifte is huanne he miswent / and went to þe worse half. al þet he yherþ / oþer yziʒþ / þet me may wende to guode / and to kueade. and þeruore is he uals demere / and ontrewē.

Lying.

LEAZYNGES.

Lying makes a man false.

The liar is among men as chaff among corn.

The liar is like the devil.

The liar, like the devil, changeth in many ways the folk to beguile.

He is like the chameleon, that liveth by air, who with all sorts of colours has none of his own.

[Fol. 18. b.]

In this bough are three small twigs.

Leazinge ualseþ þane man / also me ualseþ þe kinges sel / oþer þe popes bulle. and þeruore þet me makeþ ualse monaye and berþ ualse lettres : ha ssel by demd ase ualsere / ate daye of dome. þe lyeʒere is among þe men : ase þe ualse peny among þe guode. ase þet chef : among þe corn. þe lyeʒere is ylich þe dyeule. þet is his uader. ase god zayþ ine his spelle. Vor he is lye'ere / and uader of leazinges / ase he þet made þe uerste leazinge. and yet he hise makeþ / and tekþ eche-daye. þe dyeuel him sseweþ ine uele sseffes and him chongeþ in uele wysen / þet uolk uor to gyly. Alsuo deþ þe lyeʒere. huertore he is ase þe gamelos þet leueþ by þe eyr and naʒt ne heþ ine his roppes bote wynd. and heþ ech manere colour / þet ne heþ non his oʒen. Ine þise boʒe byeþ þri smale tuygges ; Vor þer byeþ leazinges helpinde and leazinges likynde. and leazinges

deriynde. and in echen is zenne. Vor ase zayþ saynt austin. asemoche ase he þet lye3þ / be his leazinge / deþ guod to oþren : alneway he deþ his o3ene harm / þanne þe leazinges helpinde byeþ zenne. Ac þe leazinges likinde. byeþ more *grat zenne* / ase byeþ þe hyezinges of þe lozeniour. and of þe gememen / and of þe scorneres. þet ziggeþ þe bysemeres. and þe lezings. and þe lhezinges uor to solaci þet uolk / ine ziggyng / and ham to harkin : is *zenne*. hit ne is non drede. Ac þe lyazinges deriynde : byeþ dyadlich *zenne*. huanne me his zayþ wytindeliche / and be þo3te / uor to do harm to oþren.

1. Lies helping.
2. Lies pleasing.
3. Lies hurtful.

1. The first sin does harm to the man who is guilty of it.

2. The second sin is seen in flatterers and scorners who lie to please folk.

3. The third sin is deadly, whether it be in thought or deed.

To þise bo3e belongeþ alle ualshedes / and þe gyles / and þe contaekes. þet me deþ in al þe wordle uor oþren to gyly and harmy. oþer ine zaule / oþer in bodye. oþer ine guodes / oþer ine los / huyeh þet hit by.

To this bough belong falsehoods, guiles, and contests, made to harm others.

OF ÞE ZENNE OF LYE3INGE.

Kuead þing hit is to lye3e / ac more *zenne* hit is him zelue norzuerie. and þeruore oure lhord hit zuo moche uorbyet. Perilous þing hit is to zuerie. ac nazt uor þan / þet ine no poynt me ne may zuerie : wyþ-oute *zenne*. ase zayþ þe bougre. Ac uor þan þet ofte zuerie : makeþ ofte uorzuerie / and ofte zenezi. Vor ine zeue maneres me zuereþ. Verst huanne me zuereþ boldliche / þet is [in]onworþnesse / and bleþeliche. þet hit þingþ / þet him hit likeþ to zuerie. þeruore hit norbeyt saint Iacob. ‘ne zuerieþ nazt : bote huanne hit is nyed.’ ac þet wyl : is þe lecherie¹ uor to zuerie. Efterward huan me zuereþ li3tliche / þet is uor nazt / and wyþ-oute scele. þet is uorbode ine þe oþre heste of þe laze / þet god wrot ine þe tables of ston / mid his vingre. Efterward huanne me zuereþ be wone : ase at eche worde. Vor þer byeþ zome zuo euele ytazt : þet hi ne conne noþing / zygge wyþ-oute zueriynge. þise habbeþ god into *grat* onworþhede. huanne al day / and uor nazt / him elepieþ to wytnesse / of al þet hi ziggeþ. Vor zueriinge ne is non

Of the sin of lying.

Perjury is worse than lying.

Swearing leads to forswearing. There are seven modes of swearing :

1. Bold swearing.

2. Needful swearing.

3. Light swearing.

¹ [*lecherie*]

4. Habitual swearing.

Habitual swearers hold God in contempt.

oþer þing : þanne to clepie god to wytnesse. and his moder / and his halzen. Efterward huanne me zuereþ folliche. and þet yualþ ine uele maneres. Oþer huanne me zuereþ be tyene / and sodaynlyche / huer of him uorþingþ efterward. Oþer huanne me zuereþ uor þing þet me ne may naȝt healde wyþ-oute zenne : zuich oþ me ssel breke : and do penonce uor þane fole oþ. Oþer huanne me zuereþ zikerliche / of þinge þet me nis naȝt ziker / yet þaȝ hit by zoþ. Oþer huanne me behat zikerliche þet me naȝt not / yef me hit may uoluelle. Oþer huanne me zuereþ be þe sseppinges / ase me zayþ. be þe zozne þet ssinþ. by þet uer þet bernþ. oþer by myn heued. oþer by myne uader zaule. oþer oþre þane ylych. Zuyche oþes god uorbyet in his spelle. Vor þet ich ssel maky ziker : ich ne ssel naȝt draȝe to wytnesse / bote þane heȝe zoþ. þet is god þet al wot. naȝt þe elene sseppes / þet ne byeþ bote ydelnesse. And huanne ich his zuerye be þozte : ich bere ham ane worþssippe / þet ich ssolde bere to god onlepi. Ac huanne me zuereþ be þe¹ godspelle : me zuereþ be him / þet þe wordes byeþ / and byeþ ywryte. And huanne me zuereþ be þe holy relikes / and be þe halzen of paradis : me zuereþ be ham / and be god þet ine ham woneþ. Efterward huanne me zuereþ vileynliche by god / and by his halzen. ine þise zenne / byeþ þe cristene worse / þanne þe sarasyn. þet nolden zuerie ine none manere / ne nolden þolye / þet me zuore beuore ham / zuo vileynlyche / be Iesu crist : ase doþ þe cristene. Hi byeþ more worse þanne þe gyewes : þet hine dede a-rode. Hy ne breken non of his buones. Ac þise him tobrekeþ smaller : þanne me deþ þet zuyn ine bocherie. þise ne uorbereþ naȝt oure lheuedi. and þise his tobrekeþ more vileynlaker : and hire / and þe oþre halzen / þet hit is wonder : hou þe cristendom hit þoleþ. Efterward huanne me zuereþ ualsliche. oþer huanne me berþ ualse

5. Foolish swearing, as in sudden pain,

in rash promises,

in bold assertions without being certain of the truth,

in promising what one cannot fulfil; and swearing by the sun, moon, one's head, &c.

[Fol. 19. a.]

This is worshipping the creature instead of the Creator.

6. Swearing by God and his saints.

Those guilty of this sin are worse than the Jews who crucified Christ.

It is a wonder how Christendom beareth them.

¹ It may be read þo

wytnesse. oþer me zuereþ uals / wytindeliche. ine
 huyche manyere / þet me zuereþ oþer openliche / oþer
 stilleliche be art / oþer be sophistrie. Vor ase þe riȝte
 wrytes ziggeþ / god þet loueþ Mucknesse / and zoþ-
 nesse / yne zuiche wytte ondermangþ þane oþ / onder-
 stant þet word : ase he lit onderstant / þet ne þengþ
 naȝt bote guod. and þet muckliche / and wyþ-oute stryf
 hit onderstant.

7. False swearing
and false witness-
ing.

God loves meek-
ness and truth.

Mochel is *grat* godes myldenesse. huanne zuiche
 men þet zuerieþ of þinge þet hi wyteþ wel : þet ne is
 naȝt zoþ. oþer behoteþ þing : þet hi nole ¹ naȝt healde.
 þet þe dyeuel him ne astrangleþ hastelyche. Vor
 huanne he zayþ : zuo god me helpe. oþer zuo god me
 loky. and he lyeȝe : he deþ him out of þe helpe /
 and of lokinge of god. nou ssolde he be riȝte / lyese
 wyt / and onderstandinge / and body. and guodes. and
 zaule / and al þet he halt of gode.

Great is God's
mildness, when
men swear
falsely.

[*1 nollep ?*]

For when one
says, "So God me
help," and if helie,
he puts himself
out of the pale of
God's mercy.

þe laste boȝ of þise zenne is : huanne man agelt his
 treuþe / and þet he heþ behote / and *y-granted*. oþer
 be his treuþe. oþer be his oþe. Vor treuþe yloȝe / and
 oþ ybroke : is ase hit were al on.

The last bough of
this sin is when a
man sinneth
against his truth
and against his
oath.

CHEASTE.

Saynt augustin zayþ. þet noþing zuo moche ne ys
 glych to þe dyeules dedes : ase cheaste. þes ¹ meyster
 huer-of ne is non drede : payþ moche þe dyeule / and
 naȝt ne payþ god. þet ne loueþ bote pays / and onyng.

Strife.

Strife is like the
devil's deeds,
saith Augustine.

þes boȝ him todelp ine .vij. oþre boȝes. Huer-of þe
 nerste is : strif. þe oþer / chidinge. þe þridde /
 missigginge. þe nerþe / godelinge. þe uifte / atwyt-
 inge. þe zixte / þreapninge. þe zeuende / vnonyng
 arere. Huanne þe dyeuel yziȝþ loue / and onyng
 amang uolke : moche hit him uorþingþ. and nor ham
 maki vnonyng : he makeþ bleþeliche his miȝte ham
 uor to do striui / And þe dyeuel beginþ þet uer of

There are seven
boughs of contest :

1. Strife.
2. Chiding.
3. Evil speaking.
4. Slandering.
5. Reproaching.
6. Threatening.
7. Discord.

The devil does not
like to see love
and concord
among men,
he tries to raise
strife.

¹ It is not clear whether þes or þis is the MS. reading.

which is followed by noise, as when one says to the other, "So it is," "It is not so," "So it was," "It was not so."

tyene / and euel wyl uor to becleppe. þanne efter þet strif / and þe cheaste : comþ þe noyse / and þe cheaste. Al / alsuo huanne me alyzt þet uer : lhapp þet smeche efter þe layt. Stryf / and cheaste / and huanne þe on zayþ to þe oþren : 'zuo hit is.' 'zuo hit ne is.' 'zuo hit wes' / 'zuo hit nes.'

2. Chiding is lying one against another.

[Fol. 19. b.]

3. An evil speaker has a tongue sharper than a razor.

He is like the thorn-hog (hedgehog), with its pricking awls, cast out right and left.

He is like a fierce dog that barks and bites at every body.

4. Slandering. Slanderers are accursed.

Their mouth is as the weight that falleth into hot water, scalding all around.

5. Reproaching a man for his sins, follies, poverty, poor kin, &c.

6. Threatening is the beginning of wars.

Above all the sins already named, is the sin of those who by their evil

Chiding is : huanne eyder lyexneþ oþren / oþer greate wordes. Efter þan comeþ þe myssigginges. þet is huanne þe on peyneþ þannopren / and ziggeþ þe greate felonys. Vor þer is a feloun þet heþ þe tonge more keruinde : þanne rasour. more zuyfter / þanne arwe ulyinde. and more boryinde : þanne zouteres eles. zuyche men byeþ anlykned to þe þorn-hog. þet ys al ywryze myd prikyinde eles. and hit is to moche fel / and zone hit is wroþ. And þanne hit is oftyened : he kest out his eles of his bodye : arizthalf / and alefthalf. Alsuo he is anlikned to þe felle dogge. þet byt / and beberkþ alle þo þet he may.

Efterward comeþ þe godelinges. þet is huanne þe on godeleþ þanne oþrene. And þet is zuo grat zenne / þet þe wrytynge zayþ : þet huo þet godeleþ his emcristen : he is acorsed of god. And saynte paul zayþ. þet zuyche uolk ne moze hadde godes ryche. And salomon zayþ. þet hare mouþ is : ase þe wyzte þet ualþ ine hot weter. þet kest hyer / and þer : and scoldeþ alle þo þet byeþ þer aboute.

Efterþan comeþ þe wyþnymynges / þet byet yet more gratter zenne. huanne me atwyt ane man / oþer his zennes / oþer his folies / oþer his pouerté / oþer his poure ken / oþer oþre lac ¹ þet is ine him.

Efterward zuo comeþ þe þreapnynges / and beginneþ þe medles / and þe werres. Ac aboue alle þise zennes þet we habbeþ hyer ynemned : paseþ þe zenne [of] ham / þet be hare kueade tonge / sostyeneþ / and arereþ þe strifs / and þe euele wylles / betuene ham

¹ *defaute* has been erased in the MS.

þet byeþ uryendes togidere. and þo þet miswendep þet
pays. and þe onynges. God hateþ moche zuych uolk
and zuo zayþ þe writinge. tongne arear and
sustain strife and
evil will.

OF GROCHINGE. ÞET IS OF HIM ÞET NE DAR NAȝT
ANSUERIE.

Of grudging or
murmuring.

Ofte we hit yzep come / þet þe ilke þet ne dar an-
suerye / ne chide. þet he beginþ to grochi betuene his
teþ. and grunny. Vor efter þe chyaste : we zetteþ þe
zenne of grochinge. Hou grat is þe zenne : ous sseweþ
wel þe wreche þet god kan nyme. ase recorleþ holi
wryt. Vor þise zenne / onleak þe erþe / and uorzualȝ
datan and abyron. and villen down al kuic in-to helle.
An uor þo zenne / zente god a uer / þet uorbernde kore :
and alle his uelages. CC.L. of þe gretteste of godes ost
ine desert. Vor þe ilke zenne uorlore þe yewes þet land
of beheste / þet god ham hedde behote. zuo þet of zix
.C. þousond / þet god hedde ykest / out of þe þrel dome
of þe kinges of egipte. and þet he hedde yloked : uourti
year ine desert / myd þe manné of heuene. ne yede in-
to þe holy londe / bote tuo / wyþoute mo. þet hetten
calef : and Iosue. ac alle hi stornen in zorȝe : ine þe
desert.

Some men will
not be reminded
of their faults,
without grudging
and grunting.

For this sin un-
locked the earth
and swallowed Da-
than and Abiram.

For this sin the
Jews lost the land
of Promise,
so that out of
the six hundred
thousand who
came out of
Egypt,

only two (Caleb
and Joshua) lived
to enter Canaan.

þis zenne heþ tuaye boȝes. Vor þe on : is grouch-
inge aye god. and þe oþre aye man regneþ. þis zenne
is ine uele maneres / ase in sergons aye hire lhordinges.
ine wyfmen : aye hare leuedis. and ine children / aye
hare uaderes / and hare modren. Ine poure : aye þe
riche. and þe þrelles : aye þe knyȝtes. Ine leawede :
aye þe clerkes / and aye þe prelas. and þe cloysters :
aye þe abbottes. and þe priours : and hire officials / ase
subprior. and þe oþre. And wext þe grochinges ine alle
zuyche persones : oþer of onboȝsamnesse uor þan þet me
is to hard ine hestes. oþer ine sleauþe / uor þet me is to
sleuul. oþer of incpacience / uor þet me ne deþ naȝt
alle þe wylles. oþer of enuie. oþer of felonie. uor þet

This sin hath two
boughs : 1. Mur-
muring against
God. 2. Murmur-
ing against man.
This sin is seen
in many ways,
in servants against
their masters,
women against
their lords, child-
ren against their
parents, &c.

[Fol. 20. a.]

This is the result
of disobedience,
sloth, or impati-
ence.

me auonceþ more þe on : þanne þe oþre. and manye
oþre kueade roten.

Man desires to be
God's master, and
if he has not his
will, he murmurs
against Him,
and singeth the
devil's song.

Grochinge aye god heþ yet nou ynoꝝ mo enchey-
souns. Vor man þet heþ uorlore *grace* / and þolemod-
nesse : he wyle by mayster ope god. zuo / þet / al god
deþ ine erþe : bote yef he hit ne do al to his wylle : an
haste he grocheþ aye god. and zyngeþ þet *pater noster*.
to tokne. vorzoþe ac þe dyeules zang. Vor ase þe holi
gost tekþ. and makeþ his ychosene zinge ine hare herten
þe zuete zonges of heuene. þet is of þe *graces* of al þet

The Holy Ghost
maketh his chosen
sing of the sweet
songs of heaven.

he deþ. and of al þet he us zent. Alsuo þe kueade gost
makeþ his deciples zinge þanne zang of helle. þet is
grochinge. þet eure ssel yleste ine helle. in al þet god
deþ / bote hit by al to hire wylle. Vorzoþe mochel is
zuych a man fol / ant out of his wyte / þet wyle þet me
him yelde scele / of al þet he heþ ydo / yef me him zent /
aduerseté. pouerté. ziknesse. dyere time. rayn. druzþe.
yef me yefþ him / and benymþ hit oþren. bote yef hit
ne by do al to his wylle : he him niymþ anhaste to
grochi aye god / and him euele þonkeþ. huet wonder is
hit / þaz god him awrekeþ of zuyche uolke / þet wylleþ
him benyme his lhordssip / and his wysshede.

The devil maketh
his disciples sing
the song of hell,
i.e., grudging.

They murmur
against God for
every adversity
that befalls them.

What wonder is
it, if God take
vengeance upon
such folk !

OF WYÞSTONDYNGE.

Of opposition
(rebellious con-
duct).

Withstanding is
worse than grudg-
ing.

This sin is seen in
those who will
bow to none,

whose hearts are
rebellious to God
and man.

This sin hath four
boughs,
that appear in the
rebellious.

Kuead þing is grochinge : ac more is wors / wyþ
standinge. wyþstondynge is a *zenne* / þet comþ of þe
herte þet is rebel / and hard / and rebours / and dyuers.
þet alneway wyle þet his wyl by do / and his zygginge
by yhyalde. þet wyle / þet alle þe oþre / bouze to him.
and he ne bouze to nonen. þis is þe harde herte :
huer-of salomon zayþ. þet he ne may nazt fayly : of
kued ende. And ase þer is grochinge aye god. and aye
man : alsuo is zuych herte rebel to god / and to man.

þis *zenne* heþ vour bozes. Vor zuyche herten byeþ
rebours / and rebels / red / to leue. to done godes heste.
chastinge þolye. and techinge onderuonge. Yef enye

of hare uryendes ham wylleþ rede. and hare ureme ssey. nazt ham nollep yhere. rapre uor þet hi habbeþ yspeke. hi doþ þe more bleþelaker þe contrarye. To þe rede of oure lhorde: ofte hi byeþ rebel / yef me ham ret þing: þet hy to helpe to hire zaules. ne noþyng nollep do / er þan me gabbeþ of ham. And þos hy byeþ rebels / to þe heste of oure lhorde / to huam hi byeþ yhyealde. and zuo moche ham zet beuore þe dyeuel of toknen. oþer of fyeblesse. oþer of elde. oþer of yezep. oþer of oþre kueade sceles. þet alast: hi ne doþ nazt. Efterward huazne me his chasteþ / and wyþnymþ. hi ham defendeþ ase þe bor / zuo þet hare folyes ne beknaweþ. and þe more þet hi ham exeuseþ: þe more wext þe zenne. And zuo hit is huazne god his beat / and chasteþ. and maugre hy wyteþ. and zyggeþ ofte. onþank þan: and þe oþren / 'huet wyle god me do. huet habe ich him misdo?' þos deþ þe fol. and þet him ssolde by triacle: to him went in to uenym. and þe medecine: him yefþ þane dyap. Efterward þer byeþ zome of zuo diuers wyt / þet none guode techinge ne onderuongeþ. ak alneway weryeþ hare sentense huet þet hit by. zuo þet ofte hi ualleþ ine errour. and ine ualse opinions. and ine eresye. and ine euele byleau.

OF BLASFEMYES.

Blasfemyes is ase zayþ saynt austin. oþer huazne me yleþþ and zayþ of god þing: þet me ne ssel yleue / ne healde. oþer me ne leþþ nazt þet me ssolde yleue. Ac speciallyche we clepieþ hyer blasfemye: huazne me missayþ of god / and of his halzen. oþer of the sacramens of holy cherche. þis zenne ys ydo ine uele maneres. Oþer huazne me hit zayþ be þozte. ase doþ þe bougres / and þe mysbyleuinde. Oþer me hit zayþ uor couaytise to wyne. ase doþ þise charmeres / and þise wychen. Oþer huazne me hit zayþ be tyene / and be despit ase doþ þise playeres / þet zuo uyleynliche

1. They rebel against the advice of friends.

2. They are rebellious against Christ.

3. They are rebels against the behests of our Lord.

They excuse themselves whenever corrected.

When God chasteneth and beaeth them, they speak evil against Him.

[Fol. 20. b.]

4. They listen to no good teaching, but follow their own plans, and so fall into error.

Of blasphemy.

Blasphemy is to believe or say of God what one does not or should not believe.

Specially is this sin in those who speak evil of God His saints, or His sacraments, as in heretics and unbelievers,

and in those who wickedly

break Christ's
body.

These folk are like
mad hounds, that
bite and know not
their lord.

This sin God has
declared shall not
be forgiven.

Of the 10 sins of
the tongue,
the 1st is idleness
and the last blas-
phemy,
the beginning is
folly, the end
error.

Here endeth the
seven deadly sins.

No man can keep
himself quit of
them unless he
know them.

Of those sins that
he hath not com-
mitted, let him
thank God for pre-
serving him from
them.

For to learn to
die.

Learn to die, so as
to be able to live.
[*Note wel perno²*
capitele.]
He is a wretch
who cannot live
nor dare die.

This life is but
death, for death is
a separation.

tobrekeþ Iesu cistes body. and zuo uileynliche mis-
siggeþ of god an of his blissede moder / þet hit is
dreduol and zorþe to hyere / and lhestē. þise byeþ ase
wode houndes / þet biteþ and ne knaweþ nazt hare
lhord. þis zenne is zuo grat : þet god his awrekeþ oþer-
huyl aperteliche ase we habbeþ yzed beuore / þo we
speke of wyckede uolke. Of þise zenne zayþ god ine
his spelle / þet hit ne ssel by uoryeue : ne ine þise
wordle ne ine þe oþre.

Nou we habbeþ ytald ten manere zennes of þe tonge.
þanne is þe uerste : ydelnesse. and þe laste : blasfemie.
and be cas hit is þet Salomon zayþ. þet þe beginnynge
of þe kueade tonge : is folie. and þe ende : to kuead
error.

Hyere endeþ þe zeue dyadliche zennes / and alle hire
boþes. and huo þet wel him studé deþ¹ ine þise boc : he
myzte moche profiti / and lyerny / and knawe eche
manyere of zenne / and him-zelue wel ssryue. Vor non
ne may him wel ssriue / ne him loki uram zenne : bote
he his ne knawe. Nou ssel þanne þe ilke / þet ine þise
boc ret. zzy diligentliche to by y-ssriue. and him loky
be his myzte. Of oþre zennes þet he ne is nazt gelti :
he ssel herye god and him boþsamliche þonky. þet him
heþ yloked.

VOR TO LYERNY STERUE.

Onneape sterf / þet ylyerned ne heþ. Lyerne to
sterue : þanne ssel þou conne libbe. Vor non wel
libbe ne ssel conne : þet to sterue ylyerned ne heþ.
And þe ilke aryzt is yelepēd wrechche : þet ne can
lybbe / ne ne dar sterue.

Yef þou wylt libbe vriliche. lyerne to sterue gled-
liche. Yef þou me zayst / hou me hit ssel lyerny : ich
hit wyle þe zigge anhaste. þou ssel ywyte þet þis
lyf : ne is bote dyap. Vor dyap is a wendinge. and þet

¹ MS. studedeþ

² perne ?

ech wot. and þeruore me zayþ of ane manne huanne he sterfþ : he went. And huanne he is dyad : he is ywent. þis lyf alsuo ne is bote a wendynge. uor zoþe / uor zoþe : a wendinge wel ssort. Vor al þet lyf of ane manne / þa3 he leuede a þousond year : þet ne ssolde by / bote onlepy prikke : to þe zy3þe / of þe oþre lyue / þet eure wyþoute ende ssel yleste. oþer ine zor3e : oþer ine blisse / wyþoute endynge.

All the life of a man, although he lived a thousand years, were but a point compared to the life without end.

[Fol. 21. a.]

þis ous wytneset wel þe kyng. þe erl. þe prince. þe emperour. þet þe blysse of þe wordle : hedden zomtyme. nou ine helle : wepeþ / and gredeþ. yelleþ / and zor3eþ. ‘A. allas : huet is ous worþ oure pouer worþssippe. noblesse. richesse. blisse. and bost. al hit ys ywent / wel rapre þanne ssed : oþer uozel ulyinde. oþer quarel of arblaste. And þous geþ al oure lyf. Nou we were ybore : and an haste dyad. ne al oure lyf : nes na3t bote a lyte prikke. nou we byeþ ine zor3e wyþoute ende. Oure blisse / is ywent into wop. oure karoles : into zor3e. gerlondes. robes. playinges. messiuges. and alle guodes byeþ ous yfayled.’ Zuyche byeþ þo zonges of helle. ase þe writinge ous telþ. ous uor to ssewy : þet þis lyf / ne is bote a wendynge : wel ssort. and þis wordle : ne is bote wendynge. and libbe ne is bote ¹ a wendynge. þanne ne is libbe : bote sterue. and þet is zoþ / ase pater noster. Vor huanne þou begonne libbe : anhaste þou begonne to sterue. And al þin elde. and al þine time / þet ys yguo : þe dyap þe heþ ywonne : and halt. þou zayst þet þou hest zixti year. þe dyap hise heþ. and neuremo his nele þe yelde. þeruore is þet wyt of þe wordle folye. And þe clerk zyinde : ne zzy3þ na3t. Day and ni3t / makeþ o þing. and þe more þet hit makeþ : þe lesse zuo knaweþ. alneway sterueþ : and hi ne conne sterue. Vor day / and ny3t : þou sterfst / as ich þe hadde yzed.

This bear us witness kings, earls, princes, &c., who formerly had bliss in the world, but now weep, cry, and yell in hell. [þe zang of helle.] “Alas!” they say, “our bliss is all gone like a shadow, we were born, and died in haste;

our bliss is turned into weeping, and our carols into sorrow.” Such are the songs of hell.

[1 MS. boto.]

To live is but to die. When we begin to live, we begin to die.

We say we have sixty years, but death has and will never yield them.

Yet eft ine oþre manere / ich þe teche þise clergie.

Death is a separation of the soul and body.

Caton the Wise tells us to separate the ghost from the body ; often so did the old philosophers, who had no grace nor belief of Christ.

Holy men have escaped two deaths.

[*Note wel þri dyapes.*]

There is a death to sin and a death to the world.

The third death is the separation of the soul from the body.

A little wall separates them from Paradise. Their thoughts are in heaven, and they hate this life and desire death.

[*Huet is dyap.*]

Death to good men is end of all evils and commencement of every blessing.

The wise of this world are fools and blind,

for they call death life, and death they call the end.

[*Fol. 21. b.*]

If thou wilt know

þet þou conne wel libbe : and wel sterue. Nou yhyer : and onderstand. þe dyap ne is bot a todelinge of þe zaule : and of þe bodye. and þet ech wel wot. Nou ous tekþ þe wyse catoun. ‘Lyerne we’ zayþ he ‘to sterue todele we þane gost of þe bodie ofte.’ þet deden þe meste wyse of þise philosophes þet þis lif zuo moche hateden / and þe wordle : zuo moche onworþede. and zuo moche wylnede lyf nazt dyeadlich. þet hi westen be hare wylle. ac hit nes ham nazt worþ. Vor hi ne hedden non grace / ne þe beleaute of iesu crist. Ac þe holy men þet louieþ god / and yleueþ / þet of þri dyapes / habbeþ þe tuay ypased. Vor þer is dyap to zenne : and dyade to þe wordle. Nou abideþ þane þridde dyeap. þet is þe todiztinge of þe zaule : and of þe bodie. Betuene ham and paradys ne is bote a lyte woꝝ / þet hy agelteþ be þenchinge / and be wylnyng. and yef þet bodi is of þis half : þe herte / and þe gost : is of oþerhalf. þer hy habbeþ hyre bleuinge / as zayþ saynte paul. hire solas. hire blisse. and hire confort. and alle hire lostes. and þeruore : hy hatyeþ þis lyf : þet ne is bote dyap. and wylneþ þane dyap bodylich. Vor þet is damezele bereblisse / þet þe dyap / þet alle þe halzen corouneþ / and doþ [zetteþ] in to blisse.

Dyap is to guodemen : ende of alle kueade. and gate / and inguoyng : of alle guode. Dyap is þe stream : þet todeleþ / dyap / and lyf. Dyap / is of þis half. lif / of oþre half. Ac þe wyse of þise wordle þet of þis half þe streme yzyeþ zuo brizte : of oþerhalf hi nazt ne yzeþ. an þeruore his clepeþ þe writinge : foles / and yblent. Vor þerne dyap : hi clepieþ lyf. And þane dyap / þet is to þe guoden / beginnyng of liue : hi hit clepieþ / þan ende. And þeruore hy hatyeþ zuo moche þane dyap. Vor hi nyteþ huet hit is. ne of oþerhalf þe streame ne habbeþ nazt ybleued. and nazt ne wot : þet out ne geþ.

þanne yef þou wylt ywyte huet is guod / and huet is

kuead : guo out of þi zelue. guo out of þe wordle. lierne to sterue. todel þine zaule uram þe bodye be þoʒte. zend þine herte in-to þe oþre wordle : þet is to heuene. into helle / in-to purgatorie. þer þou ssel¹ zzy : huet is guod and huet is kuead. Ine helle þou ssel[t] yzi mo zorʒes : þanne me moʒe deuisy. Ine purgatorie / mo tormens þanne me moʒe þolye. Ine paradys / more blisse þanne me moʒe wylny. Helle þe ssel teche / hou god awrekþ dyadlych zenne. Purgatorie : þe ssel seawy / hou god clenzeþ veniel zenne. Ine heuene þou ssel zzy open-liche / hou uirtues / and guode dedes : byeþ heʒliche yolde. Ine þis þri þinges : is al þet is nyed wel to wytene hou me ssel comne libbe / and wel sterue.

Nou loke eftzone a lyte / and ne tyene þe nazt / to þise þri þinges. uorþet þou lyernest to hatye zenne. Voryet þi body / ones a day. guo in-to helle ine þine libbinde : þet þou ne guo / ine þine steruinge. þis deþ ofte þe holi man / and þe wyse. þer þou ssel zzy : al þet herte hateþ. and beulyʒþ. and defaute of alle guode. ynoʒ of alle kueade. ver bernynde. brenston stinkinde. tempeste brayinde. voule dyeulen. hunger. and þorst : þat me ne may nazt stonchi. dyuerse pines / and weþinges. and zorʒes : mo þanne herte moʒe þenche / ne tonge telle. and eure ssel yleste wyþ-oute ende. And þeruore is þe ilke zorʒe wel ycleped : dyap wyþ-oute ende. And huanne þou yzixt þet hit behoueþ zuo dyere abegge onlepy dyadlich zenne : þe woldest þe rapre lete be vlaze quik. þanne þou dorstest / to onelepi dyadliche zenne *consenti*.

Efterward guo in-to purgatoriie. þer þou ssel zzy þe pines of þe zaules / þet hyer hedden uorþenlinge / ak nere nazt uolliche yclenzed. nou hi doþ þer / þe leuinge of hare penonce / al-huet þet hi byeþ / brizte / and clene. ase hi weren ate poynt / and ate time / huanne hi

what is good and what is evil, go out of thyself, divide thy soul from the body, and send thy thoughts into the other world, into heaven, hell, and purgatory.

Hell shall teach thee how God avenges deadly sin.

Purgatory shall show thee how venial sin is cleansed.

In heaven thou shalt see how good deeds are rewarded.

Forget thy body once a day ; go into hell in thy lifetime, that thou go not into it at thy death.

[*þe pines of helle.*]

There shalt thou see the absence of all that is good, but enough of all evil : burning fire-stinking brimstone, foul devils, hunger, thirst, pains, weeping, and sorrow.

Wherefore is this sorrow called death without end.

[*Of Purgatorie.*]

Afterwards go into purgatory, and see the pains of those who were not here fully cleansed of their sins.

¹ MS. sselelt

Their penance is grisly and hard.

All that martyrs ever suffered or women with child, is only a bath of cold water in comparison with the furnace wherein they burn.

Venial sins are little sins that we do oft.

The fire of purgatory is dreaded by those who keep holy their souls and bodies.

[Fol. 22. a.]

None may live without sin, for good men sin seven times a day, but by shrift, tears, and prayers they amend their lives, and are not lost at the day of doom.

Holy dread of God is the beginning of good life.

We must learn not only to eschew evil, but learn to do good.

Divide thy soul from thy body by thought.

yeden out ¹ of þe welle of cristninge. Ac þe ilke penonce ys wel grislich and hard. Vor al þet eure þoleden þe holy martires. oþer wyfmen þet trauayleþ of childe / of zorþe : ne ys bote a beþ ine chald weter : to þe reward of the fornayse : huerinne berneþ þe zaules. al-huet hi byeþ yclenzed. ase gold al yclienzed ² ine þe vere / me ne vint lesse þanne yclenzed. Vor þet uer is of zuyche kende / al þet hit vint ine þe zaule of gelte of dede. of speche. of þoꝛte / þet yerneþ to zenne : oþer lite / oþer moche : al uorberneþ / and clenzeþ. and þer byeþ ypunyssed, and awreke : alle uenyal zennes. þet we clepieþ : litle zennes. þet we doþ ofte / and smale fole þoꝛtes. wordes ydele. trufles. scornes. and alle oþre ydelnesses. al-huet hi by worþe : to guo into heuene. huer ne geþ in naȝt / bote hit by riȝt briȝt. þet ilke uer dredeþ þo. þet by hare myȝte ham lokeþ uram dyadlich zenne. and lokeþ holyliche hare herten. and hare bodyes. and hare mouþes. and þe viif wyttes uram alle zenne. and zuo libbeþ / ase hi ssolden echedaye to dome come to-uore god. And þeruore þet non ne may libbe wyþ-oute zenne. Vor ase zayþ Salomon : zeue ziþe a day / ualþ þe guode man. and þeruore be holy ssrifte / and be tyeares / and be benes : hi doþ hare miȝte ham zelue to arere / and to amendi. and ham zelue zuo deme : þet hi onderstonde to uolȝi þane laste dom. Vor huo hier him demþ zopliche : him ne worþ non hede to by uorlore : ate daye of dome. And þus melyerneþ kuead to knawe / an to beuly / and alle zennes to hatye / and grat and smal. and onderstonde þe holy drede of god / þet is beginnyng of guod lif : and of alle guode.

Ac hit ne is naȝt ynoȝ to lete þe kueades : bote me lyerny þet guod to done. and bote yef me zeche þe uirtues / uor wyþ-oute ham : non ariȝt wel ne leueþ. þanne yef þou wylt lyerny wel to libbe be uirtue : lyerne zuo ase ich þe hadde yzed / to sterue. Todel þine gost uram þine bodye / be þoꝛte / and be wylninge. guo out of

¹ MS. *ouot*

² MS. *ychenzed*

þise wordle steruinde. guo in-to þe londe of þe libbynde /
 þer non ne sterf[þ] / ne yealdeþ. þet is ine paradys. þer
 me lyerneþ wel to libbe / and wyt / an corteysye. uor
 þer ne may guo in: no uyleynye. þer is blisfolle
 uelazrede of god. and of angles. and of halzen. þer
 opwexeþ alle guodes. uayrhede. richesse. worþssipe.
 blisse. uirtue. loue. wyt. ioye wyþoute ende. þer ne is
 non ypocrysy. ne barat. ne blonlinge. ne discord. ne
 enuye. ne hunger. ne þorst. ne hete. ne chele. ne kuead.
 ne zorþe. ne drede of vyendes. ac alneway festes and
 kinges bredales. zonges. and blisse wyþoute ende. þe
 ilke blisse is zuo grát: þet huo þet hedde ytake þer of
 ennelepi drope / of þe leste þinge þet þer ys: he ssolde
 by of þe loue of god zuo dronke: þet al þe blisse of þise
 wordle / him ssolde by / drede: and wo. Rychesses:
 dong. worþssipes: uoulhede. and þe ilke to greate loue
 þet he ssolde hadde to come þer: him ssolde by an
 hondred þouzen ziþe þe more hardiliche hatye zenne.
 and louie uirtues. þet is al þe drede of helle. huer-of
 ich hadde beuore ispeke. Vor loue is more stranger:
 þanne drede. And þanne is þet lyf uayr / and oneste:
 þanne me beulyzt / þet kuead / and me deþ þet guod.
 nazt uor drede / uor to hy yspild: ac uor þe wynlynge
 of heuene. and uor þe loue of god. and uor þe greate
 clenness: þet uirtue heþ. and guod lyf. And þe ilke
 þet loue ledeþ: he zekþ rapre / and lesse him costneþ /
 þanne him þet serueþ god; be drede. þe hare yernþ.
 þe gryhond hym uolþeþ. þe on be drede: þe oþer be
 wynlynge. þe on vlyzþ: þe oþer hyne dryfþ. þe holy
 man yernþ ase grihond. þat haddeþ alday hare eze / to
 heuene: huer hi zyeþ þe praye: þet hi driueþ. And
 þeruore hy uoryeteþ alle oþre guodes. ase deþ þe gentyll
 hond: huanne ha zyþ his praye / touore his ezen.

þis is þet lyf / of þe wel louiynde. of gentil herte /
 and affayted. þet zuo moche loueþ uirtue: and hatyeþ
 zenne. þet yef hi weren zykere / þet me ne ssolde his

Go out of this
 world flyng, and
 go into the land of
 the living,

[Of the blisses of
 paradys.]

where is the bliss-
 ful communion of
 God, of angels,
 and of saints,
 where is neither
 hypoerisy,
 strife, flattery,
 discord, nor hun-
 ger, &c.

The bliss is so
 great that one
 drop would intoxi-
 cate,

so that riches and
 honour would be
 accounted woe and
 dung.

Love is stronger
 than fear,

and the love of
 God will keep us
 from sin.

The hare run-
 neth, the grey-
 hound followeth.
 The holy man
 runneth as the
 greyhound.
 All day his eye is
 to heaven, and he
 forgetteth all else,
 as doth the hound
 with his prey be-
 fore his eyes.

This is the life of
 the loving and the
 gentle heart,

[Fol. 22. b.]

who shall have
the bliss of Para-
dise,
where no churl,
nor thief shall
enter.

conne / ne god ne ssolde his awreke : ham ne daynede
nazt / to do zenne. Ac al hare þenchinges / and al hare
wyllis : hire herten clenliche loki / and agrayþi / þet hi
by worþi : to habbe þe blisse of paradys. huer no cherl
ne ssel come in / ne uals. ne þyef. ne proud. uor þe
worse ssolde by þe uelazrede.

How to know good
and evil.

To live aright one
must seek virtue,

and know what is
right as well as
what is wrong.

A thing that one
knoweth not of is
not hated or de-
sired.

HOU ME SSEL KNAWE GUOD AND KUEAD.

Nou ich þe habbe ysseawed / hou me tekþ wel to
sterue / and lede guod lyf. Ac þou sselst ywyte / þet þe
begynnynge uor to come to guode lyue : is to zeche
uirtue. þet is þet me knawe / nazt onlepilyche huet is
zenne / and huet is elmesse : ac þet me conne riht wel
kawe / and deme : huet is kuead / and huet is guod. and
uor to dele þet zoþe guod : uram þe oþren. and þet greate
guod / uram þe little. Vor þing þet me ne knauþ nazt
ne is yhated / ne ywylned. And þeruore sselst þou
ywyte be þan þet þe wrytinges zyggeþ : þet þer byeþ
zeue smale yefþes of god / þet me clepeþ þe smale
guodes. on lite / an oþer grat / and zoþe. An onlepi-
liche byeþ guodes : ariht. huerof al þe wordle ys nyez
begyled [bezuyke]. Vor hi yeueþ þe greate guodes : uor
þe little. oþer þe lesse / uor þe little. oþer þe greate / uor
þe lesse. Vor þis wordle is ase a fayre / huer byeþ
manye fole chapmen. þet of alle þinges / hi knaweþ þe
propre uirtue and þet worþ. þet ous tekþ þe holy gost /
and non oþer maister. He ous tekþ to knawe þe greate
þinges uram þe little. þe precieuses / uram þe viles. þe
zuete / uram þe zoure.

This world is as a
fair, where are
many foul chap-
men, who know
the value of all
things.

The Holy Ghost
teacheth us to
know the precious
things from the
vile, the sweet
from the sour.

Timely (temporal)
goods.

OF TIMLICHE GUODES.

The small goods
are those of for-
tune.

Lady Fortune
(Chance) turneth
her wheel each
day, giving to
some and taking
away from others.

Hy clepieþ þe smale guodes : þe guodes of time / þe
guodes of fortune [hap]. and þe leuedy fortune : went
hare huezel eche daye / and benymþ / and yefþ. and
went þet is aboue : beneþe. þet byeþ þe smale stones of
gles ssynnynde. and þe conioum his bayþ uor rubys. uor

safyrs. oþer uor emeroydes. þet byeþ as iueles to children. þet god ous yefþ / ous to solas. and uor oure loue : to draze to him. uor þet he wot þet we byeþ fyeble / and tendre. and hyealde we ne moze his. efterward / wayes of pouerté / of zorze / and of matirement / ase deþ þe guode godes knyzt. þet þane kyngdom of heuene payneþ be strengþe to wyne be his prouesse. þanne þise ne byeþ : ne grete guodes / ne smale aryzt. þanne was a fol Iesu crist goddes zone. þet cheas pouerte. and ssame. an efterward : he uorzok / blisses. worþssipes. and riches : yef þet byeþ þe zoþe guodes. þanne ne byeþ nazt / alle zoþe guodes ine heuene. þanne ne is nazt god parfitliche yblyssed : þet ne vzeþ nazt zuyche guodes. þanne is god ontrewé / and onkende / þet þise guodes benymþ his urendes. and hise yefþ more largeliche : to his yuo. yef þet byeþ zoþe guodes : þanne weren foles alle þe halzen. and alle the wyse clerkes. and þe greate filosofes. þet þise guodes benloze / and onworþede / ase dong. Yef þet byeþ zoþe guodes : þanne lyeþ god / þet lyeze ne may : and holy wryt. þet hise clepeþ / leazinges. and ssed. and metinges. and uanites. nettes. and bendes. and þe dyeules grines. and þet is zoþ / aze pater noster. Vor þet byeþ þe dyeules ginnes. huer-by þe zaules ine a þousond maneres he gyleþ / and nymþ / and bynt / and halt.

Ae þe wyse chapman / þet is þe guode man / þet þe holy gost alyzt. be zoþe beknaulechinge / þet over al him knauþ / huet ech þing is worþ / and zyzþ hit rizt wel. Hi onderstondeþ / þet al þe wordle ne is nazt a guod snode : uor mannes herte to uelle. and þet þer is moche kuead : and litel of guod. And þeruore huo þet lokeþ þe perils / and þe kueades þet þer byeþ / and wyteþ þet hit is zoþ : þet hi conne zigge. he þet ne yefþ / þet he loueþ : he ne nymþ / þet he wylneþ. Hy makeþ to god ane handuol. uor hi yeueþ þe wordle : uor heuene. nazt / uor al. hor : uor gold. and leteþ al uor

God gives us timely goods to comfort us.

Riches are not the true happiness. For were it so, Christ would then be a fool, that chose poverty and shame, and forsook bliss, honour, and riches.

God would be untrue and unkind,

the saints and wise clerks were all fools,

and God would be a liar.

The gifts of fortune are the devil's snare whereby he beguileth souls.

[Fol. 23. a.]

The wise chapmen know the worth of each thing.

They see that there is little good in the world.

They give up the world for God,

and become
poor.

god. riches. lostes. worþssipes. and becomeþ poure.
þet is þe uayriste lyf / an þe zykeriste : þet is ine þise
wordle.

There are others
who make good
use of riches,

þe oþre byeþ / þet yzeþ / þet ine uele maneres hi
moze do hare prou / of guodes of time. þet me may hise
habbe : ak nazt to moche louye. Vor god ne hat nazt /

who hold them in
little esteem.

al to lete. hy hise oflyyealdeþ : ac litel hise prayzeþ. hi
hise uzeþ : ac litel his louyeþ. ase dede saynt Abraham.
Iob. and daviþ. and uele oþre. þet þe perils beuloze : and

They serve God
with their wealth.

deden hire profit / of þe guodes þet god ham lende : hi
couþen begge heuene. hi couþen hire zennen uorbegge.
and helpe hare nyxte. Hi couþen more louye god / and

They see their
own feebleness
and their defects.

herye / and þonki. worþissipie. drede. and yleue. uor
þe greate perils huer hi byeþ / and ham zelue þe more
bouze / huanne hi yzeþ hare fieblesse / and hire poure

They would rather
forsake all the
world's goods
than retain them
without the love
of God.

loue / and hare defautes. huanne þane strayte way ne
dorren guo. huanne zuo lyte wylleþ uor god þolye / and
yeue / þet zuo moche þolede / and let uor ham / yef hi
wel ham wytyeþ / ak st[r]ang hit is. Vor hit is wel lizter
þing : alle þe guodes of þe wordle lete / at on tyme uor
god : þanne his ofhyealde / and nazt louye.

Of the less goods.

OF ÞE LESSE GUODES.

The middle goods
are of kind and of
teaching.
Of kind are beauty,
strength, &c. ;
of teaching are
learning, good
manners, &c.

þe midel guodes / byeþ of kende : and of techinge.
Of kende : ase uayrhede of bodye. prouesse. strengþe.
zuyfthede. myldenesse. clyer wyt. sleþþe. onderstond-
ynge. and alle zuyche guodes þet kende berþ. Be tech-
inge : ase grat clergie. ine alle oþre guodes : þet me
wynþ be studye / oþer be guode wone / ase byeþ guode
þeawes / and zome uirtues. Ac þise ne byeþ nazt yet
arizt þe zoþe guodes : uor hi ne makeþ nazt þane / þet
hise heþ uollyche guod. Vor manye filozofes / oþer of
greate clierkes¹ / and of kynges / and of emperours /
þet hedden moche of zuyche guodes : byeþ ydampned
ine helle. Efterward / zuyche guodes yefþ oure lhord

These do not
make men fully
good,
for many philoso-
phers, clerks,
kings, &c., that
had much of such
goods, are now
damned in hell.

¹ MS. *cherkes*

also to his nyendes : ase he deþ to his uryendes. to sarazyns / and to ualse cristene : ase to þe guode. Efterward / hit ne is nazt zoþ guod / þet fayleþ / and þet me may lyese wyll he nolle he. and þet þieues ne moze stele. ne robbere benime. alneway ate ende : dyaep his benymþ. Efterward / zoþe guodes helpeþ eche daye / and ne harmeþ neure. Ac uorzoþe zuyche guodes / and zuiche graces wyþoute : doþ ofte kuead / and harmeþ ham / þet hise habbeþ / bote hi hise ne wel usy. And huanne hi ham yelpeþ / oþer hi ham prodeþ / and oþren hy onworþeþ. Vor þe ilke to huam god heþ yyene þe ilke graces / and þe ilke guodes / þet ich habbe beuore ynemmed god nor to serui. and helpe his nixte. bote-yef he hit ne vsy treuchiche : he ssel by ine þe more gratter torment. and straytlyche him behoueþ rekeni. and yelde scele to god / ate day of dome.¹ of þet he heþ ydo. and of þet he heþ ywonne / of þe guodes þet god him heþ ylend : nor to mory.

Our Lord giveth such goods to His enemies.

True goods never fail, nor harm. Mere outward graces may do us harm if they cause ustobecomeproud and boastful.

[Fol. 23. b.]

If we do not use aright God's gifts,

we shall receive the greater torment.

OF ÞE ZOPE GUODES.

Of the true goods.

Nou ich þe habbe ssortliche yssewed / huyche byeþ þe lyttle² guodes / and þe midel guodes : nou ich þe wyll ssewy huet ys þe zoþe guod arizt : þet makeþ þan þat hise heþ : guod. and wyþ-oute ham : non ne wes neure arizt guod. þet guod me clepeþ ; godes grace and uirtue. and charité. Grace : uor þet he yaf / helpe. and lyf. and zaule. uor wyþ-oute þise guodes : þe zaule is dyaed. Vor ase þet body is dyaed wyþoute zaule : alzuo is þe zaule wyþoute godes grace. Hy is yeleded uirtue : uor þet hy worþssipeþ þe zaule myd guode workes / and mid guode þewes. Hy is yeleded charité : uor þet hy ioyneþ þe zaule to god. uor charité ne is non oþer þing : þanne dyere onhede. þet is þe ende / þet is þe perfeccion / and þe gnodhedde / huer-to we ssole ous draze. Moche weren þe egyptiens deceyued. þet is to zigge / þe yealde filozofes þet zuo byzylyche desputede /

The true goods make him good that hath them.

They are grace, virtue, and charity.

The soul is dead without the grace of God.

She is called virtue, for she honours the soul with good works. She is called charity, for she joineth the soul to God.

The old philosophers set the

¹ MS. *domo*

² MS. *lyttle*

greatest good in
lust of flesh,
or in riches, or in
honest life,

but St Paul says
that dame Charity,
the queen of vir-
tues, is the great-
est good.

When all other
goods fail this
faileth not.

Of three manners
of good.

There are three
sorts of goods.

1. Honourable.
2. Pleasant.
3. Profitable.

Of the goods of
the world.

None desire them
unless they be
either honourable,
pleasant, or pro-
fitable.

The proud seek-
eth the first, the
covetous the
third, and the
lustful the second.

Virtue combines
the honourable,
the pleasant, and
the profitable.

and zoʒten huet wes þe heʒeste guod ine þise lyue. ne
neure ne myʒten hit vynde. Vor zome hit zette in loste
of ulesse. þe oþre: ine riches. and oþre / ine oneste
lyf. Ac þe greate filozofe saynte pawel. þet wes ynome
in to þe þridde heuene / and pasede alle þe oþre filo-
zofes / ous proueþ be uele skeles. þet þe heʒeste guod
ine þise lyue: is þe kuen of uirtues dame charité. Vor
he zayþ wyþ-oute hire: non oþer guod / ne is worþ.
and huo þet þis heþ: he heþ alle þe oþre. and huanne
alle þe oþre guodes fayleþ: þis ne faleþ naʒt. and
about alle þe oþre greate guodes þet byeþ: þys is þe
lheuedy. þanne is þis þet gratteste guod: þet is onder
heuene.

OF þRI MANERES OF GUODE.

And hueruore wylt þou þet guod / þet is ycleped
riʒt uirtue more louie / and zeeche about alle oþren:
þis ich wylle yet eft / his worþ ssewy. Me can todele
þri manere guodes. guod / worþssiplich. guod / lostuol
and guod: uremuol. nanmore ne is of guodes. ne zoþe.
ne ydele. bote þise þri maneres. and þet þou yzist open-
liche. Of þe guodes of þe wordle / þet non ne wylneþ /
ne loueþ noþing / bote-yef he wene: þet hit by him
worþssipuol / oþer lostuol. oþer uremuol. þe proude:
zekþ þing worþssipuol. þe couaytous: þing uremuol.
þe lostuol: þing lykynde. And alle þet þise zeeheþ
ydelliche: is ine uirtue / zoþliche. Vor uirtue is þing
wel worþssipuol. lostuol. and uremuol.

Of virtue.

OF UIRTUE.

Virtue is honour-
able:

Six things are
desired because

[Fol. 24. a.]
they are honour-
able:

1. Beauty, 2. wit,
3. prowess,
4. might, 5. free-
dom, 6. noblesse.

þet uirtue is worþssipuol: þet myʒt þou ysy ine
þise manere. Zyxx þinges byeþ ine þise wordle moche
ywylned / uor þet hit þingþ þet hy byeþ moche worþ-
ssipuol. uayrhede. wyt. prouesse. myʒte. vridom. and
noblesse. þise byeþ zix wellen of ydelnesse. þanne
ydele blisse is to moche. Vayrhede / is þing mochel

yloued. uor þet is þing moche yworþssiped. And naȝt uorþan uayrhede þet þe eȝe of þe bodye zyȝþ / and loueþ. is þing uals / ssort. and ydel. Vals : yef he ne is uayr. ne þe ilke uayr. ac oure eȝen byeþ fyeble / þet ne zyeþ bote þet skin wyþ-oute. þanne huo þet hedde þe zyȝþe ase heþ þe lynx / þet me clepeþ oþerlaker : leucernere. þet zyȝþ þorȝ þane wal alouer. ha ssolde zy openliche / þet non uayr body / ne is : bote a huyt zech uol of donge stynkinde. and ase a donghel besnewed. Efterward þis uayrhede is ssort. uor zone hit fayleþ and ualouweþ ase þet flour of þe uelde / anon ase þe zaule him todelp. al þe uayrhede þet / þet body heþ : þe zaule hit yeaþ. and uor þe zaule he hit heþ. þeruore he is fol / þet of uayrhede of bodie him gledeþ. Ac þe uayrhede of þe zaule : is uayrhede ariȝt / þet alneway wext and neure ne ssel fayly. þet is þe zoþe uayrhede / hueruore þe zaule to god likeþ / and to þe angles þet zyeþ þe herte. þis uayrhede yelt / and yefþ / to þe zaule : grace. and uirtue. and loue of god. uor hy reformeþ / and agrayþeþ / and him yelt his ryȝte pryente. þet is þe ymage of his sseppere / þet is uayr wyþ-oute *comparysoun*. and þet best him anlykneþ : mest is uayr. þanne þet uayreste þing þet ys onder god : is þe zaule / þet heþ parfittliche his riȝte sseppere / and his riȝte briȝtnesse / colour of flour. briȝtnesse of¹ zonne. sseppere of man. lykyng of preciouise stones. And al þet þe eȝe of herte zyȝþ of uayr : is uoulhede and nelþe / to þe zyȝþe of him. and al þet me may onder gode þenche of uayr : hit ne may naȝt by ycomparisoned to him.

Beauty appeals to the eye.

Had we the eye of the lynx, we should see each fair body as a sack full of dung.

Beauty soon fails and withers.

He is a fool that rejoiceth on account of his fairness.

Beauty of the soul never fades, for it is like to God and the angels.

It giveth grace to the soul.

The fairest thing under God is the soul that hath perfectly its right shape.

[1 MS. os]

Nothing in the world may be compared to it.

OF WYT / AND OF CLEREGYE.

Cleregye and wyt / byeþ þinges moche yworþssiped. Ac yef þou wylt by wys ariȝt. and heȝe cleregye lyerny : make þet þou hadde þet zoþe godes guod. þet is / grace / and uirtue. uor þet is þe zoþe wysdom. þet alyȝt þe herte of man. ase deþ þe zonne þe wordle. þis wyt paseþ þe

Of wit and of learning.

Clergy and wit are things much honoured.

God's grace is the true wisdom that enlighteneth the heart of man.

This wit passeth
the wit of the
world, which is
but folly.

Those who love
the world
think the moon to
be the sun.

They mistake a
glass for a sap-
phire.

They live like
children that seek
only their own
will.

In such folk is
reason dead.

[Fol. 21. b.]

They are like a
woman with child,
who prefers a
sour apple to a
wheaten loaf.

They cannot be-
lieve that there is
more bliss in serv-
ing God than in
serving their own
lusts.

Their wit is the
devil's wit,
that each day
tempteth others
to do wrong.

The bliss of the
world is idle,

wyttes of þe wordle / ase deþ þe zonne : þe brytnesse of
þe mone. Vor yef wyt of þe wordle ne is bote folye
ase zayþ þe wrytinge / and childhede / and onwyt. folye
ine ham : þet þe wordle louyep / and hire uayrhede /
þet hi ne conne yknaue / þane day : uram þe nyzt. ne
deme betuene *grat* / and smal. betuene *precious* / an
vil. Hy wenep of þe mone : þet hit by þe zonne. uor
hi wenep of þe worþssipe of þe wordle : þet hyt by þe
zoþe blisse. of ane epple : an hel. uor hi wenep by þe
wordle : þet hit by wel *grat* þing. þet to þe zizþe of þe
heuene ne is bote an eppel. hy wenep of a gles : þet
hit by a safir. uor hi wenep þet hare myzte / and hare
strengþe : by wel *grat*. þet more is brekynde / and
fyeble : þanne gles. Efter þe chi[I]dhede / þet þe wyt of
þe wordle / and þo þet byep zuo wyse to loky þet body /
and to eysy / and to delyty / þet libbeþ ase children.
þet ne zechep bote hare wyl to done. In zuych uolk is
skele dyad. and þeruore / hi libbeþ ase bestes. uor hare
wyt is al myswent / and corrupt. ase þe zuelz of þe zyke /
oþer of þe wyfinan *grat* myd childe. þet more hi uynt
smak in ane zoure epple : þanne ine ane huctene lhoue.
and þet child in ane cole : þanne ine ane guode mete.
Alsuo zuych uolk ne moze yleue / þet þer by more
blisse / and lost / ine god to serui / and to louie : þanne
to done þe wyl of hare loste. uor hi ne conne deme /
betuene zuete / and byter. Efterward / þis wyt / is
onwyt. ine þan þet byep zuo moche sotyl ine kuednesse
to nynde / ine oþren to gyly / and deceyui. oþer be playt /
oþer be strengþe / oþer be barat. þet hy ne þencheþ / ne
studieþ / bote ham zelue to auonci : and oþren to harmy.
þet wyt is þe dyeules wyt / ase zayþ saint iacob / þet eche
daye him uondeþ / oþren to harmy. Ac þe zoþe wyt /
þet þe holy gost tekþ to godes uryendes / is ine knaunge
wyþ-oute wyþnmynge / þet ech þing is worþ. hit sseweþ
þet þe wordle is ydel : ine byinge. vyl : ine worþ. biter :

in smac. þet þe blisse of þe wordle : is ydel. þe riches : vil. þe lostes : bitere. its riches are vile, and its lusts are bitter.

Afterward he yeff to y-uele / þet þe loue of god / and uirtue / is zoþ þing / and of pris. Zoþ : uor hi Virtue is a true thing, and of worth:

uoluelp þe herte / and norisset / and sostyeneþ. of pris : uor me may god / an al þet he heþ : begge. Zuete: uor þet is þe manne / þet alle þise þinges makeþ it rendereth sweet labour, sorrow, tears, and weepings.

zuete. zuynch. zorþes. tyeaers / and wepinges. ssames. martires. and alle pinen. and al þet me may þenche. þet is þe zuete suere / and of guod ssmak. and þet is þe wyt / and þe wysdom / þet þe writinge elepeþ / worþ- It is the wit and wisdom called honourable.

ssipuol wysdom / huerof wext zoþe blisse ine inwyt. [Zoþe prouesse.]

Efter uirtues / an charites : he yeff zoþe prouesse. þanne þer nys prowesse arizt : bote ine godes knyztet / True prowess exists only in God's knights.

þet þe holy gost heþ y-dobbed / and y-armed / mid uirtu / and mid charité. Ine prouesse byeþ þri þinges to-deld. In this prowess are boldness, strength, and steadfastness.

hardyesse. strengþe. an stedeuestnesse. Non ne is arizt preus: þet þise þri þinges ne heþ. þet ne ys hardy / and zyker / to greate þinge ondernime. strang / and myztuol / uor to uolþy. zed / and stable : uor to uolþy. Ae wyþ-oute wyt / and wyþ-oute porueyonee : ne byeþ nazt worþ non of þise þry þinges. Vor ase zayþ þe boc of þe art of knyzt- In quarrels an error may be rectified, but in battle a mistake may not be amended.

hod / ine opre quereles huanne me mysnymþ hou þet hit by uounde myd amendement. Ae errour ine batayle / ne may nazt by amended. uor hi is anon awreke. [Fole opnyminge.]

Fole op-nymynge is huer lite profit lip. and moche cost. and of peril. and of payne. Zueche byeþ þe The world's prowess is perilous.

opnymynges / þet me clepeþ prous. and hardi / ine þise wordle / þet body / and zaule bringeþ in-to zenne / and þe guodes also / and ine peril / and ine payne / uor a lyte lost to habbe : þet mochel is ydel / and litel ylest.

Ae uirtue makeþ man of¹ greate herte / and of wyse opnymynge þanne hi makeþ man þet ne is bote erþe / [1 MS. os] Virtue makes a man bold in heart, so that he aspires to the reign of

zuo hardi / þet he dar opnyme : þe regne of heuene to wynne. and alle þe dyeulen / þet byeþ zuo stronge / to [Fol. 25. a.] heaven.

ouercome. þis opnimynge : is guod / and wys. huer þer is lytel peril / and litel of pyne. and blisse. and worþssipe wyþ-oute mesure. Huo þet ne heþ uirtue : he ne heþ grat herte / ase heþ þe ilke þet heþ drede of nazt. Zuyche byeþ þo þet zuo moche dredeþ þe kueades and þe aduersetes of þe wordle. and þet habbeþ drede uor to lyese : þet hi ne moze nazt longe hyealde. ha neþ nazt grat herte þet hit yefþ uor nazt. ase doþ þo þet yeueþ hare herten to louie þe guodes of fortune / þet ine zoþe : ne byeþ nazt / to þe ziþe of þe zoþe guodes of blisse. þanne zuych uole byeþ ase is þet child / þet loneþ more ane sseawere : þanne ane kingdom. an eppel :

He is as a child who likes a mirror better than a kingdom. Virtue maketh a man to win heaven and to despise the world.

so that he is no more troubled by adversity than the sea is by drops of rain.

Virtue makes a man as hardy as a lion, strong as an elephant, and steadfast as the sun.

þanne al his kende. Ac uirtue yefþ grat herte arizt. uor uirtue makeþ wynne heuene : and onworþi þe wordle. grat berdone of penonce to bere. and alle þe kueades of þe wordle onderbere. and gledliche þolye. and uor god to leste / to alle þe asaylynges of þe dyeule wydstonde. And ase zayþ þe wyse seneke. Nazt ne habbeþ more of myzte aye uirtues / kueade mysfalles / and zorzes / ne al þet fortune may þreapny / an do : more þanne þer byeþ dropen of rayn ine þe ze. Virtue makeþ man hardi / ase lyoun. strang / ase olyfont. stedenest and lestinde / ase þe zonne / þet alneway yernþ / and ne is neure very. þanne þer ne is prowesse : bote nirtue.

Might.

MYZTE.

No true lordship but in virtue.

[*Mannes thordssip.*]

Man was made to rule over all creatures,

Alsuo þer ne is non zoþe lhordssip : bote ine uirtue. A grat lhord he is : þet to huam al þe wordle serueþ. Zuych lhordssip / yefþ man grace and uirtue. Vor hi zet man spirituellyche ine his rihte stat / huerinne he wes uerst ymad. þe man wes ymad ine zuyche worþssipe / and ine zuyche lhordssipe : þet he wes lhord of alle ssepþes / þet were onder heuene. and to huam : alle þinges bozen / and to huam noþing ne myzte derye. and þet is þe rihte stat to man and to his

lhordssip. Ac þis lhordssip he leas be zenne. ne he hit nazt ayen ne miȝte awynne : bote be uirtue. Ac uirtue arereþ þane man an heȝ : and him deþ þe wordle onderuot / and him deþ wende to heuene.

but he lost this lordship by sin. Virtue puts all things again under his foot.

Virtue makeþ þane man / more ariȝt lhord of þe wordle : þanne by þe kyng / of his regne. Vor of þe guodes of þe wordle / he heþ ase moche ase his herte wylneþ. þer-is his wone / and his sustinonee / and al þet he wyle hadde / more ynoȝ / þanne hadde þe kyng. uor al þet haddeþ þe guode / and þe kuede : al hit is his. Vor of zuo moche makeþ his prou / and of al hire god / and þonkeþ. and more loueþ / and dredeþ / and serueþ. ine þet he yziȝþ / and knauþ / þet alle sseþpes byeþ ymad him uor to serui. Efterward / he heþ anopre empire / uayr / an grat / wyþoute þet non ne ys aryȝt lhord. uor he is emperour of him-zelue. þet is of his bodye : and of his herte. huiche he demþ / and halt ine guode payse / huerof he deþ his wyl. Vor his herte is zuo bliþe to þe wylle of gode : þet al þet god deþ : al hit is him uayr. and þerby heþ he alneway : þe herte ine peyse. and þet body gouerneþ be þe wylle of god / and al þet god deþ to his bodye : he yelt þonkes / and hym payþ. and þet is þe lhordssip / þet uirtue yefþ to þan þet hit heþ. Huerof speeþ senekes þet zayþ. Ase moche worþssipe / and grat empireté¹ of þe kyng / by emperour of þy-zelue. A god uele byeþ þer kynges / and of barouns ine þe wordle / þet haddeþ casteles / cites / and regnes / þet ne haddeþ nazt þis lhordssip. þet of hare herten : ne byeþ nazt lhordes. þet hyse tormenteþ ofte. oþer be yre / oþer be euel wil. oþer be conaytse / oþer be wylny[n]gges. þet hy ne moȝe nazt uoluelle.

Virtue makes a man more a lord than is the king by his reign.

It causes him to enjoy all things.

He is emperor of himself, i. e., of his body and his heart.

His heart is always in peace, and his body is governed by the will of God.

[Fol. 25. b.]

He gives thanks to God for all his gifts.

There are many kings and emperors that have castles and cities who have not this lordship.

VRIDOM.

Freedom.

Efterward / non ne heþ uridom : bote he hadde grace / and uirtue. þanne yef þou wilt conne luete is

There are three sorts of freedom,

¹ So in MS.

uridom arizt. þanne sset þou onderstonde þet þe man
heþ þri maneres of uridom. þe one of kende. þe oþre of
grace / þe þridde of blisse.

1. of kind (nature),
2. of grace, 3. of
bliss.

1. Free-will to do
good or evil.

This freedom
comes from God,
and the devil can-
not influence man
against his will.

þe ueste is uri-wyl / huer-by he may chyese / and
do / uryliche oþer þet guod oþer þet kuead. þerne
uridom he halt of god zuo uriliche þet non ne may him
do wrang. ne alle þe dyeulen of helle ne mozen mannes
wyl strengþi to do one zenne wyþ-oute his wylle. Vor
yef man. dede þet kuead to-years wylle : hit nere non
zenne. Vor non ne zenezep ine þet he ne may nazt
bevly. ase zayþ saynt austyn. vridom habbeþ alle men.
ac hit is ybounde ine children / and ine foles / and yne
wytlease / þet ne habbeþ nenne skele / huer-by hi
conne chyese : þet guode uram þe kueade. þerne
uridom þe man benymþ him-zelue ine grat del. huanne
he zenezep dyadliche. uor him-zelue zelþ : uor þane lost
of þe zenne. and him-zelue yelt to þe dyeule / and
becompþ his þrel to þe zenne. zuo þet he ne may hit
uorþrawe to his wylle / þet he heþ ymad zyker : bote þe
grace of god him helpe.

Man loses his free-
dom when he sin-
neth deadly,

and becometh the
devil's thrall.

2. Freedom of
grace.
Those have this
freedom who by
grace and virtue
are no longer
slaves of sin.

þe oþer uridom is þe ilke / þet habbeþ þe guodemen
in þise wor[d]le / þet god heþ yvryd be grace / and be
virtue / uram þe þredome of þe dyeule and of zenne :
þet hi ne byep þrelles. ne to gold / ne to zeluer / ne to
hare caroyne. ne to þe guodes of fortune / þet þe dyap :
ne may benime. Ac hy habbeþ hire herten zuo arered
ine god : þet hi ne praysep þe wordle : bote ane botoun.
and hi ne dredeþ kyng. ne erl. ne non misual. ne
pouerte. ne ssame. ne dyap. uor hi byep half deade. and
habbeþ þe herten zuo to-deld uram þe loue of þe wordle :
þet hi abideþ and wylneþ þane dyap / ase deþ þe guode
workman his ssepe. and þe lezere his heruest. and þo
þet byep ine wo of ze : guod pert. and þe prisons : hare
deliureonse. and þe pylgryn : his contraye. and þise
byep stedeuestliche vri / ase me may by ine þise wordle.
Vor hi ne leueþ / ne dredeþ noþing bote god. and byep

They care not a
button for the
world, and dread
neither king nor
earl, nor life nor
death,

but desire death
as the reaper longs
for harvest.

They dread no-
thing but God.

ine greate pays of herte. uor hy hys habbeþ yzet ine god. and byeþ nyez ine paradys be wylnynge. And þe ilke vrydom : comþ of grace : and of uirtue.

Ac yet eft þis vridom : ne is bote þreldom / to þe zyþe / of þe þridde uridome. þet habbeþ þo þet byeþ nyez deliured / of bodye / and of al. and myd gode byeþ / nou ine his glorie. þise byeþ zoþliche vry. uor hy byeþ delyured of alle wo / of drede / of deaþe / and of zenne. of wanhope. of gyle. and of þe wordle. of zorþe. and of alle pyne of herte / and of bodye : wyþoute comyng ayen. of huyche þinges / non ne is ury ine þise wordle : huet hi is y-do.

3. The third freedom is far greater than the other two.

[Fol. 26. a.]

Those who have this freedom are delivered from all woe, from dread of death, from sin and sorrow, for they are now in glory.

NOBLESSE.

Nobility.

Hvo þet þanoprene nrydom huer-of ich habbe yspeke myzte habbe : to greate noblesse hit ssolde come. þe zoþe noblesse / comþ of þe gentyle herte. Vorzoþe non herte ne is gentyl : bote he louie god. þanne þer ne is non noblesse : bote to serui god an louye. ne vyleynye : bote ine þe *contrarie*. þet is god to wreþi / and to do zenne. Non ne ys arizt gentyl / ne noble / of þe gentillesse of þe bodye. Vor ase to þe bodye : alle we byeþ children of one moder. þet is of erþe : and of wose. huer-of we nome alle : uless and blod. of þo zide : non ne is arizt gentil / ne vri. Ac oure rizte uader / is kyng of heuene / þet made þet body of þe erþe. and ssop þe zaule to his anlynesse an to his fourme. An al ase hit is of þe uader ulesslich þet mochel is bliþe / huanne his children him byeþ ylych. al-zuo hit is of oure uader gostlich / þet be wrytinges / an be his zondes / ne let nazt ous to somony / and bidde / þet we zette payne : to by him ilich. and þeruore he ous zente his blissede zone Ihesu crist in-to erþe / uor to brengre ous þe zoþe uorbisne / huer-by we byeþ yssape to his ymage / and to his uayrhede / ase byeþ þo þet wonyeþ ine his

True nobility cometh of the gentle heart.

The gentle heart loves God and hates sin.

No one holdeth right nobility from the body ; for we are all children of one mother, i. e., of earth and mud. Our right father is King of heaven,

and He sent His son Jesus Christ to bring us the true pattern, whereby we are formed to His image and fairness.

heze cité of heuene. þet byeþ þe angles / and þe halzen of paradis / huer ech is þe more hez / and þe more noble / þe more *proprelieche* þet he berþ þe ilke uayre ymage. And þeruore þe holy man ine þise wordle deþ al his herte / and al his payne to knawe god / and loue. And of hire herte : alle zenne to waynye. Vor þe more þet þe herte is clene / and þe uayrer : zuo moche he zyzþ þe face of Iesu crist þe more openliche. and þe more þet he his zyzþ openliche : þe more he him loueþ þe stranglaker. þe more he him likneþ *proprelieche*. And þet is þe zoþe noblesse / þet makeþ ous godes zones. And þeruore zayþ rizt wel saynd ion þe apostel. uor þanne we ssolle by godes children. and we ssolle by him ylich *proprelieche* huanne we him ssolle zyz / ase he ys openliche. þet ssel by ine his blysse : huanne we ssolle by ine paradis. uor hyer ne zyþ non / onwryze þe uayrhede of god / bote ase hit by ine ane ssewere. ase zayþ sainte pael. Vor þanne we him ssolle zyz face to face clyerlyche.

In paradise we shall see God openly as He is. We here see Him as in a glass dimly.

True nobility begins in grace and is completed in bliss.

þe zoþe noblesse þanne of man begynþ hyer be grace / and be uirtue. and is uolued ine blysse. þise noblesse makeþ þe holy gost ine herte þet he clenzeþ ine clenness / and alyzt ine zoþnesse. and uoluelþ ine charité. þise byeþ þe þri greteste guodes : þet god yefþ þe angles. ase zayþ saint denys. huer-by hy byeþ yliche to hare sseppere. And þus workeþ þe holy gost ine þe herten of guode men be grace / and be uirtue / huer-by hy byeþ ymad to þe ymage / and to þe anlycnesse of god / ase hit may by ine þise lyue. uor he his arereþ zuo ine god / and his beclepþ zuo ine his loue / þet al hare wyl / and al hare onderstondinge is / þet is. . . . þet is hare beþenehinge þet is ywent ine god. þis loue and þis wyhynge / þet ioyneþ / and oneþ zuo þe herte to god : þet he ne may oþer þing wylny : oþer þanne god wyle. uor hi ne habbeþ betuene god and ham : bote onlepi wyl. aud þanne to þe ymage / and to þe anliknesse

This nobility the Holy Ghost worketh in the heart.

He raiseth men up to God,

[Fol. 25. b.]

so that their will is one with God's will.

of god. ase me may hadde in erþe. and þet is þe grat-
 teste noblesse / and þe hezeste gentillesse / þet me may
 to hope : and cliue. A. god / hou hy byeþ uer uram
 þise heznesse / þo þet makeþ ham zuo quaynte of þe ilke
 poure noblesse þet hi habbeþ of hare moder þe erþe /
 þet berþ and norysseþ azewel þe hogges : ase hy deþ þe
 kinges. and hy ham yelpeþ of hare gentyleté / uor þet
 hy weneþ by of gentile woze. and þe ilke kenrede : hy
 conne riȝt wel telle. And þe oþre zyde hy ne lokeþ
 naȝt / huer-of ham comþ þe zoþe noblesse / and þe
 gentil kenrede. Hy ssolden loki to hare zoþe uorbysne
 Ihesu crist / þet mest louede / and worssipede his
 moder : þanne eue dede eny oþer man. and alneway
 huanne me him zede. ‘sire : þi moder / and þi cosyne /
 þe akseþ.’ He ansuerede. ‘huo ys my moder / and huo
 byeþ myne cosyne? huo þet deþ þe wyl of myne uader
 of heuene : he is my broþer / and my zoster / and my
 moder.’ Vor þis is þe noble zyde / and þe gentyl
 kende / þer-of comþ / and wext ine herte : zoþe blisse /
 ase of þe oþren ydele noblesse : wext prede / and ydele
 blisse.

Far from God are those who are so proud of their nobility taken from the earth, which nourisheth hogs as well as kings.

We should look to our true exemplar Jesus Christ,

who has said that His mother and His cousins are those who do the will of God.

GENTYL GUOD.

Gentle Good.

Nou ich þe hadde al uolliche ysseawed þet ich leue.
 þet þer ne is non guod aryȝt worþssipuol : bote uirtue /
 and charyté. þet ys uayr loue of god. þet þer ne is non
 oþer guod profitable. þis ous wytnesseþ saynte paul.
 þet zayþ also. ‘Yef ich hedde zuo moche wyt ine me /
 þet ich couþe alle clergyes. alle speches. and speke also
 wel ase myȝte man / oþer angel. and ich couþe godes
 priuities / and his redes. and yef ich betoke my body to
 slaze. and yeue al þet ich hadde to þe poure. and dede
 by miracle þe helles lheapen uram one stede / to an oþre.
 bote yef ich ne hedde þe uirtue of charité : al hit nere
 me naȝt worþ.’ Nou nim hede þet zaynte paul þet me
 ssel wel yleue. ous heþ hyer ynemned / þe meste gentile

There is nothing worthy of honour except virtue and charity.

Learning, speech, liberality, &c., are worthless without charity.

If, as St. Paul says, these great possessions profit

nothing without
charity,

guodes / þet man may do / and þet mest were ywoned :
to by worþ. and profiti. þet byeþ [þe] porneyonces of
bodye. and slaþe to þolye. helpe poure. to wende þane
zenuolle. and connyng. an speches. and [he] zayþ þet alle
þise guodes wyþ-oute charité : ne byeþ naȝt worþ. and
yef þise guodes ne byeþ naȝt worþ : hou ssolde lesse
guodes by worþ? þis þi-zelf þe myȝt zzy be skele þet
hyer beuore me heþ yzed. zuo moche is worþ þe man :

how shall less
goods avail?

Who that most
hath, is worth
most.

ase is worþ his land. þet is ase zoþ / ase pater noster.
Huo þet wel onderstant. hou / and huer-by / þe man is
worþ / oþer naȝt / oþer zomdel / oþer more oþer lesse /
and þet ne is non drede / þet / þet ne by charite / and
þe loue of god. Vor huo þet mest heþ : mest is worþ.
and huo þet lest heþ : lest is worþ. and huo þet naȝ[t]¹ ne
heþ : naȝt ne is worþ. Vor huo moche þe man het of
timliche guodes / ase byeþ / gold / an zeluer. an riches.
oþer guodes gostliche. oþer kendeliche / ase byeþ / creft /
and queyntyse. wyt / and clergye. strengþe / and prou-

[Fol. 27. a.]

How shall we say
that those do good
whoshallhereafter
be damned in hell,
because they have
abused the gifts of
God?

esse. and oþre guodes. Hou ssel ich zygge þet hi doþ
guod / þanne he ssel by þe more zoruollaker ydamned /
uor þet he his benoteþ naȝt ariȝt. of þe guodes þet god
him hedde ylend uor to winne. Efterward yef he deþ
workes bodylyche / as doþ þise zuynkeres / and þise
gememen. Oþer yef he deþ workes gostliche. ase byeþ
uestinges. benes. ssrede þe poure. bere þe here. yef he is
wyþ-oute charite : zoþ uor to zigge : hit ne is him naȝt
worþ. Vor þeruore / þe more mede to-uore god him ne
worþ þe rapre / yef he sterfþ wyþ-oute charite : y-damned
ha worþ. Ac þe ilke þet heþ uirtue and charité guode /
of al þet god him zent ine þise wordle / of al he deþ his
nyede. and of al he wynþ : grace of blysee.

Bodily works and
spiritual deeds
are nothing with-
out charity.

Charity is good
chaffer, that every-
where wins and
never loses.

Charité is a guod chapfare / þet oueral wynþ / and
none time ne lyst. alle þe guode paneworþes hy bayþ.
and deþ alneway his nyede. and naȝt uorþan : hy heþ
alneway hire peny ayen / þet is þe loue of herte / þet is þe

¹ MS. naȝ.

godes peny / huer-mide me bayþ / alle þe guodes of þe wordle / and alneway ha blefþ nor euremo / ine þe purse. Loue heþ ine eche stede his zales. Charité wynþ ine eche þinge. and playntes. and hy heþ þe maystrie: ine alle batayles. Hi deþ / þet asemoche is worþ to onenen ueste enne day: ase to anopren: al ane lenten. Hi deþ¹ / þet ase moche is worþ o peny to onen þet ha yefþ: ase to anopren: an hondred pond. Zygge a pater noster: ase to anopren a sautyer. and þet ne is nor non opre skele: bote uor þet / þet zuo moche is worþ þe man / zuo moche byeþ worþ his workes. Vor þe more þet he heþ zoþe loue: þe more he wynþ eche daye. Loue is þe wyzte ine þe balance [zayþ] saynt Michel. uor non oþer þing ne may weze: huanne me comþ to nime ech his ssepe: bote loue and charité. and þeruore ich zigge / þet þer ne is non guod profitable aperteliche / and a rizt speke: bote uayr loue / and charité.

The love of the heart is God's penny, wherewith one may buy all the goods of the world.

Charity is ever uniform in her conduct.

Love is the weight to the balance.

There is no profitable good but love and charity.

OF TWO LOSTUOLLE GUODES.

Of two lustful (pleasing) goods.

Ase god made man of body an of zaule: alzuo he him heþ y-yene tuo manere guodes lostuolle / uor his herte to him draze. ine huychen byeþ alle þe zoþe lostes. þe uerste guod wyþ-oute: byeþ þe vif wyttes of þe bodye. be zyþe be hyerþe. / be smellinge. be zuelzyngge. and be takyngge. þise uif wytes / byeþ ase uif condwys / huerby þe lostuolle guodes of þe wordle guoþ in-to þe herte uor to deliti / and uor ham zouke to þe zoþe lostes / þet byeþ ine god to louie. Vor al þe lost of þise wordle / þet habbeþ þe vif wyttes / ne byeþ bote a drope of deau / to þe zizþe of þe welle. ac of þe greate ze / huer-of alle þise guodes comeþ. þe drope of þe deawe huanne me his zykþ auer: anlykneþ to ane stone. of pris. ac huanne me wenþ hine nime: he ualþ agrund / and to naþte becomþ. Alsuo þe playnges of þe wordle / and þe

1. The five wits (senses) of the body

are as five channels whereby the lustful goods enter the heart and delight it.

The lusts (pleasures) of this world are only a drop of dew, compared with the well and the great sea of God's blessings.

[Fol. 27. b.]

The lusts of the flesh are but as dreams that come and go.

The wise men long for the love of God.

The more they see the sweet drops, the more they desire to come to the well.

The more one loves the sweetness of the world, the less one desires the sweetness of God.

They are fools and worse than beasts who think the body to be greater than the soul.

Spiritual gifts are the best, as peace of heart, victory over devils, and joy of the soul.

Such bliss is not to be compared with the lusts of the world.

lostes of þe vif wyttes huamne me hise þengþ / and sseppeþ / and sseaweþ moche of pris : ac huamne me hise halt : alle hi byeþ uorlore / and becomeþ nazt / and metinges. þench of þe lost of uernyere / and of metinge of nyzt / þou sselst ysý þet hit is al on. an haste guoþ : and zone comeþ. ine noue manere uelle ne may. and þet ine one drope is zuo moche zuetnesse / þet hy ssel by þe zuetness of al þe welle. And þeruore þe wyse and þe holy man¹ ine þise wordle / ine al þet hi zyeþ and smackeþ of þe guodes lostfolle of þise wordle : heryeþ god. and þe more wylneþ þe loue of him. and þe more þet hy zyeþ þe zuete dropes : þe more hy wylneþ to come to þe welle. And þeruore þet hi wyteþ wel / þet þe more me loueþ þane drope : þe more me uor-yet þe welle. and þe more þet lykeþ þe zuetnesse of þe wordle : þe lesse me wylneþ / þe zuetnesse of god. þeruore myd alle þe honden þet hy moze / hi nemeþ and useþ. þe lostes ulessliche / and þe plezes. þet be þe vif wyttes comeþ.

A. god hou hi byeþ foles / and more þanne a best. þet wyteþ / þet / þet body of man : is þe meste poure makeþ. and þe vileste þet is. and þe spirit of man : is þe zaule. and ys þe nobleste þing / an þe hezeste sseppe þet may by. and nazt uorþan / hy moze wene / þet more byeþ zuete / and lostuoller / þe guodes þet comeþ by þe bodye : þanne þo þet comeþ be þe goste. þet byeþ zoþe guodes / and clene / and lestynde / and moze þe herte velle and uouelle. Zueche guodes yefþ god to man ine þise wordle. huamne he yefþ pays of herte. and þe maystrie of his vyendes. and blisse of inwyt huamne he uouelþ þe herte of loue. and of blisse gostlych / and him adrengþ of ane zuetnesse wonderuol. zuo þet he ne may him hyealde / ne him-zelue yuele. Of zuyche blisse / and of zuyche loste / no liknesse / ne non comparisoun ne may by yuounde ine yoyes / and ine lostes of þe wordle / þet ne byeþ bote dropen to þe zizþe of þe

¹ men?

welle of zuetnesse. þet is þe welle huer-of oure lhord
 spekþ ine his spelle. ‘Huo þet ssel drinke’ he zayþ / ‘of
 þe wetere þetich wylley[e]ue him: hi¹ ssel become a welle /
 þet him ssel do lheap / in-to þe lyue eurelestynde.’ þet
 is þe welle of blisse / and of zuetnesse. of lyue / a[n]d
 of charité. þet may uouelle þe herte / and non oþer
 þing þet is. Of þise welle hedde dauīþ y-nome / þet
 zede ine his sautere. ‘O. god / hou is nou grat / þe
 mochelhede / of þine zuetnesse þet þou lokest to þine
 seruinde / and yefst to þine uryendes.’ And uorzoþe hu
 þet hedde wel ytasted and ysmacked þe ilke zuetnesse
 þet god yefþ to his ureneds: he ssolde onworþi alle þe
 lostes / and alle þe blissen of þise wordle. and wolde
 chise / and ofhealde þe gostliche blisse / and ssolde by
 ase þe ilke / þet boutep þet mele / þet to-delp þet flour
 uram þe bren. and ase þe ilke þet makeþ þe oyle / þet
 nimþ þe pure grece: and let þet greate draf. Vor blisse
 of herte þet comp of god to louie þet is zoþe blisse and
 ziker / ase zayþ þe uorbisne. þet non ne heþ zikere
 blisse / bote yef hi come of loue. And in þe writyngge
 ha elepeþ uile² / oure lhord by be³ þe profete / þet zayþ.
 ‘Ich wylle’ zayþ he ‘vile² of blisse uorwepinge. alle blisse /
 elene / and zoþe of herte / uor wop of penonee.’ Of þise
 oyle byep ysmered / þo þet god heþ ymad kynges / and
 lhordes of þe wordle / and god zelf. and þanne is þe man
 ziker cristen / huanne he is ysmered myd þise holy crayme.
 Vor of crayme: is yzed crist: and of crist: cristendom.
 And hu þet is ysmered mid þise oynement: þet is þe
 blisse / and þe loue of god. he leueþ ine god: and god
 ine him. ase zayþ saint Ion þe apostel. and þet lif is of
 cristene. þet is arizt to speke / lif of man. þet is guod
 lyf and yblyssed þet cristene ssolle yleue / and wylny to
 zeche: to habbe þet lyf eurelestinde. uor he ne is nazt
 alyue: ac ine langour / þet echedaye leueþ ine bysyhede /
 ine þoztes / ine zorzes. ne þet ne is nazt lyf of man: ac
 of child / þet nou wepþ / nou lhezþ / and nou is wel an

The true bliss is
 the well whereof
 our Lord speaks in
 the gospel.

Of this well David
 speaks in the
 Psalter.

Whoso should
 taste the sweet-
 ness that God
 giveth to His
 friends,

would despise all
 the lusts and
 blisses of the
 world.

[Fol. 23. a.]

Joy of heart is
 the true bliss,
 which comes of
 love to God.

With the oil of
 bliss (or the oil of
 cream) all true
 Christians are be-
 smeared.

The ointment is
 the bliss and love
 of God.

The Christian
 life is the good
 life,
 for he is not alive
 who each day
 liveth in cares,
 anxieties, and sor-
 rows.

¹ he?

² Written for *oyle*

³ So in MS.

Neither is it the life of man, but of a child, who alternately laughs and weeps.

Whoso seeks true happiness shall have honourable life, life pleasant and profitable.

We have now considered generally the dignity, worth, and goodness of virtue,

which leads to joy, honour, and life everlasting.

It is not enough to know what is good, unless we perform it. He sinneth who acts contrary to his belief.

The Holy Writ compares the soul of the good man or woman to a fair garden, full of greenness, fair trees, and of good fruit.

This garden setteth the great gardener, God the Father,

[Fol. 28. b.] when he softeneth the heart.

eyse: and nou is euele aneyse. nou is wroþ / nou is ine payse. nou ine blisse. nou ine zorþe.

þanne huo þet wyle lede guod lif: zeche þet he habbe / þet zoþe guod. and þanne ssel he habbe lyf worþssipuol lyf. lostuol. and profitable. and þanne he ssel libbe ase a man. þet is to zigge: zikerlyche. hollyche. wysliche. and blisuolliche wy[þ]-oute zorþe. and to zuiche lyue me comþ: oþer be grace / oþer be uirtue. and naȝt oþerlaker.

OF UIRTUE MORE SPECIALICHE.

Nou ich þe habbe aboue yssewed generalliche þe dingneté / and þe worþ / and þe guodnesse: of uirtu / and of charité: and hueruore me ssel hise zeche. Vor grat ureme þer comþ his uor to habbe. blisse. worþssipe / and lyf eurelestinde. Ac uor þan / þet me ne knaup naȝt zuo wel þet þing ine general / ase me deþ in special: þeruore hyer ys myn ywyl to spekene of uirtue more openliche. zuo þet ech þet wylle ine þise boc studye: moȝe his lyf ordeyni be uirtue / and be guode dedes. Vor oþerlaker litel hit him ssolde by worþ to conne þet guod: bote me hit dede. Vor ase zayþ saynt iacob. He þet can guod / and ne deþ hit naȝt: þer is zenne / yef he misdeþ. Fol he is þet can þane riȝte way / and be his wytinde mysgeþ.

þe holy writ comparisoneth þe zaule and of þe guode manne / an of þe guode wyfmanne: to ane uayre gardyne uol of grenhede / and of uayre trawes / and of guod frut. Huerof god zayþ ine þe boc of loue. 'My zoster / my lemman / þou art a gardin bessel / myd tuo ssetteles.' þet is þe grace of god / and of angles. þerne gardyn zette þe greate gardyner / þet is god þe uader / huanne he nhesseþ þe herte / and makeþ zuete / and trefable / ase wex ymered. and ase land guod¹ and agrayped / and worþi þet hy by yzet mid guode ympen. þe ilke ympen byeþ þe uirtues / þet þe holy gost

¹ *ydegud* (digged) has been erased.

be-deaweþ myd his *grace*. Godes zone þet is þe zoþe zonne be þe uirtue of his clernesse : deþ ham wexe an he3 / and profite.

The branches are
the virtues bedew-
ed by the grace of
the Holy Ghost.

OF þRI ÞINGES NYEDUOLLE TO þE ERÞE.

þyse þri þinges byeþ nyeduolle to alle þe þinges þet in þe erþe wexeþ. Guod molde. wocnesse norissynde. and renable hete. wydoute¹ þise þri þinges gostliche / ne moze þe ympen of uirtue / ne wexe / ne bere frut. þise þinges / makeþ þe *grace* of þe holy gost mid herte. and hi deþ al greny / and flouri. and bere frut. and hi makeþ alsuo / also a paradis erþlich to lykerous. uol of guode trawes / and of frut / and *precious*. Ac ase god zette paradys erþlich uol of guode trawes / and of frut. and amydde zette a trau / þet me clepeþ : þet trau of lyue. hueruore þet his frut hedde nyede to loky þet lyf / to þan þet hit ssolde etc / wyþoute steruinge / and wyþoute zyknesse. and wyþ-oute ealdinge. and wyþ-oute fyeblesse. Alsuo deþ gostliche to þe herte þe greate gardyner. þet is god þe uader. Vor he heþ y-zet þe trawes of uirtue / and amydde þet trau of lyue. þet is Iesu crist / þet zayþ ine his spelle. ‘He þet eth my uless / and dringþ my blod : he heþ lyf eurelestinde.’ þis trau greneþ and uayreþ be his uirtue : alle þo ine paradys. Be þe uirtue of þise trawe wexeþ / florisseþ / and makeþ frut : alle þe oþre trawes. Ine þise trawe al hit ys guod al þet þer is. þis trau is to alowe / and to louie / uor manye þinges. Vor þe rote. Vor þane wode. Vor þet flour. Vor þane smel. Vor þe leaues. Vor þet frut. And uor his uayre ssel. þe rote of þise trawe / þet is þe wel greate loue / and to moche charité of god þe uader / hueruore he ous louede zuo moche / þet uor his kueade þrel to begge : he yaf his wel guode zone. and him deliurede to þe dyape / and to torment. Of þise rote spekeþ þe *profete* / and zayþ. þet ‘a yerd ssel guo out of þe rote of yesse.’ þet word is worþ ase moche /

Of three things
needful to the
earth,

1. Good mould.
2. Nourishing moisture.
3. Reasonable heat.

Without these
things the boughs
of virtue will not
bear fruit.

As God set in
Paradise the tree
of life amidst
other good trees,

so God hath set
the tree of life
amidst the tree of
virtues,

that is, Jesus
Christ.

This tree causes
others to flourish.

The tree is to be
praised for its
root, its wood, the
flower, the smell,
the leaves, the
fruit, and its fair
seed.

The root of the
tree is the love of
God, which
redeemed his
wicked thralls by
the blood of his
good Son.

Of this root speaks
the Prophet, when
he says, “A rod
shall go out of the
root of Jesse,” &c.

¹ So in MS.

The wood is the
flesh of Christ.
The pith was His
holy soul.

The rind was His
fair conversation.
The sap was His
tears, sweat, water
and blood.

The leaves were
His holy words,
the flowers His
holy thoughts,
the fruit his
twelve apostles.

The boughs, in one
sense, are all the
elect.

In another sense
they are His vir-
tues and examples,
which he showed
to His private
friends,

[Fol. 29. a.]

when on the
mount He opened
His mouth and
said :—

“Blessed be the
poor of spirit,
for the kingdom
of heaven is
theirs,” &c., &c.,
&c.

These are the
seven boughs of
the tree of life.

ase a becleppinge of loue. þet wode / þet is his pre-
ciousse uless. þe herte of þo traue : wes þe holy zaule /
Ine huam wes / þe preciousse yolk of þe wysdome of
god. þe rinde / wes þe uayre *conuersacioun* / wyþoute.
þet zep : of þo traue / and þe tyeres / weren uour wel
preciousses þinges / and of riȝt greate uirtue / þet of his
preciousse lemes yourne. þet weren tyeares. zuot. weter.
and blod. þe lyeaues : weren þe holi wordes / þet
helden of alle zynesses. þe floures : weren þe holy
þoztes / þet alle weren uayre and oneste / and berinde
frut. þet frut / weren þe tuelf apostles / þet al þe wordle
uedde an norissede be hare techinge / and by hare
uorbisne / mid hare guode dedes / and þe benefices.
þe bozes / of þo traue / ine one wytte / byeþ alle þe
ychosene þet euere¹ were. and þet byeþ. and þet ssolle
by. uor ase he zede to his apostles. ‘Ich am’ he zede ‘þe
vyne / and ye byeþ þe bozes.’ Ine anoþre wyt : þe bozes
weren þe uayre uirtues / and þe gloriouse uorbysnes /
þet he ssewede be dede / and toȝte be moupe þet weren
þe uirtues uol-do and uolle of þe zoþe guodnesse / þet he
ssewede to his priuē urindes / þet weren þe tuelf
apostles / þet he ledde in-to ane heȝe helle. priuelyliche.
þer he zet ase zayþ þet godspel / and his deciples aboute
him. þanne he openede his mouþ / and his trezor þet he
hedde ywreȝe ine his herte. and ham þus zeayde.
Yblissed byeþ þe poure of goste / uor þe kyngdom of
heuene is hyre. Yblissed byeþ þe mylde : uor hi ssolle
by lhordes of þe erþe. Yblissed byeþ þo þet hyer
wepeþ / uor hi ssolle habbe þet confort of god.
Yblissed þo þet habbeþ hunger and þorst of riȝt. uor hi
ssol by uolueld. Yblissed byeþ þe merciulle / uor hi
ssolle uynde merci. Yblessed byeþ þe clene of herte /
uor hi ssole yzi god aperteliche. Yblissed byeþ þe
paysyble / uor hi ssolle by yeledped godes zones. þise
byeþ þe zeue bozes of þe trawe of liue / of godes zone
Iesu crist.

¹ MS. *cuerte*

Ine þe ssede of þise trawe / him ssel guod herte
 sseday / and yzy þe ilke uayre bozes þet bereþ þet frut
 of liue eurelestinde. Ine þise zeue wordes is beloke alle
 heznesse / and alle perfeccion of grace and of uirtue of
 zoþe blyssedhede. asemoche ase me may habbe in þise
 wordle. and habbe and onderstonde : ine þe oþre. þise
 byeþ þe zeue ruielles of holy lyf / þet þe zoþe salomon
 tekþ to his children. þis is þe zoþe filozofie / þet þe
 mayster of angles tekþ to his deciples. Ine þise zeue
 wordes byeþ bessel ase ziggeþ þe halzen / al þe summe
 of þe newe laze / þet is þe laze of loue / and of zuct-
 nesse. hy is wel yzed newe : uor hi ne may nazt
 yealdy / ase dede þe yealde laze to þe yewes. hi is
 zoþliche newe / and desgised uram oþre lazes. Laze is
 yzed þeruore þet hy hare-zelue ne bynt. ake þe oþre
 byndeþ / and þis onbynt. þe oþere chargeþ : and þis
 onchargeþ. þe oþre þreapneþ : and þis behot. Ine þe
 oþre to strif : ine þise to pays. Ine þe oþre to uor-
 zuerie : ine þise to loue. Ine oþre corsynge : ine þise
 blissinge. þanne is þys / al uol of blissinge. and þeruore
 hi byeþ yblyssed þo þet hyse healdeþ zayþ salomon.
 Vor þe ilke þet his heþ : he heþ ywonne þet trau of
 liue. Hueruore þise zeue þinges touore yzed byeþ
 ycleped blyssinges. uor hy makeþ man yblyssed ine
 þise wordle ase man may by ine þise lyue : and more
 yblyssed ine þe oþre.

In these seven words are included all highness, all perfection of grace and virtue of true blissfulness.

These are the seven rules of holy life.

In these seven words are set all the sum of the new law, the law of love and sweetness.

It is called new because it never shall become old.

In the old law we find threatening, strife, and cursing; in the new law, promises, peace, and blessings.

These seven things make a man blessed in this life, and more blessed in the other.

Nou hest þou yherd huo is þet trau of lyue / þet is
 amydde paradis / þet god zet ine þe holy zaule. Ine þe
 ssede of þise trawe / wexeþ / and profiteþ / and bereþ
 frut. þe traw of uirtue þet god þe uader / þet is þe
 greate gardyner / zet ine þe gardyne / and his wetereþ
 of þe welle of his grace / þet his deþ greny / and wexe /
 and profiti. An hise halt ine grenehede / and ine lyue.
 þe ilke welle hym todeþ ine zeue streames. þet byeþ þe
 zeue yefþes of þe holy gost / þet wetereþ al þane gardin.
 Nou loke þe greate cortaysie of oure zucte maystre Iesu

God watereth the tree of virtue from the well of His grace.

This well is divided into seven streams, which are the seven gifts of the Holy Ghost. Behold the great

courtesy of God
in sending His
Son!
He saw our weak-
ness, and inability
to forsake sin and
to come to grace.

[Fol. 29. b.]

Therefore He prom-
ised us His
gifts, it we would
but ask for them.

Christ is our
pleader, and
makes interces-
sion for us.

[1 MS. os.]

He gave us the
Pater Noster,
wherein are seven
petitions,
for the seven gifts
of the Holy
Ghost.

We shall now
first speak of these
seven petitions,
afterwards of the
seven virtues that
are against the
seven deadly sins.
The seven peti-
tions are as seven
maidens who are
ever lading water
to water the seven
trees that bear the
fruit of life ever-
lasting.

The preface of the
Pater Noster.

The Pater Noster
is the first thing
we teach a child.
We must know
it if we would be
mild as children.

crist godes zone / þet com to þe wordle to zeche / an to
souy / þet / þet wes uorlore. Vor þet he wyste wel
oure pouerté / and oure fyeblesse. and uor oure zennes /
we ville. Ac be ous we ne moze naȝt arise / ne come
ayen. ne out of zenne guo. ne uirtue to zeche / ne come
to þe blissede lyue / þet is of his grace and of his yefþe
ne compþ. þeruore he naȝt ne let ous uor to somoni /
þet we hym bydde and bezeche his yefþes. And moeche
ous behat: þet yef we hym bezechip þing þet ous is
guod: þet we hit ssolle habbe. And more he ous dep
of cortaysye. Vor he is oure playtere / þet ous makeþ
oure bezechinge: þet we ne couþe naȝt maky / yef he
nere. þe bezechinge þet he ous made of¹ his uayre
ybledede mouþe: uayre. guode. ssorte. an cleuiynde:
þet wes þet pater noster. huerinne byeþ zeue bezech-
inges / be huichen we bezecheþ oure guode uader of
heuene / þet he ous yeue þe zeue yefþes of þe holi gost /
þet hi ous delyuri of þe zeue dyadliche zennes / and
hise strepe of al of oure herten. and ine hare stede:
zette and uorþdraze / þe zeue uirtues / þet ous lede to
þe zeue blissinges of perfeccion / and of holy lyf. huerby
we moze habbe þe zeuen behestes þet he makeþ to
his ychosene. Huerof oure onderstondinge is myd þe
holy gostes helpe. Verst speke of þe zeue benes of þe
pater noster. Efterward: of þe zeue uirtues þet byeþ
ayens þe zeue dyadliche zennes / huer-of we habbeþ
aboue yspeke. þe zeue benes byeþ / ase zeue uayre
maydenes / þet ne leteþ naȝt uor to lhade of þe zeue
streames þe quikke weteres uor to wetry þe zeue trawes
þet bereþ þet fruyt of liue eurelestinde.

þE UORE-SPECHE OF þE HOLY PATER NOSTER.

Hvanne me zet a child to lettre. ate begynnynge
me him tekþ his pater noster. Huo þet of þise clergye
wyle conne: be-come milde ase a child. uor to zuyche
seclers tekþ oure guode mayster Iesu crist / þise

clergie / þet is þe uayreste / and mest behofsam þet
 is. huο þet wel hit onderstant and of-halt. Vor zuyche
 wenep hit wel conne and onderstonde : þet neuerte ne
 coupe bote þe rynde wyþoute / þet is þe lettre / þet is
 guod. Ac litel is worþ to þe zyþe of þe newen þet is
 wyþinne zuo zuete. Hit ys wel ssort ine wordes : and
 wel lang ine wytte. Liþt to zigge / an sotil to onder-
 stonde. þis bene / paseþ alle opre / ine þri þinges. ine
 digneté / in ssorthede. an ine guodnesse. þe digneté
 is / ine þan þet godessone hit made. To god þe uader
 ine worde. God þe holy gost / þet is þet me aceþ.
 He wolde þet hit were ssort / uor þet non ne ssolde
 him werye : hit uor to lyerny. An uor þan þet non ne
 ssolde him tyeny hit uorto zigge gledliche / an ofte.
 And uor to ssewy / þet god þe uader ous yhyerþ wel
 zone : huanne we him biddeþ mid guode herte. uor he
 ne heþ none hede of longe ryote of tales y-slyked / ne
 y-rymed. Vor ase zayþ sant gregorye. Zoþliche bilde /
 ne is naþt to zygge uayre wordes / and y-slyked myd
 mouþe : ake keste playntes and dyepe zykynges of
 herte. þe worþ / and þe profit of þise bene : is zuo
 grat / þet he beloukþ ine ssorte wordes / al þet me may
 wylny of herte. An to bydde wel to done. þet is þet
 me by delyured of alle kueade : and uolueld of alle
 guode.

The mere letter of
 the prayer is the
 rind.

This prayer is
 short in words
 and long in wit,
 easy to repeat,
 but hard to under-
 stand.

God willed it to be
 short, that none
 should be wearied
 in learning it.

God does not care
 for smooth and
 rhymed words.

Prayer does not
 consist of fair
 words, but of
 petitions and
 deep sighings of
 the heart.

[Fol. 30. a.]

HYER BEGINÞ ÞET PATER NOSTER.

þvs beginþ þet pater noster. ‘Vader oure / þet art
 ine heuene.’ Loke hou oure guode spekeman / and oure
 zuete mayster Iesu crist / þet is þe wysdom of god þe
 uader / and kan alle lazes / and þe wones of his cort þe
 tekþ wel to playty / and wyslyche / and sotilliche / an
 ssortliche to speke. Vorzoþe þis uerste word þet þou
 zayst / yef hit is wel onderstonde / and yuolzed / hit
 þe ssel yeue al þine playnte. Vor saynt bernard þus
 zayþ. þet þe bene þet begynþ be þe zuete name of þe

Here begins the
 Pater Noster.

“Our Father that
 art in heaven.”
 Behold how our
 good spokesman,
 Jesus Christ,
 teacheth us to
 plead, wisely,
 subtly, and
 briefly!

The sweet name
 of Father giveth
 us hope to re-
 ceive all our pe-
 titions.

uader. yefþ ous hope to onderuonge alle oure byddynges. þis zuete word / vader / þet al þe remenont makeþ zuete / þe sseawep þet þou sselte yleue. and þe somoneþ to þan þet þou sselte do. and þise tuo þinges soueþ man : huanne he ylefþ wel / and a-riht. an he deþ efterward / þet he ssel. Huanne þou him clepest uader / þou beknaust þet he is lhord of house. þet is of heuene / and of erþe. and heaued / and ginnyng / and welle / huerof alle ssepþes / and alle guod comeþ. and þus þe beknaust his mihte. Efterward / zepþe þet he ys uader / he is diztere / and gouernour / and porueyour / to his mayné. an naneliche of his children / þet is of man / þet him-zelf heþ y-mad and yssape / to his anliknesse. and þus þou beknaust his wysdom. Alast þanne þet he is uader be kende / and be rihte / he loueþ þet he heþ ymad / ase zayþ þe boc of wysdome. and is zuete and milde. and zuo loueþ / and drazþ uorþ his children. and ham deþ hare prou. and betere þanne hi conne deuisi. and he his byat / and his chasteþ huanne hi misdop uor hare prou ase guod uader / and bleþeliche he his onderua[n]gþ / huanne hi comeþ to hym.

Nou ich þe sseawy þanne þis word þet þou zayst : vader. his mihte. his wysdom. his goodnesse. He þe beþengþ of oþerhalf þe zelue. þine noblesse. þine uayrhede. þine richesse. More gratter noblesse ne may ich habbe : þanne to by zone to ane zuo greate emperur þet is god. More gratter richesse ne may by : þanne to by kyng of alle þing. More gratter uayrhede ne may by : þanne to by him ariht ylich. Huych uayrhede is zuo grat : þet hit paseþ þoht of man / and of angle. þanne þis word / uader / þe beþengþ þet þou art zone. uor þet þou þe paynest him uor to by ylich. ase guod zone ssel by ylich his guode uader. þet is to zigge : þet þou by bold / and of grat wyl / and strang / and mihtuol wel to done. and þet þou by wys / and y-wer / large / and cortoys / zuete / and milde elene and wyþ-oute

When thou callest God the Father, thou acknowledgest that He is Lord of the house.

And since He is Father, He is also the provider for and governor of His children, i. e. of man,

and loves those whom he hath made.

He rewards them well, and chasteneth them when they misdo.

The word Father not only reminds thee of God's might, wisdom, and goodness, but of thy nobleness, fairness, and riches. Greater nobility could none have than be son to so great an emperor, that is, God.

Let the word Father remind thee of thy duty as a good son towards a good father.

uileynye / ase he is. and þet þou hatye zonne / and
 uoullhedes / and kneadhedes ase he deþ. zuo þet þou
 naȝt ne do aye kende. þis vord þanne þe deþ beþenche /
 at alle þe times þet þou zayst þet pater noster : þet yef
 þou art ariȝt zone : þou sselst him anlykny be kende. he
 heste. and be riȝte. and þou him sselst loue. worþssipe.
 and reuerence. drede. seruice. and boȝsamnesse. Nou
 þench þanne huanne þou zayst þi pater noster / þet þou
 by him a guod zone and trewe / yef þou wylt þet he þe
 by guod uader. an milde. ‘þench huas zone þou art’: me
 zayþ to þe newe knyȝte huanne he geþ into þe torne-
 ment. Nou þou zyxt wel hou þis uerste word is zuete.
 and hou hit þe amonesteþ þet þou by bold and of
 guode wylle. and hit þe tekþ huyeh þou sselst by.

See that thou
 hate sin as God
 does,

[Fol. 30. b.]

and so act as a
 good son and
 true,
 ever thinking
 whose son thou
 art.
 Now thou seest
 how sweet is this
 first word, and
 how it admonishes
 thee to be bold
 and of a good
 will.

Nou ich þe acxy hueruore þou zayst ‘uader oure.’
 and naȝt ‘uader myn’? and þet þou him uelazest mid þe /
 huanne þou zayst: ‘yef ous’ / and ne zayst naȝt ‘yef me.’

Why we say
 “Father our,”
 and not “Father
 mine,” &c.

Ich wile þe zigge yef þou wylt. Non ne ssel zigge /
 uader min. bote þe ilke þet ys his zone be kende wyþ-
 oute gynnyng / wyþ-oute ende / þe zoþe godes zone.
 Ac we ne byeþ naȝt his zones be kende / bote asc-
 moche þet we byeþ ymad to his anliknesse. ac alsuo
 byeþ þe sarasyns. ac we byeþ his zones be grace and by
 adopeion. Adopeioun zuo is a word of laȝe. uor by þe
 laȝes of þe emperurs / huanne an heȝ man ne heþ no
 child : ha may chiese þet child of a guod man yef he
 wyle. and maki him his zone be adopeioun. þet is be
 auoerie. zuo þet he ssel bi yhealde uor his zone auoud /
 and ssel bere his eritage. þise grace god ous made þe
 uader wyþoute oure ofseruinge. ase zayþ saynt pael.
 Huanne he ous dede come to þe cristenedome we were
 poure and naked / and child¹ of yre / and of helle.
 þanne huanne we ziggeþ ‘vader oure.’ and we ziggeþ /
 ‘yef ous.’ we gadereþ alle oure broþren mid ous of adop-
 cion / þet byeþ children of holy cherche. be þe byleau
 þet hi onderuinge ine cristnyng.

We are not God’s
 sons by nature,
 but by adoption.

Adoption is a term
 of law.

God adopted us
 without any de-
 serving on our
 part.
 Before we were
 baptized we were
 poor, naked, and
 children of hell.
 [1 MS. child]

God giveth not only to one, but to many.

The candle that is set in the hall full of people, is better than one set apart for the use of one man only.

This word Father teaches us that this adoption is a pledge

that we shall be sure of our heritage.

It teacheth also that we are all brethren, great and small, rich and poor, high and low,

and that we should help and pray for one another, as do the limbs of the same body.

It teaches us to hate three things: pride, wrath, and avarice,

which bring men out of fellowship.

The word "our" shows that God is ours,

Non ous sseweþ / huer-of þis word / oure. þe largesse / and þe cortaysye / [of] god oure uader. þet ous yefþ more bleþeliche / yno3 / þanne lyte and to uelen : þanne to onen allone. Huer-of saynt gregorie zayþ. 'þe bene / þe more þet hi is *commun* : þe more hy is worþ. ase þe candele is betere bezet þet serueþ to ane halle and uol of uolk : þanne zy þet ne serueþ / bote to onlepy manne.' þis word hat ous to yelde þonkes myd al oure herten. of þise *grace* þet he ous heþ ydo / huer-by we byeþ his children / and his eyrs. and þet moche ardentliche louye oure ealde broþer Iesu crist / þet ous uelazep wyþ him ine his *grace*.

þis word ous amonestep þet we loki ine oure herte holylyche þane holy gost þet is oure wytnesse. þis adopcion is ase weddes / ase zayþ saynte paul / huer-by we byþ zikere / þet we ssolle habbe þe eritage of oure uader. þet is þe blysse of *paradys*. þis word ous tekþ and zayþ þet we byeþ alle broþren / *grat* / and smal / poure and riche. he3 / and lo3 / of one uader / and of one moder. þet is of god / and of holy cherche. and non ne ssel oþren onworþi : ac louie ase broþer. and þe on ssel helpe þanne oþre : ase doþ þe lemes of þe zelue bodye. and ech bidde uor oþren ase zayþ saint Iocob. And zuo hit is oure ureme wel *grat*. Vor huanne þou zest þine bene ine þe uelazrede of al holy cherche : uor on *paternoster* þet þou zayst / þo wynst mo þanne an hondred þousand.

þis word / oure. ous tekþ to hatye þri þing nameliche. Prede. wreþe. and auarice. Prede : deþ man out of uelazrede. uor he wyle by aboue alle oþren. Wreþe : deþ man out of uelazrede. uor huanne he werreþ wyþ enne : he werreþ wyþ alle þe oþre. Auarice : deþ man out of uelazrede. vor hi nele ne him / ne his þinges / *communy* mid oþren. And þeruore zuych uolk ne habbeþ part / ine þe holy pater noster. þis word / 'oure' : ous sseweþ þet god is oure : yef we wylleþ. and þe

uader. and þe zone. and þe holy gost. þet is yef we lokeþ his hestes. and zuo zayþ ine þe godsspelle saint Ion.

if we keep His commandments.

‘Vader oure / þet art ine heuene.’ Huanne ich zigge / ‘þet þou art ine heuene’: ich zigge tuo þing. þet he is kyng / and þet he is at paradis. Also huanne ich zigge / ‘þet art / ine heuene’: ich zigge þet he is / and þet he is ine heuene. Me vint ywryte ine þe oþre boe of þe laze. þet god him ssewede to Moyses ine ane helle / and him zede. guo in-to egipte / and zay to þe kyng faraon of mine half / þet he þe delyuri mi uolk þe children of y[s]rael / of þe þreldome / huerine he hise halt. ‘Ihord’ / zayde moyses. ‘yef me akseþ huet is þi name. huet ssel ich zigge?’ ‘Ich am / þet am.’ zayde god. Nou ziggeþ þe halzen / and þe guode clerkes. þet amang alle þe heze names of oure Ihorde: þis is þe uerste / and þe mest propre. and þet mest arizt ous tekþ nor to knawe / þet / þet god is. Vor alle þe oþre names huer hi spekeþ of his guodnesse. and of his wysdome. oþer of his mihte. oþer he is zuich / and zuich. he is þe rizt guod. þe rizt trewe. þe rizt wys. þe rizt mihti. and uele oþre maneres of speches þet me zayþ of him. þet ne ziggeþ *proprelliche* þe zoþe of þe byinge of god. Ac we þet byeþ greate / an boystoyse to spekene of zuo heze þinge / speke we of god / zuo / ase we conne deuise ane man / of huam me ne kan nazt his name / ase me zayþ. he is kyng. he is erl. he is zuo grat. zuo uayr. zuo large. and uele of zuyche þinges / huer-by me may ywryte hou þet hit by þe man knawe. Ac ne ziggeþ nazt arizt his name / ase we spekeþ of god: uele we uindeþ of wordes / þet ous sseweþ huet þet hit bi of him. Ac þer ne is non zuo *proprie*¹ ase þis word / ‘þet art.’ þet zuo *proprelliche*. zuo *ssortliche*. zuo *cleuiyndelyche*. zuo *sotillliche* / þe names *nemneþ* / ine zuo moche / ase onderstondinge him may streche. Vor god is ase þe ilke / þet one is / ase zayþ saint Iob.

“That art in heaven.”

Here we assert that God is a King, and that He is in Paradise.

When God appeared to Moses He made known to him his name, “I AM.”

This is the first and the most proper name of our Lord.

Other names speak of His goodness, wisdom, &c.,

but these terms do not assert the existence of God.

We speak of God after the manner of men,

but there is no word so proper as these words, “þet art.”

¹ MS. *proprie*

God alone *is*, for
He is everlasting,
without begin-
ning and without
end.

He is true and
truth above all
things.

[Fol. 31. b.]

He alone is firm,
and fast, and un-
changing,

without end,
without begin-
ning, "without
was, without
shall be."

There is nothing
that one may bet-
ter believe than
that God is.
Nota þis wel.
We cannot know
what God is,

and it is enough
for us to say,
"Dear Father,
that art in hea-
ven."

He is the oldest,
the most known,
the most beloved,
and the most hon-
oured.

The word
"Father" bids us
worship God; the
"our," to love
God; "is," to
dread God;

He one is / ariȝt to spekene. uor he one is / euresles-
tinde / wyþoute beginnyng. and wyþoute ende. þet me
ne may zigge : of non oþre þing. Efterward he one is
zoþliche. uor he is zoþ / and zoþnesse aboue alle þinges
yssape. and zuo byeþ alle sseppe ydele and ydelenesse.
And ase zayþ Salomof[u] and nazt to þe zyȝþe of him. and
to nazte ssolden come : bote yef he his ne sostyenede
be his uirtue. Ate laste he one is zetnesse an uestnesse
ine onelepi poynte wyþoute him to trobli / wyþoute
him to chongi / wyþoute him remue ine none manere.
ase zayþ saynt Iacob. Alle oþre þinges byeþ chonginde /
ine eche manere of hare kende. þanne is he propre-
liche yclieped¹ : þet art. Vor he is zoþliche wyþoute
ydelnesse / zetnesse / wiþoute enye change eure to
yleste : wyþoute ende. wyþout heued. wyþoute / wes.
wyþoute / ssel by. uor þer ne is no gelt.

Nou þou sselst onderstonde zuo þet þer ne is nazt
þet me moȝe betere ywyte / þanne þet : þet god is. Ac
þer ne is noþing zuo strang to counne / ase huet / and
huet þing is god. þer-uore ich þe rede wel / þet þou
ne musy nazt to moche / hit uor to zeche. uor þou
myȝtest lyȝtliche guo out of þe riȝte waye. Hit is ynoȝ
uor þe / þet þou zigge : 'lyeue uader þet art ine heuene.'
Zop hit is þet he is oueral yhered. ine erþe. ine ze. ine
helle. ase he is ine heuene. Ac me zayþ he is ine
heuene / uor þet he is þe eldeste / and þe meste ykname /
and þe meste beloued / and þe meste yworþssiped.
Efterward he is ine heuene gostliche / þet is ine holy
bodies þet byeþ heȝe. clyre. and elene. ase is þe
heuene. uor ine zuyche herten : he ys ald. and ykname.
and ydred. and yworþssiped and yloued.

Nou hest þou yherd þise uour wordes. *Patet noster*
qui es in celis. þet uerste þe somoneþ / to worþssipie
god. þet oþer : to louie god. þe þridde : to drede god.
Vor þaȝ he by uader oure : alneway he ys bezide / and

¹ MS. has *ycheped*

nazt chonginde. þe uerþe þe to strengþi. uor asemoche ase he is zuo hez / and þou zuo loz. yef þou ne art bald / and of guode wyllē : þou ne ssel nazt come / huer he woneþ. þet uerste word ous sseweþ þe langnesse of his eurebleuinge. þet oþer : þe brede of his charité. þe þridde : þe dyepnesse of his zophede. þe uerþe : þe heznesse of his magesté. Huo þet heþ wel þise uour þinges zoþliche wyþoute drede he ssel by yblyssed.

"heaven," to embolden and encourage us.

The 1st showeth us God; the 2nd, the breadth of His charity; the 3rd, the deepness of His faithfulness; 4th, the highness of His majesty.

þE UERSTE BENE OF þE HOLY PATER NOSTER.

The 1st petition of the Holy Pater Noster.

Non hest þou yherd þe uorespeche of þe holy pater noster. þet is ase ane inguoinge of þe viþele. ey god / huo þet couþe wel al þane zang : hou he ssolde vinde uayre notes. Vor hit ne is no drede þet ine þe zonge / þet þe wysdom of god made / þe ilke þet tekþ þe uozeles zyngē : ne heþ ucle notes sotiles / and zuete / þaz þer by lyte lettre. Ine þise zonge byeþ zeue notes. þet byeþ þe zeue benes. þet porchaepþ þe zeue yefþes of þe holy gost. þet strepeþ þe zeuen haued zennes of þe herte. and hi zetteþ / and norisseþ þe zeuen uirtues. be huychin me comþ to þe zeue blissinges. Of þise zeue benes / þe þri uerste : makeþ man holy / aze moche ase man may by ine þise wordle. þe uour efterward him makeþ stedeuestlyche : rihtuol. Al þe holynesse of man / þet is ymad to þe ymage of þe trinité / þet is be þri þinges þet byeþ ine þe zaule. beþenchinge. onderstandinge. and wyl. ine þet þet þe zaule bi stedeuestliche yelenzed ine þe wyllē. stedeuestliche alizt ine þe onderstandinge. stedeuestliche yuestned in god. mid god ine þe beþenchinge. and þe more þe zaule onderuangþ plenteliche þise þri zefþes of god : and hy more propreliche neþle[c]þ / to his rihte uayrhede of his kende. þet is to þe anlicnesse of þe uader / and of þe zone / and of þe holy gost. þet is huanne god þe uader him confermeþ his beþenchinge. god þe zone him alyzt his onde[r]-

The preface of the Lord's Prayer is as the beginning of the fiddle.

In this song are seven notes, that are the seven petitions that buy the seven gifts of the Holy Ghost.

The three first make man holy, the other four make him steadfastly righteous.

[Fol. 32. a.]

The three things that are in the soul are thought, understanding, and will,

and the more the soul receiveth plentifully these three gifts,

the more is man
in the likeness of
the Trinity.

standinge. god þe holy gost heþ yclensed his wyl. þise
þri þinges we bezecheþ ine þe þri uerste benes of þe
pater noster.

“Hallowed be thy
name.”
By these words
we show that our
principal desire is
to have God’s
name hallowed
and confirmed in
us.

Huanne we ziggeþ / *sanctificetur nomen tuum*. we
sseweþ to oure guode uader corteysliche oure principal
desyr þet we ssolle eure hadde. þet is þet his name by
yhalzed and yconfermed ine ous. þanne huanne we
ziggeþ / *sanctificetur nomen tuum* : þet is to zigge. ‘sire /
þis is oure heze wyl / þis we bezechiþ toppe alle þing /
þet þin holy name / þet is þi guode los þi knaulechinge /
þi beleaue / by y-confermed ine ous.’

In this 1st peti-
tion we ask for
the gift of wis-
dom,

Ine þise uerste bene : we bezecheþ þe uerste and
þe principal yefþe of þe holy gost / þet is þe yefþe of
wysdom / þet uestneþ / and confermeþ þe herte in god.
and his ioynep zuo to him : þet hi ne may by ondo /
ne to-deld. Wysdom is yzed of smac / and of smacky.

which enables us
to taste the sweet-
ness of God.

Vor huanne þe man onderuangþ þise yefþe : he zuelz[þ] /
and smackeþ / and uelþ þe zuetnesse of god. Ase me
uelþ þe zuetnesse of þe guode wyne ate zuelz / betere
þanne to þe zizþe. Ac to þan þet þou onderstanst betere
huet is to zigge / ‘þi name by yhalzed ine ous :’ þou
sselt ywyte þet þis word / holy / is ase moche worþ :
ase / klene. ase wyþoute erþe. ase yhalzed to godes
service / ase y-dept ine blod / ase yconfermed. Ine þise

The word “holy”
signifies clean : it
is as much as to
say that we are
dip in blood and
confirmed.

Wisdom hallow-
eth the heart of
man in five ways :
By 1. Purification.
2. Cleansing.
3. Ifollowing.

uyf maneres halzeþ þe gost of wysdom / þe herte of
man. Verst he his wyeþ / and clenseþ / ase deþ þet uer
[þet] clenzeþ and fineþ þet gold. Efterward he deþ away
al þe ilke uelþe / of alle erþliche loue. and of alle wyll
of ulesse. and makeþ to comene al out of smak. al þet
me wes ywoned byuore to louie. ase þet weter is out of
smak to þan þet is ywoned to þe guode wyne. Efter-
ward he him halzeþ of al to godes service. uor he deþ
him al away of alle wreþe. and deþ him al þenche of
god. and to louie / and serui. Ase þe cherche is yhalzed
to godes service. zuo þet me ne ssel oþer þing do
þerinne : þanne þe service of god. Efterward he deþþ

4. Dipping in
blood.

ine blod. Vor he hise zet in ane zuo berni[u]de loue / and one zuo zuete deuocion of Iesu crist. þet huanne he þengþ ine him / and his passion : he ys alsuo ydept / and al-suo dronke of þe precieuse blode / þet Iesu crist ssedde uor him : ase is a zop of hot bryead huanne me hit poteþ in-to wyn. þet is a newe cristninge. Vor depe and cristni : is al on. Efterward he him uestneþ zuo ine god / þet no þing ne may him to parti ne onioyni. þanne [he] wyle þis word nou zigge : ‘ þin name by yhalzed ine ous.’ þet is to zigge : ‘ yef ous þane gost of wysdom / be huam bi we zuo yelensed ase gold. and yuayred of alle uelþe / huer-by we ssole by zuo uol dronke of þine loue : þet alle oþre zuetnesses / ssole by ous bytere : be huam we ssole by zuo yyeue to þe / an to þine seruise : þet neure mo of oþren we ne maky strengþe. be huam by we nazt wyþoute more ywesse : ac zuo moche ydept yne grayne / and ynewed and eft yristned ine þe bloode of Iesu crist be deuocioun of ueste loue / huer-by þe name of oure uader by zuo yuestned ine ous : þet he by oure uader and we his zones / and his eyrs. zuo yuestned þet no þing þet moze beualle ne moze ous ondo of þe ilke uestnesse / ne of þise grace.’ Wel is hit *grat* grace of god h[u]anne þe wyl is zuo yroted ine god huich / ne may to cryepe uor none uondinge. Wel *grat*ter þing his huanne me is zuo yuestned ine þe loue and adrayngt in þe zuetnesse of god. þet no solas ne no confort me ne cnderuangþ : bote of him. Ac y-yeue is þe herte parfitliche and yconfermed. uor þe memorie is zuo cleuiynde ine him : þet ne of no þing þenche / bote ine him. And þet we byddeþ him huanne we ziggeþ : *sanctificetur nomen tuum*. ‘lhord þi name by y-halzed ine ous.’

5. Confirming in God.

[Fol. 32. b.]

“Thy word be hallowed in us,” means, give us the spirit of wisdom, whereby we may be renewed and fastened in God.

so that nothing may separate us from God,

and nothing comfort us but the grace of God.

ÞE OÞRE BENE OF ÞE HOLY PATER NOSTER.

The second petition of the Pater Noster. “Thy kingdom come.” Here we pray for

Adueniad regnum tuum. þet is þe oþre bene of þe pater noster. huer we byddeþ / þet godes regne come

God's reign to come within us, which is brought about by the spirit of understanding, that enlighteneth the heart,

to ous / and by wyþ-inne ous. Oure lhord zayþ ine his spelle to his deciples. ' þe regne of god : is nou wyþ-inne you.' Nou onderstand wel hou þet may by. Huanne god yeffþ ane grace þet me clepeþ / þe gost of onderstandinge to þe herte. ase depþ þe zonne þet depþ away þe þyesternesse of þe nyzt / and wastep þe cloudes / and þe hore urostedes bi þe morzen. Alsuo wastep þe holy gost alle þe þyesternesces of þe herte. and him sseweþ his zennes / and his defautes / zuo þet þe ilke wende by al klene. þanne wyndeþ hi zuo uele defautes. and of motes. and of doust wyþ-oute tale. Ase þe zonne byam sseweþ his motes / and þet doust þet byeþ beneþe ine þe house. Efterward he him eft sseweþ of opre half nazt wyþ-oute more þet / þet is wyþ-inne him / ac þet / þet is beneþe þe helle. and þet / þet is aboue him ine heuene. þet / þet is aboute him / alle uayre ssepþes : þet alle heryeþ god / and him wytnesseþ hou god is guod and almiȝti. wys. and uayr. grat and milde. zuete. and þe more me zyzt þe sseppinges briȝte : þe more hit is wynynde him-zelue to zyenne. Ac he zyzyþ / þet he ne is clene / ne worþi him to zyenne : þanne anhet þe guode herte and trewe / and him wreþeþ to him-zelue. þanne nymþ he his pic / and his spade / and beginþ to delue / and to myny. and geþ in-to his herte. þerinne he vint zuo uele zennes / and vices / and zuo uele defautes / and zuo moche doust / and tribulaciouns of herte / and of þoztes / and of wyckede wylles / þet he him wreþeþ / and zorþeþ. and nimþ a wycked wyl to him-zelue. zuo þet he beginþ þe herte to clensi to þe zoþe¹ / and to keste out alle þe uelþes þet him benimþ þe zizþe of god ine him. and þet he depþ mid þe spade of zoþe ssrifþe. Ac huanne he heþ longe ymyned / and he heþ / alle his uelþes ykest out : þanne uint he pays / and reste / and solas / and blisse / zuo þet him þingþ þet al þe wordle by an helle to þe lok-

and showeth man his many faults.

He seeth that he is not clean nor worthy of seeing God,

so he begins to cast out the inward filth which deprives him of the sight of God.

[Fol. 33. a.]

Then he finds peace, rest, solace, and bliss.

¹ MS. zoþo

inge of þe ilke clyernesse / and of þe ilke pays : þet he
 uint ine his herte. and þet we oxeþ : huarne we ziggeþ
Adueniad regnum tuum. þet is to zigge : ‘Leue uader /
 ylyky þe / þet þe holy gost ous wille alyzte þe herte /
 and clensi and zuope / al-huet hi by worþi god nor to
 y-zy. and þet he wile come and wonie ase kyng / and
 ase lhord. and gouernour / and hotere. zuo þet al þe
 herte by his / and he by kyng. and euremo we him moze
 yzy. nor þet is lyf wyþ-oute ende. and godes riche hadde
 wyþ-inne ous.’ þeruore zayþ oure lhord in his spelle :
 þet godes riche is ase on tresor in þe uelde yhed. þet is
 ine herte. þet is gratter þarne al þe wordle.

“Thy kingdom
 come” is as much
 as to say, “Dear
 Father, let the
 Holy Ghost
 cleanse and sweep
 our hearts,
 so that God will
 come and dwell
 with us as King
 and Lord.”
 God’s kingdom is
 as a treasure hid
 in a field, that is
 greater than all
 the world.

þE ÞRIDDE BENE OF þE HOLY PATER NOSTER.

Fiat uoluntas tua / sicut in celo & in terra. þis
 is þe þridde bene huerinne we byddeþ oure uader of
 heuene / þet his wyl by ydo ine ous : ase hit is ydo ine
 heuene. þet is ase þe holy angles of heuene / þet byeþ
 zuo aliht / and yuestued ine god : þet hi ne moze oþer
 þing wyhny / bote þet god wille. þis bene we ne moze
 hadde : bote yef we ne hadde / þe yefþe of red. þet is
 þe þridde yefþe of þe holy gost / þet ous tekþ his ozene
 guod wyl. and þet he ous wende. oure wrechide wil /
 and hise *confermy* / al to þe heze guode. zuo þet he ne
 heþ ne ozene wyt / ne ozene wyl. ak his ozene onlepiliche¹
 / þet hi by lheuedy of al þe herte yhollyche. and
 maki ine ous al þet hi wyle ase hi makeþ ine angles of
 heuene / þet makeþ echedaye his wil wyþ-oute misnim-
 ynge / and wyþoute wyþzigginge.

The third petition
 of the Pater
 Noster.
 “Thy will be
 done,” &c.
 We here pray that
 we may obey God
 as do the holy
 angels in heaven.

but this we cannot
 do without the gift
 of counsel,

given us by the
 Holy Ghost to
 conform our will
 to God’s.

Nou hest þou yherd þe þri uerste benes² of þe pater
 noster. þet byeþ þe hezeste / and þe dingneste. Ine þe
 uerste / we akseþ þe yefþe of wysdom. Ine þe³ oþre :
 þe yefþe of onderstondinge. Ine þe þridde / þet guode
 red. ase ich þe hadde aboue yssewed. þise þri þinges
 we ne byddeþ / naht nor þet we hise haddeþ ine þise

In these three
 petitions of the
 Lord’s prayer,
 we ask for, 1. the
 gift of wisdom,
 2. understanding,
 3. good counsel.

¹ MS. onlepiliche

² MS. benenes

³ MS. oþe

We cannot have the full measure of these in this life.

The remaining four petitions are necessary to us in this mortal life.

The fourth petition of the Pater Noster.
"Give us this day our daily bread."

What may the son ask of his father better than bread?

[Fol. 33. b.]
He does not ask for wine, flesh, nor fish.

It is a great thing we ask, although it may appear a light request,

for we ask for the everlasting bread that preserves the soul.

This is true meat, for it stancheth all the hunger of the world.

It is the bread and

lyue dyadlich *parfitlyche*. ak we sseaweþ to o[u]re uader oure wylles / þet byeþ / oþer ssole by / to þan þet þise þri benes by ine ous ymad / and uolued ine þe lyue eurelestinde. þe oþre vour þet comeþ este[r]ward we willeþ speke ane oþre speche. Vor we ziggeþ *aperteliche* to oure uader 'yef ous. uoryef ous. wyte ous. delyure ous.' bote þise vour benes of him we ne hadde : we byeþ dyade / an euele betake ine þise wordle. Vor hi byeþ ous nyeduolle ine þise lyue dyadlich.

þE UERþE BENE OF þE HOLY PATER NOSTER.

Panem nostrum cotidianum da nobis hodie. Mochel ous tekþ oure guode mayster / to spekene myldelyche / and wysliche. huanne he ous tekþ to zigge. Vayre uader / oure bryad of eche daye / yef ous to day. Huet may þe zone betere aesy to his uader : þanne bread wyþoute more / uor þane day to endy ? He ne aeseþ none outrage / ne wyn. ne uless. ne uiss. [ac] bread wyþoute more [he] byt. nazt uor ayer / ne nazt uor al þe woke. ac wyþoute more : þane day to endy. Nou hit þingþ þet hit by wel lite þing þet we aeseþ : ac uor zoþe hit is wel grat þing. Huanne me bit þe broþerhede / and þe uelazrede / and part / and riht / ine alle þe guodes of þe house. Also hit is huose þet smackeþ of þise breade. He heþ þe broþerrede. and part / and uelazrede. and riht. and ine alle þe guode dedes þet byeþ ine heuene. þet is þet bread of þe ilke holy couent. þet bread of heuene. þet bread of angles. þet bread lostuol. þet bread of lyue eurelestinde. Vor hit yefþ guod lyf / and lokeþ þe zaule wyþoute steruinge. Huer-of zoþ zayþ ine þe godspelle. 'Ich am þet bread of lyue / þet com down uram heuene. huo þet ssel ete of þo breade : he ssel eure lybbe wyþoute steruinge.' þet bryad is mete ariht. nor hit stoneþ al þane hunger of þe wordle / and uelþ man þet he heþ yuoꝝ / zuo ne deþ non oþer mete. þet is þet bread and þe mete / þet þou nymst / of þe sacre-

ment of þe wyeuode / þet þou sselte ete zuyþe / and
 glotounliche / ase tekþ þe writinge / ase deþ þe lecher-
 ous þane guode mete : þet oþerhuil uorzuelþ þane guode
 snode / wyþ-oute chewyng. þet is to zigge / þet þou
 sselte nyne þerne mete mid greate wyll of herte / and
 mid *grat* lost. And þou hit sselte ase hit by uorzuelþe /
 wyþ-oute chewyng. and þet is to zigge. yleue ine *grat* /
 þet / þet hit is þe zoþe bodi of Iesu crist. and þe zaule.
 and þe godhede / al to-gydere / wyþ-oute to zeche : hou
 hit may by. Vor god may more do : þanne man moze
 onderstonde. Efterward me ssel þerne mete eft chyewe /
 ase þe ox þet gers þet he heþ uorzuelþe. þet is to
 zigge þet me ssel recordi zueteliche and smalliche be
 little stechles / alle þe goodnesses of oure lhorde and
 al þet Iesu crist þolede ine erþe uor ous. And þanne
 vint þe herte þane rihte smac of þe ilke mete. and onder-
 ua[n]gþ ane wel greate hete of þe loue of god. and ane wel
 greate wyhynge to do yno3 an to þolye uor him al þet he
 mihte. and al þis deþ þe uirtue of þo breade. Vor þet is þet
 bread þet confortþ and strengþþ þe herte / to þet hy by
 wel strang uor to þolye / and do *grat* þing uor godes
 loue. Ac þet ne may nazt by wyþ-oute þe uerþe yefþe
 of þe holy gost / þet is y-cleped þe yefþ of strengþe / þet
 armeþ godes knyzt / and him deþ yerne to by martired.
 and makeþ ham lezþe betuene þe tormens. Nou miht
 þou wel zzy hou corteysliche / huame we aceþ þet ilke
 bread : we aceþ þane yefþe of stre[n]gþe. Vor ase þet
 bread bodylich / sosteneþ and strengþþ þet bodi : alsuo
 þe yefþe of stre[n]gþe / makeþ þe herte strang to þolye /
 and to done *grat* þing uor god. þet ilke bread we hit
 clepiþ oure / uor hit wes ymad of oure doze. yblissed
 by þe guode wyfman : þet of hiren þet flour þer to dede.
 þet wes þe mayde Marie. and yfryd ine þe paune of þe
 crouche / ase he zayþ ine þe *sautere*. uorzolþe uorzolþe
 yfryd ine his ozene blode. uor þet dede he / ine þe greate
 wyll of his loue / þet he hedde to ous. And þet is þet

meat taken of the
 sacrament of the
 altar,

and the true body
 of Jesus Christ.

One should chew
 this meat again as
 the ox the grass
 that he has swal-
 lowed.

This bread com-
 forts and
 strengthens the
 heart to do great
 things for the love
 of God.

Thus when we
 ask bread we ask
 for strength.

This bread we call
 ours, for it is
 made of our
 dough,

[Fol. 34. a.]

blessed by the
 good maiden
 Mary,
 and fried in the
 pan of the cross.

It is bread twice baked.

It is ours because Christ left it to us as His last request.

It is our daily bread, because each day's dole is given us by God.

Each day it is necessary to us,

and each day one shall take it either at the sacrament of the altar, or by right belief.

It is bread, not for churls, but for noble hearts, cleansed and washed by shrift.

It is sure substantial bread,

surpassing all other substances in virtue and dignity,

bread tuies y-bake / huermide he astoreþ his sship. þet is holy cherche / uor to pasy þe greate ze / of þise perilouse wordle. Hit is oure. uor he hit ous let : at his yleau nymynge / and at his laste bequide / Iesu crist þe wel large / ase meste greate tresor : þet he ous miȝte lete. and hit ous yaf ase þet uayreste iowel / þet he ous miȝte yeue. and þet we hit ssolde loky : uor his loue. Hit is uorzoþe oure / uor noþing ne may / hit ous benime toyens oure wylle. We hit clepieþ oure bread of echedaye. þet is to zigge / of eche daye. uor þet is þe echedayes dol / þet god yefþ to his wel wilynde : þet eche daye doþ his seruice / and ziggeþ his oures. þet is to alle guode herten / þet eche daye zueteliche be zoþe loue makeþ memorie / and beþenchinge of his passion.

þet greate of þe prouendre / we nimeþ ine oure heruest ine heuene / huanne we him ssolle ysy onwryȝe / ine his uayrhede / ase he is. Hit is ysed þeruore echedayes : þet eche daye / hit is ous nyeduol. and echedaye me ssel hit nyme / oþer ate sacrament of þe wefde / ase doþ þe prestes : oþer gostliche be riȝte byleau. þet bread is wel precious / an wel noble / and wel ydiȝt. þet is kynges mete / huerinne byeþ ech manyere lykings / and alle guode smackes / ase zayþ þe boc of wysdome. þet ne is nazt mete to gromes / ne to yeue. ne to piecaille. ne to cheuille. ne to cherles. ac to noble herten and gentil. an cortays. and clene. þet is to þe herte þet is gentil be grace. noble / be guod lyf. yclensed / and ywesse be zoþe sscrifte. Of þise uirtue spekeþ saynt matheu þe wangeliste / and hit clepeþ ziker bread substanciel. þet is to zigge : þet paseþ / and ouergeþ alle substances / and alle ssepþes be ver. ine uirtue / and ine dingneté / and ine alle oþre maneres of worþ. ne me ne may betere write / ne more ynoȝ : þanne wit substances. Me zayþ þet mete is þe miȝ[t]-uoller / þanne he heþ ynoȝ of myȝte. and of norissinge. and þe more þet he is norissinde : me zayþ þet he

is þe substancieler. and þere-uore þet ine þise breade is more uirtue / and of guod / and of norture / þanne me moze þenche / oþer zigge. ne zayþ me naȝt þet hit is substancieler. alsuo me zayþ þet hit is ope substance / þet is / uirtuous / and substancieler aboue onderston-digge / and wenyng. þet bread we byddeþ to oure uader. and him we biddeþ / þet he hit ous yeue to-day. ine þise daye / þet is ine þise dyadliche liue. zuo þet we moze maky ane guode iornee / and to abyde þe gledlaker oure ssepe. þet is þe peny þet he yefþ to his workmen / h[u]anne euen comþ. þet is þe ende of þe liue.

and contains more nutriment than anything else.

We pray for this bread to-day, that is, in this mortal life.

This is the penny God gives to His workmen when evening cometh,

ÞE VIFTE BENE OF ÞE HOLY PATER NOSTER.

Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Ine þise bene we biddeþ oure uader of heuene / þet he ous wylle uoryeue / oure misdedes / ase we uoryeueþ to ham : þet ous mis-dop. oþer habbeþ mis-do. þanne zigge we þus. ‘Leue uader / uoryef ous oure dettes : ase we uoryeueþ oure dettours.’ Oure dettes : byþ oure zennes / þet we habbeþ ydo wexe ope oure zaulen. þet is þet beste wed of þe house. þe zenuolle be one zenne dyadlich / þet zuo zone is y-pased / ase to þe loste / oþer ase to þe dede / is y-obliged to zuo ane greate gaelinge : þet he ne heþ miȝte to hit endi. þet is to þe pine of helle / þet is wyþ-oute ende. Efterward / he ssel to gode / þet he heþ ywreþed / zuo grat amendes : þet he ne heþ miȝte uor to yelde. Vor ine al his lyue þaȝ ha leuede an hondred year oþer more : he ne miȝte naȝt do uoluelinde penonce of one dyadliche zenne / yef god wolde usy to yelde dom. And þeruore hit behoueþ to yerne to þe cort of merci and bidde merci / and aksy uoryeue-nesse. Vor be þe riȝte of þe cort of dom / þe zenezere ssolde by demd / and ycondemned to dyape eurelestinde. þeruore oure guode mayster Iesu crist ous

The 5th petition of the Pater Noster.

“Forgive us our trespasses,” &c. Here we say, Forgive us our debts,

[Fol. 34. b.]

as we forgive our debtors.

Our debts are our sins,

the interest of which is hell pain.

No man could make sufficient amends for one deadly sin,

therefore it behoveth him to run to the court of mercy,

for by the court

of justice we should be doomed to death everlasting.

tekþ zuo to oxi uoryeuenesse and quittinge huanne we biddeþ oure guode uader þet is zuete and milde / uor to y[e]uene : large and corteys / þet he ous uory[e]ue oure misdedes.

If we do not forgive others, God will not forgive us.

Ac nim wel hede hou þou bidde. ‘Voryef ous oure misdedis / ase we uoryeneþ to ham : þet ous habbeþ misdo.’ Vor yef we ne uoryeneþ to ham þet ous habbeþ mi[s]do : god ne uoryefþ nazt ous oure misdedes. ase he him-zelf zayþ ous / ine þe godspelle. þanne he þet zayþ his pater noster / and heþ ine his herte hate / wreþe / oþer wyckedhede : he bit more aye him-zelue : þanne uor him-zelue. Vor he bit god / þet he ne

Wherefore in thy prayer, see thou hast no wicked will, cast out all wrath, evil, and hate.

uoryene him nazt / huanne he zayþ. ‘uoryef me : ase ich uoryeue.’ and uor þet at alle þe times þet þou zayst þi pater noster beuore god þet yziþ þine herte : þou sselst uoryeue þine wyckede wil / and keste out of þine herte : alle wreþe / and alle hate. and euelwyl. oþerlaker þi bene is more aye þe : þanne uor þe. Yef hit þe þingþ strang þing and kuead uor to uoryeue / þin euel wyl to ham þet þe hatieþ / oþer þet þe kuead willeþ / huer

Think how Christ forgave his enemies who crucified him.

he al misdeþ : þench þet god uoryaf his dyap to ham þet him dede aþe rode / þe uor to yeue uorbisne / uor to uoryeue to ham / þet þe habbeþ misdo / and more yet eft : ham guod do : yef hi habbeþ nye[de] to þe. Vor

It is no great thing to return good for good,

ase he zayþ ine his spelle. Ne is hit nazt *grat* þing ne *grat* ofseruinge aye god to do guod to ham þet ous doþ guod. ne to louie þo þet ous louyep? Vor þet deþ þe

but since we are God's children,

paen / and þe sarasyn / and oþre zenezeres. Ac we þet byeþ godes children be byleau and be *grace* / and we byeþ cristene ynemned of Iesu *crist* / and we byeþ eyrs

we ought to forgive one another, and love our enemies, and pray for them.

mid him of þe heritage of paradys / of ous to uoryeue þe on to þe oþre / and louye oure uyendes. þet is to zigge hare *persones*. an bidde uor ham / and do ham guod yef hy habbeþ nyede and þou hit miȝ[t] do. Vor þus he hit hat ine his spelle. þanne ssolle we onlepiliche hatye þe *zennes* / and louie þe zaules. þet byeþ ymad

to þe anliknesse of oure lorde. Alsuo ase a leme of þe bodye / loueþ and uorberþ an oþer. yef o leme blecheþ an oþer be eas. þe oþer naȝt him awreep þeruore. We byeþ al o body ine Iesu crist / ase zayþ þe apostel. and þeruore we ssole ech louye oþer / and naȝt hatie / ne harmi mid wrong / on / þe oþer. Huo þet oþerlaker deþ : he is manslaȝte / and him-zelue damneþ ase zayþ þe wrytinge. Zuych can zigge his pater noster : him were betere þet he were stille. uor he let his domesman : ayens him.

We are all one
[Fol. 35. a.]
body in Christ
Jesus.

Whoso hateth another is a murderer.

Ine þise bene þet we doþ to gode. we him bezecheþ one yefþe of þe holy gost / þet is y-cleped / þe yefþe / of connyng. þet makeþ þane man ine þoȝte and uol of wytte. þes gost him sseweþ huet he is. and ine huet peril he is. and huannes he comp. and huyder he geþ. and þet he deþ. and þe misdede þet he heþ ydo. and hou moche / he heþ hyer ywonne. and hou moche he ssel. And huanne he yziȝt þet he ne heþ huermide endy : þanne him deþ þes gost wepe / and grede merci to god / and zigge. ‘Lhord / uoryef me mine dettes. þet byeþ myne zennen. Vor ich am mochel ine dette ayen þe / and uor þe queades þet ich hadde ydo. and uor þe guodes þet ich hadde uoryete / and ylete to done. þet ich myȝte / and ssolde hadde ydo. And uor þo guodes þet þou me hest ydo. and þine greate guodnesses þet ich hadde eche daye onderuonge / huyche ich hadde kueadliche yvzed / and þe kueadliche yserued. And þeruore lhord ich ne hadde huer-of maki þe yeldinge : uoryef me þet ich þe ssel.’ Huanne þes gost him heþ zuo alyȝt / þet he knaup his defaultes : and þanne him deþ keste out of þe herte alle wreþe / and alle hate / and al to uoryeue his euele ywyl / yef þer is eni. and yef þer ne is : he is ine wyll and ine porpos uor to uoryeueene mid herte / yef me him misdeþ. And þanne may he zigge wel. ‘Vayre uader uoryef ous oure misdedes / ase we doþ to ham : þet ous haddeþ misdo.’

In this petition we ask God for the gift of knowledge,

whereby man sees what he is, and in what peril he is,

and seeing his own imperfections, he asks mercy of God,

and forgiveness for his great sins

When he knows his faults,

he casts out ill-will from his heart,

and then is he able to say, “Father, forgive us our misdeeds as we do to them that have wronged us.”

The 6th petition
of the Pater
Noster.
"And lead us not
into temptation."
The burnt one
dreads the fire,

so the sinner who
is forgiven is
afraid of falling
into sin.

The devil is the
tempter,

but when he beat-
eth our backs,
he is making our
crowns of bliss,
as when one dubs
a knight, by
smiting and beat-
ing upon the back.
The devil tries to
draw man from
God.

[Fol. 35. b.]
In this petition
we ask help of
God in our battle,
as well as the gift
of pity.

We say, "Sweet
Father, make our
hearts fast, so
that no tempt-
ation may shake
them."
We do not pray
not to be tempted,

ÞE ZIXTE BENE OF ÞE HOLY PATER NOSTER.

Et ne nos inducas in temptacionem. þe ybernde :
uer dret. and þe ilke þet oþerluyl yualle is in-to zenne.
huanne þe zenne him is uory[e]ue: he is þe more milde :
and þe more dreduol / and þe more he heþ grater drede
of uondinge. þeruore bit he hier to huam god his mis-
dedes uoryeþ / þet he hine loky uram ayen-uallinge.
Et ne nos inducas in temptacionem. þet is to zigge.
'Vayre zuete uader / ne led ous nazt in-to uondinge.' þe
dyeuel is þe uondere. vor hit is his creft / huer-of he
serueþ ine godes house / uor to proui þe newe knyktes.
and yef þe uondinge nere guod and uremuol to guode /
god þet al makeþ uor oure guode / nolde nazt þolye þet
hi come. Ac ase zayþ sant bernard. huanne þe uondere
ous knokeþ ope þane reg : he ous sseþþ oure corounes
of blisse. Ase þe ilke þet ope þe regge of þe guode
knykte / smit and beat / him ssept his los : and his
blisse. þe dyeuel þerto *proprelliche* uondeþ þane man :
þet he hine myzte wyþ-draze uram þe loue of god.
þeruore bit sainte pawel his deciples / þet hi by yzet
ase tours. yroted ase trawes : in loue. zuo þet non
uondinge him ne moze refye / ne rocky. þeruore ine
þise bezechinge we acseþ help of gode ine oure batayle /
and þe yefþe of pité. þet is a grace þet bedeaweþ þe
herte and makeþ his zuete and reuþeuol. and makeþ
his al become grene / and berþ yno3 frut of guode
workes wyþ-oute and wyþ-inne erþe / strengþi his roten
ine þe erþe of libbende. þet is ase þet guode mortyer /
huer-of me makeþ þe guode walles sarzineys þet me ne
may nazt breke / ne mid pic / ne mid mongenel.
þanue huanne we ziggeþ. *et ne nos inducas in tempt-
acionem.* þet is to zigge. 'Vayre zuete uader / make oure
herten ueste / an stedeuest / þet hi ne ssake uor none
uondynge þet to hare comp.' We ne byddeþ nazt / þet
we ne ssolle by uonded : Vor þet were a fole bezech-

inge / and ssamuol. Ase þe zone of a guod man þet
 ssel by a newe knyzt him bezekþ. ‘Lene uader ich þe
 bidde þet þou me loki þet ich ne guo neuremo : ne to
 ioustes / ne to tornemens.’ We wylleþ wel þet we by
 yuonded. vor hit is oure ureme ine uele maneres. uor
 we byeþ þe more ymylded / and þe dreduoller / and þe
 more wys ine alle þinges. and þe more worþ / an þe
 more asayd. Vor ase zayþ salomon. Ze þet ne heþ þise
 nondinges : he ne may noþing wel conne. bote ase me
 kan þe batayle of troye / be hyere-zigginge. Vor he ne
 may him-zelue yknaue / ne him uestni ine þe strengþe
 of his uyendes / ne hare sotylhede. and hou god is
 trewe to þe nyede / his uryend uor to helpe. ne of hou
 uele zennes / ne of hou uele perils / he heþ þe ofte
 yloked. and uor alle þise skeles / he ne ssel nazt arizt
 conne god louie / ne him þonki of his guode. Ae we
 him biddeþ þet he loky oure herten / þet hi ne guo in-
 to uondyng / þet is þet hi ne *consenti*. Vor al þet is
 of ous : we byeþ zuo poure / and zuo fyeble / þet we
 ne moze nazt ane time of þe daye þolye þe asaylinges
 of þe dyeule : wyþ-oute þe help of oure lhorde. And
 huanne he ous fayleþ : we guoþ þer-in. Huanne he
 ous helpþ : we wyþstondeþ. and we uyzteþ / and we
 ouercomeþ. And þeruore we ziggeþ. ‘Lyeue uader ne
 led ous nazt in-to uondinge. þet is ne þole nazt / þet we
 go in-to *consenting*.’

but we desire to
 be tempted, for
 that is our profit,

for otherwise we
 can know nothing
 of these trials,

nor learn how to
 fortify ourselves
 against the fiend.

We entreat God
 that our hearts
 may not consent
 to sin.

When He helpeth
 us then we fight
 and overcome.

ÞE ZEUEDE BENE OF ÞE HOLY PATER NOSTER.

The 7th petition
 of the Pater
 Noster.

Sed libera nos a malo / amen. Saynt austin zayþ.
 þet þe oþre vices ous makeþ oþer þe kueade to done :
 oþer þe guodes lete to done. Ae al þet me heþ ydo.
 and alle þe yeffes þet he heþ yporchaced : prede is ine
 wille to destrue / and to benime. An þeruore h[u]anne
 god heþ y-yeue to man þet he him heþ ybede ine þise
 zeue benes beuore yzed. þane uerst hit is nyed uorzoþe :
 þet he him delyuri of þe kueade / and of his aspiinges.

“But deliver us
 from evil.”

All the gifts we
 haue of God,
 pride seeks to de-
 stroy,

wherefore we ask

God to deliver us
from evil.

We entreat to be
delivered from
the devil and his
sleights.

We pray for the
gift of fear, so
that we may be
delivered from all
sins.

[Fol. 36. a.]

The seven gifts
of the Holy
Ghost.
It behoveth us to
speak with rever-
ence of these
gifts.

1. We shall say
what are the gifts,
2. why they are
so called,
3. why gifts of the
Holy Ghost,
4. why seven, and
neither more nor
less,
5. what good they
do us.

A blissful bridal
was made in the
womb of Mary
when God's Son
espoused our flesh
and nature.

Many fair gifts
He brought to his
spouse.

Christ was the
flower of Naza-
reth.

And þeruore comþ alast þis bene / ase þe efter-warde /
þet zayþ þous. *Sed libera nos a malo. amen.* þet is to
zigge: 'Lyeue uader deliure o[u]s of þe kueade. þet is to
zigge: of þe dy[e]uele. and of his sle;þes. þet we ne lyese
be prede / þe guodes: þet þou ous hest y-yeue.' Inne
þise bene we him biddeþ / þet he ous yeue þe yefþe / of
drede. huer-by we ssolle by delyured of þe kueade / and
of alle oþer kuead. þet is of alle zene / and of alle
perils ine þise wordle: and ine þe oþre. Amen.

Nou hest þou y-herd þe notes / þet me kan noty ope
þise zonge þet god made. þet is þet pater noster. Nou
loke þet þou hit eonne wel zinge ine þine herte. Vor
grat guod þe ssel beualle: yef þou zuo dest.

ÞE ZEUE YEFÞES OF ÞE HOLY GOST.

Efter þe zeue benes þet byeþ y-contyened ine holi
pater noster: ous be-houeþ to spekene mid greate reuer-
ence / of zuo heze matiere / ase of þe zeuen holy yefþes
of þe holy gost / ase he himzelf ous ssel teche. And
uerst we wylleþ zigge: huyche byeþ þe yefþes. Efter-
ward h[u]eruore hi byeþ y-cleped / yefþe. and huereuore
yefþe of þe holi gost. Efterward huereuore þer byeþ
zeuen / ne mo / ne les. and efterward of þe guodes þet hi
ous doþ. Wone is and cortayzie / þet h[u]anne man is
riche / and worþi / and noble / and comþ to his spouse /
and he hise loueþ mid al his herte and hire bringþ of
his ioiax. Ysaie þe profete yzez ine goste þe ilke blis-
uolle bredale / þet wes ymad ine þe wombe of þe blisfolle
mayde marie / huanne godes zone nom / and spousede
oure zoster and oure uless. oure manhode / and oure
kende. Yef we telleþ þe ioiax and þe uayre yefþes þet
he brozte mid him uor to yeue to his spouse / and to
his eldringes / and zayde þous þe zuete profete wel
corteisliche. 'Of þe rote of iesse ssel guo out a yerd /
þet ssel bere þet flour of nazareþ.' þet is to zigge: þet
flour / of flours. Vor nazareþ: is asemoche worþ / ase

flour / and *grace*. ase moche ase eos. and ope þet flour :
 him ssel resti þe holi gost. þe gost of wysdome : and of
 onderstandinge. þe gost of strengþe : and of uirtue. þe
 gost of wytte : and of pité. þe gost of godes drede. þise
 byeþ þe *graces* huer-of he wes al uol / uram þe time þet
 he wes onderuonge in-to þe wombe of his moder. ase þe
greate ze is uol of wetere / and welle of alle weteres /
 zuete / an zalte. huer-of hi wetereþ al þe wordle. Alsuo
 wes he ase zayþ sayn Ion / zuo uol of *grace* and of
 zoþe / þet of his uolhede : we nimeþ al. þise zeue
 gostes / and þise zeue yefþes we onderuongeþ al / mid
 þe holy *crisþninge*. Ae ase þe *graces* bodiliche þet god
 yefþ to þe childe / ine wytte / ine guodnesse / and ine
 strengþe / and ine oþre *graces* þet he yefþ to his wylle.
 to echin he him sseweþ litel / and litel. ase þet child
 wext / and eomþ uorþ. Alsuo is he in his *graces* gost-
 liche be þan þet ech profiteþ ine guode / and agrayþeþ
 his herte / and him yefþ to gode : be þan þet god him
 yefþ more / and more of *grace*. And þet sseweþ þis
 yefþe be worke / þe on : ine þe on. and þe oþer / ine þe
 oþer. ase hit lykeþ þe holy gost / þet his todeþ to his
 wille. ase zaynte paul zayþ. þanne ine ous beginneþ
 þise *graces* ase þe uirtues ine loz. and sseweþ an hez.
 And þet is of drede. þanne ine wysdome. Vor drede
 is beginninge of wysdom. ase zayþ dauid. Ae ine him
 weren echedaye alle þe *graces* / and alle þe uirtues wel
 uolliche wyþ-oute enie mesure. and þeruore his zet þe
 profete downward / ech yefþe be þe ordre of hare ding-
 neté. Alsuo ase zeue benes byeþ yzet beuore be þe
 ordre of hare dingnetes. þe hezeste beuore. and þe lozeste
 efterward.

HUERUORE HI BYEþ Y-CLEPED YEFþES.

þise *graces* byeþ yhote yefþes uor þri skeles. Verst
 uor hare dingneté and hare worþ. yef me yefþ ine þe
 kinges cort ane robe to ane childe / oþer ane poure

From His birth
 He was full of all
 graces,
 as the sea is full
 of water.

And we partake of
 His fulness.
 We receive these
 holy gifts with
 holy christening.

At first in a less
 degree,

but increasing
 more and more in
 those who use
 them aright.

These graces be-
 gin low and rise
 high.

Fear is the begin-
 ning of wisdom.

[Fol. 36. b.]

Why they are
 called gifts.

1. These graces
 are called gifts
 for their dignity
 and worth.

manne : ane dissuol of pesen / þet ne is no þing þet by worþi to by yelepēd yefþe of kyng. þeruore saynt iacob clepeþ alle þe oþre guodes þet god yefþ / and timliche / and gostliche. nauzt yefþes : ac y-yeue. þet by chonginde / and guoinde. Ac þise graces he clepeþ yefþes uolued. Vor he his ne yefþ to nonen : þet he ne yefþ him-zelue. þe oþer scele is / uor þet þe oþre graces / and þe oþre guodes he ous lenþ uor to usy ine þise liue. Ac þise byeþ yefþes arizt wyþ-oute wyþnymyng / and wyþ-oute lere. Vor huanne þe oþre ssolle fayli / þise ssolle ous bleue. þanne byeþ hi zuo propreliche oure : þet we his ne moze nazt lyese wyllē we nolle we. ase we moze þe oþre. þe þridde scele and þe hezeste is. uor þer byeþ yefþes clenliche be loue. and þou wost wel þet yefþe lyst þane name of yefþe : huanne hit ne is nazt y-yeue clenliche be loue. Vor huanne þe yeuere heþ zizþe to his ozene prou : þet ne is no yefþe : ac rapre is chapuare. Huanne he zyzþ guodnesse onderuonge / oþer seruice / þet ne is no yefþe / ac hit is rapre dette y-yolde. Ac huanne þe yefþe comþ propreliche and clenliche¹ of þe welle of loue wiþ-oute prou. wyþ-oute yefþe. wyþoute drede. wyþ-oute emie dette : þanne is hit arizt yelepēd / yefþe. Huerof þe filosofe zayþ. þet yefþe / is yeuyngē : wyþoute ayen-yefþe. þet is wyþ-oute onderstondinge of ayenyefþe. ac wyþoute more : uor to zeche loue. Ine zuyche manere god yefþ ous his yefþes clenliche / uor þe loue þet he heþ to ous / and uor to gaderi oure herten. and oure loue. and uor þise scele : propreliche hi byeþ y-clepēd / yefþes.

HUERUORE HI BYEþ Y-CLEPED YEFþE OF þE HOLY GOST.

Ac hueruore hi byeþ y-clepēd / yefþe of þe holy gost : þanne² yefþe of þe uader / and of þe zone. uor alle hire dedes / and hire yefþes byeþ commun. (!) þer-to byeþ tuaye sceles. þe one. uor þan þet ase workes of myzte / byeþ appropred to þe uader. and þe workes of

All other gifts are changing and going. These graces are given to us by God Himself.

2. Other graces are lent us to use in this life, but these shall ever remain with us.

3. They are given by love.

A gift becomes chaffer when the giver has an eye to his own profit.

A gift comes from the well of love, without reward, fear, or debt.

God gives us His gifts for the love He hath to us. :

Why they are called gifts of the Holy Ghost.

1. Works of might belong to the Father; works of wisdom to the Son; works of goodness to the Holy Ghost.

¹ MS. *chenliche*

² more þanne ?

wysdom / to þe zone : alsuo þe workes of guodnesse : to þe holy gost. vor¹ guodnesse is / ase zayþ sanyt denys / to lere him-zelue. Vor yef a man yefþ þet him nazt ne costneþ : þet ne is nazt *grat* guodnesse. Ae uor þe holy gost. be þyse zeue yefþes / spret him-zelue ine oure herten / ase zayþ zainte paul / ase be zeue streames. þeruore hi byeþ *proprelliche* y-cleped yefþes of þe holy gost. Vor he is þe welle. hy byeþ þe streames. And þe oþer scele is / uor þet þe holy gost is *proprelliche* þe loue / þet is betuene þe uader / and þe zone. and þeruore þet loue is þe *propre* / and þe uerste / and þe hezeste yefþe : þet man may yeue / þet arizt yefþ. and ine þise yefþe : me yefþ / alle þe oþre. and wyþoute þisen : non oþer yefþe ne is nazt arizt y-nemned yefþe. þeruore is arizt þe holy gost *proprelliche* / yefþe / and yeuere. Vor he him yefþ : and is y-yeue. Ine echen of þise zeuen þet he yefþ uor to *confermi* oure loue to his / þet hi by feruent / and guod / and zoþe / and clene.

[1 MS. *wor*]

These gifts spread
in our hearts as
by seven streams.

The Holy Ghost is
the well, the gifts
are the streams.
2. The Holy Ghost
is the love be-
tween the Father
and Son.
Love is the high-
est of all gifts.

The Holy Ghost
is gift and giver,
for he giveth and
is given.

[Fol. 37. a.]

HUERUORE IS MAN Y-BORȜE.

Vor tuo þinges is þe man yborȜe. be þe be-ulyynge of kueade : and do þet guode. þet kueade beuly / and hatie : ous deþ þe yefþe of drede. þe oþre zix doþ ous þe guodes to done. þe yefþe of drede is þe doreward to þe greate þreste. þet is to zigge : to þe greate þreap-ninge of godes dom / and of þe pine of helle. þet is echedaye / aredy and arise. þet is þe wayte of þe castele / þet neure ne slepþ. þet is þe wyed hoc of þe gardine þet uordeþ al þet kueade gers. þet is þe hor-dyer þet lokeþ þe herte / and alle þe 'guodes þet byeþ þerinne. þe oþre zix yefþes / ous makeþ þe guodes to done.

Why man is
saved.

1. By eschewing
evil.
2. By doing good.
The gift of dread
causes us to flee
from evil.
The other six gifts
enable us to do
good.

The gift of dread
is the door-
keeper,
the watch of the
castle,
the weed-hook of
the garden.

Nou sselt þou ywyte / þet ase þe briȝ[t]nesse of þe zonne þet þou izixt yefþ liȝt to þe wordle and uirtue / and strengþe to alle þe þinges þet wexeþ and comeþ to þe wordle. alsuo deþ þe holy gost þet aliȝt in heuene

The sun gives
light to the world,
and virtue and
strength to all
things in it;
so the Holy
Ghost gives light

to those who are in grace. There are three stages of folk in heaven.
1. The nearest to God see and hear him.

2. The middle ones are like barons and bailiffs.

3. The lowest are as serjeants (servants).

So are there three states of God's sons on earth.

1. Those who live by God's behests.

2. Those who have their hearts in heaven and their bodies on earth.

3. The third govern themselves and others by God's behests.

The two first of these six gifts (knowledge and pity) belong to those of the first state. The two middle ones (counsel and strength) belong to those of the second stage. The two last (understanding and wisdom) belong to those of the highest state.

and ine erþe alle þo þet byeþ in *grace* / and men / and angles. And al alsuo ase ine heuene / heþ þri stages of uolke / ase zayt saynt denys. huer-of þe on is hezere. þe oþer men. þe þridde lozest. þe hezeste / byeþ ase þo / þet byeþ of þe kinges consayle. þise byeþ alneway mid god þe nixte þanne þe oþre / and yzyeþ and yhereþ / and him : and his priuities. þe men [midliste] / byeþ ase þe barouns / and þe baylifs þet gouerneþ and wytyeþ þe kingriche / and guoþ / an comeþ. and lyernieþ of þan of þe consayle. an þet hi hoteþ and makeþ lit do oþren. þe lozeste / byeþ ase sergons and þo þet byeþ ine office / and habbeþ þe mestyeres / and doþ þe offices / and þe messages ase me ham zayþ. In þo manere / and in þo uorbysne heþ he þri states of godes zone ine erþe. Huiche þe holy gost / let / and condueþ / ase zayþ sainte pael. þe on stat is of þan / þet byeþ ine þe wordle and libbeþ be godes hestes. and be þet hi leueþ / and yhyereþ of hyre ouerlynges. þe oþer stat is of þe stedeueste / þet of al habbeþ þe herten out of þe wordle / þet ysyeþ god ase moche ase me may ine þise lyue. and habbeþ hire *conuersacion* ine heuene / and þe bodyes ine erþe. and þe herten mid god. þe þridde byeþ ine þe middel stat / þet gouerneþ. wel / oþer ham / oþer oþre. and libbeþ be þe hestes of god. þise þri maneres tekþ þe holy gost / and let / and gouerneþ / be þise zix yefþes. and ham to-delþ þise *graces* to echen to his wylle ase zayþ þe apostel. þe tuo uerste of þise zix yefþes / belongeþ to þan / þet byeþ of þe uerste stat. þe yefþe of *conynge* : ham tekþ. And þe yefþe of *pité* : makeþ ham to bidde. þe tuo midleste / belongeþ to ham of þe middel stat. þe yefþe of *red* : ham gouerneþ. And þe yefþe of *strengþe* : uoluelp þe nyedes. þe tuo laste / belongeþ to ham of þe hezeste stat. þe yefþe of *onderstandinge* : his alyzt. þe yefþe of *wysdom* / hise makeþ stedeuest / and his *confermeþ* / and ioyneþ to god. An

oþer skele þer is / hueruore þer byeþ zeuen. Vor þe holy gost be þise zeue yefþes : bestreþþ þe zeue zennes fram þe herte. and plontep / and norisseþ zeue uirtues con[t]raries / þet makeþ man stedeustliche yblyssed. þise byeþ þe guodes / þet þe holy gost makeþ ine herte huer he descendep be þise zeue yefþes. Ac erþan ich decendi to þe uirtues þet byeþ con[t]raries to þe zeue zennes : ich þe wylle speke ssortliche / of zeue oþre uirtues. huer-of þe þri byeþ yclieped¹ : godliche. and þe uour byeþ y-cleped cardinals.

The seven gifts strip away the seven sins from the heart.

[Fol. 37. b.]

I will now speak of seven other virtues, whereof three are godly and four cardinal.

OF ÞE ÞRI UERSTE UIRTUES.

Of the three first virtues.

þe þri uerste clepeþ saynte paul : beleaue. hope. and charité. and byeþ ycleped / godliche. Vor þet hi ordayneþ hare herten to god. Beleaue / ase zayþ saynt austin : ous zet onder god. and hi ous deþ beknawe / and to byknawe. to þe lhorde / of huam we healdeþ al þet we habbeþ. of guode. Hope : zayþ. hi ous arereþ to god / and ous makeþ strang / and hardi / uor to ondernime uor him þet hi þet paceþ uirtue of man. Charité. þis zayþ. hi ous ioynep to god. Vor charité ne is oþer þing bote dyere oninge. uor hi deþ of þe herte and of god : al on. ase zayþ saynyte Pol. Beleaue / y-zigt ine gode þe hezeste zoþnesse. Hope. cuerlyche heznesse. and ouerliche magesté. Charité. ouerliche guodnesse. þise þri uirtues byeþ to-deld be þri degrees of loue. Vor þri þinges me louep ane man. Oþer uor þet me heþ y-herd grat guod of him. Oþer uor þet me onderstant grat guod of him. Oþer uor þet me heþ onderuonge grat guod of him. þise þri maneres of loue : byeþ ine þise þri uirtues. Loue of beleaue : hyerþ ine dede. Loue of hope : uelþ þane smel / and zekþ. Loue of charité : nimþ. and zikþ. and zuelþþ / and halt.

Belief, hope, and charity, are called godly, they direct the heart to God. By belief we acknowledge God.

Hope raises us to God.

Charity joineth us to God.

For three things one loveth a man.
1. Having heard some great good of him.
2. Having learnt great good of him.
3. Having received great good of him.

These three kinds of love are in these three virtues.

¹ MS. *ychepeð*

Of the four cardinal virtues.

God giveth and teacheth us them a hundred times better than the old philosophers.

1. Sleight (Prudence). 2. Temperance. 3. Strength. 4. Doom (Justice), are the four cardinal virtues.

1 Prudence keeps man from being beguiled.
2. Temperance preserves man from being marred by wicked love.
3. Strength bears him up against sorrow.

These are the four towers that make the house of the good man sure and strong.

Of the office of the four virtues.

[Fol. 38. a.]
These four virtues have diverse offices.

Prudence hath three offices to direct man aright as to thought, word, and deed.

OF þE UOUR UIRTUES CARDINALES.

Of þe uour uirtues cardinales spekeþ moche þe yealde filosofes. Ac þe holi gost hise yefþ / and tekþ / betere an hondredsiþe. ase zayþ salomon ine þe boc of wysdome. Of þise uour uirtues þe uerste me clepeþ/slezþe—. þe oþer temperance, þe þridde/strengþe. þe uerþe / dom [rihtuolnesse]. þise uour uirtues byeþ y-cleped cardinals. uor þet hi byeþ hezest amang þe uirtues / huer-of þe yealde filosofes speke. Vor be þise uour uirtues þe man gouerneþ him-zelue ine þise wordle. ase þe apostles gouerneþ holy cherche be his cardinals. Sleþþe : lokeþ þane man þet he ne by be none sleþþe of þe kueade y-gyled. Temperance. þet he ne by be none kuede loue amerd. Strengþe. þet he ne by be tyene. oþer be drede. oþer be zorþe : ouercome. þise þri hyeldeþ man ine guod stat auorye him-zelue. Dom. hine zet ine ordre and ine riht stat a-yens oþre. Vor hi yelt to echen al þet his is. þise byeþ þe uour tours ine þe uour cornyeres of þe house of þe guode manne / þet makeþ þet hous ziker and strang. Sleþþe : hit wereþ wyþ þet yeast be porueynge aye þe perils. Temperan[ce] / aye þet zouþ. aye þe wykkede hetes. Strengþ. aye þet norþ. aye þe wyckede cheles. Iustice. ay[e] þe west. a-ye þe wyckede raynes.

OF þE OFFICE OF þE UOUR UIRTUES.

þise uour uirtues habbeþ diuerse offices / and mochel ham diuerseþ ine hire workes / ase zayþ an ald filosofe þet hette platoun ine his boc þet he made of þe uour uirtues. and hise to-delf wel sotilliche. and zayþ. þet sleþþe heþ þri offices. uor be þise uirtue al þet man deþ / and zayþ / and þengþ. al he diht / and let / and reuleþ to þe lyne of scele. ne noþing he nele do : bote riht and scele. And ine alle his workes he him porueyþ þet hi by do / by þe ordinance / and by þe wyll of

god / þet al y-zizþ / and demþ. A grat lhord ssolde he by ase me þingþ / þet þise onelepi uirtue hedde : and be þise þri þinges him gouernede.

TEMPERANCE.

þe uirtue of temperance heþ þri offices. Vor herte þet þise office heþ ne wyle / ne ne wylneþ þing : þet makeþ to uorþenche. Ine none þinge he ne agelt þe laze to louie zikerliche. and onder him of scele he zet / and dret alle þe couaytises of þe wordle. þet is to zigge. he þet heþ þise uirtue. he him loki / þet he ne by amerd be þise þri þinges þet þe wordle ssent. ase zayþ saint Ion. zenne of ulesse : and prede of herte. couaytise of þe wordle.

Temperance.

The virtue of temperance hath three offices.

It keeps man from being marred by the sin of the flesh, pride of heart, and the covetousness of the world.

STRENGþE.

þe uirtue of strengþe / heþ alsuo þri offices. Vor huo þet þise uirtue heþ : he him a-rereþ an hez a-boue þe perils þet byeþ ine þe wordle. No þing him ne dret / bote vileynie.

Strength.

This virtue hath three offices, and raiseth man above the perils of the world.

Adueršeté / and prosperité / he berþ / and þoleþ wyþ-oute wepinge. ne ariþthalf ne aleþthalf. Wel ssolde he by guod knyzt / þet ine þise þri þinges were wel y-proued. þise þri uirtues armenþ / an ordayneþ. and agrayþeþ man / ase to þri deles of þe herte / þet me eliepeþ¹ scele. loue. and strengþe. Prudence / lokeþ þane seele² / þet hi ne bi becazt. Temperance / lokeþ þane loue / þet hi ne by amerd. Strengþe. lokeþ þet wyl : þet hi ne by ouercome.

It governs the three faculties of the heart,—reason, love, and strength.

RIȜTUOLNESSE.

Riȝtuolnesse³. makeþ þane man ordeneliche libbe amang oþren. Vor ase zayþ platon. þis is þe uirtue / þet makeþ þet þe man a-yens echen deþ þet he ssel do. Vor hi yelt reuerence to ham þet byeþ a-boue. loue to

Rightfulness.

Rightfulness makes man to live orderly among others, to yield reverence to those above him,

¹ MS. chepeþ² MS. scele³ MS. Diȝtuolnesse.

to love his equals,
and to show kind-
ness to those be-
neath him.

Philosophy sig-
nifies the love of
wisdom.

The old philoso-
phers who strove
to climb unto the
Hill of Perfection
by strength of
their own virtue,
put so-called
Christians to
shame, who, hav-
ing the true be-
lief, yet wallow in
the mire of this
world.

[Fol. 33. b.]

Wherefore saith
St Paul, that the
pagans doing the
law without the
law shall judge us
that have the law
and do it not.

Virtue without
charity is like a
dead coal or dead
mau.

The four cardinal
virtues are four
kinds of loves.

Prudence is the
love of the heart
whereby he for-
sakes all that may
harm.

Temperance en-
ables man to give
himself wholly to
God.

ham þet byeþ bezide. grace to ham þet byeþ beneþe.
Be þise uour uirtues ydo / is þe man worþi þet he by
gouernour uerst of him-zelue. and efterward of oþren.
Ine þise uour uirtues ham studeþe þe yealde filozofes
þet al þe wordle onworþede / and uorlete / uor uirtue
to zeche and wysdom. and þeruore hi were y-cleped :
filosofes. Vor filozofé is ase moche worþ : ase loue of
wysdome. A. god hou lit ssolde ous ssende and astonie /
huanne þo þet weren paenes / and wyþ-out laze y-write
þet nazt ne couþe of þe zoþe grace of god / ne of þe
holy gost : ne wenden. hi cliuen in to þe helle of per-
feccion of liue be strengþe be hire ozene uirtue / and
ne daynede nazt to loki ope þe wordle. And we þet
byeþ cristene / and habbet þe zoþe beleaue and conne
þe hestes of god and habbeþ þe grace of þe holy gost.
Yef we yzeþe þet we miþte more ine one daye profiti /
þanne hi ne moþe ine one yere y-hol / we waleweþ ase
zuyñ hyer beneþe / ine þise wose of þise wordle. þeruore
zayþ sanynte paul / þet þe payens þet byeþ wyþ-oute
laze / and doþ þe laze. ate daye of dome : hi ssolle ous
deme / þet habbet þe laze / and nazt hise doþ. Ac uor
þan þet hi ne hedden nazt riþte byleue / ne þane holy
gost / ne none uirtue. ne lyf / ne zoþe beknawynge : hi
ne¹ moþe y-wyte hou moche þet hi weren uayre / uor ase
moche ase þer is be-tuene dyad col / and quyk / man
dyad / and man libbinde : ase moche þer is be-tuene
uirtue þet is wyþ-oute charité / þet is þe guodnesse /
and þe worþ / and þet lyf of þe oþre uirtues. Huer-of
saynt austin huanne he specþ of þise uour uirtues / he
his to-delþ be uour maneres of loue. and be uour þinges
þet zoþ loue makeþ. þanne he zayþ / þet þe uirtue of
prudence : is þe loue of herte. þet wyslyche norlet / al
þet him may derie : and chyest al þet him may helpe.
and habbe þet he loueþ / þet is god. þe uirtue of tem-
perance is þe loue of þe herte / huerby he him yefþ y-

holliche and wyþoute corrupcion to þet ha loueþ / þet is to god. þe uirtue of strengþe / is þe loue of herte / huer-by he þoleþ strongliche alle þinges þet moze come / uor þet he loueþ. Iustice / is þe loue of herte / huer-by he serueþ onlepiliche and wyþoute more / to þet he loueþ. þet is to god, and uor zuo moche deþ onder not alle oþre þinges. þanne dom zet man / ine his rihte stat. þet is aboue alle þinges / and onder god. Wyþoute þise uour uirtues non ne may eliuue in-to þe helle of perfec-tion. Vor huo þet wyle zuo heze elyue / him behoueþ ate uerste þet he hadde prudence / þet him makie to onworþi þe wordle / and strengþe þermide / þet him yeue grat herte / of grat þing to onderuouge. and uolzi. Of oþerhalf þet he hadde temperance / uor þet he ne by to moche y-charged. and rihtuolnesse þer-mide / þet is þe rihte peþ. and him ssewy godes riche. ase god dede to Iacob. ase zayþ þe boc of wysdome. Huo þet þise uour uirtues mihte zuo hadde / he ssolde by wel per-fect / and yblessed ine þise wordle / and more ine þe oþre. Vor he ssolde by ine payse of herte. and ine blisse gostlych / nazt ne sso[l]de him faily / ac wexe ine god þet he ssolde hadde ine him / ine huam he him ssolde lyky.

Strength enables him to endure all things.

Justice is the love whereby he serves God and putteth all other things under foot.

Without these four virtues none may climb unto the Hill of Perfection.

Whoso had these virtues should be blessed and perfected in this world, and more in the other.

Nou we ayen comeþ to oure kende. and bidde we mid al oure herte / þane holy gost / þet tekþ þe hertes. þet he by oure auocat / and ous teche to sseawy hou he be þise zeue yefþes : bestrepeþ þe zeue zennes of oure herten. and he zette / and norissy þe zeue uirtues.

Let us pray the Holy Ghost to teach and show us how He, by these gifts, strippeth the seven sins from our hearts.

OF ÞE YEFÞE OF DREDE.

þe yefþe of drede : is þe uerste / of þe yefþes. þet kest out alle þe zennes of þe herte. ase we habbeþ yzed beuore wel propreliche. He bestrepeþ þe rote of prede. and zet in his stede : þe uirtue of mildenesse. Nou loke and onderstand wel hou. þe zenezere þet slepþ ine dyadliche zenne / is ase þe ribaud and dronke / þet heþ

Of the gift of dread.

The gift of dread casteth out all the sins from the heart.

It strippeth the root of pride, and setteth in its stead

[Fol. 59. a.]

the virtue of meekness.

The sinner is like the drunkard.

who knows not
his nakedness and
poverty.

al uorlore in þe tauerne / and is zuo naked and zuo
poure : þet he ne heþ nazt. ac nazt he hit ne uelþ ne
playneþ. Ac he wenþ by a wel *grat* lhord.

The first good that
the Holy Ghost
doth to the sinner
is to bring him to
his senses,

so that he may
see how low he
has fallen,

and how waste-
fully he has
squandered his
heritage.

Ac þanne he heþ y-slepe / and comþ to *him-zelue* :
þanne he yuelþ his kuead / and knauþ his folye / and
him playneþ of his harm. þet is þet uerste guod þet
þe holy gost deþ to þe zenezere / huanne he *him* uisiteþ.
Vor he *him* yelt his wyttes / and his onderstandinge /
and *him* brengþ ayen to *him-zelue*. zuo þet he *him*
knauþ / and *him* reuerteþ huet guodes ne heþ uerlore /
and ine huet pouerté he is y-ualle be his zenne. ase
dede þe guode mannes zone þet his eritage wastede and
dispendede ine ribaudie and leuede lecherusliche /
alhuet *him* behouede to loki zuyn. ase oure lhord ous
makeþ þise uorbysne ine his spelle. Atenende þe
zenezeres¹ ase zayþ salomon is ase þe ilke þet slepþ
amide þe ze / and þet ssip spilþ / and he nazt hit ne

The sinner is as
one in prison, in
irons and fetters,
and strongly
guarded, as was
St Peter in
Herod's prison.

The wretch
thinketh not of
the gibbet, but
sleepeth and
dreameth that he
goeth to feasts
and weddings.

The Holy Ghost is
as the angel that
awoke St Peter
and delivered him
out of the hand of
Herod, for he
arouseth the sin-
ner and delivers
him out of the
power of the
Devil.

The sinner ween-
eth to be strong,
yet he hath Death
under his clothes.

uelf / ne none drede ne heþ. Ac huanne þe holy gost
him awakeþ : þanne yuelþ he and zizþ his peril / and
beginþ to habbe drede of *him-zelue*. And yet eft þe
zenezere is ase þe ilke þet is ine prisone in ysnes and
ine ueteres / and ine greate lokinge / ase wes saynte
peter ine herrodes prisone. and þe wrechche ne þengþ
of *him* þet hine halt : ne of þe gibet þet *him* abit. ac
slepþ and meþ þet ha geþ to festes and to bredales. Ac
þe *grace* of þe holy gost is ase þe angle þet awakede
zaynte petren / and *him* deliurede of þe hand of herrode.
uor hi awakeþ þane zenezere / and *him* deliureþ of þe
hand of þe dyeule. Ateende² þe zenezere is ase þe ilke
þet wenþ by strang / an hol / and he heþ þane dyap
onder his cloþes. Vor he heþ þe kuede humours and
corruptes ine þe bodye / huer-of he ssel sterue wyþ-inne
ane monþe. and he wenþ libbe yet uourti yer / ase
zayþ elyuans ine uers of þe dyape. Do away þe scoffes
and þe scornes. uor zuich me wrikþ onder his cloþes
þet wenþ by strang and hol. Ac þe holi gost is þe guode

The Holy Ghost
is the good physi-
cian.

¹ zenezere ?

² Atenende ?

leeche / þet amaystreþ his ziknesse / and chongeþ his humours. and him yefþ zuych a byter medecine : þet him help. and him yefþ þet lif. Also trobleþ oure lhord þe herte þet he wyle hele. ase zayþ dauip in þe sautere. and him wyþ-nymþ¹ / and deþ him come ayen him-zelue to knawe / ase he dede adam : oure uerste uader efter þe zenne þo he him hedde / amang þe traves of paradys. Hueroore he him zede : 'adam huer art þou?' Þri oþre acsingges made he be enne of his angles to þe þierne [of] saynt abraham / þet hette agar þo hi uleaþ uram hare lheuedi. Agar he zayde / 'huannes comst þou. Huyder gest þou. Huet dest þou?' Þise þri acsingges makeþ þe holy gost to þe zenezere huanne he awakeþ and arereþ and him openeþ þe ezen of þe herte. and him yelt his wyttes and his onderstandinge. 'Huer art þou?' zayþ he : þet is to zigge : 'Yziþ wrechehe ine huiche zorþes / and ine huiche perils þou art in þise wordle. Vor þou art ase þe ilke þet 'sleþþ ine þe ssipe / þet is yspild / and naþt hit not ne onderstant his peril.' 'Huannes comst þou?' þet is to zigge : 'Loke wrechehe þi lif ca² arrieres / uor þou comst uram þe tauerne of þe dyeule / huer þou hest / þi lif y-wasted / and y-lore þine time / and alle þe guodes þet god þe hedde y-yeue.' 'Huuet dest þou?' þet is to zigge : 'Ysy hou þou art fyeble / and brotel / and a-uorye þet body / and a-uorye þe zaule. þou wenst by hol / and strang. ac par auenture þou hest þe humours ine þe bodye þet þe ssolle lede to þe dyape. And ine þe zaule þou hest kueade þeawes / þet þe ssolle lede to þe dyape of helle : bote þe grace of god : þe ne werie.' Efterward. 'huider gest þou?' þet is to zigge / 'wrechehe þench / and loke / and onderstand / þet þou gest to þe dyape. oþer þou sselt ualle ine þe hand of herrodes / þet is þe dyeuel / and to his mayné.' And þeruore zayþ þe guode man. 'Man may longe his lyues wene / and ofte him lyeþeþ his wrench. ase uayr weder went in-to

that masters the sickness and giveth man such a bitter medicine that it healeth and giveth him life. Our Lord troubles the heart that he will heal.

[Nota.]

Three questions asked the angel of Hagar, when she fled from her mistress.

1. Whence comest thou? 2. Whither goest thou? 3. What dost thou?

[Fol. 39. b.]

These three questions the Holy Ghost puts to the sinner when he awaketh him and openeth his eyes.

"Look," he says, "in what peril thou art."

Look and see how thou comest from the devil's tavern.

See how brittle and feeble thou art, and how thy foul humours lead thee to death.

Look and understand that thou goest to death, and shalt fall into the hand of the devil.

[Loke wel hycr.] Man thinks his life will be long, but often is he deceived.

¹ wyþ-nymþ in MS.

² ta in MS.

All shall drink
of death's drink,

wherefore repent
thee, ere thou
fall from thy
bench.
Thou goest into
hell where is fire,
brimstone, and a
thousand ever-
lasting pains.

These four
questions are
like four strokes
of thunder, that
astound and
terrify the
sinner.

How mildness
waxeth in the
heart.

The four
thoughts above
mentioned strip
the garden of
the heart of the
four roots
of pride.

These roots are
the four horns
that God showed
to Zechariah the
prophet.

The four smiths
are the four afore-
said thoughts.

[Nota.]

When man
thinketh *whence*
he cometh, and
understandeth
and knoweth the
poverty and vile-
ness of his birth,

[Fol. 40. a.]

then the grace of
God enables him
to feel his own
unworthiness.

rene / and uerliche makeþ his blench. þer ne is noþer
king ne kuene / þet ne ssel drinke of deapþes drench.
man þeruore þe beþench / er þou ualle of þi bench / þi
zenne aquench.' þou gest to þe dome / huer þou ssel
uinde : þane domes man zuo sterne / and zuo stout / an
zuo strayt / an zuo miȝtuol. þou gest in-to helle / huer
þou ssel yuinde : ver. and bernston. and a þousond
pinen / þet neure ne endeþ þe uor to pini. And þous
deþ þe holy gost to þe zenezere / þe eȝen openi and [he]
zyþ a-bone / and beneþe / and beuore / and be-hynde.
þise byeþ uour strokes of þondre / þet astoneþ þane
zenezere / and makeþ ssake / and hadde drede. And
þise uour to zizþe / byeþ þe uour smale roten of þe rote
of mildnesse. þet þe yefþe of drede zet ine þe herte of
þe zenezere huame god him uisiteþ.

HOU MILDENESSE WEXT INE HERTE.

þe uour þoztes be-nore ysed strepeþ of þe gardine of
þe herte / þe uour rotin of prede þet þer byeþ. huer-of
þe proude wenþ / of azemoche ase can hadde. oþer
azemoche he is of miȝte. oþer azemoche ase he can
conne. oþer ase moche ase can by worþ. þise byeþ þe
uour hornes. þet is to zigge : þe uour cornardyes þet
amerreþ þo contraye / þet god ssewede to zakarie þe
profete. Ac þe uour smiþes þet he him ssewede efter-
ward / þet comen efter þe uour hornes to uelle : byeþ
þe uour þoztes be-nore yzed. Vor huame þe man þengþ
huannes he comþ / and onderstant and knauþ his
pourehede / þe vilhede / þe brotelhede of his beringe /
hou he wes beyete in zenne / and of zuo uoule matere
y-mad And y-ssape. and ine zuo poure house y-her-
berzed. ine zuo greate pouerté y-bore. and raþre dyad
to þe zaule : þanne ybore to þe wordle. in huiche
zorzes he wes ynorissed. ine huet trauail he heþ
yleued. hou he heþ his time uorlore. and he yzizþ
þane greate heap of his zennes. and þe guodes þet he
heþ uorlete to done. þanne him deþ¹ þe grace of god

¹ MS. *deȝ*

yuele mid herte : þet he ne is naȝt worþ. *Afterward* huan[ne] he þengþ huer he ys / and y-zizþ þise wordle / *where* þet ne is bote an exil and a dezert uol of lyons an of this world is but a desert full of lipars. a forest uol of þyeues an of calketreppen / and of lions and a forest full of grines. anc ze uol of storm / and of peril. a fornays anhet thieves, mid uer of zenne and of zorȝe. a ueld of uiȝt huerinne *him* be-houeþ eue to libbe ine werre and wyȝte ¹ mid dyeulen þet zuo moche byeþ wyse / and sotil / and then he experi- strang. þanne *him* deþ þe grace of god yuele to zoþe / and to apareciuy his onconnyng / and þet he ne can enees his own nazt. Ate laste h[u]anne he þengþ and onderstant his weaknes and inabilyty. zennes and his defautes ase he is uol of zennes and ydel of alle guode. þanne *him* yefþ þe holy gost y-uele his pourehede / and þet he ne heþ nazt. *Afterward* huanne he y-zizþ be-uore *him* huiderward he geþ. and he y-zyȝþ þane dyap to huam non ne may wyþstonde. he yziȝþ his demere god / zuo riȝtuol be huas hand *him* be-houeþ guo. he y-zizþ þe pinen of helle / huiche non And, lastly, the thought of his sins and defaults shows him his utter poverty. ne may ascapie. þanne yefþ *him* god inele þet mannes Thus then is the sinner led to be "poor of spirit." miȝte ne is nazt / and þet he ne may nazt. Huanne he y-zizþ þanne / and uelþ / and onderstant þet he ne is nazt worþ / þet he nazt ne heþ. þet he nazt ne deþ / and þet he ne deþ nazt / and þet he ne may nazt. þanne beginþ he uor to byenne poure of spirit. Ine þise nour þoȝtes / byeþ þe uour boȝes of þe rote of þe trawe of mildenese. þis trau is yzet bezide þe welle of godes drede. huer-of hit is echedaye ywetered / ine wyntre : and ine zomere. þet is ine wykkednesse and ine goodnesse. Nou sselt þou conne þet ech of þise zeuen uirtues. huerof ich onderstonde to spekene of his stapes. huer-by profiteþ an clifþ / and wext ine þe herte. and his dedes / and his guode þeauwes / huerby hy hare sseweþ wyþ-oute. Vor uirtue wext an heȝ ase palme / oþer ase cipres. oþer ase cedre. and þanne sȝret and keste his boȝes : an ech half.

¹ *uyȝte* ?

Of the steps of meekness.

OF ÞE STAPES OF MIL[D]HEDE.

This virtue hath seven steps.

The first step is to know one's poverty and defects, and to feel one's own unworthiness and vileness.

Some *know* their faults but do not *feel* them.

The second step is to feel and
[Fol. 40. b.]
bewail one's sins, and to endeavour to get rid of the sorrow and sickness.

The third step of meekness is to confess and shrive and cleanse our hearts of sin.

The fourth step is to desire to make known one's unworthiness.

The fifth step is to hear willingly, gladly of our own failings and imperfections.

The sixth step is a willingness to endure reproach,

Of þe uirtue of mildenesse specþ saynt ansalm. and zayþ þet hi heþ zeue stapes huerby hy cliff an hez / alhuet þet hi come / to perfeccion. Nou onderstand wel hou. Þe uerste stape of mildenesse / is to knawe his pourehede. and his defaute. Vor ase zayþ saynt bernard. Mildenesse is þe uirtue þet makeþ þane man him-zelue to onworþi / and healde uor vil. Huanne he him knauþ zoþliche. þis knaulechinge wext of uour roten beuore yzed. Ac þer byeþ zome þet wel conne hyre defautes and hire pouerté / ac nazt hit ne ueleþ. Þeruore is þe oþer stape : yuele / and playni his defautes and his pouerté. And þet he yuele his zorze and his zicnesse / he yernþ bleþeliche to þe fisiciane / and zaiþ þet he y-ueleþ þe kueade humours ine þe bodye. bliþe he is huanne þet he may his purgi and keste out. and þeruore is þe þridde stape of myldenese / his zennes and his kueade wylles bleþeliche beknawe / and ssiue / and his herte clensi. Ac þer byeþ zome þet beknaweþ hare defautes / and y-ueleþ / and zorzuolle byeþ / and wel ham sriueþ. Ac hi nolden anone manere þet oþre hit wyste hou by doþ. Þeruore þe uerþe stape is of þise uirtue : wylni to by y-knawe / and y-healde uor uyl / and onworþ. Ac þer byeþ eftsome some þet wel yk[n]aweþ and ueleþ / and ziggeþ here defautes / and ziggeþ wel : ich am a kuead / and zenuol / and zuych / and zuych. ac yef an oþer him zede : uorzoþe þet is zoþ / þet þou zayst : zorzuolle hi wolden by / and wolden by wroþe to þe dyape. Þeruore is þe rifte stape of þise trawe / Yhere bleþeliche of him-zelue. and þet me him zigge his defautes. and þet is þet saynt bernard zayþ / þet þe zoþe milde : wyle by hyalde uor vyl. nazt ase milde y-praysed. Þeruore is þe zixte stape huanne þe man þoleþ in þolemodnesse þet he by uouliche ydraze / and ase persone onworþlych / ase dede

þe guode king dauid / þet þolede zueteliche / and lhestean
 ane sergont þet hette semey / þet him þren mid stones /
 and him missede / and him zede al þet he couþe of uoul.
 Yet eft þer is a stape / huerinne is þe uolle of perfec-
 tion of þise uirtue. þet is wylny to zoþe / and mid
 herte wylny wyþ-oute fayntise : to by y-hyealde vyl /
 and villiche to by y-draze. þet is arizt pouerté of gost.
 and mi[l]dehede of herte. Moche louede þise pouerté þe
 riche king of heuene. huanne zuo uer he com hit uor
 to zeehe / ase uram heuene : to þe erþe. Wel he hit
 louede ine herte / þo he hit zuo dyere bozte / þet al þet
 he hedde / and þe robe of his regge he yaf / uor þet he
 wes zoþuolliche poure. Moche he louede mildnesse /
 huanne þe ilke þet neure zenne ne dede. þe ilke ine
 huam nes neure defaute / him dede amang þe þyues.
 þet wes amang adames zones / and him cloþede mid þe
 cloþe of þe zenuolle / and of þe misdore / uor þet he
 wes villiche y-draze ase a þyef. Hueruore he zede to
 his apostles þe nizt of þe sopiere / mid greate wille.
 Ich hadde þerne paske y-wylned. þet is to zigge : þerne
 dyap. þise ssame. þise wendinge. Non hezere ne may
 þis trau arise. And huo þet were al to þise stape of
 mildnesse y-cliuie : wyþ-oute drede : he ssolde by y-
 blissed ine þise wordle. Vor þe ilke þet þis zede : ne
 may lyeze / þet þe hezeste zoþ zaip mid his mouþe.
 ‘Y-blissed byþ þe poure of gost.’ And hou þet þis by /
 he him sseweþ huanne he zede. ‘Lycerneþ of me : and
 nazt of oþren / uor to by milde of herte ase ich am.
 and þou sselt uinde reste to þine zaule.’ þis reste is þis
 blissinge. Ac huych þet hit is / ne huet hit hatte /
 non ne wot : bote he þet hit nimp. þanne yef þou
 wylt ywyte huet þet is : do þi mizte of þine herte zuo
 moche ouercome / þet þou by y-cliuie to þe zeuende
 stape of mildnesse. and þanne þou mizt fruyt gaderi
 and ete of þe trawe of liue / ase god zayþ ine þe boc of
 zizþe.

as did David
 when Shimei
 threw stones at
 him, and spoke
 evil of him.

The seventh step
 is a willingness to
 be esteemed vile,
 and to be vilely
 persecuted.

This is true
 poverty of spirit
 and meekness of
 heart.

Much did Christ
 love meekness
 when he came
 amongst thieves,
 that is, amongst
 the sons of Adam.

Christ teacheth us
 to be meek, and to
 learn of him,

so that we may
 find rest for our
 souls.

When thou hast
 climbed to the
 [Fol. 41. a.]
 seventh step of
 mildness, then
 thou mightest ga-
 ther fruit and eat
 of the tree of life.

OF ÞE ZEUE BOȜES OF MI[L]DENESSE.

Of the seven
boughs of meek-
ness.

1. To honour God,
2. to praise others,
3. to despise one's
self, 4. to love po-
verty, 5. to minis-
ter joyfully, 6. to
bestee praise, 7. to
be in good belief.

The man truly
meek honours God
as a child doth its
master.

He believes His
simple word, and
that is the begin-
ning of 'well-
doing.'

The heretics will
not believe God
without good
pledge and strong
evidence.

Of this disbelief
come all manner
of heresies.

True believers
have a hundred
times more faith
in God's word
than in any
miracle they may
see.

Ovt of þe trawe of mildenesse wexeþ zeue boȜes.
uor þis uirtue him sseaweþ ine zeue maneres. be god to
worþssipie. be oþren to prayzy. be him-zelue to on-
worþi. be pourehede to louie. be bleþeliche to serui. be
heriynge to byuly. be him-zelue of al / ine god y-leue.
þe zoþe milde : worþssipeþ god in þri maneres. Vor he
ylefþ simpleliche. He þonkeþ troweliche. He him bit
deuouteliche. He him worssipeþ uerst / ine þet he him
lefþ simpleliche of al þet he zayþ. ase deþ þe litel child
his mayster. and uor þis skele / heþ oure byleau
merite. þanne huo þet wel ylefþ : god grat worþssipe
him deþ. alsuo ase he deþ to þe manne worþssipe þet
him lefþ be his simple worde. and þet is þe beginnyng
to done wel / þet is nyeduol to alle þan / þet wylleþ
ham bouerze.¹ ase zaif zainte paul. þet me ylefþ god
ope his simple worde þet al is zoþ þet he zayþ. onlepi-
liche uor þet he zayþ wyþ-oute oþre skele to zechē. and
wyþ-oute oþre proeue zechē. Vor þet byeþ þe bougres
and þe heretiks proude uorlore. uor hi nolleþ ylene
god : wyþ-oute guod wed. þet is to ziggene : bote yef
hi y-zy kuik scele / ac hi ham hycaldeþ / and ziggeþ
ase þe gaulere he him halt to þe wynnyng þanne to þe
simple worde ne wyle nonen yleue. And þerof byeþ
y-come alle þe maneres of eresye / and of misbeleuinge.
Vor þe blynde proude / þet hare wyt wylleþ emni to
godes wysdome / hi nolleþ y-leue þing þet god zayþ /
bote yef me ne betoke ham guod wed. þet is to zigge :
oþer þane quicke scele / oþer aperte miracle. Ac we
þet þe rihte byleau hycaldeþ / yleueþ betere au hon-
dred ziþe him þet ne may nazt lyeze : þanne we ne doþ
ne miracle / ne scele / ne him-zelue þet we yzeþ. God
zayþ he wile deme eurinne / be his dedes. and of eche
ydele worde / þe behoueþ yelde scele to him / ate daye
of dome. þe milde þet þis yherþ / hit ylefþ. and dret /

¹ bouze ? or borze ?

an deþ payne to loky his herte / and his mouþ / and alle his workes. Efterward þe zoþe milde / þonkeþ god troweliche of alle his guodes / þet he *him* heþ y-do / and þet he *him* deþ echedaye / and þet he wyle do. Efterward ase we habbeþ y-sseawed / ine þe zigginge of prede. Vor þe milde is ase þe poure man / þet of little elmesse : heþ greate blisse. and yelt þonkes mid herte / to his guod doere. þanne huanne þe milde / ne yziþ ine him naȝt / huer-bi he bi worþy to þe breade þet he et / he be-knaup troweliche / and y-ziþ / and onderstant / and yleþ / þet al hit is of klene grace / and of yefþe. and naȝt of him. al þet god *him* zent / and yefþ / and lenþ. And uor þet he ne leþ naȝt of *him*-zelue / of þe guodes of his lhorde / þet be his hand paseþ : þeruore is þe sergont trewe / ase zayþ sant bernard. Efterward þe zoþe milde worþssiþeþ god / and *him* byt mildeliche. þet his to zigge mid zoþe teares / þet comeþ of godes grace / and mid riȝtuolle oninge of herte. Vor hit *him* þingþ / þet he is ase þet child þet is echedaye beuore his maistre / and naȝt can his lessoun. Oþer þet he by ase ys þe poure ine dette. þet is y-ualle ine þe hand of gaueleres. and naȝt ne heþ huernide hit may endy. Oþer þet he by ase is þe þief yproued / and y-nome and mid mo þanne an hondred misdedes þet heþ nieȝ þe wyþþe ine þe nykke. And þet he is ase þe y-maymed ate porche of þe eherche / þet ne heþ none ssame uor to sseawy alle his maimes to alle þon þet þer guoþ / uor þet me ssolde habbe of *him* pité. Yef þou wilt þanne lyerni god to bidde. and to aouri ariȝt : þise uour hit wytnesseþ. þet child. he þet is ine dette. þe þyef. and he þet is ymaymed.

þE OþER BOȝ OF MILDENESSE.

Wone is of þe zoþe milde / oþren to herie / and praysy. and poty *him* uorþ / an worþssiþij. Praysy ine herte / herie ine mouþe. and be dede : worþssiþe / bere.

The truly mild thanketh God for all His gifts that he hath received of Him,

for all that he receiveth comes of pure grace and of gift.

[Fol. 41. b.]

He prays to God meekly, with true tears and simplicity of heart, for it seems to him that he is as the child, that is each day before his master and knoweth not his lessons, or like a thief guilty of more than a hundred misdeeds; that he hath the rope very near his neck. He is like the maimed at the church-porch, who hath no shame to show all his maims to excite the pity and alms of those who enter.

The second bough of meekness. The meek in heart ever desires to hear others praised and honoured.

He is like the bee that seeketh the flowery fields and beleeves stench.

He taketh no heed of other men's faults.

He praiseth others for three reasons.

1. He believeth other men's wit more than his own.

2. He desires the will of others to be followed more than his.

3. He trusteth more in others' virtues than in his own.

The meek excuseth and palliates the faults of others.

The proud man, on the contrary, delights to hear of other men's defects.

Of meek heart. The meek heart keeps all his virtues behind his back, and his defects before his eyes.

[Fol. 42. a.]

He is like the covetous man, he

He is ase þe smale uleze þet makeþ þet hony. and beuly3þ stench. and zekþ þe ueldes yfloured. and of þe floures zoucþ þane deau huerof hi makeþ þet hony uor his hous to astori. þet deþ þe milde herte þet nazt ne nymþ hede of stench. ne of þe lackes of oþren. ac alle þe guodes þet oþre habbeþ y-rewarded. and loueþ. and hereþ. and prayzeþ and *conceyueþ* þe zuctnesse : of deuocion. hueruore his bodi is ondo : and his inwyt uolueld. 'Vor-zoþe zoþ hit is y-bore of stones and of ulyntes / kan he zouke þe oly / and þet hony:?' ase ous tekþ þe sauter. Vor he ne wille neþne zuo kuead / ne zuo hard / ne zuo zenuol : þet he ne can draze *matiere* : god uor to herie. Ine his herte he prayzeþ oþre / ine þri maneres. Vor he yleþþ more oþremanne wyt : þanne his oþen. He wile þet þe wil of oþren bi more ydo : þanne his. He him fyeþ more in oþres uirtue : þanne ine his. Al þe *con[t]rarye* deþ þe proude / ase we habbeþ be-uore yssewed. Efterward he hereþ / and prayseþ þe oþre be speche. þe guodes þet oþre doþ / and habbeþ : he hise hezeþ / and hereþ. þe kueades : he his excuseþ / and lozeþ. and lesseþ. þe myddelguodes : he onderstant ine guode / and went alneway in-to þe guode half. And þet is aye þe þri queade techches of þe misziggeres / þet arereþ þet quead : an lozeþ þet guod. and þe middel þinges ouerþraweþ and mis-wendeþ. Be dede he worþssipeþ curinne / and prayseþ ase moche ase he ssel and may do. wyþ-oute misdo. þet ne deþ nazt þe proude. ac al þe contrarie / ase we habbeþ be-uore y-ssewed. ine þe chapitele of prede.

OF MILDE HERTE.

Wone is of milde herte. þet alle his guodes he heþ behinde his regge. and alle his queades : beuore his eþen. An þerof comþ / þet of asemoche þet he prayzeþ more þe oþre : þe more he him-zelue misprayseþ. He is ase þe wel couaytouse wrechche / þet alneway heþ

þet eye to þe guodes : þet oþre habbeþ / and doþ alneway.
 and makeþ alneway *semblout* : þet he ne heþ naȝt. Vor
 asemoche ase þer is an holy prede : alzuo þer is an holy
 coueytise / and an holy enuye. Hit is ase hit is of þe
 litel childe / þet is þe kinges zone / and eyr of þe king-
 riche þet wepþ ine his crete. and naȝt ne kan of his
 heȝnesse / ne of his richesse. He is ase þet simple ssep.
 ine *huam* al hit is guod and *profitable*. and wolle. and
 skin. and uless. and melk. and frut. and dong. and ne
 wenþ / and ne kan naȝt. ne naȝt ne þengþ. Ine þise
manere zayþ saynt abraham þe greate *patriarche*. þet he
 nes bote esssse and doust And saynt Iob. þet wes zuo
 moche grat to þe wordle. and holy ine god / þet zayd.
 of *him-zelue*. ‘Huēt am ich bote esssse. and spearken
 and hor. and steneh. wermes. wynd. ssed. and smeche.
 þet þe wynd berþ and gadereþ draye. þet to naȝt ne is
 worþ : bote to þe uere.’ And alsuo ase þe zoþe milke
 hereþ þe oþre and mid herte / and mid mouþe / and
 mid dede. ase we habbeþ ysed. alsuo he blameþ *him-*
zelue ine þise þri *maneres*. he *him þingþ* þet Ieromes
 zayþ of *himzelue*. þet yef he eth / oþer yef he drineþ /
 yef he wakeþ / yef he slepþ / þet þe ilke orible bosyne
him went to þe yeare : ‘com to þine dome.’ And þeruore
 þe ilke þet nele naȝt by þer ydemd : he ne endi neure
 hiere : *him-zelue* to deme and damni. wiþ-nyme his
 dedes. and his wordes. and his þoȝtes. and clensi. and
 telle. and weȝe. and wyþerweȝe. and wyþ-nime. Vor he
 y-zizþ more ynoȝ of ehof : þanne of corn. And þeruore
 þet he ne by y-demd ine þe cort of riȝte / ne he nele
 naȝt lete ne smal ne *grat* / þet ne ssel by exaamened /
 and y-zed / and y-demd / ine þe cort of merci. þet is
 ine holy sscrifte ine þo cort. huō acounteþ ariȝt : he is
 al quit. Ac ine þe cort of riȝte / þet ssel bi ate daye of
 dome / huō þet ssel aȝt : him be-houeþ paye. ne neure
aquitti he ne may. and þeruore ha ssel by ydammed.
 Vor he mot yelde : oþer hongy. A. allas huēt ssel þe

hath an eye to the
 goods of others.
 (for there is a
 holy covetousness
 and a holy envy).

He, like the simple
 sheep in whom all
 is good and profit-
 able, wool, skin,
 flesh, milk, fruit,
 and dung, and yet
 weeneth nothing
 thereof.

In this manner
 Saint Job speaks
 of himself as but
 ash, sparks,
 filth, stench, ver-
 min, wind, sha-
 dow, and smoke.

As the true meek
 one praises others
 in a threefold
 manner,
 so in three ways
 he blames himself,

and condemns his
 deeds, words, and
 thoughts.

He sees more
 chaff than corn in
 his life,

and he examines
 himself in the
 Court of holy
 Shrift,

so that he may not
 be damned in the
 Court of Right at
 Doomsday.

Woe to the man
whose neck shall
then be loaded
with deadly sin.

The sinner must
shrive him gladly
and oft.

He must doom
himself as a thief
to the gibbet of
penance.

The fourth bough
of meekness.

[Fol. 42. b.]

The true meek one
loveth poverty,

for three reasons :
1. For the perils of
riches,
2. for the virtues
in poverty,
3. for God loved
poverty.

God hears the
prayers and de-
sires of the poor,
and is their refuge
and safety.
God is Father to
the poor.

Christ blessed the
poor,
and cursed the
rich.

The world does
not believe that
poverty is blessed

ilke paye : þet naȝt ne heþ bote þane nħicke y-carked
mid zenne dyadlich ? Huo þet onderstode and yuelde
þise þinges / he him wolde hƷealde / and wyþdraze
uram scornes and uram leazinges / þet he heþ yuounde /
aye þe zoþe milde / þet god dredeþ. þet uor þan hy
wylleþ ham loki clenliche / hy ssriueþ ham bleþeliche /
and ofte. Ac litel is worþ to maky guod dom : bote
þe demere ne by efterward yprayzed treweliche. and
þeruore al-zuomochē ase þe zoþe milde / makeþ of him-
zelue guod dom / ine zorþe of herte. and ine ssrifte of
mouþe. and zuo deþ be dede zoþ dom. Vor he him
demp ase ane þyef. and he him deþ zoþliche to þe
gybet of penonce wyþ-oute slacnesse / and wyþ-oute
ypoerysye.

ÞE UERÞE BOȝ OF MY[L]DENESSE.

Hvo þet hateþ prede : he loueþ pouerté þet zet þe
herte loze / and þeruore alle zoþe milde loueþ pouerté /
and byeþ poure of gost. þe zoþe milde loueþ pouerté
uor þri sceles. Vor þe perils þet byeþ ine riches.
Vor þe guodes þet byeþ in guode pouerehede. And
uor þet god louede zuo moche pouerté þo he wes ine þe
wordle / and yet hit loueþ / ase þe holy wrytinge wyt-
nesseþ in uele stedes. þaume zayþ he in þe sautere /
þet he y-herþ þe benes / and þe wylles of þe poure. and
ham poruayþ / and agrayþeþ hare lyfnøþ zueteliche /
and mid guod sauour. and he is hire refu / and ham
ssel souy. Iob zayþ / þet god is þe uader to þe poure.
and ham heþ y-yeue miȝte / oþren to iuggi. And oure
lord ate biginnynge of his uayre sermon zayþ. ‘ þet y-
blyssed byeþ þe poure : and a-corsed bied¹ þe riche / þet
habbeþ hyer hire paradis.’ Ac þe zoþe paradys / heþ
he y-yeue þe poure. zuo : þet hi hit moze yeue / and
zelle. Ac þe wordle nele y-leue / þet god zigge zoþ /
þet pouerté by þing y-blissed. Ac þet is of þe rede of
god þe uader. þeruore Iesu crist zayþ ine his spelle.

¹ biþ ?

‘Vayre uader yeh yelde þe þonkes and heriynges. þet þise þinges y-hed / and y-hole hest : to þe wyse. and hise hest y-sseawed to þe milde.’ þe milde his y-zyeþ / and wel his yleueþ / and louieþ / an hondredziþe more pouerté : þanne þe niþing deþ his richesse. Ine þri þinges sseweþ þe man / þet he loueþ pouerté. Huanne he loueþ and halt bleþeliche þe uelazrede. and þet lyf. and þe wones of þe poure. Hire uelazrede he loueþ / ase iesu crist dede þer huils ha wes ine þe wordle. Vor kende wyle þet þe lambren louie ham to-gidere / and beuly þe wolues. and þe children ham louie to-gidere. and beuly þe uelazrede of þe greaten. and þe milde ham louie to-gidere / and become uelazes to-gidere. Lif of poure man is poure. nor he ne zeþþ / ne metes of *grat pris* / ne robes out of scele. ne non bost hi¹ ne zechþ / ne ine robes. ne ine ridinges. ne ine mainé. ne ine festes. ne ine uelazredes. Bliþe he is yef he heþ his : sostinonce. ac he soffreþ and hunger / an þorst. and chald and hot. and cheastes and manye biterneses. and alle zuiche þinges þet þe kueade poure deþ / and þoleþ : wille he nolle he. þe zoþe milde wilneþ / and þoleþ gledliche nor god. a-last hit is wone of þe poure manne / þet yef he ne heþ nazt / ne nazt ne may wynne : he ne heþ none ssame to aesi. And þe zoþe milde : beggeþ echedaye. þe benes and þe oreysous of guode wolke / and of uryendes of god. huer he wenþ mest of guode. and more he be-leþþ ine hare helpe : þanne he do ine his oþene guodes.

þE VIFFTE BOȝ OF MILDENESSE.

Prede / loueþ wel heȝe stedes. Mildenesse: þe loȝe. þis is þe dyamod² of noble kende. þet nele nazt sitte ine gold. ac ine poure metal ase yzen. And zuo hit is of þe hyeape of huete y-þorsse. þe cornes byeþ beneþe / and þet chef a-boue. Ac oure lhord ssel uanni his corn / ate daye of dome / ase zayþ þet godspel. and ssel þrawe

The meek man loves poverty a hundred times more than the nig-gard his wealth. This he shows in three ways.

1. He loves and holds communion with the poor, as Christ once did,

and avoids the society of the great and rich.

[¹ *he ʒ*]

Glad is he, if he have his sustenance.

2. He suffers and endures all things meekly for God.

3. He has no shamé to ask for what he wants, and begs each day in his prayers to God.

The fifth bough of meekness. Meekness loves low places. It is the diamond that needs not to be set in gold. The corn is ever below the chaff. Christ shall 'fan' [Fol. 43. a.] His corn at Doomsday.

² So in MS.

The chaff shall go into the fire.

þet chaf in-to þe nere : and þet corn in-to þe greynere. þe more þet / þet gold is elene : þe more hit wecþ. and þe more þet hit is heui : þe rapre hit ualþ to þe botme

The meek man prefers low places, and follows the example of Christ and His sweet mother.

And þe more þet þe man is milde : þe more he loueþ loze stedes. ase dede Iesu crist and his zuete moder / þet ous yeane uorbisne to serui and to bouze. nazt wyþ-oute more to þe gratteste : ac to þe leste. and þe more þe seruise ys onworþ : þe bleþelaker þe milde him deþ þerto. þernore wyle teche oure lhord Iesu crist / þe

Meekness is the mother of obedience,

net to wesse to his poure. þanne mildenesse / is moder propreliche / of bozsamnesse. and hire norisseþ / and tekþ / an lokeþ / þet hi ne by y-corumped / ne by ydele blisse / ne be zorze / ne be grochelinge / ne be ozene wytte / ne be ozene wille. ne ine oþre manere. Hy hise agrayþeþ and azet : mid alle hire ournemens.

and bedecketh her with all her ornaments.

Of obedience.

OF BOZSAMNESSE.

There are seven ornaments of obedience.

That is, that one obey, 1. readily, 2. gladly, 3. simply, 4. cleanly, 5. generally, 6. swiftly, 7. willingly.

The meek obedient one is like a sailor ever ready to obey the captain.

He is as obedient as the assassin to his master.

David preferred God's behests to gold or precious stones.

He obeys simply, as doth the horse or the sheep.

Holy simplicity is the character of meekness.

þe ournemens of bozsamnesse : byeþ zenen. þet ys : þet me bouze prestliche. gledliche. simpleliche. klenliche. generallliche. zuyftliche. and wluolliche. þe milde y-zyþ beuore¹ his ezen : þet he ys poure and naked. and ne heþ niede bote nor him-zelue. and þernore he is alneway agrayþed / ase byeþ þe ssipmen ine ssipe. þet ase zone ase he² y-lyerþ þane smite of þe lodes-manne : hi yerneþ / hi lheapþ ase wode. þe milde bouzþ gledliche / uor he is ase þe hassasis. þet ys bliþe huanne he heþ þe heste onderuonge of his maistre. þet þe perils / and þe pinen / an þane dyaf he onderuangþ þerwyþ / mid to greate blisse uor þe loue þet he heþ to þe obedience. þernore zayde danip ine þe sautere. þet he louede betere þe hestes þet god him made : þanne he dede / gold / oþer stones of pris. þe milde him bouzþ al simpleliche ase deþ þet hors / oþer þet ssep / þet þe ssepherde let huer ha wyle / þet ne zayþ neure huer-nore guo ich hider : more þanne þider. Vor one of þe guode doztren þet mildenesse heþ : is holy simplesse.

¹ *bc-nore* in MS.

² *hi ?*

þe milde is wel trewe to god / ase is a guod lueedi to
 hire lhorle. þet nele to nonen queme folliche bote to
 hare lhorde onlepiliche. and þeruore non ne bouzþ zuo
 clientliche¹ / ne mid zuo elene onderstandinge: ase deþ
 þe zoþe milde. þet ne hateþ bote uor to kueme þe
 wordle. Efterward þe milde is wel zuift and wel ingnel /
 huanne uirtue of obedience and þe wyl of god / mid his
 ouerling him berþ. Ac huanne his ozene wyl him berþ
 and let him. he is slae an sleuol wel to done. Ase is
 þe sterre þet hatte saturne makeþ þet asemoche yernþ
 in onelepí daye mid þe firmament ase þe firmament
 hine let: ase he deþ ine þritti yer ine his ozene sercle /
 and ine his ozene yerninge. Ate laste þe milde bouzþ
 generalliche oueral þer he yleþþ þet he queme to god /
 and ine alle þinges ase deþ þe asse of þe melle. þet ase
 bleþeliche berþ bere: ase huete. and lyad. ase þet corn.
 to þe poure: ase to þe riche. Efterward þe milde is
 wel strang. uor he chongeþ his strengþe mid godes
 strengþe. ase zayþ ysaye þe profete. þeruore nis he naȝt:
 þet ne may bere. Vor god berþ and him and his ber-
 done / huereore he bozþ wiþ guode wille and bleuin-
 deliche. uor he ne is neuremo weri / ne þe zonne þet
 god let / and brengþ uorþ. and þe more ha leueþ / þe
 more him wext his stre[n]gþe. alsuo ase þe litel anote.
 Nou miȝ[t] þou wel y-zy / hou mildenesse þe tekþ wel to
 serui / and parfitliche bouze.

The meek man is
true to God.

He seeks not to
please the world.
He is swift to
obey God, and
slow to obey his
own will.

He is like the
Star Saturn.

He is like the
mill-ass that will
as lief carry
barley as corn.

[Fol. 43. b.]
He is strong, for
he changes his
strength for
God's strength.

He is like the
sun that is never
weary.

þE ZIXTE BOȝ OF MILDENESSE.

þe greate maister of mildenesse Iesu crist þo he
 hedde y-preched / and y-ued þet uolk / and þe zike /
 and þe ymamed y-held. þo he uleaz aboute þe uolk in-to
 þe helle / uor to by ine bedes / ous uor to teche to
 beuly þet los and þe blondingges. and þeruore þe trewe
 herte milde / ase him pineþ to done wel huanne he
 bouzþ. alsuo him paineþ to be-uly los / of him-zelue
 ansuerie uor þane wynd of ydele blisse / and þet

The sixth bough
of meekness.

Christ was the
great master of
meekness.

He taught us to
avoid praise and
flattery,

wherefore the
mild heart
strives to befly
all vain glory.;

¹ MS. *chenliche*

His trust is in
a rock.

This rock is Christ.

Our Lord is a
dove-cot,
wherein resteth
the meek heart.

In recording the
life of Christ, the
mild heart forgets
all his sorrows.

He desires to be
lost to, and for-
gotten by the
world.

When alone he is
with his two
best friends,
with God and
himself.

He takes delight
only in what is
pleasing to God.

Thus the soul
loves solitude and
quietness.
Modesty is one of
the fairest
daughters of
meekness.

A maid in love
hath great shame
when she is
espied,

gadereþ uor þe rage / and uor þe tempeste of euele
tongen / ine þe ssede of þe roche. ase zayþ ysaye. þe
ilke roche is Iesu *cris*t him-zelf. þet his reste / and
bri[3]tnesse to þe milde. þer him restep þe irchouon. ase
zayþ þe sauter. þet by þe milde herten y-carked mid
þornes of ssarpnesse of penonce. An þet is þet coluer-
hous / huerinne restep and him dep þe colure oure
lhord. þet byeþ þe milde herten and simple uor þe
uozeles of praye. þet byeþ þe dyeulen. Huanne þe
milde herte / heþ zuo moche y-do / þet he is y-guo in-
to þe hole of þo roche ase þe colure ine his coluerhous.
þet is huanne he recorderþ þet lif of iesu *cris*t / and his
holy passioun : uor þanne he uoryet alle his zorþes /
and prayseþ lite al þet þe wordle heþ. and is worþ. and
may. Herte þet þis heþ a-sayd / naȝt ne willieþ more /
þanne uor to by uorlore / and uoryete to þe wordle.
þe wordle is him prisoun. onhede / paradis. Vor ase
zayþ þe wyse of him-zelue. þet he ne is neuremo lesse
allone / bote huanne he is one. ne more ine niedes :
bote huanne he is ydel. Vor he ys þanne mid his
tuaye beste urie[n]des. þet is mid him-zelue / and mid
god. þer treteþ he of his *greate* quedeles hueruore alle
opre niedes him þingþ truffies. þer he him to god / and
god to him / be holy þoȝtes / and be stedenest wil.
þer he uelþ¹ þe *greate* zuetnesse of confort / þet god
yefþ ine priu^e stedes / to þan þet him dredeþ. ase zayþ
þe sauter. and þanne alle speches / and alle wordes him
tyeneþ / and greueþ / bote yef hi ne by to god / oþer of
god / oþer uor god. þous bi-ginþ þe zaule to louie on-
hede / and stillehede. and þanne him wext ine herte
ane holy ssamnesse / þet is one of þe uariste doþter² of
mildenesse. Vor al ase a mayde þet be *greate* loue
louep / heþ² grat ssame heþ² þanne hi is aspid / and y-
herþ þet me speķþ : of hire. alzuo heþ þe ilke huanne
hi y-hyerþ þet me speķþ of hire : and of þe guodes þet
god him heþ y-do. And naȝt uor þan hi dep ase dep

¹ An s has been cancelled before u. ² So in MS.

þe ilke mayde strongliche opnome of loue.¹ uor huet þet
þe wordle zigge / oþer conne speke : alneway zeeþ hi þe
halkes and þe derne stedes. ase þe ilke þet ne zeeþ bote
uor to by y-rauissed ase wes say[n]te paul.

[Fol. 44. a]
and she seeketh
retired places.
So doth the
truly meek.

ÞE ZEUENDE BO3 OF MILDENESSE.

Of þise aquayntonce and of þise priuité þe ilke holy
zaule be-ginþ to habbe of god be-tuene hire / and an
holy prede. Vor huanne hi is y-reaued / þanne to
heuene / hi lokeþ ope þe erþe uram uer / ase zayþ ysaye /
and hise zyzþ z[u]o lite to þe zizþe of þe gratnesse of þe
lieuene. zuo y-zieþ þe ilke greate uayrhede / zuo dim /
to þe zizþe of þe grate bri3tnesse / zuo emti. to þe zizþe
of þo greate blisse : þanne onworþeþ and misprayseþ to
þe zoþe al þet he heþ ine þe wordle of richesses and of
worþssipe / of uayrhede / of noblesse. zuo moche him
þingþ þet hit is ase þe play of children amidde þe
strete / huer y-no3 hi trauallyþ and na3t ne wynneþ.
Him hit þingþ þet hit is al wynd / and metinge / and
lyezynge / ase zayþ salomon. And þanne he be-ginþ
ari3t to sterue to þe wordle / and libbe ine god / ase
zayþ zaynte paul. And þanne is hi zuo poure of gost :
þet hi ne heþ na3t. Vor god him heþ zuo his ozene
gost y-reaued and be-nome. and ayen y-uelde of his
ozene / ase he dede þe apostles at lokes. þanne him
yefþ þe holy gost ane zuo greate herte : þet ne pros-
perité / ne aduerseté of þe wordle hi ne prazeþ ane
nhote. Ane zuo greate zikernesse of inwyt : þet hardi-
liche abit þane dyaþ. ane zuo greate hope heþ ine god :
þet þer ne is na3t / þet hi ne dorste nime anhand uor
þe loue of god. Vor hi heþ þo byleue huer-of god spekeþ
ine þe godspelle. þet is ase þet zed of mostard huerby hi
may hote to þe stones an to þe helles / and hi him
bouzeþ. þet zed o mostard is wel smal / ac hit is wel
strang / and wel bitinde. uor hit is hot ine þe uerþe
degre / ase ziggeþ þise fisiciens. be hete : me onderstant /

The seventh
bough of
meekness.
The holy soul
is proud of
her acquaintance
with God.

She looks upon
the earth from
afar, and sees its
littleness.

The world's riches
and honour
appear to her
utterly worthless

and as wind,
dream, and lies.
Then she begins
to die to the
world and she
becomes poor of
spirit.

She cares not a
nut for the world,

and prefers
death to life.

She is ready to
undertake every-
thing for the
love of God,
so great is her
belief in Him.
This belief is as
the grain of
mustard-seed,
spoken of in the
gospel.

¹ MS. has *loue*.

The first kind of love is to love only oneself.
 The 2nd is to begin to love God.
 The 3rd is to know God better and to love him for his goodness.
 The 4th is to be so possessed with love as to love God only.
 This last love hath the true meek one.
 The poor of spirit are blessed in this world.

Hope makes the meek men to be kings of heaven.

The kingdom of [Fol. 44. b.] heaven is theirs by behest and heritage.

The full possession shall take place in the next world.

Of the virtue of love.

Dread makes the heart mild (meek).

Pity maketh it sweet and merciful.

It is an antidote to envy.

It bestrips the root of envy from the heart.

It produces the root of good love,

from whence comes a fair tree.

loue. þe uerste stape of loue aze zayþ saynt be[r]nard is / huazne þe man ne can nazt louie : bote him-zelue / and his ozene guod. þe oþer huazne he beginþ god to louie. ac hit is uor his ozene guod. þe þridde / huazne he knauþ betere god / and him loueþ *propreliche* uor his guodnesse. þe uerþe. huazne he is zuo ynome of þe holy loue / þet he ne louie ne him-zelue / ne god : ¹ bote uor god. þazne hyer let zoþe mildnesse þane man. Nou mizt þou y-wyte openliche hou þe poure of gost byeþ y-blissed ine þise wordle. Vor hi ham byeþ zuo moche ylozed / and emti / þet hire gost is al to nazte be-come.² and þe holy gost heþ þet hous ayenyuelde þet is lhord of þe herte. and uelþ zuo moche þet hi uelþ þe mylde. þet hi his makeþ king of heuene / be holy hope / and be zikernesse of inwyt. And þeruore zayþ oure lhord þet þe kingdom of heuene is hare / nazt wyþ-oute more be beheste : ac be saysyne zykere ase þe ilke þet beginþ to onderuonge þet frut and þe rentes hou hi ssolle by y-blissed ine þe oþre wordle. þet ne may non *parfitlyche* y-wyte / al-huet he is þer. Vor herte of man dyadlich / ne may hit þenche / ne mouþ deuisi.

OF ÞE VIRTUE OF LOUE.

þe uerste yefþe of þe holy gost : makeþ þe herte milde and dreduol. and þeruore heþ he þane name / þe yefþe of drede. þe oþer makeþ þe herte zuete and milde / and piteus. and þeruore he hatte : þe yefþ of *pit e*. þet is *propreliche* a dyau / and a *triacle* a-ye alle kueadnesse / and nameliche aye þet nenim of zenne of enuie / huerof we habbeþ beuore y-speke. Vor þis yefþe bestreppþ þe rote of enuie of þe herte / and hire helþ zikerliche. þazne þe herte þet onderuangþ þise yefþe / onderuangþ ane zuete deau / þet his makeþ springe / ane zofte rote / and wel y-tempred / þet is guod loue. þanne þer wext a trau uair and hez and wel berinde frut. þet is

¹ guod ?

² bo come in MS.

a good uirtue and mayr / þet me clepeþ ine latin / mansuetudo / oþer beningnitas. þet is zuyetnesse of herte. þet makeþ man zuete and milde / manhede: and charitable. louiinde / and louerede / uor hi deþ man þarfliche louie his nixte ase him-zelue. þis trau heþ zeue stapes / huerby hit clyfþ an he3. þe ilke zeue stapes ous sseaweþ saynte paul / þer he ous amonesteþ and bit / þet we do oure payne / þet we by al on ine god. þet is þet we habbe one herte / and enne gost / an one loue in god. þe uerste scele hueruore we ssole by al on. and þe he3e / and þe lo3e / and þe riche and þe poure / is uor þan / þet we alle habbeþ enne uader ine heuene / þet is god þet ous made alle comunliche to his anlicnesse an to his ymage. þeruore þanne þet we alle habbeþ enne sseppere / þet ous made alle of one materie / and heþ yssape. and to onelepi ende. þet is þet we by al on ine him / ase he zayþ ine his spelle. Mochil is grat scele þet we to-gidere louie. uor ech best ase zayþ salomouns loueþ his anliche. þe oþer scele is uor we byeþ alle cristene ine one cristenedome / and riche and poure. þet is þet we byeþ alle y-wesse of onelepi le3e. þet wes mid Iesu cristes precieuse blod. and ybo3t mid onelepi moneye. and asemoche costnede þe on: ase þe oþer. Moche ssel þanne þe on louie þe oþer and worssipie / þet god heþ¹ zuo moche yloued and y-prayzed / and ymad of suo greate dingneté. þe þridde scele / uor þet we healdeþ alle one beleaue / and we byeþ alle ybounde mid one la3e þet is al uolued / ase zaiþ sainte paul ine þise worde. ‘Loue þine nixte ase þi-zelue.’ Of þise dette ne is non *quit* / uor þing þet he deþ. þise dette ssel ech to oþren. and huo mest his yelt: mest he ssel. þe uerþe scele is. uor we habbeþ ennelepi lhord / þet is god of huam we hycaldeþ alle and body / and zaule / and al þet we habbeþ. alle he heþ imad *communliche* / alle ybo3t *communliche* / to allen porueyþ *communliche* / and alle ssel deme *com-*

which is called
“Sweetness of
heart.”

This tree hath
five steps by
which we climb
on high.

We should try to
be all one in heart
and spirit.

Because, 1st, we
have one Father,
that is, God,
who made us all
in his own like-
ness.

Secondly, we are
all Christians in
one Christendom,

and are all washed
with the blood of
Christ.

[¹ MS. he3]

Thirdly, we all
have one belief,
and are bound by
one law.

[Fol. 45. a.]

Fourthly, we
have one Lord of
whom we all hold
both body and
soul,

and by whom we
all shall be pun-
ished or rewarded.

Fifthly, we are
all fellow-soldiers
in the host of our
Lord,
and all look for
one reward.

Sixthly, we all
live by one spirit,

and are all God's
children by
adoption.

Seventhly, we are
all limbs of one
body, whereof
Christ is the head.
We all live on the
same meat, that
is, the flesh and
blood of Jesus
Christ.

Seven steps of
love spring out of
pity.

The boughs of
love.
Of this stock come
seven boughs,
for this virtue is
seen in seven
ways.

1. One limb for-
bears and bears
the defects of an-
other.

We should do to
others as we
would be done by.

munliche / and alle medi largeliche / þo þet habbeþ y-
hyealde his hestes / and þos ssole by to-gidere yloued
treweliche. þe vifte scele is / uor þet we byeþ alle
uelazes ine þe ost of oure lhorde. and his kniȝtes / and
his soudeurs / þet alle we abydeþ on-lepi ssepe / þet¹ is
þe blisse wiþ-oute ende / huer þe loue and þe uelazrede
ssel by uoldo and y-confermed / þet hier ssel by wel y-
hote. þe zixte scele is uor þet we libbeþ alle of one
goste gostliche / ase we libbeþ of on eyr bodylich. Be
þa goste we byeþ alle godes children be adopcion / þet
is be auonerie / and children of holy cherche / broþer
germayn of uader and of moder / be ane broþerhede
gostlich / þet asemoche is worþ betere: þanne þe
broþerrede ulesslich. ase þe gost is more worþ: þanne
þet bodi. þe zeuende scele is uor þet we byeþ alle
lemes of one bodye. huerof Iesu crist is þet heaued /
and we byeþ þe lemes. þet we libbeþ alle of onelepi mete.
þet is of þe holy uless and of þe holy blod of Iesu crist
þet ous zuo moche loueþ / and zuo moche halt ous worþ:
þet he ous yefþ his blod to drinke / and his uless to
etene. þeruore zuo ofte sainte paul deþ ous to be-þenche
þise loue / þet he ous sseweþ. Vor more quic scele /
ne more uayrer uorbisne he ous ne may sseawy of zoþe
louerede. Yef þou wilt wel þenche to þise zeue sceles.
þou sselte vinde. zeue stapes of loue / þet comeþ of þe
yefþe of pité.

þE BOZES OF LOUERED.

Of þise stocke wexep zeue bozes. Vor þise uirtue
him sseweþ ine zeue maneres. ase me knauþ þane loue
þet is be-tuene þe lemes of þe bodye ine zeue manyeres.
Verst þe on leme norberþ / and lokeþ an oþer / þet me
naȝt him misdo / ne angrisi / ne harmi / be his miȝte.
and ine þise we onderstondeþ² þe innocence þet we
ssolle loki þe on a-ye þe oþre. Vor þis heste is y-write
ine þe herte of eurichen. þet þou ne do to oþren: þet /
þet þou noldest þet he þe ne dede. ne þin riȝt hand

¹ MS. þep

² orderstondeþ MS.

dede to þine left hand. Efterward þe on leme þoleþ
 zuetliche¹ / of þe oþre þet he him deþ of angrice / and
 naȝt him ne aw[r]eeȝþ. ne non arizinge of wreþe ne
 ueþ þe leme þe on aye þe oþer / ne ne of-hyealdeþ. Ine
 þisen we onderstondeþ to uoluelle mildenese þet heþ
 þri stapes. þe uerste is þet man him ne awreke naȝt. þe
 oþer þet me ne hyealde naȝt ire longe. þe þridde / þet
 man ne uele none arizinge of ire / ne of hate aye his
 nixte uor naȝt þet he deþ. Efterward þe lemes
 bouȝeþ alle to hare ouerling. Vor hi doþ alle mid hare
 miȝte þet þe herte aeseþ / and þet eȝe ham tekþ. Ine
 þan we onderstondeþ þe uirtue of boȝsamnesse huerof
 we habbeþ beuore y-speke / þet he ssel bi ine loue
 agrayped / and ine charité / ase zaiþ zaynte peter.
 Efterward þe on leme helpþ and serueþ þe oþren wyþ-
 oute grochinge and wyþ-oute wyþzigginge / and wyþ-
 oute auarice. Ine þisen we onderstondeþ þe uirtue þet
 me clepeþ charité. þanne a man huanne he helpþ and
 him a-cordeþ bleþeliche þe oþre mid þe helpe þet god
 him heþ y-yeue. oþer him ret / oþer tekþ / of his wytte
 þet he heþ. Oþer yefþ and to-delþ largeliche uor god
 þe guodes þet he heþ. Oþer he chasteþ and diȝt þe folcs
 be þe autorité þet he heþ. Ae þanne zayþ me þet he is
 uol of charité. And þous hit hat zaynte peter / þet þe
 guodnesse þet god ous heþ y-lend þet we hise diȝte to
 oure nixte. þanne tuelles þe filozofe zayþ. ‘we ssolle
 þenche þet al þet is ine þe wordle and wext: al hit is
 ymad man to helpe. an þe man uor to helpe þe on / þe
 oþren. byeþ beyete.’ ‘do we þanne’ zayþ he / ‘þet: huer-
 uore we byeþ ybore / and þet kende ous tekþ. and
 zeehe we alle þet *commun profit*.’ Vor ase zayþ zaynte
 paul. ‘we byeþ alle lemes of onelepi bodye.’ Efterward /
 alle þe lemes ueleþ / and drazep to ham þet me deþ to
 echen / by hit guod / by hit kuead. by hit blisse / by
 hit zorȝe. huanne me smit þane uot: þe mouþ zayþ /
 þou me blechest. Be þan we onderstondeþ þe uirtue

2. One limb does not wreak its spite on another.
 [1 MS. *zuetliche*]

3. The limbs obey their head (i. e. the heart and the eye).

By this we understand the virtue of obedience.

[Fol. 45. b.]

4. One limb helps and serves another willingly and gladly. In this we see the virtue of charity,

whereby one man helps his fellow Christians by his advice, his riches, or his authority.

The philosopher Tully saith we should all seek the “common profit,”

as Nature teacheth us.

5. All the limbs feel what is done to one of them, be it good or bad.

By this we understand the virtue

of pity, that hath
two offices,

the one to be glad
of others' prosper-
ity, and to be sor-
rowful for others'
woe.

6. If one limb is
sick the others
heal it.
In this we under-
stand the virtue
of doom and
amendment,

and we learn how
to reprove, cor-
rect, and punish
the faults of one
another.

Faults should be
corrected by
love and com-
passion.
First, we should
apply the plasters
of sweet admo-
nitions,
afterwards the
powders of sharp
rebuke.
Next, the deeds of
teaching.

Then, if these fail,
must come the
sword of excom-
munication.

7. The limbs hon-
our one another,
and have a kindly

[Fol. 46. a.]

feeling for each
other.
The good man
bears patiently
with fools,

as the bones bear
the tender flesh.

8. The limbs pro-
tect each other.

of zoþe pité / þet we ssolle habbe *communliche* / þet
heþ tuaye offices / ase zayþ zante paul. Blisuol sselt
þou by / to þe guodes þet oþre habbeþ / and doþ.
Zorþuol sselt þo[u] by / to þe kuedes þet oþre ueleþ and
doþ. *Efterward* / yef þe on leme is zik / oþer y-wounded :
alle þe oþre him helpeþ to þet he by held. Ine þise we
ondersto[n]deþ þe uirtue of dom / and of amendement.
wiþ-oute huam / þet body of holy cherche ne may
yleste. Vor þe leme uorroted ssolde ssende þe hole.
Huo þet wile þanne conne hou he ssel his broþer chasti.
his nixte / oþer his *seriont* wyþnime / and punissi : nime
hede to him-zelue / huamme on leme is zik / oþer y-wounded.
hou moche zorþe heþ þe herte and *grat compassion*
y-uelþ. and be þe greate loue þet he heþ ine him / he
him deþ þe hand wel zueteliche. And aze zayþ senekes /
' ase of þe bodye / alsuo of þe herte me ssel zueteliche þe
wonden agrayþi.' Vor of zoþe loue / and of *grat com-
passion* ssolle þe amendes by y-do. and mid greate
drede he ssel þe honden do þerto. Verst he ssel þerto
do þe smeringes / and þe plastres of zuete warningges.
Efterward yef þet ne is nazt worþ : þe poudres *efter-
ward* and prekiinde / of harde wyþnimminge. *Efterward*
þe dedes of techinge. and yef he ne deþ wyþ-oute
emparement : þanne behoueþ come þet zuord hit uor to
dele / oþer be manzinge / oþer be hotinge out of con-
traye. oþer him do uram him-zelue. *Efterward* þe lemes
worssiþeþ þe on / þe oþer. and uorbereþ. uor ase zayþ
zay[n]te paul. we ssolle bere ech oþren worþssipe / and
reuerence. and nameliche þo / þet habbeþ mest nyede : of
uorberinge. þo byeþ þe meste foles / and þe fyebileste.
zuiche me ssel mest uorbere. þanne þe guode man and
þe wyse bereþ / and uorbereþ alneway þe foles / and þe
fibles / ase þe buones bereþ þe tendre uless. and þe pos[t]
þet hous. þis is aye þe missiggeres þet zuo moche
gredeþ bleþeliche þe kuedes / and þe defautes þet hi
zyeþ ine oþren. *Efterward* þe on leme wereþ þet oþer

ate nyede / and him zet uor *him*. uor ate niede me
y-zizþ huo is urend. Huanne þe on uot slyt: þe oþer
him helpþ. An haste huanne me wyle smite þet heued: When the one foot
slips the other
helps it.
þe hand hire deþ be-uore. Ine þisen we onderstondeþ / In this we under-
stand pure love
and friendship.
uoluelde / and clene louerede. þeruore zayþ god in his
spelle. ‘þet more louerede ne may by: þanne zette his
zaule uor his urend.’ þise urendrede ous ssewede Iesu
crist þe zoþe urend þet uor ous layde his zaule and his
body to þe dyaþe. and þet dede he ous uor to yeuene
uorbysne. ase zayþ zaynte peter / and sain Ion zayþ.
yef god layde his zaule uor ous: and we ssolle legge
oure zaules uoroure broþren / þet is uoroure nixte. yef
we byeþ a riht leme of þe bodie / huerof is þet heued.
Huo þet þise uirtue hedde / ich wolde zigge openliche
þe[t] he ssolde by þe rihte yblissed. þis is þe uirtue þet
cure guode maister Iesu crist ous tozte / þo he zede.
‘Yblissed byeþ þe milde: uor hy ssolle by in sayzine of
þe erþe.’ þet is to onderstonde ine þri maneres. Verst /
of þe londe of þe libbinde þet is god zelf / þet is
woniynge of þe libinde / þet is of þe halzen / and of
guode men. Ase þe erþe is woniynge of bestes and of
men. And þeruor þet god þet is þe land of þe libbinde:
he heþ his y-blissed in his saysine. uor hi ne makeþ
none stre[n]gþe þet quemeþ god ine hire sayzyne / ase zayþ
þe sauter. þe milde zayþ / he ssel hadde þet land ine
kende. and saynt augustin zuo zayþ / þet non ne ssel
hadde god ine possession. Vor hi byeþ rihtuolliche
lhordes of hire herten. ac ire / and felonie his
amaystreþ. þe milde amastreþ þe queade þeawes. ‘And
betere is worþ’ / þet zayþ salomons / ‘huo þet ouercomp
wel his herte: þanne þe ilke þet nimþ be stre[n]gþe /
casteles and cites.’ Efterward / þe milde byeþ lhordes
of þe erþe / þet is of erþliche guodes. Vor yef hi hise
lyezeþ: hi ne wreþeþ ham naht / ne ne troubleþ. Ac þo
þet ham wreþeþ huanne hi hise lyezeþ / hi ne ne byeþ
naht lhordes: ac rapre þrelles. and þeruore he zayþ / hit This friendship
Christ showed for
us.
Wherefore we
ought to be will-
ing to give our
souls for our
brethren.
This virtue Christ
taught when he
said—
“Blessed be the
mild, for they
shall possess the
earth.”
1. They shall have
God himself,
who is the land
of the living.
None shall have
this possession
unless they are
lords of their
hearts.
The meek man
subdues evil
habits.
2. The meek are
lords of earthly
goods.
They grieve not
at the loss of
them,
and are not slaves

to worldly possessions.

The poor shall have heaven, and the meek the land where the "bitter and fell" shall be unknown.

[Fol. 46. b.]

The first step of Righteousness.

The 1st gift of the Holy Ghost maketh man meek, the 2nd piteous, and the 3rd full of wit.

This last gift casteth out the root of ire,

that driveth a man out of his wits.

This gift enlightens the heart, so that it is not beguiled.

The good men have "seven sights."

For they see into their hearts and all about them.

This gift is the master of works.

It is the line, rule, lead, and level.

It makes the line

is riȝt / þet þo þet habbeþ hier þe timliche guodes and gostliche / and ham-zelue ine possessioun. þet hi habbe ine þe ende : þet land of þe libbinde / þet is god him-zelf ine possessioun. Ac nou onderstand and loke / þet / þet god yefþ to þe poure þe heuene. and to þe milde : þet land / huer ssolle by þe bitere and þe felle wyþoute / ine þe zorȝe of helle.

ÞE UERSTE STAPE OF RIȝTUOLNESSE.

þe uerste yefþe of þe holy gost / makeþ man milde / and dreduol. þe oþer him makeþ zuete / and pitous. þe þridde him makeþ briȝte to zyenne / and uol of wytte. and þeruore hit hatte : þe zefþe of wytte. Vor he makeþ man wytuol / and wys. and amesureþ alle þing. þes yefþe huanne he comþ in-to þe herte : bestrepþ and kest out þe rote and þe zenne of ire / and of felonye / þet troubleþ þe herte / and makeþ þane man al oute of wytte. zuo þet he no þing ne yziþ. ne uor him / ne uor oþren to lede. Ac þes yefþe alizt þe herte of ech half / zuo þet hi ne may by y-gyled of nonen. Ase þe yefþe of pité him makeþ innocent : zuo þet he nele gyly nenne. þanne saint Ion zayþ ine þe boe of zizþe ine goste. þet þe holy man þet wes uol of þise goste / wes uol of eȝen be-uore and be-hinde. And an angel ssewede to zacarien þe profete ane ston huerine werin zeue eȝen. þet byeþ þe zeue zizþes þet þe guode men habbeþ. Vor hi zyeþ briȝtliche / and ine hare herten / and al abo[u]te ham. þet is to zigge. be-neþe / and aboue / be-uore / and behinde / and of riȝt half / an of left half. þes yefþe is þe maister of workes. þet is to zigge / of þe uirtues of man. uor he deþ al to wyll. and to þe line / and to þe reule / and to þe leade / and to þe leuele. He nimþ uerst his pricke. and his boune and þet is þet þe wyse zayþ. 'Of al þet þou ssett beginne : loke þane ende. and to huet heauede þou ssett come.' Efterward / he halt his line. uor he ne heþ beuore be

riȝte way / and be riȝte onderstondinge. naȝt ase þe
 eddre / oþer ase þe uox. Efterward, he deþ al be reule /
 þet makeþ þane wal emne / and man be þe *comunne*
 lyue of þe guode / wyþ-oute vinde newe hedes. Efter-
 ward he *proueþ* ofte his work mid lead. uor he nimþ
 hede þet his tour / ne hongi / ne stoupi / ne ariȝ[t]half
 be *prosperité* : ne alefthalf : be aduersité. Þes yefþe is
priour ine þe cloystre of þe zaule. þet lokeþ þe ordre /
 and deþ hi loki oueral. Verst ine þe herte [þet] heþ tuo
 zides. þe onderstondinge. and þet wyl. þe skele / and
 þe affeccoun. Huanne þise tuo ziden / acordeþ : hi
 makeþ wel zuete melodie / and moche uayr seruice. þet
 is huanne wyl wyle / al þet onderstondinge tekþ of
 guode. and guod wil uelþ : þet scele onderstant. nou
 onderstand wel þise tuo ziden / þet byeþ ine þe zaule /
 hou hy ssole acordi. Ine þe one zyde byeþ uour lokes /
 and ine þe oþre : uour. Vor þe skele heþ uour offices.
 þet is uor to acsy. Vor to deme. Vor to beþenche.
 And to sseyw þet hi onderstant be worde. And þe ilke
 yefþe tekþ þane scele / þet hi ssel lyerni / and acsy.
 and ine huyche ordre / and ine huiche manere / and to
 huet ende. And þet is wel *grat* nied. Vor to misdo
 ine zuiche þinges / is wel *perilous*. He deþ þane scele
 onderstonde / and to lyerni þet / þet is nieduol and
profitable / and oneste. and hire wyþdraȝþ of þe *con-*
trarie. A. god hou me lyst þane time and costni[n]gge
 uor to lyerni þing þet naȝt ne is worþ bote to ydele
 blisse / oþer to zenne Ac þe holy gost be þise yefþe
 tekþ listliche. and makeþ man lyerni ordeneliche / þet
 is mest nyed to þe zaule to þe loue of god. and al
 makeþ to done ine riȝte onderstondinge / and to riȝte
 ende / þet is þe worssipe of god. and uor þe *profit* of
 his zaule. and uor to helpe his nixte. Efterward he
 deþ þane skele wel to zeehe þet zoþe of þinges. and
 nameliche hou hi ssel beleue. Wel beleue is huanne
 me belefþ simpleliche al þet god made. zayþ. and hat /

of conduct to be
 straight.

It makes the life
 of the good even
 and uniform.

It makes him firm
 and upright
 against prosperity
 and adversity.

This gift is the
 prior in the
 cloister of the
 soul.

The heart hath
 two sides :

1. The under-
 standing and will.
 2. The reason and
 the affection.

When these ac-
 cord then is there
 sweet melody.

In each side are
 four locks.

Reason hath four
 offices :

1. To question,
 2. to deem,
 3. to bethink,
 4. to express
 thought by words.

This gift (doom)
 teacheth reason
 what to learn and
 to ask,

and what is need-
 ful, profitable, and
 honest.

[Fol. 47. a.]

By this gift the
 Holy Ghost teach-
 eth man what is
 most needful for
 the soul to learn,

for the honour of
 God and its own
 profit.

He teaches the
 soul right belief,
 that is, to believe

without doubt
whatever God has
made, said, or
commanded.

True belief is not
hasty or slow.
It examines and
desires right judg-
ment.

It does not meddle
with matters that
do not belong to it.

This gift enables
reason to distin-
guish between
good and evil,

between little
goods and the
greater.

It causes man to
remember all
needful things
past.
To understand
things present, to
see the things
to come.

It makes man to
speak or to be
silent in season;

so that each word
is of its right
weight, neither
too much nor too
little.

Throw not pearls
before swine.

wyþ-oute to moche acsi / and wyþ-oute to zeehe þe red
of god / and þe dyepnesse of his domes / and þe
heznesse of his magesté / and þe skele of his oþes. Wel
beleue is / huanne me ne lefþ ne to raþe. ne to late. ne
to alle / ne to nonen. uor þe on and þe oþer : zuo is
uice / ase zayþ seneke. Efterward wel acsi : wile wel
deme. Wel to deme be-longeþ þet me naȝt ne anfermi :
bote me hit habbe wel of-aced. and þanne bote-yef me
by ziker : þet me ne entremetti to deme þing þet naȝt
to him ne belongeþ / ase byeþ þe þinges anhyalde. þe
onderstondinges of herten / of þinges þet ne moȝe torni
to þe riȝthalf / and to þe lefthalf / þet me his onder-
stonde ariȝt ine þe guode half. þanne þes gost / be þise
yefþe / makeþ þane scele wel to deme / and knawe
ariȝt. and to distincti be-tuene þe guode þinges and þe
kueade. be-tuene þe greate kueades and þe lesse. be-
tuene þe litlle guodes / and þe more. Vor he deþ ech
þing praysy / ase hit is be riȝte worþ. Efterward he
deþ þane scele beþenche. uor he be-þengþ to þe manne /
al þet him is nyed / ase god zayþ ine his spelle. þe
þinges þet byeþ y-pased / he hise deþ beþenche. þe
þinges þet byeþ present / he deþ his onderstonde / and
to y-zy. þe þinges þet byeþ to comene : he deþ poruay /
and ordayny. and þise byeþ þe þri deles of þe uirtue of
prudence be þe filosofe. Efterward he makeþ þane
scele be mesure speke / and bleþeliche by stille. and
speke onneþe. zuo þet þe speche come raþre te þe uile :
þanne to þe tonge. þet hi by y-weȝe ase guode moneye
and y-proued. ase zayþ. salomon. þet is þet hi by of
guode matire / ase of guod metal. and of guode ssepþe /
þet is of guode manere y-speke. and hi habbe his riȝte
wyȝte / and his riȝte tale. þet is þet þer ne by ne to
moche / ne to lite / and þet hi by wel bezet. uor guod
moneye / ne guod word / me ne ssel naȝt y[e]ue uor
naȝt. Huerof zayþ ous god ine his spelle. þet we ne
prauwe naȝt oure pre-cious stones to-uore þe zuyn. þes

yefþe acordeþ / and ordeyneþ / þe oþer half of þe herte. þe[t] is þe wyl / huerof þer byeþ uour deles. Loue. Drede. Blisse. and zorþe. þet is / þet he habbe þet he ssel / and ase he ssel / and asemoche ase me ssel. and þet me yleue alsuo þet me ssel / and ase me ssel and ase moche ase me ssel. Huanne þise uour deles byeþ atamed / þanne zayþ me þet þe man is attempre. Ase me zayþ of one rote / oþer of one herbe / þet hi is attempre / huanne hi is ne to chald / ne to hot / ne to wet. Alsuo ase to þe bodye of man / comeþ alle eueles uor þe destempringe of þise uour *qualites* / oþer of þise uour humours: alzuo of þe herte of þe manne comeþ alle þe uices / and alle þe *zennes* be þe distemperance of þise þeawes. Huanne þise tuo ziden of þe herte byeþ acorded and y-ordayned. þet is þe scele and þet wyl. þanne is þe man ordine wyþ-inne *him-zelue*. þet byeþ þe tuo roten of þe rote of ane wel uayre trawe. þet is of ane wel uayre uirtue þet me clepeþ rihtuolnesse. Rihtuolnesse is *proprelieche* / þet me deþ be dome rihtuol and trewe / ne to nessse / ne to hard / wyþ-oute bouzinge to þe one half / ne to þe oþren. Huanne me geþ uorþ onlepiliche / and a-riht ase line. Vor rihtuolnesse ne is oþer þing bote oninge / þet is trewþe. Huo þet heþ þise uirtue: he is guod iustise and wys. uor he ne deþ noþing bote hit by wel of acesed and y-trid / ase ssel do þe guode demere. þanne þe uerste stape of þise uirtue is / þet þe man by guod demere of his oþene herte. uor he ssel guo in-to *him-zelue* / and y-sy his inwynt and wel examini his þoþtes / and his wylles þet hi bi guode: oþer kueade. and al ordayny to þe lokinge of scele / zuo þet þe wyl and þe scele: by of one onyng. Vor ase zayþ sain bernard. ‘uirtue ne is non oþer þing: bote þe onyng of scele / and of wille.’ þet is huanne wyl comp wyþ-oute wyþzigginge. speke / and maky / and do to worke þet scele zayþ / and sseweþ / and tekþ.

This gift governs the will. The will hath four faculties, love, dread, bliss, and sorrow. When these four are held in subjection, then they are “tempered.”

[Fol. 47. b.]

As all bodily evils arise from the “distempering” of the four humours, so all vices spring, from the “distemperance” of these four virtues.

The roots of the tree of “rightfulness” are a well-ordered reason and a subdued will.

Rightfulness is true and uniform conduct.

It is nothing else than union and truth. He who hath this virtue is a good and wise judge.

The first step of this virtue is that a man be a good judge of his own heart.

Virtue, saith St Bernard, is the union of reason and of will,

that is, when the will obeys reason.

The second step of rightfulness. The second step is to hold the body in proper subjection.

Reason should be the arbitress between the spirit and the flesh.

So that the spirit be lord of the body.

For there is great need that moderation should be observed in meat, drink, and clothing.

[¹ þe ?]

The five wits of the body should be under the authority of reason.

When these five wits are well guarded, then is the castle secure, for they are the gates and windows of the soul.

The third step of rightfulness.

[Fol. 48. a.]

The third step of this virtue is that man judges between himself and the things before him, that is, between himself and temporal possessions. The covetous are ensnared in the devil's nets.

ÞE OÞER STAPE OF RIȝ[T]UOLNESSE.

Of þise uirtue þe oþer stape is. þet me by riȝtuol demere / and healde riȝtuolliche / þe line of riȝte. betuene him : and þet is onder him. þet is his bodi þet he heþ to loki. huich he ssel zuo norissi : þet he moȝe serui / and zuo teche / and chasti : þet he wyle bouȝe. Vor þe scele ssel by ase a trewe arbytres be-tuene þe goste and þe ulesse þet byeþ alneway striuinde. þet ssel loki þet riȝt / of one half : and of oþre. Ine zuiche manere þet þe gost by guod lhord / and þet body : by guod sergont. Nou is hit grat nyed to hyealde in þise half oneral riȝtuolnesse / and mesure / ine mete / and ine drinke / and ine cloþinge / and ine hosyngne / and ine ssoinge. and ine alle þe þinges þet / þet bodi aceseþ. Vor hit wel ofte bouȝþ more to / to¹ moche : þanne to þe litle. Efterward hit behoueþ þe vif wyttes of þe bodie wel lede / and rede. be scele / and be riȝtuolnesse / zuo þet ech serui of his office wyþ-oute zenne / and wyþ-oute wyþnimminge. Ase þe ezen : to zyenne. þe yearen : to hyere. þe nase : to ssmelle. þe mouþ : to zue[l]þe / and to sspeke. þe honden / and al þet body : to vele. Huanne þise vif wyttes byeþ wel y-loked þanne is þe castel ziker / and ysset. þet byeþ þe gates of þe zaule. þet byeþ þe wyndowes huerby comþ in / þe dyaþ ofte to þe zaule / ase zayþ þe profete.

ÞE ÞRIDDE STAPE OF RIȝ[T]UOLNESSE.

þe þridde stape of þise uirtue is. þet þe man by guod demere. and hyea[l]de riȝtnesse be-tuene him : and þan þet is beuore him. þet byeþ þe þinges of time / þet destrueþ ofte and bodi and zaule / huanne me deþ þerto to moche / ase doþ þe niþinges and þe couaytous. and alle þo þet þe wordle louieþ to moche. þet habbeþ zuo þe herten engrined ine þe dyeules nette / ase zayþ Iob. þet to timliche [eyse]² / and to nyedes wyþ-oute / þet to hare

² *eyse* or *lost* seems wanting here to complete the sense.

herten hi ne moze guo in / ne hare lif ordayny. þanne
 hit yualþ þet hit is zoþ / þet senekes þe wyse zayþ / þet
 we be þan zenezþ alle / and foruions þet of þe parties of
 þe liue ech þenche / and is soigneus. ac of al þe liue to
 ordayny non ne þeneþ / ne studeþ. Nou is þanne wel
grat nied þet me ne do nazt to moche þe herte ine þise
 þinges wyþ-out. Vor huo þet him deþ to moche þerto :
 he nalþ in þe hate / and ine þe couaytise of þe wordle /
 þet is þe rote of alle uices / ase we habbeþ be-uore
 y-ssewed

All sin who take more care for the things of life than for the life itself.

Set not the heart too much on outward things, lest it fall into worldly covetousness, that is the root of all vices.

ÞE UERÞE STAPE OF RIȜTUOLNESSE.

The fourth step of rightfulness.

þe uerþe stape of þise uirtue is. þet man clierliche
 yzi ane his riȜthalf. þet is þet he nime hede to ham þet
 byeþ guode / þet byeþ ase ane his riȜt zyde. and þet of
 þe guode / and of þe wyse / he nime wyt / and norbysne.
 Ac ine þise zide hit be-houeþ hycalde riȜtuolnesse and
 discrecion. Vor al uole ne moze nazt guo be one waye.
 ne alle þe guode / ne alle þe wyse / ne habbeþ nazt one-
 lepi *grace*. alsuo ase þe lemes of þe bodie / ne habbeþ
 nazt onelepi office. and þerof byeþ uele herten nouices
 of þan / ase zayþ þe boe of collacions of holy uaderes /
 þet drazt of þe perfeccion of uirtue. Vor huazne hi
 yzeþ ane man wel y-mad þet wyle *profiti* ine on stat /
 oþer ine one *grace* : anon hy willeþ / and him y-lyche
 wylleþ by. And huazne hi eft yzyeþ anoprene / þet
 ine anopre stat / deþ manie guodes : alsuo hi wylleþ
 and yerneþ efter. an alsuo to þe þridde / and to þe
 uerþe / ne to nonen ham ne zetteþ. þo byeþ ase is. þe
 yonge grihound / þet is yet al nouis / þet yernþ efter
 eche beste / þet yernþ beuore him. and ne makeþ bote
 him weri and his time lyese. þerof zet ysopes þe fable
 of þe little hounde and of þe asse. þe hond at eche time
 þet he yhyerþ [þet] his lhord comeþ hom. he yernþ to-yens
 him / and lhappþ aboute his zuere. and þe lhord him
 makeþ uayr chiere / and him froteþ / and makeþ¹ him

The fourth step of doom is to take heed to those who are good, and follow their example.

Discretion is here very needful. All folk have not the same virtues, nor have the limbs of the body all one office.

Some novices endeavour to follow the special virtues of too many men,

and so attain to none. They are like the young greyhound that runs after every beast that it sees.

[*exemplum.*]

The fable of the Little Hound and of the Ass. The hound welcomes his master's home-coming by fawning and rub-

¹ *maker* in MS.

bing and fair
cheer.

The ass attempts
to follow the dog's
example,
and throws his
feet about his
master's neck,
and is well beaten
for his pains.

By such fables

[Fol. 48. b.]

the wise man
taught his house-
hold,
not to desire vir-
tues that were be-
yond their powers.
Wherefore take
heed of whom
thou takest pat-
tern.

greate feste. þe asse him be-þoʒte / þous ssolde ich
do / and zuo wolde mi lhord me louie. Betere he ssolde
me maki ioye / þet ich serui eche daye þanne þise
hounde þet him serueþ of nazt? hit nes naz[t] longe efter-
ward þet þe asse ne yzeʒ his lhord come hom : he beginþ
to lheap / and yernþ to-yens him. and him þraup þe
uet aboute his zuere / and beginþ zinge grat-liche. þe
sergons þet hit y-zeʒe / nome steues / and byete þane
asse riʒt to þe uolle. And þerof þet he wende habb[e]
worþssipe / and guod : he hedde ssame and harm. Be
zueche fables wes y-woned þe wyse man teche his
mayné / and be þise uorbisne / he ham ssewede þet hi ne
ssolle nazt wylni to þe graces huer hi ne moʒe nazt
come to. and þet ilke zelue tekþ salomon. 'zone' zayþ
he / 'ne arere nazt þine eʒen to richesces' / þet is to
graces þet þe ne miʒt nazt come to. þeruore hit is grat
nyed to habbe discrecion þet me zi of huam me may
uorbysne nime.

The fifth step of
rightfulness.

It is necessary
that a man should
see clearly right
and left of him.
On the one side he
sees fools of whom
he should have
pity,

and should avoid
their follies.
Solomon took
note of the slug-
gard and his
doings.

Discretion is here
necessary.

We must pity and
not deride fools
and sinners.

þE VIFTE STAPE OF RIʒTUOLNESSE.

Alsuo hit is grat nyed þet þe man zzy bry[ʒ]te ane his
left half and þet is þe vifte ioyel / and þe vifte stape.
uor he ssel zzy þe foles and þe kueade / þet byeþ ase
a þe left half. uor hy byþ a þe worse zide. to ham me
ssel nime hede uerst / uor þan þet he habbe pité an
com-
passioun. Efterward uor þet me be-ulyʒt hire folye / and
hire uorlyzeinge / ase zayþ þe wyse salomon. 'Ich wente'
he zayþ 'be þe uine / and be þe ueldes of þe fole sleu-
uolle. and izeʒ þet al hi weren uolle of nettlen and of
þornes / and of þise uorbisne ich habbe y-nome wyt /
and po[r]neyonee.' uor me kan zigge : þet zoʒte he him
chasteþ : þet be opren him chasteþ. Efterward / uor
þan þet me loueþ more god / be huam man is quit of
zuyche zennes. Ac moche hit behoueþ ine þa zyde / to
loki riʒtuolnesse / and discrecion. Vor huanne ich zzy
þane fol and þane zenezere / ich ssel habbe pité / and

mid þolyinge. and naȝt maki þerof bisemers an scornes.
 Ich ssel alneway hatye þe zenne: and louie þe kende.
 and wel me behouep to loky þet ich ne wille ine mine
 herte neune deme. ne me anlicny to nonen. uor þaȝ he
 by kuead to day: he may by guod to morȝe. and zuich
 is to day guod: ha may by kuead to morȝe. Efterward
 ich me ssel ase moche ase ich may wyþ-oute misdoinge
 a-yens ham paye. and *condecendre* ine dede / and ine
 speche / ham uor to wynne to god. and wyþ-draȝe uram
 zenne. Vor ase zayþ senekes / and saynt *gregorie*. 'we
 ne moȝe naȝt / þo þet bieþ yualle: a-rere. bote-yef we
 wyлле hou þet hit by to ham bouȝe.'

Let us hate sin
 but love the sin-
 ner.

The bad man may
 be good to-mor-
 row.

Try by kind
 actions and words
 to win the sinner
 back to God.

ÞE ZIXTE STAPE OF RIȝTUOLNESSE.

Þe zixte stape is / þe zixte eȝe: þet habbeþ þe guode
 men. þet is þet hi zȝy briȝtliche be-hinde þe grines and
 þe dyeules ginnes / þet byeþ ous ase be-hinde. Vor þe
 vyend ous y-zȝt / and we *him* ne more¹ yȝy. Oure
 vyendes: þet byeþ þe dyeulen / þet byeþ wel stronge
 and wyse / and sotile and soigneus ous to gyly. Vor
 hy ne zuykeþ neure niȝt ne day / ac alneway bieþ ine
 waytinge uor ous to gily be hare crefte / an by hire
 ginnes / huerof hi uzeþ more þanne a þosend maneres.
 and ase zayþ saint *gregorie*. þe dyeuel yzȝþ wel sotil-
 liche þe stat of þe manne / and his manyere / and his
complexioun / and to huet vice he ys mest bouȝinde.
 oþer be kende / oþer be wone. and of þo half him
 asayleþ stranglakest. þane colrik: mid ire: and mid
 discord. þane sanguinien: mid ioliueté / and mid
 luxurie. þane fleumatike: mid glotonye / and be
 sleauþe.² þane melanconien: mid enuie / and mid
 zorȝe. And þeruore *him* ssel eurich more defendi of þo
 half huer ha yzȝþ þet his castel is mest fyeble / and
 aye þe ilke vice uizte / huer ha zȝþ þet he is mest
 asayled. ine zuyche guod / þet he / ne spari neune. uor

The sixth step of
 rightfulness.

The sixth step is
 the sixth eye that
 the good have,
 by which they see
 the devil's snares.

Our enemies are
 the devils, that are
 strong, wise, sub-
 tle, and busy us to
 beguile.

They never cease,
 but are always in
 wait to deceive us.

The devil knows
 what is man's be-
 setting sin.

Some he assails
 [*Note hyer wrl.*]
 with anger and
 discord, others
 with luxury,
 and with envy.

[Fol. 49. a.]

Therefore man
 must defend the
 weakest part of
 his castle.

¹ ? moȝe = may.

² At bottom of page are the catch words *and mid sleuþe*.

The spirits of men and angels are a spiritual mirror.

The soul receives imprints of objects be it sleeping or waking.

One mirror will reflect the forms seen on another.

Divers forms are reflected from the devil upon the soul of man,

just as one receives impressions of objects in the pearl of the eye.

It is a difficult thing to distinguish between the thoughts of the heart, and those set there by the devil.

They may easily recognize some of the devil's thoughts, but others are more subtle and dangerous.

One must try the "ghosts" ere one receive them.

he is hardy / and bold, ase þe ilke þet assayleþ godes zone his lhord Iesu crist. 'Yef þou [wost']¹ / zede oure lhord to iob / 'ine hou uele wyzen he him desgyzeþ' / also ase yef he zede non ne wot bote ich. Vor ase zayþ saynt denys. 'al[l]e þe angles and þe guode and þe kueade / and alle þe gostes of men byeþ ase a ssewere gostlich. þanne ase a ssewere onderua[n]gþ anhaste alle þe ssepþes and þe prientes þet comeþ him be-uore : also deþ þe gost of þe manne / by hit slepinde by hit wakinde. Nou nim þanne ane mirour and zete hine to-ayens an opren, an haste alle þe ssepþes þet byeþ ine þe onen þou sselt yzy ine þe opren.' Ine zuyche wyse me zayþ þet þe dyeuel sseweþ to þe goste zuiche sseppinges and zuiche figures ase he wyle huanne god hit þoleþ / and þe zaule hit onderuangþ al a-ye his wyl, and oþerhuil hit is ase to þe þozte / oþer ase to þe ymaginacion ase a-ye mi wyl / me be-houeþ to zyeanne and o[n]deruonge ine þe perle of þe eze þe ssepþe of þe þinge þet is him be-uore. Nou is hit a wel *grat* grace of god / and a wel *grat* yefþe of þe holy gost / onderstonde wel þe speches alle / of þe dyeule / and knawe wel alle þe uisages. Vor ase zayþ saynt bernard, hit is wel sotil þing / and strang to comne / distincti be-tuene þe þoztes þet þe herte þengþ : and þo þet þe viend : þerinne zet. Huanne he comp ase uelaze / oþer ase uriend / oþer ase chapman, and sseweþ þe zennes / hou hi byeþ likinde, and lostuolle / listliche me may hit knawe. Ac huanne he comp ine gyse of angle / and sseweþ þet guod : uor to draze to kueade. þanne is þe temptacion mest strang. And þereuore zayþ saynt Ion. þet me ne leue nazt þe gostes / ac þet me hise prouy erþan þet me hise ondernonge, zuo doþ þo / þet makeþ hire sristeuader guod / and holy man / and wys / and wel yproued ine zuiche þinges timliche / to huam hi sseweþ ofte / and *grat* / and smal / alle þe þoztes þet to þe herte comeþ and guode / and

¹ This word is necessary to the sense.

kucade. Vor ase zayþ solomons. ‘y-blyssed he is : þet alneway is dreduol.’ and ine an oþre stede zayþ he. ‘Do be red al þet þou dest / and efterward hit ne ssel þe uorþenche.’

“Blessed is he,”
saith Solomon,
“that always is
cautious.”

ÞE ZEUEDE STAPE OF RIȜTUOLNESSE.

The seventh step
of rightfulness.

þe zeuende stape / is þe zeuende eȝe. þet hit behouep habbe þet wile habbe þise uirtue. þet is þe ilke þet an heȝ lokeþ / þet heþ god alneway to-uore him. Of þan zayþ oure lhord ine his spelle. ‘Yef þine eȝe is simple and clene : al þi bodi ssel by clyer and briȝt. And yef þin eȝe is wycked and dym : al þi bodi ssel by þyestre and dim.’ þet is to zigge / yef þin onderstondinge of þine herte is clen¹ and simple / and geþ uorþ þane riȝte way ase streng al a-midde þise stapes alle / þet we habbeþ y-nemned / þe hyap of þine workes ssel by uayr and elier / and lykinde to god. And yef þe onderstondi[n]gge is wrong. oþer yef huy tuysteþ oþer wyþwent ayen ase deþ þe quarteus al þe inwyt ssel by þiestre / and þe hicap of uirtues. Vor wyþ-oute riȝtuolle onderstondinge : elmesse be-comþ zeune / and uirtue vice. þe onderstondinge is simple / þanne þe man deþ guode workes riȝtuolliche uor god. Hy is wrang / huanne he hise deþ uor þank of þe wordle / oþer uor ydeleblisse. Hy tuysteþ ine tuo : huanne me wylneþ of one half to god : and of oþerhalf to þe wordle. Ac hi went ayen : ase deþ þe cerceaus huanne þe man zekþ his oȝene note in al þet he deþ. Nou hest þou y-herd þe zeue stapes huerby þis trau clifþ an heȝ.

The seventh step
is the seventh
eye that one ought
to have,
and which hath
God always be-
fore it.

If the eye is dim
thy body will be
dark.

If the understand-
ing is clean and
simple,

thy works will be
fair and clean.

[Fol. 49. b.]

Without right
understanding
alms become sin.

The understand-
ing is wrong when
it tries to please
the world instead
of God.

OF ÞE BOȜES OF RIȜTUOLNESSE.

Of the boughs of
rightfulness.

þe boȝes of þise trawe : byeþ þe zeuen p̄ncipals uirtues / þet ansuerieþ to þe zeue vices. ase deþ boȝsamnesse a-ye prede. Loue : a-ye enuye. Mildnesse : a-ye felhede. Prouesse : a-ye slaenesse. Largesse : a-ye scarsnesse. Chasteté : a-ye lecherie. Sobreté a-ye glo-

There are seven
boughs :

1. Obedience.
2. Love.
3. Mildness.
4. Prowess.
5. Liberality.
6. Chastity.
7. Sobriety.

¹ Written *clenc* in MS.

These seven virtues leadeth aright the ghost of wisdom.

Discretion is the carter of virtues, and the rudder of the ship, that is, the soul.

Without discretion virtue becomes vice.

These seven virtues before mentioned are the boughs of equity, and they produce the fruit of good works.

“Blessed be those,” said Christ, “who in all things hold to discretion.”

He does not say blessed be they who sin not,

but “blessed be they who weep,”

that is, who see and know their faults,

and are sorrowful because of their sins.

The world is called the vale of tears,

because none may live without tears, that hath the gift of wit.

tounye. Þise zeue uirtues lokeþ and ledeþ wel riȝte and wel zikerliche þane gost of wytte þet hise let be þe waye of riȝtuolnesse. ase zayþ salomon. be huiche waye : discrecion and seele / þet is þe cartere of uirtues. ase zayþ sant bernard. and þe roþer of þe ssiþe of þe zaule his let and brengþ uorþ. þet hi ne guo naȝt amis ariȝthalf ne alefthalf. and þus hi profiteþ and wexeþ and bereþ frut to þe uolle. Þeruore þanne þet þe uirtue of riȝtuolnesse / be discrecioun him sseweþ ine alle þe workes of oþre uirtues. and wyþoute þise / alle þe oþre uirtues lyezeþ þane name of uirtue : and becomeþ uices. Zigge ich wel / þet in on wyt / þise zeue uirtues be-uore yzed byeþ þe boȝes of riȝtuolnesse and al þet frut of guode workes þet of ham wexeþ / belongeþ to þise trawe. Nou onderstan[d] wel hou þe greate maister of uirtues ous spekþ of þise uirt[u]e / uor hi ne is naȝt ine his reule. ‘Yblessed byeþ þo þet riȝtuolnesse hiealdeþ oueral / and ine alle þinges habbeþ discrecion and mesure wyþ-oute misnimyng.’ Vor we ne habbeþ hire onneape y-wonne. Vor non ne is þet ne misnimþ ine uele maneres. And þeruore ous conforteþ wel zueteliche oure zuete maiste[r] Iesu crist huamme he ne zayþ naȝt. ‘y-blissed byeþ þo þet ne zeneȝeþ ne misnimeþ / ac doþ al be riȝtuolnesse / and be lingne.’ Ac he zayþ wel cortaysliche uor to conforti þe zenuolle. ‘Yblessed byeþ þo þet wepeþ / uor hy ssolle by conforted.’ þet is to zigge : þo byeþ yblessed : þet zyȝeþ and onderstondeþ and knaweþ wel hire defautes : ine alle þise zeue poȝns of riȝtuolnesse þet we habbeþ hier y-nemned / and þeruore wepeþ and byeþ zorȝuol þet hi uindeþ zuo ofte onriȝt / huer hi ssolden healde and uinde riȝtuolnesse. Vor þeruore is þe wordle y-cleped þe dane of tyeares. and non ne may ine þe wordle libbe : wyþ-oute tyeares þet heþ onderuonge þe yefþe of wyt / huerof we habbeþ yspeke. þanne behoueþ ase zayþ salomon. uor huo þet mest can / and mest zyȝþ þe zorȝes and þe kueades of þe wordle : þe

more heþ zorþe to his herte / and tyeares / and wepinges.
 And þus beginþ þis wordle to tyeny. And þe more þet
 tyeneþ þis lif: þe more me wylneþ þet oþer. And
 þerof wexeþ oþre tyeres uor þe wylninge of þe oþre liue.
 Nou sselþ þou þus þenche. Zix maneres of tyeres þet
 þe holy man heþ ine þise wordle be þe yefþe of wytte.
 Þe uerste comeþ of þet me zyzt þet me heþ god ofte
 ywreþed be þozte / be speche / and be dede. Þe oþer
 comþ þerof þet me yziþþ þe greate tormens hidouse
 an euelestinde of helle. Huerof ech man ssel habbe
grat drede. Þe þridde wexeþ of þe kueades / þet me
 yziþþ þe guode þolye. Þe uerþe comeþ of þe zennes þet
 þe kueade doþ. Þe vifte uor þise liue þet tyeneþ / and
 uor þe oþre þet deþ auerst. Þe zixte comþ of deu-
 cioun and of *grat plenté* and of blisse of þe *presense* of
 Iesu crist / and of þe uelinge of þe holy gost. and þise
 byeþ arizt yblissed þet zuo wepeþ / uor hi ssolle by
 y-conforted ase zayþ þe writinge. Alsuo ase þe norice
 confortet þet child þet wepþ. uor hi wypeþ þe eþen /
 and *him* kest / and hi deþ *him* leze be strengþe. alsuo
 ssel do oure lhord to ham þet wepeþ ine þise wordle ase
 ich habbe yzed. Vor he wyle zuo wypi hare eþen / þet
 neuremo ne ssolle wepe / ne ne ssolle yuele kuead ne
 zorþe. Ac euremo ssolle by myd god ine þaise and ine
 leþinge and ine blisse wyþ-oute ende.

[Fol. 50. a.]

Sorrow causes
 man to dislike the
 world,

and to desire the
 other life to come.
 Six manner of
 tears the holy man
 sheddeth.

1. The first come
 because of God's
 anger.

2. The second
 come because of
 the torments
 of hell.

3. The sufferings
 of the good.

4. The sins of the
 wicked.

5. Weariness of
 this life, and
 desire of the
 other.

6. Devotion and
 bliss caused by
 the presence of
 Christ and the
 Holy Ghost.

As the nurse com-
 forts and wipes
 the eyes of the
 weeping child,

so our Lord com-
 forts the mourn-
 ers.

Evermore shall
 they be with God,
 in peace, laughing,
 and bliss.

OF ÞE YEFÞE OF STRENGÞE.

Nou we habbeþ yspeke of yefþes and of uirtues /
 þet gouerneþ þo þet ine þe wordle libbeþ mid þe lozeste
 of þri states / huerof we habbeþ beuore y-speke. Nou
 ssolle we mid þe helpe of þe holy gost speke of þe
 yefþes and of þe uirtues þet more *proprelieche* belongeþ
 to ham þet þe wordle onworþeþ / and to þe heze helle
 of *perfeccion wylneþ.* Of þan zayþ *proprelieche* Iob.
 þet lyf of man ope þe erþe: is ase kny[3]thod. Vor
 mannes lyf ine þe erþe: is ase borgeysye. Nou yziþ

Of the gift of
 strength.

We have spoken
 already of the
 virtues which
 govern those in
 the world.

Now we shall
 speak of those
 virtues which be-
 long to them
 that despise the
 world.

Life of man on
 earth is as knight-
 hood or as citizen-
 ship.

Much has the one
of new and diverse
thoughts,

and strives to be
rich and esteemed.

The knight de-
sires to act court-
eously and liber-
ally,

and to purchase
fame and high
station.

Some men keep
from great sins,
do penance, &c.,
and it sufficeth
them if they may
be saved at last.

Others are dis-
gusted with
worldly perils,
sins, and pains,
and have no peace
of mind.

[Fol. 50. b.]

They see no
treasure to be
compared to
God's love,
and had they
God's love, peace
of heart, and joy
of soul, they
would think them-
selves more than
emperors.

When God gives
man the gift of
strength,

He gives him a
new, noble, and
hardy heart,

that enables him
to endure all the
world's threaten-
ings.

He only is wise
who despises
harm for his
friend, i. e. God.

ane yongne borgeis and ane newene kniȝt. Mocheł
habbeȝ þos of uele þoztes newe diuerses and wyluolle.
þe borgeys wylneȝ to chapfari / an to wynne and to
gaderi. and þe ende of his wylle is al þerto : þet ha by
riche ine guodes. and ine his toune y-worþssiped. þe
knyȝt newe / geȝ al anoȝerne way. Vor he wilneȝ
corteysyes to done / an largeliche yeue / and kny[3]thod
to lyerny and guo to armes. kueades to þolye / ssewy
prouesses. porchaci los / and ine heȝe stat cliue. þise
tuo states we zyeȝ aperteliche ine tuo maneres of uolke.
huerof þe on is / þet wel ham wylleȝ uram greate zenne
loki / do penonce. yeue elmesse. hycalde godes hestes /
and of holy cherche and wel ham hit were ynoȝ / yef hi
miȝte ate ende be¹ zuo moche by y-borȝe. þise byeȝ ine
guod stat / and wel ham moȝe soui. þe oȝre byeȝ to
huam þet þe wordle anoyȝ uor þe perils and þe zennes
and de² pinen / huerof hi is al uol. zuo þet non ne may
habbe pays of herte / ne stedeuest inwyt. Hi zyeȝ of
oȝer half þet þer ne is no tresor þet moȝe³ by worȝ to
godes loue. no zuyetnesse zuo grat : ase pays of herte.
no blisse of þe wordle þet by worȝ / to þe blisse of
klene inwyt. zuo ham þingȝ and wel hit is zoȝ / þet
huo þet þise þri þinges may winne : he ssolde by more
þanne emperour. ac þet is zuo grat þing þet ueawe þer
byeȝ zuiche / þet dorre þise nimminge maki. ac huanne
god yefȝ to þe manne þise grace. and þe ilke yefȝe þet
me elepeȝ þe gost of strengȝe. he hym yefȝ ane newe
herte / ane noble herte / and hardi. Noble : uor to
onworȝi al þet þe wordle mai behote / and yeue.
Hardyesse uor to þolie alle þe kueadnesse þet þe wordle
may þreapni. And of þise hardiesse spekeȝ oure uader
huanne he zede. þet 'yblysseȝ byeȝ þo þet habbeȝ
honger and þorst / of riȝtuolnesse.' Salomon zayȝ. þet
'he is riȝtuol / þet onworȝeȝ his harm / uor his uryend' /
þet is uor god / þet is riȝt urend. And saint bernard
zayȝ. 'he ne is naȝt riȝtuol / þet ne yziȝȝ naȝt ine his

¹ *bo* MS.

² So in MS.

³ *more?*

herte: and uelþ / and onderstant / þet he is yeldere.
 and a-yens god of treuþe / toppe alle þing.' þe ilke þet
 zopliche wylneþ mid al his herte to yelde þise dette to
 gode / þe ilke is of þan / huerof oure lhord speþþ
 huazne he zede. þet þe ilke byeþ yblissed / þet habbeþ
 hunger / and þorst: uor rihtuolnesse. he ne zayþ naht /
 'y-blissed hi byeþ þo þet habbeþ / oþer þet doþ rihtuol-
 nesse: ac þo þet habbeþ hunger and þorst.' Vor þis
 rihtuolnesse ne may by yhyealde / ne þis dette ne may
 by uolliche y-yolde / ine þise wordle. Ac ine þise
 wordle hi is y-wylned / and ine þe oþre / y-payd.
 þeruore ne zayþ naht oure guode lhord and mayster.
 'þo byeþ yblissed þet þise rihtuolnesse ssolle do / and þet
 þise dette ssolle yelde.' Ac he zayþ wel cortayslaker /
 ase he þet wot oure pouerté. 'Yblisseþ¹ byeþ þe ilke
 þet of þise rihtuolnesse / habbeþ hunger / and þorst.'
 Vor he ne akseþ naht þet we him yelde hyer his dette /
 ac hit is him ynoz / yef we habbeþ guod wyl to yelde.
 þis wylninge huazne hi is zop in herte / behoueþ þet he
 hit ssewy be dede. Vor ase zayþ salomon. 'non ne may
 þet uer ine his hosme hede / þet his robe ne berne.' þis
 ssewyng ne may bi wyþ-oute uirtue / and wyþ-oute
 prouesse. Vor be wytnesse / ne by playtinge: me ne
 proueþ naht þet he by guod knyht / ac be moche dede
 of armes / and be moche þoliynge / and to y-leste.
 And þet is þe uerþe uirtue / þet þe holy gost yefþ to
 þe maune uor to strepe of al: in al. þe uerþe vice.
 þet is þe zenne of sleawþe and of onlosthede. þis
 uirtue is of zuo greate digneté / þet amang alle þe oþre
 uirtues / þis one berþ propreliche be him-zelue þane
 name of / uirtue. Vor uirtue / and prouesse is al on.
 þise uirtue / god yefþ to his sergons / huaune he his
 wile maki knihtes / ase he dede to his apostles at lokes.
 of huam we redeþ / þet hi weren zuo dreduol / þet hi
 ne² dorste guo out of hare house / alhuet hi weren mid

Man is a debtor
to God.

Blessed are those
that hunger and
thirst after right-
eousness.

This rightfulness
may not be fully
obtained in this
world.
It is desired here
and got in the
other world.
Christ does not
say they are
blessed who have
this righteous-
ness,

but those are
blessed who desire
it in their hearts.

This desire ex-
hibits itself in
virtue and in
prowess.

The good knight
proveth himself
such by his deeds
of arms.

Prowess strips
man of sloth and
idleness.

God bestows it on
His servants,
as He did at
Pentecost to His
apostles,

who nevertheless
were timid and
cautious.

¹ So in MS.

² no in MS.

þise *uirtne* yarmed. Ac more hi yelen ledinde blisse /
 huanne me dede *ham* ssame and hardnesse.

[Fol. 51. a.]

The division of
 virtue (prowess).
 The old philoso-
 phers divided
 this virtue into
 six parts.

Our Lord added
 a seventh point.

1. Magnanimity.
2. Alliance.
3. Security.
4. Patience.
5. Stedfastness.
6. Magnificence.
7. Hunger and
 thirst of right-
 eousness.

Magnanimity is
 highness, great-
 ness, nobleness of
 will, and of great
 aspirations.

[¹ *deles* ?]

The first division
 of it is prowess—
 a noble contempt
 of difficulties.

The second is
 rational enterprise
 of difficult things.

He who has this
 virtue thinks but
 little of the cares
 of the world,

counting them
 no more than a
 spider's web.

Solomon truly
 said, "All is
 vanity."

The world is
 vanity, and full
 of vanity.

ÞE TO-DELINGE OF VIRTUES.

Þe filozofes þet of þise *uirtues* drozen / hi to-delden
 þise *uirtues* ine zix deles. þet byeþ ase zix stapes /
 huerby þise *uirtues* clineþ / and profiteþ. Ac oure
 master þet made þe filozofes / and filozofie. þet is Iesu
 crist: he zet / þane zeuende poynt. Þe uerste poynte
 of prowesse / hi clepieþ / magnanimité. Þe oþer:
 fiaunce. Þe þridde: zikernesse. Þe uerþe: þolyinge.
 Þe uifte: stedenestnesse. Þe zixt: magnificence. Þe
 zeuende þet oure mayster zette: hatte hunger and þorst
 of rihtuolnesse. Þise *uirtues* me ne may nazt *propre-*
liche nemni ase onderstandinge hise to-diht / ine latin.
 Magnanimité is heznesse. *gratnesse*. and noblesse of
 wyllhede / huerby þe man is hardi ase lyon / and of
 greate nimminge. Þis *uirtue* heþ tuo delles.¹ greate þinges
 onworþi. and wel *grater* to nime an hand / and to
 chiese. Of þe uerste dele: zayþ zaynt austin. Prowesse
 is / huanne corage onworþeþ / al þet ne is nazt in his
 pouer. þet is al þet he may lyese / wyll him nolle
 him. And seneke zayþ. 'amang wordleliche þinges / no
 þing ne is *grat* / bote herte / þet greate þinges onworþeþ.'
 Of þe oþre dele zayþ þe filozofe. þet 'magnanimité / is
 renable nimminge of heze þynge / and dreduol.' Huo þet
 þise *uirtue* heþ: he yziþ þe wordle uram uer. ase zayþ
 ysaye. þe profete. And þus him þingþ al þe wor[d]le lite /
 ase a sterre hit þincþ to ous. þanne al þe wordle / and
 alle þe bisyhedes / and þe greate niedes of þe wordle
 him þingþ ase nazt. and þeruore hise ne prayzeþ nazt /
 bote ase þe web of þe spiþre. þanne salomon huanne he
 hedde al þe wordle y-went. and of alle þinges / and of
 foles / and of wyse ystrued. he zayde his dom ine zuiche
manere. 'ydelnesse. ydelnesse. ydelnesse. and al þet ich
 izi: is ydelnesse.' þet is to zigge / þe wordle is ydel-
 nesse. and zuo hi is al uol of ydelnesse. And þe man

him-zelf uor huam þe wordle is y-mad : zuo is al ydel-
 nesse. uor ine him is alle manere ydelnesse / ase zaif
 þe sauter. ydelnesse / be steruinge. Vor his lyf ulizþ
 ase ssed. ydelnesse / be bysihede. Vor þise bysihedes
 byeþ ase meteles. Ydelnesse / be kueadnesse. Vor
 zenne him makeþ more naȝt / þanne þing þet is ine þe
 worddle. Nou is þanne þe uerste del of þise uirtue.
 þet him deþ þe wordle onworþi / ase habbeþ ydo ine
 ariere and þe filozofe payen. and þe holy cristenene man.
 þe oþer del is zuo / þet hi makeþ þane way of perfec-
 cion to nimene. and þet lyf þet zuo moche sseweþ ssarp /
 an dreduol to chiese. þet is þe way þet let in-to þe
 helle of god. þet is ine þe stat of perfeccion. þet is þe
 way of priué red / of oure lhorde / þet he ssewede to
 his apo: tles ine þe helle / huerof þis bok speķþ. þerne
 way chy[e]zeþ þo. to huam ne is naȝt ynoȝ to loki / þe
 hestes of god / huerto hi byeþ y-hyealde. and wylleþ
 uouelle his redes / huer hi ne byeþ naȝt be dette y-
 hyealde / ase byeþ þo / þet leteþ al þet hi habbeþ : uor
 god. and y[e]ueþ ham to sternue / uor þe loue of him : þet
 starf uor ham. oþer ine þe londe be-yende þe ze / oþer
 ine anopre stede. And ase doþ þo / þet uorleteþ / and
 al onworþeþ uor god. and guodes. and uryendes. and
 ham-zelue. and makeþ ham-zelue þrelles of oþren þet
 weren vry. and makeþ ham-zelue poure : þet weren
 riche : oþer myȝten by. hy doþ ham to þolye grāt
 ssarpnesse / þet hedden ine þe wordle : greate lostes.
 ase byeþ manie / þet byeþ ine religion. and of herte /
 and of bodie. Vor litel is worþ to by ine religion /
 oþer ine ssarpnesse of penonce / yef þe herte ne is naȝt
 þerto. Vor þe cloþinge / ne makeþ naȝt þane monek.
 ne þe armes þane knyȝt : ac þe guode herte / and þe
 dedes of prouesse.

þE OþER STAPE OF PROUESSE.

þe oþer stape of þise uirtue is : beleane. Vor huo
 þet heþ þane guode way yuome / hit be-houeþ þet he

This life flies as a shadow.
Its cares are as dreams.

The first step then of this virtue is to despise the world.

The second is to undertake the way of perfection, that leadeth to the hill of God.

This way choose those who not only keep God's behests,

but forsake all they have for His sake,

[Fol. 51. b.]

both goods and friends and themselves.

They become the slaves of others, and endure poverty. They put themselves to great hardships,

as many do who have entered a religious order.

Arms do not make the knight, but the good heart and the deeds of prowess.

The second step of prowess.

The second step is to believe. Belief enables

man to pursue
the good path,

and to withstand
the assailings of
the devil, world,
and the flesh.

The flesh says,
I cannot forsake
my old habits.
The world pur-
sues him like an
escaped thief.
The devil says,
"Wretch, what
wilt thou do?"

God's new knight
undergoes these
assaults.

By steadfast belief
he fears not,

for whom God
will help none
may harm.

The third step of
prowess.

The third step of
prowess is se-
curity (or confi-
dence),
whereby one
dreadeth not the
perils before one's
eyes.

The Holy Ghost
causes man by
this gift to under-
take great things.

He makes him
confident as a
lion.

As the new
knight desires
tournament, so
does he desire
peril and death.
St Agace went
to torment as
joytully as it to
a wedding.

him hyealde vestliche ine his wylle / and þet he hadde
guode beleaue ine god / þet he him uoluelle þet he heþ
agonne. Þise uirtue hi clepieþ / beleaue. hi is wel
nyeduol a-ye þe asaylinges of þe wordle / of þe ulesse.
and of þe dyeule. þet stranglaker asayleþ þane man ate
a-gynninge. þet uless him zayþ. yeh ne may þolye þis
lyf / ne mine ealde wones lete. þe wordle zekþ efter /
uor þan to wyþdraze / ase me zekþ ane þyef huanne he
is ascaped of þe prisone. þe dyeuel him zayþ. 'wrechche
huet wyltou do / hueruore þe yelst þe zuo. Vor þou
miztest þe oþerlaker wel wytye.' Þise hyeþ þe uerste
asaylynges / þet godes newe knyzt þoleþ : þet þengþ to
wynne þe regne of heuene. Ac huanne he him yefþ to
god be guode an stedeueste be-leaue / he ne heþ none
hede. Vor he is þe treweste urend / þet may / and
can / and wyle / his ozene loki. and huam þet god wile
helpe : no þing him ne may derie.

ÞE ÞRIDDE STAPE OF PROUESS[E].

þe þridde stape of prouesse : is zikernesse. zyker-
nesse ase zayþ þe filozofe is a uirtue / huerby me ne
dret nazt þe kuedes / ne þe perils / þet bieþ beuore hare
ezen. And þet is þe þridde guod / þet þe yefþe of
strengþe deþ. Vor þe holy gost / huanne he heþ y-
armed his knyzt of his uirtue : uerst he him yefþ noble
herte / greate þinges to nimene. Efterward he him yefþ
ane greate herte / and a grat wyl to uolzý / and grat
hope uor to uoluelle. Efterward he makeþ him ziker
ase lyoun. zuo þet he ne heþ drede / ne of perils / ne
of pinen / ne of dyafe / ne of torment. ac he his
wilneþ / ase deþ þe newe knyzt þe tornemens. an suo
dede þe martires ase hit þingþ ine hare liue. huer-of we
redeþ of zaynte agase / þet mid greate blisse hi yede
to torment alsuo ase hi yede to feste / oþer to a
bredale.

ÞE UERÞE STAPE OF PROUESSE.

The fourth step of prowess.

Ase þe holy gost makeþ his knyzt ziker uor to abide þe tormens and þe zorzes þet byeþ to comene. Alsuo he *him* makeþ strang and þolyinde. uor to þolye huanne hi comeþ. and þet is þe uerþe stape þet hi clepieþ / pacience. þe þise uirtue / þe guode ouercomp alle his uyendes. þane dylene. þe wordle. and þet uless. and al þet hi moze zigge and do. Vor þet is þe ssel of gold / to *him* þet uor godes loue þoleþ / þet *him* wri3þ of eche half / ase zayþ þe sauter. zuo þet no strok / ne may *him* breke þe herte. þise uirtue non ne heþ : þet ne heþ bi uonded. Vo[r] tribulacion : makeþ pacience. Ase zayþ zaynte paul. ase þet uer : makeþ þe tezele / hard. Wyþ-oute þise uirtue non ne is y-proued. ne þet gold ne may by wyþ-oute uer y-clensed. wyþ-oute pacience : non ne heþ uictorie. Vor huo þet lyst pacience : he is ouercome. wyþ-oute pacience : non ne comp to perfeccion. þerof we yzeþ uorbisne / ate leste ine alle þe mestyeres þet me deþ mid hand. Moche þoleþ þe coupe of gold of strokes of yzen / erþan hi by yzet ope þet bord of þe kinge. and þe chalis er ha by yblissed / and y-zet ope þane weued. Moche þoleþ þe tonne of greate strokes / er me do þrin þet guode wyn. Mochel is defouled mid þe uet of uolleres þe robe of scarlet / erþan þet þe kuen his do an. And ase uele mi3t þou to þan vinde uorbisnes : ase þer byeþ workmen at paris of alle mestyeres. Be þise uirtue is strang þe man / ase þet ysen þet alle metals a-daunteþ. Of *grat pris* ase þet gold / þet þe more hit is ine uere : þe more hit is clene / and clyer / and tretable. ase þe salamandre þet leueþ ine þe uere. and ase þe viss þet ine þe trauailinde wetere : *him* baþeþ and norisseþ.

The Holy Ghost makes his knight strong and patient,

so that he may overcome all his enemies.

[Fol. 52. a.]

Patience must be acquired by trial, for the fire hardens the tile,

and gold is purified by it.

Patience is necessary to perfection.

The cup of gold bears strokes of iron ere it is set on the king's board.

The scarlet robe is oft defiled by the feet of the fullers ere the queen puts it on.

By this virtue is man strengthened,

as the salamander in the fire, or the fish in the water.

ÞE VIFTE STAPE OF PROUESSE.

The fifth step of prowess.

þe vifte stape of þise uirtu is ycleped constance.

The fifth step is called constancy,

þet is a *uirtue* þet makeþ þe herte strang and stedeuest
 ine god ase a tour yzet ope ane stronge roche / and ase
 a traw yroted ine guod land / þet hit ne ssake uor
 nenne wynd / þet may come ne blawe / þet is ine no
 cas þet moze come / ne guode ne kueade. wyþ-oute.
 þise *uirtue* / non ne comp to ui[c]torie. nor huanne godes
 knyzt heþ ido zome prowesse: þanne him asayleþ þe
 dyeuel be ydele blisse. and þanne is þe batayle ine þe
 herte þe stranger uor him-zelue to ouercome / þet he ne
 ualle be ydele blisse: þanne alle þe uerste uondinge /
 ne wes. Huerof dauid zayþ ine þe sautere / þet þe
 dyeuel ouerþraup þe wel stronge of lefthalf be aduersité /
 and þe wel stronge a ri3thalf: be ydele blisse. þise
uirtue preyseþ moche seneke þet zayþ. þet þer ne is
uirtue bote þe ilke þet geþ uorþ proudliche be-tuene þe
 one auenture and þe oþre / þet is be-tuene þe guode
 and þe kueade. and *grat* onworþnesse of on an of
 oþer.

by which man is
 established as a
 tower,

and by which he
 secures victory,

and overcomes
 vain-glory.

The devil over-
 throws man by
 adversity or by
 idle bliss.

Virtue consists in
 following a mean
 between good and
 evil.

The sixth step of
 prowess.

The sixth step of
 prowess is mag-
 nificence.

This virtue Christ
 calls perseuer-
 ance,

by which the good
 knight endures
 to the end.

All other virtues
 fight, but this
 wins.

[Fol. 52. b.]

He who perse-
 ueres to the end
 shall be saved.

The virtue of the

ÞE ZIXTE STAPE OF PROUESSE.

þe zixte stape of prouesse / hi clepieþ / magnificence.
 þise *uirtue* hi descriueþ þous. Magnificence is hi
 ziggeþ of heze nyede y-blissede bleuinge. þise *uirtue*
 oure greate filosofe Iesu crist clepeþ / perseuerance. be
 huam þe guode godes kny[3]t þoleþ þe kuedes / and ylest
 al to þe ende ine þo heze waye of perfeccion þet he heþ
 ynome. Of þise *uirtue* zayþ zaynte paul. þet alle þe
uirtues yerneþ: ac þis wynþ þet zuord. alle hy vi3teþ:
 ac þis heþ þe uictorie and þe coroune. Alle wercheþ:
 ac þis berþ away þane ssepe aneuen. Vor ase zayþ oure
 lhord. huo þet bleþ al to þe ende: he ssel by borze /
 and non oþer. More uorþ ne couþen þe filosofes lede
 þe *uirtue* of prowesse. Ac þe deciplis of oure mayster
 Iesu crist / guoþ yno3 more uorþ. Vor ase zayþ
 salomon. huanne hi habbeþ al asummed / þanne uerst
 ham þingþ / þet hit is al to aginne. þe *uirtue* and þe

prouesse of þe filozofes wes al uor þe uices to ouercome / and to zeche þe uirtues. Ac þe prouesse of halþen uor to ouercome þe uices and þe uirtues to zeche. and þerto princípalliche uor to healde ri3[t]uolnesse / an treuþe auoreye Iesu crist. He ne is na3t ri3tuol / þet ne yelt þet ha ssel: be his mi3te. And uor zoþe mochel is ri3tuol þing / and sceluol / þet ich yeue mi lif / and mi dyeaþ / uor him þet his lif and his dyeaþ / yaf uor ous. And asemoche ase he is worþ betere þanne ich: zuo moche ich am yeldinde be ri3te ri3tuolnesse. ase zayþ saynt anselm. þise ri3tuolnesse ‘ich may wylny / ac ich / ne non oþer / ne mo3e hier hit yelde / ne uolliche hit paye’ / ase we habbeþ be-uore y-zed. And þeruore is þe zeuende stape of þise uirtue / þe ilke þet oure mayster Iesu crist deþ þerto / huerto þe filozofes ne mi3te come / þo he zede. ‘yblestet byeþ þo: þet habbeþ hunger and þorst of ri3tuolnesse.’ þanne byeþ þo ari3t y-blestet / þet þe zix stapes of prowesse byeþ yeliue / and habbeþ hunger / and þorst / and grat wyl þe zeuende stape / be hare my3te cliue.

ÞE BOGES OF PROWESSE.

Ine þise trawe ase ine þe oþren / we vindeþ zeue boges. Vor ine zeue maneres of vi3t: þer comeþ zeue maneres ouercomeinges. and be þise zeue ouercomeinges: hi wynneþ zeue maneres of corounes. þet byeþ zeue medes. huerof saynt Ion spekeþ ine þe apocalipse. Vor ase zayþ saynt bernard. ‘Mochel is he fol / and ouerweninde / þet wyþ-oute ouercomeinge abit to habbe þe coroune. and huo wyþ-oute vi3t: wenþ habbe þe maystrie.’ huerof zaynte paul zayþ. þet neure to coroune ne ssel come: þet trieweliche ne vi3t. treweliche / þet is to zigge: be þe laze of þe uelde of þe y-prouede / þet wes y-woned to byenne þe ealde manere at rome. þet þe ilke þet to þe uelde him dede / uor to habbe los: ouercom alle þo þet þe mayster of þe uelde /

old philosophers was to overcome vice, but the prowess of the saints enabled them to hold righteousness and truth.

We owe our lives to Christ who died for us,

and his life was more precious than ours.

We may desire to pay our debts, but are unable to do so.

Blessed are they who hunger and thirst after righteousness, and who have climbed the six steps of prowess.

The boughs of prowess.

In this tree are seven boughs, for in seven battles there are as many victories, which gain seven crowns.

He is a fool who thinks to have the crown without the victory.

The custom in former times at Rome was this:—

He who desired fame in the field, had to overcome

all whom the master of the field sent against him. This master is Christ, and he knows the might of each,

and suffers us not to be tried above our strength.

They that overcome shall have seven kinds of rewards.

The first fight.
[Fol. 53. a.]

The first fight of the Christian is against deadly sin.

The bold heart finds it an easy task to gain the victory.

He that falleth in this fight hath more need of strength than he that is standing.

As the fish goes into the net willingly, so man goes into sin,

but he may not go out of himself.

The arms of penance enable man to overcome in this fight.

Three points to be observed in true penance.
1. Repentance of heart.

dede come ayen him. þe mayster of þe uelde / is Iesu crist / þet asayþ his newe knyghtes ase hit is ywrite ine þe boe of kinges. þes mayster is wel trewe ase zayþ zaynte paul. and kan uol wel þe miȝte of eehen / he ne þoleþ þet no vyend ous uondy ouer oure miȝte. ne non aduersari ous asayli / þet we ne moȝe ouercome : yef we willeþ mid his helpe. þet ine þe viȝt ous wext oure strengþe / ase zayþ zaynte pavel. Saynt Ion ase we habbeþ yzed / topartep zeue ouercomei[n]gges. and zeue corounes. þet is to zigge : zeue maneres of medes / þet god be-hat to þan / þet ouercomeþ.

þE UERSTE VIȝT.

þe uerste uiȝt þet þe cristene habbeþ : is a-ye dyeadlich zenne. ine þis viȝt neure ne is ouercome : þet nele to senne consenti. he ouercomp þane viȝt / þet is wel liȝt to ouercome to þe bolde herte. and lang and riotouse to þe sleauolle / and to þe onlosti / þet byep slacke to godes seruice. þet ne byep ne wel chald be poer. ne wel hot : ine þe loue of god / ase zayþ saint Ion. þe ilke þet ualþ an is ouercome ine þise viȝtinge : heþ more strengre to done him-zelue to do arere / and him-zelue to werie. þanne þe ilke þet is stondinde. uor he ne heþ none miȝte him-zelue to arere : bote god him hyalde þe hand be his grace. Vor ase viss geþ in / be him-zelue and be his wille in-to þe nette : alsuo þe man geþ in / be him-zelue and be his wylle in-to zenne. Ac out ne may he naȝt guo : wyþ-oute oure lhordes helpe / þet him yefþ huanne he wyle / and þe armes of penonce / huerby he may ouercome his y-uo. þet is þe armure þet þe apostel zainte paul het to nime ine þise viȝtinge / uor man on-armed : ne is naȝt worþ ine viȝt. Nou sselt þou conne þet to þan þet þe man by wel y-armed uor to ouercome parfitliche zenne. hit behouep þet he habbe þri þing þet byep ine zoþe penonce. þe uerste þing is : uorþenchinge of herte. þe oþer :

ssrifte of mouþe. þe þridde : is ynoȝ amendement be dede. Of þise þri þinges is y-hol : þe hauberk of penonce. Yef þe on of þise þri þinges fayleþ : þe armure is al uals / and he þet hit berþ : ouercome. Vorþenchinge : aceþ grat zorȝe and greate zykinges of herte / uor þet he heþ y-wreþed his sseppere. And þe more þet me him heþ y-wreþed : þe more gratter ssel by þe zorȝe.

2. Shrift of mouth.
3. Amendment in deeds.
If one of these three things fail the armour is false.
Repentance demandeth great sorrow and deep sighings of heart.

OF ÞE UORÞENCHINGE OF KYNG DAUIÞ.

þous uorþuȝte þe kyng dauib ase he zayþ ine þe sauter. 'Ich zuynke and traunayli ine mine zykinges. and wille wesse eche niȝt mi bed and mine couche mid mine teares.' þeilke þet god heþ y-wreþed be dyadliche zenne : he ssel zorȝy mid dyepe herte / zuo þet þe herte melte al in-to tyeares / and in-to greate zorȝes. and mid greate zikinges me ssel grede to god merci / ase his þyef / ase his manslaȝþe / ase his bezuykere : þet heþ ofserued þet gibet of helle. þe zenezere is godes þief. uor þe guodes of his lhorde þet ne byeþ him bote ylend uor to wyne. þet byeþ þe guodes of kende / and of grace / and of hap. huerof him behoueþ / rekeninge / and seele yelde wel straytliche. He hise heþ folliche y-spended ine euele wones / and al ylayd to an hazard. Efterward he is moydrer of þe kinges doȝter. þet is of his oȝene zaule þet wes godes doȝter be grace. þet he heþ yslaze be dyadlich zenne. Efterward he is godes bezuykere. uor þe castel of his herte / and of his bodye / þet god him heþ ytake to loki : he heþ yolde to his yuo dyadlich / þet is þe dyeuel. Wel þanne he ssel grat zorȝe hadde þet is in zuich poynt. and ofte mid his teares his bed wesse. þet is his inwyt. huerof þe unimouse eddre of helle *sest gens*. zueche tyeares driueþ þane dyeuel uram þe herte : ase þet hote weter eacheþ þane hond out of þe kechene. Efter þe uorþenchinge ssel come þe sscrifte þet is þe guode chomberier þet elenzeþ þet hous and kest out al þe uelþe

Of the repentance of king David.

David says in the Psalter, I will wash my bed with my tears.

The sinner (in deadly sins) shall so sorrow that his heart shall melt into tears,

and cry mercy to God as a thief and a murderer.

The sinner is a thief,

because he hath foolishly and evilly spent the gifts and graces of God.

He is a murderer of the king's daughter, that is, of his own soul.

He is a traitor to God, for he hath sold his soul to the devil.

Wherefore the sinner should wash his bed, that is, his soul.

After repentance shall come shrift, the good chan- [Fol. 53. b.]

berer that cleaun-
eth the house.

mid þe besme of þe tonge. huerof spekþ dauid ine þe
sautere. & *meditatus sum cum co[r]de meo & excercebar*
& *scopebam spiritum meum.*

Of Shrift.

OF ÞE SSRIFTE.

There are six con-
ditions of shrift.

1. That it be
made wisely,
(a) to take heed
to whom one
makes shrift,

and to seek a good
confessor,

one who hath
power to absolve
and enjoin pen-
ance.

(b) Who that will
wisely shrive
him must think
of his sins before
he comes to con-
fess them.

The sinner shall
go into house,
that is, his heart,

and there he shall
remain and see
all his defects,

and shall think of

Nou onderstand wel hier hou me ssel by yssriue /
þerto þet þe ssrifte by worþ to þe helpe of zaule. þerto
behoueþ zix *condicions*. Þe uerste is þet hi bi ymad
wyslyche. Þis wyt is ine tuo þing. þe uerste: þet me
nime hede to huam he ssel him ssriue. Efterwar[d]
huerof. Saynt austin zayþ. uor þet me deþ uor te bevely
þane dyap of þe bodie: me ssel do uor to askapie þane
dyap of þe zaule. þe zike uor to be-uly þane dyap /
and uor to habbe helpe / zekþ bleþeliche þane beste
fisician and þane wyziste þet he may habbe. Alzuo
zayþ saynt augustin / þet huo þet wille wysliche him be
rede / and grace auoreye god uynde: he ssel zeche
zuych ane *confessour*: þet conne bynde / and onbynde.
þet is þet he conne wel y-knawe zenne / an þane zenezere
wel rede. And þet he habbe power him to asoyli / and
him penonce to anioynj be þe zenne. *Qui uult confiteri*
peccata sua ut inueniat gratiam: querat sacerdotem qui
sciut ligare & soluere / &c.

Efterþan huo þet him wisliche wyle ssriue / he ssel
mid wylle þenche ane his zennes auore þet he come to
ssrifte / and al his herte zeche / and his inwyt / hou he
heþ god / and his yblyssede moder / and his halzen
ywreþed. and mid *greate drede* al his lyf beþenche / ase
dede þe guode king ezechie / þet zayde þus. ‘Ich wylle
beþenche alle mine yeres / ine biternesse of mine zaule.’
þe zenezere ssel guo in-to his house / þet is in-to his
herte. nazt pasindeliche ase þe iogelour þet ne bleþþ nazt
bleþeliche in his house. uor he ne heþ no worse hous
þanne his ozen. Ac þer he ssel bleue / and ysy alle
his defautes huerof he ssel yelde rekeninge / and skele
to god / an to his preste. þet is to his ssriftenader. An
ssel þenche of him-zelue ase þe ilke þet heþ day uor to

rekeny of his onderuonginge and of his spendinges beuore his lhorde. þanne he ssel him diligentliche þenche beuore / and izy þet writ : of his inwyt. þet he ne faly ine his rekeninge. Vor yef he faileþ at his rekeninge : god nele naȝt faly at his. Huanne me heþ diligentliche y-þoȝt of his zennes / and yzoȝe hou / and ine hou uele maneres he heþ god y-wreþed. and hou uelezyþe. and hou kueadliche he heþ yzeneȝed. and hou longe ybleft ine þe zenne. þanne ssel he him of al hasteliche sstriue.

the account to be rendered to God.

When he hath seen in how many ways he hath wrathed God, and how wickedly and long he hath sinned, then shall he hastily shrive him of all.

And þis is þe oþer condicion þet ssel by ine sstrifte. þe kyng dauid aros at midniȝt him nor to sstriue ase he zayþ ine þe sautere. Onneaþe abod he ane monþe / ne alhuet half a yer. And þe wyse ine oþre stede ine þe writinge zayþ þus. ‘Ne abyd naȝt þe to wende to god / ne zech naȝt to lenge / ne beuly. and naȝt ne uerste uram daye to daye / uor þe abidinge is wel perilous nor manye skeles.’ *Non tardes conuerti ad dominum neque differas de die in diem. Subito. n[am]. ueniet ira illius / & in tempore uindictæ perdet te.* Verst uor þe condicion of zenne. uor zenne is a uer berninde þet ne may naȝt by y-kuegt bote be tyares of sstrifte. And mochel ssolde he by fol þet zeȝe his hous berne : þet nolde an haste yerne to þe wetere. Efterward zenne is wel grat ziknesse : and þe sstrifte is þe medecine. And uorzope he praizeþ lite his helþe / þet him-zelue yziȝþ zik al to þe dyape / and naȝt ne wilneþ zone to by hol. Efterward þe dyap þet is yredy / and oueral aspīþ þane zenezere / him ssel sterie zone him to sstrive. uor he not ne þane time / ne þane day / ne þe oure : huanne þe dyeap ssel come. þet ofte oundernīþ þane zenezere huer he ne nīmþ none hede. And uorzope huo þet wyste huet day he ssolde sterue : he hine wolde agrayþi ase zone ase he miȝte. Efterward yef þe zenezere y-ziȝþ wel þet peril huer lit is : uor he is ine þe prisone of zenne / ine þe þrote of þe lyone of helle /

2. Do not delay shrift.

Delay is very perilous for many reasons,

[Fol. 54. a.]
(a) Sin is a burning fire and can only be quenched by tears of shrift.

(b) Sin is a great sickness, and shrift is the medicine.

(c) Death may overtake the sinner before he has shriven himself.

(d) The sinner is in great peril in the prison of sin, in the throat of the lion of hell.

(e) Delay may occasion the loss of everlasting life.

[1 heþ?]

(f) The mercy of God knocketh at the sinner's door to hasten him to shrift.

(g) He who delayeth shrift oft forgetteth his sins.

3. Shrive openly, clearly, and nakedly.

As the sick man must make known his sickness to the physician if he would recover,

so must the sinner show his sins for to have mercy.

4. Shrive wholly, confess thy sins, great and small.

[Pol. 54. b.]

and of þe dragoune þet him wyle uorzuelze / he wolde grede to god be sscrifte aze zone aze he mihte. Efterward yef he yzeze þe þe greate guodes þet he het¹ uorlore be his zenne / þe guodes eurelestinde / and þe guodes gostliche / his time / and him-zelue / þet al may habbe ayen be sscrifte : mochel ssolde he by fol bote yef he him hastede te habbe hit ayen. Efterward þe merci of god þet him abytt / and ssoþþ at his dore / aze zayþ þe apocalipse : ha ssel him hasti to ssriue. Vor azemoche aze god abytt more þane zenezere : þe more he him smit þe more fellaker : huanne he him yziþ onlosti and sleauuol. Ase þe ssyeterere / þe more þet he draht his boze : þe harder he smit. And uorzope he heþ his ozene boze y-bent and adraze / ase zayþ þe sautyer / uor to slaze þane zenezere / bote yef he him ne wytye. Efterward þe ilke þet late ham ssriueþ / uoryet ofte his zennes / zuo þet onnyeape hit beualþ þet he by wel y-ssriue. uor he uoryet manye zennes / huerof he neure him ssel be-þenche. and zuo him ne ssel neure uorþenche / ne neure by ssriue. and þet is to him wel grat peril. Efterward huanne he is beuore his sscrifteuader / he ssel him ssriue openliche. þet is to zigge þet he ssel zigge his zennes clyerliche and nakedliche / zuo þet þe ssriuere izi openliche þe herte / and þe onderstondinge of him þet him sscrifþ. Vor þe zike ssel onwri his ziknesse. uor oþerlaker þe fizicien ne may nazt wel werche. ne þe leche ne may nazt werche mid þe zike / bote-yef he yzi his wonde. And þeruore zayþ boeice þe wyse / þet 'yef þou wilt þat þe leche þe hele : hit be-houeþ þet þou onwri þine wonde.' Þanne þe truont þe ssel teche to by ssriue / þet sseweþ hare pouerté and hare ziknesse / and doþ þet no[u]leste beuore / uor to habbe þe elmesse. Alzuo ssel þe zenezere onwri / and sseawy his zennes : uor to habbe merci. an þis is þe þridde condicion þet ssel by ine sscrifte. Efterward þe zenezere him ssel ssriue yhollyche / þet is þe uerþe condicion. Vor he ssel zigge alle his zennes / and greate and smale / and þe aboutestondinges of þe zennes.

þanne ssel he uerst zzy þe zeue dyadliche zennes / of
 huychen we habbeþ aboue y-speke. and yholliche of
 echen him ssriue be þan þet he him y-uelþ gelty. no þing
 to hele / no þing wyþzigge. naȝt him to defendi. ne
 nenne oþrenne wraye. And þus him ssrof dauip þet
 zayde ine þe sautere ‘Ich wylle me ssriue and ich wille
 zigge alle mine zennes aye me.’ naȝt of oþren / ne ayens
 oþren ase doþ þe ypocrites / þet doþ þet uayreste wyþ-
 oute / þet telleþ hire guodnesses / and wryeþ hare
 kucadnesses. and wrayeþ þe oþre / and þerof þet hi
 byeþ mest ham-zelue gelti. þet y-zyeþ þet mot ine þe
 oþres eze / and ne zyzeþ naȝt þane refter ine hire ozene
 eze. Zuyche weren þe farizeus of þe godspelle / þet
 zayde his guodnesses / And onworþede þane publycan
 þet mildeliche byet his bryest ine þe temple / and him-
 zelue demde beuore god / and zoȝte merci: and zede.
 ‘Lhord god haue merci of me zenuolle.’ And þus him
 ssel deme þe zenezere be-uore¹ god / naȝt uor to lessi his
 zennes / ac uor to mori and weze wyþoute lyeasinge.
 Efterward þe ssrifte ssel by yhol / naȝt to-deld ine uele
 ssriueres. Vor me ssel zigge al to onen. naȝ[t] o del to
 onen / and þet oþer del to an-oþren. uor god ne takþ none
 hede of zuiche tales. Efterward me ssel zigge naȝt
 onlepiliche þe zennes / ac þe aboutestondinges alle þet
 moreþ þe zennes. Vor þe zenne is gratter ine one manne:
 þanne ine an-oþren. ase ine man of religion: þanne ine
 ane seculer. and ine ane prelat: þanne ine ane loȝer.
 ine ane greate lhorde: þanne in ane simple manne.
 Efterward / hit is more zenne ine one stede: þanne
 ine an-oþren. Ase in holi cherche / oþer ine oþer holy
 stede. Efterward ine one time þanne in an-oþre / ase in
 lenten / oþer in ane heȝe messedaye. Efterward huanne
 me zenezep wytindeliche / me zenezep more ynoȝ / þanne
 onknawyndliche. Efterwar[d] me ssel zigge þe condicion
 of þe zenne. uor hit is more zenne ine wyfman yspoused /
 þanne in ane sengle. oþer ine man / oþer ine wyfman of

Tell first the
seven deadly sins.

Excuse not thy-
self, nor accuse
others.

Be not as the
hypocrites, that
hide their sins,

that see the mote
in others' eyes,
but see not the
rafter in their own
eyes.

The sinner shall
not try to lessen
his sins before
God.

One must confess
to one shriver,
and not to many.

Confess not only
thy sins, but the
circumstances
that increase
them.

Sin is greater in
one person than
another—more
heinous in one
place than in an-
other,

and worse at one
time than an-
other.

Tell the condition
of the sinner,

¹ *bo-uore* in MS.

and whether the
sin be an unnatur-
al one.

Say how often
thou hast fallen
into sin, and how
long thou hast
remained therein.

Confess whether
thou hast resisted
sin,

and relate the
cause, the man-
ner, and the
temptation.

Afterwards one
shall pass on to
the limbs where-
with one hath
sinned.
(Shrift must be
made of "ghostly
and fleshly
thoughts.")

[Fol. 55. a.]

Take heed first
to the head,
whereon one set-
teth great value,
as do ladies who
curiously deek
themselves out,

who make great
horns of their
hair,

and who wash,
comb, and pore
into mirrors.

Men are not

religion. ine ane preste oþer in ane dyakne. uor þe
hezere þet byeþ þe hodes: þe gratte[r] is þe zenne.
Efterward yef þe zenne is a-ye kende / oþer kendeliche.
Efterward. hou ofte he heþ yualle into zenne / and hou
longe he heþ y-bleued þerine. Efterward me ssel zigge
yef he ne heþ nazt yuoʒte aye þe uondinge. oþer yef he
heþ y-porchaced þe zenne. oþer yuoʒte ine þe uondinge.
Vor þer byeþ some þet ne abideþ nazt þe uondinge / ac
his porchaceþ / and zuo hi ualleþ. Efterward / þe
cause and þe uondinge þet comþ to do zenne. me ssel
zigge and alle þe oþre causes / and þe aboutestondinges
þet moʒe mori þe zenne.

Efterward me ssel zigge and yerne by þe lemes
huermide me heþ y-zeneʒed. Verst me ssel guo to þe
herte / and zigge his þoʒtes huyche þet hi by / oþer
ulessliche / oþer gostliche. Gostliche: ase aye þe
byleue / oþer of ydele blisse / oþer of enuie. oþer of
wreþe. oþer of oþre manere huerof þer is to moche. þe
ulessliche belongeþ to lost / an to wylninges. zuo me
ssel wel loki ine alle þise þoʒtes yef þer is consentinge /
oþer lang bleuinge ine þe lostes / þet is oþerhuil ase
mocher worþ: ase to consenti. And of alle zuiche þoʒtes
he ssel him ssiue.

Efterward / me ssel nime yeme / yef me heþ y-
zeneʒed be þe lemes of þe bodie. uor me kan zeneʒi ine
uele maneres. Verst be þe heauede. hueran me zet ofte
grat cost / ase doþ þise leuedis / þet zuo curiouseliche
agrayþeþ hire heaueden mid preciouise agrayinges uor
klene ydele blisse. uor to liki. and uor to draʒe zenne.
Hueroore hi zeneʒeþ ofte kueadliche. and naneliche þo
þet makeþ zuo greate hornes of hare here / oþer of oþren /
þet hi sembleþ wel fole wyfmen. Ynoʒ þer is of ydel-
nesse aboute hire heaued / to kembe / to wesse / ine
trossinge / an ine sseweres pouringe. huerof god mochel
him wreþeþ. Of þise ydelenesse / ne byeþ nazt quitte
þe men þet doþ zuo grat payne ham to kembe and to

pouri ine sseaweres and ine hare here wel to eroki an to bleue be strengþe / to þan þet hi hadde uayr dorilot / þet is ine tokne of kueadnesse / and of zuiche ydelenesse hi ssolle ham ssriue.

wholly free from this vice, for they also pore into mirrors, and take great pains to curl their hair.

Efterward me ssel yerne to þe vif wittes of þe bodie / huerby me zenezep¹ wel ofte. oþer be þe ezen ine fole zizþe. oþer be þe yearen ine folliche to hiere / and y-here bleþe-liche þe misziggeres. and þe blonderes. and þe seorneres. and þe lyezeres. and oþre folyes. Oþer be þe mouþe / ine folliche to spekene. ine to moche ethe / and to moche drinke. Oþer be þe nase / ine to moche him to liky in guode smelles. Oþer be fole takinges and inhoneste-liche / oþer ine him-zelue / oþer ine his wyue. þet he heþ. oþer ine oþren þet wors is / bi hit man / bi hit wyfman.

Look to the five wits of the body whereby one sinneth: by the eye in foul sight, by the ears in foolish hearing, by the mouth in evil speaking, by the nose in delighting in good smells,

by foul handling.

Also he him ssel ssriue of mochel hede þet me deþ ine ssredinge to bedde and to regge / and hosiinge and ssoinge. and of alle oþre þinges þet he beþengþ. And þous is þe ssrifte y-hol huanne me zayþ alle þe laekes greate and smale. And þis is þe uerþe condicion : þet ssel by ine ssrifte.

Also shall one shrive him of a too great regard to clothing, to bed and back, hosing, shoeing.

þe vifte condicion zuo is þet me ssel by y-ssriue mildeliche. uor þe zenezere speþ to god þet yzizþ his herte. þanne þe ssriuere ne is bote þet yeare of god. and þet ha yherþ / he not naþt ase man : ac ase god. And þeruore ssel þe zenezere him mildi ase moche ase ha may beuore god / and zigge his zennes mid greate drede. and ssel his zennes alle keste out touore him / ase zayþ þe writinge. Ase me helt uol a pot of wetere. huanne þet weter is y-sset : þer ne bleþþ no colur. ase ine melk. ne smel ase ine wyn. ne smac : ase ine hony. Alzuo me ne ssel ofhyealde of þe zenne zeþþe he hit heþ yzed ine ssrifte / ne þet colour / þet is þe kueade manere þet me heþ yhet / oþer ine speche oþer ine zizþe / oþer ine kueade uelazrede to uolzy / oþer ine oþre þinge þet heþ colour of zenne. Efterward me ssel lete þane smak

5. Shrift must he made meekly.

The shriver is an ear of God. Therefore shall the sinner confess his sins with great dread, and as water shall he cast them out.

He must let nothing remain that has the colour of sin. Afterwards he must forsake the "smack" of sin,

¹ MS. *zenezep*

and never think pleasantly of his past sins.

[Fol. 55. b.]
He shall think of his sins with great dread, sorrow, and shame.

He shall afterwards fly from the "smell," and listen no more to sinful speech.

6. Shrift must be made often, for many reasons.

a. To ensure greater purity of life.

b. For the absolution of "venial sins."

c. To drive away the devil.

d. To learn to shrive well, for practice makes perfect.

e. To prevent forgetfulness of our sins.

f. Because one knoweth not whether shrift has ever been well performed.

g. To get greater meed of God.

h. To bethink of sins unconfessed. [Vif]inges destorbep sscrifte.]

Five things de-

of zenne. yef he ofhalt þane smak of zenne þet þengþ of þe zenne þet he heþ y-do / and him lykeþ wel ine þe þoʒte and is ypayd. Ac he ssel þenche of his zennes mid greate drede and mid greate zorþe of herte / and him-zelue ssende ine him zelue / and hadde greate ssame to-uore god / and uest wil þet neuremo to zenne ne ssel wende ayen þaz me ssolde hine al to-heawe.

Efterward me ssel lete and be-uly þane smel. þer byeþ zome þet wel uorleteþ þe zenne: ac bleþeliche hi hereþ þerof speke. Ac he þet him wel uorþingþ: he ne ssel nazt þerof yhere speke / þet he ne ssolde hadde wlatiinge.

þe zixte *condicion* þet ssel by ine sscrifte is / þet me ssel ofte by yssriue uor manie skeles. Verst / uor to zeche þe more grace of clenness / ase þet line cloþ þet is y-huyted be ofte wessinge. Efterward uor þe zennes uenials huerime me ualþ ofte. and huo þet ofte him beuelþ: ofte he him ssel wesse. Also ase hit behouep ofte þet ssip lhade out þet weter þet alneway geþ in. Efterward uor to cachie and uerri þane dyuel uram him. þe uozel him uerreþ bleþeliche uram þannes huer me brckþ his nest. and uram þannes huer me him benimþ his eyren. Efterward / uor to lyerni him wel to sscrive. uor wone: makeþ maister. ase hit sseweþ ine þise oþre creftes. Efterward / uor þet me uoryet ofte þe zennes / þeruore me ssel ofte by y-scrive and telle. Efterward / uor þet me not yef me heþ wel yby yssriue / oþer uorþenchinde. zuo me ssel ofte winne ayen / þet me heþ lesse ynoʒ y-do. Efterward / him-zelue þe more uor to bouʒe / and uor to hadde þe more mede of god. þeruore me acsede ane abbotte / huoruore he him ssrof zuo ofte. and he ansuerede / 'þeruore' he zede / 'þet ich hadde alneway drede / þet ich ne am nazt wel y-scrive. Efterward / ich me beþenche ofte of some þinges þet ich ne hadde nazt yzed. and þeruore þet be þe sscrifte ich me arere alneway þe more milde.'

Nou hest þou yherd hou me ssel by y-scrive. nou

þou sselst y-wyte þet vif þinges specialliche destorbep
zoþe sscriffþe.

stroyeth true
shrif.

þe uerste is ssame. þet he ne dar naȝt zigge his
zenne uor ssame / and þet dep þe dyeuel / þet him zet
beuore þe ssame / him uor to ssette þane mouþ. ase dep
þe þyef þet þraup þane little bal in-to þe hendes þrote
þet he ne ssel naȝt berke. Vor of zuyche kende is þe
ilke litel bal: þet makeþ þane hond domb huanne me
hit þrawþ in-to þe þrote. Ac þe zenezere ssel þenche
þet þe ssame þet me heþ ine þe ziggenge of þe zenne: is
grat del of þe amendinge. Efterward he ssel bleþeliche
drinke a lite of ssame: uor to beuly þe greate ssame.
þet þe zenezeres abideþ ate daye of dome huanne ech of
þe wordle ssel yzi his ozene zennen. þet oþer þing is
wyeked drede uor to do greate penonce. þanne þe dyeuel
dep in-to þe eare of þe zenezere: 'þou ne miȝt naȝt lete
þine wones' / zuich uolk is y-lich þe horse þet heþ drede
of his ssede / and uorzope hit ne is bote ssed al þet me
may do of penonce ine þise wordle / to þe zizþe of þe
pine of helle / oþer of purgatorie. þe þridde / kueade
loue / þet þe dyeuel heþ zuo þane zenezere uorzoke /
þet he loueþ zuo his lost / þet he lit nele lete. zuo
þengþ þet uor naȝt he him sscriff. zuo he slepþ ine his
zenne: ase dep þet zuyn ine þe wose. þe uerþe þing
is / hope of lang lif. þeruore þe dyeuel zayþ. 'þou art
yong man / þou sselst libbe longe / Arere þe / and do
þi wyl / þou sselst wel come þer to þe to sscrue.' Ac he
ne zizþ naȝt þane dyap þet him wayteþ / and þet hine
wile nime: rapre þanne he ne wene. Vor god þet
behot uoryeuenesse to him þet uorþingþ: he ne behat
him naȝt to-morze / ase zayþ saynt gregorie. þeruore
þe dyeuel playþ ofte mid þe zenezere ase dep þe cat mid
þe mous þanne he his heþ ynome. and huanne he heþ
mid hire longe yplayd: þanne he his eth. þe vifte
þing is / wanhope huerine þe dyeuel dep þane zenezere.
Ac he ssolde þenche þet god uoryefþ listliche to ham /

1. Shame, which
prevents confes-
sion.

The devil acts
like the thief who
throws a little
ball into the
hound's mouth, to
keep him from
barking.

The shame of
confession is a
great part of
amendment.

2. A wicked fear
to do great pen-
ance.

Some sinners are
like the horse
that is afraid of
its own shadow.

3. Wicked love of
sin, that maketh
the sinner to sleep
in his sin, as the
swine in his filth.

[Fol. 56. a.]

4. Hope of long
life,

whereby the sin-
ner seeth not
death,
that will seize
sooner than he
weeneth.

The devil plays
with the sinner
as the cat doth
with the mouse.
5. Despair.

The sinner should
think that God is

more willing to
forgive than we
to ask.

þet uorþingþ. and more is bleþelaker uor to yeue uor-
yeuenesse : þanne we uor to aksi.

OF YNOȝBOTE.

Of amendment
(penance).
Amending must
be made by fast-
ing, alms, and
prayers.

He must obey the
shriner, as the
sick man his phy-
sician.

The sinner has
to fight against
sin.

1. And first
against the death
of sin,
which may be
overcome by pen-
ance.

2. The second
fight is a wrestling
with one's own
heart, as to pen-
ance and what
life to lead.

Some are over-
come in this
battle,

for they are as
the weather-cock,
that turneth with
the wind.

3. The third

After þe sscrifte comþ ynoȝbote / þet is þe amendinge
þet me ssel do bi þe wille / and bi þe rede of þe sscruiere /
þet ssel deme þe amendes be þe geltes. oþer ine uest-
inges. oþer ine elmesse. oþer ine benes. oþer ine oþre
þinges / ase be þan þet þe zenne aceseþ. And þe zike
ssel bleþeliche bouȝe to þe fisicien uor to habbe helþe.
And þet guode chi[l]d deþ bleþeliche þe heste of his
uader gostlich uor þe guod of his zaule.

Nou hest þou yherd þe þri þinges þet heleþ þet
hauberk of penonce huermide god armeþ his newe knyzt
uor to ouercome þet viȝt þet he heþ aye zenne. And he
ssel ouercome þise viȝtinge : he ne heþ hede of þane
oþrene dyap / ase zayþ sayn Ion. þe uerste dyap of þe
zaule is þe dyap of zenne þet me ouercomeþ be penonce.
huerby me askapeþ þane oþrene dyap þet is þe dyap of
helle þet sterue ne may. þet is þe uerste boȝ of þe
trawe of prouesse. Huo þet ouercomeþ þane viȝt / he
ouercomþ ane oþrene. Huan þe man him uorþingþ of
his zenne : þane com[þ] þer a newe wrestlinge to his oȝene
herte huet penonce he ssel do / and huet lif he ssel lede.
and uele þer byeþ zuyche þet ine þo viȝt byeþ ouercome.
Vor ase god zayþ ine his spelle. nou [h]y leueþ / nou hi
misleueþ. nou hi wylleþ / nou hi ne wylleþ. nou hi pro-
posent / nou hit is betere. þeruore hi byeþ ase þe
wederoec þet is ope þe steple / þet him went mid eche
wynde. Ac huanne þe man serueþ god and strengþeþ
his herte ine his guode wille. þanne if þe ilke viȝt ouer-
come. an þanne makeþ him god strang and stedeuest
ase a pos[t] ine his temple / þet is holy cherehe / ase
zayþ saint Ion. þis is þe oþer ouercominge and þe seepe
þet he him keþþ.

After þise wrestlinge comþ þe þridde / þet þe man

heþ to his ozene ulesse / þet mochel *him* playneþ and
 grocheþ / huanne hi¹ beginþ to uele þe harnesses and þe
 smertnesses of penonces. and mochel ha vizt uor to
 come ayen to his yealde wones. þet ules is þet kueade
 wyf huerof spekeþ salomo. þet huo þet mest deþ hare
 wil: þe worse *him* is. and þe more hi is ayen *him*.
 And huo þet him let ouercome be his ulesse. he is ine
 a wel zorzuol þredome and wel vil. And þet wes
 betokned ine samson þe stronge / þet uor-þan þet he
 let *him* ouercome be ane wyfmanne: he uorleas his
 her of his heauede huerinne wes his greate strengþe.
 and þe ezen of his heauede: and þe strengþe of his
 bodie. and uil into þe honden of his yuo / þet
him deden grinde ate querne ssamuolliche. Al þis deþ
 þe dyeuel gostliche to þan þet *him* let ouercome be his
 ulesse. Huo þet þerne vizt ouercomþ¹ god *him* behat þe
 huyte robe of chastete and of innocence / ase zayþ þe
 apocalipse.

wrestling is with
 one's flesh,
 [1 *her*]

which resisteth
 penance.

[Fol. 56. b.]
 He who is over-
 come by his flesh
 is in sorrowful
 and vile thralldom,
 and that was be-
 tokened in Sam-
 son the strong,
 who lost the hair
 and eyes of his
 head, as well as
 the strength of
 his body.

[1 *MS. ouercomþ*]

Efter þise uiztinge comþ þe wordle and dame
 fortune mid al hare huezel / þet asayleþ þane man a
 riht half and a left half / þet byeþ tuo wel greate
 viztinges nuer moche uolk is ouercome a riht half and a
 left half / ase zayþ þe sauter. Vor more is strang þe
 uondinge þet comþ of worþssipes / of riches / of
 lostes: þet þe dyeuel byet / and deþ beuore: þanne by
 þe ilke þet comþ be aduerseté / ase of pouerté / of
 zynesses þet god zent. And þe ilke þet ouercomþ þane
 uerþe vizt: þet is huo þet ulizþ and onworþeþ mid
 herte þe worþssipe of þe wordle. god *him* behat worþ-
 ssipe and heznesse ine heuene. Vor he *him* wyle do
 zitte mid *him* ine his trone / ase zayþ þe apocalipse.
 To *him* þet ssel ouercome þane vifte vizt þet is aleft-
 half: þet is aduerseté of þise wordle: god *him* behat þe
 manné þet is y-hed. þet is þe greate zuetnesse an þe
 greate liking of paradis / þet non ne *him* may benyme.
 Vor be þe manne þet wes zuo zuete / þet ech uand

5. After this fight-
 ing cometh the
 world, and dame
 Fortune with her
 wheel.

He overcometh
 this fight who
 despiseth the
 world's honour.

To him who shall
 overcome adver-
 sity,
 God hath pro-
 mised the great
 sweetness of Para-
 dise.

6. The sixth fight
is against the
wickedness of the
world,

against the limbs
of Antichrist,

the destroyers of
martyrs and
Christian men.
[¹ MS. *houore.*]
The limbs of this
beast (Antichrist)
are wicked princes
and rulers.

He who trusts in
God shall over-
come this fight,
and all his foes.

[Fol. 57. a.]

The devil assails
the good man by
vanity and pre-
sumption.

Lucifer fell low
on account of his
pride.

Wherefore a man
should be cau-
tious,
for the ship is
often destroyed
close by the
haven.

zuych smac : ase he wolde. is onderstonde / þe greate
zuetnesse / þet greate lost / þet god hordeþ / and
wyteþ / to ham þet ouercomeþ þe aduersetes of þise
wordle. þe zixte vizt þet is wel strang / is a-ye þe
kueades þet byeþ ine þise wordle / þet byeþ þe lemes of
anticrist þet werreþ þe guode men be hare strengþe /
ase deden ine ealde time þe tyrans þe martires / þe
eretiks : þe guode cristene men / and ssolle do ine þe
ende of þe wordle. þe lemes of anticrist þet ssolle werri
zuo þe guode cristene / þet onneape ssel by eny þet dor
by-knawe þet by *cristen* / uor þe strengþe of anticrist
and of his lemes. þet is þet best þet sayn Ion yzeþ þet
werrede þe halzen huerof we habbeþ beuore¹ yspeke.
þe lemes of þise beste ham sseaweþ nou ine kueade
princes / and ine kueade ouerlinges / þet be hare greate
conaytise / defoulent and be-uleaþ / and etheþ [h] are on-
derlinges / zuo þet þe guode men þet byeþ onder ham
habbeþ ynoꝝ to þolye / and ynoꝝ of zorꝝes / and of
greate misual. Ac þe ilke þet al nimþ ine þolmodnesse
ase dede iob. and *him* lefþ al ine god : ouercomþ þis
vizt. and to þan þet hit ouercomþ / god *him* behat þet
he *him* wyle yeue miꝝte / ouer his yuo / ase zayþ zaint
Ion ine þe apocalipse. Efter alle þise viztinges comþ
þe laste þet mest is strang. Vor þe dyuel þet mochel
is kueduol / and sotil huanne he yziþ þet þe man is
ycliue ope þane hel of *perfeccioun*. and he heþ alle þe
uiztes beuore yzed ouercome. þanne he asayleþ *him* be
ydele blisse and be presuncion. Vor *him* þingþ þet he
is a wel-guod man / and wel mid gode / uor þet he heþ
zuo moche y-do / and yþoled uor *him*. Hueruore he
ualþ oþerhuil uram zuo heze : zuo loze / ase dede
lucifer. And þeruore hit is grat nyed / þet þe man by
wys / and ywer *him* uor to werie uram ydele blysse þet
makeþ þe efterwarde. Vor ine þe ende / liþ ofte þe
accombringe. and nyxt þe hauene : spilþ ofte þet ssip /
þet geþ zikerliche ine þe heze ze. þeruore hit behoueþ

þet he agrayþi his zayl / þet is his onderstondinge to þe
 hauene of helpe / þet is to Iesus crist / be þe wynde of
 stedeuest loue / and of grat wylninge of god. þis is þe
 ende of rihtuolnesse / huerof we habbeþ aboue yspeke /
 þet comþ of þe yefþe of strengþe / and of þe uirtue of
 prowesse. aze þe guode kniht and orped / þet heþ guod
 herte and hardi / and heþ y-by ine uele þrestes mid
 grat wil / and grat hongere to ssewy his strengþe ine
 tornemens oþer ine viþtinges / him uor to alosi. and
 uorzope huo þet heþ grat loue of god and grat hongere /
 and grat wilninge of his helpe. he ouercomþ liztlyliche
 þise laste viht. Vor he nele ne naht ne wylneþ ine þise
 liue bote þet is to þe worþssipe and to þe blisse of god /
 and helpe of his zaule. And huo þet þis uizt ouercomþ /
 he winþ þe mede huerof saint Ion spek / huer þet oure
 lhord zayde ine þe apocalipse / 'to him þet ssel ouer-
 come. ich wylle him yeue to ethe of þe trawe of liue
 þet is amidde paradys.' þet is Iesu crist þet yefþ lyf
 eurelestinde / huerby alle þe halzen libbeþ ine þe blisse
 of paradys and byeþ alle uolle and uolued. And þet
 is þe blissinge þet oure guode mayster behat ine his
 spelle to his guode knihtes huazne he zede. 'yblissed
 byeþ þo þet habbeþ hongere and þorst of rihtuolnesse' /
 þet is of god to serui and to louie / uor hi ssolle by
 uolued of þe frut of þe trawe of liue. þet is þe ende
 and þe guodnesse of þise uirtue þet is yeleped prowesse
 huerto ous lede þe yefþe o strengþe.

Let the soul be
 guided by the
 wind of sted-
 fast love.

The good knight,
 desiring to exhibit
 his skill and cour-
 age, obtaineth ren-
 own in the tour-
 nament.

He who over-
 cometh this last
 fight

shall receive the
 gift of everlasting
 life,

and he filled with
 the fruit of the
 tree of life.

OF ÞE YEFþE OF RED / AND OF UIRTUE OF MERCI.

Ase þe holy gost yefþ strengþe and wyl of greate
 þinges to ondernonge : alsuo he yefþ red / huerby me
 comþ to guode heauede and to guode ende of þet me
 nimþ an hand. þet is a grat grace þet þe holy gost
 yefþ / þet is yeleped þe yefþe of red. huerby þe man heþ
 grat bezyinge / and grat beþenchinge in þet he nymþ
 an hand. And þet he ne by to hastif ine his niminges.

Of the gift of
 counsel and of the
 virtue of mercy.

The gift of coun-
 sel is a great
 grace of the Holy
 Ghost,
 it guideth man
 aright.

Vor ase zayþ þe filozofe / 'greate þinges byeþ y-do / nazt be strengþe of bodie ne be armes: ac be guod red.' And anoþer zuo zayþ þet hette socrates / þet 'of hastif red: hit uorþingþ efte[r]ward.' and þeruore zayþ salomon. 'Ne do nazt wyþ-oute guod red. and efter þe dede hit ne ssel nazt þe uorþenche.'

Hasty counsel is followed by repentance.

This grace showeth itself in three ways.

1. To seek good advice.

Folk fall, says Solomon, for want of counsel.

Beware of false advisers, and ask no counsel of fools.

Seek advice of the old and experienced.

Rehoboam lost a great part of his kingdom through following bad advice.

He who hath this gift

is not easily led astray by the counsel of others,

but followeth only good advice,

þis grace him sseweþ ine man ine þri maneres. Verst to zeche bleþeliche guod red. þous redde tobye / his zone. 'Vayre zone' zayþ he / 'zech euremo red of wyse men.' And salomon þus zayþ. 'þer no guod red ne ys: þet uolk to-ualþ / and is al onzauwed. ac hi is wel y-holpe huanne þer is moche guod red wyþinne.' 'Ac loke' þe zayþ þe wrytinge 'uram kueade rederes. and ne akse no red at foles / uor hi ne louieþ / bote þet ham likeþ. nazt þet payeþ god.' Alsuo tekþ þe wrytinge / þet me ssel zeche red ate yealden / and nazt mid þe yonge þe ne byeþ nazt yproued ine nyedes. Ac mid þe yealde þet habbeþ yzoze and yproued þe þinges / þet is þet wyt / and þet red. Vor þan þet roboam salomonnes zone / uorlet þane red of þe yealden guode men / uor þane red of yonge: he uor-leas þet gratteste del of his kingdome.

Efteward / huo þet heþ þise yefþe / he onderzekþ þe redes þet me him yefþ / and þengþ mid greate beþenchinge: þet is grat bezyinge: yef me him ret wel / and troweliche / nazt listliche yleue to þe rede / oþer to þe ziggenge of one manne / ne of tuaye / hou moche þet hi by his priues / and his urendes. Huerof seneke zede. þet 'wys man exameneþ þe redes / and ne yleþþ nazt listliche. uor þe ilke þet yleþþ listliche: uint ofte þet me him gyleþ / and misret.' Efterward / huo þet þis yefþe heþ / he bozþ to guod red þanne he hit heþ yuounde. Vor nazt he zekþ red / þet ne heþ no wyl to do laze. Huerof salomon zayþ. þet 'hit þingþ to þe fole þet he is ine rihte waye. Ac þe wyse zayþ. on red is to zigge. uor þe wyse bouzþ to guod red / þet

þe foles onworþeþ.¹ þe meste profitable red þet me may habbe / is þe red of oure guode maistre Iesu crist þet is þe wysdom of god þe uader of huam comþ al guod red [and] ous brengþ uram heuene / þe ilke þet is þe angle of red / ase zayþ þe writinge. þet is þet red þet he ous yefþ ine his spelle huanne he zede. ‘yef þou wylt by parfit : guo and zel al þet þou hest / and yef hit þe poure uor godes loue. an com eftèr me / and þou sselst habbe grat hord ine heuene.’ Yzi; and þench huo yefþ þane red. uor þet is ase zayde þe wysdom of god þe uader. þe angel of red / þet is zoþ god / and zoþ man / þet com ine erþe þe uor to rede / and þe uor to teche þane way and þane rihte peþ to guonne into paradis. þet is þe peþ of pouerté / huerby let þe holy gost þo þet he alizt of þe yefþe of red. Zoþ hit is þet ine oþre manere / and þe oþre waye hi moze ham soui. ase be þe waye of þe hestes of oure Lhord Iesu crist loki : ase ine spoushod / oþer ine wodewehod / and ine richesces of þe wordle huanne me his uzeþ wel. Ac þe holy gost be þe yefþe of red / let and drazþ uorþ more rihtuolliche and more zikerliche be þe peþe of zoþe pouerté / huerby me onworþeþ and deþ onderuot þe wordle and alle couaytise / uor þe loue of god.

þes yefþe of red bestreþþ þe zenne of auarice and of couaytise / and zet a wel uayr traу / þet is þe uirtue of merci / þet is zorze and þolemodnece of oþremanne kuead / and of oþremanne misdede. þet traу heþ zeue stapes huerby hit wext and profiteth.¹ þet byeþ þe zeue þinges þet moche ledeþ man to merci / and to habbe þolemodnece of oþre manne kueade. þet uerste þing þet ssel man sterye to merci : is kende. uor ase zayþ þe boc þet speþ of kende of bestes. ‘no uozel ne eth of oþren yef he is of his kende.’ Efterward þe ilke zelue boc zayþ. þet ‘on mere drazþ uorþ þet colt of anoþre huanne hi is dyad.’ Efterward me heþ moche yzoze and

which fools despise.
The most profitable advice is that of our good Master, Christ.

He is the angel of counsel, true God and true man; who came on to the earth to teach man the way to Paradise,

by the path of true poverty.

This gift of counsel destroyeth avarice and covetousness, and promotes sorrow and patience.
The tree of mercy hath seven steps,
[Fol. 58. a.]
for there are seven things which lead to mercy.

1. Nature.

No fowl eateth another of its own kind.

¹ MS. *porfileþ*

The wolf protect-
eth 'for-cast' chil-
dren from other
beasts,
wherefore a man
should pity the
sin of another of
his own kin.

2. Grace.

We are all limbs
of one body, and
one limb natural-
ly hears with an-
other.

We are all bought
with one price,
with the blood of
Christ.

We are all child-
ren of one Father,
by belief and by
Grace.

3. The Scriptures exhort us to be merciful.

The oil feeds the
fire in the lamp.
The lamp is
mercy.
As the oil up-
riseth in the
lamp above all
other fluids,
so does mercy
above all other
virtues.

When mercy fail-
eth the love of
God faileth.

yproued / and is ine þo boe yuonde. þet þe wolues
drazeþ uorþ þe children þet byeþ uor-kest / and wereþ
his uram oþre bestes. Wel ssel þanne a man habbe
pite / and þolemodnesse of þe kueade of þe oþre þet is
him anlich ine kende. þet alle we byeþ of one kende /
and of one ssepþe. and to one uorbisne ymad / ase we
habbeþ y-zed be-uore. þe oþer þing þet ssel man draze
to merci / and to þolemodnesse of oþre manne kuead /
þet is *grace*. uor alle we byeþ lemes of o body / þet is
of holy cherche be *grace*. and o leme heþ kendeliche of
anopren : þolemodnesse. *Afterward* alle we byeþ wiþ-
bozt of one zelue pris. þet is mid þe blisuelle blode [of]
Iesu crist þet he ssedde uor ous ine þe rode / ous uor
to wiþ-begge uram þe dyape eurelestinde. Huanne
godes zone wes þanne zuo reuþeuol / zuo uol of merci
auoreye ous : wel ssolle we habbe reuþe / and þole-
modnesse þe on of þe oþre. helpe / and soucouri þe on
þe oþer. *Afterward* / alle we byeþ children of [on] uader
and of moder be byleaue and be *grace*. uor we byeþ
godes children and of holy cherche. and þe on broþer
ssel helpe þe oþren : þanne he yziþ his niede. uor ate
niede : me yziþ huet þe urend is. þe þridde þing þet
ssel moche man sterie to merci : is þe heste of þe holy
writinge. þet redeþ and hoteþ þe workes of mersi aboue
alle oþre workes. Huerof þe wise salomon zayþ / 'y-
wyte þe' zayþ he / 'þet þin hened ne by nazt wiþoute
oyle.' Vor be oyle is y-uorþed þet uer ine þe lompe.
and ine lompe is onderstonde merci þet ssel by euremo
ine þine heuede / þet is ine þine herte. And al ase þe oyle
op arist ine þe lompe / alle þe oþre woses : alsuo merci
alle þe oþre uirtues. An alsuo ase þe oyle norisseþ and
lokeþ þet uer ine þe lompe. and huanne hit faileþ : þet
uer is y-kuenct. alzuo huanne merci fayleþ : þe loue of
god faileþ : ase saynt Ion zayþ. 'Huo þet yzeze his broþer'
zayþ he 'habbe niede and mezayse / and he [ne] him yefþ
[sset] þe dore of his herte' / þet is to zigge / 'huo þet ne

heþ reuþe and him ne helpþ yef he may / hou is' he zayþ / 'godes loue ine him?' / ase yef he zede / þet ne may naþt by. Vor þe oyle of merci is y-faled ine þe lompe of his herte.

God's love is not in him that helpeth not his brother in his need.

Efterward þe guode tobie toþte his zone / and zayde þus. 'Vayre zone bi mercioul as þe miþt. yef þou hest ynoþ of guode: yef largeliche. and yef þou hest lite: of þo litle yef gledliche.' And oure Lhorde Iesu crist zayþ ine his spelle. 'guo zayþ he and zel al þet þou hest / and yef hit þe poure.' þet is þe uirtue þet þe holy writinge ret. more generalliche. Vor þet is þe uirtue þet god mest is mid ypayd ase zayþ þe writinge. Huer-of god zayþ be þe profete. 'ich wille he zayþ merci: and naþt sacrifice.' and saint austin þus zayþ / þet 'þer ne is no þing þet makeþ man zuo by beloued mid gode: ase pite.' Vele men makeþ to god sacrefices / of uestinges / of peregrinages / of ssarpnesses of bodye / ac uor to do elmesse / hi byeþ straite and wrechchen. Efterward þer byeþ manie men to huam god heþ largeliche y-yeue of timliche guodes. and makeþ sacrefices naþt to god: ac to þe dyeule / oper to þe wordle / in þet hi despendeþ folliche hare guodes ine ydelnesses uor bost of þe wordle ac uor to yeue uor god: hy byeþ harde ase an aymont.

The good Tobie taught his son to be merciful and to give willingly.

Christ said, "Go sell all that thou hast, and give it to the poor."

[Fol. 58. b.]

As God saith, "I will haue mercy and not sacrifice."

Some men are willing enough to fast and perform pilgrimages, but sparing of their alms.

Many men so foolishly spending their money offer sacrifices to the devil.

Efterward ase merci likeþ to god alsuo hit ne likeþ noþing to þe dyeule. Vor þet is þe armure huer-by he is þe rapre ouercome / ase zayþ a glose ope þe sautere. Vor he ne may naþt þolye þane guode smel of þe ilke smerieles namore þanne þe boterel þanne smel of þe vine. Zuyeh smel ne miþte naþt Judas þolye þo þe magdalene smerede Iesu cistes uet mid þe precious smerieles. Vor him þoþte þet hit wes þing uorlore. and he betere louede þet zeluer ine his porse be his couaytise. Of zuiche uolke is lhord a dyeuel and mayster. þet is ine helle. þet is y-cleped: ssette-pors. þet an hermite y-zeþ / þet zede þet he hedde þet mestier uor to

Mercy is displeasing to the devil, for it is the armour whereby he is soon overcome.

He cannot endure the smell of the ointment of mercy.

Such smell Judas could not abide.

The lord of the unmerciful is the devil, who is a very "shut-purse."

ssette þe porses of þe wrechchen / þet hi ne ssolle by open to do elmesse.

4. The liberality of our Lord. God giveth liberally to all, for the sun shineth upon the good and the evil,

wherefore we should be kind and courteous to one another.

The son should be like the father.

The merciful are God's sons.

5. The honour of God. He who honours God will do good to the poor.

The poor are the little household of our Lord.

He who honours the poor, honours God,

as was seen by St Martin, who gave his mantle to a poor man. [Fol. 59. a.]

6. The dread of doom. Doom without mercy shall be to those who do not the works of mercy.

þe uerþe þing þet ssel man sterie to merci / is þe greate largesse of oure lhorde / þet yefþ largeliche to allen / be þet / þet hy byeþ. ase zayþ saint Iacob. and makeþ þe zonne ssine ope þe guode / and ope þe kueade / ase he zayþ ine his spelle. Vor þanne huo þet is zuo large to ous. uor he ous yefþ al þet we habbeþ of guod : we ssolle by large and cortoys / þe on / a-ye þe oþre / and helpe þe on / þe oþre. uor þus he ous hat ine his spelle þo he zede. 'byeþ uol of merci ase youre uader is.' þe zone ssel by ylich þe uader oþer he is onkende be zaynte peter. And þeruore zayde þe wyse ine þe writinge. 'by merciul and reuþenol to þe uaderlyese / ase hire uader / and hire moder. and þous þou sselt by godes zone.'

þe vifte þing þet ssel man sterie to merci / is : worþssipie god. Vor ase zayþ salomon. þe ilke worþssipeþ wel god oure lhord : þet deþ guod to þe poure. uor þet me ham deþ : me hit deþ to god / ase him-zelf hit wytnesseþ ine his spelle. 'þet þou hest y-do he zayþ to onen of mine poure : þou hit hest y-do to me.' þe poure byeþ þe little mayne of oure lhorde. yef þou worþssipes þe pouere þou worþssipes god. Vor huo þet worþssipeþ þe mayné : he worssipeþ þe lhordes sergont. and huo þet deþ ssaine to þe mainé : he deþ ssame to þe sergond. Of þisen we habbeþ uayre uorbysne ine mine lhorde sant martin to huam god him ssewede þe niȝt efterward þet he todelde his mentel to þe poure / and wes benealde ine þe mentle / and zede. to his angles. 'Martin yet nou y-primsened me heþ yssred mid þise cloþe.'

þe zixte þing þet ssel moche sterie ane man to merci ; is þe dred of dom. Vor ase zayþ saint iacob. 'dom wyþ-oute merci / ssel bi do to þan : þet ne deþ workes of merci.' Vor ase god zayde in his spelle. 'Huazne me comþ to þe dome / þe dom ssel by yeue aye

þo þet ne habbeþ y-do þe workes of merci.' uor god ham wile do þet dyaue eare. and þerof hit ne is no wonder / to þan þet anhaste makeþ ham dyaue to þe poure / ase hit sseweþ ine þe godspelle. ine þe uorbisne of þe riche manne / þet ouworþede þane lazre. uor þet he *him* wernde his elmesse : god him wernde ane drope of weter / þer he wes ine uere of helle. Also to þe fole maydenes þet ne hedde non oyle ine hire lompen / god ham ssette þe gate of þe sposayles / and ham zede. ich not huo y[e] byeþ. zuo þet hy bleften wyþ-oute. þus he ssel do ate day of dome to wrechehen and to þe couaytous / þet ne ssolle habbe þe ledinge of me[r]ci / þet let þe zaules in-to paradis / and ham makeþ way to comene to-uore god. ase zayþ þe wrytinge. ase me makeþ way and ondeþ þe gate bleþeliche to þan þet brengþ uayr present. Vor-zoþe arizt acorsed ssel by þet *uram* reuþe went þaue reg at þo daye. Vor god ssel yeue dom wel dreduol / þet ssel by zuo uest and zuo stable / and uor alle time y-confermed / ne neure ine none time wyþelepēd. þes dom yzed beuore / ssel he do ase king. þanne ssel he keste his greate manzinge as þe heze bissop an souerayn pope. Vor king he is : and bissop / ase zayþ þe wrytinge. Vor he nom kende of man of kinges kennd / and of bissoppes. þe ilke amanzinge sel by ope alle þo uolke / þet ssole by a left-half / non ne worþ uorbore. þet ssolle by þe kueade huiche he ssel miszigge uor hare on-trewþe. and þus he ssel ham zigge. 'Guoþ ye acorsede in-to þe greate uere curelestinde ine helle þe stinkinde / and þyesterness of ssel / þet is agrayped to þe dreduolle dyuele / and to his uelazes / þet habbeþ ymad his messages.' A. allas / þes dom þaz hit by wel ssort : uor-zoþe hit ssel by wel zorzuol and hard. Huanne he his ssel wreke out of his uelazrede. Mochel is to drede zuo harde to-delingē.

þe zeuende þing þet ssel moche man sterie to merci : is a zed þet betere makeþ frut ine lhene land / þanne hit

God will turn the deaf ear to the unmerciful.

This Christ showed us in the parable of Dives and Lazarus.

The covetous shall not find the way to Paradise at doomsday,

but cursed shall they be that turned their backs on mercy.

Christ shall give doom as a king,

and cursing as a high bishop and sovereign pope,

for He took the nature of man, of king, and of bishop.

This cursing shall be upon all on the left hand.

"Go," he shall say, "ye accursed, into everlasting fire, prepared for the devil and his fellows."

This doom shall be short but sorrowful.

7. The seed of mercy beareth good fruit.

Mercy multiplieth
temporal riches.

St Germain had
given all his
money to the
poor,

except three pence
retained by one
of his deacons,
who was told to
give them also to
the poor.
The deacon gave
only two pence
away.

[Fol. 59. b.]
St Germain dis-
covered the fraud
by receiving two
hundred instead
of three hundred
pence from a rich
knight.

A rich gentleman
was robbed by
thieves of all that
he had,
and he complain-
ed to John the
Almoner, who
ordered his stew-
ard to give him
fifteen pounds of
gold,
but the servant
gave only five.
A gentle widow
sent John five
hundred pounds,

and he told his
servant that if he
had given the
15 pounds, our
Lord would have
sent him 1500
pounds by the
good woman,

do ine uette. Hou merci multiplieþ þe timliche guodes.
hyer-of we habbeþ uele uayre uorbisnen. huerof ich
wille hier zome telle. Me ret of saint germain of
ancerne. þet þo he com uram rome / ate out-guoince
of melane he acsede at onen of his diaknen yef he
hedde eny zeluer. and he ansuerede þet he ne hedde
bote þri pans. uor say[n]t germayn hit hedde al yeue to
pouren. þanne he him het : þet he his ssolde yeue to
þe poure. uor god hedde ynoȝ of guode huerof he hise
uedde uor þane day. þe dyaene mid greate pine and
mid greate grochinge yeaf þe tuaye pans / and ofhild
þane þridde. þe sergont of ane riche kniȝte him
broȝte ane his lhordes haf tuo hondred pans. þo
clepede he his dyaene and him zede / þet he hedde
benoume þe poure ane peny. and yef he hedde yeue
þane þridde peny to þe poure : þe kniȝt him hedde
yzent : þri hondred pans.

Afterward me ret ine þe lyue of Ion þe amoner þet
was zuo ycleped uor þe greate elmesses þet he dede.
A riche ientilman wes y-robbed of þieues / zuo þet him
naȝt ne blefte. He him com to playni to þe uorzede
manne. and he him zede his cas. he hedde greate
reuþe þerof. and het his desspendoure þet he him yeau
uyftene pond of gold. þe spendere be his couaytise ne
yeaf bote vyf. An haste a gentil wymman wodewe
zente to þe uore yzede Ion / uif hondred pond of gold.
þo he clepede his spendere / and him acsede hou moche
he hedde y-yeue to þe kniȝte. he ansuerede : vyftene
pond. þe holy man ansuerede : þet nay. he ne hedde
bote vyf. and huanne he hit wiste / þe ilke zelue þet
his hedde onderuonge / zuo zayde to his spendere. þet
yef he hedde y-yeue þe vyftene pond þet he hedde y-
hote : oure lhord him hede yzent be þe guode wyfman :
a þouzond and vyf hondred pond. And huanne he
acsede ate guode wyfman þo he hedde hise ycleped
hou moche hi hedde him y-lete / hi andzuerede / þet

nerst hi hedde y-write ine hare testament / þet hi him
let a þousend and vyf hondred pond. Ac hi lokede
efterward ine hare testament and hi yzeþ þe þousend
pond defaced of hire write / and zuo ylefde þe guode
wyfman / þet god wolde þet hi ne zente bote vif
hondred.

which was the sum
she had at first left
him in her will,
but the 1000
pounds was after-
ward found de-
faced.

Efterward saint gregori telþ þet saint boniface
uram þet he wes child / he wes zuo piteuous : þet he
yaf ofte his kertel and his sserte to þe poure uor god.
þaþ his moder *him* byete ofte þeruore. þanne be-vil
þet / þet child yzeþ manie poure þet hedden mezeyse.
he aspide þet his moder nes naȝt þer. an haste he yarn
to þe gerniere / and al þet his moder hedde y-gadered
uor to pasi þet yer : he hit yaf þe poure. and þo his
moder com and wyste þe ilke dede : hy wes al out of
hare wytte. þet child bed oure lhorde : and þet gernier
wes an haste aluol.

St Boniface show-
ed great kindness
to the poor, for
which he was
often beaten by
his mother.
On one occasion,
his mother being
absent, he emptied
the garner for the
poor,
and his mother
was nearly out of
her wits, but sud-
denly, at the
prayer of the
child, the garner
became full.

Efterward þer wes a poure man ase me zayþ. þet
hedde ane cou / and yhyerde zigge of his preste ine his
prechinge / þet god zede in his spelle þet god wolde
yelde an hondreduald al þet me yeaue uor *him*. þe
guode man mid þe rede of his wyue / yef his cou to
his preste þet wes riche. þe prest his nom bleþeliche /
and hise zente to þe opren þet he hedde. þo hit com
to euen : þe guode mannes cou com hom to his house
ase hi wes y-woned / and ledde mid hare alle þe prestes
ken al to an hondred. þo þe guode man y-zeþ þet /
he þozte þet þet wes þet word of þe godspelle þet he
hedde y-yolde. and *him* hi weren yloked beuore his
bissoppe aye þane prest. þise uorbisue sseweþ wel þet
merci is guod chapuare. uor hi deþ wexe : þe timliche
guodes.

A poor man hear-
ing that a gift to
God is requited
a hundred-fold,

gave his cow to a
rich priest, who
took it home with
him, and placed it
among his other
cows.
At eventide the
good man's cow
came back, bring-
ing with her an
hundred cows be-
longing to the rich
priest.

Mercy is good
chaffer and multi-
plieth temporal
goods.

OF ÞE GUODNES OF ELMESSE.

Nou hest þou y-hyerd þe boȝes of þe trawe of merci.
ac uor þan þet moche uolk byeþ / þet hare elmesse þet

Of the goodness
of alms.

[Fol. 60. a.]
Many bestow
alms wrongly
and uselessly.

Alms should be given to the needful, and should be made pleasing to God.

In almsgiving three things are to be considered.

1. A man must give of what belongs to him, and not of that pertaining to another. Alms given of theft, toll, robbing, usury, are not pleasing to God.

He who maketh sacrifice to God of the goods of the poor, is as he who slayeth the child before his father. That is not gift which one taketh readily and the other loseth weepingly.

2. Look to whom thou shalt do good.

Give to the good and not to the shrew and the sinner,

that is to say, as the reward of their wickedness, as one giveth to ribalds and minstrels.

Nevertheless alms may be given them on account of their poverty.

hy doþ : hi lyezeþ / and hare oþre guodes. uor hi ne doþ naȝt ase hy ssolde. þeruore ich þe wyle sseawy ssortliche / hou me ssel maky elmesse : to þan þet hi by behofsam. and þet hi liky god.

þanne huo þet ssel do elmesse : hel ssel loki þri þinges. Verst : huerof he deþ elmesse. uor he hit ssel do of his oȝene / and naȝt of oþremanne. and þerof þet he heþ of guode wynnyng and trewe. god ne heþ hede of kueade yefþes. ac he his loueþ trewe and guode. Elmesse þet is y-do of þyefþe. of tol. of robbinge. of gauelyng. oþer of oþre kueade gaderinge : hit ne likeþ noþing god. Huerof þe writinge zayþ. ‘þou ne ssel naȝt maky none sacrefice to god of oxe / ne of ssep / þet by spotty. uor god heþ grat wlatiynge / of zuych sacrefice.’ and þe wyze zayþ in þe writinge. ‘þe ilke þet makeþ sacrifice to god / of þe guodes of þe poure : he deþ ase þe ilke þet sslaȝt þet child be-uore his uader.’ And saynt austin þus zaiþ. ‘huet yefþe is þet’ he zayþ. ‘þet þe on nimþ gledliche / and þe oþer hit lyst wepindelliche :?’ and þeruore ssel ech loki huerof he deþ elmesse.

Afterward he ssel loky to huam he hit deþ. þanne þe writinge zayþ. Loke to huam þou ssel do guod. do guod to þe guode. þet is to þan : þet þou wenst by guod. and ne yef naȝt to þe ssrewe. ne ne loke naȝt þane zenezere. þet is to zigge : þet þou ne ssel naȝt yeue to þe kueade / be þe scele of his kueadnesse. ase doþ þo þet yeueþ þe ribaus / and menestrals / uor hare wykkednesse.¹ ne oþerlaker hi nolden ham yeue naȝt. þet is wel grat zenne ase ziggeþ þe halȝen. Ac huo þet ham yefþ / naȝt uor hare kueadnesse : ac uor reuþe / and uor þolemodnesse of hare pourehede / and of hare wyues / and of hare children. yef hi hise habbeþ. oþer of hire uader / oþer of hire moder. oþer uor oþre guode skele / ase his uor to wyþdraze uram zenne : he deþ

¹ MS. *wylkkednes. e.*

wel. þanne elmesse y-yeue to þe poure. and more to ham þet byeþ riȝt poure of herte / and of wyl. þet habbeþ ylete uor god þet hi hedden / oþer þet hi miȝte habbe. þet þo þet ne byeþ naȝt poure of wylle: ac poure of nyede: wel ich habbe þe eft / y-zed. And alneway me ssel ham bleþeliche yeue / and nameliche to þe poure ssamueste. and to þe uaderlease. an to wyfmen wodewen. and to oþre nieduolle / þanne me yziȝþ þe nyede / and me hit moȝe do. and zuo me is y-healde to þe oncouþe / aboue alle oþren me is y-hyealde: to uader and to moder / huanne me y-ziȝþ hare nyede. Vor þe kende hit tekþ / and god hit aceþ / and hat.

Give alms to the poor, and especially to the poor of heart, to the fatherless, to widows, and other necessitous persons.

Above all shall one help his parents in their need.

Me ret of þe heyrone þet he draȝþ uorþ his uader and his moder huanne hi byeþ calde / and ne moȝe ham naȝt porchaci. þeruore kende tekþ þet me ssel guod do to uader and to moder. and huo þet hit ne deþ: he is onkende. and zenezep a-ye kende / and a-ye god. þet hat to worþssipie uader and moder / and þeruore hit is wel riȝt þet hit misualle to him and to hare þet deþ harm uader oþer moder / ase hit is manye ziþe yualle.

[.a uorbisne.]

Nature teacheth us to do good to our father and mother.

[Fol. 60. b.]

Efterward me ssel ysy hou me ssel do elmesse / and þe manere his uor to yeuene. Vour *condicions* be þe writinge ssolle by ine elmesse. þe uerste is þet me hise yeue gledliche and mid guod herte. uor god lokeþ more þe herte: þanne þe honden. Huerof saynt gregorie zayþ. þet god ine his sacrement ne lokeþ naȝt hou grat þing me yeue / ac mid huet herte. ase hit sseweþ wel in þe godspelle of þe poure wyfman þet ne hedde bote tuaye uerþinges þet hi offrede to þe temple. Huerof oure lhord zayþ / þet hi hedde more y-layd: þanne alle þe oþre þet hedden y-layd greate þinges. Vor more likeþ oþerhuil to god an alfpeny þet a poure yefþ gledliche uor god: þanne a riche man yeaue an hondred marc grochindeliche and mid zorȝe of herte. and þeruore zayþ þe wyse ine þe writinge. ‘make’ hezayþ ‘uayre chiere’

3. Consider how to give alms, and the manner of giving them.
1. Give gladly and willingly.

God looketh not to the gift, but to the heart of the giver,

and He is better pleased with the poor man's half-penny than the rich man's hundred marks.

and glede ine alle þine yefþes.' And zaynte paul zuo zayþ þet 'god loueþ moche þane yeuere þet is gled and corteys.' And zome þer byeþ zuo uyleyne to þe poure huanne hi ham yeueþ enye elmesse / an haste his misziggeþ uoullliche / and his clepyeþ truons / and ham ziggeþ zuo uele atuytinges / and of folyes er þan hi ham aȝt yeue / þet wel is worþ þet zeluer. þe ilke elmesse / ne payþ naȝt god. and þereuore zayþ þe wyse ine þe writinge. 'bouȝ þin eare' he zayþ 'to þe poure / wyþ-oute zorȝe / and him ansuere mildeliche.'

There are some so discourteous to the poor,

that they accompany their alms with many twittings and upbraidings.

2. Give thy alms soon and hastily.

Say not to thy friend, "Go, and come again tomorrow."

Make no delay, when thou hast it in thy power to give.

"Nothing," says Seneca, "is so dearly bought as what one hath by delay."

Give thy offerings to God while thou livest,

for death waiteth for none.

Give thy alms for the love of Christ.

þe oþer þing þet behoueþ ine elmesse is. þet me hit do zone and hasteliche. þerof salomon zayþ. 'ne zay naȝt to þine urende / guo / and com ayen to morȝe / and þanne ich wylle þe yeue : huanne þou him miȝt an haste yeue.' And ine anopre stede he zayþ. 'ne leng naȝt þine yefþe uram þe nyeduolle.' þet is to zigge / 'ne make him naȝt abyde : huanne þou miȝt an haste yeue.' þet is aye uele riche / þet makeþ grede þe poure þet habbeþ to done mid ham. and zuo moche his doþ abide / zuo uele zipe hit behoueþ ham bidde and bezeche / beuore er hi wylleþ aȝt do / þet to moche hy ham zelleþ þe guodnesse þet hi ham willeþ do. Vor ase zayþ senekes. 'No þing ne is zuo diere y-boȝt : ase þet me heþ be biddinge.' And þis is þet me zayþ ine atwytinge. 'Dyere ha bayþ : þet byt.' And þous ssel ech man wel do zuyf[t]liche uor his zaule þerhuyle þet ha leueþ / and hol. þanne þe wyse zayþ ine þe writinge. 'Vayre zone' he zayþ 'do guod of þinen : yef þou hest huerof. and offre to god worþi offringe þerhuyls þet þou leuest. Vor þe dyaþ ne abyȝt naȝt.' And ine anopre stede he zayþ. 'do guod to þine urionde : to-uore þe dyaþe.' þet is to þine zaule / to huam þou sselȝt do guod to-uore þine dyaþe. oþer to þine trewe urende / þet is Iesu crist to huam þou sselȝt guod do to-uore þine dyaþe / doinde elmesses uor þe loue of Iesu crist to his poure. Vor þet me deþ þe poure :

me deþ hit to him. ase he zayþ ine his spelle. þanne þe elmesse þet me yefþ ine lyue / and ine helþe / more is worþ : þanne þe ilke þet is y-do efter þe deaþe. Also ase þe lanterne þet me berþ be-uore þe manne / him let bet / and more zikerlaker / þanne þe ilke þet me berþ behynde þe regge. And þeruore ous amonestepþ sainte paul þet we do guod / þerhuyle þet we libbeþ. H[u]anne a riche man ssel come to ane tounne / oþer to ane cite. he zent his messagyrs be-uore¹ uor to nime guod in. oþer oþerlaker he mihte wel fayly : guod in uorto habbe. þe guode forriers þet nimeþ and agrayþeþ þet hous of paradys to þe riche manne : byeþ þe elmessen þet ha deþ ine his liue. þe elmessen þet byeþ y-do efter þe dyaþe : byeþ ase þe hewe recreyd þet late comþ hom. zuo þet þe lhord is oþerhuil euele y-herberzed.

þe þridde *condicion* þet ssel by in elmesse is / þet me ssel yeue largeliche be þan þet me heþ huerof. þe wyse zayþ. ‘yef to god / be þan þet he heþ þe y-yeue.’ And thobye zayþ also. ‘be þine mihte by reuþeuol / and merciuol. Yef þou hest moche guod : yef largeliche. and yef þou hest lite : yef þerof bleþeliche / and corteisliche.’ þanne eeh ssel yeue efter his mihte / and be þet / þet god him heþ y-yeue. Me vint of ane kinge. to huam a poure acsede ane peny. he hym ansuerede / þet zuich a lite yefþe ne wes nazt uor ane king. And of alisondre me ret. þet [he] yaf ane cite / to onen of his *sergons*. an huanne þe ilke hise wolde uorzake. uor þet / grat þing him þozte / to nime zuych yefþe. Alisondre ansuerede and zayde. ‘Ich ne loky nazt þet belongeþ þe to nimene : ae me to yeuene.’

þe nerþe *condicion* is / þet þe elmesse by y-do mid wille / and mid *condicion*. þet me ne zeche none ydele blisse / ne þet me ne onworþi þe poure. to huam þet me hit yefþ. ne uor elmesse þet me deþ ine dyadlich zenne. me heþ presumeion uor to by y-borze. Zom uolk þer byeþ / þet yef hy doþ elmesse : hi willeþ þet alle hit

[Fol. 61. a.]

Alms given in life-time are more worthy than those given after death.

A lantern carried before a man is better than one borne behind his back.

[1 MS. *be-uore*]

Our alms are our good forerunners, that prepare for us the house of Paradise.

3. Give liberally.

If thou hast much, give abundantly ;

but if little, give gladly and courteously.

Each shall give “after his might.”

Alexander gave a city to one of his servants, who would refuse it on account of the greatness of the gift.

The king said to him, “I consider not what is proper for thee to take, but for me to give.”

4. Give willingly and with a pure mind.

Some folks give alms and desire that all should

Hear of their
charity.

Christ hath com-
manded us to
give our alms
secretly and
without ostenta-
tion.

Good works may
be done before
the folk, for good
example's sake,

so that God may
be glorified.

The alms-giver
must not despise
[Pol. 61. b.]
the poor reci-
pient.

Some folk despise
the poor,
and speak largely
and proudly to
them.

[*a tokne þet iob
was king.*]
Job was not
ashamed of poor
men.

The fellowship of
the poor

wyte. Ac þe wyse zayþ / þet me do þe elmesse in-to
þe greade of þe poure. Vor ase zayþ saynt gregorie.
'hit is y-noȝ to þe guode manne / þet yef he hit zent / of
huam he onderstant his ssepe to habbe.' And þeruore
zayþ oure lhord ine his spelle. 'Huanne þou dest elmesse.
ne wyte naȝt þi left hand : huet deþ þi riȝt hand. zuo
þet þin elmesse by y-hed. and þi uader of heuene þet
izyȝt þin hedinge : hit þe halt.' þet is to zigge. þanne
þou sselt do elmesse : loke þet ydele blisse. þet is to
onderstonde be þe left half. ne by naȝt y-mengd. Ac
do his in riȝte wone / and riȝte onderstondinge. þet is
onderstonde by þe riȝt half. Ich ne zigge naȝt þet me
ne ssel do þe guode workes oþerhuil to-uore þe uolke /
uor to yeue guode uorbysne / huoruore god by yhered :
and y-þonked. Vor þus him zayþ oure lhord ine his
spelle. þet we maki oure guode dedes to-uore þe uol-
kerede / þeruore þet god by y-hered and y-glorefied naȝt
uor þe los of uolke ase deþ þe ypocrite. and þeruore
zayþ saint gregorie / þet me do his workes aperteliche /
þet þe onderstondinge bi riȝtuol bezide.

Efterward huo þet wyle do elmesse / he hit ssel zuo
do / þet he naȝt ne onworþi þe poure to huam þet he
hit deþ. þeruore zayþ þe profete. 'Ne onworþe naȝt' he
zayþ 'þi uless. þet is þe poure þet is ilich þe / and of
zuiche kende of uless and of blod ase þou art. and of
zuiche wose.' Zom uolk byeþ þet onworþeþ þe poure /
and ne dayneþ naȝ[t] to speke to ham. and yef hi spekeþ :
gratliche and proudliche hi spekeþ. Zuo ne dede naȝt
iob / þet zede / þet [he] ne onworþede neure þe guoinde /
vor þet hi weren naked. ac rapre ham yaf cloþinge /
and mete and drinke. þe holi man þaȝ he were king /
and heȝ man / ne hedde none ssame of þe poure / ase
doþ zome greate lhordes of þise wordle. þet wel doþ
elmesse to poure / ac alneway his habeþ ine onwor[þ]nesse
uor hare pourehede. And yef hi weren riȝtuolliche
milde : hi ssolden betere louie þe uelazrede of poure

men / þet byeþ poure uor god. þet hise moze wel edelie
 be uorbisues and be wordes / þet of manie riche men þet
 hi habbeþ aboute ham / huer þer ne is bote covay[ti]se /
 ulaterie / yelpinge / and ham makeþ lete moche wel to
 done / and makeþ ham moche kuead to done / be hare
 euele rede.

is often to be
 preferred to that
 of rich men.

Efterward þer byeþ som uolk þet doþ ynoꝝ elmesse /
 ac alnewey hi ne leteþ naȝt to done hare greate zenne.
 þe ilke elmesse ne ssel his naȝt berȝe. Vor yef hi
 sterueþ ine zuich stat : hire elmesse ne ssel ham naȝt
 wytie / þet hi ne ssolle by uor-lore. þanne zuich uolk
 byeþ ase þe ilke þet of one half makeþ þet hous / and
 of oþer half he hit brekþ. And þeruore zayþ þe writ-
 inge. ‘Yef þou wilt kueme god : haue uerst reuþe /
 and merci / of þine zaule. uor huo þet is kuead and
 ontrewē to him : to huam ssel he bi guod and trewe?’
 zayþ þe writinge : ase yef he zede. [he] ne may naȝt¹ by
 guod and trewe to oþren : þet to him-zelue is kuead.
 And þeruore saint austin zayþ. ‘Huo þet wile riȝtuol-
 liche do elmesse : he ssel beuore aginne at himzelue.
 uor he ssel more louie his oꝝene zaule : þanne anoþres :
 uor god.’ Non ne wolde zigge þet yef he were reuþeuol /
 and uol of merci / þet ne ssolde habbe reuþe of his
 moder poure and zik. hou moche he hedde reuþe of
 oþren. Alzuo ich zigge / þe ilke þet ne is naȝt reuþeuol
 ne uol of merci / þet ne heþ pité of his zaule : huanne
 he wot þet hi is zik to þe dyape / þet is ine dyadlich
 zenne.

Some folk give
 enough alms, and
 yet forsake not
 their prevailing
 sins.

Alms alone will
 not save a man.

If thou wilt please
 God, have first
 mercy upon thy
 own soul.

[1 MS. *naȝt*]

Let alms be pre-
 ceded by repent-
 ance.

He is not merci-
 ful that hath no
 pity on his own
 soul, that is sick
 unto death.

Nou ich habbe þe y-noꝝ y-ssewed of þe trawe of
 merci. þe stapes. þe boȝes. and þet frut. þet comþ ine
 piȝe wordle / and ine þe oþre. of þe frut of piȝe trawe
 ous spekþ dauþ riȝt wel ine þe sautere / þer he zayþ
 þous. ‘yblyssed byeþ þo þet ham yeueþ to þe poure /
 and to þe nieduolle.’ þet is to zigge : þet ne abit naȝt :
 al-wet þe poure him bit / ac raþre him yefþ wyþ-oute
 aksinge. Vor me wes ywoned to zigge / and zoþ hit

Blessed be those
 that give to the
 poor and needful,
 without delay,
 and without soli-
 citation.

is. þet to mo[c]he bayþ / þet byt. Ne þe ilke ne heþ herte to yeuene : þet ne yefþ er me acsi. þe ilke deþ wel þet yefþ to þe poure þet acseþ. ac he deþ bet : þet yefþ wyþoute aksinge. And of þan zayþ þe sauter. ‘Y-blissed is þe ilke þet onderstant to þe poure.’ and hueruore is he y-blissed ? he zayþ *afterward* ine þe ilke uers. þet god *him* wyle deliuri in þe kuede daies of his yuo. þet ssel bi ate daye of dome þet ssel by hard and kuead to þe wickede / þet ssolle by y-damned / uor þe workes of merci / þet hi ne habbeþ naȝt ydo. þanne þe demere ssel ham zigge at þo daye. ‘*guoþ ye*¹ acorsede / in-to þe uere of helle / mid alle þe dyeulen / þat you is y-dyzt uram þe ginnyng of þe wordle. Vor ich hedde hunger / and þorst / ye ne me yeauete mete / ne drinke / ich wes zik / þou ne come naȝt to me.’ And þus he ssel ham attwyte : þe workes of merci / þet hi naȝt habbeþ y-do. and þeruore hi ssolle bi betake at þo daye : to hare yuon. þet byeþ þe dyeulen of helle. Of huam þe rewþeuolle / and þo þet doþ ham to þe poure / and to þe workes of merci. ssolle bi betake at þo daye / and ssolle by do in-to sayzine of þe riche of heuene / ase zayþ oure lhord ine his spelle. Vor he ssel zigge to þan þet habbeþ y-do þe workes of merci / ‘comeþ ye¹ yblissede of mine uader / onderuongeþ þe riche of heuene / þet is to you y-dyzt / uram þe ginyng of þe wordle. Vor þet ye habbeþ y-do to mine poure : ye hit habbeþ me y-do.’ Grat worþssipe god ham ssel do / þanne he ham þonkeþ / of þe workes of merci. and he ham ssel y[e]ue : þet lyf wyþoute ende. And þeruore he zayþ ine his spelle. ‘Yblissed byeþ þe merciuolle : uor hi ssolle habbe merci.’ uor þet hi habbeþ ylengd / þet lyf of þe poure be hare elmesse. Wel hit is ryzt / and skele / þet god ham yeue þet lyf wyþoute ende / þet is / and ssel by wyþoute ende. and þeruore þet hi habbeþ y-het reuþe / of Iesu *cristes* lemes ine þe erþe / and hise habbeþ y-loked / and y-conforted ine hare nyede. Ilit

[Fol. 62. a.]

The merciful shall be blessed,

and shall be delivered from his foes at the day of doom.

The unmerciful shall be cursed [1 MS. þe] and driven from God's presence,

and shall be given over to their loes, the devils.

The merciful shall inherit the kingdom of heauen,

[1 MS. þe]

and for their alms shall obtain mercy.

They shall have everlasting life,

is wel skele þet me do ham ate ende merci / and þet me his deliuri of alle kneadnesse / of alle nyede. and þet ssel he do / huazne he ssel yeue þe blisse eurelestinde / mid merci his let uorþ / and his ssel herberzi.

and Christ shall
"harbour" them
for ever.

þE YEFþE OF ONDERSTONDINGE. AND OF þE UIRTUE OF
CHASTETÉ.

The gift of understanding, and of the virtue of chastity.

Holy Writ ous tekþ / tuo maneres of liues. huerby me comþ to þe liue wyþ-oute ende. þe uerste is yhote workuol [active] / uor þet hi is ine zuynch of guode workes / and makeþ man onderstonde to þe profit of him-zelue / and of his emeristen. þe oþer is y-hote resteuol [contemplative]. uor þet hi is reste / of workes wyþ-oute / and ne deþ him nazt bote to god uor to knawe / and louie. hueruore hy his ydel of nyedes wyþ-oute / and ase aslepe. Ac hi is awaked wyþine to þenche of god / and him louie / and nazt ne wylni : bote him to habbe / and uor him / alle oþre þinges / deþ ine uoryetinge. Vor hi is of al y-robbed / and y-piþt ine god. and wylneþ uor to by to-deld uram þe dyadliche bodye : uor to by alneway mid Iesu crist / ase zaiþ zainte paul.

There are two modes of life, whereby one cometh to the life without end. The first is active—a life of good works. The second is contemplative—a life in which the soul seeks to know only God, and to forget all else,

and desires to be separated from the mortal body, and to be with Christ.

þe uerste lif is ine þe viþtinge / ine þe uelde of guode workes / huer þe knyzt lierneþ / ham proueþ / and aloseþ. þe oþer his reste wyþ god ine þe chombre of clene inwyt. þe uerste onderstant to uede god / mid þe mete of guode workes. þe oþer onderstant to by yued / and yueld of god be zoþe confort gostlich. þanne þe uerste is be-tokned be marþen / þet wes bisy uor to uede oure lhord / ase zayþ þet godspel. þe oþer is be-tokned be Marie / þet hire zette ate uet of Iesu crist / and lheste his wordes. þe uerste is way / and inguoinge to þe oþren. Vor non ne may come to þe liue restuolle : bote he by uerst wel y-proved ine liue by-zye / ase zayþ sain gregorie. þe yefþes / and þe uirtues huerof we habbeþ y-speke aboue be-longeþ / to þe uerste liue þet is yeleded workuol. þe tuo laste huerof we

The first life is in fighting in the field of good works.

[Fol. 62. b.]
The other is rest with God in the chamber of a pure conscience.

Martha is a type of the first life, and Mary of the second.

The gift of understanding and wisdom belongeth to the life contemplative.

To this life belong also a right knowledge of God and a stedfast love.

The gift of understanding given by the Holy Ghost,

is a light and a grace of brightness which enables man to know his Maker,

and those spiritual matters pertaining to the help of the soul.

This gift is called light, for it cleanseth the understanding of the darkness of pride and of spots of sin,

and enables man to know clearly and surely God his Creator.

The sick eye may not see clearly, neither may man's understanding perceive spiritual truths without being first purified by the Divine light.

ssolle speke mid þe helpe of gode and of þe holy gost. þet is to wytene / þe yeffþe of onderstondinge / and þe yeffþe of wisdom : belongeþ to þe oþre liue þet is y-hote restuol. þet lif is ine tuo þinges / ase we habbeþ aboue y-zed. þet is to wytene / ine rihte knowlechinge of god / and ine stedeueste loue. þe loue of onderstondinge leth to stedeuestnesse of rihte knaulechinge. þe yeffþe of wysdom / leth to stedeuestnesse of loue.

Nou we willeþ zigge uerst of þe yeffþe of onderstondinge / be þan þet þe holy gost wile ous teche. þes yeffþe þet is y-hote yeffþe of onderstondinge / ne is oþer þing / be þe halzen / and bi þe maistres / bote a lyzt and a grace of bryttnesse / þet þe holy gost zent in-to þe herte / huerby onderstondinge of man is arered uor to knawe his sseppere / and þe gostliche þinges þet ne moze naht by y-zoze bodilich ine alle þe þinges þet belongeþ to þe helpe of zaule. mid skele kendelich ne onderstondinge of man of him / ne uor him / ne may come. þes god is y-cleped lyzt. Vor he clenzeþ þe onderstondinge of man / of þiesternesse of prede / and of spottes of zenne. Vor ase þet lyzt bodilich deþ away þiesternesse and makeþ brytliche izy þe þinges bodilich : alsuo þis lyzt gostlich clenzeþ þe onderstondinge of man / al to þan þet he moze brytliche ysy / and þet he moze knawe brytliche and zikerliche / ase me may y-knawe ine þise dyeadliche liue god his sseppere / and þe sseppinges gostliche / ase bieþ þe angles / and þe zaulen. þet belongeþ to þe helpe of zaulen. ase byeþ þe articles of þe beleaue / huerof we habbeþ beuore y-speke ine anc stede be him-zelue. þis knawynge nis bote in inwyt wel yuayred / and wel yclenzed. Vor ase þe zike eze ne may naht wel yzi bryttnesse. alsuo þe onderstondinge of man ase moche ase in him is / ne may ysy / ne knawe þe þinges gostliche / bote he by wel yclenzed / of alle lac of uelpe / be zoþe byleaue / þet clenzeþ þe herten / ase zayþ þe writinge. Ac þe

yefþe of þe holy gost / huerof we spekeþ hier / uol-
makeþ þise uayrhede / and þise clennesse ine herte / to
þet his holy zaule / þet is y-clenzed / and aliȝt / mid
þise liȝte of onderstondinge : miȝte ysy and knawe
god / and al þet him is nicde / and guod to his yborz-
inge / and þet is þe blissinge / huerof god spekeþ ine
his spelle / þo he zede. ‘yblissed byeþ þo : þet byeþ
clene of herte / uor hi ssolle ysy god ine him-zelue ase
he is be byleaue alyȝte / and y-strengþed be þe yefþe
of onderstondinge.’ Vorzoþe efter þe dyaþe / ine
paradis hi ssollen zzy him / al aperteliche / wizage /
to visage.

The Holy Ghost
enlightens the
soul.

The clean of
heart shall see
God as He is, by
belief through
the gift of under-
standing.

[Fol. 63. a.]

þanne zayþ zaynte paul. þis yefþe deþ away alle
uelþe of herte / and hire clenzeþ parfitliche of alle
lackes / and specialliche of þe lacke of þe zenne of
lecherie. Vor huo þet is be-ueld mid þo lac : he is
riȝtuolliche yblent / and heþ ylore þe ezen of þe herte /
skele and onderstondinge / zuo þet he ne may y-knawe
his sseppere / ne þinges þet wendeþ to þe helþe of
zaule. Ac is ase best þet ne heþ wyt ne skele ine him.
þanne dauip zayþ ine þe sautere. þet man to huam þet
god heþ y-do zuo grat worþssipe þet hine made to his
ymage and to his anliknesse huerby he may y-knawe
god and habbe / þet he ne heþ y-do none beste : heþ
zuo uoryete his sseppere / an þe guodnesse þet he heþ
him y-do / þet he is become ilich to fole bestes / þet
ne habbeþ none onderstondinge. þe zenne þet mest
makeþ man ilich to uoule bestes / and to uelþe : is
zenne of lecherie. huerof we habbeþ be-uore y-zed þer
we speke of zenne. þe yefþe þanne of onderstondinge /
þet is of erþe specialliche / to þo uelþe bestreþþ of þe
herte þe zenne of lecherie / an he tekþ uayrhede and
clennesse / huerof wext a wel uayr traw. þet is þe
uirtue of chasteté / huerby me comþ to þo greate
blissinge þet god be-hat to þan þet lokeþ clennesse of
herte : huanne he zede. ‘yblissed hi by þe clene of

This gift puts
away all filth of
the heart, but
especially lechery.

For who is defiled
with this sin has
lost the eyes of
his heart,

and is no better
than a beast.

Lechery makes a
man like to foul
beasts.

The gift of under-
standing strips
the heart of this
sin.

Blessed are the

pure of heart,
for they shall see
God.

herte uor hi ssolle zzy god.' uor þet hi ssolle hadde þe
ezen of herte wel yelened and wel alizt of þe yefþe of
onderstondinge.

Of the seven steps
of chastity.

OF ÞE ZEUE STAPES OF CHASTETÉ.

I. A clean con-
science.
Without an un-
defiled mind
there is no chas-
tity pleasing to
God.

þys traw wext and profiteþ / and clifþ ase doþ þe
oþre to-uore yzed / be zeue stapes. þe uerste stape is
clene inwyt / þet is þe rote of þise trawe uor wyþ-oute
clene inwyt : no chasteté ne lykeþ to god. þis chasteté /
þis clenness / þis purté / acseþ þet me loki þe herte
uram euele þoztes / þet hi nazt ne *consenti* / and of
kuede wilni[n]gges. Vor huo þet *him consenteþ* to kueade
wylles / and to þe kueade þoztes of his herte : he ne is
nazt chast. þaz he by uer uram þe dede. uor be þe
consentinge wyþ-oute more : he ssolde by uorlore yef
he sterf þerinne.

He who consents
to evil thoughts
is not chaste,
though he be
far from the deed.

Three things tend
to produce purity
of heart.
The first is to
hear joyfully the
word of God.

þri þinges moche byeþ worþ to loki þe clenness of
herte. þe uerste is / bleþeliche y-hyere þe wordes of
god / and his spellles. Huerof oure lhord zayþ ine h[i]s
spelle / to his deciples. ' ye byeþ ' he zayþ ' alle clene / be
þe wordes þet ich you hadde yzed.' Vor godes word is
ase a uayr ssewere / ine huam me yziþt alle þe lakkes of
þe herte. þet oþer þing is zoþe sscrifte þet is þet lauor /
huer he *him ssel olte wesse*. þe writinge zayþ ine þe
bok of kinges. þet elyseu þe profete het to naaman þet
wes mezel / þet he *him wesse ine þe flom Iordan zeue-
zipe* uor to by clene of his euele. And þo he þer wes
ywesse : þo wes he al klene and al hol of his euele. þe
flum iordan þet is ase moche worþ : ase stream of dom /
and be-tokneþ sscrifte. huer man ssel *him-zelue deme
mid greate zorþe*¹ of herte / and mid greate repentonce /
zuo þet o stream of tyeares : yerne be þe *condu*t of þe
ezen. and zuo þe mezel ssel bi al hol and clene. þet is
þe zenezere / yef he *him wesst zeuezyþe* / þet is to

The second is
true shift, which
is the laver in
which one shall
oft wash.

Bear in mind the
story of Naaman's
washing in Jor-
dan seven times.

Jordan signifies
the stream of
judgment, and
betokens shrift,
in which man
shall judge him-
self with great
sorrow of heart,
and repentance,
so that a stream
of tears run from
his eyes.

¹ MS. *zorþe*

zigge / of alle his zennes. And þeruore zayþ saynt bernard. 'loue sscrifte : yef þou wilt habbe uayrhede. [Fol. 63. b.] Vor sscrifte ne is nazt wyþ-oute uayrhede.'

þet þridde þing is / beþenchinge of Iesu cristes pine. Vor no uondinge / none euele þoztes ne moze bleue ine herte : þet ofte recorderþ þane dyap and þe pine of Iesu crist. Vor þet is þe armure þet þe dyeuel dret mest ase þe ilke be huam he wes ouercome / and be huam he lyeas his miȝte. þet is ous betokned in þe writinge of þe eddre of bres þet Moyses be þe heste of oure lhorde arerede ope þe pole zuo heze : þet al þet nolke hise yzeȝ. And alle þo þet his yzeȝe : weren y-held of þe prekiynges of þe eddren. þe eddre of bres arered ine þe pole : be-tokneþ þet body of Iesu crist y-hanged ine þe rode. þet wes þe eddre wyþ-oute uenym huerof wes y-mad þe triacle of oure helpe / to ham þet byeþ y-smite / and enuenimed of þe prekiynges of þe uenimous eddre¹ of helle / þet is þe dyuel. Loke be zoþe belyaue ine þe eddre of bres. þet ys to zigge / þet he þenche of þe pinen of Iesu crist. and anhaste he ssel by hol / and by y-uryd of þe uondinges of þe dyeule.

The third thing is a remembrance of Christ's passion,

for that is the armour most dreaded by the devil.

This is betokened in the Scriptures by the adder of brass.

The adder denotes the body of Christ.

[1 MS. *eddes*] Look by true belief to the brazen serpent, that is, to death and passion of Christ.

þe oþer stape huerby þis traw clyþ and profiteþ. is to loki þane mouþ uram uoule wordes / þet wendeþ to ribaudye and to onelenesse. uor be zuyeh blest and be zuyeh wynd : is ofte aqyked þet uer of lecherie. Huerof þe writinge spekeþ. þet 'word of fole wyfman / is berninde ase uer.' An zaynte paul þus zayþ. þet 'þe kueade wordes of fole wyfmen : amerreþ guode þeawes.' And þeruore huo þet wyle loki chasteté : hit behoueþ þet he him loki uram zuyeh wordes. Vor huo þet ble[þe]liche hise zayþ / oþer bleþeliche his yherþ : he sseweþ wel þet he ne is nazt chast. Vor þer ne may go oute of þe nete : bote zuyeh ase þer is inne. Yef þe wordes byeþ uoule and lodliche / þet is aþert tokne þet þe uoulhede and þe lodlichhede byeþ ine þe herte. Vor

H. Keep the mouth from foul words,

which oft kindle the fire of lechery.

Evil words of foul women mar good virtues.

He who will say and listen to foul words is not chaste.

If the words be loathsome, it is sign that there is filth in the heart.

be þe mochelhede of þe herte : þe mouþ speķþ. þet zayþ our lhord ine his spelle.

III. Guard all the wits of the body—the eye from foul sights, the ear from foul words, the hands from wicked handling, &c.

These are the five gates of the city of the heart, whereby the devil oft goeth into the heart.

Samson, David, and Solomon were overcome through not guarding these gates.

St Gregory says, "The tower of the heart may not be taken unless the gates be open to the devil's host."

[Fol. 64. a.]

Philosophers of old fled into deserts to preserve their chastity.

The bodily wits are as a horse without a bridle,

but a chaste heart restrains them with the bridle of reason.

IV. Let the flesh be governed by the spirit.

The lusts and pleasures of the heart mar chastity.

þe þridde stape is wel to loki alle þe wyttes of þe bodye / ase þe ezen uram fol zyþe. þe earen / to hyere fole wordes. þe honden ura[m] wyckede takinges. þe nase : uram to moche lostuolle smelles. þane mouþ uram to lostuolle metes / and ine guode smaekes. þise byeþ þe vif gates of þe cité of þe herte / huerby þe dieuel geþ in ofte ine þe vif þerles of þe house / huerby þe dyeuel ofte geþ in-to þe herte / ase zayþ þe profete. Vele guode men and stronge habbeþ by y-nome and ouercome / be þan þet hi ne lokede naȝt wel þise gates. And yef þou wylt hadde uorbisnes : þench þet non ne wes strenger þanne samson fortin. ne wiser þanne salomon. ne more milder þanne dauid. and alneway uillen be wyfmen. Ac uorzope yef hy hedden wel yemd þe gates : þe uyend ne hedde naȝt ynome zuo greate casteles. Vor ase zayþ saint gregorie. ' þe tour of þe herte ne may naȝt by nome bote þe gates by opene to þe ost of þe dyeule.' Huerof þe yealde filozofes hem uledden in-to uerre stedes in-to dezert. þeruore þet hi ne miȝten zy / ne yhere / ne uele / þing huerby þe strengþe of hire workes uledde away / ne huerby hi ssolden lyese hire chastete. þe oþre þeruore þet hi nere ine zenne to þenche of filozofie / hy þresten out hare ezen of þe herte / þet hi ne zezen þing þet ham miȝte wyþdraze uram hire contemplacion. þanne þe bodiliche wyttes byeþ ase þet hors þet yernþ wyþ-oute bridle zuo þet hit deþ ualle his lhord. Ac þe herte chaste / han ofhalt mid þe bridle of skele. Nou ich hadde þe yzed þane skele.

þe uerþe stape is ssarpnesse of liue to do his uless onderuot þet is wrang to þe goste / ase zayþ zaynte paul. Vor huo þet wile quenehe þet uer of lecherie : he mot do away þe aliȝtynges þet norisseþ zuyeh ver. þet bieþ þe lostes and þe cyses of þe herte / þet berneþ

and alizteþ þet uer of lecherie / and amerreþ chasteté.
 þanne saint bernard þous zayþ / þet chastete spilþ be
 lostes. þe writinge zayþ / þet Ieremies breehgerdel /
 roteþe beside þe wetere. Vor chasteté / þet is onder-
 stonde / and betokned be þe breehgerdle: þet uor-
 roteþe / ine þe wetere of noule lostes. And þeruore /
 huo þet wyle him loki uram berninge: he ssel do a-
 way þe ilk brondes / þe wyþdrajinges of mete / and of
 drinke / and be sarpnesses of his bodie. Huor-of þe
 writinge zayþ. þet þe children þet weren y-norissed
 mid greate metes / nolden naȝt ethe of þe lostuolle
 metes / weren y-borȝe ine þe fornayse of babyloyne.
 huerby is onderstonde: zenne of lecherie / þet is
 yquenet mid uorberinge of mete and of drinke / and be
 sarpnesse of lyue. Ac þe greate metes / and þet
 stronge wyn / alizteþ and norisseþ lecherie / ase oyle
 oþer grese alizteþ and st[r]engþeþ þet uer.

þe vifte stape is be-uly kueade uelazrede and þe
 enchesons of zenne. Moche uolk byeþ y-ualle ine
 zenne be kueade uelazrede þet naȝt elles ne hedden
 yualle. Ase þe leuayne zoureþ þet doȝ and hit draȝþ to
 smac: alsuo þe queade uelazrede amerþ þet guode los
 of þe manne. A roteþ eppel anang þe holen: makeþ
 rotie þe yzounde. yef he is longe þer anang. A quic
 col berninde ope ane hycupe of dyade coles: hit his
 zet alle auer. Huorof þe sauter zayþ. 'þou sselþ by holy
 mid þe holy. and poure mid þe poure.' ase yef he zede.
 yef þou wilt loki þine kleynesse and þine chasteté:
 beuli þe uelazrede of þe kueade. Vor yef þou louest þe
 uelazrede of þe queade: þou sselþ by zuych ase hi byeþ.
 Vor huo þet loneþ uelazrede of fol: hit behoueþ þet he
 by fol. þet zayþ þe wyse ine þe writinge. Alsuo be-
 houeþ him beuly þe encheysones of zenne / ase speke
 priueliche to wyfman in stede suspecton: wyþ one.
 Vor þet yefþ ofte encheysoun to zenezzy huarme me heþ
 þane time and þane stede. Huor-of we redeþ ine þe boc

Jeremial's girdle
 that became rot-
 ten beside the
 Euphrates,
 denotes chastity,
 which is marred
 by foul lusts;

and therefore we
 must put the sin
 away, by fasting,
 and by penance.

The children who
 would not eat of
 "lustful meats,"
 were preserved
 in the furnace of
 Babylon.

Great meats
 nourish lechery,
 as oil or grease
 keep up the fire.

V. Avoid the fel-
 lowship of the
 wicked,

for it mars a
 man's good fame.

A rotten apple
 will spoil a great
 many sound
 ones.

If thou lovest the
 company of the
 wicked thou shalt
 be such as they
 are.

Avoid the very
 appearance of
 evil, and go not
 into temptation.

The story of
Amon, king
David's son.

of kinges. þet amon þet wes dauip̃ is zone: huarne
he hild his zoster / on: to one / priueliche ine his
chombre / he hise uorlay. Iosepes lueudy þo hy nand
alone him / hi wolde do him zenezi mid hire. ac he him
uledde / ase wys / and hise uorlet. þeruore zayþ zainte
paul. beuly fornicacion. þet is to zigge / þe encheysons
þet moze lede to zenne of lecherie. Vor me ne may
nazt betere ouercome zenne of lecherie / ne loki
chasteté: þanne to by-uly þe encheysones of zenne.
þernore þe angle zede to lot / þet he ssolde guo out of
þe cité of sodomme / and alle þe boundes. Vor hit ne
is nazt ynoz to lete þe kneade uelazrede ne þe zenne:
bote he ne lete þe markes of zenne. þet is to zigge:
þe encheisons of zenne. Me couþe zigge. zuo longe geþ
þet pot to þe wetere: þet hit comþ to-broke hom. and
zuo long ulizþ þe ulindre aboute þe candle: þet hi
bernþ. Also me may zuo moche zeche þe enchesouns
of zenne / þet me ualþ. þanne huo þet wyle him loki /
uram berninge he ssel him wyþdraze.

Avoid those
things that lead
to lechery.

[Fol. 64. b.]

Lot was com-
manded not only
to leave Sodom,
but all its
bounds.

So one must for-
sake lechery, and
the temptation
leading to it.
The moth flieth
about the candle
until it is burnt.

VI. Be occupied
with good and
honest works.

The devil tempt-
eth the idle man.
Idleness is the
mistress of much
wickedness.

[¹ steppe?]

þe zixte stape is / to by ine nyedes of guode workes
and oneste. Vor þe uyend þet neure ne / slepþ /
huanne he nint man ydel and sleawol guod uor to done /
he him deþ ine his niedes / and deþ him stempe¹ listliche
in-to zenne. þanne þe writinge zayþ / þet idelnesse /
þet is to zigge / sleuþe and onlosthede wel to done / is
maystresse of moche quead. And þeruore zayþ zaynte
paul. 'Ne yef nazt' zayþ he 'stede to þe viende.' þet is
to zigge: ne by nazt ydel / þet þe uiend ne ninde stede
þe uor to nondi. Vor he is ydel of guod workes: þet
yefþ stede to þe zaule hire uor to nondi. þeruore zayþ
saint gerome. 'Do alneway zome þinges of zome guode
workes / zuo þet þe dyeuel þe uynde alneway workinde.
uor huo þet is ydel / he him ne may nazt longe hualde
þet he ne ualle in-to zenne.' þanne þe profete zayþ. uor
þet wes þe zenne of sodome / þet prede. ydelnesse. and
plenté. þet is to zigge / þet hi ethen / and uorzuolze /

"Wherefore,"
says St Jerome,
"let the devil al-
ways find thee
employed."

Sodom fell into
sin through pride,
idleness, and
plenty.

and naȝt ne dede. huer-by hy uillen in-to þe uoule
 zenne þet naȝt ne is to nemni. alsuo deþ moche uole
 þet lyeseþ hare time / and hine bezetteþ ine ydelnesse /
 and ine to moche of metes an drinkes / and ine fole
 pleȝes. ine childhedes / ine liȝthedes / ine zonges / ine
 karoles / and ine tables / in ches / and ine oþre fole
 gemenes. Ine zuyche liȝthedes wasteþ hare time. and
 þeruore hi ualleþ liȝ[t]liche ine moche uoul zenne / and
 ofte in-to þe pette of helle. þet is ate pricke of þe
 dyape / huerof he¹ ne nimþ none hede.

Much folk lose
 their time in idle-
 ness, in meats,
 drinks, foul plays,
 childishness,
 levity, songs,
 carols, tables,
 chess, and other
 foul games,
 and so fall into
 sin.

[*hi!*]

VII. Offer good
 prayers to God.

þe zeuende stape is guode benes to god / þet moche
 is worþ to ouercome alle zenne / and nameliche zenne of
 lecherie. þanne saynt ambroyse zayþ. ‘holy bene is a
 guod sseld / a-ye alle þe berninde gauelockes of þe
 dyeule.’ and ysidre zayþ. þet / þet his remedie aye alle
 zenne. to him þet yernþ to holy benes / an haste
 huame þe vyend asayleþ þe herte. Vor wone to bilde :
 aqueneþ alle þe asaylinges of zenne. Holy bene is wel
 miȝ[t]uol auoreye god. uor hi is y-ssored / mid uour þinges
 ase mid uour poss[t]es.

Holy prayer is a
 good shield
 against lust.
 It is powerful
 before God, for it
 is shored with
 four things, as
 with four posts.

þe uerste is riȝte beleaue huer-of zayþ oure lhord ine
 his spelle. ‘In al þet þou acest ine þine benes / haue
 guode beleaue / and uest hope ine god : and þou sselt
 hadde / þet þou acest.’ Saint Jacob zayþ. þet me aesy
 to god / ueste bileue / wyþ-oute drede. uor huo þet
 dret : he is ase þe waze of þe ze / þet þe wynd let hider
 and þider. And þeruore he þet geþ yerninde / and
 talyinde / ne þengþ naȝt aye god.’ þe oþer þing þet
 ssel by ine bene is hope uor to hadde þet me byt.
 Huer-of þe sauter zayþ. haue guode hope ine god / and
 he þe wile do þet þou him acest. And þeruore zede he
 ine ane oþre stede. ‘Lord haue merci of me : uor min
 herte hopeþ ine þe.’ Grat hope ous yefþ him uor to
 bilde / zuo þet he ne zayde naȝt / ine behotingge / þo
 he zede ine þe godspelle. ‘huo þet aceseþ : he nimþ. and
 huo þet zekþ : he vint. and huo þet clepeþ : god him

1. The first is
 true belief.
 Have a good
 faith and hope,
 and thy prayers
 shall be answered.

He who is with-
 out faith is as the
 wave of the sea,
 driven by the
 wind.

[Fol. 65. a.]

2. Have good
 hope to have what
 thou askest for.

Ask wisely, dili-
gently, and perse-
veringly,

and God shall hear
in haste thy
prayers.

Some ask more
than is proper
for them, as did
the apostles John
and James,

who were re-
proved by our
Lord for their
presumption.

Let no man be
overweening like
the Pharisees,

[*fariseu?*]

but let him pray
meekly before
God.

Take heed to the
poor beggars,
how they exhibit
their evils in
order to excite
pity.

So shall one show
meekly before
God his lacks
and sins.
Other folk pray
for temporal
gitts,

but God will not
give thee a pear
or an apple as one
doth to a child.

openep.' þet is to onderstonde / huo þet acseþ / wysliche.
huo þet zeep / diligentliche. and huo þe[t] clepeþ /
bleuindeliche. Huanne þise þri þinges byeþ ine hire
skele. wyt. diligence. and perseuerance : god ham y-herþ
an haste. wyt : þet þou acsi wisliche. Moche uolk
acseþ / þet ne byeþ nazt y-herd / uor hi makeþ kuead-
liche hire acsinge. Huerof saint Jacob zayþ to þan þet
ne wyteþ huet hi acseþ. 'þou acsest' he zayþ 'to god
ofte / ac nazt ne onderua[n]gst.' zome akseþ to hez þing /
more þanne ham behoueþ / ase dede þe tuaye apostles
saint Jon / and saint Jacob. þet acsede þe on of ham
zete ane þe riþthalf of oure lhorde ine his regne / and
þe oþer ane his lefthalf. Hi ne acsede nazt wisliche ac
raþre lit þozte grat presumpcion. And þeruore he ham
ansurede oure lhord hardliche and ham zede. 'Ye ne
wyteþ huet ye acseþ.' þanne huo þet wile wysliche
bidde god / yef he him lokeþ uram presumpcion / oþer
þet he ne wene greate þinges of him-zelue ase dede þe
farisen¹ þet yalp ine his benes / and onworþede þane
pubblycan. Ac mildeliche me ssel to god bidde / and
him-zelue deme beuore god þet yziþþ þe herten of þe
uolke. and wot hare eueles / and hire lackes / and wot
huet ham is nyed / betere þanne ham-zelue conne. Nim
hede to þe poure truons / hou hi sseweþ hire eueles /
and hare defautes / uor to maki þet uolk / to habbe þe
more reuþe of ham. Also me ssel do to-uore god /
mildeliche ssewy his lackes / and his zennes þere recordy /
uor to habbe grace and uoryeuenesse. þe oþre byþ þet
ne conne acsi bote þinges libbinde and litle / ase byeþ
þe guodes of time. God þe wyle wel gratter þinges
yeue. He nele þe yeuc pere / ne eppel / ase me deþ
ane childe. ac greate þinges he wile þet þou him acsi.
þinges þet þe by profitable / to helpe of zaule / ase
his grace and his blisse. Vor huo þet acseþ to god
richesses / worþssipes / heznesses / oþer dyeaþ of his
yuon : he zent to gode uoule benes. and þeruore he ne

hierþ his naȝt. þeruore zayþ zaint austin. 'Ne onderstand naȝt' he zayþ 'of god uor greate þinges / þe guodes þet he yefþ / alsuo wel to þe kueade / ase to þe guode.' he wyle zigge. me ne ssel naȝt hycalde uor greate þinges / þe guodes pasinde þet god yefþ / alsuo and more yet to þe kueade : þanne to þe guode / and þeruore his yefþ god to þe wyckede : þet þe guode lierni to onworþi þet he yefþ to þe kueade / ase zayþ zaynt austin. 'Huanne þou bist þanne god' / zayþ saynt ambroyse / 'acseþ grat þing / þet byeþ þo þet euremo ilestep wyþ-oute ende / naȝt þe þinges pasinde. Vor þe ilke bene ne comþ naȝt to gode.' þeruore ous tekþoure guode mayster Iesu crist / uo[r] to acsi wysliche. and ous sseþþoure acsinge þo he zede. 'Yef þou acsest eni þing to mine uader / ine mine name : he hit þe wile yeue.' Yef he hit acseþ mid þe name of Iesu crist / þet acseþ þet behouep¹ to helpe of zaule. Vor Iesu / is asemoche worþ : ase helpe. And huet þing ssolle we þanne acsi : he ous tekþ ine his spelle þo he zede. 'Verst oceseþ godes riche / and his riȝtuolnesse. and alle þise timliche þinges : þou sselst hadde to auontage.' Vor ase me can zigge / 'to þe meste niede : me ssel alneway yerne.' We habbeþ niede of tuo þing. of gostliche guodes / and of timliche guodes. Ac wel more nyede we habbeþ of gostliche guodes. and þeruore we ssolle his uerst and principallliche bidde. and god his wile ous yeue / and ous wile do auontage of þe oþre guodes / þet byeþ þe timliche guodes. We ne ssolle naȝt maki of þe oþre [seconde] guodes principals / ase doþ þe couaytouse / þet ne zechep oþer lif / bote þet / þet ham faileþ / and ham ascapeþ wille hi nolle hi. Ac þe riche of heuene is þet lif eurelestinde : we ssolle bidde be ofseruinges of guode workes. And þet is þet god zayþ. 'biddeþ uerst godes riche / and his riȝtuolnesse.' þet is / do guode workes / huerby me may come to þo riche þet neure ne ssel faili. an huo þus hit bit : god deþ him

He desires us to ask what is profitable to the soul. Temporal gifts are bestowed upon the evil as well as upon the good,

wherefore the good should not set great store by them.

[Fol. 65. b.]

We must ask all things in the name of Jesus.

Jesus signifies help. [1 MS. *bohouch*]

"Seek first," says Christ, "God's kingdom and his righteousness," &c.

We should yearn for the greatest gift,

for we have more need of spiritual than of temporal gifts.

Wherefore let us pray for life everlasting,

and power to do good works, whereby one may come to God's kingdom.

The covetous men
of this world are
never satisfied.

auontage of þe timliche guodes. uor he hise him yefþ
to his wone ynoȝliche. uor naȝt ne lackeþ to ham þet
louieþ god / and dredeþ / ase zayþ þe writinge. Ac þe
couaytouse of þe wordle: þe more þet hi habbeþ / þe
lesse hi habbeþ. huo þet mest heþ of mayné / and mest
him faileþ¹ of mete. and þet mest heþ hors: mest him
fayleþ gromes and stablen. And sain[te] Ierome zayþ.
þet 'to þe wreche fayleþ: þet he heþ / and þet he neþ.'

Nou þench þanne huanne þou woldest bidde god
and acsi wisliche / and diligentliche / þet is ententif-
liche / and perseuerantliche: and he þe wille y[e]ue:
þet þe hest niede to þi profit / an to helpe to þine
zaule.

3. Let there be
devotion of heart
in thy prayer.

þe þridde þing þet ssel by ine bene: is deuocion of
herte / þet is to arere þe herte to god / wyþ-oute þoȝte
ine oþre stede. þanne oure lhord zayþ / 'huanne þou
sselt bidde god / be-tuene þine teþ.' þet is to zigge / ine
þine herte. ssete þe dore ope þe. þet is to zigge: do out
alle þoȝtes ulessliche / uoule / and wordleliche / and
zuo bide þine uader of heuene ine halke. Saynt
ciprian þous zayþ. þet alle þoȝtes ulessliche and
wordleliche me ssel diȝte uram þe herte / þet wyle god
bidde. zuo þet his herte ne þenche to oþre þinge: bote
to þet he ssel bidde. 'hou' zayþ 'he / wenst þou / þet
god þe y-here / huanne þou ne hierst nat þi zelue?'
And ysidre zayþ. 'þanne / we biddeþ zopliche / huanne
we þencheþ nawerelles.' And saint augustin zayþ.

Say thy prayer in
thine heart,

and put out all
fleshly and foul
thoughts.

We pray truly
when we think of
nought else.

'Huet is lit worþ to sterie and to beate al day þe
lippen / huanne þe herte is al domb?' zuych difference
ase þer is be-tuene þe cheue and þe corn / be-tuene
bren and flour of huete / betuene þe uelle and þe beste:
zuyche difference is betune þe rearde of þe bene / and
þe deuocioun of þe herte. God ne is naȝt goth² to uede
mid leaues. alsuo þe bene þet is y-wriȝe ine leaues of
wordes / wyþ-oute deuocion of herte / ne likeþ naȝt to

The voice of
prayer is but
chaff and bran.
The devotion of
the heart is the
corn and flour of
wheat.

¹ MS. *saileþ*

² *got?* = goat

god / ac rapre *him* mis-payþ / and *him*¹ went þet yeaere / þet he hit ne yhiere. uor he ne onderstant naȝt zuiche speche. Huo þet bit god wyþ-oute deuocion of herte: he spekþ to god patroyllart. ase þe ilke þet spekþ half englis and half urens. he spekþ to god mid mouþe: ac þe herte spekþ oþre speche / huanne he þengþ elleshuer. þanne hit þe þingþ þet zuych uolk / þet zuo biddeþ god: *him* scornep. ase he þet wile scornj ane dyaue: he waggeþ þe lippen onlepiliche and makeþ semblont to spekene: and naȝt ne zayþ. To zuiche uolke makeþ god þet dyeaue eare. Ac þe bene þet comþ / of þe dyepnesse of þe herte: þo yherþ oure lhord. Vor ase zayþ þet godspel. ‘god is a gost. and þeruore huo þet wile by yhiere of god: hit *him* behouep þet he bidde ine goste / and in zoþe.’ Dauip ous tekþ to bidde god deuoutliche ine þe sautere / þo he zede. ‘lhord mj bene bi ydiȝt beuore þe: ase þet stor.’ þet stor huanne hit is ope þe uere smelþ zuete. alsuo dep þe bene: huanne hi comþ of berni[n]de herte of þe loue of god / smelþ wel zuete to-uore god. oþerlaker þe bene ne comþ naȝt beuore god / bote hi come of þe herte. ase þe messenger þet none lettres ne brenghþ / oþer þet ne is naȝt wel yknaue: ne comþ naȝt liȝtliche touore þe kinge. bene wyþ-oute deuocion / is messagier wyþ-oute lettres / and wyþ-oute knawlechinge. huo þet zuych messenger zent to cort: cuele ha depþ his niedes. Vor ase me zayþ *communliche*. huo þet fol zent: fol abytt. Huo þet wyle þanne zoþliche bidde god: he ssel to god grede mid dyepe herte / ase dede dauid þet zede ine þe sautere. ‘lhord god yhyer mine bene and mine rearde þet ich grede to þe / mid þe dyepnesse of herte.’ þe hete of loue: is þe gredinge of herte / þet zayþ saynt *augustin*. þe ilke rearde and þe ilke gredinge / *him* likeþ. naȝt rearde uor to telle tales. Saint *gregorie* zaiþ. þet zoþliche bidde god: is biter zobbninge of uorþenchinge. þet is to zigge / of zorȝe / and of

[¹ MS. *him*]

[Fol. 66. a.]

He who prays without devotion, addresses God as one that speaketh half English and half French.

Such folk scorn God as one mocks a deaf man. To such God turneth the deaf ear.

God is a spirit, and must be prayed to in the spirit.

Prayer of a fervent heart is like the incense on the fire.

Prayer without devotion is a messenger without letters of recommendation.

Pray to God with a deep heart.

Prayer consists of bitter outpourings of the spirit,

and not of smooth words.

Such prayer drives away the thieves, that is, the devils.

God gave the water of tears to quench the fire (lust) of our hearts.

The peril of sin is like the peril of waters, and the tempest of death.

We should pray God to preserve us from
1. the thieves of hell,
2. covetousness,
3. evil thoughts.

Pray specially to God on Sunday in church.

[Fol. 66. b.]

We forsake the works of the week in order to serve God better on that day. Some pray to be seen of men,

and others pray so loud as to disturb those near them.

repentonce of herte / keste to god. nazt wordes afaited and y-sliked ueleuold. Zuych greddinge cacheþ þe þyeues / þet byeþ þe dyeulen þet ous wayteþ ous to robbi. and þeruore ssolle we ofte grede to god / þet he ous loki uram þo þieues. Alsuo ssolle we strangliche grede to god / þet he ous loki uram þo þyeues. and uram þe ner of couaytise / and of lecherie / þet he ous yeue þet weter of tyeares uor to quenche zuich uer / þet hit ne berne oure herten. Alsuo ssolle we grede aye þe foles of euele þenchinges / þet ouerguoþ ofte þe herte. þet þe herte ne spille be grauntinge. þeruore gredded daniþ to god ine þe sauter. þet zede. lhord / y-wyteme uram þe peril of weteris / þet is niez y-guo in-to mine herte. And þe deciples of oure lhorde þo hi yzezen þe tempeste of þe dyape ope ham gredden. ‘Sire / y-wyteme ous / uor we spilleþ.’

Vor þo þri þinges þet ich hadde hier y-zed / me ssel ofte grede to god / þet he ous wyteme uram þise þri perils / of þe þyeues of helle / uram þe uere of couaytise. of foles and of kneade þoztes / and uram uondi[n]gge.

Nou sselt þou conne / þet ine eche time / and ine eche stede: miþt þou bidde to god. ac specialliche and more deuouteliche me ssel him bidde at cherche / þane zunday / and ine festes þet bieþ iset god uor to bydde. herie / and worþssipie. and þeruore me let of bodiliche wórkes of þe woke / nor betere to onderstonde to bidde god. serui / herie / and worssipie. þer byeþ tuaye manere benes / on þenchinde ine herte / þet me may oueral bidde. an oþer ine speche of mouþe. þet me ssel bidde ine oneste stedes / nazt ine longaynes ase doþ þe ypoerites / þet ham sseaweþ wy[þ]-oute / and nazt wiþ-ine. and alsuo þer bieþ oþre þet gredeþ hare benes zuo lhoude þet þo þet byeþ ham y-hende / byeþ desstorbed of hare deuocion be ham / and þenchep zuych ich am. And þeruore to zuichen zayþ god.

‘Vor-zoþe ich zigge to yow : ye habeþ onderuonge youre mede.’ Yef god het / zuo straytlic[h]e loki þane zeterday / ine þe yealde laze / þet he made. ane man / to stene / to-uore al þe uolke / uor þet he hedde y-gadered / a lite wode / þane zeterdey. huet ssel he do / of þan / þet doþ / greate zennes / þane zunday / and ine festes / and wasteþ þane time in ydelnesse / and ine folies. and worse doþ ine festes : þanne in oþre dazes. Vorzoþe hi ssole by more y-pined / and more y-damned ine þe oþre wordle : þanne geus / þet breken hare zeterday. Vor þe zunday is more holy : þanne þe zeterday.

If a man was stoned for gathering wood on the Saturday,

what shall be done to him who commits great sins on the Sunday?

For the Sunday is more holy than the Saturday.

Also byeþ þe festes principals / þet byeþ yzet ine holy cherche / uor god to bidde / and þonki / serui / herie / and worþssipie. of þe greate guodnesses þet he þe heþ y-do / ase holy cherche recorderþ. Ine zuyche festes ase at cristesmesse / his beringe / hou he wes y-bore / of þe mayde. At yestre / his oparizinge / hou he aros uram dyafe / to liue. Ate assencion / hou ha stea3 to heuene / ine zizþe / of alle his apostles. At lokes / hou he zente þane holy gost : ope his apostles.

The great festivals are set apart for worshipping God.

Christmas reminds us of Christ's birth, Easter of his uprising, Ascension of his going into heaven, Whitsuntide of the descent of the Holy Ghost.

Alsuo þer byeþ yzet þe festes of halzen / ine holy cherche / uor to worþssipie / an uor to serui god / and herie / and his halzen / of þe miracles þet he dede uor ham. uor to uestni oure beleaue. And þeruore / we ssole þe festes of halzen loki / and bidde / þet li ous helpe auoreye oure lhord Iesu crist / þet zuo moche his worssipeþ / ine heuene / and ine erþe. þanne zenezep he wel kueadliche / þet ne lokeþ þe festes. Vor he deþ aye godes heste. and of holy cherche.

There are the feasts of saints, which must be observed.

Let us pray that they help us before God.

Ac zome mi3te zigge. ‘lyeue sire / me ne may nazt alneway bidde god / ne by at cherche. huet kuead is hit / yef ich guo playe. and solaci. þer-huile þet ich me solaci / an playe : iche ne þenche none manne kuead.’ To þan ich wille ansuerie li3tliche. uor al þane time / þet þou bezest in fole gemenes / in ydelnes-e /

Some might say, “One cannot always be praying, nor be in church.”

All time not given to God is lost time.

and ine nides / þet ne byeþ nazt i-diȝt to god : þou his
lyest. Vor þou sselȝt ywyte / þet al þane time / þet þou
ne þengst nazt a god : þou hise sselȝt rekeni uor nazt.
þet zayþ an halȝen. þet is to onderstonde / huanne þou
ne þengst / bote to ydelnesse of þinge / þet ne is ydiȝt /
ine none maner to god. And uorzoþe he liest grat
þing / þet liest his time / zuo zayþ senekes. uor he lyst
þe guodes þet he ssolde do / ine zuo moche time / ase he
lyest ine þe playes / and ine ydelnesse. and þet ne is
nazt wyþ-oute zenne / to liese þane time / in queade
wones. Vor god wile acsi rekeninge / ate daye of dome.
þis zayþ saint anselm. And þeruore me ssel alnaway
wel do / and wel bezette þane time / ine guode workes /
ase moche / ase me may / þer-huile þet he leueþ. uor þe
time is ssort / ase zayþ þe writinge. ne non ne wot /
hou longe he hit ssel hadde. uor non ne wot / huanne
he ssel sterue / ne huanne he ssel paci.

He loseth a great
thing that loseth
his time,

for he loseth the
good that he
might do in that
time.

[Fol. 67. a.]

Be occupied in
good works, for
time is short,
and we know not
when we shall
die.

Another may
say, "If all days
are to be mass
days and holy,
how then should
we sow, reap,
mow, &c.?"

The answer I
leave to those
better able to
answer it than I.

When at church
a man should re-
member that the
place is holy.

It is a house of
prayer.

An oþer may zigge. 'Yef hit were suo / þet alle
dazes ine þe yeare were messedazes / and y-hote
hyeakde be holy cherche. huo þanne ssolde eryl / and
zawe. ripe / and mawe. and oþre erpliche workes to
done / huer-by men ssolle libbe?' þerne ansuere ich lete
to ham : þet betere conne ansuerie / þanne ich. Huo
þet wyle þanne loki þe festes / ase he ssel : he him ssel
loki to done þing / þet to gode ne is nazt likinde / ne
to his halȝen. and wel to bezette þane time / in god
to bydde / herie / and þonki of his guode. y-here his
sermons / and onderstonde to alle guode workes. Alsuo /
huanne at cherche / man him ssel hadde / wel oneste /
and do worþssipe / an reuerence / to god. and to his
halȝen / uor þe stede is holy / and is y-zet / to bidde
god. nazt uor to iangli / uor to lhezze / ne uorto truffly.
þanne oure sire zayþ. 'Min hous / is hous of bene.' and
þeruore me ne ssel oþer þing do / ne zigge : bote þet
hueruore hit is y-zet. þis zayþ saynt austin. þe ilke þet
ssel come to-uore þe kinge ine his chombre / uor zome

grace to bidde / he *him* loki wel to zigge þing / þet
 naȝt ne liki þe kinge. Wel more he *him* ssel loki / þe
 ilke þet comþ to cherche / þet is godes chombre / and
 godes hous / to done / and to zigge / to-uore god / and
 to-uore his angles / þing þet *him* ne liki. God nele
 naȝt þet me maki his hous marcat / ne boþe / huerout
 he wrek / þo þe zyalde / and boȝte / ine þe temple. uor
 he nele / þet me maki uorewerdes / ne noyses / ne
 nyedes seculeres / þerinne. ac raþre wile / þet me on-
 derstonde / to bidde god deuouteliche / and *him* herie /
 and þonki of al his guode. þer me ssel wyþ-clepie his
 herte to *him* / and do al out / alle seculere niedes.
 yemere þoȝtes. and þenche an his sseppere / and ane
 his guode goodnesses þet god *him* heþ y-do. and *him*
 deþ *communliche*. recordi his zennes / and his lackes /
 and *him*-zelue milki / to-uore god / and bidde uoryeue-
 nesse / and *grace* / *him* to loki uram zenne. and
 bleuinge ine guode liue / al to þe ende. þere ssolle þe
 greate lhordes / and þe greate lheuedyes uoryete hare
 blisse / hare miȝte. hare dingneté. and hare heȝnesse.
 and þenche þet hi byeþ beuore hare demere / þet ssel
 his zette to skele / of þe guodes þet he ham het y-do.
 of þe dingneté / huer he his heþ y-zet. hou hi hit
 habbeþ y-used. and ham ssel yelde be hare ofgoinge.
 þeruore hi ssollen þer / *ham* moeche milki to god / naȝt
 glorifie hare heȝnesse / ne of hare uayre diȝtinge / ne of
 hare uayre robes / to þe uorbysne of kinge dauid / þet
 hedde uoryete his dingneté / þo he bed god / and on-
 worþede *him*-zelue / touore *him*. ‘Ich am’ he zede ‘a lite
 werm / and no man.’ and ine þet / he bekneu / his
 þolemodnesse. his pourehede / and his uoulhede. Vor
 ase þe werm is uoul / and lite / þing onworþ / and wext
 al naked / of þe erþe / al-suo is man / uoul þing of
him-zelue. uor huanne he yede / in-to þe exil of þise
 wordle : naȝt he ne broȝte : ne naȝt ne ssel bere away.
 al naked he com : and al naked he ssel guo. þanne

It is God's cham-
ber and God's
house, and we
should say before
Him only what
is pleasing to
Him.

Wherefore pray
devoutly, and
thank God for
all His gifts to
thee,

and think of His
goodness to thee.

Pray for forgive-
ness, and for
grace to live
holily.

In church great
lords and ladies
should lay aside
their dignity,

and, like David,
humble them-
selves before
God.

Man is like a
worm.

naked and worth-
less,

filth, a sack full of dung, and meat for worms.

Great ladies should take pattern by Queen Hester,

and should leave their fine robes at home.

God is disgusted with those who rejoice in these things, and desire to please fools.

God is pleased with a mild heart and a pure conscience.

Women should come to church with clean clothing and not dressed above their station.

They should be meek and shame-faced.

They should not be too busy about decking their heads with gold and silver, for at church

saint bernard zayþ. ‘huet is man / bote uelþe / and a zech uol of donge / wermene mete?’ He is wel uoul an stinkinde zed ine þe byetinge.¹ a zech uol of donge ine his liue. mete to wermes / ine his dyaþe. Alsuo þe greate² lheuedyes / þet comeþ zuo idiþt mid gold / mid zeluer / mid stones of pris / and mid robes of grat cost / to cherche be-uore god / hy ssolden nime uorbisne of þe quen hester / þet dede of hire coustouse robes / and hire oþre agrayþinges / þanne hi com to cherche / to bidde god / and hire to lozy / and bekneu hare pourehede to-uore god / and zayde to god. ‘lhord þou wost þet ich hatie þe toknen of prede / and þe blisse of agrayþinges / and of ioyaus / þet me behoueþ do / ope mine heauede ine grat wlatiynge.’ Vorzoþe / and zuo heþ god grat wlatiynge / to ham / þet ine þise þinges habbeþ blisse / and ham agrayþeþ / ham uor to ssewy / and to paye þe foles. God ne heþ naþt to done mid zuyche payinges / ine his cherche. ac of milde herte / and of clene inwyt. Zainte pael tekþ riþt wel / hou þe guode wyfmen / ham ssolle agrayþi / huanne hi comeþ to cherche / to bidde god. He zayþ þet hi ssolle habbe clenliche cloþinge / wyþ-oute to moche. þet is to onderstonde : be þan þet þe wyfman is. Vor þet / þet is to moche ine one wyfman / ne is naþt to moche ine anopre. More behoueþ to ane kuene / þanne behoueþ to ane borgayse / oþer to ane simple wyfman. Efterward he tekþ / huiche byeþ of simple zizþe. þet is to zigge / milde / and ssamueste / naþt þe bolde / ne þe naþt ssamueste / ase byeþ þe fole wyfmen / þet guoþ mid stondinde nhicke³ / ase herte ine launde / and lokeþ azide / ase hors of grat cost. Efterward / he nele naþt þet hi bi to bysi / of hare heaueden to agrayþi mid gold / and mid zeluer / and mid precieuse stones. And he wile yet eft / þet at cherche / þet hi habbe /

¹ For ‘beyetinge.’

² MS. *grelate*.

³ MS. reads *nüncke*

hare heaueden y-wreȝe / zuo þet non ne bi ine kuede
 þoȝtes uor ham. and þet hi ne yeue none enchesoun /
 to þenche quead / to ham / þet hise ysyep̄. Ac hi
 ssollen bi ydiȝt¹ ase he zayþ / ase guode wyfmen / þet
 sseaweþ þe guodnesse of hare herten / be guode dedes /
 and þeruore zayþ saynt Ambroyse. ‘Huo þet wyle by
 yherd ine his benes: he ssel do away uram him / alle
 tokenen of prede / and he ssel bouȝe to god / be zoþe
 boȝsamnesse / uor to sterie god to merci.’ Vor ase he
 zayþ. ‘prouduol cloþinge / ne wynþ naȝt of god. ac yefþ
 encheisoun / euele to deme / of þan oþer of hire: þet hit
 berþ.’

their heads should
 be covered.

[1 MS. *ydist*]

He who desires
 his prayers to
 be heard, must
 put away all
 tokens of pride.

Nou ich þe habbe y-ssewed / þri þing / þet ssol by
 ine bene. beleaue. hope. and deuocioun. Ac to þan þet
 þe bene / by parfitliche lieuol to gode / and worþi to
 bi y-herd: hit behoueþ / þet uerþe þing. þet is þet *him*
 behoueþ / tuo wyngen / þet hit bere touore god. Þise
 tuo wyngen / byep̄: uestinge / and elmesse. þeruore /
 þe angle zayde to tobye. þe bene is guod: huanne hi
 heþ mid hire / elmesse / and uestinge. and wyþ-oute
 þise tuo þinges: bene ne may naȝt / vly to gode. ac
 zenne amerþ and *him* wiþdraȝþ ayen. þeruore þou sselt
 y-wyte / þet ine tuo maneres is bene amerd / ase zayþ
 ysaye. Vor þet me ne let naȝt euele to done. And
 þeruore / þet me nele uoryeue / his misdedes / ne his
 euele ywyl. Vor alsoo ase þe smeryeles / ne is naȝt worþ /
 to hele þe wonde / ne non oþer þing / þer-huile þet / þet
 yzen is þerinne: alsoo hit ne is naȝt worþ / ne naȝt ne *pro*
 fiteþ þe bene / to him þet hit zayþ: þer huile þet he is /
 ine dyadlich zenne. ne ase longe ase he heþ / quednesse
 ine his herte. And þeruore zayþ þe profete. ‘Arere we
 oure herten / and oure honden to god / þet ophebbep̄
 oure benes be guode workes.’ And þe apostel tekþ /
 þet me arere / clene honden ine bene. þe clene
 honden / þet byep̄ þe clene benen / þet byep̄ y-do ine
 clene inwyt. Vor God ne yherþ naȝt þe bene / þet

Two wings are
 needed to bear
 the prayer to
 God.

They are fasting
 and alms.
 Without these it
 will not fly to
 God.

[Fol. 68. a.]

In prayer there
 must be no ill-
 will in the heart.

Therefore saith
 the prophet,
 “Raise we our
 hearts and our
 hands to God that
 upheaveth our
 prayers by good
 works.”
 The clean hands
 are the clean
 prayers.

God will not listen to prayers from a filthy soul, that is, from those with bloody hands. They have bloody hands who ill-use the poor.

They eat bloody morsels, for which they shall pay hard scot in the other world.

He who will be heard, must not come before God empty-handed,

but must bear a present of good works.

We read in the gospel that the gate was shut against those maidens whose lamps were empty. God hears those that have their lamps full of oil,

that is, whose hearts are full of pity.

Prayer thus

comp of inwyt uol of uelpe / and of zenne. þanne he zayþ be þe profete. ‘Huanne þe multepliest þine benes : ich nelle none y-here. uor þine honden byeþ al bloody.’ Huo byeþ þo / þet habbeþ þe honden blodi : bote þo / þet be-uleaþ þe poure uolk / þet byeþ onder ham / and benimeþ ham hire guodes be strengþe ? Hy habbeþ hare honden al uol of blode / of þe poure. uor hi benimeþ ham hare lyf / and hare sostinonce / be hare couaytise and be hire roberie. and makeþ þe greate to mochel-hedes / and eteþ þe blodi snoden. Huerof hi ssolle paye hard scot / ine þe oþre wordle / bote þe writinge ne lyeze / þet zayþ. þet god wyle aesi / þet blod of þe poure : of hare honden. þanne hit behoueþ þet hi yelde : oþer þet hi hongi. Vor ase me zayþ : ‘oþer yelde : oþer hongi.’ And þeruore god ne yhyerþ nazt zuich uolk / uor hi ne byeþ nazt worþi. Huo þet wyle þanne by yherd : ne come nazt beuore god / mid zuorde adraze / and mid blodi honden / ne ydel honden. þet is to zigge : in wyl to zenezi / ne mid lae of ontreuþe / ne ydel of guode workes. uor þus zayþ oure lhord ine his spelle. ‘þou ne sselt nazt sseawy þe / beuore me : ydel-hounded.’ þe ilke comp to-uore god / mid ydele honden : þet comp him to bidde / wyþ-oute makiynge of presont to god / of guode workes. uor ayens þan / ha sset his gate : þet him bit / and nazt ne brengþ. Of þisen we habbeþ ane uorbisne / ine þe godspelle / þet zayþ. þet þe gate was y-sset / aye þe fole maydines / þet hedden hare lompen ydel. and god ham zede. ‘ich ne knawe you nazt.’ þet is to zigge : ‘ich not huø ye byeþ.’ Vor god ne knaup bote þo : þet him trewliche serueþ / þet habbeþ hare lompen uol of oyle : ase hedden þe wyse maydenes. þet is to zigge : þet habbeþ hare herten uol of pite / and hit sseweþ be guode dedes. Zuich uolk he y-herþ / and to zuiche uolk he openeþ his gates / uor he onderuangþ / bleþeliche hare benes.

Nou ich zigge þanne / þet bene þet is yssored mid /

þise uour poss[t]es / ase ich habbe beuore yzed : ys wel
 miȝtnol be-uore god. uor he ssel habbe lyȝtliche of him / al
 þet he heȝ niede / by hit to þe bodie / by hit to þe zaule /
 ase wytnesseȝ þe writinges. þanne saint iacob zayȝ. þet
 mochel is worȝ bene of guod man. uor hi is worȝ uor to
 hele þe zike / of bodie / and of zaule. Huerof him-zelf
 zede. yef he is ine zenne : hit ssel him by uory[e]ue. þe
 writinge zayȝ. þet Moyses ouercom amalec / and al his
 ost / naȝt be uiȝt : ac be his holy biddinges. uor ase
 zayȝ an holy man. more is worȝ an halȝen / and may
 biddinde : þane uele þousond of zenezeres : uiȝtinde.
 þe bene of a guod man / openeȝ þe heuene. hou ssolde
 he / bote ouercome þe wyckede ine erȝe. A guod ald wyf /
 porchaceȝ more of heuene / ine one-lepi oure biddinde :
 þanne ssolde do / a þouzond knyȝtes / of þe londe in lang
 time / be hare armes. And þeruore hit is guod / to zeche
 þe benes of guode men. and specialliche of men of re-
 ligion / þet byeȝ to-gydere / god uor to serui / and uor
 to bidde uor ham / þet doȝ ham guod. Vor yef þe bene
 of ane guode manne / is moche worȝ be-uore god / ase
 zayȝ þe writinge : more is worȝ / and may : þe bene /
 of uele guode. Vor ase zayȝ an halȝen. Hit ne may
 naȝt by / þet þe bene of uele guode men : ne is y-herd.
 þe benes of a couent / byeȝ raȝre yherd of þe abbote :
 þanne þe bene of one moneke. alsuo yherȝ god raȝre þe
 benes of þau þet byeȝ to-gidere him uor to serui. þanne
 he zayȝ ine his spelle. ‘ yef tuo of ous / oneȝ ham to-
 gidere / me uor to bidde : Al þet hi biddeȝ / mine
 uader : [he] ham wile do.’

þE ZEUE BOȝES / OF CHASTETÉ.

Nou ich habbe yzed þe zeue stapes / huer-by clifȝ /
 and wext / and profiteȝ / þet trau of uirtue / and of
 cha[s]teté. Nou behoueȝ to zigge / of þe boȝes / of
 þise trawe / þet byeȝ zeuen. be þe zeue states / of þe
 stapes of uolke / þet byeȝ ine þise wordle.

shored with
 these four posts
 is powerful before
 God.

The prayer of a
 good man is able
 to heal the sick-
 ness of soul and
 body.

Moses overcame
 Amalek by
 prayer.

[Fol. 68. b.]

The prayer of a
 good man openeth
 heaven.

Wherefore it is
 good to seek the
 prayers of good
 men.

The prayers of
 many are more
 effective than the
 prayers of one
 man.

The prayers of a
 convent to the
 abbot are sooner
 heard than the
 prayer of one
 monk.

The seven boughs
 of chastity.

The seven
 boughs of chastity,
 are seven states
 of men in this
 world.

The first state is of those that are whole of body and have well kept their maidenhood. In marriage one shall observe chastity of heart and of body. Children should have good guardians,

lest they be married by foolish companions.

Children should be chastened and taught while young to practise good manners.

Such form as the shoe takes at first it evermore keeps.

The other state is of them that have lost their chastity.

[So in MS.]

[Fol. 69. a.]

Even in this state chastity should be observed by having a fast purpose to abstain from sin, and the flesh

þe uerste stat / is of þan þet byeþ yhole of bodie / and habbeþ wel yloked hire maydenhod. Ac alneway / hi ne byeþ naȝt y-bounde þerto / þet hi ne bi ine mariage. Ine þet stat / me ssel loki chastete / þet is clenness of herte / and of bodie. Þeruore þe children of riche men / ssolle habbe guode lokeres / and oneste / þet hi by be-zide ham / and þet hi bi diligent ham wel to teche / and loki uram zenne / and uram kueade uelazrede. Vor þe fole uelazredes / amerreþ ofte children. and hare te[c]hinge. þet kueade uolk / þe wordes of kueadnesse / of ribaudie / þe fole takinges / and inhoneste ine zenne of lecherie. and oþerhuil of þo lecherie / þet is aye kende. Þerof anopre time we habbeþ yspeke ine þe chapitle of uices. an þeruore hit ne behoueþ naȝt to reherci. uor þe ilke kende ne is naȝt uayr. And þeruore me ssel þe children chasti / and wel teche / and bi bezide ham þerhuile þet hi byeþ yonge. And wonye his to hycalde þe guode techinges. Vor ase zayþ salomon. ‘ þet child lyerneþ ine his yeȝeþe : he hit wyle healde ine his elde.’ And þe filozofe zayþ. ‘ Hit ne is naȝt lite þing / to wonie guod / oþer kuead / ine his yeȝeþe.’ Vor ase me zayþ. ‘ Huo þet tekþ colte endaunture : hycalde hit wyle þerhuile hit ilest.’ Zuiche fourme ase þe sso takþ ate ginnyng : he halt euremor ine þet stat. þanne heþ chasteté nyede of guode lokinge. uor oþerlaker hy ssel zone by uorlore.

þe oþer stat is of ham þet bieþ naȝt clene of bodie / and habbeþ hare chasteté uorlore / and hare maydenhod / er þan hy weren euerte¹ ymarissed / ne y-bounde mid bende. huo may ham wyþnyme uorte bi y-marissed. and alneway hy byeþ y-ssriue and norþenchinde of hare zennes. Ine þo stat me ssel loki chasteté. Vor huo þet is ine þet stat : he ssel habbe uest porpos / and wyl / þet neure mor ne ssel ayen yerne to þe zenne of his bodye. ac rapre he him ssel loki be his miȝte. wyþoute þet / þet he him moȝe marissi yef he wyle. And huo

þet wyle ine þet stat loki his chasteté : hit behouþ þet he defouly and chasti his uless be hardnesse of uestinges / and be penonces. Þis is þe oþer boꝝ of þise trawe.

should be rendered chaste by severity of fasting, and by penances.

þe þridde is of ham þet byþ y-bounde be mariage. ine þo stat me ssel loki chastete / out-ynome þe dede of spoushod. Vor hi ssolle loki hare bodi þe on to þe oþre klenliche and troweliche / wyþ-oute do-onriȝt : þe on to þe oþren. and þet acesþ þe laze of spoushod. þet þe on bere to þe oþren laze and trowþe of his bodie. Vor þerhuyle þet hy byþ y-uestned to-gidere be spoushod þe on to þe oþre / hi byþ o body / ase zayþ þe writinge. and þeruore ssel þe on louye þe oþren / ase him-zelue. Vor ase hi byþ on body. hi ssolle by on herte be trowe-loue / ne nauuore ham to-dele / be herte ne be bodie þerhuile þet hi libbeþ. þeruore hi ssolle loki hare bodyes cleue. and chastliche out-ynome þe dede of spoushod. and þeruore zayþ zay[u]te paul. þet þe wyues ssolle louie hare lhordes / and worssipie. and deuouteliche by chast and sobre. chaste to loki hare body uram oþren þaune of hare lhordes. sobre ine mete and ine drinke. uor to moche drinke / and to moche ethe : is grat aliztinge to þe nere of lecherie. Alsoo ssel þe man loki his body clenliche þet he ne yeue hit nazt to oþre wyfmen / bote to his. Spoushod is a stat þet me ssel wel klenliche / and wel holylyche loki uor manie skeles. uor hit is a stat of greate autorité. uor god hit made ine paradis terestre ine þe stat of clenness. erþan man hedde y-zenezed. And þeruore me ssel hit holyliche loki / uor þane skele þet god hit made / and uor þane stede huer hit wes ymad. Efterward / hit is a stat of greate digneté. uor god wolde by bore of wyfman yspoused. þeruore þe mayde marie made of spoushod hire mentel; hueronder wolde by godes zone bi y-conceyued / and y-bore. Under þo-mentle wes y-hole uram þe dyeule / þe priuité / and

The third state comprehends those bound by marriage. They should keep their bodies in purity and truth, the one towards the other.

For man and wife being bound by marriage are one body,

wherefore they shall be of one heart by true love.

Wives shall love their lords, and be chaste and sober.

Chaste in their bodies and sober in meat and in drink.

The man shall not give his body to other women.

Marriage is a state of great authority,

and was ordained in Paradise.

It is a state of great dignity. For God was born of an espoused woman.

Under her mantle was the secret of the soul's help hidden from the devil.

It is a holy state, being one of the sacraments ;

so what was before deadly sin, became no sin in marriage.

He hath great merit who may do the deed of marriage without sin.

The deed of spoushood may be sinless first when one desires to beget children to serve God. Secondly, when the one yieldeth to the other his debt when he asketh it.

[Fol. 69. b.]
The one hath a right in the body of the other.

Thirdly, when it is done to keep away lechery from his wife.

In this there is no sin, but rather merit.

þe red of oure seele / and of oure helpe. þeruore þanne me ssel hit worþssipie and clenliche loki. Efter þet me ssel hit loki holyliche / uor his holynesse.¹ uor hit is on of þe sacramens of holy cherche. and betokneþ þe spoushod þet is be-tuene holy cherche : and Iesu crist and betuene god / and þe zaule. þanne þet stat of spoushod is zuo holy and suo honeste : þet þe dede þet wes dyadlich zenne out of spoushod / is wyþ-oute zenne ine spoushod. and naz onlepiliche wyþoute zenne : ac hit mai by to merite uor to wynne þet lif wyþ-oute ende. And þou ssel ywyte þet ine þri cas me may do þe dede of spoushod wyþ-oute zenne. and he mai habbe grat merite ase to þe zaule.

þe uerste cas is huanne me deþ þe ilke dede ine wylle uor to habbe child to serui god. uor ine zuiche onderstandinge wes uerst spoushod yzet. þe oþer cas is : huanne þe on yelt to þe oþre his dette / þanne he hit akseþ. and þerto ssel sterie dom : þet yelt to echen his riht huanne he hit akseþ and bit be mouþe / oþer be tokne ase doþ þe wyfmen þet byeþ ssamuest zuich þing uor to acsi. þe ilke þet uorzakþ þane oþrene þet aceþ : zenezep.² uor he deþ him wrang of his ozene þinge. uor þe on heþ riht ine þe bodie of þe oþre. Ac he þet aceþ þet he ssel : he deþ wel and arizt. huanne he hit deþ ine þo onderstandinge he ofserueþ auoreye gode. uor riht him dizt þerto / and nazt lecherie. þe þridde cas is huanne me hit aceþ his wyue of þo dede / uor to loki hire uram zenne. nameliche huanne he yziþ þet hi is zuo ssamuest / þet hi nolde neuremo acsi hare lhorde of zuiche þingge. and yleþ þet hi ssolde ualle bleþeliche in-to zenne / oþer liztliche bote yef me hire ne acsede. Huo þet ine þo onderstandinge / yelt / oþer aceþ zuiche dette : he ne zenez[eþ] nazt ac rapre ofserueþ auoreye god. uor pite him stereþ þet to done. Ine þise þri cas / ne is no zenne ine þe dede of spoushod.

¹ MS. *lolyness*

² MS. *zenez3*

Ac ine oþre cas me may zenezi / oþer liȝtliche / oþer dyadliche. and specialliche ine þri cas. þe uerste is. huanne me ne zekþ ine zuich dede : bote þe lecherie and his lost. and ine þo cas me may zenezi / liȝtliche / and deadliche. Liȝ[t]liche / huanne þe lost ne paseþ naȝt þe markes / ne þe zetnesses of spoushod. þet is to zigge / huanne þe lost is zuo y-led mid seele / þet þe ilke þet is ine þet stat nolde naȝt þet þing do : bote ine his wyue. Ac huanne þe lecherie and þe lost is zuo *grat* ine his wyue þet seele is y-blent / and ase moche wolde do he ine hire : þaȝ hy nere naȝt his wyf : ine þet cas is þe ilke zenne dyadlich. uor zuich lecherie geþ ouer þe markes of spoushod. huerof god *him* wreþeþ ofte to zuiche uolke / and yefþ oþerhuil *grat* miȝte to þe dyeule *ham* uor to slea / ase me zayþ of saren¹ raguelis doȝter / þet wes yonge tobies wyf. þet hedde y-het zeue housboundes / þet alle were y-slaze of þe dyeule : þe uerste niȝt þet hi wolden ligge by hire. þeruore þe angel zayde to tobyen þet hise ssolde habbe to wyue. ‘Ich þe wyle zigge’ he zayde / ‘ine huet uole þe dyeucl heþ myȝte / ine þan þet doþ out god / zuo out of hare herten / and of hare þoȝtes. þet ne yeueþ ham naȝt / bote to hare lecherie to uoluelle / ase an hors deþ. oþer a mule.’ and þeruore ham benimþ god oþerhuil hare frut / zuo þet hi ne moȝen habbe no child. Yet hi moȝe zenezi dyadliche ine anoþre manire. þet is to wytene / huanne þe on deþ aye kende / and oþerlaker þanne kende of man aceseþ / ne laȝe of mariage aceseþ / ne oueryernþ. zuich uolk zenezeþ more *gratliche* / þanne oþre beuore yzed. Ac þo þet in hare spoushod lokeþ þe drede of oure lhorde / and lokeþ klene hare spoushod ase hit is yset. zuych uolk payeþ god.

On the other hand, one may sin in three cases. The first is when one seeketh only to satisfy lusts.

The sin is venial if it is temperate,

otherwise it is deadly.

With such sin God is exceedingly wrath.

[¹ *sarcu!*]

The devil hath power over those who give themselves up to their lusts,

as a horse or a mule.

Those that in marriage have the fear of our Lord, please God.

þe oþer cas huer me may zenezȝ be spoushod / is huanne man geþ to his wyue ine time þet he ne ssolde naȝt guo. þet is huanne hi is ine þe ziknesse þet wyfmen habbeþ *communliche*. zuo þet he his naȝt ne spareþ

The other case of sin in “spoushood” is when a man goeth to his wife in a time that he should not go.

God hath forbidden this improper fellowship, for in such state are oft begotten the crooked, blind, lepers, deaf, dumb, &c.

[Fol. 70. a.]

Also they shall abstain from the deed in holy times such, as in great and solemn feasts,

and in times of fasting appointed by the church.

Also when the woman lieth in childbed, or is near her time.

Kings, earls, and barons, have at such times their chambers to themselves, or they go to their castles, and therefore they have such fair children.

The elephant will not dwell with his wife while she is with child.

huanne he wot þet hi is in zuich stat. zenezep gratliche and uor þan þet god uorbyet / þet man ne hadde uelazrede mid his wyue. ine zuich stat / and uor þe peril of his children. Vor ase zayþ saint gregorie. ine zuyeh stat byep ofte beyete þe crokede / þe blynde / and þe mezels. þe dyaue / þe doumbe / þe ssornede¹ / þe scallede. and men and wyfmen þet haddeþ oþere zyknesses in hare bodie þanne hi comeþ to manhod ase goutes / and beles. and oþre ssrewede eueles. Þeruore þe wifman ssel wel zigge to hire lhorde huanne hi ys ine zuyeh stat / þet he abyde. and hi alsuo abyde: þerhuile hi is ine þe ylke stat. Alsuo hi ssollen to-gidere spari uram þe dede of spoushod: ine holy times / ase ine greate festes and solemnes / to yeue ham-zelue þe betere god uor to serui. Alsuo in times of uestinge of holy chereche hi ssolle abide mid þo dede. nazt uorþan þet hit by zenne zuyeh þing to done ine zuiche time. and ine zuiche onderstondinge me may hit do. Ae oþerhuil hit is þet me ssel abide / þet me moze hit do wyþ-oute zenne: uor betere to hadde of god þet me him bit / ase zayþ saynt austin. Alsuo ine time þet þe wyfman lyp a chi[l]dbedde / oþer nyez uor to childi. he ssel him loki uram þe dede of spoushod / uor onestete / and uor peril þet mihte by. Þeruore þise kinges / erles / barouns / and oþre lhordes haddeþ hare chambren be ham-zelue uram hare wyues ine zuiche time. oþer hi wendeþ to zzy hare kasteles / oþer hare oþre stedes. and þeruore hi haddeþ zuo uayre children and zuo cliene² of bodye. Me uint ine þe boc þet spekp of kende of bestes. þet þe elifans nele nazt wonye mid his wyue: þerhuyle þet hi is mid childe. and man be seele ssel bi more antempred þanne a best. and þeruore he ssel more him-zelue ine þo stat þolye / and ine þo time. Ae alnewey / ich ne zigge nazt þet yef he deþ þe dede of spoushod ine þo time be guode cause / and ine guode onderstondinge / huerof god is demere yef hit is zenne.

¹ Looks like *ssorned* in MS.

² MS. *chene*

þe þridde cas is / huerine me may kueadliche zenezi
 ine his spoushod : is. ine holy stede. uor ine holy stedes
 ase ine cherchen þet byeþ apropred uor god to bidde and
 hym seruy. me ne ssel nazt do þe dede of spoushod uor
 worþssipe of þe stede. And huo þet ine zuyche stede
 ne lokeþ him nazt þo dede uor to do : he zenezep uor þe
 scele of þe stede þet godes uless and his blod byeþ
 y-sacred inne. uor zuich þing mai by zenne in one stede /
 and ine one time : þet ne is no zenne ine oþre. þe¹ uerþe
 stat is of ham þet habbeþ yby ine spoushod : ac dyap
 heþ to-deld þe on uram þe oþere. And þe ilke þet is
 ybleued ine lyue he ssel him loki chasliche ase longe
 ase he is ine þe stat of wodewehod. þet is a stat þet
 zaynte paul prayzep moche / þet zayþ to wodewon. ‘ huo
 þet guod is : he him hyealde ine þet stat. and yef hit
 him nazt ne lykeþ : he him wyui. Vor betere and
 more holy þing is to wyui : þanne him-zelue berne.’ þe
 ilke bernþ / þet to zenne graunteþ. Vor he zet his
 herte be wylle and be wilninge to þe uere of lecherie.
 Ac more hit were worþ him to wyui / þanne himzelue
 of zuiche uere uorberne. and þet is to onderstonde of
 ham þet byeþ ine þe stat of simple wodewehod. nazt of
 þan þet byeþ ine þet stat y-bounde be heste þet ne moze
 nazt ham spousy / wyþ-oute deadlich zenne / efter þe
 beheste. Ac alneway yef þe beheste is simple / þet is
 to zigge / huanne hi is y-do priueliche / and wyþ-oute /
 solemneté. þaz hit by zuo þet ha zenezi dyadliche / þet
 efter zuych ane beheste him spouseþ : alneway he may
 bleue ine his spoushod / yef þer ne is non oþer destorb-
 inge. Ac he ssel do penonce / uor þe beheste. Ac
 huanne þe beheste is solemne / ase be hand of prelat /
 oþer be profession of religion. oþer be holy ordre / þet
 me heþ onderuonge / ase sudyakne / oþer dyakne / oþer
 prest. þanne þo² spoushod ne is nazt. ac rapre hit be-
 houep / to dele þo / þet ine zuiche manyre / comeþ to-
 gidere / uor hi ne moze nazt by soued ine zuych stat.

The third case is
 when the deed is
 done in holy
 places,
 that are set apart
 for the service of
 God.

[1 Ms. þer]

Chastity shall
 be observed in
 widowhood.

It is better to
 marry than to
 burn.

He burneth that
 consents to sin.

They who are
 bound by vows
 to remain widows
 cannot marry
 without deadly
 sin.

[Fol. 70. b.]

If the behest is a
 private one,
 its violation
 demands peni-
 ance.

If the behest be
 solemn, as by the
 hand of a pre-
 late,
 [2 We may read
 be?]
 the sin is deadly,
 and the marriage
 must be dis-
 solved.

The turtle dove teacheth us to keep the state of widowhood.

To loki þet stat of wodewehod / me ssel sterie þe uorbisne of þe turle. Vor ase zayþ þe boc / of kende of bestes. efter þet þe turle heþ ylore hare make : hi ne ssel neuremo / hadde uelazrede / mid oþren. ac alneway he is one / and be-ulyzt / þe uelazrede of oþren.

Three things belong to this state.

1. The fellowship of suspected persons should be avoided.

þri þinges belongeþ moche / to ham þet byeþ ine þe stat / of wodewehod. þe uerste is him-zelue kepe / and þriueliche bi ine his house. nazt uor to uolzy þe uelazredes suspiciouses. þerof we habbeþ uorbisne of Iudit / þet wes wodewe / and hi wes a uayr wyfman / of huam me ret ine þe writinge. þet hi hild hare ine hare boure be-sset mid hare maydenes. Huerof zaynte pauel wyþ-nimþ þe yonge wyfmen wodewen / þet were ydele / and bysye to guozne / an to comene / ganglinde / and to moche spekinde. ac bisset hy ssollen by ine hare house / and yeue ham guode workes to done / ase saynte paul tekþ.

St Paul reproves young widows for being idle,

and fond of gossiping in the houses of others.

2. God should be devoutly served,

as one readeth of Anna, the good widow who served God in the temple day and night.

þe oþer þing is / yeue ham to bidde god. and bleþeliche bi at cherche ine deuocion / and ine tyares / ase me ret ine þe godspelle of saint luc. þet þe ilke guode wodewe / þet hette anne / þet hy ne to-delde hire nazt / uram þe temple. and seruede god niht / and day. ine benes and ine uestinges.

3 Sharpness of meats by which lust may be quenched.

The heart is drowned in the water of lusts of this world.

þe þridde þing is / ssarpnes of metes. Vor ase zayþ saint bernard. þys spilþ ine lostes. alsuo ase he spilþ ine þe wetere / þet zuo longe he may by þer onder : þet he lyst þet lif. Non ne may hadde his heued. þet is his herte / longe ine þe wetere / of lostes of þise wordle / þet he ne ssel lyese þet lyf / þet is þe grace of þe holy gost. be huam þe zaule leueþ ine god. To þo stat belongeþ : ase loze cloþinge. nazt proud / ne bisiuol / to þe uorbisne of iudit. þet let hire uayre robes / and hare riche agrayþinges / þo hire lhord wes dyad. and nom cloþinge of wodewehod / onworþ / and loz / and more wes toene of weþinge / and of zorþe : þanne of goye. and of ydele blisse. þeruore þet hi ledde chasteté / and hi

The clothing of widows should be humble.

They should imitate the example of Judith,

hit wolde loki al hare lif. Ily hire ssredde mid þe here / and ueste eche daye. and hi wes uayr / and yong / riche / and wys / ac guodnesse of herte / and loue of chasteté: hit hire dede do. And þus ssel libbe: þet wyle loki chasteté ine þo stat. þis is þe uerþe boz of þise trawe.

who clothed herself in hair and fasted each day.

ÞE VIFTE BOZ OF CHASTETÉ.

þe uifte boz of þe trawe of chastete: is maydenhod. and þet is þe uifte stat / of ham þet lokeþ / and habbeþ alneway lokinge / and byeþ alneway ine wylle / to loki al hare lyf / hare bodyes yholliche / wyþ-oute enye corrupcion / uor þe loue of god. þis stat is moche to alowe / uor his dingneté / uor his uayrhede / and uor his guodnesse. Vor his digneté: uor þet stat makeþ þane þet hit wel lokeþ / anlyke to þe angles of heuene / ase ziggeþ þe halþen. Ac þos moche habbeþ þe maydines more þanne þe angles. uor þe angles libbeþ wyþoute ulesse: ac þe maydines habbeþ ouercominge of hare ulesse. and hit is grat wonder þet hi lokeþ zuich ane fieblene castel / ase hare fyeble body / aye zuych ane strangne nend / ase is þe dyeuel of helle / þet alneway zeeþ ginnes / huerby he may nime þane castel uor to robbi þet tresor of maidenhod. þet is þet tresor / huerof oure lhord / spekþ ine his spelle / þo he zede. þet 'þe kingriche of heuene / is anlyened / to þe tresor / þet is y-hed / ine þe uelde.' þet tresor y-hed ine þe uelde: is maydenhod y-hed ine bodie / þet is ase a ueld / þet me ssel eryl / mid penonce / and zawe mid guode workes. þet tresor is anlikned / to þe kingriche of heu[e]ne / uor þet lif of maydines / is anlykned to þe liue of heuene / þet is þet lyf of angles. Huer-of oure lhord zayþ ine his spelle. þet ine þe oprisinge / ne ssel by non spousynge / ase þer is hyer. ac hi ssollen by ase þe angles of heuene.

The fifth bough of chastity.

The fifth bough of the tree of chastity is maidenhood (single life).

[Fol. 71. a.]

This state is much to be praised for its dignity, beauty, and its goodness.

For its dignity—for those in this state are like to the angels.

The devil is always trying to take the castle for to steal the treasure of maidenhood.

Christ speaks of it as the treasure of the field.

The field is the body, which should be eared with penance and sown with good works.

Afterward þet stat is to praysy / uor his uayrhede.

For its beauty—it

is the fairest
state on earth.

Solomon associ-
ates brightness
with chastity.

Sinless
chastity is fair
and bright above
other virtues.

[1 MS. *ikende*]

Maidenhood is
the white robe
wherein a spot is
sooner discovered
than in any other
cloth.
It should be pre-
served from filth,
blood, and fire.
The filth is the
covetousness of
the world.

None may please
God who seek
to please the
world, that is,
God's foe.

[2 So in MS.]

One sign of
pleasing the
world is the
decking of the
body.

[Fol. 71. b.]

Fairness without
is often gained
by the loss of
purity within.

uor þet is þe uariste stat þet is ine erþe / madenhod
clenliche yloked. Huerof salomon zayþ ine his boc of
wysdome. 'O.' zayþ he / 'huet is uayr chasteté / kenrede
mid briȝtnesse.' he zet riȝt wel briȝtnesse mid chastete.
uor þanne is uayr c[h]asteté / and maydenhod / huanne
he is briȝt be guode liue / and oneste. Ase þe briȝt-
nesse of þe zonne makeþ þane uayre day: alsuo þe
briȝtnesse of grace / and of guode liue: makeþ þe
maydenhod uayr / and likinde¹ to god. Huerof saynt
Ierome zayþ / þet mochel is uayr and briȝt / to-uore
þe oþre uirtues / maydenhod. huanne hi is wyþoute
lac / and wyþ-oute uelþe of zenne. Vor huo þet is yhol
of bodie / and uoul ine herte: is ase þe berieles yhuitel /
þet is uayr wyþ-oute: and wyþ-inne uol of stench.
Maydenhod is þe huite robe / huerinne þe spot is uouler
and more yzyenne / þanne in anoþer cloþ. þet ssel by
wel yloked uram þri spottes. uram hor. uram blod. an
uram ver. þise þri spottes be-ueleþ moche þis huite
cloþ. þe spot of hor: is þe couaytise of þe wordle / þet
ne ssel naȝt by ine his herte / þeþ wyle queme god ine
þe stat of maydenhod. uor non ne may y-queme god /
and to his yuo / ase zayþ sainte gregorie. And þe ilke
him sseweþ / þet he ne is naȝt godes vrend: þet-wyle
kueme þe wordle / þet is godes uend. þeruore saint
Ion zayþ / þet 'huo þet wyle by urend to þe wordle: he
ssel by uend to god.' and sainte paul zayþ. 'yef ich wyllē
queme to þe uolke of þe wordle: iche² ne ssel naȝ[t] by
Iesu cristes seriont.'

O toene / þet me wyle kueme þe wordle is: þe
agrayþinge aboute þet body. uor non ne wolde neure
mor zeche / uairhede / ne bisihede of robes / ne of
agrayþinge: bote yef he ne wende to by yzoȝe of þe
uolke. Ac huo þet wile zeche zuich uayrhede wyþ-oute:
he lyst þe uayrhede wyþ-inne / huer-by me kuemþ god.
þeruore saynt bernard zayþ to ham þet zechiþ þe
coustouse robes / and þe uayre agrayþinge uor to kueme

þe wordle / and ham uor to ssewy. ‘þe doʒtren’ he zayþ
 ‘of babilonic / þet is of *confusion* / zechep hire blisse /
 and hit ssel wende ham in-to *confuzion* / and to ssame
 curelestinde / bote yef hi ham ne wytie.’ ‘Hi ham
 cloþep’ he zayþ / ‘mid pourpre / and mid uayre robes /
 and costuolle / and onder þe uayre robes / is ofte þet
 inwyt / poure / and naked. And hi hise alizteþ wyþ-
 oute / mid stones / and mid broches of gold / and of
 zeluer. Ac hi byep ealde / and uoule / beuore god /
 þe kueade þeawes.’ Ac saint bernard zayþ / and spekeþ
 of ham þet zuo ham sseweþ / ine wykkede onderstond-
 inge / and doþ more þanne hare stat aceseþ. Ac al þe
 blisse of þe kinges doʒter of blisse / ase zayþ dauip / is
 wyþ-inne / ine holy inwyt / and ine uayre uirtues huer
 þer ne is no couaytise / bote uor to kueme god. And
 þos þe spot of þe hore : ne beuelþ hit naʒt.

Purple clothes
and rich robes
often hide a poor
soul.

All the joy of
the king's
daughter of bliss
consists in a holy
and undefiled
mind.

And þos me ssel wytye in þet stat / uram þe spotte
 of blod. þet is of þoʒtes / and of ulessliche wyhinges.
 Huerof saint Iorome zayþ. þet þe ilke maydenhod is
 sacrefice and ofringe to Iesu crist : þet ne is naʒt be-
 smetted ine herte mid kueade þoʒtes. ne ine ulesse : of
 lecherie. ase himzelf zayþ. ‘Naʒt ne is worþ maidenhod
 of bodye : þer þet is uelþe of herte.’ Ase þet frut ne is
 naʒt guod / þaʒ hit by wel uayr wiþ-oute / huame hit is
 norroted and wermethe.

The white robe
should be free
from blood,
and from fleshly
thoughts.

Maidenhood of
body is worthless
without purity of
heart.

Efterward he ssel him loki ine þet stat uram þe
 spotte þet comþ of þe uere. þet uer þet zengþ and
 bernþ ofte þe huyte robe of chastete / and of mayden-
 hod : is bleþeliche zigge / oþer to lheste wordes þet
 moʒe steric to zenne. Vor ase zayþ zaynte paul / and
 eftzone we hit habbeþ aboue y-zed. ‘þe kueade wordes :
 amerreþ þe guode þeawes.’ And þeruore zayþ senekes.
 ‘loke þe uram uoule wordes þet ne byep naʒt honeste.’
 Vor huo þet him y[e]lfþ to uoule wordes hi ham ssole naʒt
 ssamie and afrounti / þet is te zigge / hi lyezeþ þe
 ssame / and ualleþ þe liʒtlaker in-to zenne. and þeruore

The robe must
be preserved from
the spot of fire.

Bad words mar
good manners,

they destroy
modesty,

and burn or singe
the soul.

Maidenhood is
like the lily, fair
and white.

St John the
evangelist was
the most beloved
disciple of our
Lord,

[Fol. 72. a.]

because of his
maidenhood.

Maidenhood well
rooted in God's
love,

is preserved from
temptation.

The flower of
maidenhood hath
six leaves.
The first leaf is
holiness and
purity of body.
[*wyoute* in MS.]

The second leaf
is purity of heart.

huo þet wyle loki clenliche þane huyte kertel of maden-
hod: him behoueþ him loki uor to speke / oþer to
y-hiere wordes zuyehe / huerof he may him berne /
oþer be-zenge. þe priu e eat bezengþ ofte his scin / and
zuo ne deþ naȝt þe wylde eat. Maydenhod amang þe
oþre uirtues is anlikned to þe lylve þet is wel uayr and
huyt. þeruore oure lhord zayþ ine þe writinge be
salomoznes mouþe. 'My lemman is ase þe lylve amang
þe þornes.' Oure lhordes lemman special is yloued /
þet lokeþ maydenhod. Vor þet is a uirtue huerby zaule
onderuangþ specialliche more loue / and þe fauour of
oure lhorde Iesu crist. þanne saint Ion þe ewangelist
þet wes mayde / wes amang þe apostles / þe meste
belouede of oure lhorde. and him ssewede oure lhord þe
meste tokne of louerede / ase hit sseweþ ine þe god-
spelle. And zuo ha wes ycleped amang þe oþre
decip[1]es: þe deciple / þet Iesu crist mest louede. naȝt
uorþan / þet he ne louede wel þe oþre / ac þane more
specialliche uor þe maydenhod. þis lylve flour lokeþ his
uayrhede amang þe þornes of uondi[n]gges of þe ulesse.
Vor þet uless is ase a donghel / þet ne earkeþ asemoche
ase is of him-zelue / bote þornes / and netlen. þet byeþ
kueade meniynges / þet ofte prekieþ þane gost. Ac þe
flour of maydenhod ne heþ hede of þo þornes. uor hi is
wel y-roted ine godes loue / þet hire wereþ uram þe
þornes of uo dinge.

þis flour hit ssel habbe zix leues / and þry grayns
of gold aboue wyþinne. þe uerste lyaf is yholnesse /
and clenness of bodye. þet is to zigge / þet þet body
by y-hol / wyþ[ ]oute¹ uelþe of lecherie. Vor yef a mayde
were uorlaye be strengþe / and a-ye wyl: hi ne ssolde
naȝt þeruore lyese hare maydenhod / ne þe mede of
hare maydenhod. þeruore sainte lucie zayde to þe
tiront. 'Yef þou me beuelst aye mi wyl: my chasthede
hit ssel by me y-dobbed / ase to þe coroune of blisse.'
þet oþer lyaf is clenness of herte. Vor ase zayþ saint

Ierome. Naȝt ne is worþ to habbe maidenhod of bodye: þet heþ wyl to by y-spoused. He speķþ of þan þet habbeþ behote maidenhod. Vor huo þet heþ behote maydenhod oþer chasteté to loki / he ssel loki his herte chastliche / and clenliche. Þe þridde lyeaf is mildenesse. Vor maydenhod proud: ne quemþ noþing god. And þeruore zayþ saint bernard. ‘Hit is wel uayr þing: þet heþ mi[m]ildenesse mid maidenhod. and wel stranglaker kuemþ to god þe ilke zaule to huam mildenesse yefþ los to maydenhod. and maydenhod / uayreþ mildenesse.’ Ich dar wel zigge / þet wyþoute mildenesse / þe maydenhod of marie / ne hedde neure y-quemd to god. uor wyþoute madenhod / we moze by y-borze: and naȝt wy[þ]-oute mildenes. Þe uerþe lyeaf of þe flour of lilye of maydenhod: is drede of god. Vor þo þet byeþ zoþliche maidines / hi were y-woned to bi dreduol / and ssamuest. and hit nis no wonder: uor hi bereþ a wel precious tresor ine a wel fyebble uet. þanne þe mayde marie wes alneway by hire-selue / and hedde greate drede / þo þe angel ssewede him to hire. Ac þe drede of god / is þe tresoriere / þet / þet tresor of madenhod lokeþ / þet þe dyeuel me may hit stele. uor hi lokeþ þe gates of þe kastele: huer þet tresor is be-sset. Þe gates of þe kastele huer maydenhod is: byeþ þe gates of þe herte. Þe ilke gates lokeþ / þe drede of oure lhorde / þet hi ne by opene to þe viende be ydele bysyhede of zizþe / of hyerþe / and of speche / oþer of guoinges ine uelazredes suspiciouses. uor bisihede is specialliche to zzy / and to hyre þe ydelnesses of þe wordle / hy byeþ ofte way to zenne of lecherie. þanne me ret ine þe writinge / þet Iacobbes doȝter / þo hi yede muzi uor bysihede uor to ysy þe wymen of þe contraye huer þet hi wes. Hi wes y-rauissed of þe princes zone of þe cite / and uorlaye. And þernore huo þet wyle loki maydenhod him behoueþ moche wyþdraze his wyttes uor to zyenne ydele bisihedd. And

The third leaf is meekness.

Without meekness the virginity of Mary would not have been pleasing to God.

The fourth leaf is the fear of God.

The fear of God is the treasurer of the treasury of virginity.

The gates of the treasury are the gates of the heart. The fear of God locks these gates so that they are not open to the devil.

[Fol. 72. b.]

Who will preserve virginity must withdraw the wits from idle business.

þet me deþ be holy drede of oure lhorde þet me dret
alday to wreþi. þet is þet wyt of þe uif maydines
huerof oure lhorde Iesu crist speķþ ine his spelle þo he
zede. þet þe kingriche of heuene is anlikned to þe ten
madines. huerof þe vif were wyse. and þe oþre uif were
foles. He clepeþ hier-ine þan of þe kingriche of
heuene: holy chereche. þet is hier beneþe. huerinne
byeþ guode / and kueade / of foles / and of wyse. þet
byeþ lemes of holy chereche / by þe byleau of cristen-
dom. þe vif wyse betokneþ þo þet wel lokeþ / and
ledeþ þe vif wyttes of þe bodie. huerof we habbeþ
beuore yspeke. þe vif foles be-tokneþ þo: þet folliche
his lokeþ.

The kingdom of
heaven is likened
to the ten
maidens, whereof
five were wise
and the others
foolish.

The five wise are
those that control
the five wits of
the body.

The fifth leaf is
"sharpness
(austerity) of
life,"

which is a strong
hedge surround-
ing the garden of
the heart.

þet vifte leaf is ssarpnesse of liue. Vor huo þet
wyle wel loki his maydenhod: him behoueþ wel wys-
liche his uless ouercome / and do onderuot / be
uestinges / be wakiinges / and be benes. Ssa[r]ppnesse
of liue / is ase a strang heg uor to loki þane gardin of
þe herte uram kuede bestes. þet byeþ þe viendes of
helle / þet hy ne moze nazt in. þet ne wylneþ nazt bote
stele: þet tresor of maydenhod. and þeruore ssel þet
tresor by wel be-sset / and wel y-do op / þet hit ne by
uorlore. uor huo þet hit lyst: neure ne ssel hit habbe
ayen. nanmore þanne þe lompe huazne hi is to-broke /
ne may by y-held.

The sixth leaf is
constancy
(stedfastness).
St Austin saith,
"Follow the lamb
of meekness,
that is, Jesus
Christ."

þet zixte leaf is / bleuinge / þet is stedeuest wyl to
loki þet me heþ behote to god. þanne saynt austin
zayþ ine þe bok of maydenhod. and speķþ to maydines /
and zayþ þus. Volzeþ þet lamb of mildenesse / þet is
Iesu crist / lokinde uestliche / þet þou hest behote to
god. do hardiliche alsuo moche ase þe mizt. þet þe
guodnesse of maydenhod ne spille ine þe. uor þou ne
mizt do no þing huerby hit comþ ayen: yef þou hit
liest. ase we þe habbeþ y-zed uorbysne of þe lompe. And
saint bernard þus zayþ. Stude þou to bleue. uor hi
one / wynþ þe coroune of heuene.

Study perseuer-
ance, for it win-
neth the crown of
heaven.

þise zix leues beuore yzed uayreþ moche þe lylve of maydenhod. ac hit behoueþ þet þis flour habbe wyþ-inne þri cornes of gold. þet betokneþ þri maneres to louie god. Vor maydenhod wyþ-oute þe loue of god / is ase þe lompe wyþ-oute oyle. þanne þe fole maydenes uor þet hi ne uelden naȝt hare lompen mid þe oyle : weren bisset wyþ-oute uram þe bredale. And þe wyse maydines þet wel uelden hyre lompen of þe oyle : yeden in mid þe bredgome to þe bredale.

Virginity without the love of God is a lamp without oil.

þe þri maneres to louie god / þet byeþ be-tokned be þe þri cornes of þe lilye : saynt austin tekþ þo he zede þus. þou sselst louye god mid al þine onderstondinge wyþ-oute errour. mid ale þine wylle wyþ-oute wyþzigginge. and mid al þine beþenchinge wyþ-oute uoryetinge. Ine zuyche manyere is godes anlyche uolueld ine manne / by þe þri dingnetes þet bieþ ine þe zaule. þet is to wytene. onderstondinge. beþenchinge. and wyl. Huanne þise þri þinges byeþ wel ydiȝt to god ine þri maneres / ase zayþ saint austin / þanne byeþ þe þri cornes of þe lilye wel y-gelt mid þe golde of charité þet yefþ uayrhede / and guodhede to alle uirtues. uor wiþ-oute þo golde / no uirtue ne is be-uore god. Oþerlaker spekeþ saynt bernard of þe maniere to louye god. And þus zayþ. 'O. þu þet art cristen / lerne hou þou sselst louie god / þet is Iesu crist.' Lerne him to louie / wysliche. zueteliche. stran[g]liche. and stedeuestliche. Wysliche : þet þou ne by y-stered be none prosperité. Strongliche : þet þou ne by ouercome / be none aduerseté. and þus is uayr þet flour of þe lylve of maydenhod / huanne hi is zuych / ase we habbeþ y-zed. And þet is þe oþer scele huer-by þe stat of madenhod / is moche to praysy / þet is uor his uayrhede.

The three grains of the lily teacheth how to love God, with the understanding, will, and thought.

In such manner is God's likeness fulfilled in man by these three properties of the soul.

[Fol. 73. a.]

St Bernard teaches thee to love God,

wisely, sweetly, strongly, and stedfastly. Wisely, that thou be not moved by prosperity. Strongly, that thou be not overcome by adversity.

þe þridde scele huerby hit is to alowe / is uor his guodhede / and uor þe note þet þerof comþ. Vor maydenhod is a tresor of zuo grat worþ : þet hit ne may

The third reason why virginity is to be praised is for its goodness.

Nothing is
worthy of being
compared to the
chaste heart.

Virginity brings
forth most fruit.
Marriage thirty-
fold,
widowhood sixty-
fold,
and virginity a
hundred-fold.

[1 *belongeþ* and
beuore in MS.]

In marriage one
shall keep the ten
behests.

In widowhood
one shall keep
the ten behests,
and six works of
mercy.

The number
hundred betoken-
eth a round num-
ber, and is the
fairest of all
figures.

It betokeneth the
crown wherewith
the wise maidens
crowned them-
selves,

[2 Originally the
passage stood
thus, *were mid
y-crowned*]

for they have a
special crown
above the crown
of bliss,

by / be nonen y-zet a *pris*. þanne þe writinge zayþ.
þet no þing ne is worþi to be ylykned: to þe chaste
herte. and is to onderstonde specialliche: of þe chaste
maydenhod. uor maidenhod aboue alle oþre states berþ
þet gratteste frut. þo þet byeþ ine spoushod yef hit
lokeþ ase hi ssolden: hi habbeþ þet þrittazte frut. þo
þet byeþ in wodewe-hod: habbeþ þet zixtiazte frut. þo
þet lokeþ maydenhod: habbeþ þet hondr[ed]azte frut.
Vor zuo zayþ oure lhord ine his spelle. þet / þet zed
þet vil into þe guode londe: fructefide of one half to þe
þrittazte. of oþer half to zixtiazte. and of þe þridde
half / to þe hondredazte. þise þri nombres of þritti. of.
lx. and of an hondred: belongeþ¹ to þe þri states beuore¹
zyed. þe tale of þritti / þet is of þrisiþe ten: belongeþ
to þe stat of spoushod. huer me ssel loki þe ten hestes
ine þe byleane of þe trinité. þe tale of zixti þet is wel
gratter / þet is of zixziþe ten. be-longeþ to þe stat of
wodewehod. uor in zuyeh stat me sse[1] loki þe ten
hestes. and mid þan me ssel do þe zix workes of merci /
huer-of we habbeþ aboue y-speke. Ac þe tale of an
hondred þet is þe meste of þe þri uol-do. uor hi betokneþ
ane rounde figure. þet is þe uayreste amang alle þe
oþre figures. Vor ase ine þe rounde figure: þe ende
went ayen to his ginninge / and makeþ ase ane coroune:
alzuo þe tale of an hondred: ioyneþ þan ende to þe
ginninge. uor tenziþe ten: makeþ an hondred / þet be-
tokneþ þe coroune þet þe wyse maydynes: ham
coroune.² And þaz hit by zuo þet ine þe stat of
spoushod. and ine þe stat of wodewehod / me may wel
wynne þe coroune of blisse / and more habbe of merite
auoreye god: þanē uele madines. Vor manie þer byeþ
ine paradis of ham þet habbeþ yby ine spoushod / and
ine wodewehod / þet more byeþ nier god: þanne manye
maydynes. ac alneway habbeþ þe maydines ane speciale
coroune: aboue þe coroune of blisse / þet is þe coroune
to alle þe halȝen. Vor þet þe maydines habbeþ ane

speciale ouercomynge of hare ulesse. uor to uoizy þe
lamb of mildnesse / huyder hit geþ / to huam hi
byeþ y-spoused. and habbeþ ylete þe ulessliche
sposayles / uor to by mid him ate sposayles eure-
lestinde.

[Fol. 73. b.]

for they have
overcome in an
especial manner
the lusts of the
flesh.

þe tende¹ stat huer me ssel loki chesteté / is of
clerkes y-hoded / ase byeþ supdeaknes / dyaknes /
prestes / and bissoppes. Alle þos byeþ y-hyca[1]de to
loki chastete / nor manye sceles. Verst / uor þet hol
þet hi habbeþ onderuonge / þet aceþ alle holinesse.
þanne þet sacrement is zuo hez and zuo holy / þet þo
þet hit onderuongeþ / byeþ ybounde to chastete to loky.
þet neuremo hi ne moze ham do to spoushod. Efter-
ward uor hare office þet hi habbeþ. uor hi byeþ y-diȝt.
proprelliche to serui god ine his temple at his weuede.
and handleþ / and be-takeþ to hare honden þe þinges
þet byeþ y-halȝed. ase þe uesseles y-blissed. þe chalis.
þe copereaus. and þet more is *grat þing wyþ-oute com-
parisoun* : þet bodi of oure lorde Iesu crist / þet þe
prestes sacreþ / and onderuongeþ / and betakeþ oþren.

The sixth state of
chastity is of
hooded clerks,
as deacons,
priests, &c., who
are bound to
preserve chastity
for many reasons.
First, because
their hood de-
mandeth holi-
ness.

Secondly, their
office is to serve
God,

to handle sacred
things,
and, above all,
the body of our
Lord Jesus
Christ.

Nou hi ssolden þanne by wel klene / and wel holy /
nor þane scele of þe lhorde to huam hi serueþ / þet is
holy / and hateþ alle uelþe. þanne he zayþ ine þe
writinge. ‘Byeþ holy / uor ich am holy.’ uor to zuiche
lhorde / zuich maine. Vor þe scele of þe stede huer hi
serueþ / þet is þe cherche / þet is holy / and y-halȝed
god to seruy. Me uint ine þe writinge / þet amang þe
paenes þe prestes þet lokeden chastete ine þe temple /
weren to-deld uram þe oþren / þet hi ne loren hire
chastete. Mochel ssollen bi more clene wyþ-oute *com-
parisoun* / and more chast þe *cristene* prestes / þet
sernyeþ ine godes temple / þet is y-halȝed / and
apropred god to serui. Yet eft hi ssolle by more
clene / and more holy / uor þet hi serueþ at godes
borde of his coupe / of his breade / and of his wyne /

The Scripture
saith, “Be holy,
for I am holy.”

Among the
pagans the priests
observe elastity
in the temple.

Christian priests
should be far
more chaste,

[¹ So in MS. : read *zicte* ?]

for they serve at
God's table.

and of his mete. Godes table is þe wyueed. þe coupe
is þe chalis. his bread and his wyn: þet is his propre
bodi and his propre blod. Mochel ssolle hi þanne by
clene and holy / þo þet zuiche seruice doþ. þanne
sainte paul zayþ. hit behouep þet þe bissoppes / and þe
opre ministres of huam he heþ y-speke / þet byeþ þe
ministres of holy cherche / by chaste.

St Paul exhorts
Christian bishops
to be chaste.

This chastity
was betokened in
the Old Law by
the girding of
the loins.

þis chasteté wes be-tokned ine þe yealde laze huer
god het to ham þet ssolden ethe of þe lombe / þet be-
toknede þet bodi of Iesu crist / þet hi gerten wel hare
lenden. þe gerdel huermide þe ministres of holy
cherche / ssolle ham gerde / ope þe lenden: is chasteté /
þet wyþ-drazþ þe lecherie of hare ulesse. þo god het
to aaron / þet wes prest and bissop / þet alle his chil-
dren weren ycloþed ine linene kertles / and y-gert
aboue mid huite linene gerdles. Aaron and his chil-
dren / þet serueden ine þe tabernacle: be-toknep / þe
ministres of holy cherche / þet ssol by y-cloþed mid
linene kertles / of chastete / þet is be-tokned be þe
huite ulexe. Vor ase linene kertel erþan hi by huyte:

The girdle is
chastity.

Aaron and his
children were
clothed in linen
girdles.

Before the linen
"kirtle" is white
it must be beaten
and washed;
so must the flesh
be disciplined by
penance.

uelezipe him behouep þet he by ybeate / and y-wesse:
And alsuo hit be-houep / þet uless beate / and wesse /
be dissiplines / and be hardnesses. and ofte wesse his
herte of kueade lostes. and of kueade wylnynges / be
zoþe ssrifte / er þan me moze habbe þane huite kertel
of chastete. Ac þes kertel ssel habbe þane huyte gerdel
aboue. þet is to zigge / þet chastete ssel bi straytliche
y-loked / and wel wyþ-draze be abstinence [uorberinge] /
ase moche ase scele berþ / þet is þe bocle of þe gerdle.

The kirtle must
have above the
white girdle of
chastity.
[Fol. 74. a.]

The linen kirtle
betokeneth chast-
ity of heart.

Oþerlaker me may zigge / þet þe linene kertel / be-tokn-
eþ chasteté of herte. þe gerdel aboue / be-točneþ
chasteté of bodie þet ssel wyþdraze þe lostes of þe
ulesse uor to loki þe chasteté of þe zaule. þis ilke selue
is ous betokned / ine þe aube / and ine þe gerdle aboue /
þet þe ministres of holy cherche doþ an / huanne hi
ssolle serui at godes wyueede. Vor hi ssolle by chaste

The girdle above
denotes chastity
of body.

wyþine ine þe herte / and wyþ-oute ine bodye. Moche
 is uoul þe spot of zenne / and nameliche of lecherie /
 ine þe ministres of holy cherche. Vor hi bieþ þe eze
 of holy cherche / ase zayþ þe writinge. Vor ase þet
 eze let þet body / and him sseweþ his way huerby hit
 ssel guo : alsuo ssolle þe prelas / and þe oþre ministres
 of holy cherche ssewy þane way of helþe to oþren.
 þanne alsuo ase þe spot þet is wel uouler ine þe ezen /
 þanne ine oþre lemes of þe bodye : alsuo is þe spot of
 lecherie more uouler / and more perilous ine clerkes
 and ine prelas : þanne ine leawede uolke. Efterward /
 hy byeþ þe sseawere of holy cherche / huerine þet
 lewede uolk lokeþ / and nimeþ uorbysne. Ac huanne
 þe sseawere is brixt me zizþ wel þane spot / and þe
 uelþe þet is ine þe ssewere. Ac þe ilke þet ine zuich a
 ssewere nazt ne lokeþ / he ne zikþ¹ nazt his ozene spot /
 ne þet me deþ mid þe sseawere þet is uoul an dim. Ac
 huanne þe ilke sseawere is wel brixt and clene : þanne
 may me wel y-zy / and wel y-knawe his spottes. Alzuo
 huanne þe prelat is of guode lyue / and of guod los.
 þanne he ssel nime uorbisne of guode lyue. Efterward.
 hi ssolle by wel klene / and wel holy. uor þet hi
 clenzeþ / and halzeþ þe oþre. Vor ase zayþ saynt
 gregorie. 'þe hand þet is uoul / and behorewed / ne
 may oþremanne uelþe do away.' and þe writinge zayþ.
 þet þe ilke þet is uoul : ne may uenne oþrenne klensy.
 And þet is to onderstonde : ase moche ase fayleþ of his
 merite. Vor þe sacrement þet is y-mad be þe ministre /
 be þe hand of þe kueade ministre. ne is nazt lesse worþ
 ine him-zelue / ne lesse uirtuous / ne þe lesse mihtuol /
 uor to halzy ham þet hit onderuongeþ. Vor yef hit on-
 deruongeþ be þe hand of ane guode ministre. uor þe
 kueadnesse of þe ministre / ne apayreþ nazt þe sacre-
 ment / ne þe guodnesse. Ac alneway þe kueadnesse of
 þe ministre / may anpayri þe oþre be kueade uorbysnen.
 and þe guodnesse edefie / be uorbisne of guode lyue.

Very foul is the
 spot of lechery in
 the ministers of
 the church,

for they are the
 eyes of Holy
 Church.

As the spot is
 fouler in the eye
 than in the other
 limbs,
 so is lechery more
 perilous in clerks
 and prelates than
 in lewd folk.

[¹ zizþ?]

Prelates should
 be pure and holy,
 for they hallow
 others,

but the foul are
 not able to cleanse
 others.

The wickedness
 of the minister
 impaireth not
 the virtue of the
 sacrament.

Ministers should be an example of chastity to their flocks.

The seventh state is the state of religion.

Those who are dedicated to God must always observe chastity,

[Fol. 74. b.]

for their state is one of perfection.

The devil strives most to tempt them to sin,

for he has greater joy over the fall of a good and great man than over many othe

as the fisherman hath greater joy to take a great fish than a little one.

Here lieth a tale.

One readeth in the lives of the

þeruore þanne huam þet hi halȝeþ / and clenseþ þe oþre
ine þet hi ministreþ þe sacremens of holy cherche : hy
ssolle by þe more holy / and more clene / þanne þe
oþre. Vor yef hi byeþ queade : hi ssolle by þe more
y-harmed / þanne þe oþre. þis is þe zixte stat.
huer me ssel loki chasteté. and þe zixte boȝ of þise
trawe.

þe zeuende stat huer me ssel loki chasteté : is þe
stat of religioun. uor þo þet byeþ ine þet stat / habbeþ
to god behote : þet hi ssolle libbe euremor chasteliche.
And þeruore hy byeþ y-hyealde / and y-obliged be
zuych behest. þet neuremor hi ne moȝe by spoused /
zeþþe hi byeþ profes. And huo þet him deþ spousy :
be spoushod ne ssel by naȝt. and þeruore hi ssolle do
greate payne / and *grat* diligence wel to loki hare
chastete / and uor hare stat / þet is stat of holy perfec-
cion. þet þe more þet / þet stat is holy : be zuo moche
is þe zenne þe more / and þe more uoul. þe uouler
þet is þe spot : þe more he is yzyenne ine þe huyte robe.
And huo þet heȝest ualþ : þe zorer he him blecheþ.
And uor to ouercome hire aduersarie þet is þe dieuel /
þet mest him payneþ uor to uondi and to do ualle þo of
religion. and more is gled huanne he his may ouer-
come : þanne of eni oþer stat. Vor alsuo ase þe angles
of heuene habbeþ *grat* glednesse of ane zenezere
huanne he him repentēþ / and deþ penonce uor his
zennes : alsuo þe dyeulen ham gledieþ huanne¹ hi moȝe
ouercome / and do ualle in-to zenne ane guodne man.
And þe more þet he is of *grat* stat / and þe parfiter :
þe more heþ he þe gratter glednesse / huanne he him
riay gyly. Ase þe vissere heþ more blisse uor to nime
ane *gratne* viss : þane ane littlene.

HYER LYÞ A TALE.

Me ret ine liues of holy uaderes / þet an holy man

¹ MS. *puanne*

tealde / hou he com to by monek / and zede. hou þet he hedde y-by ane payenes zone / þet wes a prest to þe momenettes. And þo he wes a child : on time he yeled into þe temple mid his uader pr̄ueliche. þer he yzeþ ane gratne dyeuel þet zet ope ane uyealdinde stole / and al his mayne aboute him. þer com on of þe pr̄inces : and leat to him. þo he him aksede þe ilke þet zet ine þe stole. huannes he com. and he ansuerede / þet he com uram ane londe huer he hedde arered and ymad manye werren / and manye viztinges / zuo þet moche uolk weren ysslaze / and moche blod þer y-ssed. þe mayster him acsede ine hou moche time he hedde þet y-do. and he ansuerede : ‘ ine þritti dazes.’ he him zede / ‘ Ine zuo moche time / hest zuo lite y-do ?’ þo he het þet ha wer riȝt wel ybeate / and euele y-draze. Efter þan : com anoþer þet alsuo to him leat ase þe uerste. þe mayster him acsede : huannes ha com. He ansuerede / þet he com uram þe ze. huer he hedde ymad manye tempestes. uele ssipes to-broke / and moche uolk adrey[n]ct. þe maister acsede ine hou long time. he ansuerede / ‘ ine tuenti dazes.’ He zayde / ‘ Ine zuo moche time : hest zuo lite y-do ?’ Efterward com þe þridde. þet ansuerede / þet he com uram ane cite huer he hedde y-by at ane bredale / and þer he hedde arered and y-mad cheastes / and strifs. zuo þet moche uolk þer were y-slaze. and þer-to : he hedde yslaze þane hosebounde. þe maister him acsede hou long time he zette þet uor to done. He ansuerede þet ine ten dazes. þo he het þet he were wel ybyate. uor þet he hedde zuo longe abide þet to done : wiþ-oute more. Ate lasten com an-oþer to-uore þe pr̄ince. and to him he beaz. And he him acsede / huannes comst þou. He ansuerede þet he com uram þe ermitage / huer he hedde yby uourti yer uor to uondi ane monek of fornicacion / þet is þe zenne of lecherie. and zuo moche ich habbe y-do þet ine þise nyȝt ich hine habbe ouercome /

holy fathers that a holy man told how he became a monk. He was a pagan priest's son. When a child he was once in the temple of Mahomet, and there he saw a great devil sitting on a folding-stool, and all his servants about him. One of his princes came and told him of the wars and bloodshed he had caused in 30 days.

His master the devil ordered him to be well beaten, because in so much time he had done so little.

Another came and said that in 20 days he had caused tempests and shipwrecks.

He too was rebuked for his idleness.

A third came and related how at a wedding he had raised strife, discord, and murder in 10 days,

for which he was ordered to be well beaten for being so long about it. At last there came another,

who said he came from an hermitage, where he had been 40 years tempting a monk to commit fornication, and

[Fol. 75. a.]
was ultimately
successful.
The devil kissed
this prince, and
placed a crown
on his head and
praised him for
his prowess.

and y-do him ualle in-to þe zenne. þo lhip op þe
mayster / and him keste / and be-elepte / and dede þe
coroune ope his heued / an dede him zitte be-zide him.
and to him zede / þet he hedde grat þing y-do / and
grat prowess. þo zayde þe guode man / þet huanne
he hedde þet y-hyerd / and þet y-zo3e : he þo3te / þet hit
were grat þing to by monek / and be þo encheysoun
he becom monek.

Thus we see how
glad the devil is
when he may
cause a man of
religion to fall
into sin.

Ine þise tale me may ysy / þet greate glednesse hab-
beþ þe dyeulen huanne hi mo3e do ualle ane man of re-
ligion in-to zenne. Vor huanne þet a man is y-guo in-
to religion / he is ase þe ilke þet geþ in-to þe uelde
uor him-zelue / to ui3te wyþ þane dyeuel. þanne
huanne oure lhord wolde by uonded of þe dyeule : he
yede in-to desert. uor þe desert of religion : is ueld of
uondinge. Religion is yeleped desert. uor alsuo ase þe

Our Lord went
into the desert to
be tempted.

Religion is a
desert hard and
dry.

desert is hard and draye / and uer uram alle men :
alsuo ssel by þe stat of religion hard / and draye be
hardnesse of liue. þet is a strang heg aye þe wyckede
þestes. and a strang armure a-ye þane uyend. þis is
remedie aye zenne of lecherie. uor huo þet wyle quenche
þet uer of lecherie ine him-zelue : he ssel wyþdra3e þe
brondes. þet byeþ þe lostes of þe ulesse / þet þe guode
religious ssel wyþdra3e of his ulesse / be uestinges / be
wakiinges / be diciplines. oþer oþerlaker þet uer ne may
na3t by y-quenct. Huo þet wyle ane cite oþer ane castel

Whoso will avoid
lechery, must
withdraw from
the lusts of the
flesh.

He who will take
a castle must
withdraw the
meat and the
water so as to
starve his foe.

nime : he ssel asemoche ase he may / wyþdra3e þe
metes / and þet weter / uor to asterue his. Vor huanne
þe castel is asterued : he ne may hym hyealde aye his
yuo. Alsuo þe castel of þe wombe þet is þe strengþe of
þe ulesse / ne may him hyealde aye þane gost : þanne he
is asterued be uestinges / and be wyþdra3þes. þe stat
of religion ssel by zuo yuerred uram þe wordle : þet þe
ilke þet is ine þet stat / ne nele na3t huerof he ssel by
dyead to þe wordle / and libbe to god. ase zayþ zainte
paul. þet alsuo ase þe ilke þet is dyead bodilich / heþ

The castle of the
womb may not
withstand the
spirit when it is
starved by fast-
ings and absti-
nence.

ilore alle his bodiliche wyttes / þe zizþe / þe hyerþe / þe speche. þane zuelz / þane smel / and þe uelinge. alsuo ssel by þe religious zuo dycal ase to þe wordle : þet he noþing ne uele þet belongeþ to zenne. þet he moze zopliche zigge þet word / þet þe apostel sainte paul zayde of him-zelue. ‘ þe wordle ’ he zayþ ‘ is y-crucefyed to me : and ich to þe wordle. ’ he wolde zigge þet al alsuo ase þe wordle him hild uor uyl / and uor wlatuol / ase me deþ enne y-honged : alsuo hed he þe wordle uor vil / and uor wlatuol / ase me heþ þane : þet is y-crucefyed oþer anhonged uor his misdede. Alsuo ssel þe ilke þet is ine stat of perfeccion / þe wor[d]le hatie. þet is to zigge : þe couaytise / and þe kucadnesse of þe wordle / þet he ne uele naȝt be loue and be wylninge. zuo þet his *conuersacion* by al ine heuene. ase zayþ zainte paul of him / and of ham þet byeþ ine stat of perfeccion. ‘ Oure *conuersacioun* ’ he zayþ ‘ is ine heuene. uor þet body is ine þe erþe. þe herte is ine heuene be loue / and be wylninge.

The religious should be dead to the world.

St Paul held the world vile and hateful, as one doth him that is crucified or hanged for his misdeeds.

He that is in a state of perfection hateth the covetousness of the world,

for their conversation is in heaven.

Man religious ne ssel noþing ozen hadde ine erþe. Ac he ssel maki his hord ine heuene. ase zayþ oure lhord ine his spelle. ‘ Yef þou wylt ’ he zayþ ‘ by parfit : guo and zele al þet þou hest / and yef hit þe poure uor godes loue / and zuo þe sselt hadde þin hord ine heuene. ’ Mannes hord of religion : ys zoþe pouerte þet comþ of guode wylle / ase zayþ an halȝen ine þe lyues of uaderes. Vor pouerté is þet menet / huermide me bayþ þe riche of heuene. Hueraore oure lhord zayþ. þet þe poure of sprit byeþ y-blissed. Vor þe riche of heuene : is hare. Vorzoþe huo þet is poure of spirit / þet is of wylle. He ne zekþ ine þise wordle / ne lostes. ne richesesses. no worþssipes. ac rapre uoryet al / uor god. And zuo ssel do þe guode religious / þet wile eliuue into þe helle of perfeccion. þanne þe angel zayde to lot / þo he wes y-guo out of sodome. ‘ ne trost þe naȝt ine þe stede þet þou hest ylete. ac ywyte þe ine þe helle of perfeccion. ’

[Fol. 75. b.]
The religious man shall make his hoard in heaven.

The man of religion's hoard is true poverty, wherewith one buyeth the kingdom of heaven.

The good religious man seeks to climb unto the hill of perfection,

for he trusts not
to the world.

Lot's wife looked
back to the burn-
ing city, and was
changed into an
image of salt.

Lot's wife be-
tokeneth those
whose bodies are
in the cloisters
but their hearts
in the world.

They have only
the clothing of
religion.
The image of salt
betokeneth wit
and discretion.

Our Lord exhorts
his disciples to
remember Lot's
wife.

He who sets hand
to the plough and
looketh behind is
not worthy of
heaven.

Those dedicated
to God should
ever have the
eyes of their
[Fol. 76. a.]

Vor huo þet is y-guo out of þe *conuersacion* of þe wordle :
he ne ssel him naȝt trosti / ne hyealde besyde þe wordle
be wylle / ne be wilninge. Ac him asoyny ase moche
ase he may / al huet he is ine þe helle of perfeccion /
and þer me ssel abide to his helpe / wyþoute lokinge
ayen. Lottes wyf lokede behinde hire / þe cite þet
ber[n]de huerout hi wes i-guo. and þeruore hi wes
yehonged in-to an ymage of zalt. Lottes wyf / be-
tokneþ ham / zebþe þet hi byeþ iguo out of þe wordle /
and byeþ yguo into religion. wendeþ aven be wille and
be wylninge / þet habbeþ hare body ine cloystre / an
zetteþ hare herten ine þe wordle. þos anlykneþ þe
ymage of zalt / þet ne heþ bote þe lyknesse of man. and
hit is hard* / and chald ase a ston. Alsuo byeþ þet
uolk chealde ine þe loue of god / and hard wyþ-oute
wetnesse of pite : and of deuocion. þanne hi ne habbeþ
bote þe cloþinge of hare religion. þe ymage þet wes of
zalt / be-tokneþ ine þe writinge : wyt / and discrecion.
uor ase þet zalt yefþ smac to þe mete : alsuo ssel man
habbe wyt. and discrecion ine his dedes / and ine his
wordes. þe ilke ymage þanne of zalt ssel y[e]ue wyt /
and onderstondinge / and uorbysne : to ham of religion.
þet habbeþ uorlete þe wordle / þet hy ne wende ayen to
þan þet hi habbeþ y-lete. And þeruore zayþ oure lhord
in his spelle to his deciples / þet him uolȝede. ‘ beþencheþ
you he zaiþ of lottes wyue.’ þet is to zigge / ne lokeþ
naȝt to þet ye habbeþ y-lete uor me. þet ye ne lyese þet
lyf of grace and of blisse : Alsuo ase lottes wyf /
uorlyas þet lif of þe bodye / uor þet hi lokede to þan /
þet hi hedde y-lete. þanne oure lhord zayþ ine his
spelle. þet þe ilke þet zet þe hand aþe zuolȝ and lokeþ
behinde him : ne is naȝt worþi to þe riche of heuene.
Vor alsuo ase þe ilke þe let þe zuolȝ lokeþ alneway
beuore him / uor to lede wel his zuolȝ : Alsuo ssel do
he þet zet þe hand to þe zuolȝ of penonce oþer of reli-
gion : alneway ssel habbe þe eȝen of his herte / þet is to

zigge þe onderstondinge and þe wyl to þan þet is be-uore : heart directed to
 and nazt to þan þet is behynde. þet is to þe guodes everlasting bliss,
 eurelestinde þet ssollen by be-uore ine þe herte. nazt to and not to tem-
 þe timliche guodes / þet ssolle by behynde. And þus poral goods.
 dede zaynte paul þet zede / þet he hedde uoryete þet / St Paul always
 þet wes behinde. þet wes þe wordle and al þe couaitise directed his un-
 þet þer is / þet he ne prayzede nazt / and yede alneway derstanding and
 beuore him. Vor he hedde alneway his onderstondinge his will to heauen.
 and his wyl to heuene. Ac moche uolk of religion Ac moche uolk of religion
 zetteþ þe zuolz be-uore þe oxen. uor uele þer byeþ and Many religious
 þet is hire harm þet more zechep þe timliche þinges / folk seek tem-
 and doþ beuore / þet ssolde by behynde. þe timliche poral things and
 guodes beuore : þe eurelestinde. and þe gostliche be- set the plough
 hynde. Zuyche religious byeþ ine wel *grat* peril of hare before the oxen.
 uorlyezynge. uor hi ne habbeþ bote þe cloþinge of hare religion. To þe uorbysne of zainte paul / ssel þe guode
 religious / uoryete þe wordle / and lete his behinde him. St Paul exhorts
 and þe guodes eurelestinde alneway habbe beuore his them to have
 eþen. and alneway guo uram *uirtue* / to *uirtue* / alhuet "everlasting
 he comp to þe mont ioye. þet is / to þe helle of blisse goods" always
 eurelestinde. huer he ssel clyerliche izy god. and him before them,
 ssel louie parfitliche. and worþssipie euremo. þet is þe and go from
 blissinge huer þe yefþe of onderstondinge let þo þet virtue to virtue,
 lokep clennesse of herte / and of bodye / ase we habbeþ until they come
 aboute y-sseawed. And þeruore zayþ oure lhord. þet to the hill of
 yblissed byeþ þe clene of herte. uor hy ssolle clyerliche everlasting bliss.
 ysy god. þe ilke blissinge beginþ hyer. uor hi byeþ
 yclenzed of þiesternesse / of errour to þe onderstond- "Blessed be the
 inge / and of spottes of *zenne* / ase to þe wylle. And clean of heart,
 And þeruore hi y-zyeþ god be byyleaue alizte / of þe briþtnesse for they shall
 þet comp of þe yefþe of onderstondinge / huerby me see God."
 knaup his sseppere / and al þet belongeþ to helpe of They shall see
 zaule wyþ-oute drede / wyþ-oute comparer / wyþ-oute him by belief and
 chancelier. and ine þe byleue of Iesu *crist* huer hi byeþ by the gift of
 zuo to-gidere / and yzet uestliche / þet hi ne moze ham understanding.
 to-dele : uor dyap / ne uor torment. And þeruore hi

The pure of heart
are blessed in this
mortal life,

for they see God
clearly with the
eyes of their
heart.

This blessing
shall be perfected
in the life ever-
lasting,

when they shall
see God face to
face.

[Fol. 76. b.]

In heaven there
is all beauty,
sweetness, and
goodness;

wherefore think
on things above,
and consider how
desirable is that
bliss which com-
prelends all
others.

God is the highest
good:
of Him come all
goods, as the
streams of the
well.
He is greatly
blessed who with
his naked visage

byeþ yblessed / þe clene of herte / ine þise lyue dyad-
lich. uor hi habbeþ þe ezen of hare herten / and þe
onderstondinge of hare wyll / zuo clene / and zuo elyer /
þet hi zye³ god / and yleueþ be stronge beleaue / and
zikere. ase zayþ oure lhord to saint thomas þe apostel.
'Vor þet þou me hest y-zoze : þou me hest yleued. Ac
þo ssolle by yblessed : þet me ne y-zeze and me yleueþ.'
Ac þis blissinge ssel by uolued / ine þe liue eureles-
tinde. huer þe clene of herte þet hier ssolle ysy him be
byleaue. ac alneway þiesterliche. hi ssolle y-zi face wyþ
face : al aperteliche / ase zayþ zay[n]te paul. þet is þe
blissinge of angles / and of halzen of paradis. þet yzy
god ine þe face / yknaue enne god ine þri persones. to
ysy elierliche ine þo sseawere huerinne alle þinges byeþ
brihte / mid þe lombe / and þe halzen ham wondreþ /
and ham y-zyeþ. and uolle ne moze by : him an to loki.
Vor þer is alle uayrhede / alle zuetnesse / alle guo[d]-
nesse. welle of lif eurelestinde / and al þet herte may
wylnj / and of guod desiri. Ac ich zigge lite. uor
ase zayþ þe writinge. 'ne eze dyeadlich ne may nazt
ysy. ne care hihere. ne mannes herte þenche. þet
god heþ agrayþed to his uriendes.' þanne sant
ansalm zayþ. 'Man arere al þine onderstondinge þer
aboue / an þench ase moche ase þe miht / huet / and
hou moche grat / and huo moche lostuol / is þet guod /
þet heþ þe -ioye and þane lost of alle guode. and nazt
zuych lost / ne zueche blisse / ase me uint ine sseppinges :
ae asemoche more : ase þe sseppere is more þanne þe
sseppinges.' Nou zayþ he / 'mannes makinge huet
y-zyxt þou foleant uor to zeche diuerse guodes to þine
zaule and to þine bodye. Loue wel on guod huer byeþ
alle guodes / and hit is yno³. þet is him-zelf þet is hezest
guod of huam comeþ alle þe oþre / ase þe streames / of
þe welle.' Vorzoþe he ssel by wel yblessed zayþ saynt
austin / þet wyþ-oute none nakede uisage onwrize ssel
yzy þe blisse of god. and ssel by y-went ine anlicnesse

¹ For zyeþ.

of þe blisse huer he ssel ysy god ase he is. huych zizþe
 is corotne wyþoute ende / and al þe ssepe of halzen.
 þet ssel by al þe guod of man / zayþ huze de saint
 uictor. auoreye þane man þet he made ine bodye and ine
 zaule / uor þan þet man him y-ze3 mid þe ezen of þe
 bodie ine his manhode. and þe zaule him yziþ ine his
 godhede. zuo þet he uand zuetnesse / and lost ine his
 sseppere wyþ-ine / and wyþ-oute / wyþ-inne: ine he
 godhede. wyþoute: ine þe manhode. þet ssel by þe blisse
 of man / þet ssel by his ioye / and his lost / and lif
 eurelestinde þe ilke yblissede zizþe. þet is þe blissinge
 yef hit onderstondeþ: þo þet lokeþ clennesse of herte
 and of bodie.

shall see God
 such as He is.

This sight shall
 be the great joy
 of life everlasting.

OF ÞE YEFÞE OF WYSDOME. OF ÞE VIRTUE OF
 TEMPERANCE. AND OF SOBRETÉ.

Of the gift of
 wisdom.

þe laste yefþe / and þe meste / and þe hezeste: is þe
 yefþe of wysdom. þet is a grace þet þe holy gost yefþ to
 þe contemplative herte. huerby he is ynome of þe loue
 of god. þet he nazt ne wylneþ / ne ne ze3þ oþer þing /
 þanne him to zyenne / and to habbe / ine him uor to
 likni / mid him uor to bleue. þis is þet greate of per-
 feccion / þe ende of contemplacion. þe yefþe of onder-
 stondinge huerof we habbeþ aboue yspeke / makeþ
 knawe god / and þe gostliche þinges ase be zizþe / and
 be simple lokinges. Ac þe yefþe of wysdom / makeþ to
 yuele god / an to y-knawe ase be zuel3. þanne wysdom
 ne is oþer þing / þanne knaulechinge smackinde / þet is
 mid smac and mid grat lost of herte. uor oþerlaker he
 knauþ wyn / þe ilke þet hit yziþ ine a uayr gles. oþer-
 laker þe ilke þet hit drineþ / and tastþ / and smackeþ.
 Ac þe filosofes yknewen god be writinge / ase be ane
 ssewere huerinne hy lokeden. be skele and be onder-
 stondinge of his mi3te. his uayrhede / his wyt. and his
 guodnesse / erþan hi y-ze3en þe sseppinges þet he heþ
 ymad zuo greate / zuo uayre / zuo guode / and zuo wel

The last gift and
 the greatest is
 wisdom,

by which the
 heart is possessed
 with the love of
 God only.

This is the step
 of perfection.

This gift makes
 us to know God
 perfectly,

as one knoweth
 wine by seeing or
 tasting it.

The philosophers
 knew God by
 writing, as by a
 mirror;

and by the works
of nature, and by
natural reason,

[Fol. 77. a.]

but never by
love or devotion.

The gift of wis-
dom joineth
man's heart to
God by the glue of
love,

and there he
feedeth, resteth,
and is nourished,
and forgetteth all
his labours and
desires (carnal
and earthly).

This is the last
step of the ladder
of perfection.

The steps of this
ladder are the
seven gifts of the
Holy Ghost.
By these steps
climb the angels,

going from virtue
to virtue.

Having reached
the highest
step,

there is a greater
need for meekness
and self-abase-
ment.

y-ordayned. þanne hi knewen wel be zyȝþe and be uorbisne / and be simple zizþe of onderstondinge / and of kendelich skele. Ac neure nazt ne yuelde¹ / ne ne miȝte y-uele be zuelȝ of riȝte loue / ne by deuocion. Alsuo þer byeþ uele cristene clerkes / and leawede / þet wel ham yknewe be byleawe / and be wrytinge. Ac uor þet hi habbeþ þane zuelȝ naz[t] wel y-diȝt be zenne hi ne moȝe no þing yuele nanmore þanne þe zike uint smak ine þe guode mete. þe yefþe of wysdom / þet þe holy gost zet ine herte / zikerliche uayreþ / and clenseþ / of alle uelþe of zenne / and arereþ zuo þane gost of man : þet he him ioineþ to god / be a glu of loue / zuo þet he is al on mid god. þer he him ueth. þer he him norisseþ. þer he him uetteþ. þer he him losteþ. þer he him resteþ. þer he him sleppþ. þer he uoryet al his trauail / alle his wylninges ulessliche / and erþliche / and him zelue / þet he him ne beþengþ of nazt : bote of þet he loueþ / and þet is god onlepiliche. þis is þe laste stape / of þe lhedde of perfeccion / þet Iacob yzeȝ ine his sslepe / þet tok þe heuene / huerby þe angles of oure lhorde Iesu crist cliue op : and down. þe stapes of þise lhedde : byeþ þe zeue yefþes of þe holy gost / huerof we habbeþ y-speke. Be þo zeue stapes cliueþ þe angles. þet byeþ þo þet habbeþ hare herten to heuene / þet ledeþ lyf of angle ine erþe / be uayrehede / and be cleznesse / þet habbeþ hare herten in heuene be wylnyng. huanne hi guoþ and profiteþ uram uirtue to uirtue / al huet hi yzyeþ god aperteliche and herieþ parfittliche. Ac huanne hi byeþ y-cliu op al to þe laste stape : oþerhuil hit behoueþ guo down be loȝnesse. Vor ase moche ase man is more parfitt : þe more he is milde / and þe lesse him-zelue prayseþ. þerof me kan zigge : he þet is mest worþ : he him mest loȝeþ. þanne þe guode parfite mann ssel by ase þet trau þet is y-karked mid frut / þe more hit bouȝ to þe grunde. Ine anoþre manire me may onderstonde / þet þe angles yeden down. uor þe guode men þet ledeþ

¹ MS. *yuelled*

lif of angel an erþe / be hire holyhede / huanne hi byeþ
 y-cliuē op to þe heȝeste stape of *contemplacion* / huyder
 þe yefþe of wysdom his let / þet is alsuo y-goyned to
 god / þet he uoryet al þet is onder god / be þe greate
 zuetnesse þet þe herte uelþ / þet is alsuo iroted ine god :
 þet he lyst alle oþre lustes. zuo ham behoueþ oþerhuyl
 guo doun of þise zuetnesse / of þise reste / of þise loste /
 uram his zuete bryesten of solas. huer god ham dep
 zouke ine þe *contemplacion* to þe workes of þe bysye
 lyue / huerof we habbeþ aboue y-speke. huer þe parfite
 abide ssolle / and uor hare note gostlich / and uor
 oþren.

It behoveth those
 leading the life of
 angels on earth

to descend to the
 works of this
 busy life.

Anoþer scele þer is / hueruore lit behoueþ guo doun
 of þo ilke zete of *contemplacion* / huer þe gost of wisdom
 woneþ. Vor þe corrupcion of þe ulesse is zuo grat þet
 þe gost ne may ine þise liue dyeadlich longe bleue / in
 zuo heȝ stat of *contemplacion*. ne yuele þe ilke greate
 zuetnesse / þet paseþ alle lostes þet me may yuele ine
 þise wordle / ase þo wyteþ þet hit habbeþ y-proued.
 þeruore þe ayenwyȝte of þe ulesse / is zuo heuy / þet he
 draȝþ þane gost a-doun wyllē he / nolle he. and þeruore
 þe ilke greate zuetnesse þet þe herte *contemplatif* uelþ /
 be þe yefþe of wysdome ine þise dyadliche lyue. ne is
 bote a litel zuelȝ / huerby me smackeþ hou god is
 zuete / and zofte as me tasteþ and smackyþ þet wyn.
 erþan me drinceþ his uolle. Ac huanne me ssel come
 in-to þe greate *tauerne* / huer þe tonne is be-take. þet is
 ine þe liue eurelestinde. huer þet god of loue / and of
 pays / is / of blisse / and of lostes / and of solas / ssel
 bi zuo abandones to echen / þet alle ssolle by uolle.
 Ase zayþ þe sauter. þet al þe wylunge of þe herte
 ssolle be uoluekd þer. huanne god ssel do come ope his
 urendes ane ulod of pays / ase zayþ þe *prophete*. huerof
 hi ssolle by zuo uol dronke / þet hi ssolle by alle dronke /
 of þe greate plenté / þet is ine þine house / and his ssel
 do drinke of þe ulode of þine zuetnesse / and of þine

The corruption of
 the flesh is so
 great,
 that the spirit
 may not long
 remain in so high
 a state of con-
 templation.

The flesh drags
 the spirit down.

[Fol. 77. b.]

In this earth the
 spirit has only a
 taste of God's
 sweetness,
 but when he shall
 come into the
 great tavern
 (heaven),

he shall drink his
 fill,

for God shall
 send upon his
 friends a flood of
 peace,
 with which all
 shall be drunk.

likinge. þet mid þe is þe welle of lyue. þet is þe welle
 eurelestinde / þet alneway kuelþ¹ / and fayly ne may.
 þet is god zelf / þet is welle of liue / and sterue ne may.
 huerof arist / and geþ down aboute alle þe halþen. þet
 byeþ / and ssolle bi ine paradis / a ulod of blisse / of
 lost / and of pais. zuo grat / þet alle þo þet þerof drinkeþ :
 hi byeþ dronke. þet is þet pays and þe blissinge þet
 ssel by ine þe wordle þet is cominde hire uor to wyne /
 and hadde / me ssel libbe sobrelieche ine þise wordle.
 ase zayþ saynt austin. Vor non ne dringþ of þise
 stremes of pais : þet ne is dronke of þe plente of blisse :
 þet ne lokeþ sobreté. þet is þe uirtue þet þe yefþe of
 wysdom zet ine herte / aye þe tomochehede of glotonye.
 Vor wysdom tekþ sobreté / ase salomon zayþ. Sobreté
 is a traw wel precious. uor hit lokeþ þe helþe of þe zaule
 and of þe bodie ase sayþ þe writinge. Of glotonye of
 mete and of drinke to moche : comeþ uele greate zik-
 nesses. and ofte þe dyaf. Vor be to moche drinke and
 ethe : sterfþ moche uolk / and þe dyaf his nimþ sodayn-
 lieche / ase me nimþ þane viss by þe cheake. þet is to
 zigge / þe morsel ine þe mouþe.

To win this bless-
 ing one shall live
 soberly in this
 world.

Sobriety cometh
 of wisdom.

Gluttony produces
 sickness and
 often death.

Death seizes
 gluttons suddenly,
 as one doth the
 fish by the cheek.

Drunkenness de-
 prives man of his
 freedom.

The drunkard
 loses his reason,
 and the wine
 drinketh (drown-
 eth) him.

The glutton
 makes a god of
 his belly,

out of which go
 filth and stench.

þise uirtue me ssel loky toppe alle þinges. uor þe
 guodes þet hi deþ to þan : þet his wel lokeþ. Verst /
 sobrete lokeþ þe skele / and to þe onderstondinge hire
 uridom / þet dronkenesse hire be-nymþ. Vor þe ilke
 þet is dronke / is zuo y-nome of wyn : þet he lyst
 skele / and onderstondinge / and is ase adrayngt ine
 wyin. and huazne he wenþ drinke þet wyn : þet wyn
 dryngþ him. þe oþer guod þet sobreté makeþ is þet hi
 deliureþ þane man of to uoul þreldom. þet is of þe
 þreldome of þe wombe. Vor þe glotoun / and þe to
 moche nimere of metes : makeþ of harc womben hare
 god. ase zayþ zaynte paul. Vorzoþe moche he him
 onworþeþ : þet serueþ to ane zuiche uoule lhorde / ase
 to his wombe. huerof ne may go out : bote uelþe and
 stench. Ac sobreté lokeþ man ine his lhordssip. uor

For kuelþ.

þe gost ssel by lhord ouer þet body. and þet body ssel serui to þe goste. þe þridde guod þet sobreté maked is þet hi loki þe gate of þe castele aye þane ost of þe dyeule. þet is þe mouþ þet is þe mayster gate of þe castele of þe herte / þet þe dyeuel asayleþ ase moche ase he may. Ac sobreté him werþ þe gate / þet is þe mouþ. And huanne þe gate of þe mouþe is open : þe gest of zenne geþ in liȝ[t]liche / and uor naȝt he viȝt ayen þe oþre zennes / þet naȝt wyþhalt his tonge. Huo þet heþ þise uirtue : he heþ of his bodye þe lhordssip. Alsuo ase me ouercomþ þet hors bi þe bridle. sobrete heþ þe uerste batayle ine þe ost of uirtues / and lokeþ / and wereþ þe oþre uirtues. þanne þe dyeuel uondede uerst / ase be þe mouþe / of oure lhorde þo he him zede / þet he ssolde maki of stoness bread. Alsuo he asaylede þane uerste man be þe mouþe / and him ouercom. uor he him openede þe gate of his castele / þo he him consentede to þe uondinge. To loki sobrete ous tekþ / kende. writinge. an alle sseþþe. kende / þet amang þe bestes / man heþ þane leste mouþ be þe bodie. Efter man to þe oþre lemes y-dobled / ase þe ezen / [and] earen / ac—he ne heþ bote enne mouþ. Ine þet ous tekþ kende / þet me ssel ethe lite / and drinke lite. uor kende is mid lite y-payd. and be to moche of mete / is ofte y-ueld down. þe writinge ous tekþ sobreté. ine uele manyeres / and be manye uorbysnes / ase moȝe ysi / þo þet counneþ þe writinge onderstonde / an þo þet zyȝeþ þe liues of halȝen. Efterward / alle sseþþes techen sobreté. uor ine alle sseþþes / heþ god yzet riȝte mesure / ase zayþ salomon ine þe holy writinge. Sobreté ne is oþer þing þanne to loki riȝte mesure. þet alneway halt þane middel ine to moche : and to lite. be þan þet scele a-lyt be grace tekþ. Vor ine þise timliche guodes / þet / þet is to moche to onen : is to lite to anopren / and þet / þet is to moche to ane poure manne : to ane riche manne hit were ofte-

The spirit should be lord over the body.

[Fol. 77. a.]

The mouth is the master-gate of the castle of the heart.

Sobriety is first assailed in the host of virtues.

The devil tempted our Lord first by the mouth.

Man hath some limbs doubled, but he has only one mouth.

All creatures teach us sobriety.

Sobriety is a mean between too much and too little.

zipes to lite. Ac sobreté and temperance / zet ouer-al
 mesure. Also in gostliche guodes : ase in uestinges /
 in wakiinges / in disciplines / and in oþre dedes of
 uirtue / þet byþ y-do uor god / an uor note of þe
 zaule : zet mesure. zuyche ase scele acseþ. þe uirtue
 of temperance and of sobreté. þe ilke uirtues lokeþ
 mesure secluolle. naȝt onlepiliche in mete and in
 drinke : ac in alle uirtues. ase zay[þ] saynt bernard.
 Vor þise uirtue zet alle þe þoȝtes. alle þe willes. alle þe
 steriynges of þe herte. and alle þe wyttes of þe bodye /
 outnime þe lhordssip of riȝte scele. ase zayþ tullius þe
 wyse. zuo þet a liȝte scele be þe yefþe of wysdome /
 halt in pese þe lhordssip of þe herte / and of þe bodie.
 and þet is þe ende and þe onderstondinge of alle
 uirtues þet þe herte and þet body by wel y-ordayned to
 god. zuo þet god onlepiliche by heȝ lhord. in zuyche
 manere þet al by in his boȝsamnesse al þet he heþ in
 þe regne of bodye and of þe zaule. and þet makeþ
 sobre loue of god. þet zet of al / þe herte in-to þe wille
 of god. þanne zaynt austin zayþ. þet þe uirtue of
 temperance and of sobrete / is alone þet is yloked to
 god y-hollyche wyþ-oute corrupcion. and ous wyþ-
 draȝþ uram þe loue of hier beneþe. þet is þe loue of
 þise wordle / þet troubleth þe herte of man / and hise
 zet in zorȝe. and him benimþ riȝtuolle knaulechinge of
 god / and of him-zelue. Also ase me ne ziȝþ naȝt
 briȝtliche in þe wetere ystered. Ac þe loue of god /
 þet is wel y-clensed of alle erþliche loue / and of alle
 ulessliche willes zet þe herte in pais. Vor hi him deþ
 and zet in his oȝene stede. þet is in gode. þer he him
 restep. þer he is in pais. ne ne heþ blisse / ne reste :
 bote þer. þanne zayþ oure lhord in his spelle. ‘þou
 sselt by in trauayl in þise wordle. ac in me þou
 sselt vinde reste.’ And saynt austin zede. ‘Lhord :
 min herte ne may by in pais : alhuet hi restep in
 þe.’ þe ilke loue ne wext naȝt of erþe / ne of mares.

Even in fastings,
 watchings, &c.,
 sobriety must be
 exercised.

The virtue of
 temperance must
 be observed in all
 virtues,

for it moderates
 all the thoughts,
 wills, and desires
 of the body.

The end of all
 virtues is that the
 heart and body
 “be well ordained
 to God,”

and be withdrawn
 from the love of
 this world.

[Fol. 78. a.]

The love of God
 sets the heart in
 peace.

Our Lord saith,
 “Thou shalt be in
 travail in this
 world, but in me
 shalt thou find
 rest.”

Of þise wordle. Ac hy comþ doun of þe heze roche
 hueroppe hi ys yzēt and y-mad þe greate cite of
paradis / end þe cite of holi cherche. þet is Iesu
crisť / ope huam byeþ y-set and ymad uestliche be
 guode bileaue. þe stronge casteles. þet byeþ þe herten
 of guode men. Of þo heze roche comþ doun þe welle
 of loue ine herte þet is wel y-clenzed uor þe loue of þe
 wordle. þe ilke welle is zuo elier and zuo y-zendred /
 þet þe herte hire y-knaup / and y-ziþ hire zelue and
 hire makiere. alsuo ase me yziþ in ane uayre welle
 wel yzendred. ope þo welle þe herte restē efter þe
trauayl of guode workes / ase we redeþ of Iesu *crisť*
 oure lhord. þet þo he hedde zuo moche y-guo þet he
 wes al weri / he *him* zette and restede ope þe welle. þe
 ilke welle boue þet guode herte / he þet *him* wille
 berze / *him* restē is þe loue of god. þe ilke welle is
 zuo zuete and of zuo guod smac : þet þe ilke þet þerof
 dringþ / uoryet alle oþre zuetnesses and oþre smakkes.
 þe ilke welle ne uelþ nazt þane faue ne þe erþe / ne
 þane merss of þise wordle / and þeruore hy is zuete and
 of guod smac to drinke. uor ase moche ase þe welle
 yuelþ lesse of þe erþe : zuo moche hi is þo holer and
 þe betere ef to drinke. þet is þe welle of wytte and of
 wysdome. uor þe ilke þet þerof dringþ / he knaup wyt
 and wysdom and velþ / and smackeþ þe greate zuet-
 nesse þet is ine god / and þet is þe hezeste wyt of
 man : wel to knawe his sseppere / and *him* louie mid
 al his herte. Vor wyþoute þise filosofie / alle oþre
 wyttes ys folye.

Zuych wyt zet þe holy gost ine herte / þanne he
him yefþ þane yefþe of wisdom / þet is herte of gost-
 liche blisse / and hire adraynkþ / and makeþ *him*
 dronke of holy loue. Huet wyt is þet / þet þe holy
 gost zet in-to þe herte wel y-clenzed : þet ich hadde
 hier be-uore y-ssewed / huer þet is spek of þe wyttes of
 þe zaule / ate ginninge of þe draþe of *uirtue*. and þer-

This love cometh
 down from the
 high rock (Jesus
 Christ).

Of this rock
 cometh the well
 of love into the
 heart.

By that well the
 heart resteth
 after its labour of
 good works.

This well is sweet
 and delicious.

It is pure and un-
 defiled,

and wholesome to
 drink.

It is the well of
 wit and of
 wisdom,
 and whoso
 drinketh thereof
 knoweth wit and
 wisdom.

Such wit the
 Holy Ghost
 giveth,

and setteth it in
 the heart,

to make it sober,
meek, and patient.

None may live in
this world with-
out "some
fighting of tempt-
ation."

[Fol. 79. a.]

The good heart,
when it hath
well fought,
returns to itself
and resteth in
God.

uore ich paci þe ssortlaker. Þet gostliche wyt þet comþ
of stedeuest loue of god. makeþ þe herte sobre / and
zofte / and alle þinges a-mesureþ / zuo þet þe herte þet
is ine zuich stat is ine payse / ase hi may by ine þise
dyadliche liue. Vor ine þise wordle / non ne may
libbe wyþ-oute torment / and wyþ-oute zome viþtinge
of temptacion. þet god zent ofte uor to uondi his
knyztes. and uor þan þet hi conne usy of armes of
uirtue. uor oþerlaker hi ne moþe by guode knyztes.
þanne me couþe maky þe tornoymens ine time of pays.
Ac huanne þe guode knyzt het ouercome þet tornoy-
ment: he went ayen to his house. þer he him restep
al in eyse. Alsuo dep þe guode herte huanne hi heþ
wel yuoþte and heþ ouercome þet tornenoyment of
uondinges: ha comþ ayen to him-zelue / and him
restep ine god. þet him confortep efter þe trauayl / zuo
þet he þer uoryet al his trauayl. and ne þengþ bote of
god. huer he uint al þet he wilneþ. þet is þet frut þet
þe traw of sobreté berþ / þet comþ of þe yefþe of wys-
dom / ase ich habbe aboue yzed.

Of the steps of
sobriety.

OF ÞE STAPES OF SOBRETÉ.

Moderation shall
be observed in
five things.

Ase ich habbe aboue yssewed / sobreté ne is oþer
þing / bote to loky riþte mesure ine alle þinges. Ac
specialliche: ine vyf þinges me ssel loki mesure. þet
byep alsuo ase zeue stapes huerby wext and profiteþ þet
traw of sobreté.

1. Set bounds to
the understanding
and to belief.

Those overstep
moderation who
are unbelievers,

[1 *misbylefinde!*]

and measure
belief by their
understandings.

þe uerste stape of sobreté is / þet me zette mesure in
his onderstondinge. spacialliche to þe articles and to þe
poyns of þe beleaue. þe ilke ouergeþ mesure / þet wyle
zeche kendelich skele / ine þan þet is aboue onderstond-
inge / ase dop þe bougres / and þe misbylefde.¹ þet
wylleþ mesuri þe beleaue be hare onderstondinge. ac hi
ssolden mesuri hire onderstondinge and hare skele to þe
measure of þe beleaue / þet god ous heþ y-yeue. And
salomon zayde to his zone. 'Vayre zone / do in-to þine

wytte mesure.' Þet is to zigge / þet þou ne bi naȝt / of
 zuo oȝene wytte / ne naȝt zuo ypiȝt in þine ouerweninge :
 þet þou ne flechchi / uor to leue to guod red. and þet
 þou ne lete þiu oȝene wyt / uor to bouȝe to þe wyser
 þanne þou. And specialliche to þe articles of þe beleaue
 me ssel lete his oȝene wyt / and his onderstondinge
 flechchi / and zette ine þreldom of þe beleaue / ase zayþ
 zayte paul. naȝt uor to apeluchier ne zeche kendelich
 scele. huer he nou ne heþ / ase doþ þe bysye / oþer þe
 malancolien / þet byeþ ylich þan þet zekȝ¹ þe crammeles
 ine þe russoles. oþer þan þet zekþ þet uel ine þe aye /
 oþer þane knotte ine þe resse.

Man should not
 be overweening
 and self-confident.

He should set his
 understanding in
 thraldom to belief.

þe oþer stape is / þet me zette mesure ine þe loste
 and mid þe likinge of þe wille / þet me ne him ne aslaky
 naȝt to moche þane bridel to yerne to lostes of þe ulesse /
 ne to þe couaytise of þise wordle. þanne þe wyse zayþ
 ine þe writ[i]nge. 'Ne uolȝe naȝt' he zayþ 'þe couaitises ne
 þe wylninges of þine herte / and þe miswende to do þi
 wyl / þet þou hit ne uoluelle naȝt. and yeld guod skele.
 uor yef þou dest to þine herte his wyl: þou makest
 blisse to þine vyendes / þet byeþ þe dyeulen of helle.'
 uor alsuo ase þe ilke þet makeþ blisse to his uo / ayens
 huam he ssel uizte / huanne he him yelt to him ouer-
 come. Yef he him yelt ouercome to þe dyeule þet him
 consenteþ to his euele wylninges. þeruore zayþ zay[n]te
 peter þe apostel. 'ich you helsny / þet ye ase oncouþe /
 and pilgrimes / you loki uram wilninges.' þe ilke þet
 is pilgrim and ine oncouþe contraye / huer byeþ manye
 þyeues an robberes þet aspief þe pilgrims / and wayteþ
 þe wayes: ham lokeþ moche / þet hi ne ualle ine þe
 honden of þyeues. and þengþ hou he may guo zikerliche.
 Alle þe guode men ine þise wordle byeþ oncouþe and
 pilgrims. Hi byeþ oncouþe / uor hi byeþ oute of hare
 contraye. þet is paradys. þet is þe contraye / and heritage
 to guode men. Hi ne byeþ þenclinde bote uor to
 uoluelle hire iornayes / al huet hi comeþ to hare eritage /

2. Set measure in
 the lust and the
 pleasure of the
 will.

Follow not the
 covetousness of
 thine heart.

Consent not to
 the devil's sugges-
 tions.

Travellers in a
 strange country
 are watchful for
 fear of thieves.
 [Fol. 79. b.]

All good men are
 like pilgrims.

Their heritage is
 paradise.

¹ For zekþ.

The good pilgrims
choose good
society,

and pursue their
journey by right
belief and true
love.

They have no fear
of thieves, that is,
the devil and his
host.

Belief and love of
God lead them
aright.

The heart is like
a bird,

and is liable to fly
into the snare.

Control thy will,
as one doth the
horse with a
bridle.

Sobriety is the
bridle.

Observe modera-
tion in words.

þet is þe cité of paradis / þet þe guode pilgrims zeeheþ. ase
zayþ zaynte paul. þet ne habbeþ / ne nolleþ habbe þe eri-
tage hier in þise wordle. Zuyche pilgrims þet willeþ guo
zikerliche : hi doþ ham ofte ine guode uelazrede / and
ine zikere guoinge. þe guode uelazrede þet let zikerliche
and guoþ rihtuolliche / is byleau / and loue. beleau /
let þane way to pilgrimes. ac loue his berþ. zuo þet þe
way ham greueþ lite / oper nazt. Huo þet heþ zuyche
uelazrede : he ne heþ of þyues none drede þet wayteþ þe
wayes. þet byeþ dyeulen þet nimeþ and robbeþ alle
þo / þet none zuiche uelazrede ne habbeþ. þet byeþ þo
þet wylleþ do hyere / hyre lostes : þet ham doþ in-to þe
honden / and in-to þe grines of þe dyeule. Beleau /
and loue of god. of-halt þe herte / and his wyþdrazt
uram queade þoztes / and uram fole¹ lostes / þet he ne
consenti. Also ase me ofhalt þane uozel be þe ges /
þet he ne vly to his wylle. þe herte is ase is þe uozel
þet wolde vly to his wylle / and bote hy by ofhealde /
be þe ges of beleau / and of loue / hy ulyzþ perious-
liche / zuo þet hy hyre spilþ / and ualþ ofte into þe
grines / of þe uozelere of helle. þet is þe dyeuel / þet ne
wylneþ / bote to nime þane uozel. þeruore þe guode
men and þe wyse / wyþdrazeþ hare wyl / and hare
lostes / and hare þoztes. be temperance and be sobreté.
Huerof senekes zayþ. ‘ yef þou louest to bi sobre / and
atempre : wyþscore / and wyþdraz þine willes / and zete
ane brydel to þine couaytises.’ Vor also ase me wyþ-
halt þet hors by þe bridle þet hit ne guo nazt to his
wille : also me ssel ofhyealde þe herte be þe bridle of
sobreté / þe hy ne yeue hire nazt / to þe wille ne to þe
couaytise of þise wordle.

þe þridde stape of sobreté is / zette and loki mesure
ine wordes. Huerof salomon zayþ. þet ‘ þe wyse / and
þe wel ytozte / tempreþ / and mesureþ his wordes.’ And
saynt Ierome zayþ. þet ‘ mid ueawe wordes / is y-

¹ MS. *folo*

proued mannes lyf.' þet is to zigge. by þe wordes me may yknaue þe folyes / and þe wyttes of men. Vor ase me knauþ þet zuin be þe tonge / yef hit ys hol. oþer aboue y-zawe. and þeruore zayþ þe wyse ine þe writinge. þet 'þe wordes of þe wyse byeþ y-weze ine þe waye.' þet is to zigge / þet þe wyse ssel zuo weze þe wordes ine þe waye of skele and of discrecion þet þer ne by nazt to wyþ-nymene. Zome uolk byeþ / þet ne moze ham nazt hyalde stille / ne nazt ham loki / þet hi ne zigge / by hit zoþ by hit leazinge. þet byeþ ase þe melle wyþ-oute seluse. þet alne-way went be þe yernynge of þe wetere. Vor hi habbeþ ase uele wordes / ase þer comp of weter to þe melle. Ac þe wise zetteþ þe seluse of discrecion / uor to ofhealde þet weter of fole wordes. and to uele. þet hi ne guo be þe melle of þe tonge. þeruore zayþ þe wyse ine þe writinge. 'Yziþ þet weter yerne.' þet is to zigge: hald þine wordes ine þe seluse of discrecion. nor ase zayþ salomon. 'Huo þet let guo þet weter to his wille: he is ofte cause of strif / and of chidinge / and of manie kuedes / þet comeþ of kuede tonge.' ase ich habbe be-uore yzed / ine þe chapitele of uices. huer ich spek of þe zenne of þe tonge. þeruore zayþ wel þe wyse ine þe writinge. 'do' zayþ he / 'þine wordes ine waye / and guod bridel ine þine mouþe. and nim nede þet þou ne ualle be þine tonge be-uore þine uo: þet þe asspieþ.' An-oþer zayþ. 'Do to þine mouþe / a dore and a loe. and to þine wordes: a waye and a yok.' Huo þet ne wezþ his wordes ine þe waye of discrecion. and ne ofhalt nazt his tonge by þe bridle of skele. þet ssel ofhyealde þe tonge of kuede wordes. he ualþ liztliche ine þe honden of his uon. þet byeþ þe dyeulen / þet oueral ous asprieþ / and wayteþ. Huanne þe von / þet vizteþ aye þane castel / yef hi vyndeþ þe gate oppe: hi guoþ in liztliche. alsuo þe dyeuel þet uizt wyþ þane castel of þe herte / huanne he uint þe gate oppe / þet is þe mouþ / he nimþ liztliche þane castel. And þeruore

By words may the follies and wisdom of man be known.

Weigh thy word in the balance of discretion.

The wise setteth the sluice of discretion to keep back the water of foolish words.
[Fol. 80. a.]

Many evils come of the evil tongue.

Take heed that thou fall not by thy tongue.

Put a door and a lock to thy mouth.

He who does not guard his tongue will fall into the power of his foe, the devil.

The mouth is the gate of the heart.

Reason has the care of the mouth.
 Weigh well thy words ere they be spoken.
 Be not afraid to speak the truth,
 and speak not falsely to please any one.

zayde dauip ine þe sautere. 'Ich sette guode lokinge to þe mouþe aye mine yuo' / þat is þe dyeuel. þe lokinge of þe mouþe / þet is skele and discrecion. þet exameneþ þe wordes / erþan hi guo out ate moþe. þis is þe vizt huerof þe wyse spekeþ ase ich hadde aboue yzed / huer me ssel weze þet word er hit by yzed. And þou ssel ywyte / þet zoþnesse halt þise riztuolle waye. Vor zoþnesse acordeþ þe onderstoundinge of þe herte : and þet word of þe mouþe / as hit is ine þe herte. þis waye ne ssel hongy of þis half / ne of yend half / ari3thalf ne alefthalf. þet uor none priuè loue of man ne of wyfman. ne uor timlich note. ne uor hate of oþren : me ne ssel lete to zigge zoþ / huer þet me ssel / and huarne hit is nyed. ne leazinges / ne ualsnesse / me ne ssel zigge uor nenne man.

Be careful of what thou hearest.
 If thou hearest with pleasure evil of another, thou art privy to the sin of the slanderer.
 Great men should consider well what they hear.
 Flatterers and liars are plentiful,
 but few are truthful.
 [Fol. 80. b.]
 Great men have great need of those who fearlessly speak the truth.

Ase me ssel loki mesure ine wordes : alsuo me ssel loki mesure ine hyerþe. Vor asewel me may zenezy ine kuede hyerþe : ase ine kuede speche. þanne þe ilke þet yhyerþ bleþeliche missigge oþren : ys partiner / and uelaze of þe zenne of þan þet he-yherþ. þet non ne wolde zigge bleþeliche kuede of oþren / nameliche to-uore greate men / bote yef he ne wende þet hit likede to him þet hit hyerþ. þanne an halzen zayþ. þet 'non ne ssolde by misziggere : bote þer by an hyerere.' þer-uore salomon zayþ. 'þe norþene wynd / to-þraup þe raynes / and þe lourinde chiere : þe wordes of þe missiggere.' þise greate men hi ssolden wel ham loki / þet hi hiereþ / and þet hi leueþ. þet hi vindeþ veawe / þet zoþ ham zigge. Ac ulatours / and lyceres / byeþ to grat cheap ine hare cort. þe meste dierþe þet is aboute ham / is of zoþnesse / an of trewþe. and þeruore hi byeþ ofte y-giled. þet hi yhereþ bleþeliche / and y-leueþ liztliche þet me ham zayþ and þet ham likeþ. Senekes zayþ. þet þer ne lackeþ to greate lhordes : bote zoþ ziggere. Vor hi habbeþ lyceres / and vlatours : to greate cheape. and veawe zoþ ziggere. Me ssel hadde

þe earen opene / uor to hyere bleþeliche / þe guode
 wordes / þet byeþ worþ to þe help of zaule. and y-sset :
 to fole wordes / ydele / and queade. þet moze do harm :
 and ne moze do guod. þeruore þe wyse zayþ ine þe
 writinge. ‘Stoppe þine earen mid þornes. and ne hyer
 nazt þe queade tongen.’ þe queade tonge : is tonge of
 eddre of helle / þet þe misziggeres bereþ. and enueneþ
 þo þet his y-herþ. Aye zuyche tongen me ssel stoppi
 þe yeren mid þornes / mid the drede of oure lorde /
 oþer mid þe þornes huermide god wes y-corouned / uor
 beþenchinge of his passion : Vor huo þet heþ drede of
 god / and beþenchinge of his passion : he nolde nazt
 bleþeliche y-hyere þe misziggeres / ne flatours / ne fole
 wordes / ne lodliche. In anopre manere me may on-
 derstonde þis word. ‘Stoppe þine yeren mid þornes.’
 þe þornes þet prikiþ / be-tokneþ harde wordes and
 prekiinde / heruore me ssel wyþnime þe missiggeres /
 and maki his stille and ssewy semblont þet me ne hierþ
 his nazt bleþeliche. þer is an eddre þet is y-hote ine
 latin / aspis. þet is of zuiche kende / þet hi stoppeþ þet
 on eare mid erþe / and þet oþer mid hare tayle / þet hi
 ne yhere þane charmere. þe ilke eddre ous tekþ a wel
 grat wyt / þet we ne hyere nazt þane charmere / þet is
 þe lyezere / and þe flatour. þet ofte be-charmeþ þe riche
 men. Ac huo þet stoppeþ þet on eare mid erþe / and
 þet oþer mid þe tayle : he ne ssolde habbe none hede to
 bi be-charmed of þe dyeule / ne of kueade tongen.
 þe ilke stoppeþ þet on eare mid erþe : þet þengþ þet he
 is of erþe / and to erþe ssel come. and zuo þenche his
 uoulhede and his ziknesse. huernore he him ssel moche
 mildi : and nazt him praysy. þet oþer eare stoppi mid
 þe tayle / uor to beþenche of þe dyabe / þet him ssel
 wel astonie. Huo þet þus coupe stoppi his earen :¹
 he nolde yhyere bleþeliche zigge / ne recordi þing : þet
 ssolde misliki god. and zuo ssolde he by wel ytempred /

Shut thy ears to
foul words.

Stop them with
thorns,

that is, with the
fear of the Lord.

For who that
feareth God will
not listen to liars
and flatterers.

The asp closeth
one ear with earth
and the other
with its tail, so
that she may not
hear the charmer.

The liar and
flatterer is a
charmer that one
must beware of.
He who stops his
ears will not be
beguiled by
flattery ;

and will think of
the earth from
whence he came,

and of death that
will overtake him.
He who thinketh
of these things
will not listen to
words displeasing
to God.

¹ MS. *eraren*

and amesured ine hyerþe and ine lhestinge. And þis is þe uerþe stape of sobrete.

Moderation in clothing is the fifth step of Sobriety. Excess is a sin,

wherefore we should not be over busy in adorning our-elves.

He is a fool and childish that is proud of his clothing.

The wearing of clothes comes of the sin of our first parents.

[Fol. 81. a.]

Under fair robes there is often a dead soul.

Nature has adorned the peacock and cock.

Nature has given man no clothes of which to be proud.

St. Paul says that women shall adorn themselves with propriety.

Many poor might be sustained by the number of robes that one woman wears in a year,

þe uifte stape is / to loki mesure of ssredinge of preçiousse robes / huerof me paseþ moche mesure / and makeþ moche ouerdoinges. and þeruore þet ouerdede is grat zenne / and ueleziþe anchesoun to zene ine oþren. þeruore me ssel ine zuyche þinges loky mesure. Vor hit is to moche of pris and to moche bysy agrayþinge ne were zenne: oure lhord ne speke naȝt zuo stefliche ine his spelle a-ye þe queade riche / þet zuo ofte ham ssredeþ / ase of to zofte bougeren and of to moche of pris pourpre. O. moche is he fol uorzoþe / and child of wytte / þet of his ssredinge is proud. Me ssolde him wel hyealde fol: þet were proud to bere þe ssredinge. þet ne ssolde by bote a tokne. and a beþenchinge of þe ssame of his uader / and of his oþene. þes wone of robes nes yuounde / bote uor þe zenne of oure uerste uader uor to wry his confusion / and oure. Huamme me yziȝþ bere ane byrie. þet is tokne þet þer is wyþine a dyad. alsuo hit y-ualþ ofte / þet onder þe uayre robes: is þe zaule dyad be zenne / and nameliche ine þan þet ham gledyeþ / and predeþ. Yef þe pokoc him prette uor his uayre tayle. and þe coc uor his kombe / hit ne is no wonder þet kende ham heþ y-yeue / an doþ be hare kende. Ac man oþer wyfman / þet heþ wyt and skele / and wot wel þet kende ne heþ naȝt y-yeue him þet ilke ssroud / he ne ssel him naȝt prede: of þe ssredinge of his bodye. ne of þe quayntises of his heuede. þernore zayþ þe wyse ine þe writinge. ‘ne glede þe naȝt ine uayr ssroud.’ And zaynte paul þus zay[þ]. þet þe wyfmen hi ssolle ham agrayþi: mid sobreté. þet is to zigge: be mesure / and wyþ-oute ouerdoinge / be þe stat / þet þe wyfman aceseþ. Vor zoþe þet ne is naȝt wyþ-oute ouerdoinge. þet on wyfman. ssel habbe uor hare body ine one yere zuo uele payre of robes / and of diuerse maneres / huerof manye poure miȝten by

sostened of þan þet is to moche. Ac yet eft yef hi weren ate ende y-yeue uor godes loue to þe poure: yet hit were zomþing. ac hi byeþ ofte y-yeue to rybaus þet is wel grat zenne. þeruore me ssel loki mesure ine zuyche þinge be þe stat þet þe persone aeseþ ase ich habbe aboue y-zed.

but they are not given to the poor, but to the dissolute.

þe zixte stape of temperance and of sobreté is / þet ech loki guode mesure ine his contenance / and ine his beringe. þanne seneke zayþ. Yef þou art sobre and atempred / *nim* þou hede þet þe steriynges of þine herte ne of þine bodye / ne by uoule ne onworþi. Vor of þe discordance of þe herte: comp þe discordance of þe bodie. Zome þer byeþ zuo childhedi / and of zuo nice manere / þet hi makeþ ham-zelue to by hyealde foles. Hit becomþ wel to man of worssipe / and þet is ine grat stat / þet he by wel ordine / and amesured ine alle his dedes / and in alle his zigginges. and of uayre contenance to-uore alle men / zuo þet non ne moze nime of him kucade uorbisne / ne þet he ne by yhealde uor fol / ne uor child. Vor ase zayþ a grat filosofe. ‘child of elde. child of wytte. and child of þeawes: byeþ al on.’ þe writinge zayþ þet / þet child of an hondred year: ssel by acorsed. þet is to zigge. þet þe ilke þet heþ uolle elde / and leueþ ase a child: ssel by acorsed of god. þanne zaynte paul zayde of him-zelue. ‘þo ich wes child: ich dede ase a child. ich þozte ase a child. ac zeþþe ich com to elde of uol man: ich uo[rlet] alle mine childhedes.’ Vor huo þet halt ald man uor child: he hine halt uor fol. And þeruore zayþ zaynte paul. ‘Ne by nazt child of wytte. ac ine queadnesse by lite.’ Non is hit þanne guod þing and oneste. profitable / and worþssipuol to man an to wyf-man / and nameliche to grat uolk. þet hi loki seeluelle mesure / ine berynge ine contenance / and þet hi by wel ordyne oueral. and be-uore god / and be-uore þe uolke. And þis is þe zixte stape of þise trawe.

The sixth step of Temperance is moderation in conduct. Take heed that the feelings of thine heart be not foul or silly.

Some are so childish that they cause themselves to be looked upon as fools.

Look that thy deeds be well ordered, so that none be ‘led astray by thy example.’

The child of an hundred years shall be accursed, for he is of age and yet is childish.

He who holdeth an old man a child holdeth him a fool.

Every man and woman shall so order their conduct that it be decorous, profitable, and honourable before God and man.

Observe moder-
ation in meat and
drink.

[Fol. 51. b.]

Load not the
heart with the
sins of gluttony
and drunken-
ness.

Of excess in meats
and drinks see
the chapter
where the sin of
gluttony is treated
of.

Moderation is to
be found in all
virtues.

It is a fair tree,
and its fruit is
peace of heart.

He who hath this
virtue is joined to
God by charity,
and is separated
from the world's
love,

and so he resteth
in God and hath
comfort and bliss.

Such bliss setteth
the Holy Ghost in
the heart that is
perfected by the
virtue of sobriety.

þe zeuend stape is / to loki mesure ine mete and
ine drinke. Vor ouerdede of mete and of drinke : dep
moche harm ine bodie and ine zaule. ase ich hadde be-
uore yzed. þeruore zayþ oure þhord ine his spelle
'Nimeþ ye hede / þet youre herten / ne by ygreued /
ne y-charged of glotounie / ne of dronkehede.' þet is to
zigge / þet þou ne do ouerdoinge of mete and of drinke.
Sobreté lokeþ mesure ine mete and ine drinke. þet me
ne maki ouerdoinge. Of þe ouerdoinges þet me wes y-
woned to do ine drinke and ine mete / ich hadde yno3
yspeke ine þe dra3þe of vices huamne þet ich spek of þe
zenne of glotonie / to huam þis uirtue huerof ich hadde
yspeke / zuo is *contrarie* specialliche. and þeruore ich
nelle nammore hyer speke.

Nou hest þou y-herd þe stapes huerbi þis traw wext
and noteþ. and yef þou wylt ywyte þe bozes of þise
trawe : yzi3 alle þe oþre uirtues / þet byeþ y-contynent
ine þis boc. and þou sselst yuinde oueral þise uirtu.
Vor ase ich hadde yzed aboue / and y-ssewed. þis
uirtue zet mesure in alle þe uirtues. hueruore ich
zigge / þet alle þe oþre uirtues byeþ bozes of þise. uor
hy hyre sseweþ ine alle þe oþre bozes. þet traw berþ
wel uayr frut. and wel smakinde. þet is pais of herte.
ase ich hadde aboue yzed. Vor huo þet heþ þise
uirtue : he heþ þe herte zuo to-deld *uram* þe loue of þe
wordle / and zuo y-yoynded to god be charite. þet is
charite : loue of god. Vor hi zet alle oþre þinges ine
uoryetinge þet ne byeþ nazt ydly3t to god. And ine
zuyche manyre þe herte *him* resteþ ine god. huer hi
heþ al hire confort. hire blisse / and hire lost. þet
paseþ alle oþre lostes. Zuych confort / zuych lost / set
þe holy gost ine herte þet is uolmad ine þe uirtue of
sobreté / þet comþ of þe yefþe of wysdome / ase ich
hadde aboue yzed. Vorzoþe he þet zuich pays of herte
mi3te hadde / and yuele : he ssolde *him* resti ine god /
þet is þe ende / and þe uoluellinge / and þe somme of

his wyluinges. he ssolde hi y-blissed ine þise wordle /
 and ine þe oþre. uor he ssolde hadde y-wonne þe ilke
 blissinge þet god behat ine his spelle to ham þet þise
 ilke pais lokede wyþ-oute brekinge. uor he zayþ þet hi
 hyeþ yblissed þe paysible. uor hi ssolle by y-cleped-
 godes zones. þo byeþ payzible / þet zayþ zaint austin /
 þet alle þe steriinges of þe herte ordayneþ / and zetteþ
 onder þe lholdssipe of rihte seele and of þe goste. þos
 byeþ ariht y-cleped children / uor hi bereþ þe anlik-
 nesse of hire uader / þet is þe god of loue and of pais.
 aze zayþ zainte paul. and þanne pays and loue of god /
 is þet þing þet mest makeþ man anlikni to god. and þe
 com[t]rarie to þe dycule þet is godes uo. Efterward /
 hi byeþ y-cleped godes zones. uor hi uolzeþ al hare
 uader wel nier þanne eni oþer. uor pays / and loue / him
 uolzeþ more nyer : þanne eni oþer uirtue. Efterward /
 hi doþ þe workes of hire uader. uor god ne com in-to
 þise wordle / bote to maki pays be-tuene god and man.
 be-tuene man and angle. be-tue[ne] man and himzelue.
 þanne þo he wes ybore / þe angles zonge uor þet pays
 þet god hedde y-brozt in-to erþe. and þeruore þet þe
 uolk ne ssolde zeche bote pays. þeruore þanne þet hi
 byeþ godes zones / hi byeþ yblissed ine þise wordle
 be special *grace*. Ac þe ilke blissinge ssel by uolmad
 huanne hi ssolle by ine payzible possession of þe
 eritage of hire uader / þet is of þe riche of heuene huer
 hi ssolle by ine zikere pays. ine pese uoldo / huer alle
 lostes ssolle by uolued. huer ne may by no knead /
 ne zorþe / ne aduerseté / ne defaute. ac abundance /
 and plenté of alle guode. blisse and ioye wyþ-oute
 ende. þet ssel by pais worþssipuol / lostuol / and
 euelestinde. Pais þet paseþ / and ouergeþ wyt. ase
 zayþ zaynte paul. And zeþþe þet hi paseþ alle wyttes :
 hi paseþ alle wordes. Vor herte non ne may þenche /
 ne mannes tonge telle : huet þing is þet pais þet god
 heþ behote his urendes. And þeruore ich ne ssolde by

The peaceable are
blessed and are
called God's sons.

Those are peace-
able who control
the emotions of
the heart by the
lordship of reason.

Peace and the love
of God make man
like God.

The peaceable
are called God's
sons because they
do God's works.
Christ came into
the world to
make peace with
God and man.

[Fol. 82. a.]

God's sons are
blessed in this
world by special
grace,
but their bliss is
perfected in
heaven,

where is no sin,
sorrow, or adver-
sity,
but blissful and
everlasting peace.

No man's tongue
may tell of the
greatness of this
bliss.

Wherefore I were
a mocker to
attempt to de-
scribe it to the
full.

bote a wlaßere ne zigge þing to þe uolle. And þeruore
ich nelle non more zigge. ac hier ich wille endi mine
matire. To þe blisse of oure lhorde / to huam by alle
worþssipe. þet ous lete wonie ine his uelazrede / huer
is lif eurelestinde.

This book is come
to an end,
May God his bliss
us send!

þis boc is ycome to þe ende :
Heuene blisse god ous zende. AMEN.

This book is
written in the
English of Kent
for lewd men, for
fathers and
mothers, &c.,
to keep them from
sin, so that their
consciencies may
be undefiled.
The author's
name signifies
'Who as God,'
and may God
give him the
bread of angels
and receive his
soul when dead.
Amen.

Nou ich wille þet ye ywyte hou lit is y-went :
þet þis boc is y-write mid engliss of kent.
þis boc is y-mad uor lewede men /
Vor uader / and uor moder / and uor oþer ken /
ham uor to berze uram alle manyere zen /
þet ine hare inwyttte ne bleue no uoul wen.
'Huo ase god' is his name yzed /
þet þis boc made god him yeue þet bread /
of angles of heuene and þerto his red /
and onderuonge his zaule huanne þet he is dyad.
Amen.

N.B. This book
was finished in
the Eve of the
Holy Apostles
Simon and Judas,
by a brother of
the cloister of St.
Austin of Canter-
bury, in the year
of our Lord 1340.

Ymende. þet þis boc is uolueld ine þe eue of þe
holy apostles Symon an Judas / of ane broþer of þe
cloystre of sanynt austin of Canterberi / Ine þe yeare
of oure lhordes beringe. 1340.

[*pater noster.*]
Our father that
art in heaven, &c.

Vader oure þet art ine heuenes / y-halzed by þi
name. cominde þi riche. y-worþe þi wil / ase ine
heuene : and ine erþe. bread oure echedayes : yef ous
to day. and uorlet ous oure yeldinges : ase and we uor-
letetþ oure yelderes. and ne ous led naȝt : in-to uond-
inge. ac vri ous uram queade. zuo by hit.

[*aue Maria.*]
Hail Mary!

Hayl Marie / of þonke uol. lhord by mid þe. y-
blissed þou ine wymmen. and y-blissed þet ouct of
þine wombe. zuo by hit.

[*credo.*]

Ich leue ine god / uader almȝti. makere of heuene /

and of erþe. And ine iesu *críst* / his zone on-lepi /
 oure lhord. þet y-kend is / of þe holy gost. y-bore of
 Marie Mayde. y-pyned onder pounns pilate. y-nayled a
 rode. dyad. and be-bered. yede down to helle. þane
 þridde day a-ros uram þe dyade. Steaʒ to heuenes.
 zit aþe riʒt half of god þe uader al-miʒti. þannes to
 comene he is / to deme þe quike / and þe dyade. Ich
 y-leue ine þe holy gost. holy cherche generalliche.
 Meunesse of halʒen. Lesnesse of *zennes*. of ulesse
 arizinge. and lyf euelestinde. zuo by hyt.

Uor to sseawy þe lokyng of man wyþ-inne. þellyche
 ane uorbysne / oure lhord ihesu *críst* zayþ. ‘þis uorzoþe
 ywyteþ. þet yef þe uader of þe house wyste huyche
 time þe þyef were comynde : uor-zoþe he wolde waky /
 and nolde naʒt þolye þet me dolue his hous.’ Be þise
 uader of house me may onderstonde / þe wyl of skele.
 to huam be-longeþ moche mayné. þoʒtes. and his
 besteriinge. wyt. and dedes / ase wel wyþ-oute : ase
 wyþ-inne. þet is to zigge / huych mayné / to moche
 slac / and wylles uol ssel by : bote yef þe ilke uaderes
 stefhede hise strayny / and ordlayny. Vor zoþe yef he
 hym a lyte of his bysyhede wyþ-draʒþ : huomay zigge /
 hou þoʒtes. eʒen. caren. tonge. and alle oþre wyttes :
 becomeþ wylde. Hous. is inwyt / in huychen þe
 uader of house woneþ. þe hord of uirtues gadereþ. Vor
 huych hord : þet ilke zelue hous ne by y-dolue /
 heʒlyche he wakeþ. þer ne is naʒt on þyef : ac uele. ac
 to eche uirtue : ech vice wayteþ. þaʒles heʒlyche by
 þe þyeue : is onderstonde þe dyeneel. a-ye huam and his
 kachereles / þe ilke zelue uader / þaʒles yef he ne were
 naʒt onlost : his hous mid *greate* strengþe wolde loky.
 þe uader of þe house / ate uerste guoinge in : he zette
 sleʒþe / to by doreward. þet y-knaup huet is to uorlete :
 and huet ys to wylny. huet uor to bessette out of þe
 house. huet uor to onderuonge into þe house. Nixt
 þan : ha zette strengþe. þet þe vyendes / þet sleʒþe zent

I believe in God
 the Father Al-
 mighty, Maker of
 heaven and earth,
 and in Jesus
 Christ, &c.

I believe in the
 Holy Ghost, &c.

[Fol. 82. b.]
 [Vor to ssake
 away heuiness /
 and drede; and
 bys wende / into
 loue of god.]

If the master of
 the house knew a
 thief were coming
 he would watch
 and guard his
 house.

The Father of the
 house is the will
 of Reason, that
 hath many at-
 tendants, as
 thoughts,
 emotions, sense,
 deeds.

The servants will
 be slothful unless
 the master is
 active.

If the reason is
 idle, the thoughts,
 eyes, and ears
 become wild.

The House is the
 Inwit, or spirit.

This house is
 undermined not
 by one thief but
 by many.

The chief thief is
 the Devil, the rest
 are his catchpoles.

The Father of the
 house appoints
 Sleight (Prudence)
 as the door-
 keeper.

Next he appoints
 Strength to oppose
 the devils and
 support Prudence.

Equity sits in the middle and gives to each its own gift.

At what time the thief will come one knoweth not.

Sleight lets some messengers in to give warning.

The messenger of Death demands an entrance, and claims a dead silence, and thus speaks: "I am Dread, and a reminder of Death, who is coming upon you."

[1 *comynde!*]

Sleight asks, "Where is Death? When shall he come?"

Dread answers, "She delays not, but is nigh at hand, and a thousand devils shall come with her, and bring great books, burning hooks, and fiery chains.

In the books are written men's sins.

The hooks draw the souls out of the bodies, and with the chains are they bound and drawn into hell."

[Fol. 83. a.]

Dread says he comes from hell, which is immeasurably wide and bottomless, full of fire intolerable, and of sorrow and darkness.

to zygge / to keste out: strengþe wyþdroze. þet his uoule lostes wyþ-droze: and wyþ-zede. Ri3tnesse uorzope ssel zitte amydde / þet echen his o3en yefþ. Huuore: huycþe tyme þe þyef is comynde / me not. ac eche tyme me ssel drede. þise zuo y-dizt: nazt longe to þe wakynde þe slep of zenne beuymþ. Vor al þet lyf is to waky. Zome messagyers sle3þe ssel lete in. þet zome þinges moze telle / þet me may a-waki myde. þus þe messagyer of dyafe acseþ inguoynge: he is on-deruoyge. Me him acseþ 'huo he ys. huannes he comþ. huet he heþ ysoze.' He ansuereþ. he ne may nazt zigge: bote yef þer by he3liche clom. Huych y-graunted: þus he begynþ. 'Ich am drede / and be-þenchinge of dyafe. and dyaf comyde:¹ ich do you to wytene.' Sle3þe specþ uor alle. and acseþ. 'And huer is nou þe ilke dyaf. and huanne ssel he come?' Drede zayþ. 'Ich wot wel þet he ne abytt nazt to comene / and nye3 he is. ac þane day / oþer þane tyme of his comynge: ich not.' Sle3þe zayþ. 'And huo ssel come myd hyre?' Drede zayþ. 'A þouzend dyeulen ssolle come mid hire. and brenge mid ham / greate bokes / and bernynde hokes / and chaynen auere.' Sle3þe zayþ. 'And huet wylleþ hy do mid alle þan?' Drede zayþ. 'Ine þe bokes byeþ y-write alle þe zennen of men. and hise brengeþ / þet be ham hi moze ouercome men. of huycþen þe zennes þerinne byeþ ywryte. þet byeþ to hare ri3te. Hokes hi brengeþ / þet þo þet byeþ to hare ri3te ouercomeþ: hire zaulen be strengþe: of þe bodye drazeþ out. and hise byndeþ mid þe chaines / and in to helle hise drazeþ.' Sle3þe zayþ. 'Huannes comste?' Drede zayþ. 'Vram helle.' Sle3þe zayþ. 'And huet is helle. and huet yse3eþe ine helle?' Drede zayþ. 'Helle is wyd / wyþ-oute metinge. dyep / wyþ-oute botme. Vol of brene on-þolyinde. Vol of stenche / wy-oute comparisoun. þer is zor3e. þer is þyesternesse. þer ne is non ordre. þer is groniynge wyþ-oute ende. þer ne is

non hope of guode. non wantrokiynge of kueade. Ech
 þet þerinne is: hateþ him zelue: and alle oþren. þer
 ich yze; alle manyere tormens. þe leste of alle / is more
 þanne alle þe pynen þet moze by y-do ine þise wordle.
 þer is wop. and grindinge of teþ. þer me geþ uram
 chele in to greate hete of uere. and buoþe onþolyinde.
 þere alle be uere / ssolle by uorbernd. and myd
 wermes ssolle by y-wasted / and naȝt ne ssolle wasti.
 Hire wermes / ne ssolle naȝt sterue. and hare ver ne
 ssel neure by ykuenct. No rearde ne ssel þer by y-
 hyerd / bote. wo: wo. wo hy habbeþ: and wo hy
 gredeþ. þe dyeules tormentors pyneþ. and to-gydere
 hy byeþ y-pyned. ne neure ne ssel by ende of pyne:
 oþer reste. þellich is helle / an a þousend zyþe worse.
 And þis ich yze; ine helle / and a þousandzyþe more
 worse. þis ich com uor to zygge you.' Sleȝþe zayþ. 'God
 wet ssolle we do. Nou broþren and zostren y-hyreþ
 my red. and yueþ youre. Byeþ sleȝe. an wakeþ ine
 youre bedes / porueynde guodes. naȝt onlyche beuore
 gode: ac be-uore alle men.' þolemodness zayþ. 'Do
 we to worke godes nebsseft / ine sscrifte¹ / and ine
 zalmes: glede we hym. byeþ sobre / and wakyþ /
 uor youre uo þe dyuel / ase þe lyoun brayinde geþ
 aboute þan: þet he wyle uor-zuelȝe.' Strengþe zayþ.
 'Wyþstondeþ hym: stronge ine byleau. Byeþ glede
 ine god. Cloþeþ you mid godes armes. þe hauberck of
 ryȝt. þane sseld of beleau. nymeþ þane helm of helþe.
 and þe holy gostes zuord: þet is godes word.' Ryȝ[t]nesse
 zayþ. 'Lybbe we sobreliche. ryȝ[t]uolliche an bonayre-
 lyche. Sobrelyche: ine ous zelue. ryȝtuolliche: to oure
 emcristen. bonayrelyche: to god. þet we nolleþ þet me
 do to ous zelue: ne do we hyt naȝt to oþren. and þet
 we wylleþ þet me do to ous zellue: do we hit to oþre
 men. and uor zoþe þet is riȝt.' Sleȝþe zayþ. 'þer is
 anoþer wyþ-oute þe gates uayr. and gled. hit þingþ þe he
 bre[n]gþ glednesse.' Ryȝ[t]nesse zayþ. 'ouderuongeþhym.

There is no hope
 of good, and
 abundance of ills.

There is weeping
 and gnashing
 teeth.

The soul shall be
 tormented by the
 worm of Con-
 science.

Hell is even worse
 than all this by
 a thousand times.

Prudence says,
 "O God, what
 shall we do?"

Be watchful
 and prayerful.

Patience says,
 "Work God's
 likeness in shrift
 and in psalms."

Strength says,
 "Withstand the
 devil by belief.

Clothe you with
 God's armour."

Equity says,
 "Live soberly."

Prudence says,
 "Another messen-
 ger awaits with-
 out." Equity com-
 mands him to be
 received.

¹ MS. *ssrifte*

The messenger enters and says that he is 'Love of everlasting life.'

He asks for silence and peace.

Equity says that his demand is just.

The messenger says that he comes from heaven,

and that he has seen God as in a mirror.

[Fol. 83. b.]
"I saw the ineffable and indivisible majesty of the Holy Trinity:

the light therefrom dazzles the eyes, and surpasseth all sense.

I saw Christ on God's right hand,

and He bears the wounds and tokens of His passion in His body.

Next to Christ I saw the Virgin Mary,

[¹ godes? or zones?]

who was interceding for us.

be cas he ous ssel gledye. uor þes ilke uerste: gratlyche he ous heþ y-mad of-dret.' Sleþe zayþ to þe messagere. 'Guo in. and huou þou art. and huannes þou comst. and huet þou hest yzozē: zay ous.' þe messagyr zayþ. 'Ich am loue of lyue eurelestynde. an wylnyng of þe contraye of heuene. Yef ye me wylleþ y-here: habbeþ amang you. clom / and reste. Naht uor zoþe amang gredynges and noyses: ych ne may by yherd.' Riht[uolnesse] zayþ. 'Yef we longe godes drede / and be-þenching of dyape were stille: ryht hit is / þet þe spekinde / wel more we by stille.' Wylningge of þe lyue wyþ-oute ende / zayþ. 'þeruore byeþ stille / and yhereþ myd wylle. Ich come uram heuene. and þelliche þinges ich y-ze; þer. þet no man ne may dyngneliche zigge. þazles zomþyng ich wylle zigge: ase ich may. Ich yze; god ac be ane sseawere ine ssede.'

'Ich yze; þe ilke onspekynde / an on-todelinde magesté of þe holy trinyté. be-gynnyng / ne ende ne heþ. Ac and lyht þer-inne woneþ / þet me ne may naht come to. Vram þo lyhte byeþ y-þorsse mine ezen / and þe zyþe þyester. Hyt ouergeþ uorzope alle wyttes / and alle zyþes. þe ilke bryht[ness]e. and þe ilke uolnesse. þazles a lytel ich yze; oure lhord iesu crist / ine ryht half zittinde. þet is to zyge: ine þe lyue wyþ-oute ende regnynde. þaz he ouer alle ssepþes by zuo uayr: þet ine him wylneþ þe angles to zyenne. Yet nou þe wunden and þe toknen of þe passion he heþ ine his bodye. huemyde he ous bozte. be-nore þe nader uor ous stant uor to bydde. Ich y-ze; nyxt iesu crist þe ilke blisfolle mayde / and moder þe ilke zodes¹ / and oure lhordes iesu cristes / myd alle worþssipe and reuerence / y-nemned marie / ine þe wonderuolle trone zittynde / aboue alle þe holy ordres of angles / and of men: anhezēd. hire zone iesus uor ous byddinde. and to huam hi is uol of merci. Ac þe ilke wonderuolle magesté /

and þe bryghtnesse of þe moder / and of þe zone : ich ne
 myzte nazt longe þolye / ich wente myne zizþe uor to
 yzi / þe ilke holy ordres of þe gostes : þet stondeþ be-
 uore god. of huichen þe eurelestinde holynesse of þe
 zizþe of god / an of þe loue. ne hit ne ssel lessi : ne hit
 ne ssel endi / ac eure wexe and blefþ. Ac nazt þe ilke
 degrez / and dingnetes / herynges alsuo / huyche hyre
 makyere hy bereþ no man uolliche þenche / ne nazt ne
 may by yno3 to telle. þerefter þe profetes ich y-ze3.
 and þe patriarkes wonderlyche glediynde ine blisse. uor
 þet hy yze3en ine goste : nolued hy yzeþ. þet ine longe
 anoy onderuyng / þet ouet of blysse wyþ-oute ende
 chongeden. Ich y-ze3 þe apostles ine tronon zittynde.
 þe trib3 / and þe tongen / alle preste. and of poure /
 and of zyke : zuo blisuolle and holy / of oure lhord iesu
 crist / and zuo he3e / yno3 aneway ich am wondrinde.
 Ich y-ze3 / ac uolliche ich ne my[3]te al yzy / þe innum-
 erable uelazrede of þe holy martires / mid blisse and
 worþssipe / y-corouned. þet be þe pinen of þise time /
 huyche hi beren to þo blisse / þet wes ysseawed ine
 ham : hy come þerto. Hyre holynesse / and hyre
 blysse : long time ich me lykede. Ich yze3 to þe
 blyssede heape of *confessours*. amang huam / men
 apostles / and techeres / þet holy cherche mid hare
 techinge wereden. and alsuo uramalle heresy / wy[þ]-oute
 wem habbeþ yelened : sseaweþ. and hy uele habbeþ
 y-tazt. ssynep ase sterren / ine eurelestynde wy[þ]-oute
 ende. þer byeþ Monekes þet uor clautres / and uor
 strayte cellen. wel moche / an clyerer þanne þe zonne :
 habbeþ wonynges. Vor blake and uor harde kertles /
 huyter þane þe snaw. and of alle zofthede / and
 neshede / cloþinge habbeþ an. Vram hare e3en / god
 wypeþ alle tyeres. and þane kyng hy ssolle sy in hys
 uayrhede. Alast / to þe uelazrede of maydynes ich
 lokede. of huychen / blysse / ssepþe / agrayþinge / and
 melodya. huyche none mannes speche : dingnelyche

Next I turned my
 sight to the order
 of blissful spirits.

Thereafter I saw
 the prophets and
 patriarchs

and the apostles
 sitting on thrones.

I saw the innum-
 erable fellow-
 ship of the holy
 martyrs.

I saw the blessed
 heap of confessors
 and teachers of
 Holy Church.

There were monks
 that shine clearer
 than the sun.

Lastly, I saw the
 fellowship of
 maidens

and heard their
fair song.

[Fol. 84. a.]

Sleight inquires
of the messenger
concerning the
life of the blessed.

He is told that
they live, enjoy,
love, rejoice,
praise, are swift,
and are in
security.

They live an ever-
lasting life free
from all pain.

Their life is the
sight of the
Trinity.

They taste of
God's counsel and
dooms, and learn
the causes of
things.
They love God
with an infinite
love.
They rejoice in
God and of their
holiness.

They have as
many blessings as
companions,

and their joy is
incomparably
great.

may telle. And hy zonge þane zang: þet non oþer ne
may zynge. Ac and þe zuete smel ine hare regyon /
zuo zuete ys: þet alle manyre zuete smelles ouercomþ.
And to hare benes: oure lhord arist. to alle oþren:
zittinde he lhest.' Sle3þe zayþ. 'Hyt lykeþ þet þou
zayst. Ac uor of echen of þe holy ordres / wondres
þou hest y-zed: we byddeþ þet þou zigge ous / huet is
hare dede in menesse / and huet is þe conuers[ac]ion of
uelazrede: zay ous.' þe wylny[n]gge of þe lyue wyþ-oute
ende zayþ. 'Vor zoþe ich wylle zygge. þe dede of alle
ine menesse / ys zeueuald. Hy lybbeþ. hy smackeþ.
hy louyeþ. hy byeþ glede. hy heryeþ. hy byeþ zuyfte. hy
byeþ zikere.' Sle3þe zayþ. 'þaz ich zomdel þis onder-
stonde: uor ham þet lhesteþ / of echen zay.' Wylnyngge
of þe lyue wy[þ]-oute ende zayþ. 'Zuo by hyt. Hy lybbeþ
be lyue wyþ-oute ende. wyþ-oute enye tyene. wy[þ]-oute
enye lessinge. wyþ-oute enye wyþstondyngge. Hyre lyf
is þe zy3þe and þe knaulechyngge of þe holy trinyté. ase
zayþ oure lhord iesus. þis is þet lyf wyþ-oute ende / þet
hy knawe þe zoþe god / and huam þe zentest iesu crist.
and þeruore glyche hy byeþ / uor hy y-zyeþ: ase he is.
Hy smackeþ þe redes and þe domes of god. Hy
smackeþ þe kendes / and þe causes / and þe begyuny[n]ges
of alle þynges. Hy louyeþ god wyþ-oute enye com-
parisoun. uor þet by wyteþ huerto god his heþ y-bro3t
uorþ. hy louyeþ ech oþren: ase ham zelue. Hy byeþ
glede of god onzyginde. hy byeþ glede of zuo moche of
hare o3ene holynesse: and uor þet ech loueþ oþren ase
him zelue. ase moche blisse heþ ech of oþres guode: ase
of his o3ene. þeruore by zyker / uor eurych heþ aseuele
blyssen: ase he heþ uelazes. and aseuele blissen to
echen: ase his o3ene of alle. and þeruore eureich more
loueþ wyþ-oute comparisoun god: þet hym and oþre
made / þanne him zelue / and alle oþre. More hy byeþ
glede wyþ-oute gessyngge of godes holynesse: þanne of
his o3ene / and of alle oþre myd hym. Yef þanne on

onneaþe nymþ al his blisse. hou ssel he nyme zuo uele and zuo manye blyssen? And þeruore hit is yzed. guo into þe blysse of þyne lhorde. naȝt þe blisse of þine lhorde / guo in to þe. uor hy ne may. þerefter / hy herieþ god wyþ-oute ende / wyþ-oute werynesse. ase hyt is y-wryte. Lhord / y-blyssed by þo þet wonyep ine þyne house / in wordles of wordles: ssole herye þe. Zuyfte hy byep. uor huer þet þe gost wyle by: uorzope þer is þet body. Alle hy byep my[3]tuolle. Zykere hy byep of zuyche lyue. of zuo moche wysdome. of zuo moche loue. of zuo moche blysse. of zuyche herynge. of zuyche holynesse. þet non ende. non lessynge. non uallynge doun ssole hadde. Lo alyte ich. hadde yzed to you. of þan þet ich yzeȝ ine heuene. Naȝt uor zope ne may zigge / ase ich yzeȝ / ne naȝt ase hy byep: ne myȝte ysy.' Sleȝþe zayþ. 'Vorzoþe ine heuene we onderstondeþ þet þou were. and zoþ þing þer þou yseȝe. and zoþ þou hest y-zed.' Strengþe zayþ. 'Huo ssel ous todele uram cristes loue? tribulacion. oþer zorȝe. and oþre. zykere byep. uor noþer dyaþ / ne lyf. and oþre.' Ryȝt zayþ. 'Doþ out þane uerste messagyer. hyt ne is naȝt riȝt þet he bleue ine þe house / myd þe ryȝtuolle. Vor ryȝ[t]uolle loue: deþ out drede.' Strengþe zayþ. 'guo out drede. þou ne sselt naȝt by ine oure stedes.' Drede zayþ. 'Huuet hadde ich mis-do. do. do. ich uor guole zede.' Temperancia zayþ. 'Broþren and zostren / ich zigge to you. nanmore smacky / þanne be-houep. ac smacke to sobreté. þou drede / guo out myd guode wylle. þole þane dom / þet riȝt heþ y-demd. be auenture þe myȝt eft by onderuonge. yef wylnyng of lyf wyþ-oute ende / oþerhuyl let of.' þe makyere zayþ. þus / þus / nou ssel eurich hys heuynesse / ssake a-way / uram drede / to þe loue of þe heueneleche contraye him-zelue wende. Zuo by hit.

The command is,
'Go into the bliss
of thy Lord.'

They are swift,
and the body goes
where the spirit
wills it.
They are secure
in this life of bliss
and of love.

Strength asks,
"Who shall
separate us from
Christ's love?"

Right says, Turn
out the messenger
Dread,

[Fol. 81. b.]

for love of God
putteth out fear.

Temperance com-
mands Dread to
go out willingly.

Thus let us cast
off fear and receive
the love of the
heavenly king-
dom.

Understanding distinguishes between a man and a beast. Glorify thee not in other things. Flies surpass thee in swiftness.

The peacock is fairer than thou. God's image consists in thought and understanding.

Man's light consists in purity of thought.

The untrue, the evil, thieves, &c., are dark.

Light exists, but we go away from it. Sin makes us blind.

The world is blind and wicked.

Christ died for us, and yet was without sin.

Suffer patiently and with a good will.

God made angels as well as small worms.

The one is worthy of heaven, the other of earth.

Yet wouldst thou reprove God if He place the worm in heaven? But God is not to be reprov'd.

Nammore ne is be-tuene ane manne / and ane beste : bote ine onderstondynge. Nazt of opre þinge ne glorefye þe. Of uirtues þe prest þe / of bestes þou sselst by ouercome. Of zuyfthede þe prest þe / of ulezen þe worst ouercome. Of uayrhede þe prest þe : hou moche uayr is ine þe ueperen of þe pokoce / huerof art þou more worþ? of godes sseppe. Huer is godes sseppe? Ine þenchinge / and ine onderstondinge. Yef þou þanne þeruore art betere þanne a best / uor þet þou hest þenchinge / huerby þou onderstans[t]. þet a best ne may onderstonde. þer-uore uorzope : man is more betere / þanne a best. Ligt of man is lyzt of þoztes. Ligt of þoztes aboue þoztes is. and ouergeþ alle þoztes. Yet eft .O. men / ne byeþ nazt þyestre. ne byeþ nazt ontrewē. onrihtuole. queade. robberes. wrechen. louieres of þe wordle. þise uor zoþe byeþ þyesternesse. Ligt ne is nazt awaye : ac ye byeþ awaye / uram lyzte. þe blynde ine þe zonne : heþ þe zonne present. ac he is uram þe zonne. þeruore ne byeþ nazt þyestre. Yet eft. þe wordle þyestre. uor þe louyeres of þe wordle. byeþ þyestre. and þe wordle is quead. uor þo þet wonyeþ ine wordle byeþ queade. ase a quead hous. nazt þe walles : ac þo þet wonyeþ þerinne. Yet eft. crist ne hedde no þyng hueruore he ssolde sterue : and dyad he is. þou hest hueruore : and to sterue þou hest onworþ? wylne myd guod wylle to þolye : be þyne ofseruyngē / þet he þolede myd guode wylle. þet he wolde delyury / uram þe dyape euelestinde. Yet eft. be huam þet angel is ymad : be him is ymad þe smale werm. Ac þe angel is worþy to þe heuene : þe werm to þe erþe. þe ilke þet made : he dyzte. Yef he dede þane smale werm in-to heuene : þe woldest hym wyþnyme. Yef he wolde maki angles of uoule stynkynde ulesse : þou woldest hym wyþnyme. And nazt uorþan : nyxt þan deþ god. and þazles he ne is nazt to wyþnymene. Vor alle men of ulesse ymad : huet byeþ hy

bote wermes? and of wermes / he makeþ angles. Yet
 eft. huych herte me arereþ : ech may y-zy. þet nazt þe
 heynesse of ulesses wylle beuore ygreued / auore ualþ /
 ere hit by arered. Ac ech him zelue y-zy bere / þe
 heynesse of his ulesse : yue wyl be wyþdrazyng. þet
 he elensy : þet he arere to god. zuo by hit. Hayl godes
 moder Marie / Mayde uol of þonke / god by myd þe /
 y-blyssed by þou / ouer alle wyfmen. And y-blyssed
 by oure Lhord iesus / þet zuete ouet / of þyne wombe
 yblessed. zuo by hit.

Men are worms,
 and of worms
 God makes
 angels.

The heart must
 be lightened and
 so raised to God.

¹ Mayde / and moder mylde.

uor loue of þine childe :

þet is god an man :

Me þet am zuo wykde /

uram zenne þou me ssylde :

ase ich þe bydde can.

amen.

Maid and Mother
 mild, me that am
 so wild, from sin
 me shield. Amen.

¹ This stanza is written as prose in the MS.

NOTES.

Page 1, l. 3, *wycked*. The definite form *wyckede* is required after the definite article.

Page 1, l. 15, *draze*. The prefixed *y* is omitted on account of the preceding *by*.

Page 6, l. 2, *huich* . . . *by*, whatsoever that it may be; l. 9, *toppe* = above. This preposition is frequently used by Shoreham, and seems peculiar to the Kentish dialect; l. 18, *okseþ* = *acseþ* = demands, requires; *oþ of zoþe*, oath of truth.

Page 8, l. 6, *be his wytinde* = by his willing = he being willing = willingly; l. 23, *and—and*, both—and; l. 25, *yhyealde* = *holden* = bound.

Page 9, l. 12, *arizinges* is used to translate the O. Fr. *moueuementes*; l. 17, *takinges*, touchings, handlings, O. Fr. *atouchemenz*.

Page 10, l. 1, *ssel* = owes. It has this sense occasionally in Chaucer; l. 15, *ywyte* . . . *yherd*, known, seen, or heard.

Page 11, l. 2, *his* = her.

Page 13, l. 19, *al to*; O. Fr. *iusqua*; l. 20, *huer* . . . *made* [*zitte*]. The Fr. is *ou il se sist*; l. 24, *of-guo*, deserved.

Page 14, l. 22, *huer* . . . *au* = Fr. *ou il aura vescu*; ll. 28, 30, *sseawynge* renders the Fr. *revelacion*, vision.

Page 16, l. 33, *wyttes* = *wytes*, fault.

Page 17, l. 24, *ouerweninge*, Fr. *sourquidrie*; l. 25, *folebayrie* = over-boldness; l. 26, *ydele blisse* = Fr. *veynglorie*; l. 32, *voulhede*, Fr. *vileynye* = crime, disgrace.

Page 18, l. 4, *ingratitude* = O. E. *unkyndenesse*.

Page 19, l. 12, *renay* = *renegate*, apostate. The Midland copy reads '*he may wel be cleped renegate*;' l. 2, *ine lokinge*, in custody; l. 10 from bottom, *deuines* = *deuineres*.

Page 20, l. 16, *þe*, the reflexive pronoun = thou thyself.

Page 21, l. 16, *op weninge* = *upwening*; *opnimminge* = *uptaking*, enterprise, and hence presumption. The Fr. text has *sorquidance* (O.E. *surquidrie*) and presumption. See p. 22, l. 2, where *opnimminge* translates Fr. *emprise*; l. 18, *worth*, Fr. *valoir*; l. 19, *may*, Fr. *pooir*; l. 20, *moze*, Fr. *puet*; *conne*, Fr. *savour*; l. 21, *can*, Fr. *set*; *moze*, *pooir*; l. 22, *conne*, Fr. *savour*; l. 26, *onlepihede* = singularity, cf. l. *onlepi*, singular, l. 30. It often signifies only, alone.

Page 22, l. 18, *onworþi*, Fr. *despire* = *despise*, cf. *onworþnesse* and *onworþhede* = Fr. *despit*; l. 20, *bisemers*, mockings, derisions, Fr. *gas*; l. 21, *bismereþ*, Fr. *moke*; l. 31, *take* = *teke* = may teach.

Page 23, l. 2, *friinges* = fryings. Fr. *fritures*. Stevenson printed *sriinges*, and it is apparently so in the MS.; l. 3, *arizthalf and alefthalf* = our modern expression *right and left* = on both sides; l. 6, *folliche yeue* = Fr. *folement doner*, to give foolishly (or as Chaucer would say, fool-largely); l. 16, *fole heryinge*, foolish praising = flattery, Fr. *vaine loenge*; l. 17, *yhered* = praised, from *hery*, *herie*, to praise, line 19; l. 24, *ydeleblisse* = vain-glory.

Page 24, l. 4, *aye* = again = Fr. *ou devers*, *auorje* = de par; ll. 7, 8, *wyt wel . . . of-healde*. Wit, well for to devise (discern); good memory well to retain; l. 11, *atempres* = Fr. *attempre*, tempered, moderated, contented; l. 23, *lheuedi hap*, Dame Fortune; l. 24, *hare huezl*, her wheel; page 25, l. 34, *sotil*, Midl. Vers. *slizhe*; l. 35, *woulhedes*, Fr. *ordures*, *halkes*, Fr. *repostailles*.

Page 26, ll. 18, 19, *ne sselst . . . by*. 'Thou shalt never learn what man is until he is where he desires to be;' l. 22, *let*, ceaseth; l. 23, *papelard*, Fr. *papelart*, flatterer, deceiver.

Page 27, l. 4, *calouwe mous*, the bat. Fr. *chauue soriz*; l. 29, *awarzed* = Fr. *maloite*, schrewd, wicked.

Page 28, l. 34, *hollyche*, Fr. *sainement* = *sainglement* = *entière-ment*.

Page 29, l. 30, *werreres* = *werrcs* = wars.

Page 30, l. 20, 'effterward *wreþe*,' *wreþe* is an error for hate. The Fr. text has *haine*.

Page 31, ll. 4, 5, *onlusthede*, Fr. *paresce*; *tyene*, Fr. *anui*; l. 10,

þonnliche = thinness, scantiness. The Fr. text has *tenuites*, and the Midland MS. reads *tenderness*. *þonnliche* should evidently be *þenneleche* or *þinneleche* = thin-ness, the *-leche* being the same termination as in knowledge, O.E. *knowleche*; l. 11, *lheucliche*, Fr. tenurement, Mid. Vers. *slakly*. Stevenson printed *lheneliche*. Cf. *lheu* in l. 13.

Page 32, l. 17, *onssriuel*, Fr. *perrecons*. This word does not occur in Bosworth's A. Sax. Dict. It seems to be = *un-shrifel*, Mid. Vers. *recheles*, negligent, careless, from A.S. *scrifan*, to care for; l. 17, *sleuolle* = *sleup-olle*, slothful, see *sleawolle* in l. 13; l. 22, *onwoneth*, Fr. *desacoustume*; *on-wone* therefore comes from the O.E. *wone*, habit, custom, wont, and signifies to cease to do what has been customary or habitual; l. 23, *Efterward . . . sleuolliche*. The Fr. has 'Après vient negligence, car qui bien fait delaiement nest pas merueil le sil le fait negliianment.' Here we see *auerst* = Fr. *delaiement* = delayingly, from A.S. *fyrst*, delay, respite.

Page 33, l. 12, *op-let* = Fr. *sormaine*, fr. *surmener*, 'mal mener, maltraiter' (Roq.).

Page 34, l. 27, *wynnynge boldeliche*, Fr. *en aquestier ardaument*; *of-healdinge streytliche*, Fr. *en retenir restreignaument*; l. 31, *gauelinge*, Fr. *usure*; l. 34, *kuedhedes*, Fr. *malignites*.

Page 35, l. 7, *þe heþpes*, Fr. *les montes*; cf. *hezynge*, profit, l. 16; l. 9, *wedde-dyade* = *mortgage*, Fr. *gage mort*, see *deud-wed*, p. 36; ll. 16, 17, *chappare makiinde* = *covenant (bargain) making*; l. 24, *lenep nazt*, &c., *i. e.* *lendeth not themselves*.

Page 36, l. 6, *time-zettere ontrew*. Fr. has *termoiers desloiaus*; l. 20, *veudlonginge*, Fr. *vendenges*, *vendage*, *vending*, *sales*.

Page 37, l. 20, *seruons*. The Fr. *serians* shows that this word should be *serious* (constables).

Page 38, l. 27, *tayles, coruees*. Fr. *tailles, coruees*. The latter term signifies a duty on beasts and corn; l. 30, *of hiren* = *du leur* = of theirs.

Page 39, l. 5, *ssepes*, payments, wages, Fr. *loier*; l. 8, *niminges*, Fr. *exactions*; l. 11, *mesteres men*, officials; l. 15, *ac . . . yzed*, but some are continued (above that) in addition to that that is here related; l. 17, *yerne* = *erne* = *earne*, run; l. 23, *playneres*, Fr. *playntif, bezech-*

inges, Fr. petitions; l. 25, *playteres*, Fr. auocas; l. 28, *yulenide* = fugitives; l. 28, *wyþsettingges*, exceptions Fr. *barres*.

Page 40, l. 7, *be-uelynge* = defiling = false accusations; l. 20, *bezide-zitteres*, Fr. *asseseurs*; ll. 23, 24, *yhet* = *yhed* = had, Fr. *eu*; l. 33, *ereges* = Fr. *hereges* = heretics. Stevenson explains this wrongly as witches.

Page 42, l. 7, *denyes* = Fr. *deenez*, deaneries.

Page 44, l. 2 from bottom, *romongours*, Fr. *maskignons* = maquignons, fraudulent dealers, from O. Fr. *ramander*, *baisser le prix*.

Page 45, l. 9, *hysians* = Fr. *hiziaus*, heralds. *Kempen* = Fr. champions.

Page 47, l. 26, *be hare wytiude*. Fr. a son escient.

Page 48, l. 1, *out of nyede* = unnecessarily.

Page 51, l. 11, *teue*. Stevenson printed *tene*, as if = tin; but *teue* = *to-eue* = yesterday evening, and it translates the Fr. *dersoir*.

Page 52, l. 13, *huet non* = *al-huet non* = until noon. Fr. *iusquaque*. Cf. *al-huet niszt*, p. 52, l. 12.

Page 56, l. 8, *ssast* = *sslazst*, slayest; l. 19, *ich wylle a lite take of the zennes*, &c., I will a little touch of the sins, &c.

Page 57, l. 1, *euele telle*, Fr. *misconter*; *contucky*, Fr. *bareter*.

Page 63, l. 10, for *a-mes* read *a mes* = Fr. *mes*.

Page 66, l. 19, *godelinges*, Fr. *maudiscons*; cf. *godelinge*, p. 65, = Fr. *maudire*; l. 28, *atwyt*, blame, the word *reproueþ* has been erased in the MS.

Page 87, l. 12, *huet hi is y-do* = until they do them; *huet* = *al-huet* = until; *is* = *his* = them. Fr. *tant soit parfait*.

Page 96, l. 14, *in one wytte* = in one sense.

Page 101, l. 6, *þcu ssell loue*, &c. = Thou owest him love, &c.; l. 16, *uelazest* = joinest, cf. *uelaze*, accessory; *uelazrede*, p. 102, companionship, fellowship. See p. 102, l. 12, where *uelazeþ* = joineth.

Page 103, l. 24, *boystoyse*, O.E. *bostwise*, *boisterous*, blustering. This is the earliest approach to the form *bosteous* or *bostous*, which has given rise to *boisterous*.

Page 104, l. 16, *uor þer ne is no gelt*. The Fr. text has, *car il nia nul trespasement*.

Page 106, l. 29, *out of smak* = out of taste = disagreeable.

Page 108, l. 10, *wyndeþ* = *wyndep* = findeth.

Page 111, l. 32, *of hiren*, of herself.

Page 112, l. 15, *greate*, Fr. gros; l. 25, *piecaille ne to chenaille* = cattle nor to dogs. The MS. reads *cheuaille*, which is evidently wrong. The translator seems to have been unable to render these French terms into English.

Page 113, l. 4, *ope*, above. The Fr. has *sor* (sur).

Page 116, l. 21, *refye*, Fr. movoir; *ne rocky*, Fr. crouller; move nor render unsteady; *rocky* = to rock, and is equivalent to the O.E. *wagge* = wag.

Page 120, l. 31, *Ac . . . zone*; *more* is wanted before *þanne*, as the construction is, But wherefore are they called gifts of the Holy Ghost *more* than gifts of the Father and of the Son?

Page 121, l. 23, *þe yefþe of drede is þe doreward to þe greate þreste*, The gift of dread (fear) is the doorkeeper to the great crowd; l. 23, *uordeþ*, Fr. esterpe. The Midland MS. reads 'draweþ up.'

Page 123, ll. 14, 15, *hi ous deþ beknaue and to byknaue*, she causes us to know and be known. *Byknaue* = *by yknaue* = be known; l. 21, *dyere oninge*, precious union. Chaucer has *onedin* = united (pret. pl.); ll. 31, 32, Love of hope feeleth the smell and seeketh. Love of Charity taketh, and seëth, and swalloweth, and holdeth; l. 32, *zikþ* = *zizþ* = sees, *zuelþ* = Fr. gouste, tasteth.

Page 128, l. 21, *ysnes*, irons, fetters, from *ysn* = iron; l. 2 from bottom, *wrikþ* = *wrizþ* = hideth.

Page 129, l. 20, *ca arrieres*. The Mid. MS. renders this phrase by *to-fore*; l. 34, '*Man may longe*,' &c. This quotation occurs in the Religious Poems printed by Wright in the Owl and Nightingale.

Page 130, l. 22, *cornardyes* = *cosnardies*, deceits.

Page 131, l. 4, *callketreppen*, Fr. pieges, see Glossary; l. 5, *anhet*, Fr. embrasee; l. 7, *wyzte*, *uyzte* = fight.

Page 132, l. 21, *amone* is *a-noue* = in no.

Page 134, l. 16, *bouerze* is for *borze* = save, not for *bouze* = *boze*, bow, be obedient.

Page 135, l. 25, *þe wyþþe ine the nykke* = the halter (rope) round the neck.

Page 137, l. 3 from bottom, *ssel a3t*, owes aught (anything).

Page 139, l. 14, *ze3þ* = *zekþ*, seeketh; cf. *weeþ* (l. 2, p. 140) for *we3þ* = weigheth.

Page 140, l. 25, *hassasis*. Thus the word stands in the Fr. and Eng. text. It is our modern word assassin.

Page 141, l. 6, *inguel*, O. Fr. *ignans*, O.E. *delyuere*, active.

Page 143, l. 11, *y-zicþ* = *y-zizþ* = seëth; l. 24, *at lokes* = at Whitsuntide (Pentecost), see p. 163, l. 3 from bottom. *Lok*-Sunday = Whitsunday, occurs in Shoreham's poems.

Page 147, l. 2, *angrice*, Fr. *angoisse*; l. 3, *aw[r]ec3þ* = *awrokþ* = wreaketh, avengeth.

Page 150, l. 4 from bottom, *bonne* = rule, line. This is the word in the Fr. text. D. Michel was evidently unable to translate it. The Midland MS. for *pricke an bonne* reads *merk and lyne*.

Page 154, l. 1 from bottom, [*eyse*]. The Fr. text has *eas*.

Page 155, l. 3, *zene3þ* is here plural, and should be written *zenezeþ*; l. 3, *foruions* is the O. Fr. *foruoions*.

Page 161, l. 14, *deþ auerst*, putteth in delay. See *uerste* = to delay, respite, cause delay. See p. 173, l. 16; l. 20, *be strengþe* = forcibly, by force; cf. *no strengthe* = O.E. *no fors* = no matter; l. 34, *Vor* = or.

Page 167, l. 25, *erþan þet þe kuen his do an* = ere that (before) that the queen putteth it on; *his* = her, and refers to *robe*, which is considered as feminine.

Page 171, l. 5 from bottom, *sest geus*; so the words stand in the Fr. text. The Mid. MS. translates *geus* by *euele plezes* (evil plays).

Page 173, l. 22, *y-kuegt* = *y-kue(n)gt* = O.E. *ylkueynt* = quenched. Cf. *dreynt* = drenched, &c.

Page 178, l. 24, *uor wone makeþ maister*. This passage literally signifies 'for habit makes master,' and is equivalent to our phrase, 'practice makes perfect;' cf. page 181, l. 4, where *yealde wones* = old habits.

Page 182, l. 16, '*be-uleaþ and etheþ [h]are onderlinges*, flay and eat their subjects: *be-uleaþ* = *be-uleazeþ* = *be-flayeþ* = flay, fleece, rob.

Page 184, l. 12, *wely-holpe* = *wel y-holpe* = well-holpen (succoured).

Page 187, l. 24, [*di*]aymont. The MS. has *aymont*, but the Fr. text shows that *diamont* = diamond, is the correct reading.

Page 193, l. 4, þet (for þen ?) þo = than those.

Page 194, l. 10 from bottom, *and hol* = *and [is] yhol* = and is safe.

Page 195, ll. 9, 10, *in* = inn, lodging.

Page 196, ll. 1, 2, *in-to þe greade of þe poure* = unto (at) the supplication of the poor ; l. 8, *hedinge* = secrecy ; cf. O.E. *hidlinges*, secret places.

Page 198, l. 23, 'comeþ þe' should be comeþ ye. The participle *yblissede* is plural, the singular being *yblissed* ; cf. *acorsede*, in l. 11.

Page 203, l. 5, *ne* = nor, seems wanted after *wondinge*.

Page 204, l. 14, *fortin*. This word is taken out of the French text.

Page 205, l. 21, *hit dra3þ to smac*, maketh it tasty.

Page 207, l. 9 from bottom, *talyinde*, Fr. contant.

Page 210, l. 3 from bottom, *God ne is nazt goth to uede mid leaues*, God is not a goat to be fed with leaves.

Page 231, l. 14, *wy-oute* = *wyþ-oute*, without.

Page 237, l. 16, *zikþ* = *zi3þ* = sees.

Page 241, l. 9, *hed*, an error for *heald*, *held*, esteemed.

Page 244, l. 21, *hihere*, an error for *ihere*, hear.

Page 247, l. 2 from bottom, *and his sself do drinke*, and thou shalt cause them to drink.

Page 248, l. 2, *kuel3* = *quelþ* = welleth, springeth, or wells up.

Page 249, l. 2, *maked* = *makeþ* = makes. The preterite would be *makede* ; cf. p. 248, l. 29.

Page 251, l. 2 from bottom, *is spek* = *ich spek*, I spake.

Page 252, l. 31, *misbylfele* = *misbylfeunde* = unbelieving (ones) = unbelievers. Chaucer has *mistered* = *misbeleued* = miscreant ; but *mysbyleuinde* occurs on page 69 of this work.

Page 253, l. 10, *zekþ* = *zek3* = seeketh ; l. 11, *uel ine þe aye* = the skin in the egg. The Mid. MS. reads 'straw in the egg.'

Page 254, ll. 16, 19, *ges*, O. Fr. *ges*. Liens pour attacher les oiseaux de proie (Roquefort).

Page 254, l. 23. The pronoun *hare* (their) seems to require *men* instead of *man*.

Page 264, l. 12, *hezliche clom*, a profound silence; l. 14, *comyde* may be an error for *comynde* = coming (= is about to come), or for *comeþ* = comes = is coming; l. 22, *chaynen auere*, chains of fire; *auere* = a fire; l. 30, *comste* = comest thou; l. 32, *ysezeþe* = *ysezeþe* = what didst thou see; l. 34, *brene on-polynde*, intolerable burning.

Page 265, l. 1, *wantrokiynge* = lack; *wan* = un, as in O.E. *wantrust*, *wanhope*, &c.; *trockiynge* = failure, want. The *wan* seems to be intensitive; l. 18, *yueþ youre* = *yeueþ yeare* = giveth ear; *yourre* would signify yours; l. 27, *helm of helþe* = helmet of salvation; l. 29, *ryuollyche* = *ryztuollyche* = rightfully, righteously; l. 35, *hit þingþ þe* = *hit þingþ þet*, it appeareth that.

Page 266, l. 1, *be cas* = per-haps, per-chance; l. 2, *of-dret* = of dread = adread, afraid; l. 6, *wylnyng of þe contraye of heuene* = desire of the kingdom (country) of heaven; ll. 9—11, *Yef . . . stille*. If we, on account of 'God's Dread' and 'Bethinking of Death,' were still (silent), right it is that thee speaking (whilst thou art speaking) we should be much more silent; l. 13, *myd wylle* = willingly; l. 20, *Ac and*, but also; ll. 25, 26, *ine riȝt half zittinde*, on the right hand sitting; l. 31, *zodes* = *zones* = of the son.

Page 268, ll. 13, 14, '*þaȝ . . . zay*.' Though I understand somewhat of this, (yet) for them that listeneth tell (in detail) of each (of these particulars, i. e. how they live, enjoy, &c., see ll. 11, 12); l. 30, *by ziker* = [*hy*] *by[eþ]* *ziker*; they are in security; l. 32, *ase his ozene of alle* = as is possessed by all.

Page 269, l. 2 from bottom, supply *and* before *to*.

Page 270, l. 4, *þe prest þe* = thou pridest thyself; *uelezn* is an error for *ulezen* = flies; *þe worst*, thou shalt.

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- A! ah! 51, 71.
- A, on, a þe, on the, 12, 64, 114, 156, 214.
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- Abide, *pp.* delayed, 239.
- Abyd, *imp.* delay, 173.
- Abide, Abyde, await, remain, 51, 113, 194; endure, 166; refrain, 242; A.S. *abidan*, *bidan*.
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- Abidinge, delay, 173.
- Abit, Abyt, abideth, waiteth for, awaiteth, 128, 143, 194, 169, 211; bear with, 174.
- Ablent, blindeth, 16; *ablende*, to make blind, occurs in R. of Gloucester, 208; Chaucer uses *blende*, pret. *yblent*, in the same sense.
- Abod (*pret. of Abyde*), abode, delayed, 173.
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- Aboute, about, 30.
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- Ac, but, 6, 10, 16, *et passim*.
- Accidyde, sloth, 16.
- Accombringe, destruction, ruin, 182. The root of this word is *comber*, as in *encumber*, Du. *komber*, loss, adversity. Ger. *kummer*, trouble. O. Fr. *eu-combrer*, to hinder, vex, annoy.

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drenced.
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adrencean.
 Adrencheþ, drowneth, 50.
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- Al alsuo, just as, 66.
- Alast, lastly, last, 69, 118.
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- Alday, Aldaye, *adv.* all day, 75.
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- Alfpeny, halfpenny, 193.
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- Allone, alone, 142.
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- Ancheaysoun, Ancheysoun, reason, cause, 47, 258, 259; Fr. *enchaison*.
- And = *an*, if, 65.
- Andzuerede, answered, 190.
- Ane, one, 117.
- Aneuen, at last, 168.
- Anfermi, affirm, 152.
- Anginnynge, beginning, 31.
- Angle, angel, 20, 21.
- Angles, angels, 20, 21.
- Angrice, hurt, harm, 146.
- Angrisi, terrify, hurt, harm, 146.
A.S. *agrýsan*.
- Anhand, in hand, 22, 164.
- Anhaste, in haste, 31, 45, 60, 68, 70, 189.
- Anhez, on high, high, 85, 95, 125; upwards, 45, 46.
- Anhezep, increases, is increased, 49.
- Anhezí, exalt, elevate, raise, 23; from O.E. *hez*, high; A.S. *heg*, *heah*, high.
- Anhet, heated, kindled, 108, 131; A.S. *On-hetan*, to heat, inflame.
- Anhoned, hanged, 241, cf. Eng. *an-hanged*.
- Anhongeþ, hangeth, 51.
- Anhongí, to hang; A.S. *anhón*, to hang.
- Anhyaldi, Anhyealde, *pp.* = *an-healde* = *an-halden*, withholden, forbidden, 152.
- Anioynj, to enjoin, 172.
- Anlich, like to, 186.
- Anliche, Anlyche, image, likeness, 145.
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- Anoylinge, anointing, 14.
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- Ansuereþ, answer, 56, 264.
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- The author seems to confound the *an* in this word with the *an* or *a* in *anhongi*, *anhuzi*, &c.
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- Аnnуenymed, envenomed, poisoned, 50.
- Аnnуenymeф, poisons, 27.
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- Аpayреф, impairs, 237.
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- Аperteliche, openly, 13, 26, 59, 70, 96, 162, 201, 244.
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- Аpostel, 41, 213.
- Аpropred, appropriated, 40, 41, 120, 235.
- Аqueme, to please. *See* Queme.
- Аquench, *imp.* quench, 130.
- Аqueneф, quencheth, 207.
- Аquitti, acquit, set free, 137.
- Аquyked, *pp.* kindled, 203, from *quyk* = quick, alive.
- Аquytteф, acquit, release, pay, 36.
- Арblast, Арblaste, arbalast, 47, 71.
- Арбыtres, arbitress, 154.
- Арchangle, 1.
- Арcher, 45.
- Арdontliche, ardently, 51.
- Арedy, Already, ready, 121.
- Арere, raise up, elevate, stir up, excite, 31, 61, 65, 74, 178, 179, 210; *imp.* 156, 217; *subj.* 217.
- Арerede, Арered, *pret.* and *pp.* raised, 14, 24, 86, 200, 203, 239.
- Арereф, raiseth, 23, 85, 129; raise, *pl.*, 66, 125; exaggerate, 136.
- Арznesse, timidity, slowness, 32; A.S. *eary*, inert, timid, evil.
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- Аrist, ariseth, lusteth, 30, 47, 49, 50, 186.
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- Аriseф, arise, *pl.*, 56.
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- Аrizinges, lusts, 9.
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- Арmure, 170, 203, 240.
- Арm, eagle, 61; A.S. *eurn*.
- Аros, arose, 7, 13, 173.
- Арrrogance, 21.
- Арt, 65.
- Арticle, 12; articles, 252.
- Арwe, arrow, 66.
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- Аsayled, *pp.* assailed, 157.
- Аsaylede, *pret.* assailed, 249.

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- Asaylinges, assaults, 84, 117, 166, 207.
- Asayþ, essayeth, 168.
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- Asapeþ, Askapeþ, escapeth, flee away, 180, 209, 210.
- Asapie, Askapie, escape, 56, 131, 172.
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- Ase-wel, as well, 256.
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- Aslepe, asleep, 199.
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- Aspieþ, Asepieþ, look after, watch, 253, 255.
- Aspiinges, watchings, spyings, 117.
- Aspiþ, spieth, 173.
- Assencion, 213.
- Asterue, kill (by depriving of food), 240.
- Asterued, starved, enfamished, 240.
- Astoneþ, astonish, 130.
- Astonie, astonish, 126, 257; *astonish* is Fr. *estonner* (Lat. *attonare*, to thunder at), to astonish, amaze; but *astonie*, O. E. *stounie*, to dull the senses, is from the A.S. *stunian*, to strike, stun.
- Astoreþ, victualet, 112.
- Astorie, store up, victual, 136. R. of Gloucester uses *as-tore*, to store (a place), ll. 375, 385; Fr. *estorer*, to erect, build, garnish; Lat. *instaurare*, to repair, renew.
- Astranglede, strangled, 48.
- Astrangleþ, strangleth, 65.
- Astrangli, to strangle, 50.
- Astruþ, destroys, 17 = *astrudeþ*? A.S. *strúdan*, to rob, spoil, ravage.
- Asummed, reached the summit, completed, 168.
- Atamed, subdued, 152.
- Ate, at, 13, 14, *et passim*.
- Ate-laste, lastly, 104.
- Atempres, Attempre, temperate, moderated, 24, 153, 254.
- Atenende, Ate-ende, lastly, 128, 162.
- Ate-uerste, firstly, 127.
- Ape, on the, 242.
- Atrayt, O.Fr. *atrayt*, continuously, protractedly, 50.
- Atuytinge, blame, reproof, 194.
- Atuytinges, reproaches, 194.
- Atwyt, reproacheth, reproveth, 66.
- Atwyte, Attwyte, to reproach, reprove, *twit*, 198; A.S. *æt-witan*, *witan*, to blame.

- Atwytinge, reproaching, twitting, 65, 194.
- Auarice, 16, 34, 38, 102, 147.
- Aube, priest's vesture, 236. This word is the same as *alb*, a white robe.
- Auenture, adventure, hap, chance, 18, 20, 27, 168.
- Auer, a-fire, on fire, 205.
- Auere, fiery, 264.
- Auerst, delayingly, in delay, 32, 161; A.S. *fyrst*, *first*, a space of time, delay, *respite*.
- Auerst, *adv.* first, 5, 20, 32, 46.
- Auocat, advocate, 127.
- Auonceþ, advanceth, 68.
- Auonci, to advance, 82.
- Auontage, advantage, 209, 210.
- Auore, before, 271.
- Auoreye, Auorye, towards, with, before, against, as regards, as to, 1, 18, 24, 124, 129, 168, 172, 186, 207, 213, 222. *Auoreye* = *auore-aye*; *auore* = before; *aye* = again, towards.
- Auoud, avowed, acknowledged, 101.
- Auouerie, Auoerie, adoption, 101, 146; Fr. *avouer*, to avow; Lat. *advocare*.
- Autorité, authority, 147, 221.
- Awakede, woke, 128, 199.
- Awarþede, shrewd, wicked, cursed, 27; A.S. *awerged*, accursed.
- Awreþþ, Awrekþ, wrekeþ, taketh vengeance, punishes, 68, 73, 115, 147. *See* Wreke.
- Awreke, *pp.* punished, 74, 83.
- Awreke, avenge, punish, 9, 59, 76.
- Awrekinge, vengeance, 8.
- Awynne, regain, 85.
- Ayans = *ayens*, against, 6.
- Ayder = *either*, each, 53.
- Aye = *ayen*, against, 1, 5, 6, 7, *et passim*; as to, 24; towards, 146.
- Ayeaward, on the contrary, 49.
- Ayen, back, again, 36, 56, 58, 85; against, 170.
- Ayen-bite, remorse, 1.
- Ayens, against, 6, 18, 29, 98, 115; towards, 156, 163.
- Ayen-nallinge, apostasy (again-falling), 116.
- Ayen-ward, Aye-ward, on the contrary, 48, 49, 56.
- Ayen-weþe, again-weigh, consider, 57.
- Ayen-wyþte, down-bearing, 247.
- Ayen-yefte, Ayen-yefþe (again-gift), recompense, 120.
- Ayen-yerne, recur, run to, 220. *See* Yerne.
- Azenkte, *pret.* caused to sink, 49.
- Azet, setteth, setteth out, 140.
- Aze wel, as well, 89.
- Azide, aside, 216.
- Aþt, ought, 194.
- Aþt, owe, 137.

B

- Bal, ball, 179.
- Balance, balance, peril, 30, 91.
- Bald, for *beald*, bold, 105.
- Barat, bargain, also fraud, deceit, 39, 46, 61, 75, 82; O.Fr. *bareter*, to lie, cheat, beguile; Sp. *baratar*, to truck, exchange.
- Bargayn, unfair dealing, 9; O.Fr. *barguiner*, to chaffer, also to wrangle, haggle.
- Baronage, 58.
- Baronyes, 38.
- Baroun, 38.
- Barouns, 38, 85.
- Baselycoc, basilisk, 28; Gr. βασιλισκος, a king. This form of the word is used by Chaucer in the "Persones Tale."
- Batayle, battle, 83, 117, 167, 249.
- Batayles, 91.
- Bapeþ, bathes, 167.
- Baylifs, bailiffs, 122; Lat. *bajulus*, Mid. Lat. *bajula*, 1, a bearer; 2, a nurse; 3, a tutor. From *bajulus* comes Fr. *bailli*.
- Baylyes, the jurisdiction of a *bailliff* (a term once applied to persons holding high offices, as regents, &c.); hence a kingdom, 26.
- Bayþ, buys, 23, 76, 90, 91, 194, 241. See *Begge*, to buy.
- Be, by, 1, 6, 7, 8, *et passim*; for, 13; though, 12; A.S. *be*, *bi*, *big*.
- Beat, beateth, 30, 69, 116.
- Beate, to beat, 210, 236.
- Beaz, bowed, 239; A.S. *bugan*, *beogan* (*pt.* *beah*, *beag*, *pp.* *bogen*, *bugen*).
- Becazt, *pp.* beguiled, ensnared, 54, 125.
- Becharme, charmeth, 257.
- Beches, beech trees, 23.
- Beclepieþ, Becleppþ, embraceth, 88.
- Beclepieþ, *pl.* plead for, 40.
- Becleppe, to embrace, clip, 46; A.S. *be-clyppan*.
- Becleppe, to raise a clatter, 66; A.S. *clappan*, to clap, move; cf. O.E. *clappe*, talk.
- Becleppeþ, clasps, embraces, 15.
- Becleppinge, embrace, 96.
- Beclept, *pp.* embraced, 15.
- Beclepte, *pret.* embraced, 240.
- Becom, became, 6, 240.
- Becomeþ, *pl.* become, 78, 92.
- Becomþ, becomes, 19, 43, 51, 91.
- Bed, prayed, 191, 215; A.S. *bed*, *pret.* of *biddan*, to pray.
- Bed, 31; obliq. cas. *bedde*, 177.
- Bedeaweþ, bedeweþ, moisteneth, 95, 116.
- Bedele, messenger, 37.
- Bedeles, 39, 43; A.S. *bydel*, a preacher, messenger; Eng. *beadle*.
- Bedes, prayers, 141; A.S. *béd*, a prayer.

- Begge, to buy, 17, 23, 36, 41, 44, 78, 83; to redeem, 95; A.S. *byrgan*, to buy.
- Beggeres, beggars, 36.
- Beggeþ, buys, 36, 44, 139; buy, *pl.* 39, 41.
- Begginge, buying, 38.
- Beginne, to begin, 150.
- Beginneþ, *pl.* begin, 17, 66, 119.
- Beginnynge, Begynnynge, beginning, 70, 72, 76, 97.
- Beginþ, Begynþ, begins, 51, 65, 67, 88, 99, 108, 131, 181.
- Begynneþ, *pl.* 17.
- Begonne, 2 pers. pret. sing. beganst, 71.
- Begyled, *pp.* beguiled, 76.
- Begyleþ, beguileth, 16.
- Behat, promises, 64, 170, 179, 181, 183, 201; A.S. *behátan*, to promise, vow (pret. *behát*, *pp.* *behaten*).
- Beheste, promise, vow, 67, 144, 225; A.S. *bihæes*.
- Behestes, *pl.* of *beheste*, 98.
- Behinde, Behynde, behind, 10, 45, 130.
- Behofsam, needful, 99, 192; A.S. *behófan*, to behove, to need.
- Behorewed, defiled, dirtied, 237.
- Behot, promises, 97, 179. See Behat.
- Behote, *inf.* to promise, 162.
- Behote, *pp.* promised, 13, 65, 67; vowed, 231.
- Behoteþ, promiseth, 40, 42; *pl.* promise, 65.
- Behotinge, entreaty, 207.
- Behotinges, *pl.* of *behotinge*, 40, 42.
- Behouede, *pret.* behoved, 128.
- Behoueþ, behoveth, 58, 79.
- Beknaulechinge, confession, acknowledging, 32, 77.
- Beknaust, confessest, 100.
- Beknawe, *beknow*, confess, 69, 123, 132; A.S. *be-cnáwan*, to know.
- Beknaweþ, *pl.* acknowledge, 132.
- Beknawynge, knowledge, 126.
- Bekneu, acknowledged, 215, 216.
- Beleauē, Beleue, Byleauē, belief, 2, 11, 14, 19, 29, 72, 106, 123.
- Beleauē, Belene, Bileauē, believe, 12, 13, 151, 203.
- Beleþþ, believeth, 19, 139, 151.
- Beloke, comprehended, 97; A.S. *belucan*, to lock up, enclose.
- Beles, boils, 224; Du. *buile*, boil, swelling.
- Beleuinge, abiding, continuing, 176. See *Bleue*, *Bleuinge*.
- Belongeþ, appertain to, 12, 17.
- Beloukþ, includes, 99.
- Bench, 130.
- Bend, bond, tie, 48 (tie of marriage), 220.
- Bendes, bonds, 77; A.S. *bend*, a bond, band.
- Bene (*f.*), prayer, petition;

- Benen, *pl.* prayers, petitions, 3, 99, 102, 114. A.S. *ben*.
- Benefices, 42, 96.
- Benefices, benefits, 96.
- Benes, prayers, petitions, 25, 51, 74, 90, 97, 105, 180.
- Beneþe, beneath, 108, 126.
- Benime, Benyme, to rob, deprive of, steal, 39, 59, 68, 79, 86, 117, 181. See Nime, Nyme.
- Benimþ, Benymþ, Benimeþ, Benymeþ, *3rd pers. sing.* and *pl.* of *benime*, 23, 29, 32, 38, 39, 68, 76, 77, 79, 86, 108, 218, 223, 248.
- Benome, taken from, 143.
- Benoteþ, employs, uses, 90; A.S. *notu*, use; *bi-niotan*, to enjoy; *notian*, make use of, employ.
- Bequide, bequest, will, 112; A.S. *be-cwéðan*, to bequeath; *cwíde*, a testament, judgment.
- Bekuydes, bequests, wills, 38.
- Berdone, burden, 84, 141.
- Bere, a bear, 14, 15, 60.
- Bere, to bear, 8, 21, 56, 83, 118; wear, 90; enjoy, possess, 101.
- Bere, *1st p. sing.* bear, 64; *2nd p. sing.* borest, 20; *subj. pres.* may bear, 217.
- Bere, barley, 141; A.S. *bere*; barley = bere + lic (older forms, *barlic*, *berelich*); the *lic* = A.S. *leac* = plant, leek; cf. *gartlick*, *hemlock* (old form *hemlic*).
- Bere-blisse, Bear-bliss, 72.
- Bereþ, Berþ, bears, produces, 8, 20, 29, 78, 88, 97, 195, 217; *pl.* bear, 97, 231.
- Berieles, tomb, sepulchre, 12, 26, 228; A.S. *byrgels*, a sepulchre.
- Berinde, bearing, 96, 144.
- Beringe, birth, 130, 213.
- Beringe, burial, 5.
- Berke, to bark at, 179.
- Bernde, burnt, 242.
- Berne, to burn, 163, 173, 225; *subj. pres.* 212.
- Bernes, barns, 30; A.S. *bern* (= *bere-ern*, a store-house for barley).
- Berneþ, Bernþ, *sing.* burns, *pl.* burn, 43, 74, 204, 206, 229.
- Bernide = Berninde = burning, 211.
- Berninde, Bernynde, burning, 49, 73, 107, 173, 203, 205, 207.
- Bernideliche, ardently, 31.
- Berninge, *sb.* burning, 205, 206.
- Bernston, brimstone, 49, 130.
- Berobbeþ, *pl.* rob, 39.
- Berþe, save, preserve, 197, 251.
- Besme, broom, 172; A.S. *besma*, a broom, *besom*; *besmas*, rods; S. Prov. Eng. *bissam*, the heath plant.
- Besmet, Besmetted, defiled, besmuted, 32, 229; A.S. *besmitan*, to besmut, defile.
- Besnewed, made white as snow,

- 81; *besnewed* seems to stand for *besneawed*.
- Besset = be-shut, enclosed, 94; included, 97; A.S. *scyttan*, to lock up.
- Beset, shut, 231; kept secure, 232. See *Ssete*, to enclose, 263.
- Best, beast, 4, 14, 51; obliq. case, *beste*, 2, 14, 15.
- Besteriinge, emotions, 263.
- Bestes, beasts, 82.
- Bestrepeþ, *Bestrepþ*, root up, 123, 127, 144, 150, 185, 201; A.S. *bestrypan*, to strip.
- Bet, better, 195.
- Betake, *pp.* assigned, 198; taken, 247; A.S. *betécán*, to assign, commit.
- Betakeþ, *pl.* assign, 36; give, 235.
- Betere, better, 7, 16, 24, 100, 102.
- Betocneþ, *Betokneþ*, *sing.* and *pl.* betokeneth, betoken, 15, 203, 222, 236.
- Betoke, *subj.* should give, 89, 134.
- Betokned, *pp.* betokened, 199, 203, 236.
- Betoknede, *pret.* betokened, 236.
- Betuene, *Betune*, between, 66, 210.
- Beþ, bath, 74; A.S. *bæð*, *bepian*, to bathe.
- Beþench, *imp.* remember, *bethink*, 130, 146.
- Beþenche, remind, 101; *bethink*, 174, 178; repent, 172; A.S. *bepencan*.
- Beþencheþ, *imp.* *bethink*, consider, 81, 242.
- Beþenchinge, *bethinking*, memory, remembrance, 105, 188, 203; repentance, thought, forethought, 183, 184, 233.
- Beþengþ, *bethinks*, remembers, considers, reminds, 18, 100, 152, 177, 246.
- Beþoʒte, *bethought*, 156.
- Beualle, befall, 107, 118.
- Beualle, *pp.* befallen, 49.
- Beualþ, befalls, 174.
- Beuealde, befolded, wrapped, 188; A.S. *befealden*, befolded.
- Beueleþ, *pl.* defile, 228.
- Beuelst, defilest, 230.
- Beuelþ, defileth, 178, 229; A.S. *befílan*, to defile; *befýled*, defiled.
- Beuelynge, defamation, false accusation. It signifies, literally, defiling, 40.
- Beuil, befell, 191.
- Beulaʒeþ, flay, hence to fleece, rob, plunder, 38; A.S. *beflean*, *pret.* *beflóg*, to flay.
- Beuleaþ, *pl.* *beuleaʒeþ*, rob, fleece, 182, 218. See *Beulaʒeþ*.
- Beuleþ, *pl.* avoid, 61.
- Beulynge, be-flying, eschewing, avoiding, 121.
- Beuloʒe, *pl. pret.* avoided, renounced, 77, 78.

- Beuly, Beuli, to fly from, flee, avoid, 9, 15, 60, 74, 86, 121, 139, 178, 179, 205; A.S. *befleon* (*beþleoġan*), to flee away, escape.
- Beulyþ, Beuly;t, avoideth, 73, 75, 136, 226.
- Bewepe, to weep.
- Beweþþ, beweepeth, 51.
- Beyende, beyond, 165.
- BeYTE, begotten, 130, 147, 224; A.S. *be-gétan* (pt. *begeat*, pp. *begeaten*), to beget.
- Bezeche, beseech, 194.
- Bezecheþ, Bezechiþ, *pl.* beseech, 98, 106, 115.
- Bezechinge, petition, 97, 116.
- Bezechinges, petitions, 97; complaints, 39.
- Bezекþ, beseecheth, 117.
- Bezenge, singe, 230; A.S. *besengan*, to singe.
- Bezengþ, sings, 230.
- Bezет, placed, beset, 102, 152.
- Bezest, besettest, 213.
- Bezette, *inf.* to beset, occupy, 214.
- Bezetteþ, besetteth, 207.
- Bezide, beside, 105, 126, 220, 240.
- Bezuyke, *pp.* beguiled, 76; A.S. *beswican*, to beguile, deceive; O.E. *swike*, to deceive, *swikere*, a deceiver.
- Bezuykere, traitor, 171.
- Bezuykinge, Bezuykyngе, treason, 28, 43; deceit, 61.
- Bezuykiinges, Bezuykynges, frauds, 23, 61.
- Bezyinge, be-seeing, forethought, 183, 184.
- Bi, be, 49, 105, 135, 136, 163, 177, 220.
- Bide = *bidde*, *imp.* pray, 210.
- Bidde, we, let us pray, 127; *2nd pers. subj.* 114.
- Bidde, Bydde, pray, entreat, supplicate, 1, 5, 7, 49, 52, 87, 99, 194, 207, 209, 210, 211, 212; A.S. *bidan*.
- Biddeþ, prayeth, 211.
- Biddeþ, Byddeþ, *pl.* pray, 99, 113, 114, 116, 117, 210, 219; *imp.* 209.
- Biddinde, praying, 219.
- Biddinge, command, 12; entreaty, 194.
- Biddinges, Biddynges, commands, 38, 42; prayers, 219.
- Bied, Bieþ, Byeþ, are, 138, 157, 200, 204.
- Bihote. See Behote.
- Bigiunynge, beginning, 138.
- Bileaue, Byleaue, Byleue, belief, 19, 176, 186.
- Bint, binds, 15, 33.
- Bisemere, scorn; *pl.* *bisemeres*, *bisemers*, mockings, derisions, 22, 52, 58, 156; A.S. *bismér*, reproach, mockery.
- Bisemereþ, mocketh, 22; A.S. *bismerian*, to mock, insult.
- Bisihede, care, 228.

Bisiuol, busi-ful, officious, 226.
 Bissop, bishop, 189.
 Bissopes, Bissoppes, Bissoppe,
 189, 191, 236.
 Bissopriches, bishopricks, 42.
 Bist, biddest, 209.
 Bisye, busy, officious, 58.
 Bisyhede, Bysihede, Bysyhede,
 labour, care, 164, 228; pas-
 time, 231.
 Bit, Byt, prayeth, asketh, 110,
 114, 116, 134, 209, 211, 218,
 222.
 Bit, biddeth, 116, 145.
 Bite, *sb.* bite, morsel, 223.
 Biter, Byter, *sing.* bitter, 82,
 211.
 Bitere, *pl.* bitter, 83.
 Biterhede, Byterhede, bitterness,
 28.
 Biternesse, bitterness, 15, 139,
 172.
 Biteþ, *pl.* bite, 70.
 Bitinde, biting, pungent, 143.
 Bialþ, befalls, 57.
 Blame, 23.
 Blameþ, blameth, 17, 137.
 Blamyþ, *pl.* blame, 59, 79.
 Blasfemeþ, blaspheme, 30.
 Blasfemie, to blaspheme, 70.
 Blasfemies, Blasfemyes, blasphe-
 mies, 45, 69.
 Blasfemye, blasphemy 57 69.
 Blaup, puffs, 32.
 Blawe, blow, 168.
 Blaweþ, *pl.* blow, 24.

Bleche, pale, 53; A.S. *blác*, pale;
blécan, to fade, bleach. The
 root still exists in *blight*.

Blechest, hurtest, 147.

Blecheþ, injures, defaces, 40, 115;
 harms, injures, 238; A.S.
blaco, spot; *blatch*, a blotch.
 Shoreham uses *blokne*, to be
 disfigured.

The thridde day he (Christ) aros aþeyn
 Of the throuz (tomb) ther men hine
 leyde, in tokene

That, man, thi body arise schel
 Of deithe nanmore to *blokne*. (p. 4.)

Blefde, Blefte, remained, 12, 59,
 190.

Blefþ = *bi-leveþ*, remains, abides,
 30, 47, 91, 177; A.S. *be-léfan*
 (pret. *beléþde*), to leave.

Bleften, *pl.* remained, 189.

Blench, change, 130; *Blench* is
 the soft form of *blink*.

Blendeþ, *pl.* make blind, 33;
 A.S. *blendian*, to blind.

Blest, blast, 203; A.S. *blést*,
 blast.

Blepeliche, joyfully, quickly, read-
 ily, 20, 50, 65, 100, 102, 177.

Blepelaker, more quickly, readily,
 69, 140, 180; A.S. *bliþe*, blithe,
 joyful.

Bleue = *bileue*, to remain, con-
 tinue, endure, 120, 203, 225,
 245; persevere, 232; remain
 in (curl), 177; A.S. *beléfan*, to
 leave. See Blefde, Blefte. The

- O.E. *bilere, beleve*, signifies to remain, abide, continue.
- Bleuindeliche, perseveringly, 141, 208.
- Bleuinge, abiding, continuance, dwelling, 47, 72; perseverance, constancy, 215, 232.
- Blisfolle, blissful, 75, 118.
- Blisse, Blysse, Blysce, *f.* bliss, 14, 71, 90.
- Blissede, *adj. def.* blessed, 70, 87.
- Blissen, blessings, blisses, 93.
- Blisses, blessings, 77.
- Blissinge, blessing, 97, 183, 243.
- Blissinges, blessings, 97.
- Blisuol, blissful, 148.
- Blisuolle, *def. f.* blissful, 118, 186.
- Blisuolliche, blissfully, 94.
- Blipe, glad, 87, 132; ready, eager, 85.
- Blod, blood, 1, 41, 87; *obliq. case, blode, bloode*, 107, 111.
- Blody, bloody, 46.
- Blondere, flatterer, one who speaks *blandly*, 61.
- Blonderes, flatterers, 60, 61, 177.
- Blondinge, flattery, 10, 57, 75.
- Blondingges, 141. "With *blanding* ne with boste." Shoreham's Poems, p. 14.
- Blynde, *pl.* blind, 56.
- Blissedhede, bliss, 97.
- Blyssinges, blessings, 97.
- Boc, book, 1, 2, 5, 14, 70, 124.
- Bocherie, butchery, slaughter, 64.
- Fr. *boucher*, from *boc*, a goat.
- Boc-house, library, 1.
- Bocle, buckle, 236.
- Bodi, body, 236.
- Bodilich, bodily, 200.
- Bodiliche, Bodylyche, *adj. pl.* bodily, 90, 119, 212.
- Bodye, body, 10, 14.
- Bodyes, bodies, 8.
- Bodylich, *adj. sing.* bodily, 72; corporeal, 111, 146.
- Bok, book, 42.
- Bokes, books, 42, 61.
- Bolde, *pl.* bold, forward, 216.
- Boldeliche, *adv.* boldly, 34, 63.
- Bontep, bolteth, sifteth, 93; cf. S. Prov. Eng. *bunt*, to sift corn; Eng. *bunting*, from Bret. *bunta*, Eng. *bunt*, to knock, push.
- Bor, boar, 69.
- Bord, Borde, table, 235.
- Bore, *pp.* born, 221.
- Borgesye, citizenship, 161.
- Borgeys, Borgeyse, burgess, citizen, 161, 216.
- Boryeis, citizen, 161.
- Boryinde, piercing, 66; A.S. *bórian*, to bore.
- Borzep, take in pledge, 36.
- Bosme, bosom, 163.
- Bost, boast, 71.
- Bosyne, sound, 137; A.S. *bysen*, command.
- Bote, but, only, except, 5, 22, 65, 72.
- Boterel, toad, 187.

- Bote-yef, except, 6, 7, 10, *et passim*.
 Botme, lottom, 140; A.S. *botm*.
 Botoun, button, 86, 134.
 Bouerȝe = borȝe, save, 134.
 Bougeren, heretics, 258.
 Bougre, heretic, 19.
 Bougres, heretics, 69, 134 (it is derived from the *Bulgarians*, a Slavonian tribe).
 Boundes, limits, 207.
 Boune, O.Fr. a reed, rule, 150.
 Bourdest, jestedest, 20.
 Boure, chamber, 226; A.S. *búr*.
 Bouȝe, to obey, be obedient to, bow to, 8, 20, 21, 68, 140.
 Bouȝeþ, *pl.* obey, 143; *sbj.* 68; A.S. *bugan*, to bend.
 Bouȝinde, prone, *lit.* bending to, 157.
 Bouȝ, *imp.* obey, 194.
 Bouȝinge, *sb.* bending, inclining, 153.
 Bouȝþ, inclineth, 154; obeys, 20, 140, 141.
 Boȝ, bough, 2, 3, 4, 17, 65; boȝe, *obliq. case*, 22, 23, 58.
 Boȝes, boughs, 3, 4, 17, 65, 68, 191, 219.
 Boȝe, bow, 45.
 Boȝen, *pret. pl.* obeyed, 84.
 Boȝsam, obedient, 59. This word still exists, in *buzom*, O.E. *boghsam*, *boghsom*.
 Boȝsamliche, obediently, 70.
 Boȝsamnesse, obedience, 101, 140, 147, 217.
 Boȝte, bought, 133.
 Boȝþ, Bouȝþ, obeys, 184.
 Boystoyse, boisterous, 103.
 Brayinde, howling, roaring, 73.
 Bread, bread, 113; *obliq. c.* breade, 113, 235.
 Breȝ = breaks, 40.
 Brech-gerdel, a girdle, 205.
 Bredale, bridal, wedding, 118, 223.
 Bredales, marriages, 75.
 Brede, breadth, 105.
 Bredgome, bridegroom, 233.
 Brek, broke, 16.
 Breke, to break, 51, 52, 116.
 Breken, *pt. pl.* broke, 64, 213.
 Brekeþ, *pl.* break, 41.
 Brekeþ, breaks, 7, 8, 16, 41, 178.
 Brekinge, breach, 48, 261.
 Brekynde, brittle, breaking, 82.
 Bren, bran, 210.
 Brence, *imp. pl.* bring ye, 1.
 Brence, to bring, 87.
 Brenceþ, *pl.* bring, 33, 83.
 Brenceþ, brings, 118, 128, 141, 218.
 Brenston, brimstone, 73.
 Bres, brass, 203.
 Bridel, *obliq. case*, bridle, 249, 254.
 Briȝt, bright, pure, 74.
 Briȝte, *adj. pl.* pure, 73, 108.
 Briȝte, *adv.* clearly, 72.
 Briȝtliche, brightly, clearly, 150, 200.
 Briȝtnesse, Bryȝtnesse, brightness, 81, 82, 143, 200.

- Broches, brooches, 229.
 Bronches, branches, 9.
 Brondes, brands, 205, 240.
 Brotel, brittle, 129; A.S. *breatan*,
 to bruise, break; O. Norse,
briota.
 Brotelhede, brittleness, poverty,
 130.
 Broþerhede, Broþerrede, brother-
 hood, 110, 146.
 Broþren, brethren, 101, 102, 149.
 This form is used by Shoreham.
 Broȝte, brought, 118, 190.
 Bryad, bread, 107, 110, 111.
 Bryest, breast, 175.
 Bryesten, breasts, 247.
 Buones, bones, 64, 148.
 Burdes, jests, 56; Fr. *bourde*, a
 jest; Bret. *bourd*, deceit, joke.
 Busse, bush, 28.
 By, to be, 7, 14, 88; is, 7, 14,
 16, 85; are, 9.
 Byad, offered, 41; A.S. *beáð*,
 from *beóðan*, to offer.
 Byat, beateth, 100.
 Bydde, Bidde, to pray for, 98, 99,
 113, 114.
 Byddynges, Byddinges, prayers,
 petitions, 100; entreaties, 40.
 Byddeþ, *pl.* pray, 107, 109, 113,
 116, 117, 118.
 Byeam, beam.
 Byenne, to be, 131, 169.
 Byet, Byeþ, are, 1, 3, 6, 8, 66, *imp.*
 188.
 Byet, begetteth, 181.
 Byete, *subj.* beat, 191.
 Byetinge, begetting, 216.
 Bygninge, beginning, 11.
 Byinge, being, 82, 103.
 Byknawe, acknowledge, confess,
 123, 182.
 Bylefþ, believeth, 19.
 Byleue, Byleaue, belief, 11, 12,
 19, 69, 101, 112, 114.
 Bynime, rob, deprive of, 39.
 Bynt, Byndeþ, bindeth, binds,
 77, 97.
 Byrie, bier, 258.
 Bysemeres, scorns, derision, 63.
 Bysi, busy. *See* Bisye.
 Bysihede, Bysyhede, diligence,
 care, anxiety, 55, 93; occupa-
 tion, amusement, 231.
 Bysihedes, occupations, 165.
 Bysinesse, labour, trouble, care,
 56.
 Bysyc, *pl.* busy, officious, 226.
 Byt, bites, 61, 62, 66.
 Byt, biddeth, prayeth, 29, 110,
 135.
 Byter, bitter, sour, 82, 129.
 Bytere, *pl.* 150.
 Byteþ, *pl.* bite, 61.
 Byþ = byeþ, are, 17, 26, 102.
 Byuealde, befolded, 8.
 Byuly, avoid, 134.
 Byzylyche, busily, 79.
 Cachie, catch, to drive out or
 from, 178; O.Fr. *chacier*,
cachier; cf. modern phrase

- 'caught off.' See Glossary to '*Genesis and Exodus.*'
- '*Cucchyn*, away, fugo, agito, abigo, effugo.' Pr. Parv.
- Calices, chalices, 41.
- Calketreppe, pits or snares, 131 ; A.S. *calca-trippa*, trap, snare ; cf. Fr. *chausse-trappe*, caltrap, tribulus, murinus (Wr. Voc. 140), K. Alys, l. 60, 70. See note on this word in Promptorium, vol. i. p. 59.
- Calowe-mous, bat, 27 ; A.S. *calu*, *caluw*, bald ; O.H. Ger. *chaluwer*, bald. The bat is sometimes called a *reremouse*, from the A.S. *hrère*, raw.
- Can, knows, 58, 94, 135.
- Candele, *f.* candle, candelle, 102, 206.
- Caorsins, Sarasins, usurers, 35.
- Capiteles, chapters, 1.
- Capiteles, capitals, 43.
- Capons, 38.
- Cardinales, Cardinals, *adj. pl.* cardinal, head, 3, 123, 124.
- Cardinals, *sb.* 124.
- Carkeþ, produces, 230.
- Caroyne, carrion, 86.
- Carten, carts, 35.
- Cartere, carter, 160.
- Cas, case, chance, as in *be-cas* = perchance, 36, 42, 70, 115.
- Castel, Castele, castle, 1, 43, 121, 154 ; *pl.* casteles, 149.
- Catel, wealth, 35, 36 ; O.Fr. *catel*, *chatel* ; Lat. *capitale*.
- Cause, 224.
- Cedre, cedar, 131.
- Cellen, cells, 267.
- Chaceþ, drives, 171.
- Chald, Cheald, cold, chilled, 47, 138, 152, 170 ; A.S. *ceald*, *cald*, cold.
- Chalenge, false claim, 34.
- Challengeþ, *pl.* accuse, 43 ; O.Fr. *chalengier* ; Lat. *calumniari*. See Glossary to Hampole's P. of C.
- Chalis, chalice, 167.
- Chambren, chambers, 224.
- Chancelier, chancellor, 243.
- Chapele, chapel, 56.
- Chapfare, Chapuare, chaffer, unfair dealing, 34, 35, 44, 90, 120 ; *pl.* cheapfares, 36, 45.
- Chapfari, *vb.* to chaffer, trade, 162 ; A.S. *ceáp*, a bargain, sale ; *ceáþian*, to buy ; *fërian*, to bear, carry.
- Chapitele, Chapitle, chapter, 136, 220.
- Chapman, merchant, 77, 158 ; *pl.* chapmen, 76.
- Chapuare, chaffer, 191.
- Chargeþ, loadeth, 97 ; see R. of Gl. 13, 416.
- Charitable, 145.
- Charite, 79 ; *pl.* charites, 83.
- Charmeres, charmers, 69.
- Charnes, 43.
- Chast, Chaste, chaste, 203, 221.

- Chastete, Chastetee, 4, 159, 181, 202.
- Chastep, chastise, 17, 69, 100, 147, 156.
- Chasthede, chastity, 230.
- Chasti, to chastise, chasten, 8, 148, 153, 221; O.Fr. *chastier*.
- Chastinge, chastening, chastisement, 68.
- Chastisement, 17.
- Chastliche, chastely, in purity, 221.
- Chaynen, Chaines, chains, 214, 264.
- Cheake, cheek, 248.
- Chalde, *pl.* cold, 242.
- Cheap, cheape market, 36; 'grat cheap,' 'greate cheape,' abundant, plentiful, 256. Cf. *cheep*; pretium. Pr. Parv.
- Cheapfare, chaffer, 35, 36. See Chapfare.
- Cheapfares, chaffers, bargains, 36, 45.
- Cheas, chose, 77.
- Cheaste, chiding, strife; 30, 65, 66; *pl.* cheastes, 57, 138; A.S. *ceast*, strife, dispute, contention. See Piers Plough. l. 8946.
- Chef, chaff, 62, 137, 138; *obliq. case*, cheue, 210; A.S. *ceaf*; O. Dutch *kaf*.
- Cheker, chess-board, 45, 46.
- Chele, chill, cold, 75; A.S. *cêle*; O.H.Ger. *chuoli*; *pl.* Cheles, 124.
- Chenaille, O.Fr. dogs, 112.
- Cherche, church, 7, 8.
- Cherchen, churches, 30, 43.
- Cherchetounes, church-towns, 41.
- Cherl, churl, 76; A.S. *ceorl*; O. Dutch *keerl* (vir, rusticus); *pl.* cherles, 112.
- Ches, chess, 52.
- Cheue, chaff, 210. See Chef.
- Chewyngge, *sb.* chewing, 111.
- Chide, 67.
- Chidinge, *sb.* chiding, strife, 30, 65, 66.
- Chiere = *chere*, cheer, 155, 193; O.Fr. *chère*, countenance, entertainment, cheer.
- Chiese, Chise, Chyese = *cheose*, 86, 93, 101, 165; A.S. *ceósan*, to choose; O.Sax. *kiosan*.
- Chieseþ, *pl.* choose, 45.
- Child, *neut.* 58, 84; *obliq. case*, childe, 82.
- Childbedde, 224.
- Childhede, childhood, 82.
- Childhedes, childishnesses, 207.
- Childi, to bring forth a child, 224. See Orm. 156. *Childin*, parere (Pr. Parv.).
- Chinne, chin, 50.
- Chise, choose, 93.
- Chomberier, chamberer, 171.
- Chombre, chamber, room, 215.
- Chonge, change, 104.
- Chongeþ, changeth, 129; *pl.* change, 42.
- Chongi, to change, 104.

- Chonginde, changing, 104, 105, 120.
- Chyaste = *cheaste*, strife, 67.
- Chyese, choose, 86.
- Chyest, chooseth, 126.
- Chyewe = *cheowe*, to chew, 111 ; A.S. *ceowan*, O.H. Ger. *chiuwan*, to chew.
- Chyzeþ, *pl.* choose, 165.
- Chyzeinge = *cheosinge*, election, 42.
- Cite, city, 49 ; *pl.* cites, 43, 149.
- Clauen, claws, 61 ; A.S. *clá* ; O.Sax. *clawa* ; O.H.Ger. *chloa* ; *pl.* *chlauen*, claw.
- Claustres, cloisters, 267.
- Clene, clean, pure, 73.
- Clenlich, Clenliche, *alj.* clean, 45, 216.
- Clenliche, cleanly, in purity, 6, 48, 76, 120, 138.
- Clennesse, purity, 75, 201, 202.
- Clensi, Clensy, to cleanse, purify, 75, 137, 271 ; A.S. *clensian*.
- Clenzeþ, cleanseth, 73, 74, 88, 106, 171.
- Clepede, called, 190.
- Cleper, clapper (of a mill), 58 ; O.Dutch, *kleppen*, pulsare, sonare.
- Clepest, callest, 100.
- Clepeþ, calls, 17, 21, 22, 26, 58, 72, 78, 79, 81, 168.
- Clepieþ, *pl.* call, 69, 72, 74, 112, 164.
- Clepie, to call, 42, 43, 64 ; A.S. *cleopian*, *clypian*, to call.
- Clepiyþ = *clepyeþ*, call, 111.
- Cleregy, Clergie, Clergye, clergy, learning, 16, 18, 71, 78, 81, 90.
- Clergyes, sciences, 89.
- Clerek, Clierk, clerk, scholar, 23, 25, 49, 78.
- Clerekes, Clerkes, Clierkes, scholars, 39, 42, 46, 78.
- Clernesse, clearness, brightness, 95.
- Cleuiinde, Cleuiynde, cleaving, persistent, lasting, convincing, 54, 98, 107 ; A.S. *cleoþian* ; O.H.Ger. *chleben*, cleave, stick to.
- Cleuiyndeliche, completely, 103.
- Cliepeþ = *clepeþ*, calls, 125.
- Clieue, clean, 224.
- Clier, Clyer, Clyre, clear, 24, 78, 104, 159, 167 ; O.Fr. *cler*.
- Clierliche, Clyerliche, clearly, 88, 155, 174, 243.
- Clifþ, Clyfþ, climbs, 131, 132, 145, 219 ; A.S. *clifan*, to adhere to ; O.N. *klifa*, scandere. Cf. O.E. *claweren*, to climb ; Dutch *klaveren* ; Dan. *klavre*, to climb.
- Cliue, Clyue, to climb, 23, 26, 89, 127, 162.
- Cliuen, *prt. pl.* climbed, 126.
- Cliueþ, *pl.* climb, ascend, 164, 246.

- Clom, silence, 266. *See* Clomsed,
 in Glossary to Hampole.
 Cloþ, cloth, 45; *obliq. case*, cloþe,
 188; *pl.* clothes, 47, 128.
 Cloþede, *pt.* clothed, 133.
 Cloþeþ, *imp.* clothe, 265.
 Cloþinge, *sb.* clothing, 154, 165.
 Cloystre, cloister, 151, 242.
 Cloystres, 67.
 Clyerer, clearer, 267.
 Coccou, Cockou, cuckow, 22, 59.
 Col, coal, *obliq. case*, cole, 82,
 126, 205; *pl.* coles, 205; A.S.
col.
 Collacious, 155.
 Colour, Colur, Colurs, 15, 62, 81,
 177.
 Colrik, 157.
 Colt, Colte, 185, 220.
 Coluer, Colure, dove, 142; A.S.
culfre, a dove, pigeon; O.E. *pl.*
colueren.
 Coluer-hous, dove-cote, 142.
 Com, came, 26; *imp. sing.* 185.
 Come, *inf.* to come, 87, 98; *subj.*
pl. 93, 116; *imp. pl.* 137.
 Comen, *pl. pret.* came, 130.
 Comene, *gerund*, to come, 106,
 152.
 Comeþ, *pl.* come, 27, 91, 92.
 Cominde, Comynde, coming, 264.
 Comyde = Comynde, coming, 264.
 Commun, Comun, Commune, com-
 mon, 37, 48, 102, 147.
 Communliche, commonly, 145,
 146.
- Communy, to share, 102.
 Comparer, 243.
 Comparisoun, 81, 92, 235.
 Compassion, 148.
 Complexion, 157.
 Comst, comest, 239.
 Comste, comest thou, 264.
 Comþ, Comeþ, cometh, come, 18,
 19, 26, 51, 87, 89, 161.
 Comunliche, commonly, 145.
 Comynge-aȝen, return, 87.
 Conceyueþ, conceiveth, 136.
 Condecendre, condescend, 157.
 Condicion, 173.
 Condicions, conditions, 172.
 Condueþ, leadeth, 122.
 Confermi, Confermy, confirm, 109,
 121.
 Confermeþ, confirm, 105, 106,
 122.
 Conferminge, confirming, 14.
 Confessour, 172.
 Confort, comfort, 96, 142.
 Conforted, 160.
 Conforteþ, comforts, 111, 160,
 161.
 Conforti, to comfort, 160.
 Confusion, Confuzion, 229.
 Conioun, 76.
 Conne, *inf.* to know, can, be able,
 21, 70, 73, 94, 98, 104, 117,
 130, 148; *pl.* 46, 58, 59,
 82, 86, 100, 126, 132; *2nd*
pers. 118; A.S. *cunnan.*
 Conneþ, *pl.* know, 249.
 Connynge, knowledge, 115, 122.

- Consayle, 122.
 Consentede, *pref.* 249.
 Consentemens, Consentement, consent, 11, 19.
 Consenti, to consent, 10, 73, 117, 170, 176.
 Consentinge, 117, 176.
 Conspiracions, conspiracies, 23.
 Constance, constancy, 167.
 Contac, Contak, contest, dispute, 15, 40; *pl.* Contakes, 63.
 Contemplacion, 204, 247.
 Contemplatif, Contemplatiue, 199, 247.
 Contrarie, Contrarye, contrary, 14, 136, 151.
 Contraries, 123.
 Contrarious, 28.
 Contraye, country, 130.
 Conuersacioun, 96, 112, 241.
 Coppes, cups, 30.
 Corage, courage, 164.
 Corde, 58.
 Corn, 62, 140; *pl.* cornes (grains), 233.
 Cornardyes, deceits, 130.
 Cornees (*O.Fr.*), customs or duties on corn and cattle, 38.
 Cornyeres, corners, 124.
 Coroune, crown, 168, 169.
 Coroune, *pl.* crowned, 234.
 Coronnes, crowns, 15, 116, 169.
 Corsinge, Corsynge, cursing, 28, 97.
 Cort, court, 137, 256.
 Cortays, courteous, 112; *O.Fr.* *cortois*.
 Cortayseliche, Corteisliche, courteously, 106, 118, 160, 195.
 Comp. Cortayslaker, 163.
 Cortaysie, Cortaysye, courtesy, civility, 36, 97, 98.
 Corveys, courteous, 21, 22, 35, 113. *See* Cortays.
 Corveysye, Corteyzie, courtesy, 75, 118; *pl.* corveysyes, 162.
 Cortoys, courteous, 100, 188.
 Corrupcion, 227.
 Corupt, 82.
 Cost, 58, 113, 119, 137, 176; *O.Dutch kost*, sumptus, expensum.
 Costes, expenses, 40.
 Costnede, cost, 145.
 Costneþ, costeth, 75, 121.
 Costningge, expense, 151.
 Costulle, dear, expensive, 229.
 Cosyn, Cosyne, cousin, 89.
 Cou, cow, 56; *pl.* Ken, 191.
 Couaitise, Couaytise, Couaytise, covetousness, 2, 11, 16, 34, 125, 154.
 Couaytous, Couaytouse, covetous, 80, 136, 154, 197.
 Couche, 171.
 Couent, convent, 110, 219. *Cf.* *Covent Garden*.
 Coueytise, covetousness, 137.
 Coupe, cup, *pl.* coupes, 35.
 Coustouse, expensive, dear, 228; *O.Fr. cost*, expense, cost.
 Coupe, could, knew, 105, 126, 133.

- Coupen, Copen, *pl.* could, knew, 78, 168.
- Crammeles, crumbs, grains, 253.
- Crane, 56.
- Crayme, Creyme, chrism, cream, 41, 93.
- Credo, creed, 12.
- Crest, *obliq. case*, craft, art, power, 35, 45, 90, 116, 157; A.S. *cræft*, O.Fris. *krest*.
- Crestes, handicrafts, 178.
- Crete, cradle (cf. mod. Eng. *crate*), 137. Crate is generally derived from Lat. *crates*, wicker or hurdle work. It. *crate*, a hurdle; but *crete*, a cradle, may be from A.S. *crata*, a cart.
- Cristen, *sing.* Christian, 93.
- Cristendom, Cristendome, Christendom, christening, Christianity, 64, 101, 145.
- Cristene, *sing. def. form*, Christian, 165.
- Cristene, *pl.* Christian, 79, 93, 114, 145.
- Cristesmesse, Christmas, 213.
- Cristni, to christen, baptize, 107.
- Cristninge, christening, 14, 74, 107, 119.
- Crokede, *pl.* crooked, 224.
- Croki, to crook, curl, 177.
- Crouche, cross, 111.
- Crouchen, crosses, 41.
- Crueteté, 15.
- Cryepe = *creope*, creep, move, 107; A.S. *creopian*.
- Curiouseliche, curiously, carefully, 176.
- Daies, days, 198.
- Damezele, damsel, 72.
- Damnede, 51.
- Damneþ, condemns, 115.
- Damni, condemn, damn, 137.
- Danes = deanes, vales, dales, 39, 59; *dean*, A.S. *den*, *denu*, is a common element in local names in the S. of England.
- Dar, dare, 32, 67, 70, 83.
- Daye (*obliq. case* of day), 7, 13, 14.
- Dayes, days, 7, 13.
- Daynede, deigned, 76, 126.
- Dayneþ, deigneth, 18, 196.
- Dazes, messe dazes, days, 214.
- Deade, *pl.* dead, 86.
- Deadlich, deadly, 47, 223.
- Deadwed, mortgage, 36.
- Deaþe (*obliq. case*), death, 87, 129; deaþes (*gen. sing.*), 130; A.S. *deat̃*.
- Deau, dew, 91, 136, 144; A.S. *deaw*.
- Deawe (*obliq. case*), dew, 91.
- Decendep, descendeth, 123.
- Decendi, to descend, 123.
- Deceyued, deceived, 79.
- Deceyui, to deceive, 82.
- Deciple, disciple, 13, 96.
- Deadbote, satisfaction, amend, 32, 33; A.S. *dæd-bot*.
- Dede, did, put, placed, caused,

- 78, 86, 114, 133, 211, 216.
 Dede, *sb.* deed, 10, 12, 21, 74.
 Deden, *pret. pl.* did, caused, made, 72, 78, 181.
 Dedes, deeds, 10, 73, 137.
 Dedest, didst, 21.
 Defaced, obliterated, 190.
 Defayled, wearied, overcome (with weariness), 33.
 Defaute, lack, want, 33, 73, 261; *pl.* defautes, 73, 78, 108, 131, 132.
 Defendeþ, defends, excuses, 22, 61.
 Defendeþ, *pl.* defend, excuse, 38, 69.
 Defendi, to defend, 157.
 Defouled, defiled, 167.
 Defoulent, defileth, 182.
 Defouli, defile, 221.
 Degres, Degrez, degrees, 123, 267.
 Del, deal, part, 17, 86, 175; A.S. *dél.*
 Dele, to separate, 76; A.S. *délan.*
 Deles, Delles, divisions, parts, 17, 50, 60, 153; properties, 125.
 Delices, delights, 24.
 Deliteþ, delighteth, 47.
 Deliti, Delyty, to delight, 82, 91.
 Deliuere, *imp.* deliver, 110, 118.
 Delured, Delyured, *pp.* delivered, 87, 118.
 Deliurede, *pret.* delivered, 95, 128.
 Deliuri, Delyuri, to deliver, 12, 13, 103, 117, 198.
 Deliuereþ, delivereth, 128.
 Deliuereonse, liberty, 86.
 Delles, parts, 164.
 Delue, delve, dig, undermine, 108; A.S. *delf-an*, to dig, delve.
 Delyty, to delight, 82.
 Delyury, to deliver, 270.
 Demde, judged, 175.
 Deme, to *deem*, judge, decide, discriminate, 13, 74, 76, 82, 126; A.S. *déman*, to judge.
 Demere, judge, 12, 62, 131, 138; A.S. *démere.*
 Demeres, judges, 39, 215, 227.
 Demþ, judgeth, deemeth, 27, 28, 74, 125, 138.
 Demynges, opinions, censures, 27.
 Denyes, deaneries, 42.
 Depe, to dip, 106; A.S. *depan.*
 Depþ, dippeth, 107.
 Derie, to hurt, 126, 166; A.S. *derian*, *derigan*, to hurt, harm, annoy.
 Derynde, hurtful, injurious, 63.
 Derne, secret, 143; A.S. *dyrne.*
 Derrer, dearer, 36.
 Derye, to hurt, injure. *See* Derie.
 Deryinde, hurtful, injurious, 63.
 Des, dice, 45.
 Descendeþ, descends, 123.
 Descriueþ, *pl.* describe, 168.
 Described, disinherited, 30.
 Desert, Dezert, 67, 131, 240.
 Desertesoun, desertion, 48.
 Desgised, distinguished, 97.
 Desgyzeþ, disguiseth, 158.
 Desiri, to desire, 244.

- Desordene, inordinate, 46.
 Despayred, 34.
 Despendi, to spend. Despendeþ, spendeth, 19, 41, 53, 187.
 Despense, spending, cost, 21, 55.
 Despit, contempt, despising, despite, 19, 20, 21, 69.
 Desputede, 79.
 Desspendoure, almoner (treasurer), 190.
 Dest, dost, 118, 129, 159.
 Destempringe, distempering, 153.
 Destincti, distinguish, 152.
 Destorbe, disturb. Destorbed, disturbed, 212. Destorbeþ, disturbs, 179.
 Destorbinge, disturbance, 225.
 Destrud, destroyed, 30.
 Destrue, to destroy, 28, 117.
 Destrueþ, Destruip, destroyeth, destroy, 35, 36, 43.
 Detraccion, 10.
 Dette, debt, 35, 120, 135, 222.
 Dettes, debts, 113, 115.
 Deþ, doeth, causeth, placeth, 31, 58, 67, 97, 102; 'deþ aye,' breaketh, doth against, 57.
 Deuines = deuineres, diviners, 19.
 Deuisi, deuse, name, tell, 73, 100, 103, 144.
 Deuocion, Deuocioun, 33, 107, 136, 210, 226.
 Deuouteliche, devoutly, 134, 211, 215, 225.
 Diaknen, deacons, 190.
 Diaymont, diamond, 187.
 Dich, ditch, 57.
 Diciplines, 240.
 Diere, Dyere, dear, beloved, 36, 44; dearly, 194.
 Dierpe, dearness, scarcity, 256.
 Dieuel, Dyeuel, devil, 15.
 Difference, 10, 210.
 Digneliche, worthily, 20.
 Diligence, 238.
 Diligent, 32, 220.
 Diligentliche, diligently, 70.
 Dingneté, dignity, 24, 112, 119, 145.
 Dingnetes, Dyngnetes, dignities, 26, 42.
 Dingneste, worthiest, 109.
 Dingnelyche, worthily, properly, 267.
 Discord, 43, 75, 157.
 Discordance, 259.
 Discrecion, 242, 256, 255.
 Disete = Disese, sorrow, grief, 57.
 Disordene, inordinate, immoderate, unrestrained, 34, 48.
 Disordenliche, immoderately, 55, 259.
 Dispendede, expended, 128.
 Dispendeþ, } pass the time, spend,
 Despendeþ, } 7.
 Dispoyly, spoil, rob, 45.
 Dissiplines, disciplines, 236, 250.
 Dissuol, dishful, 120.
 Distemperance, distempering, 153.
 Diuers, obstinate, 68.
 Diuers, Diuerse, diverse, different, 15, 42, 124, 244.

- Diuerſes, *pl.* various, 162.
 Diuerſeþ, differs, 124.
 Diʒt, orders, direct, prepares, 11, 24, 124, 147, 222.
 Diʒte, to order, direct, ordain, separate, put from, 210; A.S. *dih̄t*, a disposing, ordering; *dih̄tan*, to order, arrange.
 Diʒte, should distribute, 147.
 Diʒtere, director, 100; A.S. *dih̄tere*.
 Diʒteþ, *pl.* direct, adorn, 7, 47.
 Diʒtinge, decoration, adorning, 24, 47, 215.
 Diʒtinges, divisions, 17.
 Do, put, cause, 210; 247.
 Do, *pp.* done, 68, 124.
 Dobleþ, doleþ, doubleth, 22, 48.
 Doere, doer, 135.
 Doinde, doing, 194.
 Dol, division, 112. *See* Del.
 Doles, divisions, 17.
 Dolue, should delve, break into, 263.
 Dom, *obliq. case*, Dome, doom, judgment, opinion, 6, 10, 13, 37, 74; justice, equity, 113, 124, 127, 148; A.S. *dóm*.
 Domb, dumb, 1, 179.
 Dombe, *pl.* dumb, 56.
 Domes, verdicts, 40.
 Domesman, judge, 115.
 Domesmen, judges, 38, 44.
 Done, to do, to be done, 8, 9, 11, 68, 74.
 Dong, *obliq. case*, Donge, dung, 61, 75, 77, 81, 137, 216.
 Donghel, dunghill, 81, 230.
 Dore, door, 210, 255.
 Doreward, doorkeeper, 121, 263.
 Dorilot, 177.
 Dorre, Dorren, *pl.* dare, 22, 32, 78.
 Dorste, *pl.* durst, 143.
 Dorstest, durst, 73.
 Doþ, *pl.* doth, place, set, cause, 69, 72, 73.
 Doumb, Doumbe, dumb, 51, 224.
 Doust, dust, 26, 108.
 Doʒ, dough, 205.
 Doʒter, daughter, 26.
 Doʒtren, daughters, 140.
 Draf, dreggs, 93.
 Dragonne, 174.
 Draye, dry, 137, 240.
 Draze, to draw, lead to, lead out, 10, 12, 77, 79, 137, 186.
 Draze, *pp.* drawn.
 Draʒþ, draweth, leadeþ, 15, 43, 100; taketh away, 40, 41; treats, 45.
 Draʒeþ, *pl.* draw, lead, 43, 147.
 Draʒpe, treatise, 251, 260.
 Drede, fear, 4, 32, 74.
 Drede, doubt, 105.
 Dredeþ, *pl.* dread, fear, 74, 84, 86, 138.
 Drednol, dreadful, fearful, cautious, timid, 14, 15, 16, 22, 70, 144.
 Dreduolle, *pl.* fearful, 116; terrible, 42, 70; horrible, 189.

- Dreduoller, more fearful, more cautious, 117.
 Drench, *sb.* drink, 130.
 Drenche, to drink; 3rd *sing.* Dringþ, 251, 248.
 Dret, dreadeth, 26, 34, 116, 125, 203.
 Drinkeres, drinkers, 47.
 Drincþ, drinketh, 137, 245, 247.
 Drinkþ, drinketh, 95, 251.
 Drinkþ, *pl.* drink, 248.
 Dronke, *pp.* drunken, 75, 107, 127, 247.
 Dronkehede, drunkenness, 260.
 Dronkenese, drunkenness, 248.
 Drope, drop, 75, 91, 92, 189.
 Drogen, drops, 84, 92.
 Dropes, drops, 92.
 Dro3, drew, led out, 13.
 Dro3en, treated, 164.
 Dru3þe, drought, 68.
 Dryfþ, driveth, 75.
 Dryngþ, drencheth, 248.
 Dyacne, deacon, 190.
 Dyad, Dyead, *s.* dead, 12, 71, 82.
 Dyad, dead, 126.
 Dyade, *pl.* dead, 13, 30.
 Dyade, *obliq. case*, 263.
 Dyadlich, Dyeadlich, *s.* mortal, deadly, 6, 7, 8, 9, 10, 12, 73, 110, 144.
 Dyadliche, Dyeadliche, *pl.* and *def. form* of the *adj.*, 9, 70, 113.
 Dyadliche, Dyeadliche, *adv.* deadly, 6, 7, 86, 225.
 Dyaf, deaf, 1.
 Dyakne, deacon, 225.
 Dyaknes, deacons, 235.
 Dyamod, = Dyamond, diamond.
 Dyaf, Dyeaf, *obliq. case*, Dyafe, dyeafe, 7, 12, 13, 23, 27, 69, 70, 71, 72, 86, 95.
 Dyau, deau, dew, 144.
 Dyaue, Dyeaue, deaf, 189, 211, 224.
 Dyead, dead, 240.
 Dyeadlich, mortal, 244, 247.
 Dyere, dear, precious, 36, 68, 79, 123.
 Dyere, *adv.* dearly, 73, 133, 194.
 Dyep, Dyepe, deep, 211, 264.
 Dyepenesse, deepness, depth, 105, 211.
 Dyeuel, devil, 15, 65.
 Dyeuele, *obliq. case*, 1, 16, 19, 86.
 Dyeules, devil's, 77.
 Dyeulen, Dyeules, devils, 17, 73, 83, 86.
 Dyuers, obstinate, hard, 68.
 Dyuerse, *pl.* divers, 73.
 Dy3te, disposed, ordained, 270.
 Ealde, *def.* old, 169; A.S. *eald*, old. See Ald.
 Ealde, *pl.* old, 102, 166.
 Ealdinge, becoming old; 95, A.S. *ealdian*, to grow old.
 Eare, ear, 189.
 Earen, ears, 204, 249.
 Ech, *obliq. case* Eche, each, 11, 12, 17, 18, 62, 71, 104.

- Echedaye, each day, 16.
 Echedayes, *adv.* daily, 112.
 Echen (of, to, ine), each, 11, 13, 63, 119, 121, 122, 124, 125, 147.
 Eddre, adder, serpent, 26, 61, 150; A.S. *næddre*.
 Eddren, serpents, 61, 203.
 Edefie, 197.
 Eft, Efte, again, 12, 13, 33, 71, 80.
 Efter, after, 66.
 Efterþan, afterwards, 24.
 Efterward, afterward, 24, 25.
 Eftzone, Eftzone, eftsoon, 73, 229.
 Elde age, old age, 11, 69, 71, 220; A.S. *eldo*, *yldo*.
 Eldeste, eldest, 6, 104.
 Eldringes, elders, 35, 118; A.S. *caldor*, an elder.
 Eles, O.E. *owels*, awls, 66; A.S. *æl*, *dl*, *awel*, an awl, needle, hook.
 Elifans, elephant, 224.
 Elleshuer, elsewhere, 211.
 Elmesse, alms, 17, 76.
 Elmessen, *pl.* alms, 198.
 Emeristen = O.E. *evencristen*, fellow-christian, 10, 199; A.S. *em*. (in comp.) even.
 Emeroydes, emeralds, 77.
 Emne, even, 151; A.S. *emne*.
 Emni, to make equal to, 16; A.S. *emnian*.
 Emparement, becoming worse, 148.
 Emperour, Emperur, 71, 78, 100, 101.
 Empire, Empirite, empire, 85.
 Emti, empty, 143; A.S. *emtig*.
 Emteþ, empties, 58.
 Enchauntemens, enchantments, 43.
 Encheysones, Enchesons, causes, 205, 206.
 Encheysoun, Enchesoun, Encheisoun, Encheyson, reason, cause, 68, 205, 206, 217.
 Endaunture, taming, 220.
 Ende, end, death, 33, 68.
 Endi, Endy, to end, 110, 113, 115.
 Endinge, death, end, 31, 71.
 Englis, English, 1.
 Englisse, *pl.* 5.
 Engrined, ensnared, entrapped, 154. *See* Grine.
 Eni, Eny, *sing.* any, 16, 21, 89, 115; *obliq. case*, enie, 119.
 Enie, Enye, *pl.* any, 5, 21, 68.
 Enlefte, eleventh, 14, 49; A.S. *endlufon*, eleven; *endlyfta*, eleventh.
 Enne, *acc.* one, 129, 244; A.S. *én*, one.
 Ennelepi, single, 75, the same, 145; A.S. *ænlepiȝ*, *áulipig*, each, every, singular.
 Ententiflyche, attentively, 210.
 Entremes, entrées, 56.
 Entremetti, meddle with, 152.
 Enuenimed, Enuenymed, poisoned, 27, 203.

- Enuonymep, Enueymep, poisons, 26, 62.
 Enuie, Enuye, envy, 7, 16, 26, 67, 75.
 Enuious, *sing.* 27.
 Enuieuse, *pl.* 27.
 Eppel, apple, *obliq. case*, epple, 64, 82, 84.
 Ereges, O.Fr. heretics, 40.
 Eresye, heresy, 69.
 Eretiks, heretics, 182.
 Ermitage, hermitage, 250.
 Eritage, heritage, 36, 39, 101, 102.
 Erl, earl, 71, 86.
 Erles, 224.
 Errour, 69, 70.
 Erpan, before that, 160.
 Erpe, earth, 2, 5, 12, 67, 89.
 Erplich, earthly, terrestrial, 75.
 Erpliche, *pl.* earthly, 6, 149, 250.
 Erye, Erie, to *ear*, 214; A.S. *erian*, till, plough, ear.
 Esssse, ash, 137.
 Est, eatest, 54.
 Et, *imp.* eat, 50.
 Ete, to eat, 50, 51, 95.
 Etene, to eat, 51, 146
 Eteres, eaters, 47.
 Eteþ, *pl.* eat, 54, 61.
 Eth, eateth, 51, 52, 53, 95; *imp.* 54.
 Ethe, Ethene, to eat, 52, 177.
 Ethen, *pret. pl.* ate, 206.
 Etheth, *pl.* eat, 182.
 Etinge, eating, 56.
 Euel, Euele, *sing.* evil, 85; disease, 202.
 Euele, *pl.* evil, wicked, 20, 66, 69; *adv.* badly, wickedly, 68, 110.
 Eueles, evils, ills, diseases, 153, 224.
 Euelwyl, malice, 114.
 Eure, ever, 48, 71.
 Eurebleuinge, eternity, 105. *See* Bleue.
 Eurich, Eurych, every, 268.
 Eureichen, Eurichen, *acc.* every one, 146.
 Eurelestinde, everlasting, 95, 97, 104.
 Euremo, evermore, 5, 13, 14, 55.
 Eurinne, *acc.* everyone, 136.
 Ewangelist, 230.
 Exameneþ, examines, 184, 256.
 Examined, 137.
 Examini, to examine, 153.
 Excuseþ, excuses, excuse, 33, 61, 69.
 Excusi, to excuse, 7.
 Exequitours, executors, 38.
 Exil, 215.
 Eyder, either, each, 66.
 Eyr, 62.
 Eyren, eggs, 174. *See* Aye.
 Eyr, heirs, 102, 107.
 Eyse, ease, pleasure, 48, 24, 94.
 Eyses, pleasures, 204.
 Eysy, to ease, please, 82.
 Eze, eye, 75, 81.
 Ezen, eyes, 19, 75, 81.

- Eyzte, eight, 45.
 Eytende, Eytende, eighth, 2, 10.

 Faileþ, fails, 186.
 Faili, to fail, 209.
 Failinde, failing, slothful, 32.
 Faly, to fail, 173.
 Fauc, scythe, 251.
 Fanour, 230.
 Fayleþ, *sing.* & *pl.* fails, fail, 33, 68, 171, 210.
 Faylþ, to fail, 32, 195.
 Fayntise, deceit, 26.
 Fel, fierce, savage, 66.
 Felhede, fierceness, 29, 159.
 Fellaker, more fiercely, 174.
 Felle, *def.* fierce, 66, 50; fierce one, 30; *superl.* Felliste, 61.
 Feller, fiercer, 61.
 Felonie, Felonye, felony, crime, 30, 67, 149, 150.
 Felonyes, crimes, 66.
 Feloun, felon, wretch, 29, 30.
 Feruent, 121.
 Feste, feast, entertainment, 156.
 Festes, feasts, 7, 26, 41, 213.
 Feure, fever, 29.
 Fiance, affianc, confidence, trust, 164.
 Fiebble, Fyeble, feeble, 31.
 Fiebles, feeble ones, 148.
 Fieblene, *acc.* feeble, 227.
 Filosofo, Filozofe, philosopher, 164, 126.
 Filosofie, philosophy, 164.
 Figure, 234.

 Fisician, Fisicien, physician, 113, 172.
 Fisike, Fizike, physie, 53, 54.
 Flatour, flatterer, 257.
 Flatours, flatterers, 257.
 Flechchi, to flinch, waver, 253
 Fleumatike, phlegmatic, 157.
 Flom, Flum, 95, 202, stream.
 Flour, flower, 230.
 Flour, 210.
 Flourep, flowers, 28.
 Flouringe, bloom, flowering, 36.
 Fol, Fole, foolish, 22, 23, 26, 46, 64, 68.
 Fol, fool, 59, 205.
 Foleant, foolish, 244.
 Folebayrie, *O.Fr.* ambition, 17.
 Foles, fools, 86, 164, 212.
 Folic, folly, 70.
 Folies, Folyes, 10, 16, 52, 66.
 Follieche, foolish, 23, 43, 64.
 Follieche, foolishly, 141.
 Fornayse, furnace, 205.
 Fornicacion, 4, 6, 47.
 Forre, *O.Fr.* doubly, 59. This word is adopted from the Fr. text.
 Forriers, harbingers, 195.
 Fourne, form, 87, 220.
 Friinges, fryings, 23.
 Froteþ, *sub.* rubs, 155.
 Frut, fruit, 38.
 Fructefide, 234.
 Fyeble, feeble, 157.
 Fyeblesse, feebleness, 33, 69.
 Fyebleste, feeblest, 148.

- Gabbeþ, *pl.* talk, chatter, 69 ;
 A.S. *gabban*, to scoff.
- Gadereþ, *pl.* gather, 101.
- Gaderi, to gather, collect, 120,
 133.
- Gaderinge, gathering, 192.
- Gamelos, chameleon, 62.
- Ganglinde, jangling, chattering,
 226.
- Gardin, Gardyne, 94, 97.
- Gardins, 38.
- Gardynner, 94.
- Gauel, usury (exorbitant), 9, 35 ;
 A.S. *gafol*, tax, tribute.
- Gaueleres, money-lenders, usurers,
 35, 36, 135.
- Gauelinge, Gauclynge, usury, 34,
 35.
- Gauelockes, fetters, 207.
- Gelt, sin, trespass, guilt, 30, 104 ;
 Gelte, *obliq. case*, 74 ; Geltes,
 offences, 15.
- Gelti, Gelty, guilty, 175.
- Geme, game, gambling, 34, 45,
 46.
- Gememen, gamblers, 63.
- Gemene, game, play, 46.
- Gemenes, games, 45, 213.
- General, 14.
- Generalliehe, generally, 9, 14, 16,
 17.
- Generalliehe, catholic, 14.
- Gentil, Genty1, 2, 75.
- Gentilesse, nobility, 89.
- Gentylete, 89.
- Gentile, *pl.* 89.
- Gerde, gird, 236.
- Gerdel, girdle, 236 ; *obliq. case*,
 gerdle, *pl.* gerdles, 236.
- Gerlondes, garlands, 71.
- Germayn (broþer), 146.
- Gernier, Gerniere, garner, 191.
- Gerse, Gerze, grass, 28, 121. *See*
 Agerse.
- Gerten, *pl.* girded, 236, 254. *
- Ges, a short strap with ring at-
 tached round the feet of a
 hawk, 254 ; Fr. *gects*, from
 Lat. *jacere*, to cast.
- Gest, goest, 129, 130.
- Gest, guest, stranger, 249.
- Gepþ, goes, 56, 57.
- Gibet, gibbet, 128.
- Gily, Gyly, to beguile, deceive,
 15, 157, 238.
- Ginnes, snares, 54, 77, 131 ; Fr.
engin, engine, instrument ;
 O.Fr. *engin*, fraud, craft.
- Ginninge, Ginninyge, Ginnynge,
 beginning, 12, 14, 16, 28, 32,
 100.
- Gled, glad, 265 ; *pl.* glede, 268.
- Glede, to rejoice, 265.
- Gledeþ, rejoiceth, gladdens, 27,
 81.
- Gledieþ, *pl.* be glad, rejoice, 238.
- Glediynde, rejoicing, 267.
- Gledlaker, the more gladly, 113.
- Gledliche, gladly, 54, 59, 187.
- Glednesse, gladness, 27, 238, 265.
- Gledye, to gladden, rejoice, 266.
- Gledyeþ, rejoice, 258.

- Gles, glass, 76, 82.
 Glorefye, 270.
 Glorifieþ, glorifies, glories, 25.
 Glose, 187.
 Glotunye, Glotunye, gluttony, 248.
 Glotoun, glutton, 50, 53, 248.
 Glotoune, Glotounes, 50, 52, 55.
 Glotounliche, gluttonly, 111.
 Glotounye, Glotunye, Glotony, 16, 50, 52, 55, 157.
 Glu, cement, 246.
 Godeleþ, *pl.* slander, 66.
 Godelinge, slander, evil speaking, 65.
 Godelinges, slanderers, 66.
 Godhede, 12.
 Godspelle, gospel, 28, 50.
 Godspellere, Godspellere, evangelist, 2, 12, 13, 14.
 Gost, Goste, ghost, spirit, 12, 54; Gostes, *pl.* 159.
 Gostlich, *sing.* spiritual, 27, 29, 87.
 Gostliche, *pl.* 7, 8, 21, 41.
 Gostliche, ghostly, spiritually, 7.
 Goth = *got*, goat, 210.
 Goye, joy, 226.
 Graate, great, 133.
 Grace, 10, 15; graces, 17, 79.
 Graciouser, 24.
 Grantep, Graunteþ, grants, 7, 225.
 Grantinge, Grauntinge, granting, consent, 10, 11, 47, 211, 212.
 Grantinges, Grauntinges, con-
- sents, 47.
 Grat, great, 17, 18, 19.
 Grater, Gratter, greater, 36, 79, 116.
 Grateste, Gratteste, greatest, 41, 44, 88, 140.
 Gratliche, greatly, 47, 156.
 Gratne, *acc.* great, 238.
 Grayns, 230.
 Greate, Greate, *pl.* great, 19, 25.
 Greaten, *dat. pl.* great, 139.
 Gredden, *pl.* cried, 212.
 Grede, cry, boast, 22, 31, 212; A.S. *gradan*, to cry, call, say.
 Gredeþ, proclaim aloud, 148.
 Gredinge, cry, 212; Gredynges, talking, chattering, 266.
 Greneþ, becomes green, 95.
 Grenhede, greenness, 28, 94, 97.
 Greuy, to become green, 95, 97.
 Grese, 205.
 Gret = *gredeth*, crieth, 56.
 Greueþ, grieves, 142.
 Greui, to grieve, 39.
 Greuousliche, grievously, 47.
 Greynere, garner, 140.
 Grihond, Gryhond, greyhound, 75.
 Grines, snares, 77. See *Gryn*.
 Grislich, horrible, 49, 74.
 Grocheþ, murmurs, 30, 34, 68.
 Grochi, to murmur, grudge, 67, 68.
 Grochindeliche, grumblingly, grudgingly, 193.
 Grochinge, Grouchinge, murmur-

- ing, 2, 34, 43, 54, 57, 67.
 Grochinges, 67.
 Gromes, men, grooms, 210; A.S. *guma*, a man; O.E. *gome*.
 Grond, Grounde, Grunde, ground, 1, 23, 34, 246.
 Groniynge, groaning, 264.
 Grunny, to grunt, groan, 67.
 Gryhond, greyhound, 75.
 Gryn, snare, trap, 47; A.S. *grin*.
 Guo, go, 32, 60.
 Guod, Guode, *sb.* good; also goods, wealth, money, 5, 6, 10, 13, 14, 41, 61.
 Guod, *adj.* good; *obliq. case*, *guode*, 2, 6.
 Guoden, *dat. pl.* 72.
 Guodcheap, cheap, 44.
 Guod-doere, benefactor, 135.
 Guode, *pl.* good, 10, 51; *def.* 2.
 Guodes, goods, 2, 4, 18, 247.
 Guodhede, goodness, 79, 233.
 Guodne, *acc.* good, 238.
 Guodnesse, goodness, 18, 29, 99.
 Guodnesses, *pl.* 18.
 Guoinde, going, passing, temporal, 120; wayfarer, 196.
 Guoinge, *sb.* going, 254; *pl.* Guoinges, 231.
 Guonne, to go, 226.
 Guos, goose, 32.
 Guoþ, *pl.* go, 7, 34, 52.
 Gyly, deceive, 238.
 Gynnes, plans, devices, 28. *See* Ginnes.
- Ha, he, 10, 12, 23, 30, 49, 56.
 Habbe, to have, 5, 7, 9, 10, 11.
 Habbe, *1st pers. sing.* have, 24, 71.
 Habbeþ, *pl.* have, 8, 14, 22, 25, 32.
 Haf = half, behalf. *See* Half.
 Half, side, hand, 1, 13, 72.
 Halke, corner, retreat, 210; A.S. *heal*, angle, corner; Halkes, *pl.* 143.
 Halle, hall, 102.
 Halt, holdeth, esteems, 15, 18, 19, 23, 26, 128; observes, 196.
 Haluede, half-part, half, 36.
 Halues, halves, divisions, 16.
 Halþede, hallowed, 40.
 Halþen, holy one, saints, 6, 13, 14, 72.
 Halþen, holy one, 97, 72, 219; A.S. *halga*, a saint.
 Halþeþ, hallows, 106, 237.
 Halzi, Halzy, to hallow, 7, 237; A.S. *hálgian*.
 Ham, them, 5, 8, 13, 14, 50.
 Ham-zelue, themselves, 5, 16, 40.
 Hand, *fem.* 149; *obliq. case*, Honde; *pl.* Honden, 235.
 Handleþ, handle, 235.
 Handlinge, handling, touching, 46.
 Hap, fortune, chance, 76.
 Hard, Harde, severe, 189.
 Harder, 174.
 Hardi, Hardy, 16, 83, 123.

- Hardiesse, Hardyesse, boldness, 83, 162.
- Hardiliche, Hardyliche, boldly, hardily, 18, 75, 143, 208, 233.
- Hardnesse, severity, hardship, 236, 240.
- Hardylaker, more boldly, 60.
- Hare, her, 76, 181.
- Hare, their, theirs, 72, 73, 144.
- Hare, to them, 116.
- Harkni, to hearken, 63.
- Harmi, Harmy, to harm, 9, 10, 11, 23, 63, 82.
- Harmuol, Harmuolle, injurious.
- Harnesses = hardnesses, hardships, 181.
- Harten = hearten, hearts, 223.
- Hassassis, assassin, 140.
- Haste. *See* An-haste.
- Hastede, made haste, 174.
- Hasteliche, hastily, 173.
- Hasti, to hasten, 174.
- Hastif, hasty, 183, 184.
- Hat, commands, 8, 78.
- Hateden, *pl.* hated, 72.
- Hatie, to hate. *See* Hatye.
- Hatieþ, *pl.* hate, 43, 114.
- Hatte, is called, 1, 133, 150.
- Hatye, to hate, 73, 74, 101.
- Hatyep, *pl.* hate, 72.
- Hauberk, 171.
- Haued, head. *See* Heaued.
- Hauedliche, capital, 15.
- Haued-zennes, head sins, deadly sins, 16.
- Hauene, haven, 183.
- Hazard, 171.
- Heakle, hold, keep, observe, esteem, 5, 53, 65, 132, 160.
- Heaklep, *pl.* hold, 145.
- Heap, Heape, collection, quantity, 130; assembly, 267.
- Heaued, *obliq. case*, Heauede, head, 1, 2, 16, 57.
- Heaueden, Heauedes, heads, 2, 14, 15, 16.
- Hed = hield = held, 241.
- Hedde, had, 7, 13, 14, 15.
- Hedde, hid, 129.
- Hedden, had, 31, 77, 126.
- Heddest, hadst, 58.
- Hede, heed, caution, 32, 155.
- Hede, to hide, 44, 163.
- Hedeþ, *pl.* hide, 41.
- Hedinge, secrecy, 196. Robert of Gloucester used *hudingge*, secrecy. Cp. O.E. *hidels*, hiding place, lair.
- Heg, hedge, 232, 240.
- Hel, *obliq. case*, Helle, hill, 5, 82, 103.
- Held, healed, 148.
- Helden, *pl.* healed, 96.
- Hele, heal, 129.
- Hele, to hide, 175. Helep, *pl.* cover, 180; A.S. *hélau*, to cover.
- Helle, hell, 13, 15.
- Helles, hills, 59, 143.
- Helm, helmet, 265.
- Helpe, to help, 42, 102.
- Helpe, *sb.* help, 65.

- Helpinde, helping, 30, 62, 63.
 Helpþ, helps, 147.
 Helsny, entreat, 253; A.S. *healsian*, 1.
 Helt, covereth, 177.
 Help, heals, 144.
 Helpe, salvation, 265.
 Hennen, hens, 38.
 Her, *imp.* hear, 181.
 Her, *obliq. case*, Here, hair, 181.
 Herberzeries, innkeepers, harbourers, 39.
 Herberzi, to harbour, entertain, 199.
 Here, hair, 176, 177. *See* Her.
 Here, hair cloth, 227.
 Heresy, 267.
 Hereþ, *pl.* hear, 59.
 Hereþ, praises, 136.
 Heretike, 19.
 Heretiks, 134.
 Herie, Herye, to praise, 23, 52, 55, 78, 212; A.S. *hérian*.
 Herieþ, *pl.* praise, 10.
 Heriynges, praises, 39, 267.
 Herkneres, hearkeepers, listeners, 58.
 Hert, hart, 216.
 Herte, heart, 3, 6, 8, 10.
 Herten, hearts, 46, 68.
 Heruest, harvest, 86.
 Herye, to praise, 78.
 Heryeþ, *pl.* praise, 108, 268.
 Heryinge, Herynge, praise, 23, 134.
 Herynges, praises, honours, 267.
 Hes, hare, 55.
 Hest, (thou) hast, 20, 21, 31, 71.
 Heste, behest, command, 2, 5, 6, 7, 8, 9; A.S. *hæs*.
 Hestes, behests, commands, 5, 11, 15, 103, 234.
 Het, hath, 90, 174.
 Het, commanded, 5, 239; A.S. *hátan* (*pret. hæt*), to command, ordain.
 Hete, heat, 55. Hetes, heats, 124.
 Heþ, hath, 9, 10, 11, 13, 14, 15.
 Hette, Hetten, was called, 41, 48, 67, 124, 184.
 Heued, Heaued, head, 31.
 Heuedes, heads, 15.
 Heuene, heaven, 6, 12, 13.
 Heuenelyche, heavenly, 269.
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- Heznesse, highness, exaltation,
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 Hierst, hearest, 210.
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 Hole, *pl.* whole, 148.
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 Hollyche, wholly, entirely, 28.
 Holylaker, more holily, 7.
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 Hond, hound, *obliq. case*, Hounde,
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 dred times, 124.
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- Hony, honey, 60.
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 229; A.S. *Horu*, filth.
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 Heord.
 Hordeþ, treasures up, 182.
 Hordom, whoredom, 79.
 Hordyere, treasures, 121; A.S.
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 Hore-uroste, hoar frost.
 Horling, whoremonger, 52.
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 Hueran, whereon, 176.
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 Huet, what, whatever, 4, 9, 20,
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adj. bad, wrong, sinful, *sb.*
 sin, evil, wickedness, 6, 8,
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 Kueadlich, Kueadliche, Kued-
 liche, wickedly, badly, sinfully,
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- Liztliche, Liztyliche, easily, quickly, venially, 6, 9, 63, 115, 183, 255.
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- Al here joyen a lok Sounday,
And alle the that me aspye may,
That hyre and (on) erthe felle,
Al fram Crystes ascencioun
Al-wat (until) comthe hyre assumpcioun
To thyssere lounge schelle.
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- Lokest, keepest, 93.
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- Loki, Loky, to keep, be kept, observe, keep guard, beware, keep from, protect, save, 5, 7, 8, 11, 39, 41, 42, 53.
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 Menesse, communion, fellowship, 14, 268; A.S. *ge-méennes*.
 Mentel, mantle, 188, 221.
 Merci, Mersi, 28, 29, 137.
 Merciuol, merciful, 189.
 Mere, mare, 185.
 Merite, merit, 134.
 Merss, marsh, 251.
 Mes, mess, dish, 55, 56.
 Mesayse, Mezayse, Meseyse, uneasiness, sorrow, poverty, 185, 191; to displeas, 58.
 Messager, Messagier, Messagyer, messenger, *pl.* Messagieres, Messagyers, 151, 195, 211.
 Messages, 122, 189.
 Messe, mass, 20.
 Messe-daye, mess-day, 175.
 Messen, masses, 31, 32.
 Messinges, messes, dishes, 71.
 Mest, *adv.* most, 23, 26.
 Meste, *adj.* most, 72, 89.
 Mesteres, officials, 39.
 Mestier, craft, 187.
 Mestyeres, offices, 122; works, operations, 167.
 Mesure, Mesures, measure, moderation, 44, 51, 52, 53, 252.
 Mesurep, moderates, 254.
 Mesuri, to moderate, 252.
 Met, dreams, 128.
 Metal, 139.
 Metals, 167.
 Mete, Metes, meat, food, meats, 9, 29, 51.
 Meteles, dreams, 164.
 Meteres, dreamers, 32.
 Metinge, dream, 143.
 Metinges, dreams, 32, 77, 92.
 Meyster, practice, 65.
 Mezel, leper, 202; Mezels, *pl.* 224.
 Mid, Myd, Myde, with, by, 5, 10, 12, 43, 44.
 Middel, Midel, Mydle, mean, 78, 136, 249; *superl.* Midliste, 122.
 Middelguodes, Myddelguodes, middle goods, 136.

- Milde, Mylde, meek, 133; *comp.*
 Milder, 24, 204.
- Mildehede, Myldehede, meekness,
 110, 133.
- Mildeliche, Mildelyche, meekly,
 135.
- Mildenesse, Myldenesse, meek-
 ness, 65, 131.
- Mildi, to make mild, become
 meek, 177.
- Miracle, Miracles, 56, 134.
- Misbeleuing, unbelief, 134.
- Misbileue, unbelief, 13.
- Misbylefde, Misbyleuinde, un-
 believing, 69, 252.
- Misdede, misdeed, *pl.* Misdedes,
 113, 114, 135.
- Misdeþ, misdoes, acts wrongly,
 114.
- Misdo, sin, err, 19, 113, 115,
 136.
- Misdoere, 8, 132.
- Misdoinge, 157.
- Misdop, *pl.* misdo, sin, 100.
- Misfalles, *sb.* misfortunes, 84.
- Misgeþ, goes wrong, 94.
- Misleuceþ, disbelieve, 180.
- Misliki, displease, 257.
- Misnimþ, mistakes, errs, 160.
See Nime.
- Misnimyng, error, 109.
- Mispayþ, displeases, 50.
- Misprayse, mis-praise, 136.
- Mis-ret, advises badly, mis-advise,
 184.
- Mis-sayþ, Mis-zayþ, mis-says,
 slanders, defames, 8, 28, 62, 69.
- Mis-sede, Mis-zede, slandered,
 defamed, 132, 133.
- Mis-serued, served badly, 20.
- Mis-sigge, Mis-zigge, mis-say,
 slander, defame, 57, 189. *See*
 Zigge.
- Mis-sigger, Mis-ziggere, slan-
 derer; *pl.* Mis-siggeres, Mis-
 ziggeres, 256, 257.
- Mis-siggeþ, Mis-ziggeþ, *pl.* slander,
 10, 70, 193.
- Mis-sigginge, Mis-zigginge, mis-
 saying, slander, defamation,
 65, 66.
- Misual, misfortune, 30, 86, 182.
- Misualle, to turn out badly, mis-
 befall, 193.
- Miswende, to turn aside, go
 astray, 253; *pl.* Miswendeþ,
 22, 40, 52, 67, 136; *sing.*
 Miswent, 18, 27, 62.
- Mis-ziggere, slanderer; *pl.* Mis-
 ziggeres, 61, 136, 177.
- Mizt, mightest, 57, 179.
- Mizte, *vb.* might, 31; *pl.* Mizten,
 42, 52, 55.
- Mizte, *sb.* might, 7, 15.
- Mizti, mighty, 103.
- Miztuol, powerful, 130, 237.
- Mo, more, 118, 135.
- Moche, Mochel, much, great, 7, 9,
 21, 57, 119, 181; to moche,
 exceedingly, 14.
- Mochelhede, Mochelnesse, great-
 ness, fulness, abundance, ex-

- travagance, 93, 117, 204, 218.
- Moder, mother, 8, 89.
- Modren, mothers, 67.
- Molde, mould, 95.
- Momenes, Momenettes, idols, 6, 239.
- Mone, moon, 82.
- Monek, Moneke, monk, 219, 239.
- Moneye, Monaye, 26, 62.
- Mongenel, a warlike instrument for battering down walls, 116.
- More, more, greater, 7, 18.
- Moreþ, increases, exaggerates, 28, 60, 175.
- Mori, Mory, to increase, 45, 79, 175, 176.
- Morsel, *pl.* Mosseles, 24, 56, 248.
- Mortyer, mortar, 116.
- Morþen, morning, 46, 108.
- Mostard (seed), 143.
- Mot, may, must, 52, 137.
- Mot, Mote, speck; *pl.* Motes, 108, 175.
- Moþe, mouth, 256.
- Moydrer, murderer, 171.
- Moþe, Moþen, may be able, 10, 15, 21, 31, 86, 92.
- Muekliche, meekly, 65.
- Multepliēst, 218.
- Multiplieþ, 190.
- Musi, Musy, Muzy, to wonder, muse, amuse, 47, 104, 231.
- Myde, with, 50.
- Myny, to mine, dig, 108.
- Mysnyme, mistake, 55. *See* Nime.
- Mysnymþ, mistaketh, 83.
- Mys-sigginge, slander, defamation, 66.
- Myþten, *pl.* might, 58, 165.
- Myþtest, mightest, 104.
- Myþtuol, mighty, 83; *pl.* myþt-ulle, 269.
- Nakedliche, nakedly, openly, 174.
- Namecophede, Namecouphede, renown, fame, 25; A.S. *nam-cuð*, renowned.
- Nameliche, especially, 21, 44.
- Namore, Nanmore, no more, 27, 49, 187.
- Nase, nose, 204.
- Naturel, natural, 18.
- Naþemo, neverthemore, 41.
- Nayle, nail, 43.
- Naþ = naþt, not, 222, 246.
- Naþt, not, 18.
- Nawerelles, nowhere else, 210.
- Nebssēft, image, likeness; A.S. *neb*, face.
- Nele, Nelle, *ne wile*, will not, 31, 56, 71.
- Nemeþ = nimeþ, takes, 92.
- Nemneþ, names, 103.
- Nemni, Nemny, to name, mention, 49, 57, 164; A.S. *nemnan*.
- Nenne, *acc.* none, 22, 30, 48.
- Nere, were not, 20, 86.
- Nes = *ne wes*, was not, 26, 66, 72.
- Nesshede, delicacy, softness, 267.
- Netlen, Nettlen, nettles, 156, 230.

- Nette, Nettes, net, nets, 77, 170.
 Neþ, hath not, 84, 210.
 Neuerte, never-to, never yet, 99.
 Neure, never, 26.
 Neuremo, nevermore, 71.
 Newehedes, novelties, 151.
 Newen, (of the) new, 99.
 Newne, *acc.* new, 162.
 Nezebores, Nezeboures, Nezybores,
 Nezebores, neighbours, 30, 36,
 38.
 Nezen, nine, 45.
 Nezende, ninth, 38, 45, 49.
 Nezeleþ, approaches, 105; A.S.
neah-lécan, to approach.
 Nhesse, Nesssse, soft, 153; A.S.
hnæsc, soft, delicate, *nesh*.
 Nhesseþ, makes soft, 94.
 Nhicke, neck, 138, 216.
 Nice, foolish, 59.
 Niede, Nyede, business, need,
 necessity, emergency, *pl.* Nieves,
 Nyedes, 30, 31, 36, 39, 52, 63,
 73, 95, 142, 151, 152, 168.
 Nieduol, Nieduolle, needful,
 necessitous, 36, 95, 110, 112,
 134, 151, 193.
 Niez, Nyez, nigh, near, 51, 76.
Comp. Nier, Nyer, nearer, 234.
 Nim, *imp.* take, 54.
 Nime, Nyme, should take, 55,
 148, 155; A.S. *niman* (pret.
nam).
 Nime, Nyme, to take, 37, 67, 77.
 Nimene, to take, 165, 166, 195.
 Nimere, taker, 248.
 Nimeþ, *pl.* take, 35, 38.
 Nimminge, Nyminge, taking, un-
 dertaking, 21, 164; exactions,
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 Nimminges, undertakings, 183.
 Nimþ, Nymþ, takes, 22, 24, 30,
 32, 37, 49, 50.
 Nippinges, niggards, 154.
 Nixt, Nixte, Nyxte, next, neigh-
 bour, 30, 78, 79, 122, 182.
 Nixt, Nyxt, night, 51, 52; *obliq.*
case, Nixte, 52.
 Noble, 87.
 Nobleliche, nobly, 55.
 Noblesse, nobleness, 20, 22, 24,
 59, 60.
 Nobleste, 92.
 Nolde, *sing.*, Nolden, *pl.*, would
 not, 64, 132, 173.
 Noldest, wouldst not, 146.
 Nole, Nolle, Nolleþ, will not, 35,
 38, 39, 59, 60, 64, 79, 134, 209.
 Nom, took, 45, 87, 88.
 Nome, *pp.* taken, 204.
 Nome, *pl.* took, 97.
 Non, None, no, none, 29, 64.
 Non, noon, 32.
 Nonen, none, 68, 134, 152, 157.
 Norice, nurse, 161.
 Noriches, nurses, 60.
 Norissede, nourished, 96.
 Norisseþ, Norisset, nourisheth,
 21, 83, 140, 167.
 Norrissinde, Norrissynde, nourish-
 ing, 95, 112.
 Norissinge, nourishing, 112.

- Norissy, Norrisi, to nourish, 127, 154.
- Norture, 112, 113.
- Norþene, northern, 256.
- Not = *ne wot*, knows not, 25.
- Notaryes, 40.
- Note, profit, 247, 256; A.S. *notu, nyt*, utility.
- Notep, flourishes, 260; A.S. *notian*, to use, enjoy.
- Noþer, neither, 130, 134.
- Noþing, not-at-all, no wise, 192.
- Noty, to note, 118.
- Nou, now, 87.
- Noyse, 66; Noyses, 266.
- Novices, 155.
- Novis, novice, 155.
- Nykeren, mermaids, syrens, 61.
- Nykke, neck, 135; *pl.* Nykken, 56.
- Nymst, takest, 110, 111.
- Nyteþ, ne witeth, know not, 72.
- O, one, 186.
- Obedience; 140.
- Ofaced, questioned, tried, 153.
- Ofdret, afraid, 266.
- Office, offices, 122, 124, 125.
- Official, 37.
- Offre, offer, 194; Offrede, offered, 193.
- Ofguo, deserved, 13.
- Ofguoinge, deserving, merit, 215.
- Ofhalt, restrains, refrains, 178.
- Ofhealde, Ofhyealde, to keep back, withhold, restrain, re-
frain, 9, 24, 38, 46, 177; *pp.* 254.
- Ofhealdeþ, Ofhyaldeþ, keep back, withhold, 38, 39, 41, 78.
- Ofhealdinge, *sb.* withholding, 34.
- Ofhild, restrained, 190.
- Ofrendes, offerings, 41.
- Ofringe, offering, 229.
- Ofserved, deserved, 131.
- Ofserueþ, deserves, 222.
- Ofseruinge, deserving, merit, 114.
- Oftake, overtake, 43.
- Oftyened, very angry, 66.
- Oksen, oxen, 243.
- Okseþ = *akseth*, ask, demand, 54, 109.
- Oly, oil, 136.
- Olyfont, elephant, 84.
- On, one, 9, 48; 'al on' = the same, 15.
- Onarmed, unarmed, 170.
- Onbint, Onbynt, unbinds, 97
- Onblissed, unconsecrated, 41.
- Onboþsam, disobedient, 21.
- Onboþsamnesse, disobedience, 33.
- Onbynde, unbind, 172.
- Onbyndeþ, *pl.* unbind, 40.
- Onchargeþ, unloads, 97.
- Onclenlich, Onclenliche, uncleanly, impure, 42.
- Onclennesse, uncleanness, 203.
- Onconnynde, ignorant, *unknowing*, 59.
- Onconnynge, ignorance, 131.
- Onconnynghede, Onconnyndhede, ignorance, 33, 40.

- Oncoupe, *uncouth*, strangers, 37, 193, 253.
 Ondelfp, digs up, 61.
 Onder, under, 12.
 Onderbere, support, 84.
 Onderlinges, underlings, subjects, 39.
 Ondernime, undertake, 83, 123.
 Ondernimþ, surprises, 173.
 Onderstanst, understood, 270.
 Onderstant, understands, 56, 129, 130.
 Onderstonde, to understand, 14; undertake, 131; *pp.* 14, 57; *prct.* Understod; *subj.* Understode, 138; *imp.* Understand, 129. Onderstondeþ, *pl.* 79.
 Onderstondinge, Onderstondingge, understanding, 24, 56, 113.
 Onderuangþ, receives, 33, 65, 143.
 Onderuinge, Onderuyngge, *pl.* received, 101, 267.
 Onderuonge, to receive, 14, 100; *pp.* received, 14.
 Onderuongeþ, *pl.* receive, 38, 42.
 Onderuonginge, receipts, income, 37, 172.
 Ondernoot, underfoot, 85, 184.
 Onderzekþ, searches out, 184.
 Ondeþ, opens, 189.
 Ondo, undo, 106, 107, 136.
 One, alone, 103, 104.
 Onen, *dat.* one, 101, 102, 190.
 Onest, honest, decorous, decent, 45, 214.
 Onestete, decency, 53, 224.
 Oneþ, unites, 88.
 Onhede, unity, oneness, solitude, 79, 142.
 Oninge, Onyngge, union, concord, 65, 67, 135, 153; *pl.* Onynges, 67.
 Onjoini, unjoin, 107.
 Onkende, unkind, unnatural, 188.
 Onknawyndliche, unknowingly, 175.
 Onleak, unlocked, opened, 67.
 Onlepi, Onlepy, Onelepi, one, same, single, 12, 13, 14, 21, 73, 88, 101.
 Onlepihede, singularity, 21.
 Onlepiliche, Onlepilyche, only, 55, 76, 175.
 Onlosthede, disinclination, sloth, 31, 153, 163.
 Onlosti, idle, 170, 174.
 Onlyche, only, 265.
 Onneape, Onnyeaþe, scarcely, hardly, 15, 18, 19, 28, 29, 174, 182.
 Onpayþ, displeases, 50.
 Onriþt, unright, 39, 221.
 Onriþtuol, Onriþtuolle, wrong, unlawful, 39, 270.
 Onssriuel, careless, 32.
 Onspekynde, ineffable, 266.
 Ontodelinde, indivisible, 266.
 Ontrewe, untrue, unfaithful, dishonest, 18, 36, 37, 270.
 Ontreuþe, untruth, 17, 218.

- Ontreweliche, untruly, dishonestly, 44.
 Onþank, displeasure, 69.
 Onþolynde, Onþolynde, intolerable, 265. *See* þolie.
 Onwoneþ, discontinues, 32.
 Onworþ, *sb.* shame, displeasure, *adj.* poor, hateful, mean, 35, 49, 132, 215, 270.
 Onworþe, *imp.* despise, 196.
 Onworþede, despised, 77.
 Onworþest, despisest, 20.
 Onworþeþ, despises, 8, 34, 79.
 Onworþede, contempt, 29, 175.
 Onworþi, unworthy, to hold unworthy, despise, 22, 64, 84, 162; *A.S.* *unworþian*, to dishonour.
 Onworþlych, unworthy, 132.
 Onworþnesse, contempt, 9, 168.
 Onwri, discover, lay bare, 174. *See* Wraye, Wri.
 Onwriþ, opens, 58.
 Onwriþe, uncovered, 244.
 Onwryþe, openly, 88, 112.
 Onwyt, folly, 82, 83.
 Onwythede, folly, 19.
 Onwytynde, unwittingly, 37.
 On-zauwed, unsaved, lost, 184.
 Onzyginde, invisible, 268.
 Op, Ope, up, above, over, upon, 39, 54, 236, 240.
 Oparizinge, ascension, 213.
 Opbere, upbear, support, 30.
 Openede, opened, 96.
 Openi, to open, 130.
 Openliche, openly, 65, 73.
 Ophebbeþ, heave (lift) up, 217.
 Opinions, 69.
 Oplet, to starve, 33.
 Opninge, Opnymyng, undertaking, enterprise, 22, 83, 84.
 Opnome, uptaken, possessed, 143.
 Oppe, open, 253.
 Oprisinge, resurrection, 227.
 Oprizt, upright, 56.
 Op þet, upon that, so that, 232.
 Opweninge, overweening, presumptuous, 21.
 Opwexeth, grow up, increase, 75.
 Ordaynede, 7.
 Ordayneþ, Ordeyneþ, 29, 123, 153, 260.
 Ordayni, Ordeyni, to set in order, subject to, 94, 152, 263.
 Ordenliche, Ordeneliche, orderly, temperately, 125, 151.
 Ordinance, 125.
 Ordine, orderly, not inordinate, 153, 259.
 Ordre, order, 48.
 Oreysonne, Oreysonnes, prayer, prayers, 51.
 Orible, Orrible, horrible, 43, 137.
 Orped, valiant, 183.
 Ost, host, 67.
 Oþ, oath, 6, 64; *obliq. case*, oþe, 65; *pl.* oþes, 64.
 Oþer, or, 9, 10.
 Oþer, other, second; *pl.* oþre, 6, 89.
 Oþerlaker, otherwise, 91, 94.

- Operhuil, Operhuyl, sometimes,
 21, 30, 40.
 Opren, *dat. pl.* 136.
 Oprene, Oprenne, *acc. other*, 8,
 9, 10, 11, 21, 27, 28, 29, 30,
 66, 175.
 Oueral, everywhere, 25, 35, 173.
 Ouercom, overcame, 169.
 Ouercome, *inf.* 167, 168.
 Ouercominge, victory, 169.
 Ouercomp, overcomes, 117, 149,
 169.
 Ouer-dede, excess, 55.
 Ouerdoinge, excess, 258, 260.
 Ouergeþ, overgoes, surpasses, 34,
 112, 252.
 Ouerguoþ, *pl.* surpass, overgo,
 212.
 Ouerliche, Ouerlyche, above, 123.
 Ouerlinge, ruler, 8, 122, 141,
 147.
 Ouerþraup, overthrows, 168.
 Ouerþraweþ, *pl.* overthrow, 136.
 Ouerwenere, presumptuous (one),
 21, 22; *pl.* Ouerweneres, 59.
 Ouerweninde, overweening, 169.
 Ouerweninge, presumption, 17,
 21, 29.
 Ouer-yernþ, transgresses, over-
 runs, 323. See *Yerne*.
 Ouert, fruit, 27.
 Oule, owl, 27.
 Oure, hour, 54.
 Oure, our, ours, 19.
 Oures, prayers, 112.
 Ournemens, ornaments, 140.
 Ous, us, 117.
 Outgoinge, outgoing, 190.
 Outkestinge, out-casting, offshoot;
pl. Outkestinges.
 Outnime, Outynome, Outnome,
 except, 221, 250.
 Outrage, Outtrage, extraordinary
 thing, excess, extravagance,
pl. outrages, 19, 54.
 Oxi, to ask, 114.
 Oyle, oil, 93.
 Oynement, ointment, 93.
 Oze, Ozen, Ozene, own, 17, 21,
 22, 28, 39, 48.
 Ozeneres, proprietors, owners, 37.
 Ozninge, possession, 37.
 Ozþ, owneth, 9.
 Paci, Pasi, to pass, pass away,
 191, 214.
 Pacience, 166.
 Paneworþe, pennyworth, 90.
 Pans, pence, 190.
 Parfite, perfect, 185.
 Parfitlyche, perfectly, 144.
 Parti, to part, 107.
 Partiner, partner, 253.
 Pasinde, passing, temporal, 209.
 Pasindeliche, temporally, 172.
 Passion, Passioun, 142.
 Patroyllart, provincial, 211.
 Payc, to please (*sing.* payþ, *pl.*
 payeþ), 182, 216.
 Payenes, pagans, 235.
 Payinges, pleasings, 216.
 Payse, peace, 162.

- Paysible, Payzible, peaccable, 261.
 Penonce, penance, 221.
 Peregrinage, pilgrimage, 187.
 Perilousliche, perilously, 254.
 Perle, pearl (of the eye), 158.
 Perseuerance, 208.
 Perseuerantliche, perseveringly, 210.
 Pese, peace, 261.
 Pesen, *pl.* pease, 120.
 Pette (*obliq. case of pet*), pit, 207.
 Peþ, Peþe, path, 127, 185.
 Pilgrime, 253.
 Pine, torment; *pl.* Pinen, torments, 130, 131, 265.
 Pineþ, torments, 141.
 Piteus, Pitous, pitcous, merciful, 144, 150.
 Plait, pleading, law-suit, 39.
 Plastres, 148.
 Playneres, plaintiffs, 39.
 Playni, to complain, 132, 190.
 Playteres, advocates, 39.
 Playtinge, pleading, 162.
 Playty, plead, 99.
 Plenté, plenty, 161.
 Plenteliche, plentifully, 105.
 Plezes, plays, sports, 207, 214.
 Poer, power, 170.
 Pokoc, Pokoce, peacock, 257, 270.
 Pond, pound, 190.
 Porchaceþ, 176, 219.
 Porchaci, Purchaci, to purchase, obtain, or earn a living, 193, 195.
 Porpos, purpose, 209.
 Pors, Porse, purse, 187, 188.
 Poruaye, Porueye, to foresee, provide for, 152.
 Poruayþ, Porueyþ, provide for, distribute, 145.
 Poruayþ, provides for, 138.
 Porueynde, taking thought for, 265.
 Porueyonce, prudence, 156.
 Possessioun, 149, 150.
 Posst, Posste, post, 148, 207.
 Poty, to put, 135.
 Poudres, powders, 148.
 Pouer, power, 164.
 Pouer, Poure, poor, *pl.* Poucren, 190.
 Pourehede, poverty, 138.
 Pourehede, poorness, 130, 216.
 Pouri, to pore, 177.
 Pouringe, lookinge, 177.
 Pourpre, purple, 229.
 Foyns, points, 160.
 Praysy, Prayzy, to praise, 134, 135, 152, 227; *pl. pres.* Prazep, 143; *pret.* Prayzede, 243.
 Prechinge, 191.
 Prede, pride, 258.
 Prekieþ, prick, 230, 257.
 Prekiinde, pricking, 148.
 Prekiynges, Prekynges, prickings, stings, 203.
 Prelat, prelate, *pl.* Prelas, 175.
 Presense, presence, 161.
 Present, Present, 189, 218.
 Preste, proudest, 267; pridest, 270.

- Prestliche, readily, 140.
 Presumeion, 182, 195.
 Prette, prided, 258.
 Preus, brave, 83.
 Pris, value, price, 234.
 Priueliche, secretly, 225.
 Prodeß, *pl.* pride, 79.
 Profiti, to profit, 126.
 Prou, profit, 85.
 Proudliche, proudly, 168.
 Proudnuol, proud, 217.
 Prouesse, Prowesse, 162, 164.
 Prous, bold, hardy, 83.
 Provi, to prove, 158.
 Pryente, print, mark, 81.
 Punissi, to punish, 148.
 Purgi, to purge, 132.
 Purte, purity, 202.

 Qualites, 153.
 Quarel, arrow, 71.
 Quaynte, gay, 89.
 Quaynteliche, gaily, 47.
 Quead, Qued, bad. *See* Kuead.
 Queayntese, Qeyntise, craft, deceit, 38, 90.
 Queme, to please. *See* Kueeme.
 Quemep, please, 149.
 Quemþ, pleases, 231.
 Quen, queen. *See* Kuen.
 Quereles, quarrels, 83, 142.
 Querne, mill, 181; A.S. *cweorn*.
 Quic, alive, living. *See* Kuic.
 Quit. *See* Kuit.

 Rage, 141.

 Rasour, razor, 66.
 Raße, early, soon, 52; *comp.* Raþre, rather, sooner, 61, 71, 120, 140.
 Raymi, to accuse, 44; A.S. *reo-mian*, to cry out.
 Rearde, speech, sound, 24, 211; A.S. *reard*.
 Rebel, rebellion, 68.
 Rebele, *v.* rebel, 28.
 Rebours, rebellious, 68.
 Recorde, 142, 203.
 Recorder, 55.
 Recordi, Recordy, to record, call to mind, 21, 59, 208.
 Recordinge, 55.
 Recreyd, recreant, 195.
 Red, Rede, counsel, advice, conspiracy, 23; *pl.* Redes, 9, 10, 23, 89, 165, 183, 184.
 Redde, advised, 184.
 Rede, to counsel, 38, 104, 154.
 Rederes, advisers, 184.
 Reforme, 81.
 Rafter, rafter, 175.
 Refye, to move, shake, 116; A.S. *raefian*, to seize.
 Reg (*obliq. case*, Regge), back, 116, 133, 177; A.S. *riy*.
 Regne, reign, kingdom, 85.
 Regne, to reign, 67.
 Rekeni, Rekeny, to reckon, 35, 37, 173, 214.
 Rekeninge, Rekenynge, account, 35, 171, 214.
 Religioun, 41.
 Relikes, 64.

- Remedie, 207.
 Remenont, remnant, 100.
 Remue, to remove, 104.
 Renable, reasonable, 95, 163.
 Renay, Reney, apostate, 19.
 Renaye, Reneye, deny, forsake, disbelieve, 19.
 Renayrie, apostasy, 19.
 Rene, rain, 130.
 Renoyre, Ronoyrye, unbelief, apostasy, 17.
 Rentes, revenue, 37, 41, 144.
 Repente, 238.
 Repentonce, 201.
 Resemble, 59.
 Respit, 39.
 Resse, a rush, 253; A.S. *resce*.
 Reste, to rest, 7, 31, 119, 260.
 Restede, 7.
 Resteuol, Restuolle, contemplative, 199.
 Resye, to quake, resound, 23.
 Ret, advises, 22, 184, 187.
 Ret, reads, 147, 231.
 Reule, rule, 150.
 Reule, to rule, 124.
 Reupe, Rewpe, mercy, pity, 186, 189.
 Reupevol, merciful, 116, 186, 188, 195.
 Reven, sheriffs, reeves, 37, 39, 43.
 Reverence, 20.
 Reverte, 128.
 Reward, regard, 74.
 Rewpeuolle, merciful, 198.
 Ribaud, ribald, 51, 127.
 Ribaudie, Ribaudy, ribaldry, 128, 203, 220.
 Ribaus, *pl.* of Ribaud, a ribald, 192.
 Riche, kingdom, 197; A.S. *ryce*.
 Richeesse, riches, 24, 77.
 Ridinges, ridings, 24.
 Rine, rain, 49.
 Riotouse, 170.
 Ripe, to reap, 214.
 Rizt, Rizte, Ryzte, right, 8.
 Riztes, 40.
 Riztuol, just, equitable, 44, 105, 135, 196.
 Riztuolliche, equitably, rightfully, 196, 201.
 Riztuolnesse, Riztnesse, rightfulness, righteousness, 3, 29, 124, 154.
 Robbere, robber, 39, 79.
 Robbi, to rob, 39.
 Robbynges, thefts, 39.
 Roberie, Roberye, robbery, 9, 34.
 Robes, 24.
 Roche, rock, 142.
 Rocky, to rock, 116.
 Rod, rode, cross, 1, 114.
 Romongours, horse-dealers, 44.
 Rond, round, 1.
 Rounsone, ransom, 35.
 Roppes, entrails, 62; A.S. *roppas*.
 Rote, root, 34, 95; *pl.* Roten, 34, 35, 68, 116.
 Roted, rotten, 205.
 Roþer, rudder, 160.

- Rotie, Rotye, to rot, decay, 32, 205.
 Ruby, 76.
 Ruieles, rules, 97.
 Russoles, *rissoles*, cakes made in the frying-pan, from O.Fr. *ris-soler*, to fry, 253.
 Rybaus, 259.
 Ryché, kingdom, 66.
 Rynde, rind, 99.
 Ryote, rote, 99.
 Ry3tnesse, righteousness, 266.
 Ry3-uolliche=ry3t-uolliche, right-fully, 265.
- Sabat, sabbath, 7.
 Sacrefices, 187.
 Sacrement, *pl.* Sacremens, 14, 40, 48, 238.
 Sacreþ, makes sacred, 235.
 Sacrifice, 187.
 Sacrilege, 34, 40.
 Safyr, sapphire, 76.
 Salamandre, 167.
 Sanguine, 157.
 Sanynt, Saynt, saint, 262.
 Satisfaccion, 32.
 Savour, 138.
 Sauf, safe, 36.
 Sause, sauce, 55.
 Sautere, psalter, 27.
 Sayn, Sanynt (for *Saynt*), saint, 1, 2, 12, 14.
 Saysine, Sayzine, possession, 144, 149.
 Scallede, having the *scall* or scab, 224.
 Scarse, scant, 53, 54.
 Scarsliche, niggardly, 34.
 Scarsnesse, niggardliness, 159.
 Scele, Scele, skill, reason, 11, 12, 18, 53, 54.
 Sceluoel, Sceluoelle, skilful, reasonable, 51, 169, 259.
 Scin, Scinne, skin, 44, 137, 230.
 Sc londre, slander, 6.
 Sc luse, Sluice, 255.
 Scoffe, scorn, ridicule, 128.
 Scolde, to scald, 66.
 Scole, school, 34.
 Scolere, scholar, 39.
 Scome, seum, 44.
 Scorne, *pl.* Scornes, 22, 74, 128.
 Scorne, to scorn, 22.
 Scornere, *pl.* Scorneres, 63, 177.
 Scorni, to scorn, 211.
 Scorpioun, 62.
 Scot, payment, 51; A.S. *sceat*.
 Scriveynts, scriveners, 44.
 Seculeres, *pl.* Seculeer, 215.
 Sembleþ, *pl.*, resemble, 176.
 Semblont, pretence, 27, 137.
 Sengle, single, 48, 175.
 Sentense, opinion, 69.
 Sercele, circle, 141.
 Sergond, Sergont, Seriont, servant, officer, *pl.* Sergons, Serions, 32, 33, 35, 39, 188.
 Sermon, Sermoun, 20, 138.
 Servi, Seruy, to serve, 5, 6, 24, 54, 79, 225.
 Servise, 7, 20.

- Seruons = seriions, servants, officers, 37.
- Simple, 134.
- Simpleliche, simply, 134.
- Simplesse, simplicity, 140.
- Simulacion, 23.
- Skele, reason, cause, 6, 7, 8, 38 ; *pl.* Skeles, 80, 117.
- Skeluol, reasonable.
- Skeluolliche, reasonably, with reason, 6.
- Slac, slack, slow, 32.
- Slacnesse, slowness, idleness, 33, 138, 159.
- Slaze, to slay (*3rd pers. sing.* Sla3þ), 8, 34, 61, 89, 174.
- Slazþe, slaughter, death, 90.
- Sle, Slea, to slay, 48, 223.
- Sleauþe, Sleawþe, Sleuþe, sloth, 16, 31, 34, 40, 67, 157, 163.
- Sleauuol, Sleauuolle, Sleawol, slothful, 170, 174.
- Slep, sleep, 31, 264.
- Slepe, to sleep, 29, 51.
- Slepþ, sleeps, 56, 127.
- Slepinde, sleeping, 158.
- Sleuuol, Sleawolle, Sleuuolle, slothful, 31, 32, 34, 67.
- Sleuuolliche, slothfully, 32.
- Slezæ, *adj.* prudent, 265.
- Slezþe, sleight, craft, prudence, 18, 78, 118, 124, 265.
- Slyt, slides, 149.
- Smac, Smak, taste, relish, 33, 82, 83, 106, 245 ; *pl.* Smackes, 112.
- Smackinde, tasting, relishing, 245, 260.
- Smacky, to taste, 247, 269.
- Smakeþ, taste, relish, 92, 106.
- Smal, small, 74, 137 ; *pl.* Smale, 23, 130.
- Smalliche, *adv.* minutely, 111 ; A.S. *smealice*.
- Smel, smell, 123, 177.
- Smerie, to smear, anoint, 60 ; A.S. *smérian*.
- Smeringe, anointing, 148.
- Smeryels, Smeriels, ointment, 187, 217 ; A.S. *smérels*.
- Smit, smites, 30, 116.
- Smite, sound, voice, 140.
- Smipes, carpenters.
- Smot, smote, 48.
- Snaw, snow, 267.
- Snegge, snail, 32 ; A.S. *sneg-el*, snail.
- Snode, morsel, 77, 111 ; *pl.* Snoden, 218 ; A.S. *snid*, from *sníðan*, to cut.
- Sobre, 254.
- Sobreliche, soberly, 248, 265.
- Sobrete, sobriety, 4, 254.
- Sodaynliche, suddenly, 64, 248.
- Soffre, suffer, 139.
- Soigneus, busy, 155.
- Solaci, to please, 63, 213.
- Solas, solace, 72, 108.
- Solemnes, *pl.* Solemn, 224.
- Solempne, solemn, 225.
- Somblont, pretence, 211.
- Somme, sum, 261.

- Somoni, to summon, 87, 104.
- Sophistrie, 65.
- Sopiere, supper, 133.
- Sostene, Sostyne, to sustain, 35,
38, 39, 45, 56, 57, 104.
- Sostinonce, 54, 139.
- Sotil, subtle, crafty, *pl.* Sotyls,
26, 59, 82, 99.
- Sotilliche, subtly, 26, 46, 99.
- Sotylhede, subtlety, 117.
- Soucouri, to succour, 186.
- Soudeurs, soldiers, 146.
- Soupi, to sup, 52.
- Soverayn, 189.
- Sovi, Sovy, to save, 98, 162, 226.
- Spacialliche, specially, 252.
- Spade, 108.
- Spari, to spare, abstain, 157, 224.
- Speche, speech, 21.
- Special, 15, 16, 94.
- Spécialliche, specially, 2, 7, 16,
69.
- Spek, spake, 251.
- Speke, to speak, 33; *3rd pers.*
sing. Spekþ, Speeþ, speaks, 10,
34, 56, 126; *pl.* Spekeþ, 18.
- Spekeman, spokesman, 60, 99.
- Spekenne, to speak, 94, 103, 104,
109.
- Spekinde, speaking, 226.
- Spekinge, speaking, speech, 50.
- Spelle, story, gospel, 5, 6, 57,
58, 109.
- Spendere, expender, treasurer,
190.
- Spendinge, expense; *pl.* Spend-
- inges, 21, 34, 37.
- Sperringe, a sparrow, 52; A.S.
spearwa.
- Spille, to destroy, 232; *3rd pers.*
sing. Špilþ, 182, 212.
- Spirituallyche, spiritually, 14.
- Spipre, spider, 164.
- Sposayles, espousal, wedding,
189, 235.
- Spotty, blemished, faulty, 192.
- Spousbreche, adultery, 37.
- Spouse, 10, 118.
- Spousede, espoused, 118.
- Spoushod, marriage, 10, 43, 185.
- Spousy, to marry, 225.
- Spousynge, marriage, 227.
- Sprede, to spread, 29.
- Spret, spreads, 23, 131.
- Ssake, to shake, 4, 116.
- Ssame, shame, 8; *pl.* Ssames,
21, 82.
- Ssamie, to be ashamed, 229.
- Ssamnesse, shame, 142.
- Ssamuest, Ssamueste, modest,
193, 216, 222.
- Ssamuol, shameful, 117.
- Ssamuolliche, shamefully, 181.
- Ssarnbodde, sharn-bude, a dung
beetle; A.S. *scæarn*, dung, 61.
- Ssarp, sharp, 165.
- Ssarpnesse, sharpness, penance,
142, 165, 186.
- Ssast = *sslazst* = *slazst*, slayest,
56.
- Ssat = *sseat*, shot, 45.
- Ssawere, a mirror, 84, 177.

- Sseawinge, revelations, appearance, 2; *pl.* Sseawynges, 14.
- Sseawy, ssewy, to show, 56, 73, 100; *pt.* Sseaweþ, 21, 26, 110; *pret.* Sseawede, 13.
- Ssed, Ssede, shade, shadow, 77, 95, 97, 137.
- Ssedde, shed, 1, 107.
- Sseduy, to take shade or shelter, 97.
- Sseþes = ssepþes, forms, 62.
- Ssel, (1.) shall, 2, 5, 104; (2.) owes, ought, 113, 115, 145, 214.
- Sseld, shield, 1, 167.
- Sselt, shalt, 5, 129.
- Ssende, to destroy, confound, ruin, 28, 126, 148; *3rd pers. sing. pres.* Ssent; A.S. *scendan*.
- Ssep, Ssepe, sheep, 50, 88, 137, 192.
- Ssepe, reward, pay, hire, 33, 40, 86, 113, 146; *pl.* Ssepes, wages, 39. Chaucer uses *Shype* (Parson's Tale) in the same sense; ep. A.S. *secoppa*, a treasury.
- Ssepinges, forms, creatures, 64, 108, 245.
- Sseppere, creator, 6, 7, 18, 145.
- Ssepp, giveth reward, 209.
- Sseppe, creature, form, 5, 6, 81, 151, 270; *pl.* Ssepþes, 13, 64, 84, 112; A.S. *secppan*, to form; *secaft*, creature.
- Sserte, shirt, 190.
- Sset, shuts, 186, 218.
- Ssette, to shut, 179, 188; *pret.* Ssette, 189.
- Ssette-pors, a shut-purse, 187.
- Ssetteles, bars, 94; A.S. *scyttel*, lock, bar, bolt.
- Ssrewees, mirrors, 176.
- Ssewy, to show, 44, 69. *See* Sseawy.
- Ssewyngge, appearance, 36. *See* Sseawinge.
- Ssine, to shine, 188.
- Ssinþ, shines, 64.
- Ssip, Ssipe, ship, 112, 129.
- Ssipmen, shipmen, sailors, 60, 140.
- Ssmak, taste, 83.
- Sso, shoe, 220.
- Ssoinge, shoes, 154.
- Ssofþ, shoves, 174.
- Ssolde, should, 12; *2nd pers. sing.* Ssoldest; *3rd pl.* Ssolden, 6, 12, 20.
- Ssolle, Ssollen, *pl.* shall, 1, 3, 5, 8.
- Ssop, created, 87.
- Ssornede, scabby, 224. *See* Ssarnbode.
- Ssort, Ssorte, short, brief, 81, 98, 99, 189.
- Ssorthede, brevity, 99.
- Ssortlaker, more briefly, 252.
- Ssortliche, briefly, 24, 79, 99, 123.
- Ssrede, to clothe, 90, 258; A.S. *serýðan*, to clothe.
- Ssredinge, clothing, 177, 258.
- Ssrewe, wretch, 32.

- Ssriſte, Ssryfte, Ssriſſe, ſhriſt, 4, 14, 20, 31, 32.
- Ssriſſ, ſhrives, 174.
- Ssriue, *p.p.* ſhriven, 174.
- Ssriuere, confessor, 174.
- Ssriufteuader, father confessor, 38, 155.
- Ssriue, Ssryue, to ſhrive, confess, 5, 32, 70, 132.
- Ssrof, ſhrove, confessed, 178.
- Ssroud, covering, dress, 258.
- Ssyetere, shooter, archer, 174.
- Ssyld, to ſhield, 271.
- Ssyne, to ſhine, 267.
- Ssynynde, ſhining, 76.
- Stable, 83.
- Stablen, ſtables, 210.
- Stages, 122.
- Stale, ſtealing, theft, 9.
- Stape, ſtep, 3, 47; *pl.* Stapes, 32, 46.
- Stas (*pl.* of Stat), ſtates, 28.
- Stat, ſtate, 7, 28, 48.
- Stea3, aſcended, 13, 213; A.S. *stýan* (*pret.* *stáh*), to aſcend.
- Stech, Stecheche, piece, *pl.* Stechches, 62, 111; A.S. *stiecc*.
- Stede, place, 7, 140.
- Stedenest, ſtedfaſt, 84, 116, 232.
- Stedeueſtliche, ſtedfaſtly, 11, 86, 105, 233.
- Stedeueſtneſſe, ſtedfaſtneſſe, 83, 164.
- Stef, ſtaff, *pl.* Steues, 156.
- Stefhede, ſtiffneſſe, ſtrength, 263.
- Stefliche, ſtrongly, 258.
- Stele, to ſteal, 79; *2nd per. ſing.* Stelſt, 38; *3rd ſing.* Stelþ, 23, 37; *pl.* Steleþ, 26, 37.
- Stempe, to ſtumble, 206. *Stumpe* occurs in this ſenſe in Owl and Nightingale.
- Stench, ſtink, 248.
- Stene, to ſtone, 213.
- Steple, 23, 180.
- Steric, to ſtir, direct, endeavour, 173, 186.
- Sterre, ſtar, 164.
- Sterren, ſtars, 267.
- Sterue, to die, 2, 70, 143; *pl. 2nd ſing.* Sterfſt, 71; *3rd ſing.* Sterfþ, 54, 71; *3rd pl.* Sterueþ, 36, 71; *ſubj. pret.* Storue, 54; *pret.* Sterf, 70.
- Steruinde, dying, 75.
- Steruinge, death, 10, 73, 95, 165.
- Steve, ſtaff, 156. *See* Stef.
- Stillehede, ſolitude, 142.
- Stilliche, ſecretly, 65.
- Stinkinde, Stynkynde, ſtinking, 32, 49, 81, 189.
- Stole, ſtool, 239.
- Ston, ſtone, 1; *pl.* Stones, 140.
- Stonchi, to ſtaunch, 73, 110.
- Stondinde, ſtanding, 170; ſtiff, 216.
- Stoppi, to ſtop, 257.
- Stor, incenſe, 211; A.S. *stor*.
- Storue, Storuen, died, 12, 67. *See* Sterue.
- Stoupi, to ſtoop, bend, 151.
- Strait, Strayt. Strayte, 51, 78, 130.

- Straitliche, Straytliche, Streytliche, straitly, strictly, 7, 18, 34, 171.
- Strang, strong, 16; *pl.* Stronge, 83.
- Stranger, stronger, 168.
- Stranglaker, more strongly, 17, 25, 88, 116.
- Stranglakest, most strongly, 157.
- Strangliche, strongly, firmly, 15, 127, 212.
- Strayny, to restrain, 263.
- Strechche, to stretch, 103.
- Streme, Streame, stream, 72.
- Strenger, stronger, 170.
- Strengþe, force, 3, 45, 161; no strengþe = no fors, no matter, 51.
- Strengþi, to strengthen, 86, 180.
- Strepe, to strip, 98, 105.
- Strif, Stryf, strife, dispute, 23, 57, 66.
- Striui, to strive, dispute, 65.
- Striinde, striving, 154.
- Stryfinge, strife, 57.
- Strok, stroke, 34.
- Stude, Studie, Studye, to study, 24, 34, 70, 78, 232.
- Substance, 113.
- Substanciel, Substancieler, 113.
- Sudyakne, Supdeakne, subdeacon, 225, 235.
- Suspiciouses, *pl.* suspicious, 226.
- Sustyenep, *pl.* sustain, 57.
- Symoniaks, 41.
- Symony, 34, 41, 42.
- Tables (commandments), 5.
- Tables, games of hazard, 45, 52.
- Take, to give, 22; touch upon, 56; *3rd sing.* Takþ, 175.
- Takinges, touchings, handlings, 9, 10, 46.
- Tale, number, estimation, 11, 108, 234.
- Talyinde, tale-bearing, 207.
- Tauerne, 56.
- Tauernyer, a tavern-keeper, 44; a tavern-goer, 51.
- Tayles, duties, tollage, 38.
- Te, to, 172.
- Tealde, told, 239.
- Techches, habits, bad habits, 32, 136.
- Teche, to teach; *3rd sing.* Tekþ, 6, 49; *pl.* Techeþ, 8.
- Techinge, teaching, 68.
- Tedrazynge, detraction, 61.
- Telle, to number, reckon, 17, 21.
- Telleres, narrators, 58.
- Tellinge, numbering, 1.
- Telþ, tells, 62.
- Temperance, 4, 124.
- Tempeste, 73.
- Tempreþ, tempers, 254.
- Tende, tenth, 2, 11, 13.
- Tendes, tithes, 41.
- Tendre, tender, 77, 148.
- Tepe (*obliq. case* of Tep), a tap, 27.
- Terestre, 50.
- Terme, 33.
- Tepþ, teeth, 67.

- Teue = *to eue*, yesterday evening, 51.
- Tezele, tile, 167.
- Tidynges, tidings, 58.
- Tiene, to annoy, weary, 34. *See* Tyeni.
- Timlich, Timliche, timely, temporal, 19, 30, 44, 52.
- To, too, 6.
- To-ayens, against, 6, 10, 26, 158.
- To-brekeþ, *pl.* break in pieces, 64.
- Tobrezþ, breaks in pieces, 6.
- Tobroke, broken in pieces, 30.
- Tocleue, burst in pieces, 50, 56.
- Tocne, Tokne, a token, sign, 226.
- Toenen, Toknen, tokens, signs, 10, 69, 216.
- Todele, to divide, separate, distinguish, distribute, 2, 17, 80; Todel (*imp.*) 73, 74; *pp.* Todelde, 83, 86; *pret.* Todelde, 226, 164; To-dele we, let us depart, 72.
- Todelinge, division, separation, 3, 72, 189.
- To-delp, divides, separates, distinguishes, 16, 17, 119.
- To-digt, explained, rendered, 164. *See* Dizte.
- Todiztinge, division, 72.
- To-drazinge, detraction, 57, 62.
- To-draþ, detracts, depreciates, 62.
- Togidere, Togydere, together, 43, 67.
- To-heawe, to hew to pieces, 62; to-heauþ, curtails.
- Tokne, token, 68, 177.
- Toknen, tokens, signs, 2.
- Tekninge, sign, 50.
- Tol, toll, 192.
- To-moche, very much, 14.
- Tomochehede, excess, 248.
- Tonge, tongue, 24, 50.
- Tongen, tongues, 22, 142.
- Toune, a tun, barrel, 27, 167.
- Tounen, tuns, 35.
- Toparte, to divide, distribute, 170.
- Toppe, above, 6, 106, 163.
- Torment, *sb.* 29, 79; *pl.* Formens, 73, 166, 167.
- Tormente, *v.* 53.
- Tornement, Toruoyment, a tournament, 46, 101, 117, 252; *pl.* Tornemens, Tornoymens, 166, 252.
- Toþan, to that, 56.
- Toualþ, falls back, perishes, 33, 184.
- Tounes, towns, 30.
- Touore, before, 7.
- Tour, tower, 23, 47.
- Toyans, Toyeans, Toyens, against, towards, 20, 86.
- Tozte, taught, 96, 149.
- Trau, Traw, Traue, Trawe, Trauwe, tree, 28, 57, 95, 201, 202.
- Trauail, *sb.* labour, 130.
- Trauailinde, running, 167.
- Trauayli, to labour, oppress, 33, 39, 171.
- Traues, Trawes, trees, 25, 94, 95.

- Traysoun, treason, 37.
 Tresor, Trezor, treasure, 57, 96.
 Tresoriere, treasurer, 231.
 Tretable, tractable, 94, 167.
 Trete, to treat, 142.
 Trewē, true, 101.
 Treueliche, Treweliche, Triewe-
 liche, truly, 79, 134, 169.
 Treuþe, Trewþe, truth, troth, 221,
 256.
 Triacle, remedy, medicine, 17,
 144.
 Trobli, Troubli, to trouble, 104,
 150.
 Trone, throne, 266.
 Trossinge, tressing of hair, 176.
 Trost, *imp.* trust, 241.
 Trosti, to trust, 242.
 Trufles, jests, 56, 58.
 Truont, a beggar, 174; *pl.* Tru-
 ons, 194.
 Tuay, Tuaye, two, 1, 30, 67.
 Tuelf, twelve, 2, 11.
 Tuelfte, twelfth, 14.
 Tuo, two, 2.
 Turle, turtle dove, 226.
 Tuyes, Túies, twice, 35, 36.
 Tuyg, a twig, 22; *pl.* Tuygges,
 Tuyegges, 17, 41.
 Tuyste, to twist, 159.
 Tyares, Tyeares, Tyeres, tears,
 74, 83, 173, 267.
 Tyene, anger, grief, disinclination,
 31, 66, 124; A.S. *teóna*.
 Tyeni, Tyeny, to grow weary of,
 73, 99, 142, 161; A.S. *teonan*.
 Tymlich, Tymliche, temporal, 2.
 Tyrans, tyrants, 182.
 þa, *f.* the, that, 33.
 þan, *dat.* that (man), 23.
 þan, those, 21, 265.
 þane, þanne, *acc.* the, 27, 34, 66.
 þank, thanks, 18.
 þanne, than, then, when, 12, 16,
 18, 20, 30.
 þannes, thence, 12.
 þaz, though, 9.
 þazles, yet, nevertheless, 6, 8, 9.
 þe, thou-thyself, 54.
 þeauwes, þeawes, practices, habits,
 17, 78, 131; A.S. *þéaw*.
 þellich, þelliche, this, these, such,
 7, 8, 9, 10, 27, 266; A.S.
þyllíc, þyle, the like. It is pro-
 bable that the *pl.* *þelliche*, O.E.
þelke, has been confounded with
 A.S. *þa ylca*, the same.
 þenche, to think, 47, 55; *imp.*
 Thench, 20; þengst, *2nd per.*
sing. 214; *3rd s.* þengþ, 18,
 65, 92.
 þenchinde, thinking, 212.
 þenchinge, thought, 6, 72, 212.
 þer, there, where, 1, 5, 6, 58.
 þerhuile, þerhuils, þerhuyl, whilst,
 139, 217.
 þerles, windows, 204; A.S. *þórel*,
 a hole.
 þermide, therewith, 127.
 þerne, for þesne, *acc.* this, 94,
 111, 113, 214.
 þerteyens, there-against, 11,

- þes, *m.* this, 53, 65, 150.
 þet, *rel.* that, 1, 14, 19.
 þet, the *article neuter*, the, 2, 14, 16, 19, 181.
 þet oper, second, 16.
 þet-to-þan, in order that, 170.
 þewes, customs, habits, 79.
 þider, thither, 140.
 þiefþe, theft, 9.
 þierne, a maid servant, 129.
 þiesterliche, darkly, 244.
 þiesterneſſe, darkness, 201.
 þieſtre, dark, 159; A.S. *þeoſter*.
 þincþ, þingþ, appears, 18, 108, 143, 164.
 þinen (of), thine, 194.
 þis (*dat.* þiſe, þiſen), 2, 6, 7, 44, 121.
 þis, þiſe, þes, these, 1, 7.
 þo, *f.* the, that, 1, 12, 13.
 þo, *pl.* the, those, 8, 9, 13.
 þo, when, 141.
 þole, *imp.*, suffer, endure, 117.
 þolemodneſſe, patience, endurance, 68, 132, 183, 185.
 þolie, þolye, to suffer, endure, 12, 22, 33, 74, 162; A.S. *þolian*.
 þoliynge, þolyinge, endurance, suffering, 157, 163, 164.
 þolynde, enduring, 167.
 þon, those, 11, 12, 135.
 þondre, thunder, 130.
 þonke, þonkes, thanks, 18, 55, 262.
 þonki, þonky, to thank, 6, 7.
 þorn-hog, hedge-hog, 66.
 þorſt, thiſt, 73, 96.
 þorþ, through, 81.
 þoſ, þouſ, thus, 39, 184.
 þoume, thumb, 43.
 þouſend, þouzen, þouſonð, 67, 75, 77, 268.
 þoþt, þoþte, thought, 6, 9.
 þrauwe, þrawe, to throw, 139, 152.
 þrawþ, þrauþ, throws, 17, 23, 179.
 þreapni, þreapny, to threaten, reprove, 97, 162, 184; A.S. *þreapian*.
 þreapninge, þreapnyng, threatening, 38, 65, 66, 72.
 þrel, *pl.* þrelles, thrall, slave, 19, 67, 86, 87.
 þreldom, þreldome, slavery, bondage, 86, 87.
 þreſtes, crowds, hosts, 183.
 þreu, threw, 133.
 þri, three, 2, 3, 7; þriſiþe, three times, 234.
 þridde, third, 2, 12.
 þries, thrice, 35, 36.
 þrin, therein, 167.
 þrittazte, thirtieth, 234.
 þritti, thirty, 141, 234.
 þrote, throat, 14.
 þyef, *obliq. case*, þyeve, thief, 37, 263; *pl.* þyeues, 37.
 þyefþe, theft, 38, 192.
 þyeſter, þyeſtre, dark, 45, 264, 266, 276; A.S. *þeoſter*.
 þyeſterneſſe, darkness, 189.

- byues = byeues, thieves, 254.
 Uader, father, *pl.* Uaderes, 155.
 Uaderlease, Uaderlyese, fatherless, 188, 193.
 Uair, Uayr, Uaire, Uayre, fair, 16, 27, 81.
 Ualle, to fall, 29, 31.
 Ualþ, falls, 66; Ualleþ, *pl.* fall, 69.
 Ualouwe, to fade, 81.
 Uals, Ualse, false, 6, 10, 18.
 Ualse, to forge, 40, 62.
 Ualsere, a falsifier, 62.
 Ualshede, falsehood, 10, 39, 63.
 Ualsliche, Ualslyche, falsely, 28, 64.
 Ualsne, *acc.* false, 24.
 Uand, found, 57, 181.
 Uanite, vanity, 77.
 Uanni, to fan, winnow, 139.
 Uare, to fare, 1.
 Uayreþ, becomes fair, 95; makes fair, 232.
 Uayrhede, beauty, 16, 18, 75.
 Uayrliche, fairly, smoothly, 1, 59.
 Ueawe, few, 162, 254.
 Uedde, fed, 96, 190.
 Uede, to feed, 199.
 Uelaze, fellow, participator, accessory, 36, 37, 67.
 Uelaze, to join, share, participate, 101, 102, 256.
 Uelazrede, fellowship, communion, 9, 10, 14, 38.
 Ueld, Uelde, Uelden, filled, 55, 233.
 Ueld, Uekle, field, 81, 131.
 Uele, Uelen, many, 5, 13, 102, 103; *uelesipe*, *ueleziþe*, many times, 20, 257; *uelenald*, many fold, 212.
 Uele, to feel, 154, 180.
 Uelinge, feeling, 241.
 Uelle, skin, 210.
 Uelle, to fill, 77, 92.
 Uelleþ, *pl.* fill, 44.
 Uelþ, feels, 23, 25, 131.
 Uelþ, fills, 58.
 Uelþe, filth, 56, 61, 81.
 Uend, Uiend, Uyend, enemy, fiend, devil, 1, *et passim*.
 Uendonginge, vendage, sale, 36.
 Uenial, Uenyal, 16, 73.
 Uenim, Uenym, 17, 22.
 Uenimouse (*pl.* Uenimouses), 27, 171.
 Uer, Uere, fire, 30, 65, 66, 74.
 Uer, far, 133, 143.
 Uerliche, suddenly, hastily, 55, 130.
 Uerlichhede, haste, 55; A.S. *jiér*, sudden; *jiérlice*, suddenly.
 Uerre, far, distant, 204.
 Uerri, to put at a distance, remove, 178; A.S. *feorrian*.
 Uers, verse, 128.
 Uerst, Uerste, first, 1, 2, 31.
 Uerste, to delay, 173; A.S. *fyrst*, interval; *fyrstan*, to give respite.

- Uerpe, fourth, 2, 3.
 Uerþinge, farthing, 193.
 Uest, Ueste, fast, 50, 91, 178.
 Ueste, to fast, 51, 52.
 Uestemens, vestments, 41.
 Uestinges, fasts, 33, 51, 52.
 Uestliche, fast, firm, 166, 252, 243.
 Uestnesse, firmness, stability, 104, 107.
 Uestni, to fasten, strengthen, establish, 106, 117, 213.
 Uet, feet, 14, 15.
 Uet, Uette, fat, 35, 53.
 Uete, *obliq. case* of Uet, a vat, vessel, 199.
 Ueteres, fetters, 128.
 Ueth, feedeth, 241.
 Ueþeren, feathers, 270.
 Uetteþ, *pl.* fatten, 241.
 Uice, 27.
 Uif, five, 46.
 Uifte, Uyfte, fifth, 2.
 Uil, Uile, Uyl, Uyle, vile, 82, 132, 180.
 Uil, fell (*pl.* Uille, Uillen), 16, 67, 98.
 Uilayn, Uileyn, Uileyne, wicked, disgraceful, vile, 59, 194.
 Uile, Vile, oil, 93.
 Uile, will, 152.
 Uiles, *pl.* vile. 76.
 Uileynie, Uileyneye, Uileynye, disgraceful conduct, wickedness, 18, 31, 75.
 Uileynlaker, more wickedly, 64.
 Uileynliche. Uileynyche, wickedly, 64, 69.
 Uilhede, vileness, 130.
 Uilliche, vilely, shamefully, 133.
 Uinde, Uynde, to find; *2nd pers. sing.* Uinst; *3rd pers. sing.* Uint, 38, 39, 74, 207.
 Uingre, finger, 5, 63.
 Uisage, 45.
 Uiss, Uisse, fish, 50, 110, 170.
 Uissere, fisherman, 60, 238.
 Uipele, fiddle, 105.
 Uiþt, Uiyþte, fight, 131, 169.
 Uiþte, to fight, 15, 157.
 Uiþtinde, fighting, 219.
 Uiþtinge, fighting, fight, 37, 170, 181.
 Ulateri, to flatter, 61.
 Ulatours, flatterers, 256.
 Ulaþe, *pp.* flayed, 73.
 Uleaþ, fled, 130, 141.
 Uledde, Uledden, fled, 204.
 Uless, Ulesse, flesh, 9, 31, 47, 80, 110, 180.
 Ulesslich, Ulessliche, Ulesslyche, fleshly, carnal, 10, 35, 42, 87, 176.
 Uleþ, flies, flieth, 25, 41.
 Uleþe, fly, 136.
 Uleþen, flies, 39, 58, 270.
 Ulindre, moth, 206. This is connected with *flutter* and *flitter*. Cp. Prov. E. *flinder*, *flitter*, fragment; Prov. Ger. *flandern*, to flutter.
 Uliþþ, Ulyþþ, flies, 165, 206, 254.

- Ulod, Ulode, flood, 247.
 Uly, to fly; Ulyeþ, *pl.* fly, flee, 254.
 Ulyinde, flying, 66, 71.
 Ulynte, flint, 136.
 Unonyng, discord, 65.
 Uol, Uolle, full, complete, 1, 28, 44, 96, 156, 160, 259.
 Uolc, Uolk, folks, people, 15, 43, 122.
 Uoldest, completest, 270. *See* Uoldo.
 Uoldo, perfect, perfected, 28, 96, 234.
 Uolhede, fulness, complete, 119.
 Uolkerede, people, 196.
 Uolle, Uolnesse, fulness, 133, 266.
 Uolleres, fullers, 167.
 Uolliche, Uollyche, fully, 73, 78, 267.
 Uolmad, perfect, 28, 260.
 Uolserue, to serve fully, 33.
 Uoluelde, Uoluelde, fulfilled, 88, 96, 149.
 Uoluelle, to fulfil, 64, 93.
 Uoluellinde, perfect, 88; 113.
 Uoluellinge, completion, 260.
 Uoluelp, fulfils, 7, 83, 122.
 Uoljeþ, follows, 12, 24, 36.
 Uolzi, Uolzy, *imp.* Uolze, follow, 74, 83, 166.
 Uolzinde, Uolzynde, following, 1, 2.
 Uon, focs, 255.
 Uondere, temper, 116.
 Uondi, Uondy, to tempt, 15, 46, 116, 170; A.S. *fundian*.
 Uondinge, Uondynge, Uondingge, temptation, 1, 25, 31, 116, 168, 176.
 Uor, for, 1, 2.
 Uorbegge, to atone for, 78.
 Uorbere, to forbear, abstain, 148.
 Uorberinge, forbearing, abstinence, 148, 205.
 Uorberne, to consume, 225.
 Uorberned, Uorbernde, consumed, burnt, 30, 67, 265.
 Uorberneþ, consumes, 74.
 Uorberþ, forbears, bears with, 115.
 Uorbisne, Uorbysne, *pl.* Uorbisnen, example, 46, 47, 87, 89, 237; A.S. *fórebysen*.
 Uorbode, forbidden, 8, 9, 45.
 Uorbyet, forbids, 6.
 Uordeþ, does away with, destroy, 121. *See* Uordo.
 Uore-zyede, aforesaid, 190.
 Uorkest, cast forth (as dead).
 Uorlay, lay with, ravished, 230, 231.
 Uorleas, lost, 181, 184.
 Uorlet, forsakes, forsook, left, 184, 259.
 Uorlete, to leave, forsake, forgive, 126, 165, 262; A.S. *forlétan*.
 Uorlore, lost, ruined, 11, 14, 128.
 Uorlorene, *pl.* lost, ruined, 13, 14.
 Uorlyese, to lose, 57.
 Uorlyesinge, Uorlyezinge, loss, 156, 243.

- Uor-roted, Uor-rotede, rotten, decayed, 148, 205.
- Uorspeche, prologue, preface, 2, 105, 165.
- Uorte, for to, until, 220.
- Uorþ, forth, 119.
- Uorþan, because, 181.
- Uorþenche, to repent, forthink, 5, 29, 125, 159.
- Uorþenchinde, repenting, 4, 20, 28, 32, 178.
- Uorþenchinge, repentance, 73.
- Uorþingþ, repents, 27, 29, 62.
- Uorþrawe, overthrow, 86.
- Uorwerde, bargain, 36 ; A.S. *foreweard*.
- Uoryaf, forgave, 114.
- Uoryef, *imp.* forgive, 110, 114.
- Uoryefþ, forgives, 28, 112, 179.
- Uoryet, forgets, 18.
- Uoryet, *imp.* forget, 73.
- Uoryete, to forget, 6, 46, forgotten, 115.
- Uoryetep, *pl.* forget, 6, 78.
- Uoryetinde, forgetful, 32.
- Uoryetinge, forgetfulness, 18, 32, 33.
- Uoryeue, to forgive, 29.
- Uoryeuenesse, forgiveness, 32, 113, 179.
- Uorzake, to forsake, 48, 195.
- Uorzakþ, Uorzaþþ, forsakes, 18, 43, 221.
- Uorzede, aforesaid, 190.
- Uorzok, fersook, 77.
- Uorzoke, forsaken, 179.
- Uorzope, forsooth, 16, 79.
- Uorzualþ, devoured, 67.
- Uorzuelþe, to devour, 15, 56, 111, 174, *pl.* Uorzuelþep, 52.
- Uorzuelþ, Uorzuelþþ, devours, 17, 111.
- Uorzuerie, perjure, forswear, 6.
- Uorzueriinge, perjury, 57.
- Uorzuelþe, *pp.* devoured, 111, 206.
- Uorzuorene, perjured, 19.
- Uorzuyþ, devours, 61.
- Uot, foot, 56, 127.
- Uoul, Uoule, foul, 22, 25, 35.
- Uoulhede, crime, disgrace, dishonour, 25, 75.
- Uoulliehe, foully, wickedly, 41, 194.
- Uounde, *pp.* found, 83.
- Uour, four, 3.
- Uourtaþte, fortieth, 4, 13.
- Uourti, forty, 13, 67.
- Uox, fox, 151.
- Uoþel, bird, 71, 178.
- Uoþelere, fowler, 254.
- Uoþeles, birds, 105.
- Uram, from, 7, 12.
- Ureme, advantage, profit, 43, 69, 94, 117 ; A.S. *freme*.
- Uremuol, advantageous, beneficial, 80.
- Urend, Uriend, Uryend, friend, 30, 67.
- Urendrede, friendship, 149.
- Urete, to eat, devour, 39.
- Ureþie, to keep free or holy ; A.S. *freodian, fridium*.

- Uri, to deliver, 262.
 Uri, Ury, free, 86.
 Uridom, Urydom, freedom, 1, 41, 85, 87.
 Uriliche, Urylyche, freely, 70, 86.
 Urind = Uriend, friend, 96.
 Uriwyl, free will, 86.
 Urostes, frosts, 108.
 Us, use, 55.
 Usi, Usy, to use, 48, 79.
 Uyealdinde, folding, 239.
 Uyend, enemy, devil, 75, 117.
 Uynde, to find, 1, 31, invent, 24.
 Uynt, finds, 31.
 Uyzte, to fight, 117.
- Waki, Waki, to watch, 52, 263.
 Wakinde, waking, watching, 158.
 Wakinge, vigil, 33, 52, 232.
 Walewe, to wallow, 126.
 Wanhope, despair, 29, 34.
 Wantrokiynge, lack, want, 265 ;
 A.S. *trucan*, to fail, abate.
 Waste, 19.
 Wayn, profit, advantage, 43.
 Waynye, to diminish, 88 ; A.S. *wanian*.
 Wayte, to watch, lie in wait, 121, 179.
 Waytinge, watching, 15.
 Waze, wave, 206 ; A.S. *wæg*.
 Wed, pledge, 36, 102, 113 ; A.S. *wed*.
 Wed-dyad, Wedde-dyad, mortgage, 35.
 Weder, weather, 129.
- Wedercoc, vane, 180.
 Wefde, altar, 112. *See* Wyefde.
 Wel, very, 16, 22.
 Wellen, wells, 80.
 Wel-wilynde, well-wisher, friend, 112.
 Wende, Wenden, thought, 108.
 Wende, to turn, go, 6, 13, convert, 90.
 Wendeþ, *pl.* turn, go, 60.
 Wendinge, Wendyng, departure, separation, 70, 71.
 Wene, to think, 179.
 Weneþ, *pl.* think, 21.
 Wenst, weenest, 129.
 Went, turns, 69, 180.
 Wenþ, thinks, 21, 22, 128.
 Wenyng, thought, 113.
 Wepindeliche, weepingly, 192.
 Wepþ, weeps, 93.
 Wereden, protected, 266.
 Wereþ, guards, 124.
 Wereþ, becomes weary, 17.
 Weri, Wery, (1) to become weary, 33, 99. (2) weary, 84.
 Werie, to guard, 129, 182 ; A.S. *werian*.
 Werihede, weariness, 33.
 Werm, reptile, worm, 137, 215, 216.
 Wermene, of worms, 216.
 Wermethe, worm-eaten, 229.
 Wernde, denied, 189 ; A.S. *wyrnan*, to refuse.
 Werre, war, 30, 43.
 Werren, wars, 239.

- Werreres = *verres*, wars, strife, 29.
 Werreþ, wars against, opposes, 17, 18.
 Werri, to war against, oppose, 29, 57.
 Werye, to defend, protect, 69, 170.
 Wes, was, 7, past existence, 104.
 Wesse, to wash, 171.
 Wessinge, washing, 178.
 West, washes, 202.
 Westen, knew, 72.
 Weter, water, 66, 74, 98.
 Wetery, to water, 96, 98.
 Wened, altar, 167. *See* Wyefle.
 Wexe, to grow, 95 ; grown, 26.
 Wexeþ, *pl.* grow, increase, 23.
 Wext, grows, 3, 18.
 Weyuerindemen, wayfaring men, travellers, 39.
 Weze, to weigh, 44, 91, 255, 256.
 We3þ, weigheth, 255.
 Wichen, Wychen, witches, 19, 40.
 Wile, Wyle (*3rd pers. sing.*), will, *pl.* Willeþ, 16.
 Willinge, willingness, 9.
 Wilni, Wylny, to desire, 35, 36.
 Wiluolliche, willingly, *wilfully*, 140.
 Winne, to profit, 90.
 Wisliche, wisely, 210.
 Wip-begge, redeem, 186.
 Wip-bo3t, redeemed, 186.
 Wip-cleped, recalled, 189.
 Wipdraze, to withdraw, 28.
 Wlaffere, a silly babbler, 262.
 Wlatiinge, Wlatiynge, disgust, 178, 192, 216 ; A.S. *wlatian*, grieve, loathe.
 Wlatuol, hateful, disgusting, 241.
 Wod, Wode, mad, 56, 140.
 Wode, wood, 23, 96.
 Wodewe, widow, 48, 190.
 Wodewen, Wodewon, widows, 193, 225.
 Wodewhod, widowhood, 48, 185.
 Wodhede, madness, rage, 17, 18.
 Woke, week, 7, 212.
 Wolde (*pl.* Wolden), would, 16, 52.
 Woldest, wouldst, 73.
 Wolle, wool, 137.
 Wombe, belly, Womben, *pl.* 53.
 Wonde, wound, 174, 217.
 Wonden, wounds, 148.
 Wonderliche, Wonderlyche, wonderfully, 14, 267.
 Wonderuol, Wonderuolle, wonderful, 15, 266.
 Wondrinde, wondering, 266.
 Wone, habit, custom, 6, 22, 38 ; A.S. *wune*.
 Woneþ, accustoms, 7.
 Wonie, Wonye, to dwell, 48, 54, 87, 109 ; to accustom, 220 ; A.S. *wunian*.
 Woniynge, Wonyinge, dwelling, abode, 149, 267.
 Wop, weeping, 71, 93, 265 ; A.S. *wóp*.

- Wordle, world, 7.
 Wordleliche, worldly, 164, 210.
 Workinde, working, 206.
 Workuol, active, 199.
 Wors, worse, 20.
 Worsi, to become worse, 33.
 Worþ, 'is worþ,' signifies, 7; avails, 206.
 Worþ, shall be, 74.
 Worþ, Worþe, worthy, fit, 23, 74.
 Worþ, value, 82.
 Worþe, to be worþe = to avail, 90.
 Worþssipe, Worssipe, honour; *sb.* worship, 8, 18, 20, 75, 104.
 Worþssipie, Worssipie, to honour, worship, 5, 6, 8, 75.
 Worþssiphede, honour, esteem, 49.
 Worþssiplich, honourable, 80.
 Worþssipliche, Worssipliche, honourably, 54.
 Worþssipuol, honourable, 80, 83, 259.
 Worþuolle, honourable, 16.
 Wose, Woze, mud, 87, 89, 186; vapours, 186; A.S. *wase*.
 Wot, knows, 9, 10.
 Wounden, wounds, 266.
 Woze, wall, 72.
 Wrang, wrong, 208.
 Wraye, to bewray, betray, 175; A.S. *wrēgan*.
 Wrechchen, wretches, niggards, 187, 188, 189.
 Wreche, Wreche, a wretch, 25, 30, 31, 70, 129.
 Wreche, vengeance, 45.
 Wrek, thrust out, 189, 215; A.S. *wrēcan*, to exile (pret. *wrēc*).
 Wrench, craft, deceit, 129.
 Wreþ = Wreþþ, hides, 61.
 Wreþe, wrath, 8, 30.
 Wreþeþ, is angry, 17, 34.
 Wreþi, Wreþþi, to make angry, be angry, 8, 60, 232.
 Wreþuolle, angry, enraged, 30.
 Wrikþ, Wriþþ, hides, 128.
 Writ, writes, 5.
 Wrongliche, wrongfully, 8.
 Wroþ, angry, 22.
 Wroþe, badly, 20.
 Wry, hide, cover, 258; A.S. *wri-gan*.
 Wryeþ, hide, 61, 175.
 Wychche, witch, 41.
 Wychecreft, witchcraft, 43.
 Wychkedhede, Wyckedhede, wickedness, 43, 114.
 Wyed-hoc, weed-hook, hoe, 121.
 Wyefde, Wyeued, altar, 14, 236; A.S. *weofod*.
 Wyf, *neut.* wife, woman, 9, 181.
 Wyfman, woman, 10, 11.
 Wyfmen, Wymmen, women, 10, 32.
 Wylhede, will, 164.
 Wylles, desires, 138.
 Wyllesuol, wilful, 263.
 Wyllicþ, *pl.* desire, 142.
 Wylni, Wylny, to desire, 9, 10, 11, 34, 243.

- Wylninge, Wyhnyge, desire, 11, 22, 30, 47, 72, 85, 176.
 Wyluolle, wilful, willing, 162.
 Wyn, wine, 27.
 Wyngen, wings, 217.
 Wynne, gain, obtain, *sing.* 2*nd* *pers.* Wynst, 3*rd* *pers.* Wynþ, 17, 46, 102.
 Wynnyngge, gain, 23, 24.
 Wynynde, prevailing, 108.
 Wypi, to wipe, 161.
 Wysen, modes, 62.
 Wyshede, wisdom, 68.
 Wysliche, wisely, 94, 172.
 Wyste, knew, 98, 173.
 Wyt, Wytte, wit, wisdom, sense, 11, 16, 52, 53.
 Wyte, to chide, blame, 69; A.S. *witan*.
 Wyte, Wytene, to learn, to know, to wit, 1, 5, 39, 72; A.S. *witan*.
 Wytie, Wytye, to keep, preserve, keep from, to heed, 212, 229; to guard, 122, 166, 174.
 Wytinde, Wytynde, knowing, 'by his wytinde,' he being aware, knowingly, 6, 8, 21.
 Wytindeliche, knowingly, 8, 18, 65, 175.
 Wytleas, witless, 86.
 Wytnesse, witness, 10, 13.
 Wytte, out of his wytte, out of his wits, 68.
 Wytuol, intelligent, wise, 150.
 Wyþelepíe, to recall, 215. *See* Clepíe.
 Wyþdraze, to withdraw, abstain, cease, forbear, 9, 52, 53, 138.
 Wyþdrazes, abstinences, 240.
 Wyþdrazinge, abstinence, 205.
 Wyþdrazst, withdrawest, 58.
 Wyþdrazþ, withdraws, 151, 254.
 Wyþdroze, should withdraw, 264.
 Wyþerweze, re-weigh, 137.
 Wyþhalt, withholds, 9, 249.
 Wyþinne, within, 10.
 Wyþnime, Wyþnyme, Wyþnime, to blame, reprove, err, 137, 220, 255, 270.
 Wyþnimminge, Wyþnymyngge, reproof, error, 82, 120, 148, 154.
 Wyþnimþ, Wyþnymþ, reproves, 17, 22, 69, 129.
 Wyþnymynges, reproaches, 66.
 Wyþscore, separate, 254.
 Wyþsettingges, exceptions, 39.
 Wyþstant, withstands, opposes, 22.
 Wyþstonde, to oppose, 84, 265.
 Wyþstondinge, opposition, 2, 22, 29, 268.
 Wyþþe, rope, 135.
 Wyþzigge, deny, contradict, 175.
 Wyþzigginge, denial, contradiction, 52, 109, 153, 233.
 Wyui, to wive, marry, 228.
 Wyzte, weight, 44.
 Yaf, gave, 5, 50, 79.
 Yalde, old, 7.
 Yalp, boasted, 208; A.S. *gilpan* (*pret. gealp*).

- Yarmed, armed, 83, 164.
 Yarn, ran, 191.
 Ybake, baked, 112.
 Ybeate, beaten, 236.
 Ybede, asked for, 117.
 Ybernde, burnt (one), 116.
 Yblent, blinded, 72, 201, 223.
 Ybleued, remained, dwelt, 72, 225.
 Yblissede, *pl.* blessed, consecrated, 41.
 Ybore, born, 17.
 Yborze, saved, protected, 3, 5, 41, 121, 205; A.S. *beorgan*, to save, protect (pret. *beorh*, pp. *gebor-gen*).
 Yborzinge, salvation, 201.
 Ybounde, bound, 22, 145.
 Ybozt, bought, 144.
 Ybrozt, brought, 269.
 Yby, been, 31, 178.
 Ybyate, beaten, 239.
 Ycarked, loaded, 138, 142.
 Ycharged, loaded, 127, 260.
 Ychonged, changed, 242.
 Ychosene, *pl.* chosen, 68.
 Yclenzed, Yclienzed, cleansed, 74, 267.
 Ycleped, Yclieped, called, 3, 18, 73, 104.
 Yclieue, Yclyue, climbed, 26, 133; Du. *klieveren*, to climb.
 Ycome, come, 262.
 Ycomparisoned, compared, 81.
 Yconceyued, conceived, 221.
 Yconfermed, Yconfirmed, 106, 146.
 Ycontined, continued, 39.
 Ycontyened, Ycontinent, contained, 118, 260.
 Ycrouned, crowned, 267.
 Ycorumped, corrupted, 140.
 Ydammed = Ydamned, damned, 137.
 Ydampned, damned, 78.
 Ydel, in vain, empty, 5, 131.
 Ydel-blisse, vain glory, 17.
 Ydel-honded, empty-handed, 218.
 Ydelliche, in vain, 80.
 Ydelnesse, idleness, vanity, 48, 74, 164.
 Ydemd, deemed, judged, 12, 137.
 Ydept, dipped, 106.
 Ydiȝt, Ydyȝt, prepared, ordered, 20, 112, 197; decked, 47, 217.
 Ydo, done, 30.
 Ydobbbed, dubbed, 83.
 Ydobbled, Ydobbled, doubled, 230, 249.
 Ydolue, broken through, 263.
 Ydraȝe, drawn, 31; treated, 133.
 Ydred, afraid, 104.
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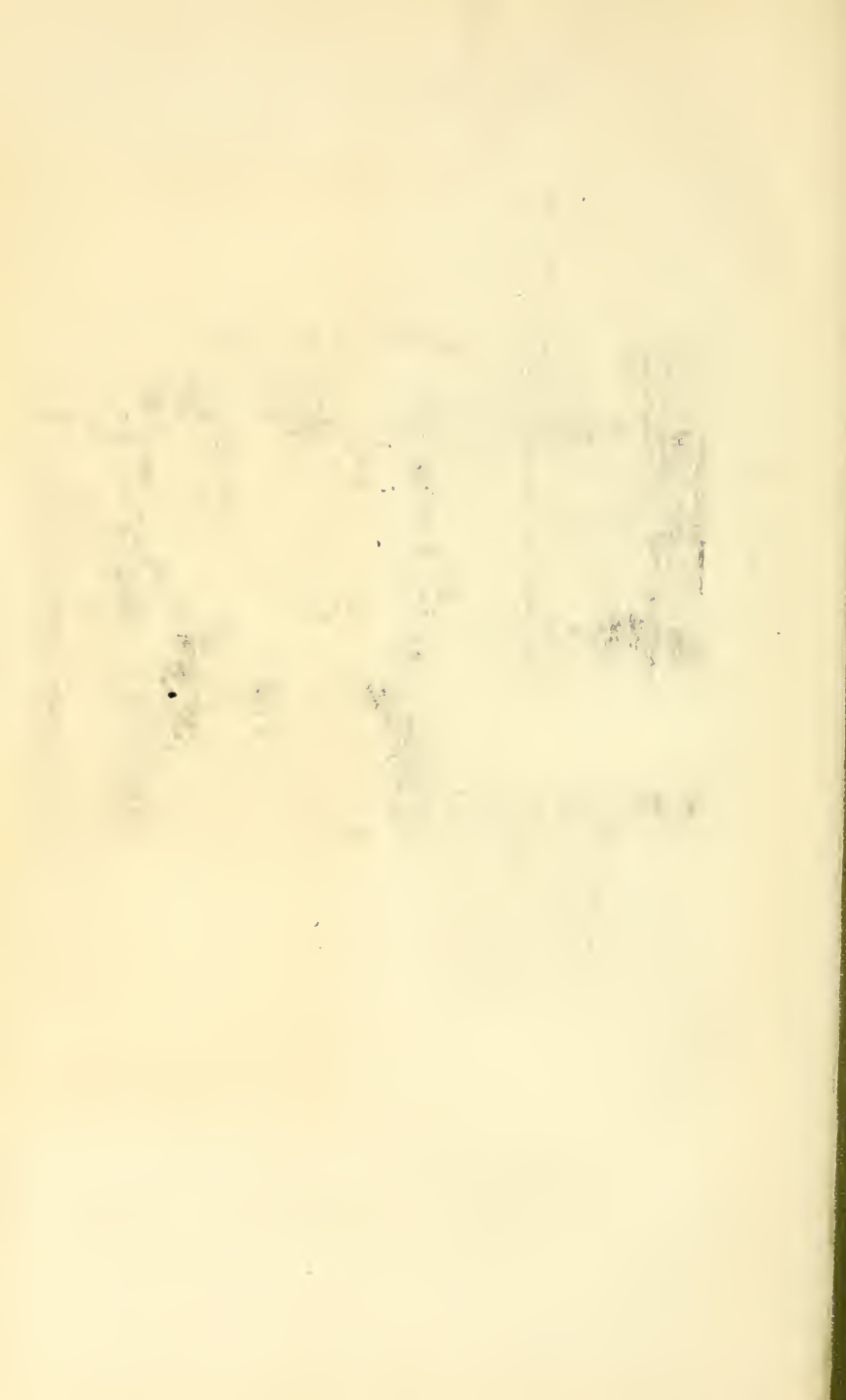
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