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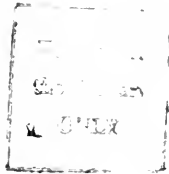


Dan Michel's
Ayenbite of Inwyt,
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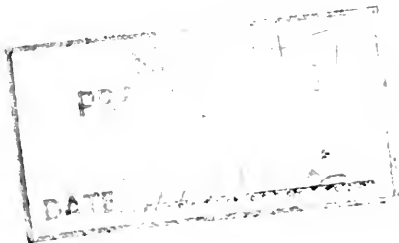
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Dan Michel's
Avenbite of Inwyt,
or,
Remorse of Conscience.

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 roiauc 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 *sspe* 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* (Wieliffe has *Ayenbying*), 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 Inoyt*, 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 Gykle 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 Aquike et Heremite,” 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 anestre To nyzt is boren a barn in Kaerneruam þat ssal wolden þe out ydlis yle an þe kyng Alesandre acesede hwan ssal þat be. þe menstral zede hwan hanoekes 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 Mizt. Er M. þri eroked 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 *weddleþ?*

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 fi3 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 sane 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 melles 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 uaincu . 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, and

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; *aymant*. 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 coust o’ brid and chezee, cozen Andra?

Andrew. No, *es* thankee, 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 Inwyt*.” 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 = prick 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 } such }	swilk
		whuch	

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 *ziuge* 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	= thirle (pierce)
			therste	= threste (thirst)
curd	= crud (curd)		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 *heve* (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), *apple* (apple).

The Ayeubite 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>blare</i> (blow)	<i>knaue</i> (know)	<i>maue</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	ȝe	ȝha = 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)
eigt	aght = (eight)	kei	kai = (key)
eye (eie)	agh = (awe)		

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

Midland	<i>thci,</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 Ajenbite 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 *wey* are pronounced *de, we,* &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
ele	=	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)
hawel	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*; *lap*, *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 (baek)
	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
brenge	= 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> .	zelf	= self
kete	= kite	zenge	= singe
leme	= limb	zenke	= sink
melle	= mill	zenne	= sin

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

In the modern Kentish and Sussex dialects we meet with *knet* = knit; *meece* = niece; *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*.

Buld, *guilt*, &c., in Southern orthography were written *buld*, *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); *weovel* (altar), &c., are in Northern orthography *breste*, *chese*, *crepe*, *dep*, *lese*, *nese*, *tene*, *wewel*, &c.

Occasionally in the Southern dialect the *eo* is written *u*, as *dupe* for *deope*, *durk* for *dwork*, *mulk* for *meolk*: *duere* for *dvoere* (dear).¹ Cp. *ful* 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*; *huen* (to be) for *beon*; *buere* (bear) for *beore*; *duere* (dear) for *dvoere*; *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*, *iu*, 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 *lose* 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; *weusch*, for *weosch*, 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 }	neode (need)
chyese }		niele }	
chyew }		nyede }	
eryepe	creope (creep)	thiester }	theoster (darkness)
diepe }	deope (deep)	thyester }	
dyepe }		diere }	tiene }
dyere }	deore (dear)	tyene }	
lierny }	leorne (learn)	wiened }	weoned (altar)
lyerny }		wyened }	
liese }	leose (lose)	wied	weod (weed)
lyese }		vyend	feond (fiend)
		vryend	freond (friend)

Many preterites in *eo* take *ie*, as *hiidd*, *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 *gy* represents the original West Saxon *cä*, which in modern English is represented by *a*. In Somersetshire *calf*, *grape*, *leap*, *leace*, are pronounced *käare*, *gräap*, *läap*, *läare*. In the Eastern division, as in Kent and Sussex, we may hear *bäam*, *däar*, *gäal* (gäat), *käaf*, *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 *eo* is written *gea*, *ga*.

byeam }	= beam	dyad }	= dead
byam }		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			sleawth	=	sloth
heaw		= hue	speark	=	spark
lyeaf		= leaf	sseaw	=	show
lheaþe		= 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 *bez*, *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	zuol3	=	(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), *owen*, 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	* do3tren	} daughters
brethren		dou3tren	
browen	brows	doren	doors
bruggen	bridges	* dropen	} drops
* bryesten	} breasts	droppen	
breosten			* earen
ealveren	calves	eren	
* earten	carts	* yearen	
* eellen	cells	* eddren	adders
eercelen	circles	* elnessen	alms
chambren	chambers	elven	elves
cheoken	cheeks	emeten	ants
cheo3en	daws (choughs)	eveten	newts
* cherchen	} churches	eyten	eggs
churchen			* e3en
* children	children	eyen	
* elauen	} claws	ferden	} troops, armies
eleen			
clouden	clouds	fasten	} fasts
eneon	knees	festen	
eolveren	doves	flon	arrows
condlen	candles	fon	} foes
eorden	cords	* von	
crabben	crabs	gomen	men
* crouchen	crosses	gloven	gloves
crowen	crows	* halewen	} hallows, saints
dawen	days	hal3en	
deden	deeds	hattren	clothes, gar-
deovelen	} devils		ments
develen			hawen
* dyenelen			
* diaknen	deacons		

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

* heaveden	} heads	lomen	looms
heveden			
helen	tents	meden	rewards (needs)
* 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
humenten	hunters	* nettlen	nettles
hurten	} hearts	* nykeren	syrens
heorten			* nykken
* herten		nonnen	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			
seourgen	} scourges	* wellen	wells
seurgen			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	* wreechen	wretches
sustren			wrethen
spannen	spans	* wyehen	} 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	* vlezzen	} flies
* tongen	} tongues	vliżzen	
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* (*doztren*), *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.

(*Seryn 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); *score* = *scoren* (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 eȝe¹ blake.

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

(2) Hyre heȝe¹ haueth wounded me y-wisse

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

Chirche = *Chirchen* (churches).

(3) Horn let wurchē

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 fyȝf,

And feȝet, and *breste* and lenden.—(*Shorcham*, 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 lwanne heo habeth me of-slahe,

Heo hongeth me on hecre hahe,

Thar ich a-schewele pie an *crowe*

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

Wenestu that haueck bo the worse

Thoȝ *crowe* bigrede him bi the mersh,

And goth to him mid *lore* chirme,

Riȝt 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 mouekes he seȝ

As hit *crowen* & *choȝen* were : fleo bi their anheȝ.

(*St Edmund*, p. 76.)

¹ *eȝe* and *heȝe* = *eȝen* = 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 = *Ezen* (eyes).

. . . . syththe bifore here *eze*

He wende up to hevене as hi alle iseze.

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

Gret fur heo let make bifore here alre *eze*

(*Ibid.* fol. 40.)

Hyre *heze* haueth wounded me y-wisse.

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

Ne sholde he vor bothe his *eze*

So don, 3if he the bet ne seze.

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

Hyre *e;zen* aren grete and gray ynöh,

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

Fere = *Feren* (companions).

Coveytise myn keyes bere

Nithe ant onde were mi *fere*

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 *fere*

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.—(*Aycubite*, 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 Brendan*, 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 = *Heunen* (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 seiðe: do bi the as we wolde
For the kyng ous het the bringe him: thyn *houde* 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 Andren scourgi so: tho that him oke ech bon

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

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

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

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

He smot donn is heued

. . . is *houden* 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 *woude* (wounds)

That hadde the gywes ido : god 3yve hem harde *stoude* (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 *mede*.—(*Ibid.* p. 22.)

Schrewe = *Schrewen* (wretches, villains).

Gywes hatieth oure leuedi moche : and hire suete some 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 Hora*, 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 *wcorren*.—(*K. Alis*, p. 67.)

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

He loked and kneowe in the *sterre*
 Of alle this kynges theo grete *wcorre*.—(*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 elere *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 *soule*
 To heoveriche liȝte.—(*Relig. Songs*, p. 80.)

To there blisse us bringe god, the rixlit abuten ende
 Thenne 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* (shoukders).

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 buttok 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.—(*Reliq. Songs*, p. 76.)

Also in a man hys body

Semeþ . . . aer in þe *longou*.

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

Wede = *Weden* (garments).

I-luved ich habbe gomen and gleo

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

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

The kyng of Mantona and his knyghtes

Buth y-armed redy to fyghte

In bruny of stel and riche *weden*

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

(*K. Atis*, 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. Songs*, 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 *attercoppe* (spiders), and fule *vlize* (flies)
 An wormes.—(*Owl and N.*, p. 21.)

Ah thah my lif me bed at-schote.
 The zet ich mai do gode note,
 Mē mai upone smale *sticke*
 Me sette a wude ine the thicke,
 An swa mai mon tolli him to
 Lutle briddes and i-vo,
 An swa me mai mid me bi-zete
 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 buth 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 withinne
 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 clennisse.—(*Hurl.* 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 adonn
 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.

(*Hurl. 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.—(*Shorcham*, 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 tholethe 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 seide
 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. Colig. A xi. fol. 11.*)

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

(*Ibid.* fol. 33 b.)

Modred is nevet—

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

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

This wes on oure *levedi* 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 deth to lyve he aros thurf oure *levedi lore*.¹

(*Saints*, p. 59.)

The gode for-horede the fend

Wyth hys *blaumdyge sterve* (with the voice of his flattery).

(*Shorcham*, p. 59.)

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

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

How Engeloud 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. *Reliq. Antiq.* p. 272.)

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

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

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

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

Seint Lucie com

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

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

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

What Lucie were so onbicomme hire god awei to caste.

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

& Constantin *Eleyne* son ȝe witeth wel Rome nom

& suththe Maximan 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 biliveded [were] bothe ifere.

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

Crist yelepud *heuene* lomb com to saynt Ion.—(*Reliq. 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 *heuene* lyht.—(*Ibid.* p. 60.)

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

Suete Ihesu of Nazareth
 Thou do us *heuene 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 baeyn
 Myd a wel mykle herte,
 And wesschte
 Al his *apostlene* veet
 Thos ordre forthe he lesschte.—(*Shorcham*, 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.—(*Shorcham*, p. 126.)

Deoclene 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 stoneyng,
 Myd herte lo3, and, 3ef thou my3t,
 Myd thyn *ezene* wepyng.—(*Shoreham*, p. 35.)

Fceuden mestrye = power of the fiends ; *feuden* jewyse = judgment of fiends (devils).

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

I-schelde ous wanne we dede beth,
 Fram alle *feudene* 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. Brendan*, pp. 16, 17, ll. 353, 365, 379.)

Bestyn kyng = king of beasts.¹

That *bestyn* kyng
 Hys kynde may he noght 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 = of 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.)

Gyrene wille = will of the Jews.

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

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

Gyrene falshede = falsehood of the Jews.

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

Whi naddleston 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 headdeth 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 *halween* 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 *Halween* day = All Hallows' Day = All Saints' Day. (See *Life of St Dunstan*, p. 39, l. 181, where phrase *Alle halweene soule* glad beoth = all the souls of the saints are joyful.)

Spousebrechene sawe = words of adulterers.

These *spousebrechen* sawe.—(*Shoreham*, 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.

(*Aynbite*, 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 Brendan*, p. 5.)

Eugle & manne blisse = Bliss of angels and men.

He (God) one mai & seal beo *eugle & 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 *halewe*en ifonde
 Stont ȝut & is ieledped 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 3eme ther to.

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

Vyff myle wei = The way of five miles.

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

Vyff 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 & mykle

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 vi*, fol. 65 a.)

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

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

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

Fowel for thi false sawe
For beddi (I forbid) the this *wode* schawe ;
Thou fare into the filde.—(*Reliq. 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 kniȝtes inoȝe.—(*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 *greateu*.—(*Ajenbite*, p. 139.)

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

Alsuo tekþ þe writinge þet me ssel zeche red ate *yealden* and naȝt mid þe yonge, þe ne byeþ naȝt yproued in nyedes ae 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 ȝyf thy wyl rejoth more

In *eyes kunnes* thynges

Bote yn God thou ne anourest God aryȝt.

(*Shorcham*, p. 95.)

Vuolf quad the vox him tho

Al that thou havest her bifore ido,

In thouht, in speche, and in dede,

In euche *otheres kunnes* quede

Ich the forȝeve at thisse nede.

(*Reliq. Antiq.* p. 277.)

Herbi þou miȝte wel understonde,

þat on his aren, þat oþer sehonde,

To stele to *oþeres munnes* 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 cumnes* 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 screnche
 Mid *ealmihties* godes luve ute þe us biwerien
 Wid (from) þes *wreches* 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 *erereches* owe name and wel mykdelicche 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 that hi loketh zuich ane *fielene* castel as hare fyeble bodye aye zuych ane *strangne* vend ase is the dyeuel of helle.—(*Agenbite*, p. 227.)

Vor alsoo ase the angles of heuene habbeth grat glednesse of ane zenejere huanne he him repenteth and deth penonce vor his zennes, alsoo the dyevelen ham gliedieth huanne hi moʒe overcome and do valle into zenne ane *godne* man; and the more that 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 yziʒ ane *yongne* boryeis and ane *newene* kniʒt. Mochel habbeth thos of vele thoʒtes, newe, diverses, and wylvolle.—(*Ibid.* p. 161.)

Of alle thise 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 *valsue* peny of ydele blisse.

(*Ayebite*, p. 24.)

——— tha; me *godue* sekele hem telle,

Nau;ht hyt ne ganth (avails).

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

I wylle me ssrive and ich wille zigge alle mine zennes aye me, nazt of *othren*, ne ayens *othren* as doth the ypoerites.—(*Ayebite*, p. 175.)

Efterward the sscrifte ssel by yhol nazt to-deld ine vele sscriveres. Vor me ssel zigge al to *onen*, nazt 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 yzy the zeue dyadliche zennes, of *huychen* we habbeth above yspeke, and yholliche of *echen* him ssrive be than thet he him yvelth gelty, no-thing to hele, nothing wyth-zigge, nazt him to defendi ne *nemme othrene* 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 nou;ht y-lessed

Ac toup alle *othren* hys y-blessed.

(*Shorcham*, p. 127.)

To *nonen*.—(*Ayebite*, 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 aues*’ = 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.—(*Ayeubite*, 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 huyf him benimþ þane mete and þane drinke and makeþ him valle ine ane fevre oþer ine zuiche zorþe þet he nimþ þane dyaf.—(*Ibid.* p. 31.)

þos he lyest al his time and þe niþt 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 zewende
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 ungede
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 Brendan*, p. 27.)

The thrid dai than amorow grisful hit sal be to loken.

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

And so he lay al thulke tyme : and also thane friday.
He let clipie the Saterdag the freres bfore 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 ungede

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 carding-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 þame.

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. þisne, 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 ȝer 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 1310.

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

(*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 wynche.—(*Ibid.*)

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

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

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

On helle is unger & þerst, vuete tuo ifere

þos pine þoliede þo þe were mete niþinges here.

(*Moral Ode*, p. 29.)

Sculde him ele 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 euer 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 ywylhed, þet is to zigge
þerne dyap, þise¹ ssame, þise wendinge.—(*Agenbite*, 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 aredest *therne* storm.—(*Shoreham*, p. 161.)

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

In þise bene (fem.) þet we doþ to gode we bezechþ 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 *thysere* joyen (joys) scholle be y-leyd (placed) alle the joyen that moþe (may) be yseyd (named).—(*Shorchum*, p. 126.)

To *thysere* 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; *eizethe*, eighth; *neoȝethe* (nithe), ninth; *tethe* (tethe), tenth.²

The corresponding Northern numerals end in *-ude*, *-ud*, as *serend*, *achtande*, *neghend*, *teud*, and are doubtless of Danish origin.

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

þilk, *þilke*, *þulk*, *þulke* (older forms, *þellich*, *þelliche*) = 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), *þir*, *þer*, *þere* (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 :—

1. 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, unk,	ous, us.
Acc.			Acc.		
			Nom.	get, git,	ʒe, ye.
			Gen.	{ gunker, inker,	{ eower, ʒure, youre.
			Dat.	gunk,	{ eow, ow, ou,
			Acc.	ink,	{ ʒou, yow.

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,
		he,	he,							
		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.		
		him,								hi,
			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 *ichom* 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 *ichom* 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*, *wulni*, 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 yoong 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 Baruzo, 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 þerfore *a* makeþ ham fuyr of torues.
(*Cott. MS., Vesp. D vii*, fol. 28.)

þar buþ also eicade 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 *hæ* wolde helpe for to saue hym þat as moche as *hæ* myzte *hæ* 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 vi*, fol. 57 b.)

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

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

In the foreheved the cronehe *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 *ha* were out of his wytte.—(*Ajenbite*, 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*, *Hwe*, 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 & sorowful; 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.—(*Orul & N.* p. 2.)

¹ *Ze* = she, occurs once in the *Ayenbite*, p. 102. In the story of Genesis and Exodus (E. Midland dialect) *syce* (*syge*) 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 *seco* or *see*.

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

(*Shorcham'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), *their* (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 stoude.—(*Shorcham'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 þet þou hest zixti year, þe dyap *hise* heþ and neuremo *his* nele þe yelde.—(*Agenbite*, p. 71.)

God ne heþ hede of kuede yefþes ac he *his* loneþ 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* nessee 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 —(*Shorcham'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 anhe; þat is þe soule þat hext is.

(*Popular Science*, p. 140.)

And 3yf man halt ase *hys* wyf

After the gelt [as] *hys* spouse,

Tha; 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 *therdy*, tho *hy* vand alone him, *hi* wold do him zenezi 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 yefthe; Alisondre answerede and zayde ‘Ich ne loky naȝt that 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.) *hered* (head of the Cross).

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

Possessive Pronouns.

The forms *urs* (ours), *ylures* (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*, *eowere*, *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 *urs*.’ 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*, *youden*, *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) *thane* wat God haȝt (= hot = bids)
 Is eche man wel y-halde (bound).—(*Ibid.* p. 91.)

And ȝet for al *þan* bi is daie, thoru hor luper mode
 Hii broȝte 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 þie an crewe
 From *than*, *the* thar is i-some.—(*Owl & N.* p. 55.)

The thridde condicion thet ssel by in chnesse 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 lechery
 Hys ryȝt a delleche senne.
 And elles nere hyȝt nauȝt
 Forbode amange the hestes tenne;
The that seggeth hys nys nauȝt,
 So hare wyt is al to themne.

(*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 heȝe 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 velaȝrede that him volȝeth.—(*Ibid.* p. 24.)

The thridde 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 naȝt 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 guod ariȝt, that maketh *than* that hise heth guod ; and wythoute ham non ne wes nevre ariȝt 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) haȝ, we witen bi þou
þat he is soȝ God and soȝ mon.—(*Castel of Love*, p. 60.)

The hule one wile hi bi-thoȝte
And after *than* this word up-broȝte.

(*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*

ȝef he biweneth bi *hwan* he lai

Al mai the luve 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 veleȝithe thou hest yby onboȝsam to thine

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

This zenne [of prede] is ybounde ine *than* that he his o;ene mouthe him yelpth 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 tithth 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 se3e the monukes come, hi goume to singe ymone,

A3en hem with gret melodie, as hit were for *than* one.

(*St Brundun*, 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 othelraker he ne may by ybor3e) 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 *thou*¹ thet wyleth by ybore.—(*Ayenbite*, p. 11.)

The vifte article zuo is, thet ha wente into helle efter his dyathe vor to dra3e thannes and to delivri the zaules of the holi vaders and of alle *thou* thet vram the ginynge wordle storve in zoth and guode byleave, and ine hope thet hi ssolden by ybor3e.—(*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 maines to alle *thou* 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 *þou* is plural.

An alle *than* that of his nome

Habbeth i-hert and of his dede.—(*Out & 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 Brantlan*, 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 toknyngc 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 soolden 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. indie. 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 *yrelth* his kuead and *knuuth* 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 naȝt hit ne *relth* 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 *budd* = baddest.

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

Slove thu the holi prophete : to wrothere hele dudedstu so.
 (*Pilate*, p. 116.)

Ihesu for loue thou *stehe* on rode,
 For loue thou *seze* thin heorte blod.
 (*Lyric Poems*, p. 69.)

Thu *zeue* us weole and wunne
 Thu brohtest dai, and Eve niȝt.
 (*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.
 (*Shoreham'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 *flouwe* 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 norphumberland hi bigonne & ther hi *sloze* to grounde.
 (*Ibid.* p. 87.)

& hi *seze* hire (the cou) sitte a dai in the valeye ther-douue.
 (*St Kneelm*, 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 anothere stede.—(*Agenbite*, p. 165.)

Ha wente into helle . . . to delivri the zaules of the holi vaders and of alle thon that 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 azen other gaderede hor ost vaste
So that hii come and *smite* an bataile atte laste.

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

For meni men *zyre* oure louerd god: that were of gode thoȝt
To susteynie his apostles.—(*Julius 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)	{ spreunte	ispreynt
	{ spreynde	ispreynd

2. The preterites of such verbs as *drede*, *lede*, *sprede*, &c., were in the Northern dialect *dredde*, *ledde*, *spreddle*, 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 sixteenth century such forms as *to keepynge* = *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 *kepynge* his dou3ter of Frauns, vor a scholde m yre here to his sone.—(*Ibid.* fol. 272 a.)

Þues men wonede under þe hulles of Jude and wente (turned) to *robbynge* & *reynge*.—(*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.”

(*Ermoor dialect.*)

Present Participles.

The present participle in the Southern dialect terminates in *-inde*, in the Northern in *-ande* (*-and*): as Southern *locinde*, 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; *crouny*, to crown; *sory*, 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 *idemel*, 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., Culiy., 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 *kerryng* (= *kerrinde* = 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 *kerryng*.”—(*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 *y-ſton*, 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. *Au* (*u*), 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 : (*u*) for (negative), *ofpinche* = for think, repent ; *of-guo* = forgo ; *of-holde*, withhold.² (*b*) for, as in *ofseche*, seek for ; *ofseule*, send for.

3. *At* (A.S. *at*), 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) ; *uuri;te*, wickedly (*b*) *ene*, *twie*, *thrie*⁴ (Northern *awes*, *twies*, *thries*⁵) = Semi-Saxon *enen*, *twien*, *thrien*, A.S. *and*, *twiwa*, *thrywa*. (*c*) *henne*, hence ; *thenne*, thence ; *whenne*, whence ; = *heonne* (*heouene*, *heonneu*) ; *whanene* (*whannen*, *wannen*) ; *thauene* (*thenneu*) = A.S. *heon-an*, *thanon*, *hwanon*.⁶

2. Adverbs in *-es*, as *alles*, altogether ; *willes*, willingly ; *thoukes*, willingly (as his *thoukes* = he being willing) ; *unthoukes*, unwillingly.

3. Adverbs in *-eu*, *ferren*, *selden*, *whilen* (= also *ferre*, *schle*, *while*). The Northern forms end in *-um* or *-om*, as *ferrum*, *seldum*, *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-ronne* and *at-vede* (to run from, out-run ; get rid of, out-wit).

⁴ *neede*, *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 *heones*, *thennes*, *whennes* (*whannes*). The corresponding Northern forms are *hethen*, *thethen*, *whethen* (*quethen*).

4. Adverbs in *-wat*, as *alwat*, *alhwat*, 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, *obore* (above) ; *omang* (among) ; *olike* (alike) ; *onan* (anon).

2. *Fram*, from (Northern *fra* ; Midland *fro*).
3. *Mil*, *mile* (Northern *with*).
4. *Toppe* (Kentish), above.⁵

¹ *-gate*, as in *algate* (algates), *thusgate*, *swagate*, is unknown to the Southern dialect.

² *Sam*, 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, Wl</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 (-en)</i>	x
Unknown	<i>Brether, childer, ky, 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, except <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>Beȝe</i> , both, gen. pl. <i>beire</i>	Unknown	xl

SOUTHERN.		NORTHERN.	PAGE
<i>þat, þæt</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</i> (<i>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, Hco, Hue</i> , she		Unknown. <i>Seo, scho, sho</i> , used instead	li
<i>Hine</i> (acc.), him		Unknown	li
<i>Hi, Hii, Hco, Hue</i> , they		Unknown. <i>þa. þay</i> , used instead	li
<i>Hco, 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</i> (<i>Oure</i>), <i>ewer</i> (<i>goure</i>), <i>here</i> (<i>hire</i>), ours, yours, theirs		Unknown. <i>Urs, yhoures, þaires</i> (<i>þairs</i>), used instead	liv-v
<i>Wau</i> (which)		Unknown	lviii
- <i>eþ</i> in all persons of the pl. pres. indic.		- <i>es</i> in all persons of the pl. pres. indic.	lix
- <i>e, -est, -eþ</i> (- <i>þ</i>), 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>eþe, -eþest, -eþe</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>cne</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>a</i> dropped in past participle	- <i>a</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>þoukes</i> , willing; <i>unþoukes</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>Man</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>gute</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.*, *denc*, a dean, valley ; *more*, a root ; *zuolʒ*, a plough,¹ &c.

II. Words peculiar to the *Northern* dialect, *e.g.*, *brathe*, wrath ; *fiel*, 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>eyg</i>		<i>woc, wokie</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.			

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.			

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 trow }	{ (tree).
Gen.	Ssipes,	{ trowes, trauwes.	
Dat. } Acc. }	Ssipe,	{ trawe, trowe.	

PLURAL.

Nom. and Acc.	Ssipen,	{ trauwen, trowen, tren.
Gen.	{ Ssipene, Ssipe, }	{ trauwene, trowene, trene.
Dat. } Acc. }	Ssipen,	{ trauwen, trouwen, tren.

In the same way are declined :—*dyevel* (devil) ; *vet* (vat) ; *hered*, *heaved* (head) ; *lim* (limb) ; *riche* (kingdom) ; *token* (sign) ; *sorwe* (sorrow) ; *wouder* (marvel) ; *werre* (war). *Culf*, *child*, *ey* (egg), *lamb*, form their plural in *-ren* (originally *-ru*), as—*Culren* (A.S. *cealfru*) ; *children*, *childern* (A.S. *cildru*) ; *eyren* (A.S. *agru*) ; *lambren* (A.S. *lambru*).

DIVISION III.—CLASS I.

E.E.	SINGULAR.	E.E.	PLURAL.
Nom. and Acc.	Del (part).	Nom.	Deles.
Gen.	Deles.	Gen.	Delenc.
Dat. } Acc. }	Dele.	Dat. } Acc. }	Deles.

Thus also are declined:—*day*; *engel* (angel); *veld* (field); *month* (mouth); *king*; *ston* (stone); *wey* (way). *Vient* (enemy), *erient* (friend), are used as plurals, the older forms being *fynd* or *feónd*, *fynd* or *freónd*. *Winter* has the pl. *winter* and *winters*; *got*, *goyt* (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, Sumene.
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,	{ hi,	{ hit.	Nom.	hi.	
	{ ha,					{ hy,
Gen.	{ he,	hire,	his.	Gen.	{ hire,	
	his,					{ hare.
Dat.	him,	{ hire,	{ him.	Dat.	ham.	
		{ hare,				
Acc.	{ hine,	{ hire,	{ hit.	Acc.	hi, his, hise, ham.	
	{ him,	{ hi,				{ it.
		{ his,				

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-*, *ror-*, *of-*, *to-*, *uu-*, *wiþ-*).

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 *lorie*, to love, are conjugated *clepie*, to call; *herie*, to praise; *hopie*, to hope; *makie*, to make; *schanie*, to shun; *tholie*, to suffer.

CLASS II.

INFINITIVE MOOD—*Hjere*, to hear.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Hjere	Hjereþ	1. Hyerde	Hyerden
2. Hyerst	Hjereþ	2. Hyerdest	Hyerden
3. Hyerþ	Hjereþ	3. Hyerde	Hyerden

PRESENT.		SUBJUNCTIVE MOOD.	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	ycaled
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	{ yelad
	{ cladde	{ yeled
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*.

Hebbe, 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>telp</i>	<i>telleþ</i>	3. <i>tealde</i>	<i>tealden</i>

SUBJUNCTIVE MOOD.

PRESENT.	
Sing. <i>telle</i>	Plur. <i>tellen</i>
PRET.	
Sing. <i>tealde</i>	Plur. <i>tealden</i>

IMPERATIVE MOOD.

Sing. <i>telle</i> .	Plur. (<i>a.</i>) <i>telleþ</i> ; (<i>b.</i>) <i>telle</i> .
Gerund.	to <i>tellene</i> .
Pres. Part.	<i>tellinde</i> .
Past Part.	<i>y-teald</i> , <i>y-tald</i> .

To this class belong the following verbs :

Begge, buy	<i>bozte</i>	<i>ybozt</i>
Brenge, bring	<i>brozte</i>	<i>ybrozt</i>

Seche, seek	soʒte	ysoʒt
Zelle, sell	{ zealde zalde	{ yzeald 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	yboro
	Bidden, bid, ask	bed	yboden
	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.

Draze, draw	droz	idraze
Vare, go	vor	ivare
Hleze, laugh	hloz	ihloze
Vorzake, forsake	vorzoc	vorzake
Slea, sle, slay	sloz	islaze
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
Vizte, fight	vozt	yvozte
Helpe, help	halp	yholpe
Zinge, sing	{ zang } { zong }	izonge
(b.) Berze, protect	borz	yborze
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, shrive	ssrof	ysrrive
Smite	smot	ysmite
Strive	strof	ystrive
Write	wrot	ywrite

CLASS III.

Bede, offer	byead (= bead)	ybode
Chyese, choose	cheas	ychose
Cyepe, creep	creap	ycrope
Vly, flee, fly	vlea3	yvlo3e
Lyese, lose	{ lyeas } { leas }	ylore
Schete, shoot	{ ssat } { sseat }	yssote
Lute, } bow	leat	ylote
Lote, }		
Le3en, lie	le3	{ ilo3en } { ilowen }
Ssete, shut	sset	issete
Zi, see	ze3	{ iso3e } { ize3e }
Sethen, seethe, boil	seath	isode
Bugen, } bow	bea3	{ ibo3en } { ibowen }
Buwen, }		
Lute, } bow	leat	ilote
Lote, }		
Loken, lock	leac	iloke
Stigen, } ascend	stea3	isti3e
Sti3en, }		

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. indie. *mot*, may, must ; 2nd, *most* ; 3rd, *mot*, *mut* ; pl. *moten* ; pret. *moste*.

10. 1st sing. pres. indie. *ssel*, shall ; 2nd, *sselt* ; 3rd, *ssel* ; pl. *ssollen*, *ssolle* ; pret. *ssolde*.

11. *Witen*, to know. 1st sing. pres. indie. *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 ; *nis*, 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 *yrere*, together ; *ilome*, *iholliche*, entirely ; *ymoue*, 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 uonli[n]gges of þe dycule : zay þis þet uolþeþ. “Zuete iesu þin holy blod / þet þou ssheddest ane þe rod / uor me and uor mankende : Ieh bilde þe hit by my sseld / anoreye 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 almiȝti 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 draȝe to þe grond : Vor peny / uor Mark / ne uor pond.

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þise byeþ þe capiteles of þe boc uolziude / And byeþ y-wryte to vynde y-redliche / by þe tellynge of algorisme / ine huyche leave of þe boc þet hy by. And ine huyche half of þe lyeaue be tuaye lettres of þe abece. þet is to wytene .A. and .b. .A. betocneþ þe uerste half of . þe leave .b. þe oþerhulf.

- þe uore-speche of þise boc uol-
 zynde .1. a.
 þe uerste godes heste .1. a.
 þe oþer godes heste .1. a.
 þe þridde godes heste .1. a.
 þe uerþe godes heste .1. b.
 þe vifte godes heste .1. b.
 þe zyxte godes heste .2. a.
 þe zeuende godes heste .2. a.
 þe eʒtende godes heste .2. a.
 þe neʒende godes heste .2. b.
 þe tende godes heste .2. b.
 þe tuelf articles of þe cristene
 beleaue .2. b.
 Of þe sseawynge þet sayn Ion þe
 godspellere yʒeʒ .3. b.
 þe toknen of þe heaueden of þe
 beste .3. b.
 þet uerste heaued of þe beste .4. a.
 Hou me ssel to dele / þe zeue boʒes
 of prede .4. b.
 þe oþer boʒ of prede .5. a.
 þe þridde boʒ of prede .5. b.
 þe verþe boʒ of prede .6. a.
 þe vifte boʒ of prede .6. a.
 þe zixte boʒ of prede .7. a.
 þe zeuende boʒ of prede .7. a.
 þet oþer heaued of þe beste of
 helle .7. a.
 þet þridde heaued of þe queade
 beste .8. a.
 þe uerþe heaued of þe queade
 beste .8. b.
 þe vyfte heaued of þe queade
 beste .9. b.
 þe oþer boʒ of couaitise .10. b.
 þe þridde boʒ of auarice .10. b.
 þe verþe boʒ of auarice .11. a.
 þe vyfte boʒ of auarice .11. b.
 þe zixte boʒ of auarice .11. b.
 þe zeuende boʒ of auarice .12. a.
 þe eʒtende boʒ of auarice .12. b.
 þe neʒende boʒ of auarice .12. b.
 þe tende boʒ 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 lyeʒynge .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 nirtue .23. b.
 Of wyt / and of clergye .24. a.
 Myʒte .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 boȝes of Myldenesse .41. a.
þe uerste bene of þe holy pater noster .31. b.	þe oþer boȝ of Mildenesse .41. b. Of Milde herte .41. b.
þe oþre bene of þe holy pater noster .32. b.	þe uerþe boȝ of Mildenesse .42. b. þe vifte boȝ of Mildenesse .42. b.
þe þridde bene of þe holy pater noster .33. a.	Of boȝsamnesse .43. a. þe zixte boȝ of Mildenesse .43. b.
þe uerþe bene of þe holy pater noster .33. a.	þe zeuende boȝ of Mildenesse .44. a.
þe vifte bene of þe holy pater noster .34. a.	Of þe uirtue of loue .44. b. þe boȝes 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 boȝes of riȝtuolnesse .49. b.
Of þe uour uirtues cardinales.	Of þe yefþe of stre[n]gþe .50. a.
Of þe office of þe uour uirtues .38. a.	þe todelinge of uirtues .51. a. þe oþer stape of prouesse .51. b.
Temperance .38. a.	þe þridde stape of prouesse .51. b. þe verþe stape of prouesse .51. b.
Stre[n]gþe .38. a.	þe vifte stape of prouesse .52. a. þe zixte stape of prouesse .52. a.
Riȝ[t]uolnesse .38. a.	þe boȝes of prouesse .52. b.
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[<i>n</i>]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.]

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 enie of þe ilke hestes : him ssel þerof
 uor-þenche / and him ssiue / and bidde god merci / yef
 he wile by yborȝe.

God gave Moses
Ten Behests, writ-
ten upon two ta-
bles of stone.

Whoso breaketh
these behests let
him repent there-
of.

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.
 anerst 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 nerste 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 ssepþe / 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. gold . oþer zeluer . oþer oþre þinges erþliche. Huo þet / ine þise þinges agelteþ : zetteþ zuo moche hire herte / and hire hope : þet hi uoryetep / 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 sselst nime / godes name : in ydel.” þet is to zigge : “ þou ne sselst 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 ssepþe . 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 / huoz 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 zuereþ dyadliche . uor he zuereþ / ayens inwyt . þet is to onderstonde / huanne he him uorzuerþ / be þozte / 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 sselst do / ine þe daye / of þe sabat [Zeterday] / þine nyedes / ne þine workes / þet þou miȝt do / ine oþre dayes. Ac þou sselst þe resti / uor betere / þe yeme to bidde / and to servi þine sseþere / þet him restede / þane zeuende day / of workes / þet he hedde ymad ine þe zix dayes beuore . ine huichen he made the worlde / an ordaynele [diȝte]. þis heste / uolueth gostliche / him þet lokeþ / be his miȝte : þe pays / of his inwyt / god uor to servi / more holylaker. þanne þis word / zeterday / þet þe inrie / 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 sseþere / and him bidde / and þonky / of his guode. And huø / 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 ssel libbe þe lenger ine yerþe.”
Þis heste / ous amonestep / þet we ous loky / þet we / ne
wreþþi uader / ne moder / wytindeliche . And huο þet
onworþep / his uader / and his moder / be his wytinde /
oþer ham missayþ / oþer wreþep / mid kueade : 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 huο 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,neither for venge-
ance, nor for his
goods, for this is
deadly sin.
It is right to slay
the misdoers.

Þe vifte heste / is þellich / “ þou ne ssel / slaze nenne
man.” Þis heste uorbyet / þet non ne ssel / slaze oþren /
uor a wrekinge . ne uor his guodes . oþer uor oþre
wyckede skele . uor þet is zenne dyadlich . þazles uor to
slaze 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-hyalde is þerto.

[Fol. 2. a.]

In this behest is
forbidden the sin
of hate, wrath, and
great ire.
The brother-hater
is a man-slayer.To bear long
wrath against
others is a deadly
sin.

Ine þis heste ys uorbode / zenne of hate / and of
wreþe / and of grat ire . Vor alse zayþ / þe writing . þe
ilke / þet hateþ his broþer : he is / manslazþe / ase to
his wylle / and zenezep dyadliche . and þe ilke / þet
bereth longe wreþe / ayens oþren . vor zuich wreþe /
longe y-hyalde / 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

is ine rede / and ine helpe / nor to do harmi oþren / him
to awreke . þazles wreþe / oþer onworþnesse / þet geþ
liztliche / 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.

[Fol. 2. a.]

The Sixth Com-
mandment.

þe zixte heste / is þellich. “ þou ne sselst do /
non hordom.” þet is to zigge / þou ne sselst naȝt wynni
uelazrede ulesslich / wyþ oþre manne wyf.

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 wyþdraze / ase moche / ase me may.
naȝt uor to norici his / ne porchaci / oþer be to moche
mete / oþer drinke / oþer be euele þoztes. 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.

The Seventh
Commandment.

þe zeuende heste / is þellich. “ þou ne sselst 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.

Thou shalt do no
theft.

Ine þise heste is uorbode / roberie / þiefþe / stale /
and ganel / 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 / uor 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*[u]gge / oþer of *lozengerie* / huame me hit zayþ
to uore ham. oþer ualshede / oþer lyesinges / huame 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 / uor 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.
ae 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. *wyffmen*.

of goles 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[*u*]gge / and mid þozte.

ÞE TENDE GODES HESTE.

þe tende heste / is þellich. “þou ne sselst nazt wylni þing / þet is þine nixte.” þis heste norbyet / wyl to hadde oþre manne þing / by wykedede 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 hadde 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 *zene*. and aye þise heste. þazles / lizte couaytise / to hadde oþre manne þing / by¹ guode scele : ne is no *zene*. and yef þer is / eni knead arizinge / wyþ-oute wylle / and wyþ-oute *grantinge* / to harmi oþren : hit ne is no *zene*. and yef þer is *zene* : hit is lizt *zene*.

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 / yhyealde to come / 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* bylene / þat ech man *cristen* / ssel yleue stedeuestliche. nor 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 hycalde / 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. nor þet is þe bygminninge / 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 *wy* in MS.

þe zone / and ine þe holy gost. on god / an þri persones.
 Alle þise articles / byeþ 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 uester 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 nolzeþ 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
 sayn 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 dyaf 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 dyaf / uor to draze þannes / and to deliuri þe
 zaules / of þe holi naderes . and of alle þon / þet uram þe
 gimni[n]ge / of þe wordle storne / in zoþ & guode byleane /
 and ine hope / þet hi ssolden by y-borze / be him / uor þe
 zenne / of the uester manne. Hit behouede / þet alle

wenten / into helle and þere abyde þe guode / ine zikere hope. þet iesu crist / godes zone / ssolde come / his to deliuri / be þet he hedde behote / be his prophetis. And uor þo scele / wolde he / efter his dyape / wende in to helle . þet is to onderstonde, / ine þo half / þet were þe halzen . Naxt ine þo half : þet were þe uorlorene. þet weren dyade / ine hire zenne / and in hire misbileue. And þo ne dro3 he naxt . uor hi byeþ uorlore / uor euremo. þis article / zette saynt philippe.

In hell alode 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 iudge 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 . uor to uoluelle þe writings : he aros uram dyape . to liue . and sseawede him / to his deciples. and ham prouede / his arizinge : ine uele maneres / be uourti dazes. þis article / zette saynt thomas.

þe zenende article is. þet þane uourtazte day / efter his arizinge / huanne he hedde y-yete / mid his deciples, to-uore ham / al aperteliche / steaz into heuene / þet is aboue / alle sseppe / þet ys ine heuene / al to godes rizt half / þe nader / huer he him made. þis article / zette seynt bartholomeu.

þe e3tende 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 / ine þise wordle. þise byeth þe artikles / þet belongeþ to þe zone. þis article zette seynt Matheu þe godsspellere.

þe ne3ende article / and þe þri laste : belongeþ / to þe holi gost. and is þellich. "Ich beleue / ine þe holi gost." þis article akseþ / þet me leue / þet þe holi gost / is þe yeffe / 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 holy

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 meynesse of halzen" / þet is to zigge : þe uelazrede of alle þe halzen / and of alle þe guode men þet byeþ / and ssolle by. al to þe ende of þe wordle / and weren zeþþe þe ginni[n]gge, to gidere / ine þe byleauē of Iesu crist. And ine þise article / byeþ onderstonde / þe zeue sacramens / þet byeþ ine holy cherche. þet is to wytene. cristninge . *confirminge*. 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 lene / 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 beleauē : 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 / ssolle 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 moeche dreduol. Vor þet bodi of þe beste : wes ase lipard. þe uet / weren of here. þe þrote / of lioun. and hit hedde / zeve heauedes . and ten hornes . and

ope þe ten hornes. ten corounes. And yze3 saint Ion. þet þe ilke kneade best / hedde mi3te / of him-zelve / to vi3te / wyþ þe halzen / an his to ouercome / and to ouer-maistri. þis ilke best / zuo wonderuol / and zuo y-coun-terfeted / and dreduol : betokeneþ / þane dýeuel / þet com out of þe ze / of helle / þet is uol / of alle zor3e / and of alle biternesse. þet bodi of þe beste / ase zayþ saynt Ion . zuo wes ylich / to þe lipard . nor þet ase þe lipard / heþ diuers colurs : zuo heþ þe dýeuel diverse maneres / of waytinges / and of contac / uor to gily / an uor to nondi þe uolk. þe net weren ilich / þe net of bere. vor also þe bere / þet heþ þe stre[n]gþe ine þe net / and ine þe armes / halt strangliche. and bint / þet he heþ / onder his net / and þet he beclepþ : alsno deþ þe dýeuel ham / þet he heþ beclept / and ouerþrawe he zenne. þe þrote wes of lion . uor his greate crueleté / þet al wyle nor-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 : byeþ þe zeuen haudliche zennes. be huichen / þe dýeuel dra3þ to him / ase al þe worlde. Vor onneape yualþ / þet me ne ualþ / in-to þe þrote / of zome : of þe zeue heauedes. And þernore / zayþ wel saynt Ion : þet hit hedde mi3te / a-ye þe halzen. vor in erþe / ne ys zuo holi man : þet mo3e / parfitliche be-uly / alle þe maneres of zenne. þet of þise heuedes zeuen comeþ / wyþ-oute special prauilege of grace / else hit wes / ine þe mayde Marie / oþer ine zome oþren / be special grace / þet he hedde of god. þe ten hornes of þe beste / betokeneþ / 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 / betokeneþ / 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 dead-
ly 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 the guilts
of the 10 behests.

The 10 crowns are
the 10 victories he
hath over sinners.

ÞET UERSTE HEAUED OF ÞE BESTE.

The first head of
the Beast.

The first head is
Pride,
2nd Envy,
3rd Anger,
4th Sloth,
5th Covetousness,
6th Gluttony,
7th Lechery.

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,

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 conaytise. þe zixte / glotounye. þe
zeuende lecherie / oþer luxurie. Of þise zeuen heauedes /
comþ ech manere zenne. and þeruore / hi byeþ y-cleped /
haued-zennes. nor 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-delf / 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 liztbere
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 þeruore / 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-preyed / þanne eni oþer / þet betere
byeþ worþ.

ÞE MYȜTE OF PREDE.

Þis zenne of prede / ys to drednol. nor 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 zyeþ / 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 triacle / went in to uenym. Also deþ techinge / and chastisement / to þe proude. Vor þe more / þet me him wy[þ]himp / and blameþ / and chastep : þe more / he him wreþep. 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 doun prede / and werreþ wiþ him. Prede / is king / of wyckede þeawes. Hy is þe liou / þet al norzuelþ. Prede astrup̄ / 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 ssokle begge heuene : makeþ wynne 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. 1. b.]

þis zenne / is þe ueste / þet asaylep̄ / þane kniȝt / oure Lhord / and huan¹ last let. Vor huame he heþ / alle oþre kuedes ouercome : þanne him asaylep̄ 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. Ac zeuen principals doles / þer byeþ. þet byeþ / ase zeue boȝes / þet guop̄ out / and byeþ y-bore / of ane wyckede rote.

þanne / þe ueste boȝ of prede : is / outreupe. þe oþer : onworþhede. þe þridde : ouerweninge. þet we² clepeþ / presuncion. þe nerþe : folebayrie. þet we² clepeþ / ambicion. þe vifte : ydele blisse. þe zixte : ypocrisie. þe zeuende : wyckede drede. To þise zene diȝtinges / belongeþ alle þe zennes / þet hyþ y-bore of prede. Ac eeh of þise zeue boȝes / heþ uele smale tuyegges.

I. Vntruth,
II. Despate,
III. Presumption,
IV. Ambition,
V. Idle-bliss,
VI. Hypocrisy,
VII. Wicked dreul.

þe ueste boȝ of prede / þet is / outreupe. he him to-delþ / in þri little boȝes. huer-of þe ueste / is knead. þo oþer : worse. þe þridde / alþerworst. þe on is voulhede. þe oþer : wodhede. þe þridde : renoyrye. Voulhede : generalliche / is ine eche zenne. vor no zenne / ne is / wyþ-oute noulhede. and zuo beginneþ / alle

The three twigs of Vntruth.
I. Foulhood,
II. Foolishness,
III. Apostasy.

I. Foulhood

¹ huam?

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 :
ingratitude / þet is uoryeti[n]ge of god / and of his guodes.
þet me ne þonkeþ him naȝt / ase me ssolde do. ne him
ne yelleþ þonkes / of his guodes / þet he ous heþ ydo.

or Ingratitude is
to forget God and
his gifts.

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.

H. 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 / kuead 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 alneway.
and naȝt him þonkeþ / ac raþre him / ofte werreþ / ine
þet / þet he useþ kueadliche / 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
uorzaþþ / oþer huanne / me him uoryet. ac þe ilke / is
to grat : huanne echedaye / onderuangþ þe guodnesses :
and echedaye / yelt kuead / nor guod.

þe ilke / þet þanne wel þengþ / and ofte lokede / to
þe guodes / þet god him heþ ido / and deþ alneway : and
þet no guod / he ne heþ : þet god ne heþ / hit him
y-yeve. ne guodes of kende : ase nayrhede. and helþe.
an strengþe of bodye. an slezþe. and naturel wyt /
auoreye þe zaule. ne guodes of auenture. ase riches-
sipes. 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 aȝt / þe ilke fol.
and miswent. and wel yzed / wod. þet wytindeliche /
and hardliche / þe guodes / þet ne byeþ naȝt his. ake
byeþ. his lhordes guodes. hner-of / him behoueþ /
straitliche / yelde rekeninge / and seele. 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. Zuyeh 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. Zuyeh zenne makeþ eeh þet zenezeh 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 bouge : and
 þe heretike / and þe apostate. þet reneyeþ hire bileaue.
 Oþer uor þet he agelt þe byleaue þet he byleþþ. Also
 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
 yleneþ and doþ hire hope : zenezeh 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 boz of prede.

III. 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 BOZ OF PRADE.

þe oþer boz / þet comþ out / of þe stocke / of prede :
 zuo is onworþnesse [despit] / þet is / wel grat zenne.

The Second Bough
 of Pride is Des-pite
 (Contempt).

And þa3 hit by zuo / þet no zenne dyadlich / by
wipoute 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 ari3t / ine herte / ase me
ssolde. Oþer uor þet / me ne berþ na3t worssipe / and
reuerence : þer þet me ssolde. Oþer uor þet / þet me ne
bou3þ na3t ari3t : to ham / þet me ssolde / ri3tuolliche
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,

Non þench ri3t wel / ine þine herte / hou ofte / þe
hest y-do / þe ilke zenne / þet þou hest / ine þine herte :
þe ilke / þet more hyeþ 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 hal3en.
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 serued 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 na3t
hleþeliche / y-hyerd his seruise. ne y-zed his benes. ne
yhyerd sermons. and huanne þe ssoldest / yhere his
messe / oþer his sermon / at cherche : þou iangledest /
and boundedest / 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 receiuedst 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
na3t / digneliche y-di3t / be sscrifþe. and by vorþen-
chinge. Oþer be auenture / þet wors is : þet þou hit

onderuinge ine dyadlich zenne / be þine wytinde / þet is
grat onworþnesse. [despit.]

beforehand by
shrift and repent-
ance.

Efterward / to þine zuete uelazze / and to þine / guode
lokere / þin angle. þet alneway / þe lokeþ. hou uele
ssames / þou hest him y-do / ine þet / þou dedest / þine
zennes / beuore him.

Efterward þenç / hou ueleziþe / þou hest y-by / onboz-
sam to þine nader / and to þine moder. and to þan / to
huam þou ssolest bouze: and here honour. Yef þou
wylt / ine þise manere / recordy þi lif: þou sselst ysi þet
þou hest / more ziþe 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 caust num-
ber.

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 clayneþ
nazt do / ase oþre / þet more byeþ worþ / þanne he by. ac
rapre / wile by / onlepi ine his dedes. þet is þe nerste
zenne / be huam ouerweninge is ine dede.

The third Bough
of Pride is Arro-
gance, or Upween-
ing.

A man is guilty of
this when he
thinketh too much
of himself, and less
of others.

This sin nourish-
eth all the great
spiritual sins.

This sin showeth
itself in six ways.

I. Singularity.

The proud and the
ouerwener will
not deign to do
as others.

þe oþer is / fol niminge / of greate spendinge. þet me
clepeþ prodigalite. huanne he deþ to moche despense.
oþer / of his ozen: oþer / of oþre manne: nor to by / y-
praysed. and þernore / þet me him hyalde / þe more large /
and þe more corteys.

II. Prodigality.

This is a foolish
spending of
money, in order to
be praised and
held the more
liberal and court-
eous.

III. False Strife.
This is to support
a thing we know
to be wrong.

þe þridde knead / þet comþ of ouerweninge : ys fole
opnininge of uals strif. ase zayþ / Salomon. þet is to
zigge. huø 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 nor 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 stoek / 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 hadde.
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 wiþniþþ : 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 uenin.

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 / knead wilninge

heȝe to eliuē. Þis zenne / is þe dycules panne / of helle. This sin is the devil's pan of hell.

huerinne / he makeþ his sriinges. Þes loȝ him spret / This bough spreadeth right and left.

ine uele manyeres / ariȝthalf / and alefthalf. Vor þe On the one side it appears in flattery and simulation,

ilke / þet wylneþ / heȝe to eliuē: to zome / ha wyle queme. and þerof wexeþ / uele zennes: ase ariȝthalf. þet is to wytene: lozengerie. simulacion. folliche yeue: on the other in slander

uor þet me ssel him hycalde / corteys / and large. To oþren / ha wyle harmy. and þerof comþ þe zenne / a-lefthalf. ase to misziȝge / to ham / þet he wyle harmi: and evil will;

him uor to anheȝi. and him arereþ blame / and wylneþ / þane dyap / of þan / þet halt / þet he wenþ come to / and bezuykynges. and enel red; conspiracions. strif. in deceit, treachery, bad advice, conspiracy, and strife.

and uele oþre zennes / þet wexeþ / of þise queade boȝe.

ÞE V. BOȝ OF PREDE.

Þe uifte boȝ of prede / is ydele blisse. þet is / fole / The Fifth Bough of Pride is Vanity (Ille-bliss). He that loves to be praised,

likinge / of fole heryinge. þanne he uelþ / ine his herte wytindeliche / of þet he is / oþer wenþ by. yhered / of zome þinge / þet he heþ ine him / oþer wenþ hadde. and wyle by yhered. þerof / huerof / he ssolde herie robbeth God and stealeth that which is His; for of all our goods He shall have the worship and honour, and we the use of them.

god. And þeruore / ydeleblisse / beninþ god / and stelp / þet his is. Vor of alle oure guodes: he ssel hadde þe worþssipe / and þe heryinge. and we / þe wynny[*n*]^{ȝge}.

Ydeleblisse: is þe grete wynd / þet þraup down / Ille-bliss is a great wind throwing down great towers, high temples, and great beeches in woods.

þe greate tours / and þe heȝe steples / and þe greate beches / ine wodes / þraup to grounde. an þe greate helles / makeþ to resye. þet byeþ / þe heȝe men / and þet byeþ / mest worþ. Þet is þe dycules peni / huer-mide he bayþ / alle þe uayre pane-worþes / ine the markatte / of þise wordle / þet byeþ / þe guode workes. It is the devil's penny wherewith he buyeth good works.

And uor þet / þer byeþ / þri manere of guodes / þet man heþ of god. and þet þe dycuel / wyle begge / mid his pans: þeruore / him to-delp þis boȝ / ine þri manere / smale boȝes / huer-of wexeþ / ech manere zenne / þet no clerek / ne kan telle. Þe ilke þri manere guodes / þet [Fol. 6. b.]

It spreadeth into three small boughs.

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.

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;

men heþ of god. byeþ / þe guodes of kende. þe guodes of hap. þe guodes of *grace*. þe kendaleche guodes / byeþ þo / þet me clepeþ / 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 chier wyt. wel uor to understonde. and sotil wyt / wel uor to vynde / guode onderstondinge : wel to ofhealde. And þe uirtues of kende / huerby / som ys kendaleche : more þane oþer. oþer larger / oþer milder / oþer *graciously*. oþer atempres. and wel y-ordayned. Of alle þise yeffþes. 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 / ech may betere y-zy / yne him-zelue / yef he wyle / wel studie : þet oþre ne coune him zigge.

þe guodes of hap : byeþ heznesses. riches. delices. and prosperitez. 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-cline. 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 riches. 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. eft[er]ward / to þe plenté / of uayre robes. efterþan / to þe diztinge / of his house / wyþ eyse of loste / and oþre manere har-

¹ MS. *ydele*.

² þe is incorrectly erased in MS.

neys / þet zuo moche is nary / 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 clerik. oþer lewed.

to great feasts,
and to his good
fame.

Then he so rejoiceth
and glorifieth
that he knoweth
not where he is.

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 / priueliclye. ase of benes. oþer / of priuē workes. and wenþ þe man / by betere mid god : þanne he by. þe oþer / zuo ys / huanne he heþ / ane 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 namecophede. and in zuiche onderstondinge / deþ his guodes / nazt uor god properliclye : ac uor þe wordle.

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.

þE ZIXTE BOȝ OF PREDE.

þe zixte boȝ of prede : is ypocrisye. þet is a zenne / þet makeþ to ssewy / þe guod wyþ-oute / þet ne is nazt / wyþ-inne. þanne byeþ þo / ypocrites / þet makeþ ham guode men / and ne byeþ nazt. þet makeþ more strengþe / to habbe þane name of guod man : þanne þe zopnesse : and þe holinesse. And þis hire todelþ / ine þry. Vor þer is / an ypocrisye / uoul. and anopre / fole. and þe þridde / sotil. þo byeþ / uoule ypocrites / þet doþ / hyre uoullhedes / ine halkes : And

The Sixth Bough
of Pride is Hypo-
crisy.

These are hypo-
crites who pretend
to be good men but
are not truly so.

There are three
kindsof hypocrisy,
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. Zniche clepeþ / oure lhord : berieles ypeyut. and y-gelt. þo byeþ / fole ypocrites / þet yno3 ham lokeþ kleuliche / to þe bodye / and doþ manie penonces / an guode. p̄ncipalliche : 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 þaune / þet lii byþ uol wexe / and heze yeliue / ine dlyngnetes. And þaune / 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 traui / nes neure guod. and þet hit wes / al fayntise / and ypocrisie : al þet he hedde beuore y-ssewed. þeruore / hit is zoþ yzed. “Ne sselst þou neure y-wyte / huet man ys : allhuet he ys / þer he wyle by.”

ÞE ZEVENDE BO3 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 bo3 / 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 : þaune god. þe ilke ssame / comþ of kueade kuemynges / þet me wyle kueme / þe kueade. And þeruore / is hy do3ter of prede. and þe zeuende bo3 / he3liche. 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 / enuemyeþ. Enuie / is moder / to þe dyabe. vor by þe enuie / of þe dyeule : com dyap / to þe wordle / þet is þe zenne / þet mest ari3t / 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 / anuenyneþ /
 alþeruerst / þe herte / of þe enuious. and efterward /
 þane mouþ and efterward / þe workes. þe herte of þe
 enuious / ys enuenyneþ / 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 yzyþ / oþremanne kued / huet þet
 hit by / oþer kuead of bodye / ase dyap / oþer ziknesse.
 oþer kuead of auenture [hap]. ase pouerté / oþer ad-
 uersité. oþer kuead goſtlich / ase huamne he yherþ / þet
 zome / þet me hyelde guode men : ys y-blamed / of
 zome vice. Of þelliche þinges / him gledeþ ine his
 herte. Efterward / huamne 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 enuious / zenezep generalliche : ine þri maneres.
 ine ualse demynges. ine awarȝede glednesse. ine worſe
 zorȝes. alsuo he zenezep by þe mouþe. Vor hit be-
 houeþ / þet zuich wyn / yerne by þe teppe : ase þer
 is / ine þe tonne. And uor þet / þe herte / wes uol of
 nenym : hit behoueþ / þet hit lheap / out be þe mouþe.
 þanne of þe mo[u]þe / of þe enuious / comeþ out / þri
 manere wordes uenimouses. huerof ſpekþ dauþ / 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
 month, 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 misfor-
 tune, sickness,
 poverty, &c.,

he rejoiceth in his
 heart.

So men's happi-
 ness or joy cause
 him to be sorrow-
 ful in heart.

Thus the envious
 heart sinneth in a
 threefold manner,

1. in false deem-
 ings.
2. in wicked glad-
 ness.
3. in worse sor-
 row.

He sinneth also by
 the month,
 for his heart be-
 ing full of venom,
 it leapeth out by
 the month, 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 bezukyngc." Of corsyngc : 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 bezukyngc. vor al þet he yziȝþ / oþer yherþ : he went hit to kueade / and hit demþ / ualslyche. Efterward / þe enuious / heþ þri maneres / of uenim ine dede : ase he heþ / ine mouþe / and ine herte. uor kende / of þe enuious : 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 baselycoc. uor no grenhede / ne may yleste / beuore hym. ne in gerse / ne in busse / ne in trauwe. Þanne by þe godspelle : þet corn 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 enuious / 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 enuious agrayþeþ / alle his gynnes. Vor þe more / þet þe guodes byeþ greate : þe more zorȝeþ / þe enuious. Þis zenne / is zuo perilous : þet onneape / me may / come / to riȝte uorþenchingc. Vor þet hi ys *contrarious* / to þe holy goste / þet is welle / of alle guode. And god zayþ / ine his spelle / þet hu o 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 uoryefþ / 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 / uor 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 sselst 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 / zenezeþ moche uolk / ine hope. þe oþer is / wanhope. þet beuimeþ god / his merci / as ouerweninge : his riȝ[t]uolnesse. þe þridde is / wy[þ]standinge. þet is / hardnesse of herte. huamne 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 huamne 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 norþenchinge. and þeruore / byeþ hy / onneape noryeue.

The six sins against the Holy Ghost.

I. Overweening.

II. Wanhope (despair).

III. Opposition (hardness of heart).

IV. Despite of penance (impunitece).

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 heaned / of þe beste / is hate. Ac þou sselst 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 huamne man / *him* herþ 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 aue feure /

The third head of the evil beast is hate.

The hatred of evil is virtuous, but fierceness (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 naȝt 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 wreþnolle 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 neȝybores / and to his nixte / þet byeþ alle / aboute him. And of þise boȝe / wexeþ zene smale boȝes. Vor huame wreþe arist / be-tuene tuay men : þer is uerst chidinge / and þame wreþe / þet bleþ ine herte. eſterward / wreþe. eſterward comþ ofte ſtrif. eſter wylninge of wreche. eſterward / oþerhuil manslaȝte. and eſterward / oþerhuil werre dyadlich / be-tuene þe urendes / huerof comþ / ofte / to moche kuead / and perils / þet ne moȝe / naȝt by amended. Vor huame þer is werre / betuene tuaye men : hit yualþ ofte / þet þer byeþ moche uolke dyade / þet ne habbeþ neume gelt. cherchen tobroke. townes uorbernd. abbeyes. priories. bernes destrud / and men / and wyfmen / and children deserited / and y-exiled. and loudes 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 zuiche nyede. and þeruore hy byeþ / ine greate balance / of hyre helpe / of zaule. uor hi ne moȝe

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. huame þe man
loueþ lite / and ltheuchiche oure lhord / þet he ssolde
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
nagt do / þe greate penonces. þou art to tendre. þou
ssoldest by anhaste dyad.’ and þermore þe wrechedie /
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 huame þe dyeuel / unyt þane
man ydel : he hine deþ / to worke. and deþ him uerst /
þenche kuead. and efterward / to wylni uileynies /
ribandyes / lecheries / and his time lyese / and manye
guodes / þet he miȝte do. huerof / he miȝte wynne
paradis. þe uerþe is / heuinessse. huame 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
zuo / oþer ane slep. þe vifte is / wyckednesse. þet is
huame 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
zorȝe / ne grede / harou be sscrifte. 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 had 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 dyenles 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 rotye / in a prison / uoul / and stinkinde : þanne to habbe / þe pyne of stapes / to cliue uor his outgoinge. þe zixte / is litel wyl [arznesse]. Ine þise zenne / byeþ þo / þet habbeþ drede / of nazt / þet ne dorre / nazt 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 nazt guo / ine þe peþe uor þane snegge / þet sseaweþ him his hornes. And to þe childe / þet ne dar nazt guo his way / uor þe guos þet blaup.

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 onderuonge / 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 / þaz 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 sleauþe / is uoryetinge. Vor huo þet ys sleauol : 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 / uoryeuensse : wyþ-oute / zoþe ssrifte. þet berþ / uorþenchinge / 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 nynde / ynoꝝ uor to zigge eche daye / ine his sscrifþe. Ac sleuþe, and uoryetinge : blendeþ þe zenezeres. þet hi ne zycþ naȝt ine þe boc / of hire inwyttē.

and produces repentance, confession, obedience, amending, and satisfaction.

ÞE PERIL OF SLACNESSE.

The peril of slackness.

Afterward / comp slaenesse / þet comp / of þe defaute / of herte and of kneade wone. þet bint zuo þane man / þet onneceþ / he *him* yefþ / to done wel. oþerhuil hit comp / of oncomyndehede : 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 *trouayly* / ine godes seruice, and to-ualþ ine þa slacnesse / þet he ne heþ smak / ne deuocion / wel to done. Afterward / comp werihede / þet makeþ þane man / weri / and worsi / uram daye / to daye / al-huet he is / al reereyd / and defayled. And þis is / þe zixte vice / of þe kneade 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 loud 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 / kneade, 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, nor 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 grochyng. Vor huanne me speķþ 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 tieneþ. and zuo he ualþ / in-to zorþe / and into tyene to libbe / zuo þet him-zelf / him hasteþ / and wylneþ / his dyaf. and þis is þe vifte vice. Efter alle þise zorþuolle poyns of sleuþe / him yeff þe dyeuel / þane strok dyadlych / and deþ him / into wanhope. þeruore he porchaceþ / his dyaf / and him-zelue / slaþþ. ase despayred. and him yeff / alle kneadnesses / to done / and him ne dret nazt / to do zenne / huet þet hit by. To zuich ende / let sleuþe¹ þane man. þise byeþ. xvij. poyns. þet þe dyeuel / þraup / ope þane sleuuolle. hit ne is no wonder / þaz he lyese þet geme.

ÞET VIFTE HEAUED OF ÞE BESTE.

þet vifte heaued / of þe beste / benore y-zed. is the zenne / of auarice / and of couaytise / þet is rote / of alle kneade. ase zayþ zaynte paul. þet is þe maystresse / þet heþ / zuo greate scole / þet alle guoþ þrin / nor 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 wynnyng: boldeliche. ine of-healdinge: streytliche. ine spendinge: searsliche. þise byeþ þe þri bozes principales: þet of þise rote wexeþ.

Ac specialliche / and propreliche / of þe rote of auarice / guoþ out / manye smale roten. þet byeþ / wel greate / dyadliche zennes. þe nerste is gauelinge. þe oþer / þyefþe. þe þridde / robberye. þe nerþe / chalenge. þe vifte / sacrilege. þe zixte / symonye. þe zenende / kneadhedes. þe extende is / ine chapfare. þe

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.

¹ MS. sseauþe.

nezende is / wycked creft. þe tende is / ine kuade uolke. And eeh 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 gauelinge. him to-delþ / ine zeuen / outkestinges. Vor þer byeþ / zeue manere gaueleres : lenynde. þet lenep zeluer. uor opren.

1. Usury has 7 outcastings, for there are 7 kinds of usurers.

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 rekenynge / þet frut ine paynge. And þet

Some lenders (mortgages) lend silver in return for cattle, corn, and fruits of the ground.

wors ys : hi wyllep rekeny tuyes. oþer þries þet yer. uor to do arise þet gauel. and wyllep / yet hadde yefþes aboue / uor eche terme. and makeþ / ofte / of þe gauel : principale dette. þise byeþ gaueleres kueade / and

They falsely increase the rate of interest.

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 uette zuyn. seruices ulessliche. of hors. of carten. oþer prouendres to ham / oþer to hare children. oþer ine oþre þinges. and oueral to gauel / huanne

The courteous lender lendeth without chaffer.

[Fol. 10. a.]

me hit nimeþ by þe skele / of þe lone. þis is þe uerste manere / of gauelynge / þet is ine leninge kueadliche. þe oþre manere / of gauelynge / is ine þan / þet ne

2. The second manner of usury is the withholding of purchase.

lenep nazt / to hare persone. ac þet hire uaderes / and þe uaderes of hare wyues / oþer hare eldringes / habbeþ yþorchaced / be gauelinge. hit of hycaldeþ and nollep

3. The third usurers are the master money-lenders.

hit nazt yelde. þe þridde manere of gauelinge. is ine ham / þet habbeþ onworþ / to lene of hire hand : ac hi doþ lene / hare sergons. oþer oþre men / of hire pans. þise byeþ þe mayster gaueleres. Of þe ilke zenne ne

Of this sin the great men are not free who support the Jews.

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

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 :
 nor to lene / to *gratter* cost. Þise byeþ / litle ganel-
 eres / þet lyermeþ / zuych uoul creft. Þe vifte manere
 is / ine cheapfare / huame me zelp / þet þing. huet þet
 hit by : more þaune hit by worþ / nor þane time. an
 þet wors is / þe time-zettere ontrewē. huame he yziþþ
 þet uolk / mest nyeduol. þaune wyle he zelle / þe
 derrer tuyes / oþer þries zuo moche / þane þet þing / by
 worþ. Zuych uolk / doþ to moche kuead. Vor hire
 time-zettinge / hi destrueþ / and makeþ beggeres / þe
 knyghtes : and þe hezemen / þet uolþeþ þe tornemens.
 and þet hy betakeþ / hyre londes / and hare eritage / ine
 wed. and dead wed / þet nazt him ne aquytteþ. Þe
 oþre zenezep / to begge þe þinges / ase corn. oþer wyn.
 oþer oþerþing / lesse be þe haluedele / þaune hit his
 worþ. nor þe pans / þet he payþ beuore. and þaune /
 hit zelleþ / ham ayen / tuyes zuo moche / oþer þries : þe
 derrer. Þe oþre beggeþ þe þinges / huame hi byeþ lest
 worþ to greate cheape / ine heruoste / þet corn. ine uen-
 donginge : þet wyn. oþre cheapfares nor to zelle ayen /
 al-huet hi byeþ / mest diere. and wilneþ / þane dyere
 time / nor to zelle þe derrer. Þe oþre / þet eorn agerse.
 þe vines in flouringe / huame þet hi byeþ / of uaire
 ssewyngē. be zuiche norwerde : þet hi hadde / huet eas
 yualle : hire gatel sauf. Þe zixte manere / is of þan /
 þet takeþ hire pans to marchous / be zuo þet hi by
 uelaze / to þe wynnyngē. and nazt 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 zetende manere / is ine þan / þet doþ / hare
 poure nezzeboures / ine hare nyedes. and nor þet hi
 haddeþ / ham y-lend / a lyte zeluer. oþer corn. oþer ydo
 zome cortaysye. And huame hy hise yzeþ poure / and
 nyeduol : þaune makeþ hy / mid ham / marcat / to do
 hire nides. 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 BOZ OF COUAYTISE.

[Fol. 10. b.]

Þe oþer boz 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 þyenes. 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 kinds 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 / uele 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 strile,
treason, or craft.

Þe priuè þyenes byeþ þo / þet ne steleþ nazt / of
onecouþe. ac of priues. And of zuichen : þer byeþ / of
greate / and of smale. 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 onderuonginge. 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, headles, 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 stelþ. uor to yeue / hare kenne. oþer uor
to done / into kuead us. And of ham / of religion /
þet byeþ ozeneres. uor hi behoteþ to libbe / wyþ]-oute
ozninge.

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 accessory 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 / huycþe þet hi by. oþer of hire nezebores. hire capons. heunen. frut of hire gardins. oþer oþre þinges / huet þet hit by. Zuyche byeþ þo / þet ofhyealdeþ / 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 ofhealde. ac hi ssollen do be þe rede / of holy cherche / 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 kueade domesmen / þet hise soffreþ. oþer be yefþes. oþer be biddynges. oþer be oþre kueade 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 hef uel smale roten. þe uerste is / ine kueade exequitours / of bekuydes. þe oþer is / ine kueade londes / by he knyȝt / oþer oþer / þet be-ulaȝeþ / þe poure men: þet hi ssolden loki. be tayles. be tornees. be lones. be kueade wones. be amendes. be þreapnynges. oþer be oþre wones / þet hy zechep. oþer beþencheþ / hou hi moȝe hadde / of hiren. Ine þise zenne byeþ / þe greate pꝛinces. oþer barouns. þet be hare strengþe / nimeþ þe cites. þe casteles. þe londes. þe baronyes. and þe oþre riche men / þet hare poure nezebores / benimeþ mid strengþe / londes / vines / oþer oþre þinges. and nimeþ aryȝthalf / and alefthalf / þet no þing / ne may han

ascapie. þe þridde is / ine robberes / and kueade her-
berzeres / þet berobbeþ / þe pilgrimes / an þe marchons /
and oþre wayuerindemen. þe uerþe / is ine ham / þet
nolleþ paye / þet hi ssolle. and þet hi of hea[*l*]kleþ / 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 robbeþ / hire onderlinges / be to moche
procuringe. oþer be zome onrihtuolle nimminges 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 poor by reeves,
provosts, and
headles.

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 seolers.
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 yulemde / þet vlyeþ. 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 auarice
is false claim.

¹ [oʔr ?]
Dame Avarice
hath many
scholars in this
lore. There are
7 kinds of folk
that thus study.
1. False plaintiffs
that seek corrup^t
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 yeneþ 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 :
 huanne me breceþ. oþer blecheþ. oþer draȝþ uoulliche /
 þe holy þinges. oþer þe men / of holy cherche. oþer
 þe y-halȝede stedes / þet byeþ apropred / to guodes
seruise. and þet deþ do / ofte / conaytise ine uele manres.
 Verst / huanne me draȝþ uoulliche / þet bodi of oure
 lhorde / aze doþ þe ereges. and þe wyehen. and þe
 kueade prestes / uor to wynne. Alsuo ich zigge / of
 þe oþre sacramens. Efterward / huanne me breceþ /
 oþer stelþ / oþer draȝþ uoulliche / þe halȝede þinges.

þe crouchen. þe calices. þe ereyme. þe coporeaus.
 þe yblissede uestemens. and oþre / yblissede þinges.
 Efterward / huanne me bernþ. oþer brekþ cherches.
 oþer holi stedes. cherchtounes. oþer hous of relygioun.
 oþer huanne me dra3þ þo / out / þet vleþ to holy
 cherche. oþer into cherchtounes. uor to by y-borþe.
 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 zundayes / and þe festes / þet byeþ to
 loki. Vor þe holy day / heþ his vridom / ase habbeþ
 þe holy stedes. þise byeþ þe smale bozes þet wexeþ of
 þe boze of saerilege.

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
 yelepel / nor ane wychliche / þet hette Symoun / þet
 wolde begge / of seynte peter þe apostel / þe grace /
 nor to do miracles / and hyad 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.

Simoniaes 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 *pr*incipallieche / 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 *zemes* / 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 halþeþ þe bokes. Ac alneway hit is nyed / to leawede men / þet hi ham loki / uoram þise *zeme* : ine þri cas. þe on is / huame hi wylleþ helpe hare ken / oþer hare uryendes / an heȝy ine dingnetes / of holi cherch. þe oþre huame hi yeueþ þe prouendres oþer benefices / þet byeþ of hare yefþe. þe þridde / huame hi yelleþ hare children / into relig[i]on. Ine þise þri poyns / yef hi yeueþ / oþer onderuongeþ yefþes / oþer kneade biddingges / oþer kneade seruises : hi miȝten zome ualle in to þi-e *zeme* 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 : huame þe seruises byeþ y-do / uor onclenliche cause. oþer *pr*incipallieche : uor þing gostlich.

ÞE ZEUEDE BOȝ OF AVARICE.

Þe zeuend boȝ / of auarice : ys wyckedhede. Ieh elepie
 wyckedhede : huanne þe man / is zuo wykhed / and
 zuo moche dyeuel : þet him ne dret nazt / to done / ane
 greate zenne / dyadlich / and orrible. oþer grat harm /
 to oþren / nor a lite wayn / oþer nor ureme / to him.
 Þes boȝ / heþ manye tuygges. Þe uerste is. huanne /
 eny nor drede / of pouerte. oþer nor couaytise / nor to
 wynne : uorzaþþ [renayþþ] god / and þe cristene bileane.
 and becomþ bougre. oþer ieu. oþer sarasin. To
 þise zenne / belongeþ / þe zenne : of ham / þet nor
 pans / makeþ to elepie / þane dyeuel. and makeþ þe
 enchauntemens. and makeþ to loky ine þe zuord.
 oþer ine þe nayle / of þe þoume. nor to of-take / þe
 þyues. oþer nor 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 moze habbe uelazrede / þe on wyþ þe oþre / be
 spoushod. Oþer þet uolk / þet ne byeþ nazt ine spous-
 hod : louieþ ham togidere / folliche : and be zenne. Þe
 oþer is / þe zenne / of grochinge / and of traysoun
 [bezuykinge]. huanne þe man / nor wynnyng. oþer
 nor mede / deþ þing / huer by hi drazeþ oþre / to þe
 dyaþe. oþer be zuorde. oþer be uenym. oþer ine oþre
 manere / huet þet hit by. Þe þridde / is þe zenne of
 ham / þet nor wynnyng / herneþ hous. tounes. casteles.
 cites. oþer cherchen. oþer destructeþ þe vines. oþer cornes.
 oþer doþ oþre harmes nor 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 hezemen / nor þan þet hi weneþ þe more to wynne
 mid strif ine þe werre : þazne ine pays. Þe vifte 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 towns 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 [*raguni*']

doþ raymi¹ / and kuedliche 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 aboue 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 seum ;

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 naneliche / ine zene 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 hy / 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-
nolle mesures / and zelleþ ontreweliche / ase doþ þise
tavernyers / þet nelleþ þe mesure / myd seome. 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 nerþe manere / to zeneȝi in
chapfare : is to zelle / to tyme. of þisen / we habbeþ
yspeke aboue. þe viifte manere is : oþer þing zelle :
þanne me heþ / y-sseawed beuore. Ase doþ þise
seriueyns / þet sseweþ guode lettre / ate ginyng.
and efterward / makeþ wycked. þe xixte is : hede / þe
zopnesse / 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 kucade creftes.
 Ine þise / zenezep moche uolk : ine uele maneres. ase
 þise fole wyfmen. þet nor a lite wynnynge : hy yueþ
 ham to zenne. Alzo þise hysians / and þise kempen /
 and vele oþre / þat nor pans / oþer uor timlich profit /
 yueþ ham / to crefte / nazt oneste. þet ne may nazt /
 by do : wyþ-oute zenne. an of þan þet hit doþ : and of
 ham / þet hise sostyeneþ.

IX. The ninth
 bough of avarice 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 kucade gemenes.
 ase byep þe gemenes of des. and of tables. and of
 oþre huyche huet þet hy by / huer me playþ uor pans.
 oþer uor oþer / timelich wynnynge. Zuyche kuade
 gemenes / specialliche of des / and of tables : byep
 uorbode / be riȝte / nor manye zemes / þet uolȝep
 zuyche gemenes. Þe nerste is / couaytise nor to wynne /
 and nor to dispoily / his nelaze. Þe oþer is / gauc-
 lynge to grat. ase nezen / uor tuelf. nazt nor 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 halȝen.
 Ineruore / god him wreþep. ase oftezipes / he heþ
 ynome / to lite wreche. Vor oþerhnyl / ham miswent
 þe nisage / þet beuore : behinde

X. The tenth
 bough of avarice
 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 goles ezen. an haste /
 his on eze / lhip 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 cheker.
 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.

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 oþren : þet y-zyeþ þet geme. þe viſte / 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 / ac 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 : þaume to þe leawede.
And þiſ boc / is more ymad / uor þe leawede : þaume
uor þe clerkes / þet comeþ þe writings.

þE ZIXTE HEAUED OF þE BESTE.

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, m—

1. Foul ſight.
2. Foul words.
3. Foul handling.
4. Foul kiſſing.
5. Foul deed.

This ſin is dividid
into two parts :

1. Lechery of
heart.
 2. Lechery of
body.
- The lechery of
heart hath four
ſteps :
1. Foul thoughts.

þe zixte heaued / 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 viſ maneres / Aſe zayþ ſaynt gregorie.
Auerſt / ine fole zizþe. efterward / ine fole wordes.
afterward / ine fole takinges. efterward ine fole keſ-
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
keſinge : to þe dede. And þouſ ſotillliche / makeþ þe
dyeuel / guo uram on to oþer. þiſ zenne / him to-
deþ / 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 *beclappe*.

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 zuyche
grantinges : byeþ alneway / deadlich zenne. Efter þe
grantinge : comþ þe wylnyng. 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 *quynteliche* / 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-zofe : hy
 zenezepþ / wel *gruousliche*. Vor be þe anheysoun / of
 ham : byeþ uorlore / manye zaules. And fer 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
 behouep hit / yelde seele / ate daye of dome / of þe
 zaules / þet be þe anheysoun / of ham / byeþ uorlore.
 þet is / to onderstonde : huame hi yeueþ encheysoun /
 uor to zenezzy / be hare wytinde.

2. Delight in foul
thoughts without
actual commis-
sion.

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 adorn-
ing is ‘arbalest’ to
the tower.

Ladies, who witi-
ngly cause folk
to sin, shall be
called to account
at doomsday.

Lecherie of bodie. him to-delp : ine lecherie of ezen.
 of yeaen. of mouþe. of honden. an of alle þe wyttes /
 of þe bodye. And specialliche : of þe noule dede. And
 hue¹ is hit noul dede zepþe hit is kendelich ? uor þet
 god / hit uorbyet / ine his spelle. and his apostel pael :
 þet þus zayþ. ‘ech man habbe his ozene : uor fornicacion.’
 þet ys to zigge : his ozene 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 zofte bed. cloþes likerouses. and alle

Lechery of body is
divided into lech-
ery of eyes, ears,
mouths, hands,
and wits (senses).

1 [huo? = how.]

To this sin be-
longeth drunken-
ness and gluttony,
the love of soft
bed-clothes, and
ease of body.

maneyere eyse / of bodye / out of nyede. and specialliche : ydelnesse.

The sin of the deed of lechery is divided into many boughis.

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 spousebreach).

This sin is doubled when both parties are married.

6. Unnatural sin,

for which God smote to death Onan, Jacob's nephew.

[Fol. 11. a.]

7. Adultery of a man with his godmother or his goddaughter.

þe zenne of dede / of lecherie : him to-delþ / ine ule 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 / nemme 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 / hyeþ oþerhuyl wyues. oþer of relig[i]on. and ne uorzakeþ nemme. 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 kuead. uor þer is / brekinge of treuþe / þet þe on ssel here / to þe oþre. efterward þer is / a sacrilege / huazne me breceþ / þe sacrement / of spoushod. hit yualþ oþerhuyl / desertesoun / of eyr / and ualse mariages. þis zenne / him dobbelþ oþerhuyl / huazne hi is / of man y-spoused : wyþ wymman þet heþ housebounde. þe zixte is / huazne 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. Also may he / mid his ozene wyue / zenezu dyadliche. þeruore smot god / to euele dyape onan / iacobis neun. 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 naþt 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 housebounde. þe ilke zenne / is wel dreduol.
 Vor huamme þe man / heþ uelazrede / myd enye wyf-
 mane : he ne may nazmore / be spoushod¹ / habbe
 none / of hire kenne. and 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 zuo moche / þet he ne
 may / efterward / wonye mid him / hote 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 *uor-*
sones / þet hit doþ. þe .xiiij. is of prelas / þet ssolden
 bi licnesse / and uorbysne / of holynesse / and of
 kleʒnesse / 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 / uor þe materic / 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 ZEUEDE 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 ;

hence we have sin
of gluttony and
sin of evil speech.

1. Sin of gluttony.
The devil has
great power by
this sin.

[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.

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.

Þe zeuende heaued / of þe kueade beste : zuo is /
þe zenne of þe mouþe. and þeruore / þet þe mouþ / heþ
two offices. luer-of / þe on belongeþ / to þe zuelz / ase
to þe mete / an to þe drinke. Þe oþer / zuo is in
speche. Þeruore / him to-delp / þe ilke zenne : in tuo
deles / pr̄ncipalliche. 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.
And nerst 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
zuō moche : þet hi to-cleue. an zuō moche drinke : þet
hy ham adrencheþ.

Huanne þe kempe / heþ / his uelazē / yueld / and
him halt / be þe þrote / wel onmeaþe / 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 / huazne he makeþ /
his god : of anc zeehe / uol of dong / þet is of his
wombe / þet he loueþ more / þanne god. and ine him
ylefth / and him scrueþ. God him hat ueste : þe
wombe zayþ / ‘ þou ne sselst / ac et longe / and a-trayt.’

God him hat be þe morzen arise : þe wombe zayþ / ‘þo
ne sselt / ich am to uol / me behouep to slepe / þe
echerche nys nou hare / hy abytt me wel.’ And huame
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
nizt. 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 alþermerst / he becomþ tauernyer.
þanne he playþ ate des. þanne he zelp 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-nore time. oþer / to lostuolliche. oþer / out of
mesure. oþer / to ardontliche. Oþer / to plentyuous-
liche. þe ueste boz þanne / of þise zenne : is to ete /
beuore time. and to uoul þing hit is / of man / þet heþ
age : huame 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 aneheysoun
secluol. touore rizte houre / yernþ to þe mete / ase
dep a best dounb. And uele zennes comeþ / of þo
ilke wone. þanne hit comþ / þet zuyeh a man zayþ.
þet he ne may neste. ne do penonce. Vor he heþ þet
yzed. ‘ich hadde / a to knead heaued.’ And he zayþ
zop. uor he heþ hit zuyeh ymad. and kuead herte
alzno / þet heþ ymad þet kuead. and him heþ y-do
breke¹ / þe nestinges / þet is grat zenne. and yef he
him dannede / be him zelue : þer-of no strengþe. Ac

1. Eating before
time, and yielding
to lechery of
throat,

as doth a dumb
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
draþþ / uram wel to done and let his mid him / in-to
helle. Vor he deþ ham / breke hare uestinges. and do
hare glotounyes. huer-of hi ham / wolden loki : yef þer
nere / kueade uelages. Vor þe driukere / and þe hor-
ling / amang þe oþre kueades / þæt hi doþ : propreliche
one zenne / þæt is þe dyeules / huame hi wyþ-draþþ to
do wel. Hy ziggeþ / þæt hi ne moze nazt ueste. ac hy
lyzeþþ. 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 uesteþ / uor þe timliche nyedes / al-huet niȝt : ase
wel / hi niȝten ueste / huet non / uor god : yef hi him /
zuo moche louede. Ac hy-byeþ / 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.
þaune þæt uolk / þæt late louieþ to soupi / and to waki
be niȝte. 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 / huame hi makeþ / of þe ny[3]t :
day. and of þe daye / niȝt. Zuych uolk / god acorseþ /
be þe prophete. Vor me ssel be daye : wel / do. and he
niȝte / herie god / and bidde. ac huo þæt lyþ a bedde /
huame he ssolde arise. slepe he mot : huame he ssolde
bidde. and his seruise yhere / and god herie. and þos
he / lyst al his time / and þe niȝt : 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 boȝ : is of mete / and of drinke / be to
moch / and wiþ-oute mesure. þe ilke byeþ / propre-
liche glotounes / þæt al uorzuelzeþ / ase deþ þe kete of

his sperringe. Hit is grat wyt / to loki mesure / ine mete / and ine drinke / and *grat* helþe. uor moche volk 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 physique, 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 slazeþ hire zaulen. uor hi makeþ / of hare wombe : hare god. þe ilke / ne hyealdeþ scele / ne mesure. and þernore / hi ssolle habbe / ine þe oþre wordle / þine 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 ypoerisyse / þet byeþ / þe dyleneles martires. hi habbeþ / tuo mesures. uor þe tuaye dyleneles / þet tormenteþ þane ypoerite : byeþ moche ayder / ayens oþren. þe on him zayþ. ‘eth ynōz / 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.’ Non behoneþ / to habbe / tuo mesures / ane litle / and ane scarse. þet he useþ / touore þe uolke. And anoþre gnode and large. þet he useþ / þet non ne y-zyþ. þes ne halt nazt / þe rizte mesure. þe ilke / þet couaytise ledeþ / habbeþ zuyche mesure : ase þe þors wyle. þet is lhededi / and hotestre / of þe house. þanne ssolle we betuene þe þorse / and þe wombe / of þe glotoune : habbe a uayr strif. þe wombe zayþ. ‘ich wylle by uol.’ þe þors zayþ / ‘ich wylle by uol.’ þe wombe zayþ / ‘ich wylle þet þou ete. and drinke / and þet þou despendi.’ And þe þors 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-
maʒne house guode / and large. And þe mesure of the
purse / of his. þet is zorʒuol and scarce.

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 þe wordle /
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 sekele / and mesure. þo þet habbeþ
þe lhordssip / ope þe bodyes / þet is zuo y-taʒt / þet he
ne aceseþ / none outrage. and deþ / þet þe gost hat /
wy[þ]-oute grochinge / and wiþ-oute wiþʒigginge.

Thus we see that
the devil hath
many tricks by
which to take man
by the throat.

First, he sheweth
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 miʒt þou ysi / uor þet we habbeþ hyer yzed /
þet uele ginnes / heþ þe dylene / uor to nime þet uolk /
be þe þrote. uor 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
naʒt worþ : he him zayþ. ‘eth / an drink ase þe ilke /
and þe ilke. uelagrede þe behoueþ hyea[l]de. yef þe
wylt / þet me ne storue þe naʒt. and þet me þe / ne
hyalde uor papelard.’ oþer he him zayþ. ‘þe helpe of þine
bodye / þou sselst loki. uor huo þet ne heþ helpe : he
ne heþ naʒt. Ne by naʒt manslaʒþe / of þe selue. þou
sselst to þine bodye : þe sostinonce.’ Oþer he him zayþ.
‘Nim yeme / of þe guodes / þet þou dest / oþer miʒt do.
þou ne est / naʒt uor þe lost / of þyne bodye : ac to
serui god. þou sselst / þine strengþe loki to god. ase
zayþ dauþ.’ þise sceles / byeþ zuo cleuiinde / þet þe
wyseste / and þe holyist[e] man : byeþ oþerhuyl / becaʒt.

þe þridde boȝ 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 seele / and be mesure / his
 vseþ. and hise nimeþ / mid þe sause / of þe drede / of
 oure hhorde. 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 / huamne þet bodi / nymþ his mete /
 of one half : þet þe herte / nyme his of oþer half.

þe uerþe boȝ / 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 boȝ 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 / naneliche / hiþ 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 sweetnes-
 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-
 pence.
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 out 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 oȝene
smac. and hou hy moȝe maki / of one mete / uele mes
degysed / 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
maȝe[aplaynte]gret / and zayþ. 'Dame Zuelȝ / þome ssast.
ich am zuo uol: þet ich to-cleue.' Ac þe tonge þe lyekestre /
him ansuereþ : and zayþ. 'þaz þou ssolest 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 uorzuelȝe.

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 wylle 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 oȝene 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 dyane. Ac þe dyeuel deþ al
ayenward / ine þe tauerne. Vor huanne þe glotoun geþ
in to þe tauerne / ha geþ oprizt. huanne he comþ a-yen :
he ne heþ not 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-
stondinge. Zuyche byeþ þe miracles þet þe dyeuel
makeþ. And luert lessouns þer he ret. Alle uelþe he
tekþ þer. glotounye. lecherie. zuerie. uorzuerie. lyeȝe.

¹ MS. *adu*

² MS. *bohauþ*

miszigge. reneye god. euele telle. contaeky. and to uele
 oþre manyeres of zennes. þer ariseþ þe cheastes. þe
 strifs. þe manslaþes. þer me tekþ to stele: and to
 hongy. þe tauerne is a dich to þieues. and þe dyeules
 castel uor to werri god / an his halzen. and þo þet þe
 tauernes sustyeneþ: byeþ uelazes of alle þe zennen 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 lhenedy. and to þe halzen
 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 acces-
 sories to all the
 sins done in their
 taverns.

ÞE ZENNES OF ÞE TONGE.

Huo þet wyle coune and weze þe zennes of þe tonge:
 hit behoueþ¹ þet he coune weze / and ayenweze / þet
 word huyeh þet hit by. and huer of hit comþ: and huet
 kuead hit deþ. Vor hit yualþ þet / þet word is zenne
 ine hym. uor þet hit is kuead. And yef hit by-ualþ / þet
 hit by zenne uor þet hyt geþ out of kueade herte. And
 of heauede hit biualþ / þet þe speche is grat zenne / uor
 þet hi deþ grat kuead / þaz hy by uayre and ysmoþed.
 Nou sselþ þou ywyte / þet þe kueade tonge / is þet trau
 þet god acorsede in his spelle / uor þet he ne uand nazt
 bote leanes. 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
 todraþinge. lyesynges. vorzueriinges. stryþinge. gro-
 chinge. wyþstondinge. blasfemye.

The sins of the
 tongue.

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, seduc-
 tion, lying, per-
 jury, strife,
 grudgng, oppo-
 sition, blasphemy.

þe ilke þat ham yeueþ / to moche to ydele worddes.
 hi zeeheþ grat harm / þet hi ne aparecyueþ 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 nimeþ 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 call 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. Jests 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 ydelnesse. 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 naȝt lite þing / ne ydelnesse / huer of hit behoueþ rekeni. and yelde scele ine þe heȝe cort / ase beuore god / and al þe baronage of heuene.

Ine þo ydele wordes me zenezep ine viif 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 naȝt 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 lyeȝeres. 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 myȝten his draȝe to hare corde. and uram þe guode þet hi habep y-conceyued wyþdraȝe. þet ne byeþ naȝt ydele wordes. Vor þou art ase man-slaȝpe / yef þou be þine tonge / wyþdraȝst ane mau / oþer a child wel to done. and god þe can ase moche þank : ase wolde þe kyng / yef þe heddest yslyȝe his zone / oþer his tresor ystole.

OF ÞE ZEYNE OF YELPINGE.

Efterward comþ þe zenne of yelpyng / þet is wel

grat / and wel uoul / wel uals / and wel vileyn. Hi is wel grat : Vor huo þet yelpþ : he is aperteliche godes þyef. and him wyle benyme his blisse / ase we zede hyerbeuore. þet is a wel uals zenne. Vor þe guodes hucrof 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 GoI's thief.

For a little wind he loseth heaven.

The world itself holdeth him to be a fool.

Ine þise hoȝe byeþ vif leaues. þet byeþ vif manere of yelpinges. On is preterit. þe[t] is to zigge : of þinge ypassed. 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 zyzþ / 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 ouerweeneres 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 nolleþ 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 hyealde : uor wel boȝsam. 'Allas' zayþ saynt bernard 'huet þer is hier zor,uolle yelpinge.' Hy makeþ ham dyculen : 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 zecliþ 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 dyenles 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 todelerþ: ine vif deles. þet byeþ ase vif leaues: ine þise boze. þe uerste zenne is of þyse blonderes. þet huanne hi yzeþ þet he / oþer hy / þet hi wylleþ 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 nolleþ hi him nazt telle. þe oþer zenne is / huanne þe litle guodes þet hire children þet hi doþ zouke / ydo oþer yzed: hy leueþ / and dobbleþ / and moreþ hit of hiren / al-huet þer is more of lyeasinge / þanne of zoþ. And þeruore hy byeþ yeleded 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 yleþ [þ] ham more / þanne him zelue. þet he yleþ þet þet he yherþ: þanne þet he yziþ. and þet hy ziggeþ of him: þanne þet hi useþ. þe uerþe 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 yeleded ine þe writinge: ecko þet is þe rearde þet ine þe heze helles comp 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 / huazne þe blondere defendeþ / and
 excuseþ / and wryeþ þe kueades / and þe zennes / of ham
 þet he wyle ulateri. and þeruore zuyche byeþ yelepēd ine
 writinge : tayles. Vor hi wreþ þe uelpes of zenne of
 riche men / uor zom timlich guod. huoruore / hi byeþ
 anlicned to þe tayle of þe uoxe / be hare barat / and
 uor hare bezuykinge of tedrazynge.

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 ssewyngge of þe ze / þet me
 klepeþ nykeren. þet habbeþ bodyes of wyfman / and
 tayl of uissse. and clauen of arm. and zuo zuetelich
 zingeþ / þet hi makeþ slepe þe sshipmen / and efterward
 his uorzuelþ. 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 uenyn 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 bezuykinge. an þet uenim
 slaþþ 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 ondelþ þe bodies of dyale-
 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 /
 hote kueade. Ac hi yerneþ op to þe guode. huoruore hy
 byeþ anlicned to þe zoze. huazne hi heþ yuarzed / wel
 bleþeliche byt men : yelopēd mid huyt. Hy byeþ ase
 þe lhapwynche / þet ine uelþe of man / makeþ his nest /
 and zuo restēþ. þet byeþ þe ssamboddes þet beuleþ þe
 floures. and louieþ þet doug. And þes boz heþ vif
 leaues. þe uerste is / huazne me vint leazinges.¹ and þe
 kueades uor oþren to arere blame. þe oþer is / huazne

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 *leazings* ?

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 hycal[1]de to ane kucade. 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 pʒoprelliche yelepēd todraʒynge. Vor he to-draʒþ / and tobeauþ eche daye zom stech of guode / þet he yhyerþ of oþren. Vor huanne me zayþ gnod 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 scorpioun 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 kucade. and þeruore is he uals demere / and outrewe.

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. huernore 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 hycþ þri smale tuygges ; Vor þer hycþ leazinges helpinde and leazinges likynde. and leazinges

deriynde. and in echen is zenne. Vor ase zayþ saynt austin. asemoche ase he þet lyeþ / be his leazinge / deþ guod to oþren : alneway he deþ his oþene harm / þanne þe leazinges helpinde byeþ zenne. Ac þe leazinges likinde. byeþ more *groot 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 nolc / 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 þoþte / 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 boþe 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 / huych þet hit by.

To this bough belong falsehoods, guiles, and contests, made to harm others.

OF ÞE ZENNE OF LYEÞINGE.

Knead þing hit is to lyeþe / ac more *zenne* hit is *him* zelue uorzuerie. and þerore oure lhord hit zuo moche uorbyet. Perilous þing hit is to zuerie. ac naþt 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 uorbeyt saint Iacob. ‘ne zuerieþ naþt : bote huanne hit is nyed.’ ac þet wyl : is þe lecherie¹ uor to zuerie. Eft^rward huan me zuereþ liþtliche / þet is uor naþt / and wyþ-oute seele. þet is uorbode ine þe oþre heste of þe laþe / þet god wrot ine þe tables of ston / mid his vingre. Eft^rward huanne me zuereþ be wone : ase at eche worde. Vor þer byeþ zome zuo euele ytazt : þet hi ne conne noþing / zygge wyþ-oute zueriyng. Þise habbeþ god into *groot* onworþhede. huanne al day / and uor naþt / him elepieþ to wytnesse / of al þet hi ziggeþ. Vor zueriinge ne is nou

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* huamne me zuereþ folliche. and þet yualþ ine uele maneres. Oþer huamne me zuereþ be tyene / and sodaynlyche / huer of him uorþingþ *afterward*. Oþer huamne me zuereþ nor þing þet me ne may naȝt healde wyþ-oute zenne : zuich oþ me ssel breke : and do penonce uor þane fole oþ. Oþer huamne me zuereþ zikerliche / of þinge þet me nis naȝt ziker / yet þaȝ hit by zoþ. Oþer huamne me behat zikerliche þet me naȝt not / yef me hit may uoluelle. Oþer huamne 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 draze to wytnesse / bote þane heze zoþ. þet is god þet al wot. naȝt þe elene sseppes / þet ne byeþ bote ydelnesse. And huamne ich his zuerye be þozte : ich bere ham ane worþssippe / þet ich ssolde bere to god onlepi. Ac huamne me zuereþ be þe¹ godspelle : me zuereþ be him / þet þe wordes byeþ / and byeþ ywryte. And huamne me zuereþ be þe holy relikes / and be þe halzen of paradis : me zuereþ be ham / and be god þet ine ham woneþ.

Efterward huamne 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* huamne me zuereþ ualsliche. oþer huamne 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

wyttesse. oþer me zuereþ uals / wytindeliche. ine
 huiche manyere / þet me zuereþ oþer openliche / oþer
 stilleliche be art / oþer be sophistrie. Vor ase þe rihte
 wrytes ziggeþ / god þet loueþ Mucknesse / and zoþ-
 nesse / yne zuiche wytte onderuangþ þane oþ / onder-
 stant þet word : ase he hit onderstant / þet ne þengþ
 naht 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. huame zuiche
 men þet zuerieþ of þinge þet hi wyteþ wel : þet ne is
 naht zoþ. oþer behoteþ þing : þet hi nole¹ naht healde.
 þet þe dyeuel him ne astrangleþ hastelyche. Vor
 huame he zayþ : zuo god me helpe. oþer zuo god me
 loky. and he lyeze : he deþ him out of þe helpe /
 and of lokinge of god. nou ssolde he be rihte / 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 *nolleþ*]

For when one
says, "So God me
help," and if helie,
he puts himself
out of the pale of
God's mercy.

þe laste boz of þise zenne is : huame man agelt his
 treuþe / and þet he heþ behote / and *y-granted*. oþer
 be his treuþe. oþer be his oþe. Vor treuþe yloze / 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
 ylych to þe dyeules dedes : ase cheaste. þes¹ meyster
 huer-of ne is non drede : payþ moche þe dyeule / and
 naht ne payþ god. þet ne loueþ bote pays / and onyng.

Strife.

Strife is like the
devil's deeds,
saith Augustine.

þes boz him todeleþ ine .vij. oþre bozes. Huer-of þe
 uerste is : strif. þe oþer / chidinge. þe þridde /
 missigginge. þe uerþe / godelinge. þe uifte / atwyt-
 inge. þe zixte / þreapninge. þe zenende / vnonyng
 arere. Huame þe dyeuel yziþ loue / and onyng
 amang uolke : moche hit him uorþingþ. and nor ham
 maki vnonyng : he makeþ bleþeliche his mihte 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."

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 (ledge-hog), with its pricking awls, cast out right and left.

He is like a fierce dog that barks and bites at every body.

4. Slandering. Slandering is accused.

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

tyene / and euel wyl uor to becleppe. þanne efter þet strif / and þe cheaste : comp þe noyse / and þe cheaste. Al / alsuo huanne me alyzt þet uer : lhapp þet smech 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.'

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 zonteres 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 wrytunge zayþ : þet huo þet godeleþ his emeristen : he is acoursed of god. And saynte paul zayþ. þet zuyche uolk ne moze habbe 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. Ae 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 wylls / 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.

tongue arear and
sustain strife and
evil will.

OF GROCHINGE. ÞET IS OF ILM ÞET NE DAR NAȝT
ANSUERIE.

Of grudging or
murmuring.

Ofte we hit yzeþ come / þet þe ilke þet ne dar an-
suerye / ne chide. þet he beginþ to grochi betuene his
teþ. and grummy. 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 recondeþ 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 þreldome
of þe kinges of egipte. and þet he hedde yloked : uounti
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 storuen 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
sleuol. oþer of inpacience / 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 yuoꝝ 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 lit ne do al to his wylle : an
haste he grocheþ aye god. and zynghþ þet *pater noster*.
to tokne. vorzoþe ac þe dyetules 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
zuyeh 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 /
adnerseté. 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 þoukeþ. huet wonder is
hit / þaz god him awrekþ of zuyche uolke / þet wylleþ
him beynme his lhordssip / and his wyskede.

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
stondinge. wyþstondynge is a *zenne* / þet comþ of þe
herte þet is rebel / and hard / and rebours / and dyners.
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 salomou zayþ. þet he ne may nazt fayly : of
kued ende. And ase þer is grochinge aye god. and aye
man : alsuo is zuyeh 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 nolleþ 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 nolleþ 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 huame me his chasteþ / and wyþnymþ. hi ham defendeþ ase þe bor / zuo þet hare folyes ne beknaweþ. and þe more þet hi ham excuseþ: þe more wext þe zenne. And zuo hit is huame 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 huame 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: huame me missayþ of god / and of his halzen. oþer of the sacremens of holy cherche. þis zenne ys ydo ine uele maneres. Oþer huame me hit zayþ be þozte. ase doþ þe bougres / and þe myshyleuinde. Oþer me hit zayþ uor couaytise to wyne. ase doþ þise charmeres / and þise wychen. Oþer huame 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 beareth 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 illness
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 þernoz
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-
huyt aperteliche ase we habbeþ yzed beuore / þo we
speke of wyekede 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 beginnyng
of þe kueade tonge : is folie. and þe ende : to kuead
errour.

Hyer endep þe zeue dyadliche zennes / and alle hire
boþes. and huo þet wel him studé dep¹ ine þise boc : he
myzte moche profiti / and lyerny / and knawe eche
manere 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 coune libbe. Vor non wel
libbe ne ssel conne : þet to sterue ylyerned ne heþ.
And þe ilke aryzt is yeledped 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 þerne ?

ech wot. and þeruore me zayþ of ane manne huame he sterfþ : he went. And huame 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 / þaz he leuede a þousond year : þet ne ssolde by / bote onlepy prikke : to þe zyþe / of þe oþre lyue / þet eure wyþoute ende ssel yleste. oþer ine zorþe : 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 zorþeþ. ‘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 nazt bote a lyte prikke. nou we byeþ ine zorþe wyþoute ende. Oure blisse / is ywent into wop. oure karoles : into zorþe. gerlonde. robes. playinges. messinges. 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 huame 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 zzyþ nazt. Day and nizt / makeþ o þing. and þe more þet hit makeþ : þe lesse zuo knaweþ. alneway sterueþ : and hi ne coune sterue. Vor day / and nizt : 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 wot þri dyages.*]

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 beleaue of iesu crist. Ac þe holy men þet lonieþ god / and yleueþ / þet of þri dyeapes / 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 woz / þet hy agelteþ be þenchinge / and be wylhynge. 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 bryzte : 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 / begynnyng of liue : hi hit clepieþ / þan ende. And þeruore hy hatyeþ zuo moche þane dyap. Vor hi nyteþ huert hit is. ne of oþerhalf þe streame ne habbeþ nazt ybleued. and nazt ne wot : þet out ne geþ.

þanne yef þou wylt wyte huert is good / and huert 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 : huert is guod and huert is kuead. Ine helle þou ssel[t] yzi mo zorʒes : þaʒne me moʒe deuisy. Ine purgatorie / mo tormens þaʒne me moʒe þolye. Ine paradys / more blisse þaʒne me moʒe wylhy. Helle þe ssel teche / hou god awrekeþ dyadlych zenne. Purgatorie : þe ssel seawy / hou god clenzeþ veniel zenne. Ine heuene þou ssel zzy openliche / hou uirtues / and guode dedes : byeþ heʒliche yolde. Ine þis þri þinges : is al þet is nyed wel to wytene hou me ssel come libbe / and wel sterue.

Nou loke eftzone a lyte / and ne tyene þe naʒt / 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 naʒt stonchi. dyuerse pines / and weþinges. and zorʒes : mo þaʒne herte moʒe þenche / ne tonge telle. and eure ssel yleste wyþ-oute ende. And þernore is þe ilke zorʒe wel yelepud : dyap wyþ-oute ende. And huaʒne þou yzixt þet hit behoueþ zuo dyere abegge onlepy dyadlich zenne : þe woldest þe rapre lete be vlaʒe quik. þaʒne þou dorstest / to onelepi dyadliche zenne consenti.

Efterward guo in-to purgatorie. þer þou ssel zzy þe pines of þe zaules / þet hyer hedden uorþenclinge / ak nere naʒt uolliche yclenzed. nou hi doþ þer / þe leuinge of hare penonce / al-huert þet hi byeþ / brizte / and clene. ase hi weren ate poynt / and ate time / huaʒne 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 briu-stone, 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. sselct

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 trauallyþ 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 þo,te / þet yerneþ to zenne : oþer lite / oþer moche : aluorberneþ / and clenzeþ. and þerbyeþ ypunyssed, and awreke : alle uenyal zennes. þet we clepieþ : litle zennes. þet we doþ ofte / and smale fole þoztes. 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 : atedaye of dome. And þus melyerneþ knead 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 zeehe 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 þozte / and be wylninge. guo out of

¹ MS. *ouot*

² MS. *ychenzed*

þise wordle steruinde. guo in-to þe londe of þe libbynde /
 þer nou 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
 nou ypoerisy. ne barat. ne blounging. ne discord. ne
 enuye. ne hunger. ne þorst. ne hete. ne chele. ne kuead.
 ne zorze. ne drede of vyendes. ac alneway festes and
 kinges bredales. zonges. and blisse wyþoute ende. þe
 ilke blisse is zuo grāt: 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: uoullhede. 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 nor drede / uor to by yspild: ac uor þe wylnyng
 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 uolzeþ. þe on be drede: þe oþer be
 wylnyng. þe on vlyzþ: þe oþer hyne dryfþ. þe holy
 man yernþ ase gryhond. þat haddeþ alday hare eze / to
 heuene: huer hi zzyeþ þe praye: þet hi driueþ. And
 þeruore hy uoryeteþ alle oþre guodes. ase deþ þe gentyll
 hond: huæne ha zyþ his praye / touore his ezen.

þis is þet lyf / of þe wel louiynde. of gentil herte /
 and affayted. þet zuo moche louyeþ uirtue: and hatyeþ
 zenne. þet yef hi weren zykere / þet me ne ssolde his

Go out of this
 world [lying, 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 agruyþi / 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.

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.

The small goods
are those of for-
tune.
Lady Fortune
'Chance' turneth
her wheel each
day, giving to
some and taking
away from others.

HOU ME SSEL KNAWE GUOD AND KUEAD.

Nou ich þe habbe ysseawed / hou me tekþ wel to
sterne / and lede guod lyf. Ac þou sselst ywyte / þet þe
begymynge uor to come to guode lyue : is to zechen
uirtue. þet is þet me knawe / nazt onlepilyche huet is
zenne / and huet is elmesse : ac þet me conne rízt wel
knaue / 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 zygeþ : 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 : arizt. huerof al þe wordle ys nyez
begyled [*beznyke*]. 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 nou oþer maister. He ous tekþ to knawe þe greate
þinges uram þe little. þe precious / uram þe viles. þe
zucte / uram þe zoure.

OF TIMLICHE GUODES.

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 ssynnde. 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 richesses : yef þet byeþ þe zoþe guodes. þanne ne byeþ nazt / alle zoþe guodes ine heuene. þanne ne is nazt god parfittliche yblyssed : þet ne vzeþ nazt zuyche guodes. þanne is god ontrewé / and onkende / þet þise guodes benymþ his wendes. and hise yefþ more large-liche : 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 beuloze / 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.

Ac 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 wyhneþ. 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 naȝt to moche louye. Vor god ne hat naȝt /

who hold them in
little esteem.

al to lete. hy hise oflyhealdeþ : 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
deden hire profit / of þe guodes þet god ham lende : hi

They serve God
with their wealth.

couþen begge heuene. hi couþen hire zennen uorbegge.
and helpe hare nyxte. Hi coþen more louye god / and
herye / and þonki. worþissipie. drede. and yleue. uor

They see their
own feebleness
and their defects.

þe greate perils huer hi byeþ / and ham zelue þe more
bouze / huanne hi yzeþ hare fieblesse / and hire poure
loue / and hare defautes. huanne þane strayte way ne
dorren guo. huanne zuo lyte wylleþ uor god þolye / and

They would rather
forsake all the
world's goods
than retain them
without the love
of God.

yene / 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 oflyhealde / and naȝt 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. myldnesse. clyer wyt. sleþe. onderstond-
ynge. and alle zuyche guodes þet kende berþ. Be tech-
inge : ase grat clergye. ine alle oþre guodes : þet me
wynþ be studye / oþer be guode wone / ase byeþ guode
þeawes / and zome uirtues. Ac þise ne byeþ naȝt yet
ariȝt þe zoþe guodes : uor hi ne makeþ naȝt þane / þet
hise heþ nolliche guod. Vor manye filozofes / oþer of
greate clirkes¹ / 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 fally
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 uyendes : 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 : dyeaþ his benymþ. Efterward / zoþe guodes helpeþ eche daye / and ne harmeþ neuere. Ac uorzoþe zuyche guodes / and zuiche graces wyþoute : doþ ofte kucead / and harmeþ ham / þet hise habbeþ / bote hi hise ne wel usy. And huamne 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 hadde beuore ynemned god nor to serui. and helpe his nixte. bote-yef he hit ne vsy treueliche : 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 : uor 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 us to become proud 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 hadde ssortliche yssewed / huyche byeþ þe lyttle² guodes / and þe midel guodes : nou ich þe wyll ssewy huet ys þe zoþe guod arizt : þet makeþ þau þat hise heþ : guod. and wyþ-oute ham : non ne wes neuere 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 dyead. Vor ase þet body is dyead wyþoute zaule : alzuo is þe zaule wyþoute godes grace. Hy is yelepud uirtue : uor þet hy worþssiþeþ þe zaule myd guode workes / and mid guode þewes. Hy is yelepud charité : uor þet hy ioynþ þe zaule to god. uor charité ne is nou oþer þing : þazne dyere onhede. þet is þe ende / þet is þe perfeecion / and þe guodhedde / huer-to we ssole ous draze. Moche weren þe egyptiens deceyued. þet is to zigge / þe yealde filozofes þet zuo byzlyche 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.

and zoȝten huet wes þe heȝeste guod ine þise lyue. ne
neure ne myȝten 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 prouep þe nele skeles. þet þe heȝeste 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 gudodes fayleþ: þis ne faleþ nazt. and
aboue alle þe oþre greate gudodes þet hyeþ: þys is þe
lheuedy. þanne is þis þet gratteste guod: þet is onder
heuene.

Of three manners
of good.

OF þRI MANERES OF GUODE.

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 hueruore wylt þou þet guod / þet is ycleped
riȝt uirtue more louie / and zeeche aboue alle oþren:
þis ich wylle yet eft / his worþ ssewy. Me can todele
þri manere gudodes. guod / worþssiplich. guod / lostuol
and guod: uremuol. nanmore ne is of gudodes. ne zoþe.
ne ydele. bote þise þri maneres. and þet þou yzist open-
liche. Of þe gudodes 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 VIRTUE.

Virtue is honour-
able:

Six things are
desired because

[Fol. 21. a.]
they are honour-
able:

1. Beauty, 2. wit,
3. prowess,
4. might, 5. free-
dom, 6. nobleness.

þet uirtue is worþssipuol: þet myȝt þou ysy ine
þise manere. Zyx þinges hyeþ ine þise wordle moche
ywylned / nor þet hit þingþ þet hy byeþ moche worþ-
ssipuol. nayrhede. wyt. prouesse. myȝte. vridom. and
noblesse. þise byeþ zix wellen of ydelnesse. þanne
ydele blisse is to moche. Vayrhede / is þing mochel

yloued. nor 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 naye. ne þe ilke naye. ac oure eȝen byeþ fyebile / 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 ssohle zy openliche / þet non uayr body / ne is : bote a huyt zeeh nol of donge stynkinde. and ase a donghel besnewed. Efterward þis uayrhede is ssort. nor zone hit fayleþ and nalouweþ ase þet flour of þe uehle / anon ase þe zaule him todelf. 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 gleden. Ac þe uayrhede of þe zaule : is uayrhede ariȝt / þet alneway wext and neure ne ssel fayly. þet is þe zoþe uayrhede / huereore 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 riȝte pryente. þet is þe ymage of his sseppere / þet is uayr wyþ-oute *comparysonn*. and þet best him anlykneþ : mest is naye. þanne þet uayreste þing þet ys onder god : is þe zaule / þet heþ parfittliche his riȝte ssepþe / and his riȝte briȝt-nesse / colour of flour. briȝtnesse of ¹ zome. ssepþe of man. lykyng of precieuse 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.

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.

Cleregye and wyt / byeþ þinges moche yworþssiped. Ac yef þou wylt by wys ariȝt. and heȝe cleregye leryny : 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 zome þe wordle. þis wyt paseþ þe

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 comne yknaue / þane day : uram þe nyzt. ne
deme betuene *grat* / and smal. betuene *precious* / an
vil. Hy weneþ of þe mone : þet hit by þe zonne. nor
hi weneþ of þe worþssipe of þe wordle : þet hyt by þe
zoþe blisse. of ane epple : an hel. nor hi weneþ by þe
wordle : þet hit by wel *grat* þing. þet to þe zizþe of þe
heuene ne is bote an eppel. hy weneþ of a gles : þet
hit by a safir. nor hi weneþ þet hare myzte / and hare
strængþe : 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 zeeheþ bote hare wyl to done. In zuych nolc is
skele dyad. and þernore / hi libbeþ ase bestes. nor hare
wyt is al myswent / and corrupt. ase þe zuelz of þe zyke /
oþer of þe wyfman *grat* myd childe. þet more hi nynt
smak in ane zoure epple : þanne ine ane huetene lhoue.
and þet child in ane cole : þanne ine ane guode mete.
Alsuo zuych nolc ne moze ylene / þet þer by more
blisse / and lost / ine god to serui / and to louie : þanne
to done þe wyl of hare loste. nor hi ne comne 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:

uoluelf þe herte / and norisset / and sostyeneþ. of pris : uor me may god / an al þet he heþ : begge. Zuete : uor þet is þe maune / þet alle þise þinges makeþ it rendereth sweet
labour, sorrow,
tears, and weep-
ings.

zuete. zuynch. zorþes. tyeaers / and weþinges. ssames. martires. and alle pinen. and al þet me may þenche. þet is þe zuete sucre / and of guod ssmak. and þet is þe wyt / and þe wysdom / þet þe writinge clepeþ / 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. þaune þer nys prouesse arȳt : bote ine godes knyȳtes 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. hardyesse. strengþe. an stedeuestnesse. Non ne is arȳt In this prowess
are boldness,
strength, and
steadfastness.

preus : þet þise þri þinges ne heþ. þet ne ys hardy / and zyker / to greate þinge ondernime. strang / and myȳtuol / uor to uolȳ. zed / and stable : uor to uolȳ. Ac wyþ-oute wyt / and wyþ-oute porueyonce : ne byeþ naȳt worþ non of þise þry þinges. Vor ase zayþ þe hoc of þe art of knyȳt- In quarrels an
error may be
rectified,
but in battle a
mistake may not
be amended.

hod / ine opre quereles huame me mysnyuþ hou þet hit by uounde myd amendement. Ac erroure ine batayle / ne may naȳt by amended. uor hi is anon awreke. [Fole optimiȳge.]

Fole op-nymyng is huer lite profit lip. and moche cost. and of peril. and of payne. Zueche byeþ þe The world's
prowess is peril-
ous.

opnymynges / þet me clepeþ prous. and hardi / ine þise wordle / þet body / and zaule brengeþ 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.

Ac uirtue makeþ man of¹ greate herte / and of wyse opnymyng þaune 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 opnyne : 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 yeff 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 loueþ more ane sseawere : þanne ane kingdom. an eppel : þanne al his kende. Ac uirtue yeff 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 / kneade 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 yeruþ / and ne is neure wery. þanne þer ne is prowesse : hote uirtue.

He who is without virtue hath no great courage, for he dreads the adversities of the world.

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.

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 : hote ine uirtue. A grat lhord he is : þet to huam al þe wordle serueþ. Zuych lhordssip / yeff man grace and uirtue. Vor hi zet man spirituellyche ine his rihte stat / huerinne he wes nerst ymad. þe man wes ymad ine zuyche worþssipe / and ine zuyche lhordssipe : þet he wes lhord of alle sseppes / 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
nast ayen ne mihte awyune : bote he uirtue. Ac uirtue
arereþ þane man an hez : and him deþ þe wordle onder-
uot / 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 ariht 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 ynoz / 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 yziþ / and knauþ / þet alle ssepþes
byeþ ymad him uor to serui. Efterward / he heþ
anoþre empire / uayr / an grat / wyþoute þet non ne ys
aryht 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 wyлле 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 wyлле of
god / and al þet god deþ to his bodye : he yelt þonkes /
and hym payþ. and þet is þe lhordssip / þet uirtue yetþ
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 nele byeþ þer kynges /
and of barouns ine þe wordle / þet haddeþ casteles /
cites / and regnes / þet ne haddeþ nast þis lhordssip.
þet of hare herten : ne byeþ nast lhordes. þet hyse
tormentep ofte. oþer be yre / oþer be eucl wil. oþer be
couaytse / oþer be wylny[n]gges. þet hy ne moze nast
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 al-
ways in peace, and
his body is govern-
ed by the will of
God.

[Fol. 25. b.]

He gives thanks
to God for all his
gifts.

There are many
kings and emper-
ors 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 come huet is

There are three
sorts of freedom,

¹ So in MS.

uridom arizt. þanne sselþ 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 uerste 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-yeans wylle : hit nere non zenne. Vor non ne zenezep ine þet he ne may nazt beuily. ase zayþ saynt austyn. vridom habbeþ alle men. ac hit is ybounde ine children / and ine foles / and yue wytlease / þet ne habbeþ nenne skele / huer-by hi counne chyese : þet guode uram þe kueade. þerne uridom þe man benymþ him-zelue ine grat del. huanne he zenezep dyadliche. nor him-zelue zelp : nor þane lost of þe zenne. and him-zelue yelt to þe dyeule / and becomþ his þrel to þe zenne. zuo þet he ne may hit norþrawe 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[ld]le / þet god heþ yvryd be grace / and be uirtue / 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 prayseþ þe wordle : bote ane botoun. and hi ne dredeþ kyng. ne erl. ne non misual. ne pouerte. ne ssame. ne dyap. nor 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 port. and þe prisons : hare deliureonse. and þe pylgrym : 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. nor hy hys habbeþ yzet ine god. and byeþ nyez ine paradys be wylmynge. And þe ilke vrydom : comþ of grace : and of uirtue.

Ac yet eft þis vrydom : ne is bote þreldom / to þe zyþe / of þe þridle vrydom. 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 vry 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 þanofrene vrydom 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 / huame 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 brenge 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 *proprelliche* þet he berþ þe ilke wayre ymage. And þeruore þe holy man ine þise wordle deþ al his herte / and al his payne to knawe god / and louye. And of hire herte : alle zenne to waynye. Vor þe more þet þe herte is clene / and þe uayrer : zuo moche he zyzyþ þe face of Iesu crist þe more openliche. and þe more þet he his zyzyþ openliche : þe more he him loueþ þe stranglaker. þe more he him likneþ *proprelliche*. 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 *proprelliche* huanne we him ssolle zzy / ase he ys openliche. þet ssel by ine his blysse : huanne we ssolle by ine paradis. uor hyer ne zyþ non / onwryze þe wayrhede of god / bote ase hit by ine ane ssewere. ase zayþ sainte pael. Vor þanne we him ssolle zzy face to face clyerlyche.

The holy man in this world endeavours to know and love God.

The more the heart is clean, the more openly he seeth the face of Jesus.

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 beþenchinge 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 habbe 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 / nor þet
 hy weneþ by of gentile woze. and þe ilke kenrede: hy
 counne riȝt wel telle. And þe oþre zyde hy ne lokeþ
 naȝt / huer-of ham comp þe zoþe noblesse / and þe
 gentil kenrede. Hy ssolden loki to hare zoþe norhysne
 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 ansuereþ. ‘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 comp / 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 habbe 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 habbe to þe poure. and dede
 by miracle þe helles theape uram one stede / to anopre.
 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 ynned / 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,

how shall less
goods avail?

Who that most
hath, is worth
most.

[Fol. 27. a.]

How shall we say
that these do good
who shall hereafter
be damned in hell,
because they have
abused the gifts of
God?

Bodily works and
spiritual deeds
are nothing with-
out charity.

Charity is good
chaffer, that every-
where wins and
never loses.

gnodes / þet man may do / and þet mest were ywoned :
to by worþ. and *profiti*. þet byeþ [þe] porneyonces of
bodye. and slaþþe 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 :
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
tinliche guodes / ase byeþ / gold / an zeluer. an riches-
ses. oþer guodes gostliche. oþer kendeliche / ase byeþ / creft /
and queyntyse. wyt / and clergye. strengþe / and prou-
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 arizt. of þe guodes þet god
him hedde ylend uor to winne. Efterward yef he deþ
workes bodylyche / as doþ þise zaynkeres / 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-nore god him ne
worþ þe rapre / yef he sterþ 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.

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 þlayntes. and hy heþ þe maystrie: ine alle batayles. Hi deþ / þet asemoche is worþ to onenen ueste enne day: ase to anoþren: al ane lanten. Hi deþ¹ / þet ase moche is worþ o peny to onen þet ha yefþ: ase to anoþren: an hondred pond. Zygge a pater noster: ase to anoþren a sautyer. and þet ne is nor non oþre 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: huamne 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: alzuu he him heþ y-yene tuo manere guodes lostuolle / uor his herte to him draze. ine huychen byeþ alle þe zoþe lostes. þe nerste 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 nor 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 huamne me his zykþ auer: anlykneþ to ane stone. of pris. ac huamne me wenþ hine nime: he ualþ agrund / and to naþte becomþ. Alsuo þe þlaynges of þe wordle / and þe

1. The five wits (senses) of the body

are as five channels whereby the instful 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.]

¹ MS. dez

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 huame me hise þengþ / and ssepppeþ / and sseaweþ moche of pris : ae huame 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 none 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 makyng. and þe vileste þet is. and þe spirit of man : is þe zaule. and ys þe nobleste þing / an þe hezeste ssepppe 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 elene / and lestynde / and moze þe herte velle and uouelle. Zueche guodes yeff god to man ine þise wordle. huame he yeffþ pays of herte. and þe maystric of his vyendes. and blisse ef inwyt huame he uouelþ þe herte of loue. and of blisse gostlych / and him adrengþ of ane zuetnesse wonderuol. zuo þet he ne may him hycalde / 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 zuctnesse. þet is þe welle huer-of oure lhord
 spekeþ ine his spelle. ‘Huo þet ssel drinke’ he zayþ / ‘of
 þe wetere þet ich wylley[e]ue him : hi¹ ssel become a welle /
 þet him ssel do lheaue / in-to þe lyue euelestynde.’ þet
 is þe welle of blisse / and of zuctnesse. of lyue / a[n]d
 of charité. þet may uoluelle þe herte / and non oþer
 þing þet is. Of þise welle hedde dauitþ y-nome / þet
 zede ine his sautere. ‘O. god / hou is nou grat / þe
 mochelhedde / of þine zuctnesse þet þou lokest to þine
 seruinde / and yefst to þine uryendes.’ And uorzoþe hu
 þet hedde wel ytasted and ysmacked þe ilke zuctnesse
 þet god yefþ to his urenendes : 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
 nimp 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 clepeþ 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 ssole yleue / and wyhy to
 zeche : to habbe þet lyf euelestinde. uor he ne is nazt
 alyue : ac ine langour / þet echedaye leueþ ine bysyhedde /
 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 Davi
 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. 28. 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.

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.

Whoso seeks true happiness shall have honourable life, life pleasant and profitable.

OF VIRTUE MORE SPECIALICHE.

We have now considered generally the dignity, worth, and goodness of virtue,

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

which leads to joy, honour, and life everlasting.

grat ureme þer comþ his uor to habbe. blisse. worþssipe / and lyf eurelestinde. Ae uor þan / þet me ne knauþ 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 comne 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 wytynde mysgeþ.

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.

þe holy writ comparisoneþ þe zaule and of þe guode maune / an of þe guode wyfmaune : 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 trettable / ase wex ymered. and ase land guod¹ and agrayþed / and worþi þet hy by yzet mid guode ympen. þe ilke ympen byeþ þe uirtues / þet þe holy gost

This garden setteth the great gardener, God the Father,

[Fol. 28. b.] when he softeneth the heart.

¹ *ydegud* (digged) has been crased.

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 paradys 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 ete / wyþoute steruinge / and wyþoute zyknesse, and wyþoute ealdinge, and wyþoute 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 kingdome
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 frnt / 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 enere¹ 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 tozte 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 heze 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 ywrege ine his herte. and ham þus zeyayde.
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 hadde þet confort of god.
Yblissed þo þet haddeþ hunger and þorst of riȝt. uor hi
ssol by uolueld. Yblissed byeþ þe merciulle / uor hi
ssolle uynde merci. Yblissed byeþ þe clene of herte /
uor hi ssole yzi god aperteliche. Yblissed byeþ þe
paysyble / uor hi ssolle by yelepē 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 riuies 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 þerore 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 þerore
 hi byeþ yblyssed þo þet hyse healdeþ zayþ salomon.
 Vor þe ilke þet his heþ : he heþ ywonne þet trau of
 liue. Huerore þise zeue þinges touore yzed byeþ
 yelepel 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 grenhede / 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 zuete 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, if 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 nor 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 yeffe
ne compþ. Þeruore he naȝt ne let ous uor to somoni /
þet we hym bydde and bezeche his yeffes. And moche
ous behat : þet yef we hym bezechþ 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 coupe naȝt maky / yef he
nere. Þe bezechinge þet he ous made of¹ his uayre
ybllessede 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 yeffes 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 letþ naȝt uor to lhade of þe zeue
streames þe quikke weteres uor to wetary þe zeue trawes
þet bereþ þet fruyt of liue euelestinde.

ÞE UORE-SPECHE OF ÞE HOLY PATER NOSTER.

Hvonne me zet a child to lettre. ate begynnynge
me him tekþ his pater noster. Huo þet of þise clergye
wyle come : be-come milde ase a child. uor to zuyche
sedlers tekþ oure guode mayster Iesu crist / þise

clergie / þet is þe uayreste / and mest behofsam þet
 is. huø þet wel hit onderstant and of-halt. Vor zuyche
 wenep hit wel comne and onderstonde : þet neuerte ne
 coupe bote þe rynde wyþoute / þet is þe lettre / þet is
 guod. Ae 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. List to zigge / an sotil to onder-
 stonde. Þis bene / paseþ alle opre / ine þri þinges. ine
 digneté / in ssortliede. 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 aeseþ.
 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 bidde /
 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 wyslom 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 yuolged / 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 : huame he ylefþ wel / and a-riht. an he deþ efterward / þet he ssel. Huame 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 sseppes / and alle guod comeþ. and þus þe beknaust his mihte. Efterward / zeþþe þet he ys uader / he is diztere / and gouernour / and porueyour / to his mayn . 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 come denisi. and he his byat / and his chasteþ huame hi misdoþ uor hare prou ase guod uader / and bleþeliche he his onderua[n]gþ / huame hi comeþ to hym.

Nou ich þe sseawy þanne þis word þet þou zayst : vader. his mihte. his wysdom. his goodness. He þe beþengþ of oþerhalf þe zelue. þine noblesse. þine uayrhede. þine richesse. More *gratter* noblesse ne may ich hadde : 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 cortoyz / 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 he 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.

nileynye / 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 ssel him anlykny be kende. be
 heste. and be riȝte. and þou him sselte loue. worþssipe.
 and reuerence. drede. seruice. and boȝsamnesse. Nou
 þenche 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. 'þenche huas zone þou art': me
 zayþ to þe newe knyȝte huanne he geþ into þe torne-
 ment. Nou þou zyȝxt wel hou þis ueste word is zuete.
 and hou hit þe amonesteþ þet þou by bold and of
 guode wylle. and hit þe tekþ huych þou sselte 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-
 outh gynnyng / wyþ-outh ende / þe zoþe godes zone.
 Ac we ne byeþ naȝt his zones be kende / bote ase-
 moche þet we byeþ ymad to his anliknesse. ac alsuo
 byeþ þe sarasyns. ac we byeþ his zones be grace and by
 adopcion. Adopcion 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 adopcion. 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 wyþouth oure ofseruinge. ase zayþ saynt pavel.
 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 byleaue
 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,

Now ous sseweþ / huer-of þis word / oure. þe largesse / and þe cortaysye / [of] god oure uader. þet ous yefþ more bleþeliche / ynoȝ / 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 hyeþ his children / and his eyrs. and þet moche ardentliche louye oure calde 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. heȝ / and loȝ / 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 : nor 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. nor 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 boc
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 þreddame / 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 deuisi ane man / of huam me ne kan nazt
his name / ase me zayþ. he is kyng. he is erl. he is zuo
grat. zuo naye. 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 *propre*¹ ase þis
word / ‘þet art.’ þet zuo *proprelliche*. zuo *ssortliche*. zuo
deuiyndelyche. zuo *solilliche* / þe names *nemneþ* / ine
zuu moche / ase onderstondinge him may streche.
Vor god is ase þe ilke / þet one is / ase zayþ saint Iob.

“That art in hea-
ven.”

Here we assert
that God is a King,
and that He is in
Paradise.

When God ap-
peared 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. *propre*

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
zopliche. uor he is zop / and zopnesse aboue alle þinges
yssape. and zuo byeþ alle sseppes ydele and ydelenesse.
And ase zayþ Salomo[n] 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 yelieped¹ : þet art. Vor he is zopliche 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 yknaue /
and þe meste beloued / and þe meste yworþssiped.
Efterward he is ine heuene gostliche / þet is ine holy
bodyes þet byeþ heȝe. clyre. and elene. ase is þe
heuene. uor ine zuyche herten : he ys all. and yknaue.
and ydred. and yworþssiped and yloued.

Nou hest þou yherd þise uour wordes. *Pater 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 *yeheped*

naȝt chonginde. þe uerþe þe to strengþi. nor asemoche
 ase he is zuo heȝ / and þou zuo loȝ. yef þou ne art bald /
 and of guode wylle : þou ne sselst naȝt come / huer he
 woneþ. þet uerste word ous sseweþ þe langnesse of his
 eurebleuinge. þet oper : þe *brede* of his charité. þe
 þridde : þe dyepnesse of his zoþhede. þe uerþe : þe
 heȝnesse of his magesté. Huo þet heþ wel þise uour
 þinges zoþliche wyþoute drede he ssel by yblyssed.

"*heaven,*" to em-
 bolden and en-
 courage 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.

Nou 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
 nayre notes. Vor hit ne is no drede þet ine þe zonge /
 þet þe wysdom of god made / þe ilke þet tekþ þe uoȝeles
 zyng : ne heþ uele notes sotiles / and zuete / þaȝ þer
 by lyte lettre. Ine þise zonge byeþ zeue notes. þet
 byeþ þe zeue benes. þet porhaceþ þe zeue yefþes of
 þe holy gost. þet strepeþ þe zeuen haued *zemes* of þe
 herte. and hi zetteþ / and norisseþ þe zeuen *uirtues*. be
 huychin me comp 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 : riȝtuol. 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. onderstond-
 ynge. and wyl. ine þet þet þe zaule bi stedeuestliche
 yelenzed ine þe wylle. stedeuestliche alizt ine þe onder-
 stondinge. stedeuestliche yuestned in god. mid god ine
 þe beþenchinge. and þe more þe zaule onderuangþ
 plenteliche þise þri zefþes of god : and hy more *propre-*
 liche neȝle[c]þ / to his riȝte 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 pe-
 titions that buy
 the seven gifts of
 the Holy Ghost.

The three first
 make man holy,
 the other four
 make him stead-
 fastly 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 bezechep 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.

Huame we ziggeþ / *sanctificetur nomen tuum*. we
sseweþ to oure guode uader corteysliche oure principal
desyr þet we ssole eue hadde. þet is þet his name by
yhalzed and yconfermed ine ous. þanne huame we
ziggeþ / *sanctificetur nomen tuum* : þet is to zigge. ‘sire /
þis is oure heze wyl / þis we bezechip 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 bezechep þe uerste and
þe principal yefþe of þe holy gost / þet is þe yefþe of
wysdom / þet nestnep / 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 huame þe man onderuangþ þise yefþe : he zuelz[þ] /
and smackep / 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
seruice / 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. Hallowing.

nyf maneres halzep þe gost of wysdom / þe herte of
man. Verst he his wyþep / and clenseþ / ase dep þet uer
[þet] clenzep and fineþ þet gold. Eftterward he dep 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. Eftter-
ward he him halzep of al to godes seruice. uor he dep
him al away of alle wreþe. and dep him al þenche of
god. and to louie / and serui. Ase þe cherehe is yhalzed
to godes seruice. zuo þet me ne ssel oþer þing do
þerinne : þanne þe seruice of god. Eftterward he depþ

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 p̄cciousse blode / þet Iesu crist ssedde nor 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 ssolle by zuo nol dronke of þine loue : þet alle op̄re zuetnesses / ssolle by ous bytere : be huam we ssolle by zuo yyeue to þe / an to þine seruise : þet neure mo of op̄ren we ne maky strengþe. be huam by we nazt wyþoute more ywesse : ae zuo moche ydept yne grayne / and ynewed and eft yeristned ine þe bloode of Iesu crist be deuociom 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 nor 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 onderuangþ : bote of him. Ae y-yeue is þe herte parfittliche and yconfermed. nor þe memorie is zuo eleuiynde ine him : þet ne of no þing þenche / bote ine him. And þet we byddeþ him huanne we ziggeþ : *sanctificetur nomen tuum*. ‘ Ihord 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 OP̄RE BENE OF ÞE HOLY PATER NOSTER.

The second petition of the Pater Noster, “Thy kingdom come.” Here we pray for

Adueniāt regnum tuum. þet is þe op̄re bene of þe pater noster. huer we byddeþ / þet godes regne come

God's reien to come within us, which is brought about by the spirit of understanding, that enlighteneth the heart,

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.

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 yefþ ane *grace* þet me clepeþ / þe gost of onderstandinge to þe herte. ase dep þe *zonne* þet dep away þe þyesternesse of þe nyzt / and wastep þe cloudes / and þe hore urosteres bi þe morzen. Alsuo wastep þe holy gost alle þe þyesternesses 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 byep 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 sseppes : þet alle heryep god / and him wytnesseþ hou god is guod and almihti. wys. and uayr. *grot* and milde. zuete. and þe more me zyzt þe sseppinges brizte : þe more hit is wynynde him-zelue to zyenne. Ac he yzyzþ / þet he ne is clene / ne worþi him to zyenne : þanne anhet þe guode herte and trewe / and him wreþep to him-zelue. þanne nymþ he his pic / and his spade / and beginþ to delue / and to myny. and gep 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 wreþep / and zorþep. 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 ziþe of god ine him. and þet he dep mid þe spade of zoþe sscrifþe. 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-

¹ MS. zoþo

inge of þe ilke clyernesse / and of þe ilke pays : þet he
 vint ine his herte. and þet we oxeþ : huame we ziggeþ
Adueniad regnum tuum. þet is to zigge : ‘Leue nader /
 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 þanne 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 nader 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 aligt / and yuestned 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 onlepi-
 liche¹ / 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 uor 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 sseawep̃ to o[n]re uader oure wylles / þet byep̃ / oþer ssole by / to þan þet þise þri benes by ine ous ymad / and nolued 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 byep̃ dyade / an enele betake ine þise wordle. Vor hi byep̃ 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. huame he ous tekþ to zigge. Vayre uader / oure bryad of eche daye / yef ous to day. Huet may þe zone betere acsy to his uader : þanne bread wyþoute more / nor 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. Huame me bit þe broþerhede / and þe nelazrede / and part / and rizt / 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 rizt. and ine alle þe guode dedes þet byep̃ ine heuene. Þet is þet bread of þe ilke holy couent. Þet bread of henene. 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. huø þet ssel ete of þo breade : he ssel eure lybbe wyþoute steruinge.' þet bryad is mete arizt. nor hit stoneheþ al þane hunger of þe wordle / and uelþ man þet he heþ yno3 / zuo ne deþ non oþer mete. Þet is þet bread and þe mete / þet þou nymst / of þe sacre-

ment of þe wyenede / þet þou sselte ete zayþe / and
 glotounliche / ase tekþ þe writinge / ase deþ þe lecher-
 ous þane guode mete : þet oþerhuil norzuelþþ 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 norzuelþe /
 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 : þaume man moze
 onderstonde. Efterward me ssel þerne mete eft chyewe /
 ase þe ox þet gers þet he heþ norzuelþe. þet is to
 zigge þet me ssel recordi zueteliche and smalliche be
 little stechelis / alle þe goodnesses of oure lhorde and
 al þet Iesu crist þolede ine erþe nor ous. And þaume
 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 nor 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 nor to þolye / and do *grat* þing nor godes
 loue. Ac þet ne may na3t by wyþ-oute þe uerþe yefþe
 of þe holy gost / þet is y-cleped þe yefþ of strengþe / þet
 arneþ godes knyzt / and him deþ yerne to by martired.
 and makeþ ham lezze betuene þe tommens. Nou miht
 þou wel zzy hou eorteyliche / 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 nor god. þet ilke bread we hit
 clepiþ oure / nor hit wes ymad of oure doze. yblyssed
 by þe guode wyfman : þet of hiren þet flour þer to dede.
 þet wes þe mayde Marie. and yfryd ine þe panne of þe
 erouche / ase he zayþ ine þe *sautere*. norzoþe norzoþe
 yfryd ine his ozene blode. nor 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 / nor to pasy þe greate ze / of þise perilouse wordle. Hit is oure. nor 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 : nor his loue. Hit is uorzoþe oure / nor noþing ne may / hit ous benime toyens oure wylle. We hit clepieþ oure bread of echedaye. þet is to zigge / of eche daye. nor 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 nyeduoł. 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 lykinges / and alle guode smaekes / ase zayþ þe boc of wysdome. þet ne is naȝt mete to gromes / ne to yeue. ne to piccaille. ne to cheuille. ne to cherles. ac to noble herten and gentil. an cortays. and elene. þet is to þe herte þet is gentil be grace. noble / be guod lyf. yclensel / and ywesse be zoþe sscrifte. Of þise uirtue speķþ saynt matheu þe wangeliste / and hit clepeþ ziker bread substanciēl. þet is to zigge : þet paseþ / and ouergeþ alle substances / and alle ssepþes be ver. ine uirtue / and ine dingnetē / 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 uorissinge. and þe more þet he is uorissinde : me zayþ þet he

is þe substancieler. and þere-fore þet ine þise breacle is more *uirtue* / and of good / and of norture / þanne me moze þenche / oþer zigge. ne zayþ me nazt 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 uoryene / 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 *zemes* / þet we habbeþ ydo waxe ope oure zaulen. þet is þet beste wed of þe house. þe zenuolle be one *zeme* dyadlich / þet zuo zone is y-pased / ase to þe loste / oþer ase to þe dede / is y-obliged to zuo ane greate gamelinge : þet he ne heþ mihte to hit endi. þet is to þe pine of helle / þet is wyþ-oute ende. Eftterward / he ssel to gode / þet he heþ ywreþed / zuo *grat* amendes : þet he ne heþ mihte uor to yelde. Vor ine al his lyue þaz ha leuede an hondred year oþer more : he ne mihte nazt do uoluel-linde penonce of one dyadliche *zeme* / yef god wolde usy to yelde dom. And þeruore hit behoueþ to yerne to þe cort of merci and bidde *merci* / and aksy uoryetenesse. Vor be þe rihte of þe cort of dom / þe zene-zere ssolde by demd / and ycondemned to dyafe 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 for-
give 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.

uoryeue 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 ssett
uoryeue þine wyckede wil / and keste out of þine herte:
alle wreþe / and alle hate. and euclwyl. oþerlaker þi
bene is more aye þe: þanne uor þe. Yef hit þe þingþ
strang þing and knead uor to uoryeue / þin eucl wyl
to ham þet þe hatieþ / oþer þet þe knead willeþ / huer

Think how Christ
forgave his ene-
mies 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 loueþ? Vor þet deþ þe
paen / and þe sarasyn / and oþre zenezeres. Ac we þet

but since we are
God's children,

byeþ godes children be byleau and be *grace* / and we
byeþ cristene ymened of Iesu *crist* / and we byeþ eyrs
mid him of þe heritage of paradys / of ous to uoryeue
þe on to þe oþre / and louye oure uyendes. þet is to

we ought to for-
give one another,
and love our ene-
mies, and pray for
them.

zigge hare *persones*. an bidde uor ham / and do ham
guod yef hy habbeþ nyede and þou hit mi[z]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 awreþ þeruore. We byeþ al o body ine Iesu crist / ase zayþ þe apostel. and þeruore we ssolle 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 demesman : ayens him.

We are all one
[Fol. 55. a.]
body in Christ
Jesus.

Whoso hateth another
is a murderer.

Ine þise bene þet we doþ to gode. we him bezechep 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 huot he is. and ine huot peril he is. and huannes he comþ. and huyder he goþ. 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 luermide endy : þanne him deþ þes gost wepe / and grede merci to god / and zigge. ‘Lhord / uoryef me mine dettes. þet byeþ myne zemen. 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 ondernonge / huyche ich hadde kneadliche yvzed / and þe kneadliche yserued. And þeruore lhord ich ne hadde huor-of maki þe yeldinge : uoryef me þet ich þe ssel.’ Huanne þes gost him heþ zuo alyȝt / þet he knauþ 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 uoryeueue 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 habbeþ misdo.’

In this petition
we ask God for
the gift of know-
ledge,

whereby man
sees what he is,
and in what peril
he is,

and seeing his
own imperfec-
tions, 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
misdeds—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 temptationem. þe ybernde :
uer dret. and þe ilke þet oþerhuyl 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 temptationem. þet is to zigge.
'Vayre zuete uader / ne led ous naȝt 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 knyȝtes.
and yef þe uondinge nere guod and uremuol to guode /
god þet al makeþ uor oure guode / nolde naȝt þolye þet
hi come. Ac ase zayþ sant bernard. huarne þe uondere
ous knokeþ ope þane reg : he ous sseþþ oure corounes
of blisse. Ase þe ilke þet ope þe regge of þe guode
knyȝte / smit and beat / him ssept his los : and his
blisse. þe dyeuel þerto *proprelieche* uondeþ þane man :
þet he hine myȝte wyþ-draȝe 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 moȝe 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 ynoȝ 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 naȝt breke / ne mid pic / ne mid mongenel.
þanne huarne 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 naȝt / 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. ‘Leue 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
 uondinges : 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. ‘Lyue 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 ZEUENDE BENE OF ÞE HOLY PATER NOSTER.

The 7th petition
 of the Pater
 Noster.
 “But deliver us
 from evil.”

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 yefþes þet he heþ yporchaced : prede is ine
 wille to destrue / and to beninne. An þeruore h[ua]nne
 god heþ y-yeue to man þet he him heþ ybede ine þise
 zeue benes beuore yzed. þane uerst hit is nyed norzoþe :
 þet he him delyuri of þe kueade / and of his aspiinges.

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.]

And þernore comþ alast þis bene / ase þe efter-warde /
þet zayþ þous. *Sed libera nos a malo. amen.* þet is to
zigge: 'Lyene uader deliure o[u]s of þe kueade. þet is to
zigge: of þe dy[e]uele. and of his sleþes. 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 conne wel zinge ine þine herte. Vor
grat guod þe ssel beualle: yef þou zuo dest.

ÞE ZEUE YEFÞES OF ÞE HOLY GOST.

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 bridel
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.

Efter þe zene 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 himzself ous ssel teche. And
uerst we wylleþ zigge: huyche byeþ þe yefþes. Efter-
ward li[u]ernore 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 li[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 brogte mid him uor to yeue to his spouse / and to
his eldringes / and zayde þous þe zucte 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 *crisninge*. Ac 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 comp 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 todeleþ 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 beginnunge of wysdom. ase zayþ dauid. Ac 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 poue

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 yeleded yefþe of kyng. þeruore saynt iacob elepeþ 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 elepeþ yefþes uolueld. Vor he his ne yefþ to nonen : þet he ne yefþ him-zelue. þe oþer seele is / uor þet þe oþre graces / and þe oþre guodes he ous lenþ uor to usy ine þise line. Ac þise byeþ yefþes arizt wyþ-oute wyþnymyng / and wyþ-oute lere. Vor huamne þe oþre ssolle fayli / þise ssolle ous bleue. þanne byeþ hi zuo propreliche oure : þet we his ne moze nast lyese wyll we nolle we. ase we moze þe oþre. þe þridde seele and þe hezeste is. uor þer byeþ yefþes clenliche be loue. and þou wost wel þet yefþe lyst þane name of yefþe : huamne hit ne is nast y-yeue clenliche be loue. Vor huamne þe yeuere heþ zizþe to his ozene prou : þet ne is no yefþe : ac rapre is chapuare. Huamne he zyzþ guodnesse onderuonge / oþer seruice / þet ne is no yefþe / ac hit is rapre dette y-yokle. Ac huamne þe yefþe comþ propreliche and clenliche¹ of þe welle of loue wiþ-oute prou. wyþ-oute yefþe. wyþoute drede. wyþ-oute enie dette : þanne is hit arizt yeleded / yefþe. Huerof þe filosofe zayþ. þet yefþe / is yeuynge : wyþoute ayen-yefþe. þet is wyþ-oute onderstondinge of ayenyefþe. ac wyþoute more : uor to zechie 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 seele : propreliche hi byeþ y-cleped / yefþes.

HUERUORE HI BYEþ Y-CLEPED YEFþE OF þE HOLY GOST.

Ac hueruore hi byeþ y-cleped / 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 seeles. þe one. uor þan þet ase workes of myste / 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 *groot* guodnesse. Ae nor 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 seele is / nor þet þe holy gost is *proprelliche* þe loue / þet is betuene þe uader / and þe zone. and þeruore þet loue is þe *propere* / 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-nemmed 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 nor to *confirmi* oure loue to his / þet hi by feruent / and guod / and zoþe / and elene.

[1 MS. *vor*]

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 between the Father and Son. Love is the highest 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 þreapninge 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 sleppþ. þet is þe wyed hoc of þe gardine þet uordeþ al þet kueade gers. þet is þe hordyer þet lokeþ þe herte / and alle þe 'guodes þet byeþ þerimme. 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 briz[t]nesse of þe zonne þet þou izixt yefþ lizt to þe wordle and uirtue / and strengþe to alle þe þinges þet wexeþ and comeþ to þe wordle. alsuo deþ þe holy gost þet alizt 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 henene / heþ þri stages of uolke / ase zayt saynt denys. huer-of þe on is hegere. þe oþer men. þe þridde lozest. þe hezeste / byeþ ase þo / þet byeþ of þe kinges consayle. þise byeþ alneway mid god þe nixte þaune þe oþre / and yzyeþ and yhereþ / and him : and his *pruities*. 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 mestyres / 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 heucue / 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 counynge : 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

oper skele þer is / huereore þer byep 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 byep þe guodes / þet þe holy gost makeþ ine herte huer he descendeþ be þise zeue yefþes. Ac erþan ich decendi to þe uirtues þet byep con[t]raries to þe zeue zennes : ich þe wylle speke ssortliche / of zeue oþre uirtues. huer-of þe þri byep ycleped¹ : godliche. and þe uour byep 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 : beleane. hope. and charité. and byep ycleped / godliche. Vor þet hi ordayneþ hare herten to god. Beleane / ase zayþ saynt austin : ous zet onder god. and hi ous deþ bekuawe / and to bykuawe. to þe Ihorde / 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 oper þing bote dyere oninge. nor hi deþ of þe herte and of god : al on. ase zayþ saynyte Pol. Beleane / y-zijt ine gode þe hezeste zoþnesse. Hope. cuerlyche heznesse. and ouerliche magesté. Charité. ouerliche guodnesse. þise þri uirtues byep to-deld be þri degres 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 ondernonge grat guod of him. þise þri maneres of loue : byep ine þise þri uirtues. Loue of beleaute : hyerþ ine dede. Loue of hope : uelþ þaue smel / and zekþ. Loue of charité : nimþ. and zikþ. and zuelþ / 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. *ycheped*

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/sleþþe—. þe oþer temperance. þe þridde/strengþe. þe uerþe / dom [rihtuolnesse]. þise uour uirtues byeþ y-cleped cardinals. nor 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 wyekede cheles. Iustice. ay[e] þe west. a-ye þe wyekede raynes.

OF þE OFFICE OF þE UOUR UIRTUES.

þise uour uirtues habbeþ diuerse offees / 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 offees. nor 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-zigþ / 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.

Aduerseté / and prosperité / he berþ / and þoleþ wyþ-oute wepinge. ne arizthalf ne alefthalf. Wel ssolde he by guod knyzt / þet ine þise þri þinges were wel y-proned. þise þri uirtues armenþ / an ordayneþ. and agrayþeþ man / ase to þri deles of þe herte / þet me cliepeþ¹ scele. loue. and strengþe. Prudence / lokeþ þane scele² / 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.

RIZTUOLNESSE.

Riztuolnesse³. 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. secele³ MS. Diztuolnesse.

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. 38. 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
man.

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 enworþede / 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 hit 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 dayneþe nazt to loki ope þe wordle. And we þet
byeþ cristene / and habbet þe zoþe beleaue and conne
þe hestes of god and habbet 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 speeþ 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 chyeþt 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. Justice / is þe loue of herte / huer-by he serueþ onlepilliche and wyþoute more / to þet he loueþ. þet is to god, and uor zuo moche deþ onder uot alle oþre þinges. þaune dom zet man / ine his rizte stat. þet is aboue alle þinges / and onder god. Wyþoute þise uour uirtues non ne may eliuē in-to þe helle of perfection. Vor huo þet wyle zuo heze clyue / 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 onderuonge, and uolzi. Of oþerhalf þet he hadde temperance / uor þet he ne by to moche y-charged, and riztuolnesse þer-mide / þet is þe rizte 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 perfect / 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 lykky.

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 yeffes : 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 yeffes, þet kest out alle þe zennes of þe herte, ase we habbeþ yzed beuore wel *proppe*liche. 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 hep

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* lhold.

The first good that
the Holy Ghost
doth to the sinner
is to bring him to
his senses,

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 / huamne he him uisiteþ.

so that he may
see how low he
has fallen,

Vor he *him* yelt his wyttes / and his onderstondinge /
and him brengþ ayen to *him-zelue*. zuo þet he *him*
knauþ / and *him* reuerteþ huet guodes ne heþ uerlore /

and how waste-
fully he has
squandered his
heritage.

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 /

The sinner is as
one in prison, in
irons and fetters,
and strongly
guarded, as was
St Peter in
Herod's prison.

allhuet *him* behouede to loki zuyn. ase oure lhold 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 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.

uelþ / ne none drede ne heþ. Ac huamne 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 wreche ne þengþ

of *him* þet hine halt : ne of þe gibet þet *him* abit. ac
slepþ and met þet ha gep 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.
nor hi awakeþ þane zenezere / and *him* deliureþ of þe
hand of þe dycule. Ateende² þe zenezere is ase þe ilke

þet wenþ by strang / an hol / and he heþ þane dyap
under 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. nor 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* ?

leche / þet amaystreþ his ziknesse / and chongeþ his humours. and him yefþ zuyel 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 nerste uader efter þe zeune þo he him hedde / amang þe trawes of paradys. Huernore he him zede : ‘adam huer art þou?’ Þri oþre aesiγγges made he be enue of his angles to þe þierne [ef] saynt abraham / þet hette agar þo hi uleaz uram haretheuedi. Agar he zayde / ‘huames comst þou. Huyder gest þou. Huet dest þou?’ Þise þri aesiγγges 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 : ‘Yziȝ wrechehe ine huiche zorȝes / and ine huiche perils þou art in þise wordle. Vor þou art ase þe ilke þet ‘sleþþ ine þe ssiþe / þet is yspild / and naȝt hit not ne onderstant his peril.’ ‘Huames comst þou?’ þet is to zigge : ‘Loke wrechehe þi lif ca² arrieres / nor þou comst uram þe tauerne of þe dycule / huer þou hest / þi lif y-wasted / and y-lore þine time / and alle þe guodes þet god þe hedde y-yeue.’ ‘Hu et dest þou?’ þet is to zigge : ‘Ysy hou þou art fyebble / 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 þenç / and loke / and onderstand / þet þou gest to þe dyape. oþer þou sselst ualle ine þe hand of herrodes / þet is þe dycuel / and to his mayné.’ And þeruore zayþ þe guode man. ‘Man may longe his lyues wene / and ofte him lyezeþ his wrench. ase wayr 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 vs! þyȝ.] 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. 49. 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 deaþes 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 neuere ne endeþ þe uor to pini. And þous
deþ þe holy gost to þe zenezere / þe eȝen openi and [he]
zyþ a-boue / and beneþe / and beuore / and be-lynde.
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-uore 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 eornardyes 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-uore yzed. Vor huame þe man þengþ
huames he comþ / and onderstant and knauþ his
pourehede / þe villhede / 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 / þet ne is bote an exil and a dezert uol of Lyons an of hipars, a forest uol of þyenes an of calketreppen / and of grines, anc ze uol of storm / and of *peril*, a fornays auhet mid uer of zenne and of zorȝe, a ueld of uizt huerinne him be-houep cure to libbe ine werre and wyzte ¹ mid dyenlen þet zuo moche byep wyse / and sotil / and strang. þanne him deþ þe *grace* of god yuele to zoþe / and to apareciuy his oncomynge / and þet he ne can naȝt. Ate laste h[u]anne he þengþ and onderstant his 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 naȝt. *Afterward* huanne he y-zizþ be-uore him kaideward he geþ, and he y-zyzþ þane dyap to huan non ne may wyþstonde, he yzizþ his demere god / zuo riztuol be huas hand him be-houep guo, he y-zizþ þe pinen of helle / huiche non ne may ascapie, þanne yefþ him god inele þet mannes miȝte ne is naȝt / and þet he ne may naȝt. Huanne he y-zizþ þanne / and uelþ / and onderstant þet he ne is naȝt worþ / þet he naȝt ne heþ, þet he naȝt ne deþ / and þet he ne deþ naȝt / and þet he ne may naȝt, þanne beginþ he uor to byenne poure of spirit. Ine þise uour þoztes / byep þe uour boȝes of þe rote of þe trawe of mildenesse. þis trau is zet bezide þe welle of godes drede, huer-of hit is echedaye ywetered / ine wyntre : and ine zomere, þet is ine wykkesnesse and ine gudnesse. Non sselst þou come 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 spret and keste his boȝes : an ech half.

Afterwards when he thinketh *where* he is, that this world is but a desert full of lions and a forest full of thieves,

then he experiences his own weakness and inability.

And, lastly, the thought of his sins and defaults shows him his utter poverty.

Thus then is the sinner led to be "poor of spirit."

The tree of meekness is set beside the well of God's fear.

The seven virtues are seven steps by which one climbeth to good virtues and good deeds.

Virtue groweth as high as a palm, a cypress, or a cedar, and spreadeth its boughs right and left.

¹ *wyzte?*

Of the steps of meekness.

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. 49. b.]
bemoan 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 STAPES OF MIL[D]IEDE.

Of þe uirtue of mildenesse speeþ 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 nerste 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 nor vil. Huame 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 naht hit ne ueleþ. Þeruore is þe oþer stape: yuele / and playni his defautes and his pouerté. And þet he yuele his zorþe and his zicnesse / he yernþ bleþeliche to þe fisiciane / and zaiþ þet he y-ueþ þe kneade humours ine þe bodye. bliþe he is huame þet he may his purgi and keste out. and þeruore is þe þridde stape of myldenese / his zeumes and his kneade wylls bleþeliche beknawe / and sriue / and his herte elensi. Ac þer byeþ zome þet beknaweþ hare defautes / and y-ueþ / and zorþulle byeþ / and wel ham sriueþ. Ac hi nolden anone manere þet oþre lit wyste hou hy dop. Þeruore þe uerþe stape is of þise uirtue: wyhni to by y-knawe / and y-healde nor uyl / and onworþ. Ac þer byeþ eftsome some þet wel yk[n]aweþ and ueþ / and ziggeþ here defautes / and ziggeþ wel: ich am a knead / and zenuol / and zuych / and zuych. ac yef an oþer *him* zede: norzoþe þet is zoþ / þet þou zayst: zorþulle hi wolden by / and wolden by wroþe to þe dyape. Þeruore is þe vifte 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 hualde nor vyl. naht ase milde y-praysed. Þeruore is þe zixte stape huame þe man þoleþ in þolemodnesse þet he by uoulliche ydraze / and ase *persone* onworþlych / ase dede

þe guode king dauid / þet þolede zueteliche / and lþeste
 ane sergont þet hette semey / þet him þreu mid stones /
 and him missede / and him zede al þet he coupe of uoul.
 Yet eft þer is a stape / huæne is þe uolle of perfe-
 cion of þise uirtue. þet is wyluy to zoþe / and mid
 herte wyluy wyþ-oute fayntise : to by y-lyeable 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. huæne 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. Mochel he louede mildnesse /
 huæne þe ilke þet neure zenne ne dede. þe ilke ine
 huam nes neure defaute / him dede amang þe þyenes.
 þet wes amang adames zones / and him cloþede mid þe
 cloþe of þe zenuolle / and of þe misdoere / 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 habbe þerne paske y-wylned. þet is to zigge : þerne
 dyaf. þise ssame. þise wendinge. Non hezere ne may
 þis trau arise. And huo þet were al to þise stape of
 mildnesse y-cline : 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 huæne he zede. ‘Lycerneþ of me : and
 nazt of oþren / uor to by milde of herte ase ich am.
 and þou sselst 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. þaune yef þou
 wylt ywyte huet þet is : do þi nizte of þine herte zuo
 moche ouercome / þet þou by y-cline to þe zenuolle
 stape of mildnesse. and þaune þou nizt fruyt gaderi
 and ete of þe trawe of liue / ase god zaip ine þe boe 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. 11. 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
believe 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 dep þe litel child
his mayster. and uor þis skele / heþ oure byleau
merite. þanne huo þet wel ylefþ : god grat worþssipe
him dep. alsuo ase he dep to þe manne worþssipe þet
him lefþ be his simple worde. and þet is þe begynnyng
to done wel / þet is nyeduoel 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 zeehe. and
wyþ-oute oþre proene zeehe. Vor þet byeþ þe bougres
and þe heretiks proude uorlore. uor hi nolleþ yleue
god : wyþ-oute guod wed. þet is to ziggene : bote yef
hi y-zy kuik seele / 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 quike seele / oþer aperte miracle. Ac we
þet þe rihte byleau hycaldeþ / yleueþ betere an hon-
dred ziþe him þet ne may nazt lyeze : þanne we ne doþ
ne miracle / ne seele / ne him-zelue þet we yzeþ. God
zayþ he wile deme curiome / be his dedes. and of eche
ylele worde / þe behoueþ yelde seele 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 treweliche 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 *pede*. 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 huane þe milde / ne yziþ ine him naȝt / huer-bi he bi worþy to þe breade þet he et / he be-knaup treweliche / 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 gauelores. and naȝt ne heþ huermide hit may endy. Oþer þet he by ase is þe þief yproued / and y-nome and mid mo þanne an hondred misledes þet heþ nieȝ þe wyþþe ine þe nykke. And þet he is ase þe y-maymed ate porche of þe cherche / 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 / here.

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. 11. 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 aims 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
beeles 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 ex-
cuseth 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 vir-
tues behind his
back, and his de-
fects before his
eyes.

[Fol. 42. a.]

He is like the co-
vetous man, he

He is ase þe smale uleze þet makeþ þet hony. and
beulyȝþ stench. and zekþ þe ueldes yfloured. and of þe
floures zoucþ þane dean luerof hi makeþ þet hony uor
his hous to astori. þet deþ þe milde herte þet naȝt 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 zuetnesse : of
deuocion. huernore his bodi is ondo : and his inwyt
uolueid. '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 *neune* zuo knead / ne
zuo hard / ne zuo zenuol : þet he ne can draȝe *matiere* :
god uor to herie. Ine his herte he prayzeþ oþre / ine
þri maneres. Vor he yleþþ more oþremanne wyt :
þanne his oȝen. 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 heȝeþ / and hereþ. þe kneades : he
his excuseþ / and loȝeþ. and lesseþ. þe myddelguodes :
he onderstant ine guode / and went alnaway in-to þe
guode half. And þet is aye þe þri queade teehches of
þe misziggeres / þet arereþ þet quead : an loȝeþ þet
guod. and þe middel þinges ouerþraweþ and mis-wend-
eþ. Be dede he worþssipeþ euninne / and prayseþ ase
moche ase he ssel and may do. wyþ-oute misdo. þet ne
deþ naȝt 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
oȝen. 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 alnaway heþ

þet eye to þe guodes : þet oþre habbeþ / and doþ alnaway.
 and makeþ alnaway *semblont* : 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 pat^{er}arche, 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*. ‘Huet am ich bote esssse, and spearken
 and hor, and stench, wermes, wynd, ssed, and smech.
 þet þe wynd berþ and gadereþ draye, þet to naȝt ne is
 worþ : bote to þe uere.’ And alsuo ase þe zoþe milde
 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 þerore
 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 þoztes, and clensi, and
 telle, and weȝe, and wyþerweȝe, and wyþ-nime. Vor he
 y-zizþ more yng of chef : þanne of corn. And þerore
 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, huo acounteþ arizt : he is
 al quit. Ac ine þe cort of riȝte / þet ssel bi ate daye of
 dome / huo þet ssel aȝt : him be-houeþ paye, ne neure
 aquitti he ne may, and þerore ha ssel by ydammed,
 Vor he mot yelde : oþer hongy. A. allas huet 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 whicke y-carked
mid zenne dyadlich ? Huo þet onderstode and yuelde
þise þinges / he him wolde hlyealde / 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
ypocrysye.

ÞE UERÞE BOȝ OF MY[L]DENESSE.

Huo 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
nor þri sceles. Vor þe perils þet byeþ ine riches.
Vor þe guodes þet byeþ in guode pourechede. 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 nele stedes. þanne zayþ he in þe sautere /
þet he y-herþ þe benes / and þe wyllēs of þe poure. and
ham poruayþ / and agrayþeþ hare lyfnōþ 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 biginnyngē of his uayre sermon zayþ. ‘ þet y-
blyssed byeþ þe poure : and a-corsed bied¹ þe riche / þet
habbeþ hyer hire paradys.’ 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. Huame 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. uor he ne zeþþ / ne metes of *grat pris* / ne robes out of scele. ne non bost hi¹ ne zechep / ne ine robes. ne ine ridinges. ne ine mainé. ne ine festes. ne ine uelazredes. Bliþe he is yef he heþ his : sostinouce. 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 wilueþ / and þoleþ gledliche uor god. a-last hit is wone of þe poure manne / þet yef he ne heþ naȝt / ne naȝt ne may wynne : he ne heþ none ssume to aesi. And þe zoþe milde : beggeþ echedaye. þe benes and þe oreysons of guode uolke / and of uryendes of god. huer he wenþ mest of guode. and more he be-leþþ ine hare helpe : þanne he do ine his oȝene guodes.

þE VIFTE BOȝ OF MILDENESSE.

Prede / loueþ wel heȝe stedes. Mildenesse: þe loȝe. þis is þe dyamod² of noble kende. þet nele naȝt 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 chief a-boue. Ac oure lhord ssel nazni his corn / ate daye of dome / ase zayþ þet godspel. and ssel þrawe

The meek man loves poverty a hundred times more than the nigard 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*.]

Glad is he, if he have his sustenance.

2. He suffers and endures all things meekly for God.

3. He has no shame 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 'fau'

[Fol 13. 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 weep. and þe more þet hit is heni : 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 loneþ 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 dep þerto. Þernore wyle teeche oure lhord Iesu crist / þe

Meekness is the mother of obedience,

net to wesse to his poure. þanne mildenesse / is moder *proprelieche* / 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 hedecketh 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.

þe ournemens of bozsamnesse : byeþ zenen. þet ys : þet me bouze prestliche, gledliche, simpleliche, klenliche, generalliche, zuyftliche, and wiluolliche. þe milde y-zyþ beuore¹ his ezen : þet he ys poure and naked, and ne heþ niede bote nor him-zelue, and þeruore he is alneway agrayþed / ase byeþ þe sshipmen ine ssipe. þet ase zone ase he² y-hyerþ þane smite of þe lodes-manne : hi yerneþ / hi lheapreþ ase wode. þe milde bouzþ gledliche / uor he is ase þe hassasis. þet ys bliþe huame he heþ þe heste ondernonge of his maistre. þet þe perils / and þe pinen / an þane dyaf he ondernungþ þerwyþ / mid to greate blisse uor þe loue þet he heþ to þe obedience. Þeruore 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 dep 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 gnode doztren þet mildenesse heþ : is holy simplesse.

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.

¹ *be-uore* in MS.

² *hi* ?

þe milde is wel trewe to god / ase is a guod thenedi to hire thorde. þet nele to nomen queme folliche bote to hare thorde onlepiliche. and þeruore non ne bouzþ zuo clienliche¹ / ne mid zuo clene onderstandinge: ase deþ þe zoþe milde. þet ne hateþ bote nor to kueme þe wordle. Efteward þe milde is wel zuift and wel ingnel / huame uirtue of obedience and þe wyl of god / mid his ouerling him berþ. Ac huame his ozene wyl him berþ and let him. he is slae an sleuuo! wel to done. Ase is þe sterre þet hatte saturne makeþ þet asemoche yernþ in onelepi 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. Efteward þe milde is wel strang. nor he chongeþ his strengþe mid godes strengþe. ase zayþ ysaye þe profete. þeruore nis he najt: þet ne may bere. Vor god berþ and him and his berdone / hueruore he bozþ wiþ guode wille and bleuindeliche. nor he ne is neuremo weri / ne þe zome þet god let / and brengþ uorþ. and þe more ha leueþ / þe more him wext his stre[n]gþe. alsuo ase þe litel amote. Nou miȝ[t] þeu wel y-zy / hou mildenesse þe tekþ wel to serui / and parfittliche 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. 13. 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.

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..

þe greate maister of mildenesse Iesu crist þo he hedde y-preched / and y-ued þet uolk / and þe zike / and þe ynamed y-helþ. þo he uleaz above 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 huame he bouzþ. alsuo him paineþ to be-uly los / of him-zelue ansuerie uor þane wynd of ydele blisse / and þet

¹ MS. *cheuliche*

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 *cr̄ist* 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 byep þe milde herten and simple uor þe
uozeles of praye. þet byep 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 recordeþ þet lif of iesu *cr̄ist* / and his
holy passioun : uor þanne he uoryet alle his zorþes /
and praysep 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 trefep he of his *greate* queeles hueruore alle
oþre niedes him þingþ trufles. þer he him to god / and
god to him / be holy þoȝtes / and be stedeuest wil.
þer he uelþ¹ þe *greate* zuetnesse of confort / þet god
yefþ ine *pr̄uē* stedes / to þan þet him dredeþ. ase zayþ
þe sauter. and þanne alle speches / and alle wordes him
tyenep / and greneþ / 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 counne speke : ahueway 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. 41. a.]
and she seeketh
retired places.
So doth the
truly meek.

ÞE ZEUEDE BOȝ 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 huamne hi is y-reaued / þanne to
heuene / hi lokeþ ope þe erþe uram uer / ase zayþ ysaye /
and hise zyzyþ z[u]o lite to þe zizþe of þe gratnesse of þe
heuene. zuo y-zieþ þe ilke greate uayrhede / zuo dim /
to þe zizþe of þe grate briȝtnesse / zuo emti. to þe zizþe
of þo greate blisse : þanne onworþeþ and misprayseþ to
þe zoþe al þet he heþ ine þe wordle of riches and of
worþssipe / of uayrhede / of noblesse. zuo moche him
þingþ þet hit is ase þe play of children amidd þe
strete / huer y-noȝ hi trauallyþ and naȝt ne wyuueþ.
Him hit þingþ þet hit is al wynd / and metinge / and
lyczyng / ase zayþ salomon. And þanne he be-ginþ
ariȝt to sterne to þe wordle / and libbe ine god / ase
zayþ zaynte paul. And þanne is hi zuo poure of gost :
þet hi ne heþ naȝt. Vor god him heþ zuo his oȝene
gost y-reaued and be-nome. and ayen y-ueld of his
oȝene / 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 naȝt / 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.

love. Þe ueste stape of loue aze zayþ saynt be[r]nard is / huamne þe man ne can nazt louie : bote him-zelue / and his ozene guod. Þe oþer huamne he beginþ god to louie. ac hit is nor his ozene guod. Þe þridde / huamne he knauþ betere god / and him loueþ *proprie*liche uor his guodnesse. Þe uerþe. huamne he is zuo ynome of þe holy loue / þet he ne louie ne him-zelue / ne god :¹ bote uor god. þanne hyer let zoþe mildenesse þane man. Non miȝt þou y-wyte openliche hou þe poure of gost hyeþ y-blissed ine þise wordle. Vor hi ham hyeþ zuo moche ylozed / and emti / þet hire gost is al to nazte be-come.² and þe holy gost heþ þet hous ayenyuelð þet is lhord of þe herte. and uelþ zuo moche þet hi uelþ þe mykle. þet hi his makeþ king of heuene / be holy hope / and be zikernesse of inwyt. And þer uore 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 ueste yefþe of þe holy gost : makeþ þe herte milde and dreuol. and þer uore heþ he þane name / þe yefþe of drede. Þe oþer makeþ þe herte zuete and milde / and piteus. and þer uore he hatte : þe yefþ of pité. Þet is *proprie*liche a dyau / and a *triacle* a-ye alle kuednesse / and nameliche aye þet uenim of zenne of ennie / huerof we habbeþ beuore y-speke. Vor þis yefþe bestrepp þe rote of ennie of þe herte / and hire help zikerliche. þanne 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 heȝ and wel berinde frut. Þet is

¹ *guod?*

² *bo come* in MS.

a good uirtue and nayr / þet me clepeþ ine latin / mansuetudo / oþer beningnitas. þet is zuyetnesse of herte. þet makeþ man zuate and mikle / manhede: and charitable. louiinde / and louerele / uor hi deþ man þarfliche louie his nixte ase him-zelue. þis trau heþ zeue stapes / huerby hit elyff 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 seele huereore we ssole by al on. and þe heze / and þe loze / 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 seele þet we to-gidere louie. uor ech best ase zayþ salomouns loueþ his anliche. þe oþer seele is uor we byeþ alle cristene ine one cristenedome / and riche and poure. þet is þet we byeþ alle y-wesse of onelepi leze. þet wes mid Iesu cristes precieuse blod. and ybozt 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 seele / uor þet we healdeþ alle one beleaue / and we byeþ alle ybounde mid one laze 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 seele is. uor we habbeþ enuelepi lhord / þet is god of huam we hyealdeþ alle and body / and zaule / and al þet we habbeþ. alle he heþ imad *communliche* / alle ybozt *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 auouerie / 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 BOȜES OF LOUEREDDE.

Of þise stocke wexep zeue boȝes. 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 uorberþ / 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. Eft^{er}ward þe on leme þoleþ
 zuetliche¹ / of þe oþre þet he him deþ of angrice / and
 nazt him ne aw[r]ec3þ. ne non arizinge of wreþe ne
 uelþ þe leme þe on aye þe oþer / ne ne of-hyealdeþ. Ine
 þisen we onderstondeþ to uoluelle mildenesse þet heþ
 þri stapes. þe uerste is þet man him ne awreke nazt. þe
 oþer þet me ne hyealde nazt ire longe. þe þridde / þet
 man ne uele none arizinge of ire / ne of hate aye his
 nixte uor nazt þet he deþ. Eft^{er}ward þe lemes
 bou3eþ alle to hare ouerling. Vor hi doþ alle mid hare
 mi3te þet þe herte aceseþ / and þet e3e ham tekþ. Ine
 þan we onderstondeþ þe uirtue of bo3samnesse huerof
 we habbeþ beuore y-speke / þet he ssel bi ine loue
 agrayped / and ine charité / ase zaiþ zaynte peter.
 Eft^{er}ward 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 di3t þe foles
 be þe autorité þet he heþ. Ac 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 di3te to
 oure nixte. þanne tulles þe filozofe zayþ. ‘we ssole
 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
 zeche we alle þet *commun profit*.’ Vor ase zayþ zaynte
 paul. ‘we byeþ alle lemes of onelepi bodye.’ Eft^{er}ward /
 alle þe lemes ueleþ / and dra3eþ to ham þet me deþ to
 echen / by hit guod / by hit kuead. by hit blisse / by
 hit zor3e. 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. *zuehtiche*]

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
siek 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. Blißuol 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 þamme 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 waruingges.
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 : þamme 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
worssipeþ 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 habeþ mest nyede : of
uorberinge. þo byeþ þe meste foles / and þe fybleste.
zuiche me ssel mest uorbere. þamme þe guode man and
þe wyse bereþ / and uorbereþ alneway þe foles / and þe
fiebles / 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 huο 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 elene 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 This friendship
Christ showed for
us.
crist þe zoþe urend þet uor ous layde his zaule and his
body to þe dyafe. 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 uor oure broþren / þet is uor oure nixte. yef
we byeþ a riȝt leme of þe bodie / huerof is þet heued.
Huο þet þise uirtue hedde / ich wolde zigge openliche
þe[t] he ssolde by þe riȝte yblissed. þis is þe uirtue þet This virtue Christ
taught when he
said—
oure guode maister Iesu crist ous toȝte / 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 halȝen / 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
habbe god ine possession. Vor hi byeþ riȝtuolliche
lhordes of hire herten. ac ire / and felonie his
amaystreþ. þe milde amaistreþ þe queade þeawes. ‘And
betere is worþ’ / þet zayþ salomons / ‘huο 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 hiise
lyezeþ: hi ne wreþeþ ham naȝt / ne ne troubleþ. Ac þo
þet ham wreþeþ huanne hi hiise lyezeþ / hi ne ne byeþ
naȝt lhordes: ac rapre þrelles. and þeruore he zayþ / hit 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 pitous, and the 3rd tull 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 : bestreþþ 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 boc 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 sselte beginne : loke þane ende. and to huet heauede þou sselte come.' Efterward / he halt his line. uor he ne heþ beuore be

riȝte way / and be riȝte onderstandinge. naȝt ase þe
 eddre / oþer ase þe nox. Efterward, he deþ al be reule /
 þet makeþ þane wal emne / and man be þe *commune*
 lyue of þe guode / wyþ-oute vinde newe hedes. Efter-
 ward he prouep ofte his work mid lead. uor he nimþ
 hede þet his tour / ne longi / 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 onderstandinge, and þet wyl. þe skele / and
 þe affeccioun. Huarne þise tuo ziden / acordeþ: hi
 makeþ wel zuete melodie / and moche uayr seruice. Þet
 is huarne wyl wyle / al þet onderstandinge tekþ of
 guode, and guod wil uelþ: þet scele onderstant, nou
 onderstand wel þise tuo ziden / þet byeþ ine þe zaule /
 hou hy ssolle 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 niedul 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 onderstandinge / 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 belene is huarne
 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 aduersity.

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 little 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-proned. 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 ons god ine his spelle. þet we ne
þrauwe naȝt oure pre-ciousse 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 *quodites* / 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 *proprelliche* / þet me deþ be dome *rihtuol* and *trew* / 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 aced 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 inwyt and wel examini his þoztes / 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 onynge. Vor ase zayþ sain bernard. ‘*uirtue* ne is non oþer þing: bote þe onynge 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 “distemperring” 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 hycalde in þise half oueral riȜtuolnesse / and mesure / ine mete / and ine drinke / and ine cloþinge / and ine hosiynge / and ine ssoinge. and ine alle þe þinges þet / þet bodi aceþ. 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 wyþnimege. Ase þe eȝen : to zylene. 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. Huazne 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 comp in / þe dyap 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 hycal[*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 / huazne 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 dycules 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 þeneche / 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-oute. Vor huo þet him deþ to moche þerto : he ualþ 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 lite 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.

Þe uerþe stape of þise uirtue is. Þet man elierliche 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 uorbysne. 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 onelepi *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 wyлле by. And huazne hi eft yzyeþ anoþrene / þet ine anoþer stat / deþ manie guodes : alsuo hi wyлле 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 yeruþ efter eche beste / þet yeruþ 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 yeruþ 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 rightfulness.

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.

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.

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 naʒt? hit nes naʒ[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 nolle. 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 naʒt wylni to þe graces huer hi ne moʒe naʒt
come to. and þet ilke zelue tekþ salomon. 'zone' zayþ
he / 'ne arere naʒt þine eʒen to riches' / þet is to
graces þet þe ne miʒt naʒt come to. þeruore hit is grat
nyed to habbe discrecion þet me zi of huam me may
uorbysne nime.

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]ueyonee.' uor me kan zigge : þet zoʒte he him
chasteþ : þet be oþren 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 huamne 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 nenne deme. ne me anlieny to nonen. uor þaȝ he
 by knead to day: he may by guod to morȝe. and zuich
 is to day guod: ha may by knead 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.’

ÞE ZIXTE STAPE OF RIȝTUOLNESSE.

Þe zixte stape is / þe zixte eȝe: þet habbeþ þe guode
 men. þet is þet hi yzy briȝtliche be-hinde þe grines and
 þe dyeules *ginnes* / þet byeþ ous ase be-hinde. Vor þe
 vyend ous y-zigt / and we *him* ne more¹ ysy. 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 yziȝþ 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 *iolueté* / and mid
 luxurie. þane *fleumatike*: mid *glotonye* / and be
 sleuþe.² þane *melanconien*: mid *enuie* / and mid
 zorȝe. And þeruore *him* ssel eurich more defendi of þo
 half huer ha yziȝþ þet his castel is mest fyeble / and
 aye þe ilke vice uizte / huer ha ziȝþ þet he is mest
 asayled. ine zuyche guod / þet he / ne spari nenne. uor

Let us hate sin
 but love the sinner.

The bad man may
 be good to-mor-
 row.

Try by kind
 actions and words
 to win the sinner
 back to God.

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 wt.*]
 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 anc 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 dyeneþ 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 ymaginaeion ase a-ye mi wyl / me be-houeþ to zyeane 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 come / 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 onderuonge. 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.

kneade. 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 RIȒTUOLNESSE.

The seventh step of rightfulness.

þe zeuende stape / is þe zeuende eze. þet hit behouep habbe þet wile habbe þise uirtue. þet is þe ilke þet an hez lokeþ / þet heþ god alneway to-uore him. Of þan zayþ oure lhord ine his spelle. ‘Yef þine eze is simple and clene : al þi bodi ssel by clyer and brigzt. And yef þin eze is wyked 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 riȒte 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 tuystep oþer wyþwent ayen ase deþ þe *quartus* al þe inwyt ssel by þiestre / and þe hicap of uirtues. Vor wyþ-oute riȒtuolle onderstondinge : elmesse be-comþ *zenne* / and uirtue vice. þe onderstondinge is simple / þanne þe man deþ guode workes riȒtuolliche uor god. Hy is wrang / huanne he lise deþ uor þank of þe wordle / oþer uor ydeleblisse. Hy tuystep ine tuo : huanne me wylueþ of one half to god : and of oþerhalf to þe wordle. Ac hi went ayen : ase deþ þe *cerceaus* huanne þe man zekþ his ozene note in al þet he deþ. Nou hest þou y-herd þe zeue stapes huerby þis trau clifþ an hez.

The seventh step is the seventh eye that one ought to have, and which hath God always before it.

If the eye is dim thy body will be dark.

If the understanding is clean and simple,

thy works will be fair and clean.

[Fol. 49. b.]

Without right understanding alus become sin.

The understanding is wrong when it tries to please the world instead of God.

OF ÞE BOȒES OF RIȒTUOLNESSE.

Of the boughs of rightfulness.

þe boȒes of þise trawe : hyep þe zeuen *pr*incipals uirtues / þet ansuerieþ to þe zeue vices. ase deþ boȒsamnesse a-ye prede. Loue : a-ye enuye. Mildnesse : a-ye felhede. Pronesse : 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 *clew* 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 profitēþ 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 misninyngē.’ Vor we ne habbeþ hire onneape y-wonne. Vor non ne is þet ne misnimþ ine uele maneres. And þeruore ous confortēþ wel zueteliche oure zuete maiste[r] Iesu erist huamme he ne zayþ naȝt. ‘y-blissed byeþ þo þet ne zenezēþ 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 confortēd.’ þet is to zigge : þo byeþ yblessed : þet yzyeþ and onderstondeþ and knaweþ wel hire defautes : ine alle þise zeue poyns of riȝtuolnesse þet we habbeþ hier y-nemmed / and þeruore wepeþ and byeþ zorzuol þet hi uindeþ zuo ofte omriȝt / 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 weþinges.
 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 nor þe wylninge of þe oþre liue.
 Nou ssel þou þus þenche. Zix maneres of tyeres þet
 þe holy man heþ ine þise wordle be þe yeffe 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 yziþ þe greate tormens hidouse
 an euelestinde of helle. Huerof ech man ssel habbe
grat drede. Þe þridde wexeþ of þe kueades / þet me
 yziþ þe guode þolye. Þe uerþe comeþ of þe *zennes* þet
 þe kueade doþ. Þe fifte nor þise liue þet tyeneþ / and
 nor 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 / nor hi ssolle by
 y-conforted ase zayþ þe writinge. Also ase þe norice
 confortet þet child þet weþþ. nor hi wyeþ þe eþen /
 and him kest / and hi deþ him leze be strengþe. also
 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 yeffes 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
 yeffes and of þe *uirtues* þet more *propreliche* belongeþ
 to ham þet þe wordle onworþeþ / and to þe heze helle
 of *perfeccion* wylneþ. Of þan zayþ *propreliche* 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 desires to act courteously and liberally,

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 disgusted 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 themselves 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 threatenings.

He only is wise who despises harm for his friend, i. e. God.

ane yongne borgeis and ane newene knyzt. Mochel habbeþ þos of uele þoztes newe diuerses and wyluolle. þe borgeys wylneþ 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 knyzt newe / geþ al anoþerne way. Vor he wilneþ corteysyes to done / an largeliche yeue / and kny[3]thod to lyerny and guo to armes. kneades to þolye / ssewy prouesses. porchaci los / and ine heze stat cliue. þise tuo states we zyeþ aperteliche ine tuo maneres of uolke. huerof þe on is / þet wel ham wylleþ uram greate zenne loki / do penonce. yeue elmesse. hyealde godes hestes / and of holy cherche and wel ham hit were yno3 / yef hi mi3te ate ende be¹ zuo moche by y-borze. þise byeþ ine guod stat / and wel ham moze soui. þe oþre byeþ to huam þet þe wordle anoyþ 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 zyeþ of oþer half þet þer ne is no tresor þet moze³ by worþ to godes loue. no zuyetnesse zuo grat : ase pays of herte. no blisse of þe wordle þet by worþ / to þe blisse of klene inwyt. zuo ham þingþ and wel hit is zoþ / þet huo þet þise þri þinges may winne : he ssolde by more þanne emperour. ac þet is zuo grat þing þet ueawe þer byeþ zuiche / þet dorre þise nimminge maki. ac huanne god yefþ to þe manne þise grace. and þe ilke yefþe þet me elepeþ þe gost of strengþe. he hym yefþ ane newe herte / ane noble herte / and hardi. Noble : uor to onworþi al þet þe wordle mai behote / and yeue. Hardyesse uor to þolie alle þe kneadnesse þet þe wordle may þreapni. And of þise hardiesse spekeþ oure uader huazne he zede. þet 'yblysseþ byeþ þo þet habbeþ hongre and þorst / of ri3tuolnesse.' Salomon zayþ. þet 'he is ri3tuol / þet onworþeþ his harm / uor his uryend' / þet is uor god / þet is ri3t urend. And saint bernard zayþ. 'he ne is na3t ri3tuol / þet ne yziþ na3t ine his

¹ *bu* 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
 zoþliche 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 zoþ in herte / behoueþ þet he
 hit ssewy be dede. Vor ase zayþ salomon. 'non ne may
 þet uer ine his bosme hede / þet his robe ne berne.' þis
 ssewyngne ne may bi wyþ-oute uirtue / and wyþ-oute
 prouesse. Vor be wytnesse / ne by playtinge: me ne
 proueþ naht þet he by guod knyzt / ac be moche dede
 of armes / and be moche þoliynge / and to y-lesté.
 And þet is þe uerþe uirtue / þet þe holy gost yefþ to
 þe manne 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 huazne 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
bles-ed who desire
it in their hearts.

This desire ex-
hibits itself in
virtue and in
prowess.

The good knight
provetþ 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 *uirtue* yarmed. Ac more hi yeden 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. Secerity.
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* elieþ / and profiteþ. Ac oure
master þet made þe filozofes / and filozofie. þet is Iesu
cris: he zet / þane zeuende poynt. Þe uerste poynte
of prowess / hi clepieþ / magnanimité. Þe oþer:
fiaunce. Þe þridde: zikernesse. Þe uerþe: þolyinge.
Þe uifte: stedeuestnesse. 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-dizt / 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 *grut* / 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 þineþ 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 ystrüed. 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 kneadnesse. Vor
 zeune 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 cristeue man.
 þe oþer del is zuo / þet hi makeþ þane way of perfec-
 tion 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 priuè red / of oure lhorde / þet he ssewede to
 his apotles ine þe helle / huerof þis bok speķþ. Þerne
 way chy[e]zeþ þo. to huam ne is naȝt ynōȝ to loki / þe
 hestes of god / huerto hi byeþ y-hyealde. and wylleþ
 uoluelle 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 sterue / uor þe loue of him : þet
 starf uor ham. oþer ine þe londle 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 *grat*
 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.

This life lies 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.

ÞE OþER STAPE OF PROUESSE.

þe oþer stape of þise uirtue is : beleaue. Vor hit
 þet heþ þane guode way ynōme / hit be-houeþ þet he

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
joyfully as it to
a wedding.

him hycalde 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. 'wrechehe
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 stedeneste 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
releþ 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. Alsno he *him* makeþ strang and þolyinde. uor to þolye huanne hi comeþ. and þet is þe uerþe stape þet hi elepieþ / pacience. be þise uirtue / þe guode ouercomp alle his uyendes. þane dyenel. 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 uoned. 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 ner y-elensed. 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 elene / 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 yelep ed 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 comþ to uic[er]torie. uor huamne 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 nondinge /
 ne wes. Huerof dauid zayþ ine þe santere / þet þe
 dyeuel ouerþraup þe wel stronge of lefthalf be aduersité /
 and þe wel stronge a rizthalf: 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
 ille 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 persever-
 ance,

by which the good
 knight endures
 to the end.

All other virtues
 fight, but this
 wins.

[Fol. 52. b.]

He who perse-
 uers 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[zt] 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 vizteþ:
 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 deciþlis of oure mayster
 Iesu *crist* / guoþ ynoz more uorþ. Vor ase zayþ
 salomon. huamne 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 halȝen uor to ouercome þe uices and þe uirtues to zeche. and þerto princippalliche uor to healde riȝ[t]uolnesse / an treuþe auoreye Iesu crist. He ne is naȝt riȝtuol / þet ne yelt þet ha ssel: be his miȝte. And uor zoþe mochel is riȝtuol 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 riȝte riȝtuolnesse. ase zayþ saynt anselm. þise riȝtuolnesse ‘ich may wylny / ac ich / ne non oþer / ne moȝe hier hit yelde / ne uolliche hit paye’ / ase we habbeþ be-uore y-zed. And þerore is þe zeuende stape of þise uirtue / þe ilke þet oure mayster Iesu crist deþ þerto / huerto þe filozofes ne miȝte come / þo he zede. ‘yblestet byeþ þo: þet habbeþ hunger and þorst of riȝtuolnesse.’ þanne byeþ þo ariȝt y-blestet / þet þe six stapes of prowesse byeþ yeliue / and habbeþ hunger / and þorst / and grat wyl þe zeuende stape / be hare myȝte cliue.

ÞE BOȜES OF PROWESSE.

Ine þise trawe ase ine þe oþren / we vindeþ zeue boȝes. Vor ine zeue maneres of viȝt: 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 otterweninde / þet wyþ-oute ouercomeinge abit to habbe þe coroune. and huo wyþ-oute viȝt: wenþ habbe þe maystrie.’ huerof zaynte paul zayþ. þet neure to coroune ne ssel come: þet triewelliche ne viȝt. trewelliche / þet is to zigge: be þe laȝe of þe nelde of þe y-prouede / þet wes y-woned to byeune þe ealde manere at rome. þet þe ilke þet to þe nelde 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 light.

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 boc 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 pauer. 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. þaune 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 *partilliche zenne*. hit behoueþ 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 / nor 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.' þe ilke þet god heþ y-wreþed be dyadliche zenne : he ssel zorȝy mid dype 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. nor þe guodes of his lhorde þet ne byeþ him bote ylend nor 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. nor þe castel of his herte / and of his bodye / þet god him heþ ytake to loki : he heþ yolde to his yuo dyallich / þet is þe dyeuel. Wel þanne he ssel *grat* zorȝe habbe þet is in zuich poynt. and ofte mid his teares his bed wesse. þet is his inwyt. huerof þe unimouse eddre of helle *sest gous*. zueche tyeares driueþ þane dyeuel uram þe herte : ase þet hote weter cacheþ þane hond out of þe keeliene. Efter þe uorþenchinge ssel come þe sscrifte þet is þe gttode chamberier 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 chamberier [Fol. 53. b.]

herer that cleaun-
eth the house.

mid þe besme of þe tonge. huerof spekþ dauid ine þe
sautere. & *meditatus sum cum co[r]de meo & exercebar*
& *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,

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
zuyeh 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
sciat ligare & soluere / &c.

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.

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 yekle rekeninge / and skele
to god / an to his preste. þet is to his ssrifteuader. An
ssel þenche of him-zelue ase þe ilke þet heþ day uor to

The sinner shall
go into house,
that is, his heart,

and there he shall
remain and see
all his defects,

and shall think of

rekeny of his onderuongi^{ng}e and of his spendinges beuore his thorde. þanne he ssel him diligentliche þenche beuore / and ize þet writ : of his inwyt. þet he ne faly ine his rekeni^{ng}e. Vor yef he faileþ at his rekeni^{ng}e : god nele naȝt faly at his. Huanne me heþ diligentliche y-þoȝt of his zennes / and yzoze hou / and ine hou uele maneres he heþ god y-wreþed. and hou uelezyþe. and hou kueadliche he heþ yzenezed. and hou longe ybleft ine þe zenne. þanne ssel he him of al hasteliche ssiue.

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 sscrifte. þe kyng dauid aros at midniȝt him uor to ssiue ase he zayþ ine þe sautere. Onneaþe abod he ane monþe / ne alhuet half a yer. And þe wyse ine oþre stede ine þe writi^{ng}e 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, u[am], ueniet ira illius / & in tempore uindictæ peribet te.* Verst nor þe condicion of zenne. uor zenne is a uer berninde þet ne may naȝt by y-kuegt bote be tyares of sscrifte. And mochel ssolde he by fol þet zeze his hous berne : þet nolde an haste yerne to þe wetere. Efterward zenne is wel *grat* ziknesse : and þe sscrifte is þe medecine. And uorzoþe he praizeþ lite his helþe / þet him-zelne yziȝþ zik al to þe dyafe / and naȝt ne wilneþ zone to by hol. Efterward þe dyap þet is yredy / and oueral aspriþ þane zenezere / him ssel sterie zone him to ssiue. uor he not ne þane time / ne þane day / ne þe oure : huanne þe dyeap ssel come. þet ofte ondernimþ þane zenezere huer he ne nimþ none hede. And uorzoþe huo þet wyste huet day he ssolde sterue : he hine wolde *agrayfi* ase zone ase he miȝte. Efterward yef þe zenezere y-ziȝþ wel þet peril huer hit 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.

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 hadde ayen be sscrifte : mochel ssolde he by fol bote yef he him hastede te hadde hit ayen. *Efterward* þe merci of god þet him abytt / and ssoff 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 ssyeter / 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 hadde þe elnesse. Alzuo ssel þe zenezere onwri / and sseawy his zennes : uor to hadde 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.

(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 offorgetteth 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.

1 Shrive wholly, confess thy sins, great and small.

[Fol. 54. b.]

þanne ssel he uerst zzy þe zeue dyadliche zennes / of
 huychen we habbeþ aboue y-speke. and yholliche of
 eehen him ssriue be þan þet he him y-uelþ gelty. no þing
 to hele / no þing wyþzigge. nazt him to defendi. ne
 nemne oþrenne wraye. And þus him ssrof dauip þet
 zayde ine þe sautere ‘Ich wyll me ssriue and ich wille
 zigge alle mine zennes aye me.’ nazt of oþren / ne ayens
 oþren ase doþ þe ypocrites / þet doþ þet uayreste wyþ-
 oute / þet telleþ hire guodnesses / and wryeþ hare
 kueadnesses. 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 nazt þane refter ine hire oþrene
 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 zozte merci: and zede.
 ‘Lhord god haue merci of me zenuolle.’ And þus him
 ssel deme þe zenezere be-uore¹ god / nazt uor to lessi his
 zennes / ac uor to mori and weze wyþoute lyeasinge.
 Efterward þe ssrifte ssel by yhol / nazt to-deld ine uele
 ssriueres. Vor me ssel zigge al to onen. naz[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 nazt
 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 lozer.
 ine ane greate lhorde: þanne in ane simple manne.
 Efterward / hit is more zenne ine one stede: þanne
 ine an-oþren. Ase in holi eherche / oþer ine oþer holy
 stede. Efterward ine one time þanne in an-oþre / ase in
 lenten / oþer in ane heze messedaye. Efterward huanne
 me zenezep wytindeliche / me zenezep more yuo3 / 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 *be-uore* in MS.

and whether the sin be an unatural 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 manner, and the temptation.

religion. ine ane preste oþer in ane dyakne. uor þe hegere 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.

Afterwards one shall pass on to the limbs where-with one hath sinned.
 (Shrift must be made of "ghostly and fleshly thoughts.")

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 moche worþ: ase to consenti. And of alle zuiche þoʒtes he ssel him ssiue.

[Fol. 55. a.]

Take heed first to the head, whereon one setteth great value, as do ladies who curiously deck themselves out,

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 agrayþinges uor klene ydele blisse. uor to liki. and uor to draze zenne. Huertore 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 ydelnesse aboute hire heaued / to kembe / to wesse / ine trossinge / an ine sseweres pouringe. huerof god mochel him wreþeþ. Of þise ydelnesse / ne byeþ nazt quite þe men þet doþ zuo grat payne ham to kembe and to

who make great horns of their hair,

and who wash, comb, and pore into mirrors.

Men are not

pouri ine sseaweres and ine hare here wel to croki an to bleue be strengþe / to þan þet hi hadde uayr dorilot / þet is ine tokne of kneadnesse / and of zuiche ydelenesse hi ssolle ham sstriue.

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 eȝen ine fole zizþe. oþer be þe yearen ine folliche to liere / and y-here bleþe-liche þe misziggeres. and þe blonderes. and þe scorneres. and þe lyeȝeres. 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 sstriue 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 sstrifte y-hol huanne me zayþ alle þe laekes greate and smale. And þis is þe uerþe condicion : þet ssel by ine sstrifte.

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 spekþ to god þet yziþ his herte. þanne þe sstriuere ne is bote þet yeare of god. and þet ha yherþ / he not naȝt 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 weter. huanne þet weter is y-sset : þer ne bleþþ no colur. ase ine melk. ne smel ase ine wyn. ne smac : ase ine bouy. Alzuo me ne ssel ofhyealde of þe zenne zoþþe he hit heþ yzed ine sstrifte / ne þet colour / þet is þe kneade manere þet me heþ yhet / oþer ine speche oþer ine zizþe / oþer ine kneade nelazrede to uolȝy / oþer ine oþre þinge þet heþ colour of zenne. Efterward me ssel lete þane smak

5. Shrift must be 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 thrive 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 need of God.

h. To bethink of sins unconfessed. [Vif]vines destortuþ srijte.]

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 nest 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 clennesses / ase þet line cloþ þet is y-huyted be ofte wessinge. Efterward uor þe zennes uenials huerine 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 brekþ his nest. and uram þannes huer me him benimþ his eyren. Efterward / uor to lyerni him wel to sscrifte. 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-ssriue and telle. Efterward / uor þet me not yef me heþ wel yby yssriue / oþer uor-þenchinde. 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 / hueruore he him ssrof zuo ofte. and he ansuerede / 'þeruore' he zede / 'þet ich hadde alneway drede / þet ich ne am nazt wel y-ssriue. 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-ssriue. nou

pou sselte y-wyte þet viif þinges specialliche destorbep
zoþe sscriffþe.

stroyeth true
shriff.

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 huame 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 huame ech of
þe wordle ssel yzi his oꝛene zennen. þet oþer þing is
wyked drede uor to do greate penonce. þanne þe dyeuel
dep in-to þe care 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 ssel 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 hit nele lete. zuo
þengþ þet uor naȝt he him sscriff. zuo he slepp 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 sselte libbe longe / Arere þe / and do
þi wyl / þou sselte wel come þer to þe to sscrive.' Ac he
ne zizþ naȝt þane dyap þet him wayteþ / and þet hine
wile nime: rapre þanne he ne were. 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 huame 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 uoryeþþ 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 norþingþ. and more is bleþelaker uor to yeue uor-yeueneſſe : þanne we uor to aksi.

OF YNOȝBOTE.

Of amendment (penance). Amending must be made by fasting, alms, and prayers.

He must obey the shriver, as the sick man his physician.

The sinner has to fight against sin.

1. And first against the death of sin, which may be overcome by penance.

2. The second fight is a wrestling with one's own heart, as to penance and what life to lead.

Some are overcome in this battle,

for they are as the weather-cock, that turneth with the wind.

3. The third

After þe sſrifte comþ ynoȝbote / þet is þe amendinge þet me ssel do bi þe wille / and bi þe rede of þe sſriuere / þet ssel deme þe amendes be þe geltes. oþer ine ueſtinges. oþer ine elmeſſe. oþer ine benes. oþer ine oþre þinges / aſe be þan þet þe zenne aceþ. And þe zike ssel bleþeliche bouȝe to þe fiſicien uor to habbe helþe. And þet guode chi[ld] 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 knyȝt 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 trowe 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 hyeþ 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 hiſt is betere. þernore hi byeþ aſe þe wedereoc 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 ouercome. an þanne makeþ him god ſtrang and ſtedeneſt aſe a poſ[t] ine his temple / þet is holy cherehe / aſe zayþ ſaint Ion. þiſ is þe oþer ouercominge and þe ſcepe þet he him keþþ.

Efter 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 penonees. and mochel ha vizt uor to
 come ayen to his yealde wones. þet ules is þet kueade
 wyf huerof spekb 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 aue wyfmaune: 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 chastetee and of innocence / ase zayþ þe
 apocalipse.

wrestling is with
 one's flesh,
 [1 he t]

which resisteth
 penance.

[Fol. 56. b.]

He who is over-
 come by his flesh
 is in sorrowful
 and vile thrallom,
 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 huezle / þet asayleþ þane man a
 rizt half and a left half / þet byeþ tuo wel greate
 viztinges nuer moche uolk is ouercome a rizt 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 likinge 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 aduer-
 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. *botore.*]
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.

znych 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 viʒt 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 halʒen huerof we habbeþ beuore¹ yspeke.
þe lemes of þise beste ham sseaweþ nou ine kueade
princes / and ine kueade ouerlinges / þet be hare greate
couaytise / defoulent and be-uleaþ / and etheþ [h] are on-
derlinges / zuo þet þe guode men þet byeþ onder ham
habbeþ ynoʒ to þolye / and ynoʒ of zorʒes / and of
greate misual. Ac þe ilke þet al nimþ ine þolmodnesse
ase dede iob. and *him* lefþ al ine god : ouercomþ þis
viʒt. and to þan þet hit ouercomþ / god *him* behat þet
he *him* wyle yeue miʒte / ouer his yuo / ase zayþ zaint
Ion ine þe apocalipse. Efter alle þise viʒtinges 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
uiʒtes 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 operhuil uram zuo heʒe : zuo loʒe / 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 heʒe 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 honger to ssewy his strengþe ine
 tornemens oþer ine viztinges / him uor to alosi. and
 uorzope huo þet heþ grat loue of god and grat honger /
 and grat wilninge of his helpe. he ouercomþ liztlyliche
 þise laste vizt. 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 huame he zede. 'yblissed
 byeþ þo þet habbeþ honger 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 re-
 nown 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 arnes: ac be guod red.' And anoþer zuo zayþ þet hette socrates / þet 'of hastif red: hit uorþingþ eft[e]rward.' 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 nolc to-ualþ / and is al onzauwed. ac hi is wel y-holpe huazne 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 lonieþ / 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 salomounnes 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 ylene 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 ylefþ nazt listliche. uor þe ilke þet ylefþ 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 writi^{ng}e. þet is þet red þet he ous yefþ ine his spelle huamne 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 sselte 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 huamne me his uzeþ wel. Ac þe holy gost be þe yefþe of red / let and dra;þ 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 trau / þet is þe uirtue of merci / þet is zorze and þolemnesse of oþremanne kuead / and of oþremanne misdede. þet trau heþ zeue stapes huerby hit wext and profiteth.¹ þet hycþ þe zeue þinges þet moche ledeþ man to merci / and to habbe þolemnesse 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 dra;þ uorþ þet colt of an oþre huamne 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. *porfitch*

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 sseppe. 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 cherehe 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 cherehe. 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 merci aboue
alle oþre workes. Huerof þe wise salomon zayþ / 'y-
wyte þe' zayþ he / 'þet þin heued 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 lit faileþ : þet
uer is y-kuenct. alzuo huanne merci fayleþ : þe loue of
god faileþ : ase saynt Ion zayþ. 'Huo þet yzege 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 wrechehen. 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 / oþer 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 have 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 cristes uet mid þe pꝛecious 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 reuþeuol 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 ssame 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.' nor god ham wile do þet dyaue care. 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 onworþede þane lazre. nor þet he *him* wernde his elmesse : god him wernde ane drope of weter / þer he wes ine uere of helle. Alsuo 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] hycþ. zuo þet hy bleften wyþ-oute. þus he ssel do ate day of dome to wrechehen and to þe conaytous / 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 blefeliche to þan þet brengþ uayr present. Vor-zoþe arizt acorsed ssel by þet *uram* reuþe went þane 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 benore / ssel he do ase king. þanne ssel he keste his greate manzinge as þe heze bissop an souterayn 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 amauzinge sel by ope alle þo uolke / þet ssolle by a left-half / non ne worþ norþore. 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 eurelestinde ine helle þe stinkinde / and þyesterness of ssel / þet is agrayped to þe dreduolle dyuele / and to his relazes / þet habbeþ ymad his messages.' A. allas / þes dom þaz hit by wel ssort : nor-zoþe hit ssel by wel zorþuol and hard. Huanne he his ssel wreke out of his relazrede. 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 . þazne 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-guoinge
of melane he acsede at onen of his diaknen yef he
hedde eny zeluer. and he ansuerede þet he ne hedde
bote þri pans. nor say[n]t germayn hit hedde al yeue to
pouren. þanne he him het : þet he his ssolde yeue to
þe poure. nor god hedde ynoȝ of guode huerof he hise
uedde nor 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
benome 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 yelepud nor 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
reufe þerof. and het his desspendoure þet he him yeau
nyftene 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 yelepud
hou moche hi hedde him y-lete / hi andzuerede / þet

uerst 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 lett
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 mezcye.
he aspide þet his moder nes naþt þer. an haste he yarn
to þe garniere / 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 garnier
wes an haste aluol.

St Boniface show-
ed great kind-ness
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
preching / 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 uorbisne 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 required
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
chatter and multi-
plieth temporal
goods.

OF ÞE GUODNES OF ELMESSE.

Nou hest þou y-hyerd þe bozes 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 rihals 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 gaelyng. 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 wlatyng / of zuych sacrefice.’ and þe wyze zayþ in þe writinge. ‘þe ilke þet makeþ sacrefice 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 poutehede / 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. *wykkednes 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 hadde. þet þo þet ne byeþ naȝt poure of wylle: ac poure of nyede: wel ich hadde þe eft / y-zed. And alneway me ssel ham blepeliche 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-lyealde: 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 ziȝe 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. Vor 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 grete þinges. Vor more likeþ oþerhuil to god an alþeny þet a poure yefþ gledliche uor god: þanne a riche man yeane an hondred marc grochindeliche and mid zorȝe of herte, and þeruore zayþ þe wyse ine þe writinge. 'make' hezayþ 'uayre cliere'

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 uoulliehe / 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 mildeliehe.'

There are some so discourteous to the poor,

that they accom-
pany their alms
with many twit-
tings and up-
braidings.

2. Give thy alms soon and hastily.

Say not to thy friend, "Go, and come again to-morrow."

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 hasteliehe. þerof salomon zayþ. 'ne zay naȝt to þine urende / guo / and com aȝen 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 aȝe uele riche / þet makeþ grede þe poure þet habbeþ to done mid ham. and zuo moche his doþ abide / zuo uele ziþe 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 mau wel do zuyf[t]liehe 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 uriende : 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 lone 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 amonestefþ sainte paul þet we do guod / þerhuyle þet we libbeþ. H[u]anne a riche man ssel come to ane toune / oþer to ane cite. he zent his messagyrs be-uore¹ uor to nime guod in. oþer oþerlaker he mihte wel fayly : guod in uorto hadde. 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 reuþenol / and merciuol. Yef þou hest moche guod : yef largeliche. and yef þou hest lite : yef þerof bleþeliche / and corteisliche.' þanne ech 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 naȝt uor ane king. And of alisondre me ret. þet [he] yaf ane cite / to onen of his *sergons*. an huame þe ilke hise wolde uorzake. uor þet / grat þing him þozte / to nime zuych yefþe. Alisondre ansuerede and zayde. 'Ich ne loky naȝt þet belongeþ þe to nimene : ac me to yeuene.'

þe uerþe *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 presumpcion uor to by y-borþe. 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
[Fol. 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. 'Huamne 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
izyzt 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 /
nor to yene guode uorbysne / hueruore 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.

Afterward 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 nolke 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
nor 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 edelic
 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 yno3 elmesse /
 ac alnewey hi ne leteþ na3t to done hare greate zenne.
 þe ilke elmesse ne ssel his na3t berze. Vor yef hi
 sterueþ ine zuich stat : hire elmesse ne ssel ham na3t
 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
 outrewe to him : to huam ssel he bi guod and trewe?’
 zayþ þe writinge : ase yef he zede. [he] ne may na3t¹ by
 guod and trewe to oþren : þet to him-zelue is kuead.
 And þeruore saint austin zayþ. ‘Huo þet wile ri3tuol-
 liche do elmesse : he ssel beuore aginne at him-zelue.
 uor he ssel more louie his o3ene 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 na3t 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. *naþt*]

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-no3 y-ssewed of þe trawe of
 merci. þe stapes. þe bozes. and þet frut. þet comþ ine
 þise wordle / and ine þe oþre. of þe frut of þise trawe
 ous spekþ dauþ ri3t 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 na3t :
 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 acci. 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 efterward ine þe ilke uers. þet god *him* wyle deliuri in þe kueade 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 naþt ydo. þanne þe demere ssel ham zigge at þo daye. ‘guoþ ye¹ 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 hongre / and þorst / ye ne me yeauete mete / ne drinke / ich wes zik / þou ne come naþt to me.’ And þus he ssel ham attwyte : þe workes of merci / þet hi naþt 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 merciulle : uor hi ssolle habbe merci.’ uor þet hi habbeþ ylengd / þet lyf of þe poure be hare elmesse. Wel hit is nyzt / 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. Hit

[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 foes, the devils.

The merciful shall inherit the kingdom of heaven,

[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 nerste 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 naȝt 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 naȝt ne wylui : bote him to habbe / and uor him / alle oþre þinges / deþ ine uoryetinge. Vor hi is of al y-robbed / and y-piȝt 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 viȝtinge / ine þe uelde of guode workes / huer þe knyȝt lierneþ / ham proueþ / and aloseþ. þe oþer his reste wyþ god ine þe chomdre 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 nou 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 ycleped 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 mið 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 zikke 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 : alsno 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 ane 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. alsno 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 clenness e in herte / to
þet his holy zaule / þet is y-clenzed / and alizt / mid
þise lizte of onderstondinge : miȝte ysy and knawe
god / and al þet him is nicde / and guol to his yborz-
inge / and þet is þe blissinge / huerof god spekeþ in
his spelle / þo he zede. ‘yblissed byeþ þo : þet byeþ
elene of herte / uor hi ssolle ysy god in e him-zelue ase
he is be byleaue alyzte / and y-strengþed be þe yefþe
of onderstondinge.’ Vorzoþe efter þe dyaþe / in
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 parfittliche 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 in e him.
þanne dauip zayþ in e 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 hadde / þet he ne heþ y-do none beste : heþ
zuo uoryete his sseppere / an þe gudnesse þet he heþ
him y-do / þet he is become ilich to fole bestes / þet
ne haddeþ none onderstondinge. þe zenne þet mest
makeþ man ilich to uoule bestes / and to uelþe : is
zenne of lecherie. huerof we haddeþ 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
clenness e / huerof wext a wel uayr traw. þet is þe
uirtue of chasteté / huerby me comþ to þo grate
blissinge þet god be-hat to þan þet lokeþ clenness e of
herte : huamne he zede. ‘yblissed hi by þe elene 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 yclenzed 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 zene 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 cleynesse / 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 cleynesse of
herte. þe uerste is / bleþeliche y-hyere þe wordes of
god / and his spellles. Huerof oure lhord zayþ ine hi[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-
ziþe* 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 zenezzyþe* / þet is to

The second is
true shiff, 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 eucl 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 lycas 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 uolk 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. *eddris*] Look by true belief to the brazen serpent, that is, to death and passion of Christ.

þe oþer stape huerby þis traw elyþ and profiteþ. is to loki þane mouþ uram uoule wordes / þet wendeþ to ribaudye and to oneclennesse. uor be zuyeh blest and be zuyeh wynd: is ofte aquyked 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 uete: hote zuyeh ase þer is inne. Yef þe wordes byeþ uoule and lodliche / þet is apert tokne þet þe uoullhede and þe lodlichhede byeþ ine þe herte. Vor

II. 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 leathsome, it is sign that there is filth in the heart.

be þe mochelhedede of þe herte : þe mouþ spekþ. 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 zy3þe. þe caren / 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 smackes. þise byeþ þe vif gates of þe cité of þe herte / huerby þe dieneu 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 overcome / be þan þet hi ne lokede nazt wel þise gates. And yef þou wylt habbe uorbisnes : þench þet non ne wes strenger þanne samson fortin. ne wiser þanne salomon. ne more milder þanne dauid. and aheway uillen be wyfmen. Ac uorzoþe yef hy hedden wel yemnd þe gates : þe uyend ne hedde nazt ynome zuo greate casteles. Vor ase zayþ saint gregorie. ' þe tour of þe herte ne may nazt 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 mi3ten 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 ze3en þing þet ham mi3te wyþdra3e uram hire contemplacion. þanne þe bodiliche wyttes byeþ ase þet hors þet yemþ wyþ-oute bridle zuo þet hit deþ ualle his lhord. Ac þe herte chaste / ham ofhalt mid þe bridle of skele. Nou ich habbe 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 queneche þet uer of lecherie : he mot do away þe aliztynges 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.
 þazne saint bernard þous zayþ / þet chastete spilþ he
 lostes. þe writinge zayþ / þet Ieremies brechgerdel /
 roteþe beside þe wetere. Vor chasteté / þet is onder-
 stonde / and betokned be þe brechgerdle: þet uor-
 roteþe / ine þe wetere of uoule lostes. And þeruore /
 huo þet wyle him loki uram berninge: he ssel do a-
 way þe ilk brondes / þe wyþdrazinges of mete / and of
 drinke / and be sarpnesses of his bodie. Huer-of þe
 writinge zayþ. þet þe children þet weren y-norissed
 mid greate metes / nolden nazt ethe of þe lostuolle
 metes / weren y-borþe 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 nazt elles ne hedden
 yualle. Ase þe leuayne zoureþ þet doz and hit draþþ to
 smac: alsuo þe queade uelazrede amerþ þet guode los
 of þe manne. A roteþ eppel amang þe holen: makeþ
 rotie þe yzounde. yef he is longe þer amang. A quic
 col berninde ope ane hycapc of dyade coles: hit his
 zet alle auer. Huerof 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 loueþ 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
 þriueliche to wyfman in stede suspecton: wyþ one.
 Vor þet yefþ ofte encheysoun to zenezzy huanne me heþ
 þane time and þane stede. Huer-of we redeþ ine þe boc

Jeremiah'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 dauip is zone: huarne
he hild his zoster / on: to one / priueliche ine his
chombre / he hise uorlay. Iosepes lueudy þo hy uand
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
nagt betere ouercome zenne of lecherie / ne loki
chasteté: þanne to by-uly þe encheysones of zenne.
þeruore þe angle zede to lot / þet he ssolde guo out of
þe cité of sodomme / and alle þe boundes. Vor hit ne
is nagt ynoz to lete þe kueade 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 occupid
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 /
huarne he uint 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 nagt' zayþ he 'stede to þe viende.' þet is
to zigge: ne by nagt ydel / þet þe uiend ne uinde stede
þe uor to uondi. Vor he is ydel of guod workes: þet
yefþ stede to þe zaule hire uor to uondi. 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 nagt longe hyalde
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 uorzulze /

"Wherefore,"
says St Jerome,
"let the devil al-
ways find thee
employed."

Sodom fell into
sin through pride,
idleness, and
plenty.

and nazt ne dede. huer-by hy uillen in-to þe noule zenne þet nazt 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 plezes. ine childhedes / ine liȝthedes / ine zonges / ine karoles / and ine tables / in ches / and ine oþre fole gemenes. Ine zuyche liȝthedes wastep 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 dyaþe / huerof he¹ ne nimþ none hede.

Much folk lose their time in idleness, in meats, drinks, foul plays, childishness, levity, songs, carols, tables, chess, and other foul games, and so fall into sin.

[*hi!*]

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 guol sselde / a-ye alle þe berninde ganelockes 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 asaylep þe herte. Vor wone to bidde : aqueneþ alle þe asaylinges of zenne. Holy bene is wel miȝ[t]uol anoreye god. uor hi is y-ssored / mid uour þinges ase mid uour poss[t]es.

VII. Offer good prayers to God.

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 beleane huer-of zayþ oure lhord ine his spelle. ‘In al þet þou acest ine þine benes / haue guode beleane / and uest hope ine god : and þou sselte hadde / þet þou acest.’ Saint Jacob zayþ. þet me acsy 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 nazt 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 hum uor to bidde / zuo þet he ne zayde nazt / 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 without 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, diligently, and perseveringly,

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 reproved by our Lord for their presumption.

Let no man be overweening like the Pharisees,

[*1 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 gifts,

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 perseurance : god ham y-herþ an haste. wyt: þet þou acsi wisliche. Moche uolk acseþ / þet ne byeþ nazt y-herd / uor hi makeþ kueadliche 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 rapre hit þozte grat presumcion. 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 presumcion / 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. Alsuo 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 little / ase byeþ þe guodes of time. God þe wyle wel gratter þinges yeue. He nele þe yeue 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 riches / worþssipes / heznesses / oþer dyeaþ of his yuon : he zent to gode uoule benes. and þeruore he ne

hierþ his naȝt. Þeruore zayþ zaiut 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 hyeakde 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 wyekede : þet þe guode lierni to onworþi þet he yefþ to þe kueade / ase zayþ zayut 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 comp naȝt to gode.’ Þeruore ous tekþ oure guode mayster Iesu crist / uo[r] to aesi wysliche. and ous sseþþ oure 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 aesi : he ous tekþ ine his spelle þo he zede. ‘Verst oeseþ 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 ynȝliche. 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 wreeche 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 zoþliche / huanne
we þencheþ nawerelles.' And saint *augustin* zayþ.
'Huet is hit worþ to sterie and to beate al day þe
lippen / huanne þe herte is al dumb?' 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

Sav thy prayer in
thine heart,

and put out all
fleshly and foul
thoughts.

We pray truly
when we think of
nought else.

What good is it
to move the lips,
while the heart is
dumb?

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 raþre *him* mis-payþ / and *him*¹ went þet yeare / þet he hit ne yhiere. uor he ne onderstant naȝt zuiche speche. Huo þet bit god wyþ-oute deuocion of herte: he speķþ to god patroyllart. ase þe ilke þet speķþ half englis and half urens. he speķþ to god mid mouþe: ac þe herte speķþ 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 dyaue 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 peruore 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: euele ha dep 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* zaip. 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. 6i. 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 uelenold. 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 uer 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 greddedaniþ 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-wyte ous / uor we spilleþ.’

Vor þo þri þinges þet ich hadde hier y-zed / me ssel ofte grede to god / þet he ous wytie uram þise þri perils / of þe þyeues of helle / uram þe uere of couaytise. of foles and of kueade þoztes / and uram nondi[n]gge.

Nou sselt þou conne / þet ine eche time / and ine eche stede: miȝt þou bidde to god. ac specialliche and more deuouteliche me ssel him bidde at cherche / þane zonday / and ine festes þet bieþ iset god uor to bydde. herie / and worþssipie. and þeruore me let of bodiliche wörkes of þe woke / uor 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 ypocrites / þet ham sseawep wy[þ]-oute / and nazt wiþ-me. 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 habep 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 dyape / 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 beleane. And þeruore / we ssole þe festes of halzen loki / and bidde / þet hi ous helpe auoreye oure lhord Iesu *cris*t / þet zuo moche his worssipeþ / ine heuene / and ine erþe. þanne zenezop 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. ‘lyene sire / me ne may na3t 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 ydelnesse /

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. nor he lyest
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
hyeakle be holy cherche. huo þanne ssolde eryl / and
zawe. ripe / and mawe. and oþre erþliche 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 / heric / 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 / nor þe stede is holy / and is y-zet / to bidde
god. nazt nor to iangli / nor 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-nore 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 comp 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 deuonteliche / 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 gudnesses þet god *him* heþ y-do. and *him*
 dep communliche. recordi his zennes / and his lackes /
 and *him*-zelue mildi / to-nore 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 gudnes 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 mildi 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
 þolemოდnesse. 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. nor huanne he yede / in-to þe exil of þise
 wordle : naȝt he ne broȝte : ne naȝt ne ssel bere away.
 al naked he coun : 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 gitts 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 pat-
tern 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 cloth-
ing 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 dyape. Also þe
greate² lheuedyes / þet comeþ zuo idizt mid gold / mid
zeluer / mid stones of pris / and mid robes of grat cost /
to chereche 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 chereche / to
bidde god / and hire to lozy / and bekneu hare poure-
hede 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
minie 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 nazt to done mid
zuyche payinges / ine his chereche. ac of milde herte /
and of clene inwyt. Zainte pael tekþ rizt wel / hou
þe guode wyfmen / ham ssolle agrayþi / huame hi
comeþ to chereche / 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 nazt to moche ine
anopre. More behoueþ to ane kuene / þanne behoueþ
to ane borgayse / oþer to ane simple wyfman. Efter-
ward he tekþ / huiche byeþ of simple zizþe. þet is to
zigge / milde / and ssamuste / nazt þe bolde / ne þe
nazt ssamuste / 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 nazt 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 chereche / þet hi habbe /

¹ For ‘beyetinge.’

² MS. *greate*.

³ MS. reads *nincke*

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 ysyeþ. 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. *ydiȝt*]

He who desires
 his prayers to
 be heard, must
 put away all
 tokens of pride.

Nou ich þe hadde y-ssewed / þri þing / þet ssol by
 ine bene. beleaue. hope. and deuocioun. Ac to þan þet
 þe bene / by parfilitiche 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 / byeþ: 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-*
*fit*eþ 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 ophebbep
 oure benes be guode workes.’ And þe apostel tekþ /
 þet me arere / clene honden ine bene. þe clene
 honden / þet byeþ þe clene benen / þet byeþ 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 acsi / þet blod of þe poure : of hare honden. þanne hit behoueþ þet hi yelde : oþer þet hi hongí. Vor ase me zayþ : ‘oþer yelde : oþer hongí.’ 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 lac of ontreuþe / ne ydel of guode workes. uor þus zayþ oure lhord ine his spelle. ‘þou ne sselt nazt sseawy þe / beuore me : ydel-honded.’ 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 lompén ydel. and god ham zede. ‘ich ne knawe you nazt.’ þet is to zigge : ‘ich not huó ye byeþ.’ Vor god ne knauþ bote þo : þet him trewliche serueþ / þet habbeþ hare lompén 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
 miȝtuol be-uore god. uor he ssel habbe lyȝtliche of him / al
 þet he heþ niede / by hit to þe bodie / by hit to þe zaule /
 ase wytnesseþ þe writinges. Þanne saint Iacob zayþ. þet
 mochel is worþ bene of guod man. uor hi is worþ 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 zayþ. þet Moyses ouereom amalec / and al his
 ost / naȝt be uiȝt : ac be his holy biddinges. uor ase
 zayþ an holy man. more is worþ an halȝen / and may
 biddinde : þane uele þousond of zenezeres : uiȝtinde.
 þe bene of a guod man / openeþ þe heuene. hou ssolde
 he / bote ouercome þe wyckede ine erþe. A guod ald wyf /
 porchaceþ 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 zeehe
 þe benes of guode men. and specialliche of men of re-
 ligion / þet byeþ to-gydere / god uor to serui / and uor
 to bidde uor ham / þet doþ ham guod. Vor yef þe bene
 of ane guode manne / is moche worþ be-uore god / ase
 zayþ þe writinge : more is worþ / and may : þe bene /
 of uele guode. Vor ase zayþ an halȝen. Hit ne may
 naȝt by / þet þe bene of uele guode men : ne is y-herd.
 þe benes of a couent / byeþ raþre yherd of þe abbotte :
 þanne þe bene of one moneke. alsuo yherþ god raþre þe
 benes of þan þet byeþ to-gidere him uor to serui. Þanne
 he zayþ ine his spelle. ‘ yef tuo of ous / oneþ ham to-
 gidere / me uor to bidde : Al þet hi biddeþ / mine
 uader : [he] ham wile do.’

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.

ÞE ZEUE BOȝES / OF CHASTETÉ.

Nou ich habbe yzed þe zeue stapes / huor-by clifþ /
 and wext / and profiteþ / þet trau of uirtue / and of
 cha[s]teté. Nou behoueþ to zigge / of þe boȝes / of
 þise trawe / þet byeþ zeuen. be þe zeue states / of þe
 stapes of uolke / þet byeþ ine þise wordle.

The seven boughs
 of chastity.

The seven
 boughs of chastity,
 are seven states
 of men in this
 world.

The first státe is of those that are whole of bōdy; and have well kept their maidenhool. 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.

[1 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 uester stat / is of þan þet byþ yhole of bodie / and habbeþ wel yloked hire maydenhod. Ac alneway / hi ne byþ naȝt y-bounde þerto / þet hi ne bi ine mariage. Ine þet stat / me ssel loki chastete / þet is elennesse 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[e]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 byþ 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 elene of bodie / and habbeþ hare chasteté uorlore / and hare maydenhod / er þan hy weren euerte¹ ymarissed / ne y-bounde mid bende. huο may ham wyþnyne uorte bi y-marissed. and alneway hy byþ y-ssriue and uorþenchinde of hare zennes. Ine þo stat me ssel loki chasteté. Vor huο 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 huο

þet wyle ine þet stat loki his chasteté : hit behouþ þet he defouly and chastis his uless be hardnesse of uestinges / and be penonces. Þis is þe oþer boz 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 ssole loki hare bodi þe on to þe oþre klenliche and trefeliche / wyþ-oute do-onriht : þe on to þe oþren. and þet acesþ þe laze of spoushod. þet þe on bere to þe oþren laze and trefþe 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 ssole by on herte be trefwe-loue / ne naunmore ham to-dele / be herte ne be bodie þerhuile þet hi libbeþ. þeruore hi ssole loki hare bodyes clene. and chastliche out-ynome þe dede of spoushod. and þeruore zayþ zay[n]te paul. þet þe wyues ssole louie hare lhordes / and worssipie. and deuouteliche by chast and sobre. chaste to loki hare body uram oþren þanne of hare lhordes. sobre ine mete and ine drinke. uor to moche drinke / and to moche ethe : is grat aliztinge to þe uere 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 nor þane stede huer hit wes ymad. Elfterward / hit is a stat of greate digneté. uor god welde by bore of wyfman yspoused. þeruore þe mayde marie made of spoushod hire mentel; hueronder wolde by godes zone bi y-conceyuel / and y-bore. Under þo mentle wes y-hole uram þe dyeule / þe priuite / 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 hid-den 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 spouseshood 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. þeroure þanne me ssel hit worþssipie and clenliche loki. Efter þet me ssel hit loki holyliche / nor his holynesse,¹ nor hit is on of þe sacramens of holy cherche. and betokneþ þe spoushod þet is be-tuene lioly cherehe : 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 nor 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 wyлле nor to habbe child to serui god. nor 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 ssamnest zuich þing nor to aesi. þe ilke þet norzakþ þane oþrene þet aceseþ : zenezep.² nor he deþ him wrang of his ozene þinge. nor þe on heþ riht ine þe bodie of þe oþre. Ac he þet aceseþ þet he ssel : he deþ wel and arizt. huanne he hit deþ ine þo onderstandinge he ofserueþ anoreye gode. nor riht him dizt þerto / and nazt lecherie. þe þridde cas is huanne me hit aceseþ his wyue of þo dede / nor to loki hire uram zenne. nameliche huanne he yziþ þet hi is zuo ssamnest / þet hi nolde neuremo aesi hare lhorde of zuiche þingge. and yleþ þet hi ssolde ualle blefeliche in-to zenne / oþer liztliche bote yef me hire ne aese-de. Huo þet ine þo onderstandinge / yelt / oþer aceseþ zuiche dette : he ne zenez[eþ] nazt ac rapre ofserueþ anoreye god. nor pite him stereþ þet to done. Ine þise þri cas / ne is no zenne ine þe dede of spoushod.

¹ MS. *holynesse*

² MS. *zenez3*

Ac ine oþre cas me may zenezi / oþer liȝtliche / oþer dyadliche. and specialliche ine þri cas. þe uerste is. huame 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 / huame þe lost ne paseþ naȝt þe markes / ne þe zetnesses of spoushod. þet is to zigge / huame 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 huame 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. nor zuich lecherie geþ ouer þe markes of spoushod. huerof god him wrepeþ ofte to zuiche nolke / and yefþ oþerhuil *grat* miȝte to þe dyeule ham nor to slea / ase me zayþ of saren¹ raguelis doȝter / þet wes yonge tobies wyf. þet hedde y-hot zene housboundes / þet alle were y-slaze of þe dyeule : þe uerste niȝt þet hi wolden ligge by hire. þernore þe angel zayde to tobyen þet hise ssolde hadde to wyue. ‘Ich þe wyle zigge’ he zayde / ‘ine huet uole þe dyeuel heþ myȝte / ine þan þet doþ out god / zuo out of hare herten / and of hare þoȝtes. þet ne yeneþ ham naȝt / bote to hare lecherie to uoluelle / ase an hors deþ. oþer a mule.’ and þernore ham benimp god oþerhuil hare frut / zuo þet hi ne moȝen hadde no child. Yet hi moȝe zenezi dyadliche ine anoþre manire. þet is to wytene / huame þe on deþ aye kende / and oþerlaker þanne kende of man aseþ / ne laȝe of marriage aseþ / ne oueryernþ. zuich uolk zeneȝþ more *gratliche* / þanne oþre benore yzed. Ac þo þet in hare spoushod lokeþ þe drede of oure lhorde / and lokeþ klene hare spoushod ase hit is yset. zuich 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.

The other case of sin in "spoushood" is when a man goeth to his wife in a time that he should not go.

þe oþer cas huer me may zenezy be spoushod / is huame man geþ to his wyue ine time þet he ne ssolde naȝt guo. þet is huame hi is ine þe ziknesse þet wyfmen habbeþ *communliche*. zuo þet he his naȝt ne spareþ

God hath forbidden this improper fellowship, for in such state the crooke l, 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.

huazne he wot þet hi is in zuich stat. zenezþ 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 zuych stat byeþ 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 huazne hi ys ine zuych 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 cherche hi ssolle abide mid þo dede. nazt uorþan þet hit by zenne zuych þing to done ine zuiche time. and ine zuiche onderstondinge me may hit do. Ac 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 lyþ a chi[ll]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 scele ssel bi more antempred þanne a best. and þeruore he ssel more him-zelue ine þo stat þolye / and ine þo time. Ac 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 kucadliche zenezi
 ine his spoushod : is. ine holy stede. uor ine holy stedes
 ase ine cherchen þet byeþ apropred nor god to bidde and
 hym seray. me ne ssel naȝt do þe dede of spoushod uor
 worþssipe of þe stede. And huo þet ine zuyche stede
 ne lokeþ *him* naȝt þo dede nor 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 nerþe
 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 chastliche ase longe
 ase he is ine þe stat of wodewchod. þet is a stat þet
 zaynte paul prayzep moche / þet zayþ to wodewon. ‘ huo
 þet guod is : he *him* hycalde ine þet stat. and yef hit
him naȝt 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 nere of lecherie.
 Ac more hit were worþ *him* to wyui / þanne *him*zelue
 of zuiche nere norberne. and þet is to onderstonde of
 ham þet byeþ ine þe stat of simple wodewchod. naȝt of
 þan þet byeþ ine þet stat y-bounde be heste þet ne moze
 naȝt *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 *prueliche* / 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 *pralat* /
 oþer be *profession* of religion. oþer be holy ordre / þet
 me heþ onderuonge / ase sudyakne / oþer dyakne / oþer
 prest. þanne þo² spoushod ne is naȝt. ac rapre hit be-
 houeþ / to dele þo / þet ine zuiche manyre / comeþ to-
 gidere / nor hi ne moze naȝt 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. 79. b.]

If the behest is a
 private one,
 its violation
 demands pen-
 ance.

If the behest be
 solemn, as by the
 hand of a pre-
 late,
 [2 We may read
 þe']
 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 steric þe uorbisne of þe turle. Vor ase zayþ þe boe / of kende of bestes. efter þet þe turle heþ ylore hare make : hi ne ssel neuremo / hadde uelazrede / mid oþren. ac alnaway 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 þrúeliche 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 eherehe ine deuoeion / 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 niȝt / 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 točne of weþinge / and of zorȝe : þanne of goye. and of ydele blisse. þeroure 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 nyfte 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 / wyþoute 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 halzen. 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 uend / ase is þe dyenel of helle / þet alneway zeep ginnes / huerby he may nime þane castel uor to robbi þet tresor of maidenhod. þet is þet tresor / huerof oure lhord / spekeþ 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 lycr. 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 cared 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. *likende*]

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
elenliche 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 zeehe / uairhede / ne bisihede of robes / ne of
agrayþinge: bote yef he ne wende to by yzoȝe of þe
uolke. Ac huo þet wile zeehe zuich uayrhede wyþ-oute:
he lyst þe uayrhede wyþ-inne / huer-by me kuemþ god.
Þeruore saynt bernard zayþ to ham þet zeehiþ þe
coustouse robes / and þe uayre agrayþinge uor to kueme

þe wordle / and ham uor to ssewy. ‘þe doztren’ he zayþ
 ‘of babilonie / þet is of *confusion* / zeeþ hire blisse /
 and hit ssel wende ham in-to *confuzion* / and to ssame
 curelestinde / bote yef hi ham ne wytic.’ ‘Hi ham
 cloþeþ’ 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 byeþ 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 aeseþ. Ac al þe
 blisse of þe kinges dozter 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 naȝt.

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 þoztes / and of ulessliche wyhninges.
 Huerof saint Iorome zayþ. þet þe ilke maydenhod is
 sacrefice and ofringe to Iesu *críst* : þet ne is naȝt be-
 smetted ine herte mid kueade þoztes. ne ine ulesse : of
 lecherie. ase himzelf zayþ. ‘Naȝt ne is worþ maidenhod
 of bodye : þer þet is nelþe of herte.’ Ase þet frut ne is
 naȝt guod / þaȝ hit by wel uayr wiþ-oute / huame hit is
 uorroted and wermethe.

The white robe
should be free
from blood,
and from fleshy
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
 moȝe steric to *zenne*. Vor ase zayþ zaynte paul / and
 eftzone we hit habbeþ aboute y-zed. ‘þe kueade wordes :
 amerreþ þe guode þeawes.’ And þeruore zayþ senckes.
 ‘loke þe uram uoule wordes þet ne byeþ naȝt honeste.’
 Vor huo þet him y[e]fþ to uoule wordes hi ham ssole naȝt
 ssame and afrounti / þet is te zigge / hi lyezeþ þe
 ssame / and ualleþ þe liztlaker 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 zuyche / huerof he may him berne /
oþer be-zenge. þe priuè cat bezengþ ofte his sein / and
zuo ne deþ naȝt þe wylde cat. Maydenhod amang þe
oþre uirtues is anlikned to þe lylie þet is wel uayr and
huyt. þeruore oure lhord zayþ ine þe writinge be
salomonnes mouþe. 'My lemman is ase þe lylie 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[les]: þe deciple / þet Iesu crist mest louede. naȝt
uorþan / þet he ne louede wel þe oþre / ac þane more
specialliche nor þe maydenhod. þis lilye flour lokeþ his
uayrhede amang þe þornes of uondi[n]gges of þe ulesse.
Vor þet uless is ase a donghel / þet ne carkeþ asemoche
ase is of him-zelue / bote þornes / and netlen. þet byeþ
kueade meniynge / 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 uondinge.

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[oute] 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
tiron. 'Yef þou me beuelst aye mi wyl: my ehashede
hit ssel by me y-dobbed / ase to þe coroune of blisse.'
þet oþer lyaf is clenness of herte. Vor ase zayþ saint

Jerome. 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 mildnesse. Vor maydenhod proud: ne quemþ noþing god. And þeruore zayþ saint bernard. ‘Hit is wel uayr þing: þet heþ mi[m]denesse mid maidenhod. and wel stranglaker kuemþ to god þe ilke zaule to huam mildnesse yefþ los to maydenhod. and maydenhod / uayreþ mildnesse.’ Ich dar wel zigge / þet wyþoute mildnesse / þe maydenhod of marie / ne hedde neure y-quemd to god. uor wyþoute madenhod / we moze by y-borze: and naȝt wy[þ]-oute mildnes. 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 hi 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 hiire. Ac þe drede of god / is þe tresoriere / þet / þet tresor of madenhod lokeþ / þet þe dycuel 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 suspicioues. uor bisihede is specialliche to yzy / 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 wyttis uor to zyeane 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 spekeþ 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 cherehe. þet is hier beneþe. huerinne
 byeþ guode / and kueade / of foles / and of wyse. þet
 byeþ lemes of holy cherehe / by þe byleane 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 wylne[þ] 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. nammore þanne þe lompe huazne hi is to-broke /
 ne may by y-held.

The sixth leaf is
 constancy
 (steadfastness).
 St Austin saith,
 "Follow the lamb
 of meekness,
 that is, Jesus
 Christ."

Study perseve-
 rance, for it win-
 neth the crown of
 heaven.

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 spekeþ to maydines /
 and zayþ þus. Volgeþ 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.

þise zix leues beuore yzed uayreþ moche þe lylve of maydenhod. ac hit behouep þet þis flour habbe wyþ-inne þri cornes of gold. þet betoknep 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 nazt 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 byep be-tokned be þe þri cornes of þe lylve : saynt austin tekþ þo he zede þus. þou sselt 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 byep wel ydijst to god ine þri maneres / ase zayþ saint austin / þanne byep þe þri cornes of þe lylve wel y-golt 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 / lyerne hou þou sselt louie god / þet is Iesu crist.' Lierne 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 comp. 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,

ly / be nonen y-zet a *pris*. þanne þe writinge zayþ.
þet no þing ne is worþi to be glykned: to þe chaste
herte. and is to onderstonde specialliche: of þe chaste
maydenhod. nor 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 byleaue of þe *trinité*. þe tale of zixti þet is wel
gratter / þet is of zixziþe ten. be-longeþ to þe stat of
wodewehod. nor 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. nor 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 gimninge / and makeþ ase ane coroune:
alzuo þe tale of an hondred: ioynep þan ende to þe
gimninge. nor tenziþe ten: makeþ an hondred / þet be-
tokneþ þe coroune þet þe wyse maydynes: ham
coroumede.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
aoreye god: þane 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 aheway habbeþ þe maydines ane speziale
coroune: aboue þe coroune of blisse / þet is þe coroune
to alle þe halþen. Vor þet þe maydines habbeþ ane

speciale oucreomyng of hare ulesse. uor to uolzy 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 cheteté / is of
clerkes y-hoded / ase byeþ supdeaknes / dyaknes /
prestes / and bissoppes. Alle þos byeþ y-hyea[1]de to
loki chastete / uor manye sceles. Verst / uor þet hol
þet hi habbeþ onderuonge / þet aceseþ alle holinesse.
þaune þet sacrament is zuo hez and zuo holy / þet þo
þet hit onderuongeþ / byeþ ybounde to ehastete to loky.
þet neuremo hi ne moze ham do to spoushod. Efter-
ward uor hare office þet hi habbeþ. uor hi byeþ y-clizt.
proprefliche to serui god ine his temple at his weuede.
and handleþ / and be-takeþ to hare honden þe þinges
þet byeþ y-halzed. ase þe uesteles 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 deman-
deth 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 þaune by wel klene / and wel holy /
uor þane scele of þe lhorde to huam hi serueþ / þet is
holy / and hateþ alle uelþe. þaune 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-halzed
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
seruyeþ ine godes temple / þet is y-halzed / 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 chastity
in the temple.

Christian priests
should be far
more chaste,

[¹ So in MS. : read *zide*.]

for they serve at
God's table.

and of his mete. Godes table is þe wyened. þe coupe
is þe ehalis. his bread and his wyn: þet is his propre
bodi and his propre blod. Moche ssole hi þanne by
elene and holy / þo þet zuiche service doþ. þanne
sainte paul zayþ. hit behouep þet þe bissoppes / and þe
oþre ministres of huam he heþ y-speke / þet byþ þe
ministres of holy cherehe / 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
cherehe / ssole 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 cherehe / 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 ywesse:
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 wylhynges / be
zoþe sscrifte / er þan me moze hadde þane huite kertel
of chastete. Ac þes kertel ssel hadde 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 seele berþ / þet is þe boele of þe gerdle.

The kirtle must
have above the
white girdle of
chastity.
[Fol. 71. a.]

The linen kirtle
betokeneth chast-
ity of heart.

Oþerlaker me may zigge / þet þe linene kertel / be-toku-
ep chasteté of herte. þe gerdel aboue / be-tokep
chasteté of bodie þet ssel wyþdraze þe lostes of þe
ulesse uor to loki þe chasteté of þe zaulc. þis ilke selue
is ous betokned / ine þe auke / and ine þe gerdle aboue /
þet þe ministres of holy cherehe doþ an / huame hi
ssolle serui at godes wycuede. Vor hi ssole by chaste

The girdle above
denotes chastity
of body.

wyþine ine þe herte / and wyþ-oute ine bodye. Mochel is noul 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 ssole þe pꝛelas / 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 pꝛilous ine clerkes and ine pꝛelas : þanne ine leawede uolke. Efterward / hy byeþ þe sseawere of holy cherche / huerine þet lewede uolk lokeþ / and nimeþ uorbysne. Ac huazne þe sseawere is brizt me zizþ wel þane spot / and þe nelþe 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 huazne þe ilke sseawere is wel brizt and elene : þanne may me wel y-zy / and wel y-knawe his spottes. Alzuo huazne þe prelat is of guode lyue / and of guod los. þanne he ssel nime uorbisne of guode lyue. Efterward. hi ssole 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 nenne oþremne kleasy. And þet is to onderstonde : ase moche ase fayleþ of his merite. Vor þe saerement 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 onderuongeþ be þe hand of ane guode ministre. uor þe kueadnesse of þe ministre / ne apayreþ nazt þe saerement / 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.

[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 others

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 cherehe : 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 eurenor chasteliche.
And þeruore hy byeþ y-hyealde / and y-obliged be
zuyeh beheste. þet neurenor 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 repenteþ / and deþ penonce uor his
zennes : alsuo þe dyeulen ham glediþ huanne¹ hi moȝe
ouerecome / 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 prueliche. þer he yze3 ane grātne dyeuel þet zet ope ane nyeaklinde stole / and al his mayne aboute him. þer com on of þe prīnces: 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 acesede 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 ri3t wel ybeate / and euele y-draze. Efter þan: com anoþer þet alsuo to him leat ase þe uerste. þe mayster him acesede: 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]et. þe maister acesede 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 acesede 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 prīnce. and to him he beaz. And he him acesede / 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 zeune of lecherie. and zuo moche ich hadde y-do þet ine þise ny3t ich hine hadde ouereome /

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 10 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 prowesse. þo zayde þe guode man / þet huanne
he hedde þet y-hyerd / and þet y-zoze : he þozte / 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 moze 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 uizte 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
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
bestes. 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 wyþdraze þe
brondes. þet byeþ þe lostes of þe ulesse / þet þe guode
religious ssel wyþdraze of his ulesse / be uestinges / be
wakiinges / be diciplines. oþer oþerlaker þet uer ne may
nazt by y-quenct. Huo þet wyle ane cite oþer ane castel
nime : he ssel asemoche ase he may / wyþdraze þe
metes / and þet weter / uor to asterue his. Vor huanne
þe castel is asterued : he ne may hym hycalde aye his
yuo. Alsuo þe castel of þe wombe þet is þe strengþe of
þe ulesse / ne may him hycalde aye þane gost : þanne he
is asterued be uestinges / and be wyþdrazþes. þe stat
of religion ssel by zuo yuerred uram þe wordle : þet þe
ilke þet is ine þet stat / ne uele nazt 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

Our Lord went
into the desert to
be tempted.

Religion is a
desert hard and
dry.

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.

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 uel 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-crucifyed
to me : and ich to þe wordle. ’ he wolde zigge þet al
alsuo ase þe wordle him hild uor uyl / and nor wlatuol /
ase me deþ enne y-honged : alsuo hed he þe wordle
uor vil / and uor wlatuol / ase me heþ þane : þet is y-
crucified 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 uel 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 covet-
ousness of the
world,

for their conversa-
tion is in heaven.

Man religious ne ssel noþing oȝen 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 ssel 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 naderes.
Vor pouenté 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 huoz þet is poure of spirit / þet is of wylle. He
ne zekþ ine þise wordle / ne lostes. ne richesesses. ne
worþssipes. ac rapre uoryet al / uor god. And zuo ssel
do þe guode religious / þet wile eline 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
hord in heaven.

The man of re-
ligion's hord is
true poverty,
wherewith one
buyeth the king-
dom of heaven.

The good religi-
ous 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
ychonged in-to an ymage of zalt. Lottes wyf / be-
tokneþ ham / zepþe 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 lone 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 uolzede. ‘ 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 / nor 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 zuolz and lokeþ
behinde him : ne is naȝt worþi to þe rieke of heuene.
Vor alsuo ase þe ilke þe let þe zuolz lokeþ alneway
beuore him / uor to lede wel his zuolz : Alsuo ssel do
he þet zet þe hand to þe zuolz of penonce oþer of reli-
gion : alneway ssel habbe þe ezen 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 heuene.
 and his wyl to heuene. Ac moche uolk of religion Ac moche uolk of religion
 zetteþ þe zuolz be-uore þe oksen. nor uele þer byeþ and Many religious
 þet is hire harm þet more zechep þe timliche þinges / folk seek tempo-
 and doþ beuore / þet ssolde by behynde. þe timliche ral 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 St Paul exhorts
 religion. To þe uorbysne of zainte paul / ssel þe guode them to have
 religious / uoryete þe wordle / and lete his behinde him. "everlasting
 and þe guodes eurelestinde alneway hadde beuore his goods" always
 eþen. and alneway guo uram *uirtue* / to *uirtue* / alhuet before them,
 he comp to þe mont ioye. þet is / to þe helle of blisse and go from
 eurelestinde. huer he ssel clyerliche izy god. and him virtue to virtue,
 ssel louie parfitchie. and worþssipie euremo. þet is þe until they come
 blissinge huer þe yefþe of onderstondinge let þo þet to the hill of
 lokeþ clennesse of herte / and of bodye / ase we habbeþ everlasting bliss.
 aboute y-sseawed. And þeruore zayþ oure lhord. þet
 yblissed byeþ þe clene of herte. uor hy ssolle clyerliche
 ysy god. þe ilke blissinge beginþ hyer. uor hi byeþ
 yelened of þicsternesse / of errour to þe onderstond-
 inge / and of spottes of *zeame* / ase to þe wylle. And
 þeruore hi y-zyeþ god be byyleaue alizte / of þe briztnesse
 þet comp of þe yefþe of onderstondinge / huerby me
 knaup his sseppere / and al þet belongeþ to helpe of
 zaule wyþ-oute drede / wyþ-oute comparer / wyþ-oute
 chancelier. and ine þe hyleue of Iesu *crist* huer hi byeþ
 zuo to-gidere / and yzet uestliche / þet hi ne moze ham
 to-dele : uor dyaþ / 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-
prehends 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 zyeþ¹ 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-zeþe 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
briþte / mid þe lombe / and þe halzen ham wondreþ /
and ham y-zyeþ. and uolle ne moþe 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
wynlj / 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
about / an þench ase moche ase þe miþt / 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 zeehe diuerse guodes to þine
zaule and to þine bodye. Loue wel on guod huer byeþ
alle guodes / and hit is ynoz. þet is him-zelf þet is heþest
guod of huan comeþ alle þe opre / ase þe streames / of
þe welle.' Vorzoþe he ssel by wel yblessed zayþ saynt
austin / þet wyþ-oute none nakede uisage onwriþe 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 shall see God
 is coronne wyþoute ende / and al þe ssepe of halzen. such as He is.
 þet ssel by al þe guod of man / zayþ huze de saint
 uictor. anoreye 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 cleunnesse of herte
 and of bodie.

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 lone
 of god. þet he nazt ne wylneþ / ne ne ze3þ oþer þing /
 þanne him to zyenne / and to hadde / 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 haddeþ 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-zezen 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 zyȝþe of onderstondinge / and of kendelich skele. Ac neure naȝt 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 naȝ[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 slepp. þer he uoryet al his traunil / alle his wylninges ulessliche / and erþliche / and him zelue / þet he him ne beþengþ of naȝt : bote of þet he loueþ / and þet is god onlepiliche. þis is þe laste stape / of þe lheddre of perfeccion / þet Iacob yzeȝ ine his sselepe / þet tok þe heuene / huerby þe angles of oure lhorde Iesu crist cliue op : and down. þe stapes of þise lheddre : 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 cleynesse / þet habbeþ hare herten in heuene be wylnyng. huanne hi guoþ and profiteþ uram uirtue to uirtue / al huet hi zyȝeþ 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 traunil 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 bycþ
 y-cline 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 / he þe greate
 zuetnesse þet þe herte uelþ / þet is alsuo iroted ine god :
 þet he lyest alle oþre lustes. zuo ham behoueþ oþerhuyl
 guo doun of þise zuetnesse / of þise reste / of þise loste /
 uram his zuate 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 wyll 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
 zuate / 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 wylmunge of þe herte
 ssolle be uolueld þer. huanne god ssel do come ope his
 urendes anc 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 corrupcion 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.

likege. þet mid þe is þe welle of lyue. þet is þe welle
 curelestinde / þet alneway kuel³ / and fayly ne may.
 þet is god zelf / þet is welle of liue / and sterue ne may.
 huerof arist / and geþ down aboue alle þe halzen. þet
 byeþ / and ssole 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 habbe / 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 tomochelhede 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 hare womben hare
 god. ase zayþ zaynte paul. Verzoþe 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 þhord 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 huazne 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 þhordssip. Alsuo ase me ouercomþ þet hors bi þe bridle. sobrete heþ þe nerste batayle ine þe ost of uirtues / and lokeþ / and wereþ þe oþre uirtues. þanne þe dyeuel uondede uerst / ase be þe mouþe / of oure þhorde 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-uehl down. þe writinge ous tekþ sobreté. ine uele manyeres / and be manye uorbysnes / ase moȝe ysi / þo þet conneþ 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
 Even in fastings, watchings, &c., sobriety must be exercised.
 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
 The virtue of temperance must be observed in all virtues,
 mesure secluolle. nazt onlepiliche in mete and in
 drinke : ac in alle uirtues. ase zay[þ] saynt bernard.
 Vor þise uirtue zet alle þe þoztes. alle þe willes. alle þe
 for it moderates all the thoughts, wills, and desires of the body.
 sterynges of þe herte. and alle þe wyttes of þe bodye /
 outnime þe lhordssip of rizte scele. ase zayþ tullius þe
 wyse. zuo þet a lizte scele be þe yeffe of wysdome /
 halt in pese þe lhordssip of þe herte / and of þe bodie.
 and þet is þe ende and þe onderstondinge of alle
 The end of all virtues is that the heart and body "be well ordained to God,"
 uirtues þet þe herte and þet body by wel y-ordayned to
 god. zuo þet god onlepiliche by hez lhord. in zuyche
 manere þet al by in his bozsamnesse 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-
 and be withdrawn from the love of this world.
 draþþ uram þe loue of hier beneþe. þet is þe loue of
 þise wordle / þet troubleth þe herte of man / and hise
 zet in zorze. and him benimþ riztuolle knaulechinge of
 god / and of him-zelue. Also ase me ne zizþ nazt
 britliche in þe wetere ystered. Ac þe loue of god /
 þet is wel y-clensed of alle erpliche loue / and of alle
 ulessliche willes zet þe herte in pais. Vor hi him deþ
 and zet in his ozene 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
 sselst by in *trauayl* in þise wordle. ac in me þou
 sselst vinde reste.' And saynt austin zede. 'Lhord :
 Our Lord saith, "Thou shalt be in travail in this world, but in me shalt thou find rest."
 min herte ne may by in pais : alhuet hi restep in
 þe.' þe ilke loue ne wext nazt of erþe / ne of mares.

Of þise wordle. Ac hy comþ down of þe heze roche
 hueroppe hi ys yzet and y-mad þe greate cite of
paradis / end þe cite of holi cherche. þet is Iesu
cris / 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 down þe welle
 of loue ine herte þet is wel y-cleazed uor þe loue of þe
 wordle. þe ilke welle is zuo elier and zuo y-zendred /
 þet þe herte hire y-knaup / and y-zizþ hire zelue and
 hire makiere. alsuo ase me yzizþ in ane wayre welle
 wel yzendred. ope þo welle þe herte restep efter þe
trauayl of guode workes / ase we redeþ of Iesu *cris*
 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* restep 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 smackep 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 wypoute 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-cleazed : þet ich hadde
 hier be-uore y-ssewed / huer þet is spek of þe wyttes of
 þe zaule / ate giminge of þe draþpe of uirtue. and þer-

This love cometh
down from the
high rock Iesus
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.

Of the steps of
sobriety.

Moderation shall
be observed in
five things.

1. Set bounds to
the understanding
and to belief.

Those overstep
moderation who
are unbelievers,

[1 *misbyliefinde*.?]

and measure
belief by their
understandings.

uore ich paci þe ssortlaker. Þet gostliche wyt þet comp
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 moze by guode knyztes.
þanne me conþe 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 yuozte and heþ ouercome þet tornoyment of
uondinges: ha comp 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 comp of þe yefþe of wys-
dom / ase ich habbe aboue yzed.

OF ÞE STAPES OF SOBRETÉ.

Ase ich habbe aboue yssewed / sobreté ne is oþer
þing / bote to loky rihte measure ine alle þinges. Ac
specialliche: ine vyf þinges me ssel loki measure. þet
byeþ alsuo ase zeue stapes huerby wext and profiteþ þet
traw of sobreté.

þe uerste stape of sobreté is / þet me zette measure in
his onderstondinge. spacialliche to þe articles and to þe
poyns of þe beleaue. þe ilke ouergeþ measure / þet wyle
zeche kendelich skele / ine þan þet is aboue onderstond-
inge / ase dop þe bougres / and þe misbyliefde.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 ȝriȝt in þine ouerweninge :
 þet þou ne flecheli / nor to leue to guod red. and þet
 þou ne lete þin oȝene wyt / nor to bouȝe to þe wyser
 þanne þou. And specialliche to þe articles of þe beleaue
 me ssel lete his oȝene wyt / and his onderstondinge
 flecheli / and zette ine þreldom of þe beleaue / ase zayþ
 zayte paul. naȝt nor to apeluchier ne zeche kendelich
 scele. huer he non ne heþ / ase doþ þe bysye / oþer þe
 malancolien / þet byeþ ylich þan þet zekȝ¹ þe erammeles
 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.
 nor yef þou dest to þine herte his wyl: þou makest
 blisse to þine vyendes / þet byeþ þe dyeulen of helle.'
 nor alsuo ase þe ilke þet makeþ blisse to his no / 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 cuele 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 asprieþ 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 / nor hi byeþ oute of hare
 contraye. þet is paradys. þet is þe contraye / and heritage
 to guode men. Hi ne byeþ þencheinde bote nor 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 zechep. 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 knaup 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 zop 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.' Au-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 non. þet byeþ þe dyeulen / þet oneral ous aspief / 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.

zayde dauip̄ ine þe sautere. 'Ich sette guode lokinge to þe mouþe aye mine yuo' / þat is þe dylene. 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 speķþ ase ich habbe aboute yzed / huer me ssel weze þet word er hit by yzed. And þou ssel wyte / þet zoþnesse halt þise riztuolle waye. Vor zoþnesse acordeþ þe onderstandinge of þe herte: and þet word of þe mouþe / as hit is ine þe herte. þis waye ne ssel honḡi of þis half / ne of yend half / ariþthalf ne alefthalf. þet uor none priuē 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 huanne hit is nyed. ne leazinges / ne ualsnesse / me ne ssel zigge uor neune man.

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.

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 measure ine wordes: alsuo me ssel loki measure ine hyerþe. Vor asewel me may zenez̄y 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-nore 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-nore 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 lyezeres / byeþ to gr̄at cheap ine hare cort. þe meste dierþe þet is aboute ham / is of zoþnesse / an of trewþe. and þer-nore 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 ziggeres. Vor hi habbeþ lyezeres / and vlatours: to greate cheape. and veawe zoþ ziggeres. Me ssel habbe

þe earen opene / uor to hyere bleþeliche / þe guode
 wordes / þet byeþ worþ to þe help of zule, and y-sset:
 to fole wordes / ydele / and queade, þet moze do harm:
 and ne moze do good. 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-hereth. 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 prikieth / 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 hadde none hede to
 bi be-charmed of þe dylene / ne of queade 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 dyaþe / 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 ourselves.

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 preciose robes / huerof me paseþ moche mesure / and makeþ moche ouerdoinges. and þeruore þet ouerdede is grat zenne / and neleziþe anchesoun to zene ine opren. þeruore me ssel ine zuyche þinges loky mesure. Vor hit is to moche of *pr's* and to moche bysy agrayþinge ne were zenne: oure lhord ne speke naȝt zuo steffliche ine his spelle a-ye þe queade riche / þet zuo ofte ham ssredēþ / ase of to zofte bougeren and of to moche of *pr's* pourpre. O. moche is he fol uorzoþe / and child of wytte / þet of his ssredinge is proud. Me ssolde him wel hycalde 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 ozene. þes wone of robes nes yuounde / bote uor þe zenne of oure uerste uader uor to wry his *confusion* / and oure. Huame 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 gledyēþ / 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. þeruore 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 aseþ. Vor zoþe þet ne is naȝt wyþ-oute ouerdoinge. þet on wyfman. ssel habbe uor hare body ine one yere zuo ucle 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: comþ 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 worscipe / 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* kueade 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 þeawas: 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 zeppe ich com to elde of uol man: ich uo[r]let] alle mine childhedes.’ Vor huø þet halt ald man uor child: he hine halt uor fol. And þeruore zayþ zaynte paul. ‘Ne by naȝt child of wytte, ac ine queadnesse by lite.’ Non is hit þanne guod þing and oneste, profitable / and worþssipful to man an te wyfman / and nameliche to *grat* uolk, þet hi loki sechnolle 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. Sl. 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 ouerdele of mete and of drinke: deþ
moche harm ine bodie and ine zaule. ase ich hadde be-
uore yzed. þeruore zayþ oure þlord 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 huame þet ich spek of þe
zenne of glotunie / 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 ssetl 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 nary 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-yoynd to god be charite. þet is
charite: loue of god. Vor hi zet alle oþre þinges ine
noryetinge þet ne byeþ nazt ydy3t 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
ni3te hadde / and yuele: he ssolde him resti ine god /
þet is þe ende / and þe uoluellinge / and þe somme of

his *wyluinges*. he ssole hi y-blissed ine þise wordle /
 and ine þe oþre. nor he ssole hadde y-wonne þe ilke
 blissinge þet god behat ine his spelle to ham þet þise
 ilke pais lokede wyþ-oute brekinge. nor he zayþ þet hi
 byeþ yblissed þe paysible. nor hi ssole by y-cleped-
 godes zones. þo byeþ payzible / þet zayþ zaint austin /
 þet alle þe steriinges of þe herte orlayneþ / and zetteþ
 onder þe lthordssipe 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 dyeule þet is godes uo. Efterward /
 hi byeþ y-cleped godes zones. nor 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 himze[ne].
 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 ssole zeeche 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
 huame hi ssole by ine payzible possession of þe
 eritage of hire uader / þet is of þe riche of heuene huer
 hi ssole by ine zikere pays. ine pese uoldo / huer alle
 lostes ssole by uolued. huer ne may by no kued /
 ne zorze / ne aduerseté / ne defeaute. ac abundance /
 and plenté of alle guode. blisse and ioye wyþ-oute
 ende. þet ssel by pais worþssiquol / 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 ssole 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 sm,
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
tathers 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 hit 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 ouet 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 pouns 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 cherehe generallliche.
 Meunesse of halʒen. Lesnesse of *zeunes*. of ulesse
 arizinge. and lyf euelestinde. zuo by hyt.

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.

Uor to sseawy þe lokyng of man wyþ-inne. þellyche
 ane uorbysne / oure lhord ihesu crist 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 fise
 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 ordayny. Vor zoþe yef he
 hym a lyte of his bysyhede wyþ-draʒþ : hu may zigge /
 hou þoʒtes. ezen. earen. 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 þyue : is onderstonde þe dyeuel. a-ye huam and his
 kachereles / þe ilke zelue uader / þaʒles yef he ne were
 naʒt onlosti : his hous mid *grate* strengþe wolde loky.
 þe uader of þe house / ate uerste guoinge in : he zette
 sleʒþe / to by doreward. þet y-knaup huēt is to uorlete :
 and huēt ys to wylny. huēt uor to bessette out of þe
 house. huēt uor to onderuonge into þe house. Nixt
 þan : ha zette strengþe. þet þe vyendes / þet sleʒþe zent

[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 atten-
 dants, as
 thought-,
 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
 Iuwit, 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."

[*conynde!*]

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 noule lostes wyþ-droze: and wyþ-zede. Ri3tnesse uorzoþe ssel zitte amyddle / þet echen his o3en yefþ. Huuore: huyche time þe þyef is comynde / me not. ac eehe tyme me ssel drede. þise zuo y-dizt: nazt longe to þe wakynde þe slep of zenne benymþ. 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 messager of dyafe acseþ inguoynge: he is onderuoyge. Me him acseþ 'huo he ys. huannes he comþ. huet he heþ ysoze.' He ansuereþ. he ne may nazt zigge: lote yef þer by he3liche clom. Huych y-graunted: þus he begynþ. 'Ich am drede / and beþenchinge 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 þonzend 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. 'Iue þe bokes byeþ y-write alle þe zennen of men. and hise brengeþ / þet be ham hi moze ouercome men. of huychen 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 ysezeþe 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 zorze. þer is þyesternesse. þer ne is non ordre. þer is gronynge 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 onþolynde.
 þere alle be uere / ssole by uorbernd. and myd
 wermes ssole by y-wasted / and nazt ne ssole wasti.
 Hire wermes / ne ssole nazt sterue. and hare ver ne
 ssel neure by ykuenet. 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.' Sleze þe zayþ. 'God
 wet ssole we do. Non broþren and zostren y-hyreþ
 my red. and yueþ youre. Byeþ sleze. an wakeþ ine
 youre bedes / þorueynde guodes. nazt 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 wakyep /
 uor youre uo þe dyuel / ase þe lyoun Brayinde geþ
 aboute þan: þet he wyle uor-zuelze.' Strengþe zayþ.
 'Wyþstondeþ hym: stronge ine byleane. Byeþ glede
 ine god. Cloþeþ you mid godes armes. þe hauberk of
 ryzt. þane sseld of beleane. nymeþ þane helm of helþe.
 and þe holy gostes zuord: þet is godes word.' Ryzt[nesse
 zayþ. 'Lybbe we sobreliche. ryzt[uollyche an bonayre-
 lyche. Sobrelyche: ine ous zelue. ryzt[uollyche: to oure
 emeristen. bonayrelyche: to god. þet we nolleþ þet me
 do to ous zelue: ne do we hyt nazt oþren. and þet
 we wylleþ þet me do to ous zellue: do we hit to oþre
 men. and uor zoþe þet is ryzt.' Sleze þe zayþ. 'þer is
 anoþer wyþ-oute þe gates nayr. and gled. hit þingþ þe he
 bre[n]gþ glednesse.' Ryzt[nesse zayþ. 'onderuongeþ hym.

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,

['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 huo þou art. and huannes þou comst. and huet þou hest yzoze: zay ous.' þe messagyr zayþ. 'Ich am loue of lyue eurelestynde. an wylnyng of þe contraye of heuene. Yef ye me wylleþ y-here: halbbep amang you. clom / and reste. Naht uor zoþe amang gredynges and noyses: ych ne may by yherd.' Ri3[t]uolnesse zayþ. 'Yef we longe godes drede / and be-þenching of dyape were stille: ryzt 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 lyzt þer-inne woneþ / þet me ne may naht come to. Vram þo lyzte byeþ y-þorsse mine ezen / and þe zyþe þyester. Hyt ouergeþ uorzope alle wyttes / and alle zyþes. þe ilke bryz[t]nesse. and þe ilke uolnesse. þazles a lytel ich yze; oure lhord iesu crist / ine ryzt half zittinde. þet is to zygge: 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 wounde and þe toknen of þe passion he heþ ine his bodye. huemyde he ous bozte. be-uore þe uader 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: anhezed. 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 eue 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 ynoꝝ to telle. þerefter þe profetes ich y-zeꝝ.
 and þe patriarkes wonderlyche glediynde ine blisse. uor
 þet hy yzeꝝen ine goste : uolued hy yzeþ. þet ine longe
 anoy onderuyng / þet ouet of blysse wyþ-oute ende
 chongeden. Ich y-zeꝝ þe apostles ine tronon zittynde.
 þe tribꝝ / and þe tongen / alle preste. and of poure /
 and of zyke : zuo blisnolle and holy / of oure lhord iesu
 crist / and zuo heꝝe / ynoꝝ aheway ich am wondrinde.
 Ich y-zeꝝ / ac uolliche ich ne my[3]te al yzy / þe innum-
 erable uelazrede of þe holy martires / mid blisse and
 worþssipe / y-corouned. þet he 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 yzeꝝ to þe
 blyssede heape of *confessours*. amang huam / men
 apostles / and techeres / þet holy cherche mid hare
 techingewereden. and alsuo uramalle heresyw/wyþ-oute
 wem habbeþ yelenzed : sseaweþ. and hy nele habbeþ
 y-tazt. ssynep ase sterren / ine eurelestynde wyþ-oute
 ende. þer byeþ Monekes þet nor claustris / 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 eꝝen / god
 wypeþ alle tyeres. and þane kyng hy ssolle ysy ine hys
 uayrhede. Alast / to þe uelazrede of maydynes ich
 lokede. of huychen / blysse / ssepþe / agrayþinge / and
 melodya. huyche noue 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 comuers[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.' Wylnynge
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 wyþstondyng. Hyre lyf
is þe zy3þe and þe knaulechyng 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 gliche 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 begynny[n]ges
of alle þynges. Hy louyeþ god wyþ-oute enye com-
parisoun. uor þet by wyteþ huerto god his heþ y-brøzt
uorþ. hy louyeþ ech oþren: ase ham zelue. Hy byeþ
glede of god onzyginde. hy byeþ glede of zuo moche of
hare ozene holynesse: and uor þet ech loueþ oþren ase
him zelue. ase moche blisse heþ ech of oþres guode: ase
of his ozene. þeruore by zyker / uor eurych heþ aseuele
blyssen: ase he heþ uelazes. and aseuele blissen to
echen: ase his ozene 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 gessyng of godes holynesse: þanne of
his ozene / 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 : ssolle 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 ssolle 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. 'Huēt hadde ich mis-do. do. do. ich uor guode zede.' Temperancia zayþ. 'Broþren and zostren / ich zigge to you. nammore smacky / þaune 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 wylhyng 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. 84. 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 fierer 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 of-
 sernyngē / þet he þolede myd guode wylle. þet he
 wolde delery / uram þe dyape euelestinde. Yet eft.
 he huam þet angel is ymad : be him is ymad þe smale
 werm. Ac þe angel is worþy to þe heuene : þe werm
 to þe erpe. þe ilke þet made : he dyzte. Yef he dede
 þane smale werm in-to heuene : þe woldest hym wyþ-
 nyme. 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 wyþ-
 nymene. Vor alle men of ulesse ymad : huet byeþ hy

bote wormes? and of wormes / he makeþ angles. Yet
 eft. huych herte me arereþ : ech may y-zy. þet nazt þe
 heuynesse of ulesses wylle beuore ygreued / anore ualþ /
 ere hit by arered. Ac ech him zelue y-zy bere / þe
 heuynesse of his ulesse : yue wyl be wyþdrazyuge. 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.

¹Mayde / 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, *drazze*. The prefixed *y* is omitted on account of the preceding *by*.

Page 6, l. 2, *houich* . . . *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 wytiude* = by his willing = he being willing = willingly; l. 23, *and—and*, both—and; l. 25, *yhycalde* = *holden* = bound.

Page 9, l. 12, *arizinges* is used to translate the O. Fr. *mouementes*; 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* . . . *an* = Fr. *ou il aura vescu*; ll. 28, 30, *sscarynge* renders the Fr. *revelacion*, vision.

Page 16, l. 33, *wyttes* = *wytes*, fault.

Page 17, l. 24, *ouerweninge*, Fr. *sourquidrie*; l. 25, *folcbarrie* = over-boldness; l. 26, *ydele blisse* = Fr. *reynglorie*; l. 32, *roulhede*, 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 weuning = upreuning; opmiminge = uptaking, enterprise, and hence presumption. The Fr. text has *sorguidance* (O.E. *surquidrie*) and presumption. See p. 22, l. 2, where *opmiminge* translates Fr. *emprise*; l. 18, *worth*, Fr. *valoir*; l. 19, *may*, Fr. *pooir*; l. 20, *moze*, Fr. *puct*; *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 yene* = 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, *ghered* = praised, from *hery*, *herie*, to praise, line 19; l. 24, *ghedeblisse* = vain-glory.

Page 24, l. 4, *aye* = again = Fr. *ou devers*, *auoye* = de par; ll. 7, 8, *wyt wel . . . of-healde*. Wit, well for to devise (discern); good memory well to retain; l. 11, *atempres* = Fr. *atempre*, tempered, moderated, contented; l. 23, *thenecli hap*, Dame Fortune; l. 24, *hare hwezel*, her wheel; page 25, l. 34, *sotil*, Midl. Vers. *slizhe*; l. 35, *woullhedes*, Fr. *ordures*, *halkes*, Fr. *repostailles*.

Page 26, ll. 18, 19, *ne seest . . . 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, *caloure nous*, the bat. Fr. *chaue soriz*; l. 29, *awarȝede* = Fr. *maloite*, schrewd, wicked.

Page 28, l. 34, *hollyche*, Fr. *sainement* = sainglement = *entièrement*.

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. *paresee*; *tyene*, Fr. *anui*; l. 10,

þonneliche = thinness, scantiness. The Fr. text has *tenuites*, and the Midland MS. reads *tenderness*. *þonneliche* 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 *lhencliche*. Cf. *lheu* in l. 13.

Page 32, l. 17, *onssriuel*, Fr. *perreceus*. 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, *owoneth*, Fr. desacoustume; *ow-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 negliiaument.' 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, *wynnyng boldeliche*, Fr. en aquestier ardaument; *of-healdinge streytliche*, Fr. en retenir restreignament; l. 31, *gawlinge*, Fr. usure; l. 34, *knedhedes*, Fr. malignites.

Page 35, l. 7, *þe heþpes*, Fr. les montes; cf. *heþyng*, profit, l. 16; l. 9, *wedde-dyale* = mortgage, Fr. gage mort, see *deud-wed*, p. 36; ll. 16, 17, *chapiaw makiude* = covenant (bargain) making; l. 24, *leneþ uaszt*, &c., i. e. lendeth not themselves.

Page 36, l. 6, *time-zettere outcure*. Fr. has *termoiers desloiaus*; l. 20, *vendounginge*, Fr. *vendeuges*, vendage, vending, sales.

Page 37, l. 20, *seruous*. The Fr. *seriaus* shows that this word should be *serious* (constables).

Page 38, l. 27, *tayles, cornees*. Fr. *tailles, coruees*. The latter term signifies a duty on beasts and corn; l. 30, *of hiven* = *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, *playu res*, Fr. *playntif, bezech-*

inges, Fr. petitions; l. 25, *playteres*, Fr. auocas; l. 28, *gulenole* = fugitives; l. 28, *wyþsettinges*, exceptions Fr. *barres*.

Page 40, l. 7, *be-wlynye* = defiling = false accusations; l. 20, *bezide-zitteres*, Fr. *assesseurs*; ll. 23, 24, *ghet* = *ghed* = had, Fr. eu; l. 33, *ereges* = Fr. *hereges* = heretics. Stevenson explains this wrongly as witches.

Page 42, l. 7, *denyes* = Fr. *deceuz*, 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. *hizians*, heralds. *Kempen* = Fr. champions.

Page 47, l. 26, *be hare wytinde*. 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. *iusqu'au none*. Cf. *al-huet nigt*, p. 52, l. 12.

Page 56, l. 8, *ssast* = *sslazst*, slayest; l. 19, *ich wyllte 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, *atwyft*, 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, *þeu ssett 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. *bostrise*, *boisterous*, blustering. This is the earliest approach to the form *bostrous* or *bostrous*, 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, *wynuleþ* = *wynulep* = findeth.

Page 111, l. 32, *of hiren*, of herself.

Page 112, l. 15, *greate*, Fr. gros; l. 25, *piccaille 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, *rejye*, 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 bekuawe and to byknawe*, she causes us to know and be known. *Byknawe* = *by yknawe* = be known; l. 21, *dyere ouinge*, precious union. Chaucer has *onediu* = united (pret. pl.); ll. 31, 32, Love of hope feeleth the smell and seeketh. Love of Charity taketh, and seeth, and swalloweth, and holdeth; l. 32, *zikþ* = *ziþþ* = sees, *zuelþþ* = Fr. gouste, tasteth.

Page 128, l. 21, *ysues*, irons, fetters, from *ysu* = iron; l. 2 from bottom, *wrikþ* = *wriþþ* = 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, *call:treppen*, Fr. pieges, see Glossary; l. 5, *anlut*, Fr. embrasee; l. 7, *wyþte*, *wyþte* = fight.

Page 132, l. 21, *anone* is *a-none* = in no.

Page 134, l. 16, *bouerþe* is for *borþe* = save, not for *bouþe* = *boþe*, bow, be obedient.

Page 135, l. 25, *þe wyþþe ine the nyhke* = the halter (rope) round the neck.

Page 137, l. 3 from bottom, *ssel aþt*, owes aught (anything).

Page 139, l. 14, *we3þ* = *wekþ*, 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. *deliquere*, active.

Page 143, l. 11, *y-zicþ* = *y-zizþ* = scēth; 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, *auyrice*, Fr. *angoisse*; l. 3, *aw[r]er3þ* = *awrekþ* = wreaketh, avengeth.

Page 150, l. 4 from bottom, *bourne* = rule, line. This is the word in the Fr. text. D. Michel was evidently unable to translate it. The Midland MS. for *pricke an bounne* reads *werk and lyne*.

Page 154, l. 1 from bottom, [*eyse*]. The Fr. text has *eus*.

Page 155, l. 3, *zene3þ* is here plural, and should be written *zene3þ*; 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 *eucl plezes* (evil plays).

Page 173, l. 22, *y-kuegt* = *y-kue(n)gt* = O.E. *ylkuegt* = 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-ulea3þ* = *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 *diaymont* = 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. *hillinges*, secret places.

Page 198, l. 23, 'comeþ þe' should be comeþ ye. The participle *yblissede* is plural, the singular being *yblissed*; cf. *acorserde*, in l. 11.

Page 203, l. 5, *ne* = nor, seems wanted after *woundinge*.

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, *talynde*, Fr. *contant*.

Page 210, l. 3 from bottom, *God ne is nast 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, *hithere*, 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* = wellet, 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, *misbylcfle* = *misbylcfjme* = unbelieving (ones) = unbelievers. Chaucer has *mistored* = *misbeleued* = miscreant; but *mysbylcwincle* occurs on page 69 of this work.

Page 253, l. 10, *zekþ* = *zek3* = seeketh; l. 11, *uel ine þe age* = 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 etom*, a profound silence; l. 14, *comyle* 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* = *yseze-þe* = what didst thou see; l. 34, *brene on-þolynde*, intolerable burning.

Page 265, l. 1, *wantrokiyge* = lack; *wan* = un, as in O.E. *wantrust*, *wanhope*, &c.; *trockiynge* = failure, want. The *wan* seems to be intensitive; l. 18, *yueþ youre* = *yueþ 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, *wylmyge 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, *myl wylle* = willingly; l. 20, *Ac and*, but also; ll. 25, 26, *ine riht half zittude*, on the right hand sitting; l. 31, *zobes* = *zones* = of the son.

Page 268, ll. 13, 14, 'þa3 . . . 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[erþ]* *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; *uch3n* is an error for *ule3en* = flies; *þe worst*, thou shalt.

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- Ansuereþ, answered, answered, 178, 208, 239.
- Ansuereþ, answer, 56, 264.
- Ansuerie, Ansuerie, Answerie, to answer, 67, 213.
- Ansuerieþ, 159.
- Ant, and, 68.
- Antempered, attempered, 224.

- The author seems to confound the *an* in this word with the *an* or *a* in *anhoupi*, *anhouzi*, &c.
- Anpayri, impair, 237.
- Annenymed, envenomed, poisoned, 50.
- Anuencyneþ, poisons, 27.
- Apareciuy, to perceive, 131.
- Aparecyueþ, perceive, 57.
- Apayreþ, impairs, 237.
- Apeluchier, 253.
- Apert, Aperte, open, clear, plain, 11, 134, 203.
- Aperteliche, openly, 13, 26, 59, 70, 96, 162, 201, 244.
- Apocalypse, 14, 183.
- Apostate, 19.
- Apostel, 41, 213.
- Apropred, appropriated, 40, 41, 120, 235.
- Aqueme, to please. *See* Queme.
- Aquench, *imp.* quench, 130.
- Aqueneþ, quencheth, 207.
- Aquitti, acquit, set free, 137.
- Aquyked, *pp.* kindled, 203, from *quyk* = quick, alive.
- Aquytteþ, acquit, release, pay, 36.
- Arblast, Arblaste, arbalast, 47, 71.
- Arbytres, arbitress, 154.
- Archangle, 1.
- Archer, 45.
- Ardontliche, ardently, 51.
- Aredy, Already, ready, 121.
- Arere, raise up, elevate, stir up, excite, 31, 61, 65, 74, 178, 179, 210; *imp.* 156, 217; *subj.* 217.
- Arerede, Arered, *prct.* and *pp.* raised, 14, 24, 86, 200, 203, 239.
- Arereþ, raiseth, 23, 85, 129; raise, *pl.*, 66, 125; exaggerate, 136.
- Arnesse, timidity, slowness, 32; A.S. *earg*, inert, timid, evil.
- Arist, Aryzt, aright, 70, 74.
- Arist-half; Aryzt-half; on the right side, on the one side, on this side, 23, 38, 40.
- Arise, *inf.* 35; *imp.* 51; *pp.* arisen, 24, 121.
- Ariseþ, *sing.* ariseth, 52; arise, *pl.*, 57.
- Arist, ariseth, lusteth, 30, 47, 49, 50, 186.
- Arize, arise. *See* Arise.
- Arizeþ, arise, *pl.*, 56.
- Arizinge, resurrection, 13, 14; rising, 52; lustful emotions or desires, 11; emotion, 147.
- Arizinges, lusts, 9.
- Armes, 162, 165, 265.
- Arneþ, armeth, 25, 111, 180.
- Annure, 170, 203, 240.
- Arn, eagle, 61; A.S. *earn*.
- Aros, arose, 7, 13, 173.
- Arrogance, 21.
- Art, 65.
- Artiele, 12; articles, 252.
- Arwe, arrow, 66.
- Asayd, tried, essayed, 117, 142.
- Asayled, *pp.* assailed, 157.
- Asaylede, *prct.* assailed, 249.

- Asayleþ, assaileth, 17, 31, 157, 166, 168, 181, 182.
- Asayli, to assail, 169.
- Asaylinges, assaults, 84, 117, 166, 207.
- Asayþ, essayeth, 168.
- Ascaped, escaped, 166.
- Ascapeþ, Askapeþ, escapeth, flee away, 180, 209, 210.
- Ascapie, Askapie, escape, 56, 131, 172.
- Ase, as, 6, 7, 8, *et passim*.
- Ase-moche-ase, as much as, 9, 97.
- Ase-wel, as well, 256.
- Aslaky, to slacken, 253.
- Aslepe, asleep, 199.
- Asoyli, absolve, 172.
- Asoyny, to strive, busy, 242.
- Aspid, Aspide, espied, seen, 142, 191.
- Aspieþ, Asepieþ, look after, watch, 253, 255.
- Aspiinges, watchings, spyings, 117.
- Aspiþ, spieth, 173.
- Assencion, 213.
- Asterne, 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 *astonic*, 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*, *wítan*, 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-eye*; *auore* = before; *eye* = 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. *awerygd*, accursed.
- Awrecþ, 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-wege, again-weigh, consider, 57.
- Ayen-wyþte, down-bearing, 217.
- Ayen-yefte, Ayen-yefþe (again-gift), recompense, 120.
- Ayen-yerne, recur, run to, 220. *See* Yerne.
- Azenkte, *prct.* 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.
- Baþeþ, 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 *bailiff* (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*).
- Becaȝt, *pp.* beguiled, ensnared, 54, 125.
- Becharme, charmeth, 257.
- Beches, beech trees, 23.
- Beelepief, Beelepþ, embraceth, 88.
- Beelepief, *pl.* plead for, 40.
- Beeleppe, to embrace, clip, 46; A.S. *be-clýppan*.
- Beeleppe, to raise a clatter, 66; A.S. *clappan*, to clap, move; cf. O.E. *clappe*, talk.
- Beeleppeþ, clasps, embraces, 15.
- Beeleppeinge, embrace, 96.
- Beelept, *pp.* embraced, 15.
- Beelepte, *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. *byled*, a preacher, messenger; Eng. beadle.
- Bedes, prayers, 141; A.S. *bed*, 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.
- Begynnynge, Begynnynge, beginning, 70, 72, 76, 97.
- Beginþ, Begynþ, begins, 51, 65, 67, 88, 99, 108, 131, 181.
- Begymneþ, *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. *beháttan*, to promise, vow (pret. *behátt*. *pp.* *behaten*).
- Beheste, promise, vow, 67, 144, 225; A.S. *bihæst*.
- Behestes, *pl.* of *beheste*, 98.
- Behinde, Behynde, behind, 10, 45, 130.
- Behofsam, needful, 99, 192; A.S. *behóftan*, to behave, 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.
- Beknen, acknowledged, 215, 216.
- Beleane, Beleue, Byleane, belief, 2, 11, 14, 19, 29, 72, 106, 123.
- Beleane, Belene, Bileane, believe, 12, 13, 151, 203.
- Beleþ, 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, Benymieþ, *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-cwētan*, to bequeath; *cwile*, a testament, judgment.
- Bekuydes, bequests, wills, 38.
- Berlone, 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. *gartlich*, *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.
- Berze, 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 *besnewed*.
- 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, Bestreþþ, root up, 123, 127, 144, 150, 185, 201; A.S. *bestrypan*, to strip.
- Bet, better, 195.
- Betake, *pp.* assigned, 198; taken, 247; A.S. *betácan*, 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.
- Betwene, Betwene, between, 66, 210.
- Beþ, bath, 74; A.S. *beð*, *bepian*, to bathe.
- Bepenç, *imp.* remember, *bethink*, 130, 146.
- Bepenche, remind, 101; bethink, 174, 178; repent, 172; A.S. *bepencan*.
- Bepencheþ, *imp.* bethink, consider, 81, 242.
- Bepençinge, *bethinking*, memory, remembrance, 105, 188, 203; repentance, thought, forethought, 183, 184, 233.
- Bepengþ, *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. *befálan*, 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. *beþlon* (*beþleógan*), to flee away, escape.
- Beulyþ, Beulyzt, avoideth, 73, 75, 136, 226.
- Bewepe, to weep.
- Bewepþ, beweepeth, 51.
- Beyende, beyond, 165.
- Beýete, 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.
- Bezekþ, beseecheth, 117.
- Bezenge, singe, 230; A.S. *besengan*, to singe.
- Bezengþ, sings, 230.
- Bezēt, 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, Bezuykyng, 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.
- Biginnyng, 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.
 Blauþ, puffs, 32.
 Blawe, blow, 168.
 Blaweþ, *pl.* blow, 24.
 Bleche, pale, 53; A.S. *blác*, pale;
blácan, to fade, bleach. The
 root still exists in *blight*.
 Blechest, hurtest, 147.
 Blecheþ, injures, defaces, 40, 115;
 harms, injures, 238; A.S.
blawo, spot; *blatch*, a blotch.
 Shoreham uses *blokne*, to be
 disfigured.
 The thridde day he (Christ) aros aȝeyn
 Of the throuȝ (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-lereth*, remains, abides,
 30, 47, 91, 177; A.S. *be-léfan*
 (pret. *beléfd*), to leave.
 Bleften, *pl.* remained, 189.
 Blench, change, 130; *Bleuch* is
 the soft form of *blink*.
 Blendep, *pl.* make blind, 33;
 A.S. *blendian*, to blind.
 Blest, blast, 203; A.S. *blést*,
 blast.
 Bleþeliche, joyfully, quickly, read-
 ily, 20, 50, 65, 100, 102, 177.
 Bleþelaker, more quickly, readily,
 69, 140, 180; A.S. *blide*, 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, bevere*, 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, Blysee, *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, blood*, 107, 111.
- Blody, bloody, 46.
- Blondere, flatterer, one who speaks *blundly*, 61.
- Blonderes, flatterers, 60, 61, 177.
- Blondinge, flattery, 10, 57, 75.
- Blondingges, 141. "With *blundling* ne with boste." Shoreham's Poems, p. 14.
- Blynde, *pl.* blind, 56.
- Blussedhede, 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.
- Botercl, toad, 187.

- Bote-yef, except, 6, 7, 10, *et passim*.
 Botme, lottom, 140; A.S. *botm*.
 Botoun, button, 86, 134.
 Bouerze = boꝛze, save, 134.
 Bougeren, heretics, 258.
 Bougre, heretic, 19.
 Bougres, heretics, 69, 134 (it is derived from the *Balgaricus*, a Slavonian tribe).
 Boundes, limits, 207.
 Boune, O.Fr. a reed, rule, 150.
 Bourdest, jestedest, 20.
 Boure, chamber, 226; A.S. *buir*.
 Bouze, to obey, be obedient to, bow to, 8, 20, 21, 68, 140.
 Bouzeþ, *pl.* obey, 143; *shj.* 68; A.S. *bugan*, to bend.
 Bouzinde, prone, *lit.* bending to, 157.
 Bouz, *imp.* obey, 194.
 Bouzinge, *sb.* bending, inclining, 153.
 Bouzþ, inclineth, 154; obeys, 20, 140, 141.
 Boz, bough, 2, 3, 4, 17, 65; boze, *obliq. case*, 22, 23, 58.
 Bozes, boughs, 3, 4, 17, 65, 68, 191, 219.
 Boze, bow, 45.
 Bozen, *pret. pl.* obeyed, 84.
 Bozsam, obedient, 59. This word still exists, in *bucom*, O.E. *bughsam*, *bughsom*.
 Bozsamliche, obediently, 70.
 Bozsamnesse, obedience, 101, 140, 147, 217.
 Bozte, bought, 133.
 Bozþ, Bouzþ, obeys, 184.
 Boystoyse, boisterous, 103.
 Brayinde, howling, roaring, 73.
 Bread, bread, 113; *obliq. c.* breade, 113, 235.
 Breep = 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, 61, 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.
 Brizt, bright, pure, 74.
 Brizte, *adj. pl.* pure, 73, 108.
 Brizte, *adv.* clearly, 72.
 Briztliche, brightly, clearly, 150, 200.
 Briztuesse, Bryztuesse, 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.
 Bygynninge, 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.
 Bysye, *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.*'
- '*Cacchyn*, away, fugo, agito, abigo, effugo.' Pr. Parv.
- Calices, chalices, 41.
- Calketreppe, pits or snares, 131; A.S. *calca-trippta*, 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. *chala-uer*, bald. The bat is sometimes called a *veremouse*, 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. *capitule*.
- 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; *fērian*, 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, charmors, 69.
- Charmes, 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, check, 248.
- Chealde, *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 *kef*.
- Cheker, chess-board, 45, 46.
- Chele, chill, cold, 75; A.S. *cêl*; O.H.Ger. *chuoili*; *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.
- Chewyng, *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. *clā* ; O.Sax. *clawa* ; O.H.Ger. *chlou* ; *pl.* *chlauen*, claw.
- Claustres, cloisters, 267.
- Clene, clean, pure, 73.
- Clenlich, Clenliche, *adj.* 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. *clansian*.
- 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.
- Clepiþ = *cleppeþ*, call, 111.
- Clergye, Clergie, Clergye, clergy, learning, 16, 18, 71, 78, 81, 90.
- Clergyes, sciences, 89.
- Clerck, Clerk, clerk, scholar, 23, 25, 49, 78.
- Clerkes, Clerkes, Clerkes, 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.
- Cliene, clean, 224.
- Clier, Clyer, Clyre, clear, 24, 78, 104, 159, 167 ; O.Fr. *cler*.
- Clierliche, Clyerliche, clearly, 88, 155, 174, 243.
- Cliff, Clyfþ, climbs, 131, 132, 145, 219 ; A.S. *clifan*, to adhere to ; O.N. *klifa*, scandere. Cf. O.E. *claveren*, to climb ; Dutch *klaveren* ; Dan. *klavre*, to climb.
- Cliue, Clyue, to climb, 23, 26, 89, 127, 162.
- Cliuen, *pret. pl.* climbed, 126.
- Cliueþ, *pl.* climb, ascend, 164, 216.

- Clom, silence, 266. *See* Clomsed,
 in Glossary to Hampele.
 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, Coekou, 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.
 Cemyde = 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.
 Condieion, 173.
 Condieions, conditions, 172.
 Conducþ, 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, *pret.* 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.
 Corteys, courteous, 21, 22, 35, 113. *See* Cortays.
 Corteysye, Corteyzie, courtesy, 75, 118; *pl.* corteysyes, 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.
 Costuolle, 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.
 Couþe, 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. *creaft*, 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.
- Crokedede, *pl.* crooked, 224.
- Croki, to crook, curl, 177.
- Crouche, cross, 111.
- Crouchen, crosses, 41.
- Crueteté, 15.
- Cryepe = *croope*, creep, move, 107; A.S. *creopian*.
- Curionseliche, curiously, carefully, 176.
- Daies, days, 198.
- Damezele, damsel, 72.
- Damnede, 51.
- Damneþ, condemns, 115.
- Damni, condemn, damn, 137.
- Danes = deanes, vales, dales, 39, 59; *deau*, A.S. *den*, *denn*, 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. *deað*.
- Deau, dew, 91, 136, 144; A.S. *deaw*.
- Deawe (*obliq. case*), dew, 91.
- Decendep, descendeth, 123.
- Decendi, to descend, 123.
- Deceyued, deceived, 79.
- Deceyni, to deceive, 82.
- Deciple, disciple, 13, 96.
- Dedbote, satisfaction, amend, 32, 33; A.S. *deat-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. *dæl*.
 Dele, to separate, 76; A.S. *dælan*.
 Delles, Delles, divisions, parts, 17, 50, 60, 153; properties, 125.
 Delices, delights, 24.
 Deliteþ, delighteth, 47.
 Deliti, Delyty, to delight, 82, 91.
 Deliuue, *imp.* deliver, 110, 118.
 Deluured, Delyuured, *pp.* delivered, 87, 118.
 Deliuurede, *pret.* delivered, 95, 128.
 Deliuuri, Delyuuri, to deliver, 12, 13, 103, 117, 198.
 Deliuureþ, delivereth, 128.
 Deliuureonse, 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.
 Dende, judged, 175.
 Deme, to *decem*, judge, decide, discriminate, 13, 74, 76, 82, 126; A.S. *d'mean*, to judge.
 Demere, judge, 12, 62, 131, 138; A.S. *d'mere*.
 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.
 Deriynde, hurtful, injurious, 63.
 Derne, secret, 143; A.S. *dyrne*.
 Derrer, dearer, 36.
 Derye, to hurt, injure. *See* Derie.
 Deryynde, hurtful, injurious, 63.
 Des, dice, 45.
 Descendeþ, descends, 123.
 Descriueþ, *pl.* describe, 168.
 Deserited, disinherited, 30.
 Desert, Dezert, 67, 131, 210.
 Desertesoun, desertion, 18.
 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, de-
 spite, 19, 20, 21, 69.
 Desputede, 79.
 Desspendoure, almoner (treas-
 urer), 190.
 Dest, dost, 118, 129, 159.
 Destempringe, distempering, 153.
 Destinecti, distinguish, 152.
 Destorbe, disturb. Destorbed,
 disturbed, 212. Destorbeþ, dis-
 turbs, 179.
 Destorbinge, disturbance, 225.
 Destrud, destroyed, 30.
 Destrue, to destroy, 28, 117.
 Destrueþ, Destruiþ, 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, deuise, 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.
 Dierþe, 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, immoder-
 ate, unrestrained, 34, 48.
 Disordenliche, immoderately, 55,
 259.
 Dispendede, expended, 128.
 Dispendeþ, } pass the time, spend,
 Despendeþ, } 7.
 Dispoily, 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, 121.
 Diʒt, orders, directs, prepares, 11, 24, 124, 147, 222.
 Diʒte, to order, direct, ordain, separate, put from, 210; A.S. *dihht*, a disposing, ordering; *dihhtan*, to order, arrange.
 Diʒte, should distribute, 147.
 Diʒtere, director, 100; A.S. *dihtere*.
 Diʒteþ, *pl.* direct, adorn, 7, 47.
 Diʒtinge, decoration, adorning, 24, 47, 215.
 Diʒtinges, divisions, 17.
 Do, put, cause, 210; 217.
 Do, *pp.* done, 68, 124.
 Dobleþ, doleþ, doubleth, 22, 48.
 Doere, doer, 135.
 Doinde, doing, 191.
 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.
 Dragoune, 174.
 Draye, dry, 137, 240.
 Drazc, to draw, lead to, lead out, 10, 12, 77, 79, 137, 186.
 Drazc, *pp.* drawn.
 Drazþ, draweth, leadeth, 15, 43, 100; taketh away, 40, 41; treats, 45.
 Drazþ, *pl.* draw, lead, 13, 147.
 Drazþe, treatise, 251, 260.
 Drede, fear, 4, 32, 71.
 Drede, doubt, 105.
 Dredeþ, *pl.* dread, fear, 71, 84, 86, 138.
 Drednol, dreadful, fearful, cautious, timid, 14, 15, 16, 22, 70, 114.
 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.
 Drineþ, drinketh, 137, 245, 247.
 Drinkþ, drinketh, 95, 251.
 Drinkeþ, *pl.* drink, 248.
 Dronke, *pp.* drunken, 75, 107, 127, 247.
 Dronkehede, drunkenness, 260.
 Dronkenese, drunkenness, 248.
 Drope, drop, 75, 91, 92, 189.
 Dropen, drops, 84, 92.
 Dropes, drops, 92.
 Droꝝ, drew, led out, 13.
 Droꝝen, treated, 164.
 Druꝝþe, drought, 68.
 Dryfþ, driveth, 75.
 Dryngþ, drencheth, 248.
 Dyaene, 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.
 Dyamol, = Dyamond, diamond.
 Dyap, Dyeap, *obliq. case*, Dyape, dyeape, 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.
 Dyners, obstinate, hard, 68.
 Dyuerse, *pl.* divers, 73.
 Dyꝝte, 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. *æddre*.
 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*, *ylto*.
 Eldeste, eldest, 6, 104.
 Eldringes, elders, 35, 118; A.S. *ældor*, an elder.
 Eles, O.E. *awels*, awls, 66; A.S. *æl*, *ál*, *awel*, an awl, needle, hook.
 Elifans, elephant, 224.
 Elleshuer, elsewhere, 211.
 Elnesse, alms, 17, 76.
 Elmessen, *pl.* alms, 198.
 Emeristen = O.E. *evenristen*, 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, Enchesoum, Encheisoum, 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. *endlafor*, eleven; *endlyfta*, eleventh.
 Enne, *acc.* one, 129, 244; A.S. *én*, one.
 Ennelepi, single, 75, the same, 145; A.S. *ænlepiq*, *ánlepiq*, each, every, singular.
 Ententiflyche, attentively, 210.
 Entremes, entrées, 56.
 Entremetti, meddle with, 152.
 Enuenimed, Enuenymed, poisoned, 27, 203.

- Enuenumep̄, Enueumep̄, poisons, 26, 62.
 Enuie, Enuye, envy, 7, 16, 26, 67, 75.
 Enuious, *sing.* 27.
 Enuiose, *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.
 Etep̄, *pl.* eat, 54, 61.
 Eth, eateth, 51, 52, 53, 95; *imp.* 54.
 Ethē, Ethene, to eat, 52, 177.
 Ethen, *prot. 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.
 Examenep̄, examines, 184, 256.
 Examined, 137.
 Examini, to examine, 153.
 Exeusep̄, 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.

- Eyste, eight, 45.
 Eyste, Eyste, eighth, 2, 10.
 Faileþ, fails, 186.
 Faili, to fail, 209.
 Failinde, failing, slothful, 32.
 Faly, to fail, 173.
 Fauc, scythe, 251.
 Fauour, 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, affiance, confidence, trust, 164.
 Fiebble, Fyeble, feeble, 31.
 Fiebles, feeble ones, 148.
 Fieblene, *acc.* feeble, 227.
 Filosofe, Filozofe, philosopher, 164, 126.
 Filosofie, philosophy, 164.
 Figure, 234.
 Fisician, Fisicien, physician, 143, 172.
 Fisike, Fizike, physic, 53, 54.
 Flatour, flatterer, 257.
 Flatours, flatterers, 257.
 Flecheli, to flinch, waver, 253.
 Fleumatike, phlegmatic, 157.
 Flom, Flum, 95, 202, stream.
 Flour, flower, 230.
 Flour, 210.
 Floureþ, 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.
 Folie, folly, 70.
 Foles, Folyes, 10, 16, 52, 66.
 Folliehe, foolish, 23, 43, 64.
 Folliehe, foolishly, 111.
 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.

- Gabbep, *pl.* talk, chatter, 69 ;
 A.S. *gabban*, to scoff.
- Gaderep, *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, Gauelynge, 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.
- Generalliche, generally, 9, 14, 16,
 17.
- Generalliche, catholic, 14.
- Gentil, Genty1, 2, 75.
- Gentlesse, nobility, 89.
- Gentylete, 89.
- Gentile, *pl.* 89.
- Gerde, gird, 236.
- Gerdel, girdle, 236 ; *obliq. case*,
 gerdle, *pl.* gerdles, 236.
- Gerlondes, garlands, 71.
- Germayn (broper), 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. *geets*, from
 Lat. *jacere*, to cast.
- Gest, goest, 129, 130.
- Gest, guest, stranger, 249.
- Gep, 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, Gimnynge,
 beginning, 12, 14, 16, 28, 32,
 100.
- Gled, glad, 265 ; *pl.* glede, 268.
- Glede, to rejoice, 265.
- Gledep, rejoiceth, gladdens, 27,
 81.
- Glediep, *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.
- Gledyep, 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.
 Grauteþ, 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.
 Grayus, 230.
 Greate, Greate, *pl.* great, 19, 25.
 Greaten, *dat. pl.* great, 139.
 Gredden, *pl.* cried, 212.
 Grede, cry, boast, 22, 31, 212; A.S. *grædan*, to cry, call, say.
 Gredeþ, proclaim aloud, 148.
 Gredinge, cry, 212; Gredynges, talking, chattering, 266.
 Greneþ, becomes green, 95.
 Grenhede, greenness, 28, 94, 97.
 Greny, 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.
 Grouiynge, 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* Gimmes.
- 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.
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- Haued-zennes, head sins, deadly sins, 16.
- Hauene, haven, 183.
- Hazard, 171.
- Heale, hold, keep, observe, esteem, 5, 53, 65, 132, 160.
- Healdeþ, *pl.* hold, 145.
- Heap, Heape, collection, quantity, 130; assembly, 267.
- Heaued, *obliq. case*, Heauede, head, 1, 2, 16, 57.
- Heaueden, Heandes, 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, head, 129.
- Hele, to hide, 175. Helep, *pl.* cover, 180; A.S. *hclan*, to cover.
- Helle, hell, 13, 15.
- Helles, hills, 59, 113.
- Helm, helmet, 265.
- Helpe, to help, 42, 102.
- Helpe, *sb.* help, 65.

- Helpinde, helping, 30, 62, 63.
 Helpþ, helps, 147.
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 Help, heals, 144.
 Helpe, salvation, 265.
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 Her, *abliq. case*, Here, hair, 181.
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 Herieþ, *pl.* praise, 10.
 Heriynges, praises, 39, 267.
 Herkneres, hearkeners, listeners, 58.
 Hert, hart, 216.
 Herte, heart, 3, 6, 8, 10.
 Herten, hearts, 46, 68.
 Hernest, harvest, 86.
 Herye, to praise, 78.
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 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.
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 Heuedes, heads, 15.
 Heuene, heaven, 6, 12, 13.
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 Hez, *sing.* Heze, *def. form* & *pl.* high, 7, 16, 23, 25, 48, 60.
 Heze, *adv.* high, 23, 24, 26.
 Hezemen, great men, nobles, 36.
 Hezere, higher, 44, 122, 133.
 Heze se, the high (open) sea, 182.
 Hezeste, Hezest, highest, 25, 109, 247.
 Hezeþ, exalts, exaggerates, 136.
 Hezinge, profit, usury, 35.
 Hezliche, chiefly, principally, 5, 26, 27; profound, 261.

- Heznesse, highness, exaltation,
 97, 105; height, 89.
 Heznesses, highnesses, exalted
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 Hezpe, height, 24.
 Hezpes, profits, 35.
 Hi, she, 7, 16, 28, 37.
 Hi, they, 3, 8, 12, 13, 20.
 Hider, hither, 140.
 Hidouse, horrible, 161.
 Hidousliche, horribly, 6.
 Hiealdeþ, *pl.* hold, 160.
 Hier, here, 18, 116.
 Hiere, Hihere, to hear, 177, 244.
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 Hierine, herein, 232.
 Hierst, hearest, 210.
 Hierþ, hears, 209.
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 Him, himself, 5, 6.
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 Hine, him, 7, 16, 31, 52.
 Hire, them, 6, 10, 13, 16, 19, 32, 35.
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 Hit, it, 1, 8, *et passim*.
 Hoc, hook, 121.
 Hod, Hode, consecration hood,
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 Hodes, hoods, 49.
 Hoggges, hogs, 89.
 Hokes, hooks, 264.
 Hol, whole, healthy, 51, 129.
 Hole, *pl.* whole, 148.
 Holen, whole ones, 205.
 Holer, more wholesome, 251.
 Holinesse, Holynesse, 25, 49.
 Hollyche, wholly, entirely, 28.
 Holyaker, more holily, 7.
 Holyer, whoremonger, 51; O.Fr.
houler.
 Holyhede, holiness, 247.
 Holyliche, Holylyche, holily, 71,
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 Holyiste, holiest, 54.
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 Hond, hand, *obliq. case*, Honde,
 19.
 Hond, homnd, *obliq. case*, Hounde,
 55, 75, 155, 156; *pl.* Hondes,
 Houndes, 70, 179.
 Honden, hands, 31, 47.
 Hondred, hundred, 55, 234.
 Hondredazte, hundredth, 234.
 Hondredsipe, Hondredzipe, hun-
 dred times, 124.
 Hondreduald, hundredfold, 191.
 Honeste, honest, decent, 222,
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 Honestliche, fairly, beautifully,
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 Honger, hunger, 75.
 Hongeþ, *pl.* hang, 10.
 Hongi, Hongy, to hang, to be
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- Honey, honey, 60.
 Hope, trust, expectation, desire,
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 Hopeþ, trusts, 207.
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 Hor, filth, 228; *obliq. case*, Hore,
 229; A.S. *Horu*, filth.
 Hord, treasure, 185, 241; A.S.
 Heord.
 Hordeþ, treasures up, 182.
 Hordom, whoredom, 79.
 Hordyere, treasures, 121; A.S.
 Heordere.
 Hore-uroste, hoar frost.
 Horling, whoremonger, 52.
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 Hors, *neut.* horses; *obliq. case*,
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 Hosebound, husband, 239.
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 Hotere, commander, lawgiver, 109.
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 Hou, how, 2, 3, 17.
 Hous, *obliq. case*, House, *pl.*
 Houses, 41, 43, 172.
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 Huader, whether, 51.
 Huam, whom, which, 9, 16, 18,
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 Huan, whom, 17.
 Huanne, when, 6, 8, 11, 103.
 Huannes, whence, 115, 264.
 Huas, whose, 38, 60, 101.
 Hue, how, 47.
 Huer, where, 6, 13, 14.
 Hueran, whereon, 176.
 Huer-by, whereby, 24, 26.
 Huerine, Huerinne, Huerynne,
 wherein, 23, 31, 44, 109.
 Huermide, wherewith, 23, 176.
 Huer-of, whereof, 13, 16, 17, 24.
 Hueronder, where under, 221.
 Hueroppe, where up, 251.
 Hueraore, where for, 3, 80, 123.
 Huet, what, whatever, 4, 9, 20,
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 Huet, lo! 51, 59.
 Huete, wheat, 139, 141.
 Huetene, wheaten, 82.
 Huezel, wheel, 24, 76.
 Huich, Huych, which, whatso,
 such; *pl.* Huiche, Huyche,
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 Huichen, Huychen, *dat. pl.*
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 Huider, Huyder, whither, 115,
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 Huiderward, whitherward, 131.
 Huile, Huyle, while, whilst, 7.
 Huils, whilst, 139.
 Humours, 129.
 Huo, who, 5, 7, 8, 10, 24.
 Huose, whoso, 110.
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- Hy, they, 1, 3, 16.
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 Hyere, to hear, 70, 154.
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 Iangli, to talk, chatter, 214.
 Iangledest, chatterest, 20.
 Ieinge, *itching*, avarice, 16.
 Idizt, ordered, directed, 214;
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 Ientilmen, gentlemen, 190.
 Iguo, gone, 242.
 Ieu, Jew, 43.
 Ilestþ, lasteth, 209.
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 Ilke, same, 88.
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 Inc, Inne, in, 203.
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 Inpacience, impatience, 67.
 Inwyt, Inwytte, conscience.
 Iogelour, 172.
 Ioie, loye, joy, 75, 156.
 Ioliuete, Iolyuete, jollity, 53.
 Ioine, Ioyne, 77, 88.
 Iornaye, journey, 253.
 Ioisseþ, Ioyseþ, rejoices, 25.
 Ioyaus, jewels, 206.
 Iowele, Ioyel, jewel, 112, 156.
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 Ire, anger, 147.
 Iroted, rooted, 247.
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 Iuele, to feel, 131.
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- Kempe, soldier, champion, *pl.*
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 Ken, kine, 191.
 Kende, Kennd, kind, nature, 18,
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 Kest, casts, 66, 99, 171.
 Keste, kissed, 245.
 Kestinge, casting, 22.
 Kete, kite, 52.
 Klene, clean, pure, chaste, 5, 106.
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 Knigt, Kuyzt, knight, 36.
 Kuythod, knighthood, 82, 161.
 Knotte, knot, 253.
 Kuead, Kued, Kueade, Kuede,
alj. bad, wrong, sinful, *sb.*
 sin, evil, wickedness, 6, 8,
 11, 14, 17, 38, 39, 51, *pl.*
 Kueades, Kuedes, 17, 26, 52.
 Kueadhedes, Kuedhede, evils,
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 Kueadlich, Kueadliche, Kued-
 liche, wickedly, badly, sinfully,
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 Large, liberal, 21, 23; Larger, 24.
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- Largesse, liberality, 102, 159, 188.
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 Layt, light, 66.
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 Ledde, *pl.* led, 96.
 Lede, to lead, pass, 44.
 Ledep, *pl.* lead, pass, use, 50, 53.
 Ledinde, leading, enjoying, 168.
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 Leme, limb, 47, 115; Lemes, 6, 9.
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 Lenden, loins, 46, 236. A.S. *lenden*.
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 Lene, to lend, 35.
 Lenere, lender, 35.
 Lenep, *pl.* lend, 35, 36.
 Leng, *imp.* delay, 194.
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 Lenger, longer, 56.
 Leninge, *sb.* lending, 35.
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- Leteþ, let, *pl.* 40, 42.
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 Lheste, to listen, 70, 133, 199, 229.
 Lhestepþ, *pl.* 268. *A.S.* *lhistan*, to listen.
 Lhestninge, listening, 258.
 Lheuc, slow, loath, 31. *A.S.* *wluc*, slack, remiss.
 Lheueliche, lukewarmly, slow, 31.
 Lheuedi, Lheuedy, lady, 24, 53, 57, 64.
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 Lhord, lord, master, husband, *obliq. case*, Lhorde; *pl.* Lhordes, 1, 6, 7, 20, 37, 54, 221.
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 Lif, *obliq. case*, Line, life, 72.
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- Liki, to please, 215.
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- Lingne, line, 160.
- Lioun, lion, 17.
- Lipars, leopards, 131.
- Lippen, lips, 210, 211.
- Lite, little, 28, 31, 43.
- Litel, little, 29.
- Lip, lieth, 31, 55, 83.
- Lizliche = listliche, easily, 219.
- Lizte, light, little, 11, 99.
- Lizte, Lizte, light, 270.
- Lizter, easier, 78.
- Lizthedes, levities, 207.
- Liztlaker, easier, sooner, 229.
- Liztliche, Liztyliche, easily, quickly, venially, 6, 9, 63, 115, 183, 255.
- Loc, lock, 255.
- Lodesmanne, pilot, 140.
- Lodlakest, most loathsome, 49.
- Lodliche, obscene, 257.
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- Lokede, kept, 18, 204, 225 ;
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- Lokeden, *pl.* looked, 245.
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- Al here joyen a *lok* Sonnday,
And alle the that me aspye may,
That hyre and (on) erthe felle,
Al fram Crystes ascencioum
Al-wat (until) comthe hyre assumpcioum
To thyssere bungy schelle.
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- Lokest, keepest, 93.
- Lokeþ, look, 26, 89.
- Lokeþ, keeps, 213, 248.
- Loki, Loky, to keep, be kept, observe, keep guard, beware, keep from, protect, save, 5, 7, 8, 11, 39, 41, 42, 53.
- Loki, Loky, look, 43, 89 ; regard, consider, 195 ; *A.S. locian.*
- Lokinde, keeping, observing, 232.
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 Lyfnop, livelihood, sustenance,
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 Lykede, delighted in, 267.
 Lykerous, pleasant, 95.

- Lykeþ, is like, 81.
 Lykeþ, delights, 178.
 Lyky, to delight in, 127.
 Lykynde, pleasing, 80.
 Lykyng, likeness, 81.
 Lykynges, pleasures, 112.
 Lylye, 230.
 Lynx, 81.
 Lyte, little, 36.
 Lyþ, lies, 52.
 Lyztiche, lightly, easily, 104.
- Mageste, majesty, 266.
 Magnamitie, 163, 164.
 Magnificence, 164, 168.
 Maimes, maims, sores, 135.
 Maine, Mayne, retinue, servants,
 household, 139.
 Maister, master, *pl.* maistres, 76,
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 Make, *masc.* mate, 226.
 Maked = *makeþ*, makes, 249.
 Maki, Maky, to make, 27, 40,
 44, 47, 154.
 Makiere, Makyere, maker, creator,
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 Makiinde, Makinde, making, 35,
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 Makyng, Makiyng, making,
 creation, creature, 1, 92, 218.
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 Men, *gen. pl.* Manne, 8, 9, 11,
 21, 24, 31.
- Manere, Maniere, Manire, Manyere
 (*pl.* Maneres, Manyeres), man-
 ner, mode, way, 6, 14, 15, 19,
 21, 23, 37, 146.
 Manhede, Manhood, Manhode,
 manhood, homage, 12, 19, 118,
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 Manie, Manye, *pl.* many, 26, 31,
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 Mankende, mankind, 1.
 Manslaþþe, Manslaþte, *pl.* Man-
 slaþþes, manslaughter, homi-
 cide, 8, 30, 54, 57, 115.
 Manzinge, excommunicate, curs-
 ing, 148, 189. *See* Amanzinge.
 Marcat, Markat, market, *obliq.*
 case, Markatte, 23, 36, 42.
 Marchons, merchants, 36, 39.
 Mares, marshes, 250.
 Mariage, Mariages, 39, 148.
 Marissi, to marry, 220.
 Markes, bounds, limits, 223.
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 Martirement, martyrdom, 77.
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 Matyns, 51.
 Mauge, 69.
 Mawe, to mow, 214
 Mayden, *pl.* Maydenes, Maydines,
 12, 15, 48, 98, 118, 218.
 Maydenhod, maidenhood, 228,
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 Mayne, family, household, domes-
 tics, 30, 129.

- Mayster, Maystre, master, 35, 68, 97.
 Maystresse, mistress, 34, 206.
 Maystrie, mastery, 91, 92, 169.
 Maze, maw, stomach, 56.
 Me, one, they, 17.
 Mede, reward, payment, *pl.*
 Medes, 35, 42, 90, 169.
 Medi, to reward, 146.
 Medicine, Medicines, 22, 69.
 Medles, quarrels, 31, 66.
 Meduol, meritorious.
 Mele, meal, flour, 93.
 Melk, milk, 137, 177.
 Melle, mill, 24, 58, 141.
 Melodie, Melodya, 151.
 Melte, melted, 171.
 Memorie, 104.
 Menestrals, minstrels, 192.
 Menet, mint, 241.
 Menetime, meantime, 36.
 Meninyges, meanings, thoughts, 230.
 Menesse, communion, fellowship, 14, 268; *A.S. ge-ménnes*.
 Mentel, mantle, 188, 221.
 Mercî, Mersi, 28, 29, 137.
 Merciuol, merciful, 189.
 Mere, mare, 185.
 Merite, merit, 134.
 Merss, marsh, 251.
 Mes, mess, dish, 55, 56.
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 Messager, Messagier, Messagyer, messenger, *pl.* Messagieres, Messagyers, 151, 195, 211.
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 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.
 Mesureþ, 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,
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- Mildenesse, Myldenesse, meek-
 ness, 65, 131.
- Mildi, to make mild, become
 meek, 177.
- Miracle, Miracles, 56, 134.
- Misbeleuing, unbelief, 134.
- Misbilene, unbelief, 13.
- Misbylefde, Misbyleuinde, un-
 believing, 69, 252.
- Misdede, misdeed, *pl.* Misdedes,
 113, 114, 135.
- Misdeþ, misdoes, acts wrongly,
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- Misdo, sin, err, 19, 113, 115,
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- Misdoere, 8, 132.
- Misdoinge, 157.
- Misdop, *pl.* misdo, sin, 100.
- Misfalles, *sb.* misfortunes, 84.
- Misgeþ, goes wrong, 94.
- Mislenceþ, 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,
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- 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*
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- Mis-sigger, Mis-ziggere, slan-
 derer; *pl.* Mis-siggeres, Mis-
 ziggere, 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; *simp.*
 Miswent, 18, 27, 62.
- Mis-ziggere, slanderer; *pl.* Mis-
 ziggere, 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.
- Muckliche, meckly, 65.
- Multepliast, 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-*nolle*, 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
- Nebsseft, 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*.
- Nemme, *acc.* none, 22, 30, 48.
- Nere, were not, 20, 86.
- Nes = *ne wcs*, was not, 26, 66, 72.
- Nesshede, delicacy, softness, 267.
- Netlen, Nettle, 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,
 Nezybores, neighbours, 30, 36,
 38.
 Nezen, nine, 45.
 Nezende, ninth, 38, 45, 49.
 Neþleþ, approaches, 105; A.S.
neah-lecan, to approach.
 Nhesse, Nesssse, soft, 153; A.S.
hwæsc, soft, delicate, *nesh*.
 Nhesseþ, makes soft, 94.
 Nhicke, neck, 138, 216.
 Niee, 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.
 Nizt, Nyzt, night, 51, 52; *obliq.*
case, Nizte, 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.
- Ofreundes, 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.
- Onelenich, Onelenliche, uncleanly, impure, 42.
- Onclennesse, uncleanness, 203.
- Onconnynde, ignorant, *unknowing*, 59.
- Onconnynge, ignorance, 131.
- Onconnynghede, Oncomyndhede, ignorance, 33, 40.

- Oncoupe, *uncouth*, strangers, 37, 193, 253.
 Ondelfþ, 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.
 Onderzcekþ, 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.
 Onncapes, Onnycape, 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.
 Ontreupe, 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.
 Opnimminge, Opnymynge, 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.
 Opþ, oath, 6, 64; *obliq. case*, oþre, 65; *pl.* oþes, 64.
 Oþer, or, 9, 10.
 Oþer, other, second; *pl.* oþre, 6, 89.
 Oþelaker, otherwise, 91, 94.

- Operhuil, Operhuyt, 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-dode, 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,
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 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, 110.
 Ous, us, 117.
 Outgouinge, 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.
 Paye, to please (*sing.* payþ, *pl.*
 payeþ), 182, 216.
 Payenes, pagans, 235.
 Payinges, pleasings, 216.
 Payse, peace, 162.

- Paysible, Payzible, peaceable, 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, piteous, 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.
 Pokoe, Pokoe, 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.* Poueren, 190.
 Pouerehede, 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.* Prayzed, 243.
 Preching, 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; prided, 270.

- Prestliche, readily, 140.
 Presumeion, 182, 195.
 Prette, prided, 258.
 Preus, brave, 83.
 Pris, value, price, 234.
 Priueliche, secretly, 225.
 Prodeþ, *pl.* pride, 79.
 Profiti, to profit, 126.
 Pron, profit, 85.
 Prondliche, 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* Kueme.
 Quemeþ, please, 149.
 Quemþ, pleases, 231.
 Quen, queen. *See* Kuen.
 Quereles, quarrels, 83, 142.
 Querne, mill, 181; A.S. *weorn*.
 Quie, alive, living. *See* Kuie.
 Quit. *See* Kuit.

 Rage, 141.

 Rasour, razor, 66.
 Raþe, early, soon, 52; *comp.* Raþre, rather, sooner, 61, 71, 120, 140.
 Raymi, to accuse, 44; A.S. *reo-mium*, 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.
 Refter, rafter, 175.
 Refye, to move, shake, 116; A.S. *reafian*, to seize.
 Reg (*obliq. case*, Regge), back, 116, 133, 177; A.S. *rij*.
 Regne, reign, kingdom, 85.
 Regne, to reign, 67.
 Rekeni, Rekeny, to reckon, 35, 37, 173, 214.
 Rekeninge, Re-kenynge, 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.
 Rowpeuolle, 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.
 Ronsoune, ransom, 35.
 Roppes, entrails, 62 ; A.S. *roppas*.
 Rote, root, 34, 95 ; *pl.* Roten, 34, 35, 68, 116.
 Roted, rotten, 205.
 Rofer, rudder, 160.

- Rotie, Rotye, to rot, decay, 32, 205.
 Ruby, 76.
 Ruieles, rules, 97.
 Russoles, *rissols*, cakes made in the frying-pan, from O.Fr. *rissoler*, to fry, 253.
 Rybaus, 259.
 Ryeche, kingdome, 66.
 Rynde, rind, 99.
 Ryote, rote, 99.
 Ry3tnesse, righteousness, 266.
 Ry3-uolliche==ry3t-uolliche, rightfully, 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, Sanyu (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, Scekele, skill, reason, 11, 12, 18, 53, 54.
 Secluel, Seelulle, skilful, reasonable, 51, 169, 259.
 Scin, Scinne, skin, 44, 137, 230.
 Scelondre, slander, 6.
 Seluse, Sluice, 255.
 Scoffe, scorn, ridicule, 128.
 Scolde, to scald, 66.
 Scole, school, 34.
 Scolere, scholar, 39.
 Seome, 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. *scot*.
 Scriveyns, scriveners, 44.
 Seculeres, *pl.* Seculeer, 215.
 Sembleþ, *pl.*, resemble, 176.
 Semblont, pretence, 27, 137.
 Sengle, single, 48, 175.
 Sentense, opinion, 69.
 Serele, 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.
- Slaȝe, to slay (*3rd pers. sing.* Slaȝþ), 8, 34, 61, 89, 174.
- Slaȝþe, 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.
- Sleȝe, *adj.* prudent, 265.
- Sleȝþe, 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 *snútan*, 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.
- Specialliche, specially, 2, 7, 16, 69.
- Spek, spake, 251.
- Speke, to speak, 33; *3rd pers. sing.* Spekþ, Specþ, 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.* Spendinges, 21, 34, 37.
- Sperringe, a sparrow, 52; A.S. *spærring*.
- 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.
- Ssamnest, Ssamueste, modest, 193, 216, 222.
- Ssamuol, shameful, 117.
- Ssamuolliche, shamefully, 181.
- Ssarnbodde, sharn-bude, a dung beetle; A.S. *sečarn*, dung, 61.
- Ssarp, sharp, 165.
- Ssarpnesse, sharpness, penance, 142, 165, 186.
- Ssast = *sslazst* = *slazst*, slayest, 56.
- Ssat = *sscut*, shot, 45.
- Ssawere, a mirror, 84, 177.

- Sseawinge, revelations, appearance, 2 ; *pl.* Sseawynges, 14.
- Sseawy, ssewy, to show, 56, 73, 100 ; *pl.* 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.
- Sseþþes = 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 ; cp. A.S. *scoppa*, 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. *scoppa*, to form ; *scopft*, 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. *scryðan*, 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.
- Ssriunere, confessor, 174.
- Ssriufteuader, father confessor, 38, 155.
- Ssriue, Ssryve, 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. *stigan* (*pret. stih*), to aſcend.
- Stech, Steche, piece, *pl.* Steches, 62, 111; A.S. *stieco*.
- Stede, place, 7, 140.
- Stedenest, ſtedfaſt, 84, 116, 232.
- Stedenestliche, ſtedfaſtly, 11, 86, 105, 233.
- Stedeuueſtneſſe, ſtedfaſtneſſe, 83, 164.
- Stef, ſtaff, *pl.* Stenes, 156.
- Stefhede, ſtiffneſſe, ſtrength, 263.
- Stefliche, ſtrongly, 258.
- Stele, to ſteal, 79; *2nd pres. sing.* Stelst, 38; *3rd sing. Stelþ*, 23, 37; *pl.* Steleþ, 26, 37.
- Stempe, to ſtumble, 206. *Stamp* occurs in this ſenſe in Owl and Nightingale.
- Stench, ſtink, 248.
- Stene, to ſtone, 213.
- Step, 23, 180.
- Sterie, to ſtir, direct, endeavour, 173, 186.
- Sterre, ſtar, 164.
- Sterren, ſtars, 267.
- Sterue, to die, 2, 70, 143; *pl. 2nd sing.* Sterft, 71; *3rd sing.* Sterfþ, 54, 71; *3rd pl.* Sterueþ, 36, 71; *subj. pret.* Sterue, 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, Styukynde, 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. *stoc*.
- Storne, Stormen, 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.
- Streeche, 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.
- Teppe (*obliq. case* of Tep), a tap, 27.
- Terestre, 50.
- Terme, 33.
- Tepþ, teeth, 67.

- Teue = *to ene*, 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.
- Toeleue, burst in pieces, 50, 56.
- Toene, 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-delþ, divides, separates, distinguishes, 16, 17, 119.
- To-digt, explained, rendered, 164. *See* Dizte.
- Todiztinge, division, 72.
- To-drazinge, detraction, 57, 62.
- To-drazþ, 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.
- Tomme, a tun, barrel, 27, 167.
- Tommen, tuns, 35.
- Toparte, to divide, distribute, 170.
- Toppe, above, 6, 106, 163.
- Torment, *sb.* 29, 79; *pl.* Tormens, 73, 166, 167.
- Tormente, *v.* 53.
- Tornement, Tormoyment, a tournament, 46, 101, 117, 252; *pl.* Tornemens, Tormoymens, 166, 252.
- Topan, to that. 56.
- Toualþ, falls back, perishes, 33, 184.
- Toumes, towns, 30.
- Touore, before, 7.
- Tour, tower, 23, 47.
- Toyans, Toyceans, 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.
 Trewe, 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.
 þayles, yet, nevertheless, 6, 8, 9.
 þe, thou-thyself, 54.
 þeauwes, þeawes, practices, habits,
 17, 78, 131; A.S. *þeár*.
 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 yleca*, 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.
 þernide, therewith, 127.
 þerne, for þesue, *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 oþer, 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 (*lat.* 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.
 þolemoðneſſe, 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, thirſt, 73, 96.
 þorþ, through, 81.
 þos, þous, thus, 39, 184.
 þoume, thumb, 43.
 þouſend, þouzen. þouſond, 67, 75, 77, 268.
 þoþt. þoþte, thought, 6, 9.
 þrauwe, þrawe, to throw, 139, 152.
 þrawþ, þraup, throws, 17, 23, 179.
 þreapni, þreapny, to threaten, reprove, 97, 162, 184; A.S. *þreapian*.
 þreapninge, þreapmynge, 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.
 þrittaxte, thirtieth, 234.
 þritti, thirty, 141, 234.
 þrote, throat, 14.
 þyef, *abliq. case*, þyewe, thief, 37, 263; *pl.* þyewes, 37.
 þyefþe, theft, 38, 192.
 þyeſter, þyeſtre, dark, 45, 264, 266, 276; A.S. *þeoſter*.
 þyesterneſſe, darkness, 189.

- þyues = þyeues, 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.
 Uayrþ, 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, uelzeipe*, 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*.
 Uendlonginge, 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. *fǿr*, sudden; *fǿrlíce*, 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, *obliqu. case* of Uet, a vat, vessel, 199.
 Ueteres, fetters, 128.
 Ueth, feedeth, 241.
 Ueþeren, feathers, 270.
 Uetteþ, *pl.* fatten, 241.
 Uiee, 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, Uileynlyche, 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.
 Ulaze, *pp.* flayed, 73.
 Ulea3, 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.
 Uleze, fly, 136.
 Ulezen, flies, 39, 58, 270.
 Ulindre, moth, 206. This is connected with *flutter* and *glutter*. Cp. Prov. E. *glinder*, *glitter*, fragment; Prov. Ger. *gländern*, to flutter.
 Uli3þ, Uly3þ, 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.
 Uole, 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.
 Uolueld, 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.
 Uolji, Uoljy, *imp.* Uolje, follow, 74, 83, 166.
 Uoljinde, Uoljynde, following, 1, 2.
 Uon, foes, 255.
 Uondere, temper, 116.
 Uondi, Uondy, to tempt, 15, 46, 116, 170; *A.S. fanlian.*
 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, ferseek, 77.
- Uorzoke, forsaken, 179.
- Uorzofe, 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.
- Uorzuoene, 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.
- Uourtazte, fortieth, 4, 13.
- Uourtii, forty, 13, 67.
- Uox, fox, 151.
- Uozel, bird, 71, 178.
- Uozelere, fowler, 254.
- Uozeles, 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, fridian*.

- Uri, to deliver, 262.
 Uri, Ury, free, 86.
 Uridom, Urydom, freedom, 1, 41, 85, 87.
 Uriliche, Urilyche, 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. *wáy*.
 Wed, pledge, 36, 102, 113 ; A.S. *wad*.
 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, Wendynge, 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.
 Worm, reptile, worm, 137, 215, 216.
 Wormene, of worms, 216.
 Wormethe, worm-eaten, 229.
 Wernde, denied, 189 ; A.S. *wyrnan*, to refuse.
 Werre, war, 30, 43.
 Werren, wars, 239.

- Werreres = *werrēs*, 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.
 Wesst, washes, 202.
 Westen, knew, 72.
 Weter, water, 66, 74, 98.
 Wetery, to water, 96, 98.
 Wened, altar, 167. *See* Wyefde.
 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.
 Wiholliche, 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, 149.
 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.
 Womden, 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-hoe, weed-hook, hoe, 121.
 Wyefle, Wyeued, altar, 14, 236; A.S. *wefod*.
 Wyf, *neut.* wife, woman, 9, 181.
 Wyfman, woman, 10, 11.
 Wyfinen, 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.

- Wylhinge, Wylhyngē, 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.
 Wymnyngge, 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.
 Wyþepleie, to recall, 215. *See* Clepie.
- Wyþdraze, to withdraw, abstain, cease, forbear, 9, 52, 53, 138.
 Wyþdrazes, abstinences, 210.
 Wyþdrazinge, abstinence, 205.
 Wyþdrazst, withdrawest, 58.
 Wyþdrazþ, withdraws, 151, 254.
 Wyþdroze, should withdraw, 264.
 Wyþerweze, re-weigh, 137.
 Wyþhalt, withholds, 9, 219.
 Wyþinne, within, 10.
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 Ybake, baked, 112.
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 Ybore, born, 17.
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 urnen).
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- Yuayred, made fair, 107, 200.
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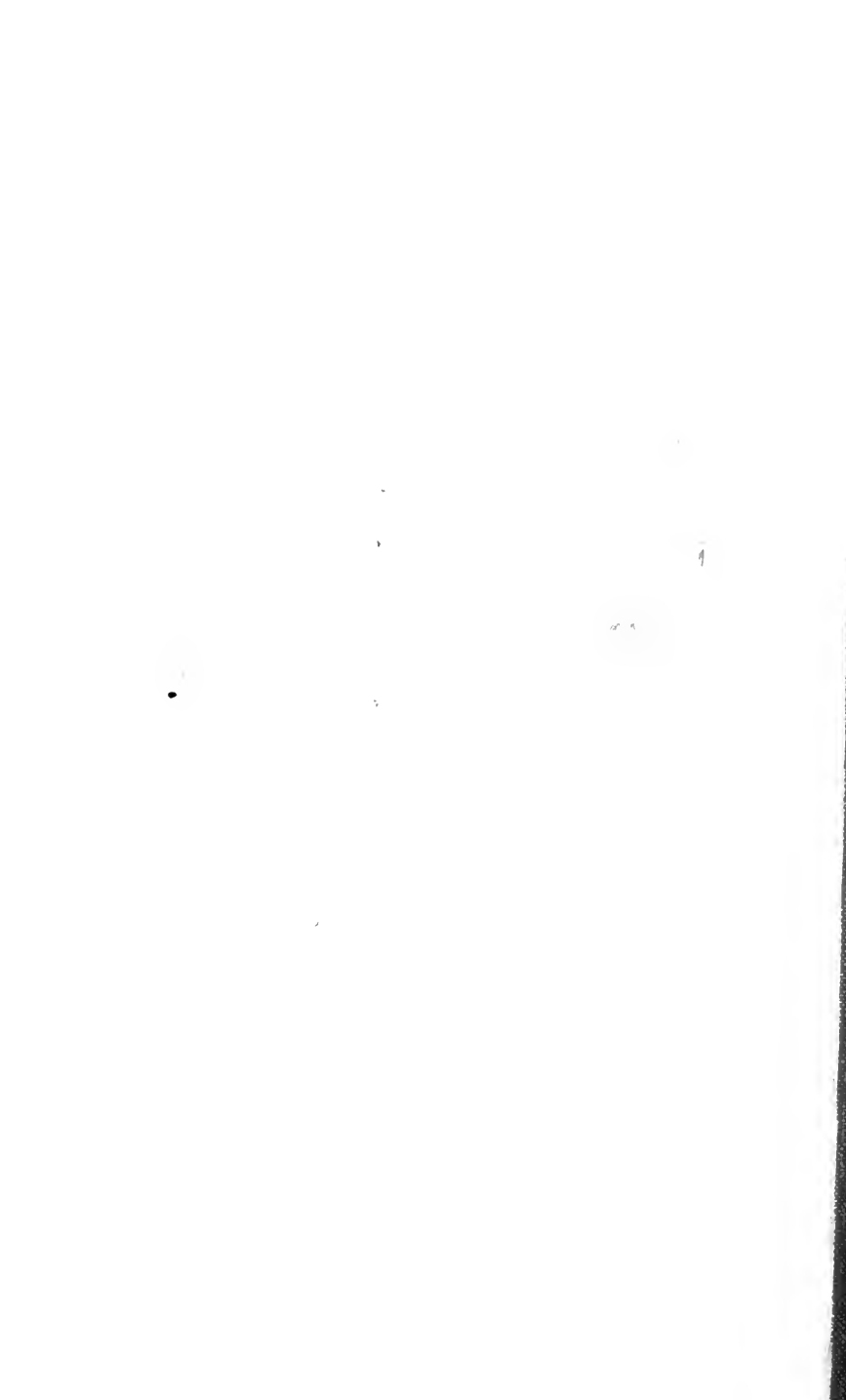
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