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Old English Homilies
and
Homiletic Treatises
(Sawles Warde, and ye Wohana of Ure Lauerd:
Ureisuns of Ure Louerd and of Ure Lefdi, &c.)
of the
Twelfth and Thirteenth Centuries

EDITED FROM MSS. IN THE BRITISH MUSEUM, LAMBETH,
AND BODLEIAN LIBRARIES;
WITH INTRODUCTION, TRANSLATION, AND NOTES,

BY

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PREFACE.

THE present volume does not consist of a continuous series of Homilies, as was originally intended, but is merely a bundle of fragments and smaller treatises arranged in the order in which the editor was fortunate enough to meet with them. He, therefore, does not think it necessary to offer any apology to the reader for presenting them in their apparently unconnected form, since all the pieces are of great philological value, and many of them are not wanting in literary merit. The contents of the Lambeth MS. 487 occupy the first and most important place in this series, and form no inconsiderable part of the whole work. They are, however, only a portion of a much larger and probably complete collection of Homilies compiled, as we shall presently see, from various sources of an earlier date than the MS. that contains them.¹

The Homilies are immediately followed in the MS. by a portion of an old English poem² known as "A Moral Ode" (pp. 158–183), copies of which are by no means uncommon in our ancient MSS. It was first printed by Hickes in his "Thesaurus," vol. i. p. 222, from one of the Digby MSS., and Mr. Furnivall afterwards edited an excellent version of it in his "Early English Poems" (Philó-

¹ See p. xi.
² The handwriting of this poem is of the same date as the Homilies (before A.D. 1200).
logical Society's Transactions, 1858) from the Egerton MS. 613, which I found very serviceable in completing the Lambeth text and correcting, in the translation, the scribal blunders that it contains.¹

The "Moral Ode" is an excellent sermon in verse, remarkably free from mediæval superstitions. In its admonitions and warnings it administers sharp reproof to greedy niggards and oppressors of the poor, and gives wholesome advice to "rich men and poor." It exhorts all men to grow in love as well as in years, to think of the future (pp. 159, 160), and to lay up treasure in heaven by performing deeds of mercy here on earth. All men may purchase heaven—the poor man with his penny and the rich man with his pound (p. 163). At the Day of Doom every man will be his own accuser, for there is no greater witness than a man's own heart. We should repent while we have health and strength, for it is too late to cry for mercy when Death is at the door. Nor will it avail us to loathe evil deeds when we have no longer the will or power to do them. Mercy is offered alike to all who sincerely repent (p. 167), but all wrongdoers who will not amend their evil ways shall go into hell's abyss for ever; Christ will never again break the gates of hell to unloose their bonds (p. 170). Hell is a horrible place of torment, where the uncharitable suffer the extremes of hunger and thirst (p. 173); where vow-breakers, traitors, thieves, drunkards, unjust judges, unfaithful stewards, and adulterers are tortured in turn by fire and frost (pp. 173-175); and where slanderers, envious, and proud men are torn and fretted by adders, snakes, and ferrets. There shall they see Satan and "Belzebub the old" (p. 177). The sum of human duty consists in "two loves"—love to God and to man (p. 179). We must forsake the broad way (that is, our own will) which leads to hell, and choose the narrow

¹ In the Appendix the reader will find that portion of the "Moral Ode" from the Egerton MS. not included in our text. I am inclined to think that all the existing copies of this Ode are taken from an older (Saxon-English) version, which may perhaps turn up hereafter.
and green way (along the high cliffs) which leads to heaven, where there are no earthly luxuries, but where the sight of God alone constitutes the eternal life, bliss, and rest of His saints (p. 181). There they shall learn and know more of God's might and mercy than they did while on earth; as in a book they shall see all that they were here ignorant of. No one is able to describe the greatness of heavenly bliss, but may God grant that we may come to that bliss when our souls are released from these mortal bonds (p. 183).

Next follows the little devotional piece (pp. 182–189) entitled "On Ureisun of ure Louerde," which is unfortunately imperfect. It is written in a smaller and later hand than the Homilies, and was probably added to fill up the spare folios of the manuscript. Had this "Orison" been complete, our "Old English Homilies" would, in all probability, have terminated at this point, and the reader would have been deprived of the interesting and valuable treatises that now follow it.

On looking, however, over Cotton MS. Nero A xiv., a somewhat later but unmutilated copy of the "Orison" was found, under the title of "On Wel Swuëc God Ureisun of God Almihti" (pp. 200–203); together with "On God Ureisun of Ure Lefdi" (pp. 190–199), "On Lofsong of Ure Lefdi" (pp. 204–207), "On Lofsong of Ure Louerde" (pp. 208–216), and "Pe Less Crede" (pp. 216, 217), all of which are now for the first time printed. These bear a striking resemblance in their philological peculiarities to the "Ancren Riwle" (which was edited from this MS. for the Camden Society by the Rev. R. Morton, B.D., in 1853), and are excellent specimens of the Hail Maries, Psalms, and Orisons alluded to in that work (p. 44), of which shorter examples occur in the first part, treating of Divine Service (pp. 38–42).

The "Ureisun of Ure Lefdi" (pp. 190–199) is a rhyming poem of about 170 lines. Towards the end the singer expresses a hope that

1 An imperfect copy of this piece is in Royal MS. 17 A 27, entitled "Pe Oreisun of Seinte Marie." As the fragment is not a long one it is printed in the Appendix.
her friends will be all the better for having heard her English lay (p. 199), which seems originally to have been composed (? in Latin) by some monk (p. 199, l. 169), who, perhaps, was the John alluded to in Royal MS. 17 A 27, and at p. 267 of the present work.1 The "lay" is really deserving of its name, and contains evident proof that the writer or translator was a skilful master of his native tongue. In describing the joys which the Virgin Mary has prepared for her friends, the poet says that the golden bowl shall be mixed for them from which shall be poured out eternal life and angelic pleasures (p. 193).

The pieces just mentioned are followed in the text by three Homilies and a fragment of a fourth (pp. 216–245), from Cotton MS. Vespasian A 22, which have been added on account of the additional illustrations they afford of the grammatical peculiarities in the Homilies from the Lambeth MS.

"De Initio Creature" (pp. 216–231) is transliterated and slightly abridged from Ælfric’s homily entitled "Sermo de Initio Creature, ad Populum, quando volueris."2 The first twelve lines of preface to the homily in our text are not Ælfric’s, but have been added by the compiler, and form a short but excellent introduction to what follows.

"An Bispel" (pp. 230–241), as I have called the next sermon, and "Induite vos armaturam Dei" (pp. 240–243), which is a discourse on Ephesians vii. 11, are not found, so far as we know, in Ælfric’s edited or unedited works, nor are they at all in his style, though by no means inferior to anything that he has written. A very favourable instance occurs in the "Bispel," p. 233, where, after describing God as our father, whose earth produces for us corn and cattle, whose sun gives us light and life, whose water produces drink and fishes, and whose fire serves manifold purposes, the homilist asks, "May we, think ye, call him at all our mother? Yea, we may. What doth the mother to her child? First she

1 See description of "Soules Warde," p. ix.
2 See Ælfric’s Homilies, vol. i. Pt. i. p. 8, edited by Thorpe for the Ælfric Society.
cheers and gladdens it by the light, and afterwards puts her arm under it, or covers his head that he may enjoy a quiet sleep. This does the Lord of you all. He rejoices us with the daylight, and sends us to sleep by means of the dark night.” But the night is created for another reason—to fix some limits to the insatiable greed of those who are never weary in heaping up worldly wealth.

The homily commencing “Erant appropinquantes” (pp. 242–245) is a mere fragment, containing only the text of a discourse, which, if complete, would probably be found to be identical with Ælfric’s sermon rubricated Dominica iii. post Pentecosten.¹

“Soules Warde” (pp. 244–267), the next on our list, is from the Bodleian MS. 34, and has been ascribed to the author of the “Ancren Riwle,” “Hali Meidenhad,”² and the smaller treatises (pp. 182–217) already noticed.³ Copies of “Sawles Warde” are found in the Royal MS. 17 A 27 and the Cotton MS. Titus D 18, but without any title. The Bodleian version is certainly the oldest, though slightly imperfect, and is here for the first time printed, the missing portions being supplied from the Royal MS. 17 A 27.

A fourteenth-century version of this interesting discourse may be seen in the Early English Text Society’s edition of the “Ayenbite of Inwyt” (pp. 263–269).

The last, but by no means the least important or interesting, of our homiletic treatises is “Pe Wohunge of Ure Lauerd” (pp. 268–287), from the Cotton MS. Titus D 18, which also contains versions of the “Ancren Riwle,” “Sawles Warde,” and “Hali Meidenhad.”⁴ From internal evidence I am convinced that “The

³ For the accuracy of the text I have relied upon the fidelity of the transcript and collations furnished me by Mr. G. Parker, Rose Hill, Oxford. The marginal readings are from Royal MS. 17 A 27; and in the notes will be found some collations from Cotton MS. Titus D 18.
⁴ A better copy of this homily than that printed for the E. E. T. S., as shown by the marginal readings in the Society’s edition, is contained in the Bodleian MS. 34.
Wooing," in its original form, was by the same author as the "Ancren Riwle," &c.; but as now presented to us by the scribe of the Titus MS., it abounds in dialectical peculiarities,¹ which are altogether foreign to the compositions, already alluded to, in Bodleian MS. 34, Royal MS. 17 A 27, and Nero A xiv.

"The Wooing of our Lord" is evidently a lengthy, but by no means uninteresting, paraphrase of a portion of the Seventh Part of the "Ancren Riwle" treating of Love (pp. 397-401), in which the wooing of Christ is distinctly mentioned. The Spouse is either Holy Church or the pure soul, which Christ is said to woo in the following terms:—"If it (love) is to be given, where couldst thou bestow it better than upon me? Am I not the fairest thing? Am I not the richest king? Am I not of the noblest birth? Am I not the wisest of men? Am I not the most courteous of men? Am I not the most liberal of men? Am I not of all things the sweetest and most gentle? Thus thou mayest find in me all the reasons for which love ought to be given." (Ancren Riwle, pp. 398, 399.) In our treatise Christ is wooed in almost the same terms:—"Ah! who may not love thee, lovely Jesu? For within thee alone are all the things united that ever may make any man worthy of love towards another." (p. 268.) "Thou then with thy beauty, thou with thy riches, thou with thy liberality, thou with wit and wisdom, thou with thy might and strength, thou with nobleness of birth and graciousness (or courteousness), thou with meekness, mildness, and great gentleness, thou with kinship, thou with all the things that one may purchase love with, hast bought my love." (p. 274.)

Having thus briefly enumerated the several items of the present volume, I must now return to the Homilies from the Lambeth MS. Though now for the first time printed, they have not been altogether unknown to students of our early literature. Hickes has very minutely and accurately described them, and Sir F. Madden, in his valuable preface to "Laȝamon's Brut" (p. v.), has

¹ A summary of these peculiarities is given in the Grammatical Introduction.
sufficiently recognised their philological importance; but it has never, I believe, been previously pointed out that these Homilies are a compilation from older documents of the eleventh century.

This view was suggested by the evident proofs of transliteration which occur in many of the Homilies, the very blunders of the scribe leading me in the first instance to suspect what I afterwards found to be the fact.

These errors of transcription are of two kinds. The first involves the assumption that the scribe in copying from MSS. in the Saxon character mistook the stroke of the letter p (r) for a part of an m or n. Thus we find bem for bepn (p. 11); iemede for riempede (p. 93); denað for riempæ (p. 101). The second blunder is just the reverse of this, for the copyist has read p for n or m, so that we can have no difficulty in understanding such errors as purȝ (or purȝ) for purȝ; and siriat (or riȝtæ) for smat (or riȝtæ), which occurs no less than three times on the same page. But the proof of this theory was furnished by Homilies IX. and X., which are beyond a doubt transliterations (with here and there traces of translation or the substitution of a word more familiar to the scribe than that in the original copy) of two of Ælfric’s Homilies bearing the same titles.¹

As instances of what I have called translation are by no means difficult to point out with the originals before us, the reader may not be displeased by having the following examples selected for him from the tenth homily:—riçað (rule, reign) for onviðað; unwele (excessive) for ormete; more (root) for wytruma; fikenunge (deceit) for licetunge (p. 103); mihtan (virtues) for magna; ouercumen for ouerswiðan; to his bord ne sitte for ne gereordige; wisdom for zesceade (discretion); sterke (harsh) for reþan; hìžen (hasten) for eftan (p. 105); slawðe (sloth) for asolcennysse; herynge (praise) for hlisan;

¹ For the original of IX. see Thorpe’s edition of Ælfric, vol. i. Pt. I., and for that of X. see Appendix to the present volume. I am indebted for the A. S. text to the kindness of the Rev. W. M. Snell, who copied and collated it from a MS. in Corpus Christi College, Cambridge. Unfortunately my texts and translations were in print before I saw the earlier versions, and I have not therefore derived as much help from them as I might otherwise have done.
trewscipe (religion) for eawnestnysse (p. 107); þe þe for se þe; biho-vige (behave) for gedafenige; efre (ever) for symble; þeof (thief) for seeða (p. 109); buten clenesse for unmysterful (unchaste) (p. 111); wohse (wrong) for ricevere (violence); heordom for forliger; unriht-wise for arlease; unlazelige for uneanfæstlice (p. 115); unrihtwisra dedan for þpwyrlicra deda; uel for secðig (p. 117).

Of the remaining Homilies I have not been successful in finding the original texts from which they were copied.¹

In the Sermon for the Fifth Sunday in Lent (pp. 121, 122) the compiler has very ingeniously inserted a long passage from Ælfric's homily for Palm Sunday. (See Notes at the end of the present volume, pp. 317, 318.)

But what strikes one very clearly is that the first six Homilies (pp. 1–71) are by one and the same author. This, I think, is evident from the use of the curious word viticrist (or witecrist), "By Christ!" or "So help me Christ!" and the frequent employment of the phrases "dear men," "good men," "dear brethren and sisters," which do not occur in the later discourses. These six Homilies have really but one theme, and that is shrift, which, as explained by the author, is to renounce the devil, to repent of sin, and to determine to lead a better life for the future. These points are by no means unskilfully handled, and the author, whoever he may have been, stands before us in these discourses as a plain but earnest and outspoken instructor of the "lewd." His familiar mode of address and homely illustrations, as well as his frequent appeal to his flock as "dear men," "good men," &c., must have done much to secure him attentive listeners to the end of the sermon. The preacher is thoroughly practical in the lessons which he draws from the life and teaching of Christ. Thus in the sermon for Palm Sunday he reminds his hearers that though Jesus might have ridden upon a rich steed, a palfrey, or a mule, he did not even ride on the big ass, but upon the little foal, setting them an example of

¹ The Trinity Coll. MS. contains Homilies XIII. (De Sancto Laurentio), XV., XVI. and XVII. (De Sancto Jacobo).
humility which the more prosperous among them would do well to
imitate, by not allowing themselves to be puffed up with their
riches, by being thankful to God, and by relieving the necessities
of the destitute (p. 5). He bids his hearers observe how much more
strictly the Jews keep their Saturday, wherever they may be, than
do Christians their Sunday (p. 8). The severity of the Old Law is
mitigated by the New Dispensation, so that there is now no more
need to atone for sin by penalties, for Christ is satisfied with
shrifts, fasting, church-going, and other good works. It is no
good, however, to offer prayers or sing masses for the soul of the
proud and unrepentant sinner, for "how should other men's good
deeds profit him who in this life never took thought of any good
thing? Who is he that may water the horse that refuses to
drink?" (p. 8.) The sinner is declared to be utterly lost in the
abyss of hell if he thinks of delaying repentance and of continuing in
his sins until he is older or becomes sick (p. 23). He who promises
God and his confessor to forsake his misdeeds and is shriven
thereof, but still continues to commit the same sins, is no better
than the hound that "now vomits and afterwards eats it," and
becomes thereby much fouler than he previously was (p. 24). Some
go to shrift in order to be like other people, or because they would
not like to be turned away from the Lord's table on Easter Sunday;
but they had far better stop away, for, under these circumstances,
there is more harm in going than in abstaining. Though they
receive the house, or sacrament, it will not benefit them in the
least, for so soon as the priest shall put the hallowed bread between
their lips an angel will come and take it away with him towards
heaven's kingdom, and instead thereof there will remain a live coal
that will utterly consume them (p. 26). He who has wrongfully
taken possession of another man's property, must not fancy that
confession and fasting, unaccompanied by restitution, will avail
him anything. Numbers will joyfully go to confession and cry
peccavi, and will willingly listen to the penance that is enjoined;
but let the priest bid them give back their unrighteous gains, and
they are no longer patient hearers, but will answer in "fox-like," glozing words, "We have nought thereof, we have spent it all." "This will not do," says the priest, "you must take of your own goods and make restitution." The covetous sinner may perhaps reply that he does not know where to find those whom he has wronged, that they are either dead or have left the neighbourhood, so that he cannot find them. The priest will still exhort him to make amends, and bid him go to the district where the theft was committed and expend a sum equivalent to the value of the goods taken, in almsgiving or in the repairing of bridges and churches (p. 30). The increase of sin causes the death of the soul, and because she is unable to endure all the sins a man putteth upon her, therefore does she leave the body (p. 34). The priest cannot forgive any man his sins, nor even his own; all he can do is to teach the sinner how he may obtain forgiveness from God and have Christ's friendship through repentance and confession, which is the second baptism that every sincere Christian must undergo (p. 36).

The fourth homily, "In Diebus Dominicis" (pp. 40-47), contains the curious legend of St. Paul's and St. Michael's descent into hell, and how they obtained for the damned one day's rest in the week until Doomsday. They saw among other horrible sights a bishop who in this life was more given to oppress his underlings than to sing psalms or to do other good deeds (p. 42). The Sunday has three estimable privileges: on earth, men and women rest from their daily toil; in heaven, the angels rest longer than they do on any other day; and, in hell, the wretched souls do not undergo their accustomed torments (pp. 44-46).

In the fifth homily, which is a very curious discourse on Jeremiah, we find the fable of the young crab and its mother (p. 50). The preacher compares slanderers and detractors to spotted adders; rich men who misuse their wealth are likened to black toads that cannot moderately eat their fill lest the earth on which they sit should play them false; yellow frogs are apt emblems of

1 Audelay, the Shropshire poet, tells this in English verse in MS. Douce.
those women who wear saffron-coloured clothes and who powder their faces with blaunchet to make themselves fair and seductive to the opposite sex. Such as these are the devil's mouse-trap, and their outer adornments are "the treacherous cheese" whereby many a mouse is enticed into the trap. Their cosmetic is the devil's soap, and their mirror is the devil's hiding-place. "Wherefore, good men," says the preacher, "for God's sake keep yourselves from the devil's mouse-trap, and see that ye be not the spotted adders, nor the black toads, nor the yellow frogs (p. 52).

There is much that is interesting in the rest of the Homilies (as for instance in the eighth discourse, p. 78) and the other devotional treatises in this volume; but, in the words of our homilist, it behoveth the reader "breke pas word; als me breke8 pe nute for to habbene pene curnel" (p. 79), which he will have no difficulty in doing with the help of the translation (rough as it is) which accompanies the old English text throughout. The critical reader is referred to the Notes and Emendations at the end of the work. The Glossarial Index will form part of the second series,—which will contain a collection of Homilies from MS. B. 14. 52 in the Library of Trinity College, Cambridge.

In conclusion, I have the pleasant duty of acknowledging the kindness of his Grace the Archbishop of Canterbury for the long and undisturbed possession of his manuscript from the Lambeth Library, which, always being at hand, has enabled me to produce a faithful copy of the original. My thanks are also due to my friend Mr. Skeat for some useful suggestions while the work was passing through the press.

R. M.

TOTTENHAM, 1868.
GRAMMATICAL INTRODUCTION.

'The language of La3amon belongs to that transition period in which the groundwork of Anglo-Saxon phraseology and grammar still existed, although gradually yielding to the influence of the popular forms of speech. We find in it, as in the later portion of the Saxon Chronicle, marked indications of a tendency to adopt those terminations and sounds which characterize a language in a state of change.' These remarks, by the editor of La3amon's Brut, apply with even greater propriety to the language of the present Homilies (pp. 1–183, 216–245), and in fact to most of our English documents of the twelfth century. In the Brut we have the plainest evidence of an earlier transition stage (which I have elsewhere described as a period of great grammatical change and confusion), wherein the older inflexions co-existed along with their more modern varieties, thus indisputably proving that the former did not go out of use without a struggle for existence, and showing also that this secondary or less inflexional (not non-inflexional) stage of the language was brought about very gradually by changes that continued in operation throughout the greater part of the twelfth century. 1 La3amon's work belongs to the first half of the thirteenth century, and represents the commencement of a new period, in which we plainly perceive that the language is gradually settling down after a long elemental war in which certain forms maintained their position to the exclusion of all others; and we therefore find, as we might expect, a greater

1 We may divide the documents of this period into two classes. In the first, belonging to the first half of the twelfth century, the older forms predominate; in the second, belonging to the latter half of the twelfth century, the modern forms predominate.
uniformity in its employment of grammatical inflexions, than in the literature of the twelfth century, together with a further simplification of syntactical structure; and for the next century and a half, as far as the *Southern* dialect is concerned, there is scarcely any fresh change of importance in the *grammar*, although the *vocabulary* exhibits the influence of the new element introduced by the Norman Conquest.

But our Homilies illustrate the earlier transitional period, which, as we have seen, is characterized by a want of uniformity, and enable us to trace with some minuteness the various changes that took place during the latter half of the twelfth century. Here, perhaps, for the first time we find the provincial, or, as Sir F. Madden terms them, the *popular* elements, cropping up, many of which, at a later period, became the established forms.¹

The appearance of these modern elements,—such as *u* for *i*; *v* for *f*; *ham* for *heom* (them); *es, his, is*, for *hi, heo* (her, them); *ha* for *he, hi, heo* (he, she, them); imperfect participles in *-inde* (for *-ende*) and infinitives in *-ie* (not very numerous as yet),—together with the uniform employment of verbal plurals in *-eth*, mark a *Southern* dialect; but the reader must bear in mind that the criteria of this dialect, as they are preserved for us in the records of the fourteenth century, cannot be rigorously applied to the literary remains of the twelfth, on account of that admixture of forms before alluded to, and because many of the grammatical elements did not become recognised as dialectical varieties until after this transitional period.

Comparing the present Homilies with Ælfric's, we find the following noteworthy points of difference:—(1) A simplification of the vowel-endings by the change of final *-a, -o, -u* into *-e.* ² (2) A tendency to drop a final *n* in nouns, verbs, adjectives, and prepositions ending in *-en* (or *-an*). (3) A tendency to add a euphonic *n* to the final *e* of the genitive singular of feminine nouns of the complex order, of the dative singular of complex nouns, of the plural of nouns (complex order) and of adjectives and prepositions. This *nunnation*, as it has been called, is very common in Laȝamon, who probably carried this novelty to its utmost limits. At a later period we find it in the East-Midland dialect.³ (4) The softening of *c* (initial and final) into *ch*, as *child* for *cild*;

¹ This is seen by comparing these Homilies and Laȝamon's *Brut* with the Ayenbite of Inwyte, a.d. 1340, and Trevisa's translation of Higden's *Polychronicon.*
² The suffixes *-an, -on, -um, -as, -ath* became *-en, -es, -eth.*
³ See Preface to Genesis and Exodus.
ich for ic; -lic, -lice, for -lich, -liche (in adjectives and adverbs): but the initial sc is not yet softened into sch. (5) The softening of g (medial and final) into i or y, as fein for fügen, etc. (6) The breaking up of the simple or n declension of nouns. (7) The plurals of the complex order of nouns originally terminating in -a, -o, -u, become (1st) -e, and (2nd) -en. (8) The genitive plural -ena becomes -ene (occasionally -en or -an). (9) The substitution of -ene for -e (representing an older -a) in the genitive plural of complex nouns. (10) The dative plural -um (in nouns and adjectives) becomes 1st -an, 2nd -en, 3rd -e. (11) Adjectives of the definite declension undergo changes similar to those in the n declension of nouns, the great tendency being to substitute a final e for an original -a or -an. (12) The -re of the genitive and dative case singular (feminine) of the indefinite declension frequently becomes -e; so in the genitive and dative feminine of the indefinite article we find ane for anre. (13) The definite article se, seo, þat becomes þe, þeо (þo), þat (þet). (14) A tendency to employ þe for se and seo, þeо (but not for þat). (15) The genitive singular þes of the becomes þes (occasionally þas). (16) A tendency to change the dative þam into 1st þan, 2nd þa. (17) The accusative þone becomes þane or þene (occasionally þanne); and þe is used after all prepositions. (18) The nominative plural þa (or þo) occasionally becomes þe. (19) The dative plural þam frequently becomes þan. (20) The pronominal forms undergo a change of form, as ich, ih, for ic (I); heom, ham, for him (them); heo for hi (they); heore, hare, for hira, heora (them). (21) New pronominal forms make their appearance, as his (is), 1; ha, he, she, they, them; his, es, is, her (acc.), them. (22) A tendency to use the dative instead of the accusative, as him for hine; and hwam for hwane. (23) The future tense of verbs is frequently formed by the aid of sceal and wile. (24) The infinitive mood occasionally takes to before it. (25) The gerundial infinitive ends in -ene instead of -enne or -anne; sometimes the dative -e is dropped, and it has the same form as the ordinary infinitive in -en. (26) The imperfect participle in -inde often replaces

1 In these Homilies we find four varieties of this declension; in Lassamon's Brut there are two, with traces of a third.
2 We also find alla, alle, for alra, alre.
3 In the older Homilies se, si, þat still keep their ground. The form ðe and ðio occur in the Northumbrian Gospels of the Saxon period.
4 It, as well as the other varieties, occurs in the present Homilies.
5 We find hwam (in later Eng. wam) which seems to be another form of the dative, just as þan = þam.
the older form in -ende, and is occasionally confounded with the gerundial infinitive in -ene. (27) The prefix ge- of the perfect participle for the most part becomes i- or y-. (28) $n$ falls off from infinitives and perfect participles. (29) Lengthened forms are often used for contracted ones in the 2nd and 3rd persons singular present indicative. (30) Some verbs of the strong conjugation adopt the inflexions of weak verbs. (31) Adverbs exhibit a tendency to add $s$ to a final $e$ in conformity with genitival forms. (32) $n$ often falls off from adverbial forms in -en or -an. (33) Prepositions govern special cases, as in the older period, but the government is rather variable, so that many govern an accusative that formerly took the dative only.

NOUNS.

1. Gender.—The gender of nouns is in nearly every instance the same as in the oldest or Saxon stage of the language.

2. Declension.—Nouns may be arranged in the four following Divisions:

DIVISION I.

Nouns of the simple or $n$ declension, containing masculine, feminine, and neuter substantives in $e$ (some few masculines in -a), and forming their plurals by -en (-an, -e) originally in -an.

DIVISION II.

Class i. Nouns of the feminine gender ending in a consonant, and forming the plural by -e (-a), -en (-an), originally in -a.

Class ii. Nouns of the feminine gender ending in -e (originally in u or o), and forming the plural by -e (-a, -en), originally in -a.

DIVISION III.

Class i. Nouns of the masculine gender which end in a vowel or consonant, and form their plurals by -es (-as).

Class ii. Nouns of the masculine gender, for the most part terminating in -e (including nouns in -er), and forming the plural by -e (-en, -an), originally in -u (-a).
Division IV.

Class i. Nouns of the neuter gender ending in a consonant, and having the singular and plural alike.

Class ii. Nouns of the neuter gender ending in a vowel or a consonant, and forming the plural by -e (-en), originally in -u.

3. The dative singular of all nouns of Divisions II, III, and IV ends in -e (occasionally in -en); the dative plural of all declensions terminates in -e, -en, or -an (occasionally in -um).

Division I.

4. In this declension no less than four varieties of the singular may be distinguished, all arising out of the Saxon English form.

The first form is identical with the oldest English form.

The second form drops -n in all the oblique cases.

The third form has -en in all the oblique cases (of masc. and fem. nouns).

The fourth form has -e in all cases.

The plural is quite as varied.

The first form (i.) is identical with the Saxon English declension; and (ii.) has -an in all cases.

The second form drops -n in all the oblique cases.

The third form has -en in all cases, but -ene as well as -en in genitive plural.

The fourth form has -e in all cases.

5. It is of course difficult, within the limits of a few pages, to collect examples of all these forms, and therefore in the reconstruction of the varieties of this declension I have often supplied the missing links from other works with similar grammatical peculiarities, viz.—

1. Hatton Gospels (St. Matthew, ed. Kemble); 2. Peri Didaxeon (in vol. iii. of Cockayne's Saxon Leechdoms); 3. Rule of St. Benet (Cotton MS. Jul.).

6. In Laȝamon's Brut the fourth variety in the singular and the third in the plural seem to be the established form, which prevailed until merged into Class i, Division III, which was the ancient model of our modern declension of nouns.

7. Masculine and neuter nouns were perhaps the first to adopt the inflexions of the modern form; but we have only one example of this
change in these Homilies (at p. 77), where likames (ep. ures lichomes, 127) occurs for licam-e (= licam-en = licam-an).

8. Feminine nouns of this declension, in a later stage of the language, became merged into the feminines of Division II, forming the genitive singular in -e and the plural in -en.

Examples of the first declension, tima (masc.), time; heorte (fem.), heart; eare (neut.), ear:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
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<td>Tim-e,</td>
<td>Form III.</td>
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<tr>
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<th>PLURAL.</th>
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<tbody>
<tr>
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<tr>
<td>Gen.</td>
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<td></td>
<td>Ear-um (-an),</td>
<td></td>
<td>Ear-a,</td>
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</table>

Illustrations of the First Form.

A. From the present Homilies.

(i.) Singular.—pe witega het 7; steorfa seal hene 13; he dox swa pe swica 25; pe witega cwe8 117; pet is azenscla ga 103; pe alweldenda dema 105; God bis his ifulsta 113; pe witega sei8 113; eud his nomc 115; sif his willa nere 121; ure wilderwinna 127; pa bicom godes grama 219—(nom.).

1 Occasionally feminines end in -a in the nom. sing.; cp. pa heorta, Peri Didaxeon 120; heorta ðin, Lindisfarne Gospels, Matt. vi. 21.
GRAMMATICAL INTRODUCTION.

pes witegan ewide 91; pes witegan muð 91; pes dusian bosme 105; to bán witegan 117; onsen godes iwillan 93; to salm-wurhtan 97; er timan 103; on his velan 105; er meltiman 115; to his villan 119; to bán lichoman 119; on pisse timan 119, 121; on godes willan 123; þene ileafan 107; þen nam he andan 223; heo gestild groman 111 (masc.); on eorðan 11, 13, 97; on heore heortan 101; of eorðan 221; of his sidan 223—(fem.). mid tirwan 225, probably neuter (gen. dat. and acc.).

(ii.) Plural.—þet boeþ þes monnes ezan 23; weren seofen cluster-lokan 43; blawende beman 87; heortan 95; in heore heortan 101; þine velan forrotian 111; biwerian widewan 115; his ezan bunden 121; ablende heore heortan 121; of ure heortan 127; þet boeþ ure ezan and ure earon 127—(nom. acc. and dat. case).

groman 103; heoranna 103; welena 111—(gen. case).

B. From the Gospel of St. Matthew.

(i.) Singular.—The nominative in -a (masc.) is very frequently employed, so that a few examples will suffice to show that the older form was preserved along with the other varieties:—of þe forðeðe se heretoga ii. 6; all þin lichoma fare v. 30; se witega xv. 7; gang þu succa onhæc iv. 10; þes blisa sprang ix. 26—(nom. case).

þas bregymanu andhētes ix. 15; þam deman v. 25; on naman x. 42; xviii. 5; þurh þanne witegan i. 22, ii. 5, iv. 14; we gesaegen his steorrān ii. 2; ower þanne mūðan xvi. 5 (masc.); eorðan salt, v. 13; heofenes and eorðan xi. 25; heortan willan xii. 34; eorðan heortan xii. 40; on eorðan vi. 10, ix. 6; on heortan xi. 29; heo eorðan agunnēn v. 4—(gen. dat. and acc. cases).

(ii.) Plural.—cleopede þa tunge-witegan ii. 7; þa tunge-witegan gesaegen ii. 10; fram þam tunge-witegan ii. 16; hyo ehtan þa witegan v. 12; ealle witegan xi. 13; se þe earan hæbbe xi. 15; to þam eorð-tilian xxi. 34; steorrān fallsē xxiv. 29; mid beaman xxiv. 29—(nom. acc. and dat. cases).

sander-hygiena iii. 7; wæddrena iii. 7; sunder-halgane v. 20; witegana x. 41; an þare witegan xvi. 14—(gen. case).

C. From Peri Didaxeon.

(i.) Singular.—The nom. in -a is very common:—assan tord 98; heofenes ð eorðan 84; on unwillan 84; innan þare bledran 82; of anne cuppen 92; at þare heortan 106; of eorðan 118—(gen. dat. and acc. cases).
(ii.) Plural.—aedran 120, 138; sa (pa) earan 94, 98; of Jan eazean 96; on aedran 138—(nom. acc. and dat. cases).

eagena 96; sidane 126—(gen.).

D. In the Rule of St. Benet the first form is the one most frequently employed.

witogan boc 79a; on halzenan messedažum 79b—(gen. pl.).

Illustrations of the Second Form.

A. From the Homilies.

(i.) Singular.—to tima 9; ażein æine nexta 13; wi8 æine efen nexta 17; mon seal his euen nexta beodan 13; nane oðre assa 5; uppon ða assa 5; heo unbunden ða assa 5; purh ðe witega 71; nenne lichama 219; God sette him nama 221; nam ðe folc anda 229; mid ðan lichama 229—(dat. and acc. cases).

ða assa folc; ða assa fet 3—(gen. case).

(ii.) Plural.—ða witega 7; ða moræreloza 29; ic welle zéuan wela 13; heore licoma todelden 131—(nom. and acc. case).

B. From the Gospel of St. Matthew.

(i.) Singular.—purh Jeremie þanne witega ii. 23; purh ysia þanne witega iii. 3; for þenne witega xxi. 26; ledde hire folc xxi. 7—(acc. case).

(ii.) Plural.—cale 3e neddra xxiii. 33 (voc.).

C. From Peri Didaxeon.

(i.) Singular.—on ðan lichoma 82, 140; under þara tunga 102; on ana panna 108; hnecca 108; on ðeddra 112; on heorta 120; oppan þara eorða 104; on lichama 142—(dat. and acc. cases).

(ii.) Plural.—lippa 100; tunga 100; ðeddra 120, 138, 140; sida 128; eara 88—(nom. and acc. case).

Illustrations of the Third Form.

A. From the Homilies.

(i.) Singular.—on culfren heowe 95; an edren hiwe 225 (gen. case); to his willing 89; on culfren 95; bodian þa soðen ileafen 97; þa nam he muleene gramen 223—(acc. case).
(ii.) **Plural.**—pet beoð þes monnes earen 23; þe fift ... neddlon 43; heoe ezen weren 43; þer wuniec ðine fæze neddlon þelwe froggen and crabben 51; heo beoð monslaþen 53; þos blaca tadden bitaeneð 53; wurhten were 93; steorren sculen 143—(nom. case).

mid þine ezen 33; tuneð his earen 49; mid furen tungen 89, 93; to iresen 115; tel þeo steorren 133; ine þæm monns earen 153; Adam ham alle namen gesceop 221—(dat. and acc. cases).

welene 33 (gen.).

**B. From the Gospel of St. Matthew.**

(i.) **Singular.**—huse þas reofelen xxvi. 6 (gen. case); beo þu onbu-gende þine wiðer-winnen v. 25; sylst þu him neddlon vii. 10; on þinen namen vii. 22; on eowren heorten ix. 4; for minen namen x. 22; owre lichamen of seleð x. 28; þe maig sawle and lichamen fordon x. 28; on hire folen xviii. 2, xxi. 2; þurh þone witegen xxvii. 35—(dat. and acc. cases).

(ii.) **Plural.**—þa coman þa tungel-witegen ii. 1, xii. 2; his mete was gerstapen iii. 4; ðis sende soðlice þære twelf apostle namen x. 2; beoð . . . gleawe swa neddlon . . . bylewhitte swa culfren x. 16—(nom. case).

fram þam tungel-witegen ii. 16; on eowre eagen xxi. 42; on eowren heorten ix. 4; ætran heore eagen ix. 29; geædæ to demen x. 18; heo heore eagen upahofen xvii. 8; ofslagen þa witegen xxiii. 31; on eowre eagen, xxi. 42—(dat. and acc. cases).

neddlene cyrun xii. 34; witegene byregene xxiii. 29; britsene xiv. 20—(gen. case).

**C. From Peri Didaxeon.**

(i.) **Singular.**—of þam earen 90; on an crocen 92—(dat. and acc.).

(ii.) **Plural.**—þa eaþen 98 (nom. case).

to þam earen 92; to þam eaþen 96; eaþen 94, 96, 98—(dat. and acc. cases).

eaþene 94; eaþen 98—(gen.).

**D. From the Rule of St. Benet.**

(i.) **Singular.**—on tymen 75 b; on cyrchen 106 b; þane lican 114 a; on rihtne tymen 130 b; inne þære cyrecen; to cyrencen 125 b—(dat. and acc. cases).

(ii.) **Plural.**—of þære witegen bocon 77 a (gen. case).
ILLUSTRATIONS OF THE FOURTH FORM.

A. From the Homilies.

(i.) Singular.—pe licome luuað 19; pe oðer witege seð; þa bicom his licome 47; þet is heore beire wille 99, 219; 3if his wille were 129; se time com 227—(nom. case).

licome unhele 7; licome lust 11, 19, 21 (gen. case, masc.).

asse fole 5; fule heorte wil 9; chirche bisocne 45; eorðe þrelles 47; chirche dure 73; orthe scrud 79; culþre onlicnesse 95; culþre liche 141; eorðe brihtnesse 217—(gen. case, fem.).

godne ileafe 5; þene wrecþe licome 19, 21; minne licome 35; on nome 5; mid þe licome 21, 29; in his licome 27; of þon licome 35; þene nome 83; mid onde 83; to ane gode witege 97—(acc. and dat. cases, masc.).

heo nomen þe asse 3; þe findeþ ane asse 3; we habbeþ nu chirche 9; mid godere heorte 3, 11, 23, 25; for halie chirche 17; to chirche 23, 31; alle hefden ane heorte 91; on culþre 97; buuen eorðe 139; wip þe needre 151; he halt eorðe 219; of eorðe; to eorðe 223; lenð us his eorþe 233—(dat. and acc. cases, fem.).

(ii.) Plural.—pas faþe needre bitacne 53; beo noht þe foþe needre ne þe Blake taddæ, ne þe þelewe froþge 353—(nom.).

to brekene þa erming licome 43; þa sunder-halþe 245; mid beme 143—(dat. and acc. cases).

B. From the Gospel of St. Matthew.

(i.) Singular.—se storre ii. 7; se deme v. 25; wiþer-winne v. 25; eall þin lichame syo v. 29; sye þin name vi. 9; min cnape viii. 8; time is xiv. 15; gewurþe þin ge wille vi. 10; se witege xxiv. 15—(nom. case).

þas witege xvi. 16 (gen. masc.); eorðe sterunge xxiv. 7 (gen. fem.).

þanne storre ii. 10; nemmeþ his name i. 23, 25; on þinen name vii. 22; on his name xii. 21; for ænne witege xiii. 6; þurh þanne witege xxvii. 9; nomen his lichame xiv. 12; of þare heorte xv. 18—(dat. and acc. cases).

(ii.) Plural.—No examples.

C. From Peri Didaxeon.

(i.) Singular.—on þa bladre 84; ane þanne 90, 106, 116; under þare tunge 100; on þanne 124; in þare þanne 126; of þare bladre 138; his tunge 140—(dat. and acc. cases).
(ii.) Plural.—on eare 88; inna þa eare 94.

D. From the Rule of St. Benet.

(i.) Singular.—on hyre herte 74 a; mit þam wytage 74 a; wið-teo heora lichame 111 a; on name 120 b; to cyrce 109 b; on time 76 a, 111 a, 123 b; of ande 132 b—(dat. and acc. cases).

(ii.) Plural.—mine lippe 99 b.

In the Homilies we meet with such a form as esen-e dative plural, which is probably an attempt to form a new dative case from the nominative plural.

In Peri Didaxeon we have lungone, lungane 118, 138, 140, 142; and in Laȝamon’s Brut examples of this formation are very common.

### Division II.—Class i.

**Sing.**

<table>
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<tr>
<th>Nom.</th>
<th>Hond,</th>
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<tbody>
<tr>
<td>Gen.</td>
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<tr>
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<td>Hond-e,</td>
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<td>Acc.</td>
<td>Hond-e,</td>
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**Plural.**

<table>
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</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>Hond-en (-e, -an).</td>
</tr>
<tr>
<td>Acc.</td>
<td>Hond-en (-e, -an, -a).</td>
</tr>
</tbody>
</table>

Some nouns, like stefen (stefn), voice; sauel (saul, sawl), soul; synn, take an -e in the nominative singular, as stefne, saule, sunne.

To this declension belong dun (hill), fro/er (comfort), gled (live coal), helle, mihte, misded, pin (pain), tid (time), swingle (scourge), worudd (world), ȝitsunge (covetousness), and all nouns in -ing, -ung, and -ness.

### Examples.

A. From the Homilies.

- mild heartnesse lasæ 15, 19; saule bihofæ 19; helle grund 19, 21; helle pine 49; saule bihoue 85; worlde sarinesse 103; hehte lure 103; rode taene 121—(gen. sing.).
- sunnen 35, 37, 51; saulen 39, 41, 105, 117; gleden 43; pinnen 43; wunden 79; spechen 93; mihten 107; roden 147; hondan 23, 91, 101; pinan 43; sunnan 91, 95, 103; chtan, iselleþan 105; sorinessen 105; misdede 19; saule 37; mihte 75; sunne 11, 37, 91; sarinesse 103; honde 109; tide 89; sunna 97—(nom. and acc. pl.).
- sunna 37; sunnen 97; mihta 101—(gen. pl.).
- honden 41; sunnen 51; deden 57; wunden 75; spechen 89, 93; sunnen 103; sunnan 99; dedan 99; saule 41; sunne 35—(dat. pl.).
In 'beosternesse helen,' p. 61, we have an instance of a genitive singular in -en instead of -e.

B. In the Gospel of St. Matthew (Hatton MS.) we have instances of nominative and accusative plurals in -e, -en, -an (as well as the older form -a), and dative plurals in -e, -en, -an:

enceorwysse i. 17; milite vii. 22; adle viii. 17; hande xvii. 22, xxvii. 24; handen xv. 2; gemynndstowe xxxii. 29; synnen ix. 5, ix. 6; byttan ix. 17; synnan iii. 6, vi. 14; synna vi. 15, ix. 5; stowu x. 43; stowen xvii. 4; kaigen xvi. 19; byrçene xx. 12—(nom. and acc. pl.).

hande iv. 6, xv. 20; synnen i. 21; tyden v. 21; adlen iv. 20—
(dat. pl.).

tide xvi. 3 (gen. pl.).

C. In Peri Didaxeon we find:

beane 84; adle 94; beanen 86; handan 112, 114; breosta 142; wyrta 86, 134; handa 112, 134; wyrta 90, 114, 134; wyrtan 112; beana 108—(nom. and acc. pl.).

breosten 84, 116; wyrtan 134; breostan 124, 128; handa 112; handan 134; handum 112—(dat. pl.).

D. In the Rule of St. Benet we have synnan 79 b (acc. pl.).

**Division II.—Class ii.**

<table>
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</tr>
<tr>
<td>Gen. la3-e,</td>
<td>la3-ene (e).</td>
</tr>
<tr>
<td>Dat. la3-e,</td>
<td>la3-en (-an, -e).</td>
</tr>
<tr>
<td>Ace. la3-e,</td>
<td>la3-e (en).</td>
</tr>
</tbody>
</table>

Niht makes the plural niht; boc has bee for its plural (p. 101) as in Saxon English.

A. As examples of the plural forms belonging to this declension we have the following in our Homilies:—la3e, la3en 15, 85; duren 87 (nom. pl.); sefin 99; boken 113 (dat. pl.).

B. In the Gospel of St. Matthew we find burga, burgean, burgen as the plural of burh x. 23, xi. 20, xiv. 15.

burgen, burgean xi. 1, xiv. 13 (dat. pl.).

C. In Peri Didaxeon we have syna and synan, 88, 110, as the nom. plural of syno (or synn) a sinew.

1 The dative in -num also occurs.
**Division III.—Class i.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td>Nom. king,</td>
<td>king-es (-as).</td>
</tr>
<tr>
<td>Gen. king-es,</td>
<td>king-e (-ene, -a, -an).</td>
</tr>
<tr>
<td>Dat. king-e,</td>
<td>king-en (-e, -an, -um).</td>
</tr>
</tbody>
</table>

A. The following examples illustrate some varieties of the plural number in the Homilies:

- *daɛs* ii. 1349; *westmas* 13; *weie* 49; *wurmes* 51; *domas*¹ 35; *contas* 93; *apostlas* 93; *monstlektas* 103; *vestmas* 109; *peowas* 119; *fuzelas, fiscas* 129—(nom. and acc. cases).

- *westine* 13; *kinge* 33; *daɛ* 87; *eldra* 123; *apostlan* 91, 93; *contan* 93; *zeran* 131; *muneche* 93; *clerce* 133—(gen. case).

- *daizen* ii, 119; *apostlen* 133; *apostlan* 91; *weran* 119; *apostlum* 91, 93—(dat. case).

*Fa* makes the plural *fan* (foes) 87, 143.

B. The Gospel of St. Matthew supplies us with the following varieties of the plural:

- *caldres* ii. 4 (nom. case).

- *writere* v. 20; *gaste* x. 1; *apostle* x. 2; *hlafe* xv. 34, xvi. 10; *fisca* xv. 34; *veran* xiv. 21; *eadran* xv. 2; *hlafen* xvi. 10—(gen. case).

- *eadran* ii. 6; *daizen* ii. 1, iii. 1; *stanen* iii. 9; *westman* vii. 16, ix. 20; *wulfen* x. 16; *kyngen* x. 18—(dat. case).

C. In Peri Didaxeon we find:

- *deges* 84; *nayglas* 114—(nom. and acc. pl.).

- *daegen* 84 (dat. pl.).

**Division III.—Class ii.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Acc. sun-e, broĉer,</td>
<td>sun-e (sun-es), broĉr-e (-en, -an).</td>
</tr>
<tr>
<td>Gen. sun-e, broĉer,</td>
<td>sun-e, broĉr-e (-ene, -en).</td>
</tr>
<tr>
<td>Dat. sun-e, broĉer,</td>
<td>sun-en, broĉr-en (-e, -an).</td>
</tr>
</tbody>
</table>

_Fader (feder) makes gen. sing. federes, feder; pl. federes._

A. Examples of the plural forms:

- *broĉre* 5; *sustrer* 5, 23; *childre* 73; *children* 7; *broĉren* 11; *ibroĉran* 125; *sustren* 157; *feond* 7; *deofles* 87—(nom. and acc. cases).

¹ *mid* seems to govern the accusative as well as the dative.
XXX
GRAMMATICAL INTRODUCTION.

feonda 33; monna 91, 93; children 1 7; tophen 33; mannen 99—
(gen. case).
feonden 7; deolgan 3; foten, foton 87, 91, 129—(dat. case).

B. Examples of the plural from the Gospel of St. Matthew:
gebordre v. 47, xii. 47, 48, xxiii. 8; deogle viii. 31; ix. 34; swustre
xiii. 56; gebordren iv. 18; brodren xx. 24; gebrodra xii. 46;
brodren xiii. 55; sunen xxi. 37—(nom. and acc. cases).
manna iv. 19; deolga ix. 34; feonda xiii. 25; topane vii. 12;
children xxi. 16; deole xii. 24; tofe xiii. 42, xxii. 13; manne xvii.
22; faderen xxxiii. 30; mannenn xiii. 14—(gen. case).
mannen vi. 16, xix. 26; mannun vi. 14; foton vii. 6; foten x. 14;
brodren xxv. 40—(dat. case).
sunes, sunas, as the plural of sunne, occurs in ch. xx. 21, xxi. 28.

C. Examples of the plural from Peri Didaxeon:
avgavan 106; avgun 136; avgere 134—(nom. and acc. cases).
tophan 102; framm ða topha 104; þan manna 126; foton 132; fotonum
134—(dat.).

D. Examples of the plural from the Rule of St. Benet:
swustra 88 b, 90 a; swustre 75 b, 90 a, 91 b, 92 a, 96 b, 98 a, 109 a,
125 b, 127 b; swustren 75 b, 102 a; 3eswustren 102 a; swustran
119 b—(nom. and acc. cases).
sustrene 88 b; 3eswustra 91 a; 3eswustre 97 a, 106 a, 132 a (gen.
case); 3eswustren 97 b, 198 a; 3eswustre 88 b, 100 b, 111 b, 133 b;
3eswustrun 93 b—(dat. case).

Division IV.—Class i.

<table>
<thead>
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<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Acc.</td>
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</tr>
<tr>
<td>Gen.</td>
<td>word-es,</td>
</tr>
<tr>
<td>Dat.</td>
<td>word-e,</td>
</tr>
</tbody>
</table>

To this declension belong bearn, bern, child; deor, animal; hors,
horse; lomb, lamb; scep, sheep; ðing; wif, wife, woman; weorc, work.

The tendency to adopt even more modern forms is seen in such
forms as huses, wives 49; 'on weorcas,' 107; 'for werkes,' 145.

1 There is good evidence for believing that in addition to the simple forms
child, egg, lamb, there existed also corresponding stems in -cr, as childer, egger,
lomber.
A. In the Gospel of St. Matthew we have:—

sceapene vii. 15; ðinge vi. 32; bearne xx. 20—banen xxiii. 27; swina viii. 31; boernan hlaf xv. 26; wifin, xi. 11—(gen. pl.); wifin xv. 38; sceapen xv. 24—(dat. pl.).

B. ðinge, worde iii 1 a (gen. pl.) occur in the Rule of St. Benet.

C. ðingas (acc. pl.), Peri Didaxeon 140.

Division IV.—Class ii.

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Acc. treow (treo)</td>
<td>treow-e¹ (-en, -a, -u¹, -es²).</td>
</tr>
<tr>
<td>Gen.</td>
<td>treow-es,</td>
</tr>
<tr>
<td>Dat.</td>
<td>treow-e,</td>
</tr>
</tbody>
</table>

A. Examples of the plural forms in the Homilies:—

ibede 7; breode 11; bebode, ibode 11, 13; treowe 5. 155; sceade 127; iboden 55; biboden 99; zeten 141, 153; limen, leoman 103, 109; bibodan 119; tacne, tacna 91; biboda 119; twiymga 5; nutenm 129—(nom. and acc. cases).

limen 23; biboden 95; icwedan 109; twige 149; wepne 155—(dat. case).

B. Examples of the plural from the Gospel of St. Matthew:—

lendene iii. 4; fute xii. 29, xiii. 48; wundre vii. 22, xiv. 2; tacne xvi. 3; gate xvi. 18; chikene xxiii. 37; ticcne xxv. 33; eorde xxvi. 53; ðêpêra xxiii. 37; mere-grofen vii. 6; leoht-faten xxv. 1, 3—(nom. and acc. cases).

treowe iii. 10; lime v. 29; lima v. 30; treowu xxii. 8—(gen. case).

gemueren ii. 16; beboden v. 19; ticchenan xxv. 32—(dat. case).

C. In the Rule of St. Benet we have the following plurals:—

fata, fute, fatan, 93 b, 96 b, 97 a (nom. and acc. cases).

D. In Peri Didaxeon we find the following plural forms:—

tacnu 88; cyrnlu 134; cyrnles 134; lime 120—(nom. and acc. cases).

cicene, cicena, 118, 122, 124 (gen. case).

1 The foregoing divisions show us that the tendency of nouns feminine of Div. I. Classes i. and ii., of masculine substantives of Div. III. Class ii., and of neuters of Div. IV. Class ii., is to change the older vowel endings (-a, -u, -o) first into -e and then into -en.

¹ In Saxon English the plural endings were -o, -a, -u.

² Plurals in -es occasionally occur, as wederes, p. 13. (See wederes in Sax. Chron. ed. Earle, p. 229.)
2. The older forms of brothers, sisters—brothres, sustres—would lead us to suppose that the s was a later addition to the plural suffix -e, so that brothres, sustres are not equivalent to brotheres, susteres, but = brothre-s, sustre-s.

This addition of an s to a final e was very common in the Early English period, so that we find, even in the same work, such forms as the following, which have been rather perplexing to our English grammarians: en-e, en-e-s (once), neod-e, neod-e-s (needs), heonn-e, heonn-e-s (hence), twi-e, twi-e-s (twice), thri-e, thri-e-s (thrice).

3. The genitive plural -ene and -e maintained their ground for some time; the former however, occasionally contracted to -en, was the last to go out of use.

4. We find no examples as yet of genitive plurals in -es.

ADJECTIVES.

The adjective, as in Anglo-Saxon and modern German, has a Definite and an Indefinite form, the former being used when it is preceded by the definite article, a demonstrative or a possessive pronoun, and the latter in all other cases.

I. THE DEFINITE FORM.

The nominative masculine singular has two forms in -a and -e, of which the latter is the more commonly used. The oblique cases of masculines and feminines have four varieties, corresponding very closely to the first or n declension of nouns.

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<tbody>
<tr>
<td>Nom.</td>
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<tr>
<td>1. god-a</td>
<td>god-e</td>
<td>god-e</td>
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<tr>
<td>2. god-e</td>
<td></td>
<td>god-e</td>
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<tr>
<td>Gen.</td>
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<tr>
<td>1. god-an</td>
<td>god-an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. god-a</td>
<td></td>
<td>god-a</td>
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<td>Dat.</td>
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<td>3. god-en</td>
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<td>god-en</td>
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<td>4. god-e</td>
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<td>god-e</td>
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<tr>
<td>Acc.</td>
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<tr>
<td>1. god-an</td>
<td></td>
<td>god-an</td>
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<tr>
<td>2. god-a</td>
<td></td>
<td>god-a</td>
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<tr>
<td>3. god-en</td>
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<tr>
<td>4. god-e</td>
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<td>god-e</td>
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1 Adjectives qualifying nouns in the vocative case usually take the definite form, as in Saxon English.
GRAMMATICAL INTRODUCTION.

PLURAL.


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</thead>
<tbody>
<tr>
<td>1</td>
<td>god-an</td>
<td></td>
<td>2</td>
<td></td>
<td>god-a</td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>god-e</td>
<td></td>
<td>1</td>
<td>god-ena</td>
<td></td>
<td>2</td>
<td>god-ene</td>
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<td></td>
<td></td>
<td>3</td>
<td>god-en</td>
<td></td>
<td>4</td>
<td>god-e</td>
</tr>
</tbody>
</table>

Examples of the First Form.

A. From the Homilies.

pe halia gast 89; pe helia gast 93, 97; pe almihtiza 97; pe alweldenda dema 105; pe wisa mon 107—(nom. sing).

pes halzan gastes 3i e 99; pes halzan gastes isundinge 99; pere halzan premnesse 101; to pere applican richc 41; on pa ealdan pentecoste 89; of pa halzan gaste 99, 101; to pa almihtizan gode 111; pene halzan gaste 91—(gen. dat. and acc. sing.).

pa mildheortan 109; pa modian 111; pa drorizan 95; pas lenan world-ping 105; pa mildan 113—(nom. and acc. pl.).

on ure god-an weorcan 107; bi pa gastliche wrecchan 113—(dat. pl.).

B. From the Gospel of St. Matthew.

The nominative singular in -a occurs frequently along with the form in -e, even in the same verse.

pu god-e peow and getreowa xxv. 23; pu efta peow and slave xxv. 6 (nom.); pa toweardan eorre iii. 7; on pa halgan ceastre iv. 5; bonne unnytan peowan xxv. 30—(ace. and dat. sing.).

pas halgan gastes xii. 31—(gen. sing.).

pa mildheortan v. 7; pa godan v. 45; pa untruman xiv. 14; pa ferme stan xxiii. 6; eale ge blindan xxiii. 17—(nom. and acc. pl.).
GRAMMATICAL INTRODUCTION.

C. From Peri Didaxeon.

se *ruuva* gealla; se *swerta* gealle 82; se *yfela* wæta 130—(nom. sing.).

of *pan* *swertan* wætan 94; of *pare* *drizan* hætan 96; on *pan* *wynstran* earne; to *pan* *scearpan* bane 124—(dat. and acc. sing.).

to *pan* *menniscan* to*pan 102; of *pan* *scearpan* banum 138—(dat. pl.).

D. In the Rule of St. Benet the forms in -a, -an, &c., are of more frequent occurrence than the other varieties.

EXAMPLES OF THE SECOND FORM.

A. From the Homilies. ¹

*pe* wrecche *mon* 27; *pe* halie gast 53; *pe* *zelowc* clath 53—(nom. sing.).

on *pare* ilca nihte 87; of *pan* halia gast 97; *pene* halia gast 97;
imong *pan* *muchela* wisdoma 125; to *pe* halja gast 101; on *pa* halja
preomnesse for 99; *ca* re*d*a dome 15; *pes* halja gastes to cume 101;
of *pa* *hrela* flinke 129—(gen. dat. and acc. sing.).

*pos* blaca tadden 53; *pa* *isibsumma* 113—(nom. pl.).

B. From the Gospel of St. Matthew.

For examples of the nominative singular, see quotation above from
xxv. 6.

*pa* rihtwisa xiii. 43; swa beo³ *pa* *fyr mestan* ytemeste *pa* *ytemesta*
fyrmesta xx. 16—(nom. pl.).

mid hera *brada handen* xxvi. 67 (dat. pl.).

C. From Peri Didaxeon.

*pa* awerzego adle 94; *pa* *yfela* wæta 130—(nom. and acc. pl.).

D. From the Rule of St. Benet.

se*ond *pa* *sylfa* tida 84 a (acc. pl.).

EXAMPLES OF THE THIRD FORM.

A. From the Homilies.

*pes* halzen gastes to cume 99; to *pan* ileanfullen hirede 89; *pene*
heomnlichen *epel* 113—(gen. dat. and acc. sing.).

¹ In the Homilies the nominative masculine in -e is by far the most common.
GRAMMATICAL INTRODUCTION.

A. From the Homilies.

Tes halie gast 93; tes halze gastes 99—(gen. sing.).

Fram þam halie hesterdei 87; on þere alde læze 87; on þere ilke nihte 87—(dat. sing.).

Þa rede se 87; þa alde æ 87; þurh þe halie fullht 87; þane unrihtwise mon 117—(ace. sing.).

Þas faeze neddre 53; þes riche men 53—(nom pl.).

Bi þan gastliche wrecchan 113—(dat. pl.).

B. From the Gospel of St. Matthew.

Þanne ytemeste ferpyng v. 26; þanne strange wind xiv. 30; þanne æreste fisc xvii. 27; on mine swiðre xx. 23; on his nywe berienne xxvii. 60—(dat. and acc. sing.).

Þa gastlice þearfan v. 3; þa sisbume v. 9; þa unclæne gastes viii. 16; þa fermente xxiii. 6; þa blinde ix. 28; þa mansulle xiii. 38; þa blinde þa healle xxii. 14—(nom. and acc. pl.).
wa eow blinde xxiii. 16, 19, 24—(dat. pl.).

C. From the Rule of St. Benet.

pare halize þreonnesse 75 b; þere rególlice stere 115 b—(gen. sing.).

to þan eyfulle godes dome 74 a; of þare nywe æ 75 b; of þere niwe æ 137 b; on haliz ðeudome; of þam yldeste 117 b—(dat. sing.).

þa craȝtizhe menn 118 a; þa yldre swyre 127 b—(nom. pl.).

þa ynyre swustre 127 b—(acc. pl.).

mid hyre yfele dedan 91 a; þam secce 93 a—(dat. pl.)

D. From Peri Didaxeon.

on þan middemyste ædra 112; of þare mycle hætan 128; of þan scearpe bane 140—(dat. sing.).

þa yfele wæta 130; þe ealde læces 130, 138—(nom. pl.)

In Peri Didaxeon we have the indefinite instead of the definite form in ‘þæs seocys mannæs eare’ 88; ‘þæs yfeles wætan’ 130.

II. THE INDEFINITE FORM.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>God</td>
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<tr>
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<tr>
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<td>God-um,</td>
<td>God-e,</td>
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<tr>
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<td>God-e,</td>
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<td>God-um.</td>
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</table>

Illustrations.

godes cunnes 5; alles pinges 7, 13; nanes godes 9; mennisses metes 11; pines drihtenes 11, 37; ðeres monnes 13, 29; pines eorðliches lonerdes 21; anes eorðliches monnes 33; sunfulles monnes, alles cunnes 79, 95; liuiendes godes 83; elches monnes 99; monies
cunnes 103; enies monnes 121;alles ildfulles moncunnes 121;ures
liichomes 127; liuwzendes godes 131—(gen. sing. masc. and neuter).
of elchan hiwscipe 87; evilcum 93; uwilchen 97; on elche huse
87; to ane gode witege 97—(dat. sing. masc. and neut.).
godne ileafe 5; elcne herm 13; muchelne teone 15; uwilcne mon
17; hine seolfne 17, 95; wi3 oberne 19; uwilcne lauerd 21; godne
red 71; glesne ehjurl 83; haline 99; sarine, blindne, unhalne 111;
minne gast 113; on erne marzen 115; swoterne 117—(acc. sing.
masc.).
mid godere heorte 3; under mir e onwalde 13; mid muchele blisse
13; for halie chirche 17; mid gode heorte 23; pire sunne 25; of
pire misdele 33; mid mildere steuene 45; mid edmode heorte 71;
mid muchlere blisse 87; godere hele 57; of elchere peode 89; mid nane
lænesse 95; on muchelere sarinesse 101; of nane lichamliche
pinunge 97; of elchere wohnesse 103; on soxre annesse 99; to elchere duze
103; on gastlichere blisse 105; in eche pine 143; mid worldliche
ehete 149—(dat. sing. fem.).
feole o3re godere werke 9; alra kinge king 33; alra swi3est 33;
alre welene mest 33; alra lengest 49; summe pine sunna 37; alla
sunfulle1 51; lefulle monne lauerd 77; godra gaste 97; heore beire,
heore beira 99; alre sunnen 97; unrihtwisra 117; pinra welena 111;
alle sunfulle monne leddre 149—(gen. pl.2).
mid mislichen spechen 89; mid furene tungen 93; to ateliche
deoflan 103; bi o3ran rihtwise 105; mid irenen neilen 121; o3ran
pingan 125; us allen 125; of twam pingen 135—(dat. pl.).
The indefinite article follows the indefinite declension:—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
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</thead>
<tbody>
<tr>
<td>Nom. an,</td>
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<tr>
<td>Gen. anes,</td>
<td>are, ane (anre).</td>
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<tr>
<td>Dat. ane,</td>
<td>are, ane (anre).</td>
</tr>
<tr>
<td>Acc. anne, enne, {an, neuter}.</td>
<td>ane.</td>
</tr>
</tbody>
</table>

We find n dropping off occasionally before neuter nouns; as, a lutel
ater 23; a seep 121.

1 In the text of has been inserted before alla by the scribe.
2 In the older Homilies, pp. 216-245, we find forms in -ra and -re; cp. alra
217, 219, alre 231, beire 219.
XXXVIII  GRAMMATICAL INTRODUCTION.

COMPARISON.

The comparative degree of adjectives ends in -re (of adverbs in -er), the superlative in -este (of adverbs in -est); ep. fulre 25; deoppre 49; sofieste, wunsumeste 35.

IRREGULAR FORMS.

ald, eldre, eldeste.
god, bet, betre, beste.
lang, leng, lengste.
lute, luttle, lesse, leste.
strang, strenge, strengste.

DEMONSTRATIVES.

(i.) Definite Article—pe, peo, pat. 1

SINGULAR.

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<tbody>
<tr>
<td>Nom.</td>
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<td>pa, po, peo, pe</td>
<td>pat, pet.</td>
</tr>
<tr>
<td>Gen.</td>
<td>pes, pas</td>
<td>pare, pere, per, par, pes, pas.</td>
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</tr>
<tr>
<td>Dat.</td>
<td>pan, pan, pa</td>
<td>pere, per, pam, pan, pon, pa.</td>
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<tr>
<td>Acc.</td>
<td>pen, pen, pe</td>
<td>pa, po, peo, pe, pet, pat, pe. 2</td>
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</tbody>
</table>

PLURAL.

Masc. Fem. and Neut.

Nom. and Acc. pa, pe, peo, po.

Gen. pere, pera.

Dat. pam, pan, pon.

1 In the older Homilies, pp. 216–245, we have still kept up forms in s, as se (masc.), si, for seo (fem.). The earliest use of se, seo occurs in the Northumbrian Gospels (tenth century).

2 This form (pe) occurs most frequently after prepositions, and may be considered as an objective case. The same usage is found in the latter part of the Saxon Chronicle (ed. Earle): cp. mid be cyng 256; of be temple 257; on be circe 263; o be land 262; of be castles 262. Of an indeclinable pe, said to be in use in the twelfth and thirteenth centuries, see Cockayne's remarks, in St. Marherete, p. 85, on Sir F. Madden's assertion.
Illustrations.

\( \text{pes flesces 9; pes deofles 17; pas fulhtes bec\text{e} 23; pas kinges hus 51; pes... monnes 95; pes... godes 123} \) (gen. sing. masc.).

\( \text{pan deofle 37; et pan est jete 5; to pan setterseslei 9; to pan sinagoge 9; on pan lase,} \) 1 on pan lase 9; to pan preoste 17; to pan blisse 11; of pan o\text{e}re 23; from pan helle and fram pan pine 25 et pan fulhtbeda 37; biforen pan ilke stude 43; mid pan fedre 47; after pan... word 75; of pan... after 75; of pan gast 81; of pan folche 87; fram pan estertid 87; on pan pentecoste 89; of pan hali gast 81; pon monne, pon deoffe 15; of pon licome 35; on pon deie 41, 91; for pon eie 97; of pa fredome 41; uppon pa chese 53; to pa de\text{e}c 121; for pe re\text{e}ca dome 152—(dat. sing. masc. and neut.).

in pane castel 3; pane weye 5; o\text{e}in pene castel 5; purh pene gast 7; pene sunnedei 11; pene mon 31; pene gnast 81; pene nome 83; on pene helend 77; pene mon 113; pene stan 141; pene de\text{e} 109—(acc. masc.).

inne pe weye 3, 5; on pe godspel 5; mid pe licome 21; purh pe lust 11; in pe castel 23; mid pe feder 41; mid pe suene 41; mid pe halie gast 41; bi pe hefede 41; in pe putte 49; in pe uenne 49; mid pe wetere 51; mid pe streme 51; purh pe... smel 53; of pe chese 53; for pe lune 65; purh pe witega 71; ine pe... godspel 73; ine pe suene 77; bi pe weye 77; i pe wetere 79; i pe lufte 79; of pe... fure 81; purh pe glesne ehpur 83; to pe... gast 101; of pe sede 133; anuppe pe stane 133; bi pe weie 133; purh pe treo 129; to pe sede 135—(acc. masc. and neut.). This modern form occasionally occurs after a transitive verb, as pinnen pe licome 21; habbep pe nome 53.

pe chirche 9; pe boc 21; pe sunne 77; pe mihte 105; pe clenesse 111; peo eor\text{e} 53; peo e 89; peo heorte 109; pa assa 9; pa saule 35; pa boc 37; pa sunne 39; pa clennesse 111; pe tunge 109—(nom. sing. fem.).

et \( \text{pan est jete pere burh 5; pere saule 19, 35; per orpe 79; pe saule bihove 85} \) (gen. sing. fem.).

toward \( \text{pare burh 3; to pere dune 3; of pere burh 3; in pere strete 7; mid pere [lase] 9; for pere saule 9; to per ilke chirche 31; in pere sunne 33; bi per heorte 41; in pere pruheim 51; in pare pruh 51; in pere sae 51; into pere eche pine 53; in pere eor\text{e} 53; into pere...
strong pine 53; to þere saule 63; of þere mihte 79; of þere wunde 83; on þere laze 87; on þere nihte 87; of þere se 87; on þære se 89; under þere e 89; on þere boe 89; wiðinne þere buruh 89; mid þere annesse 93; to þære blisse 99; on þere... weorlde 135; mid þære elmesse 137—(dat. sing. fem.).

þe chirehe 9; þa blisse 7; þa wrake 9; þa sunne 21; þa godnesse, þe elmesse, þa dedbote 23; þeo deopnesse 49; þa welle 41; þa se 87; on þære preomnesse 99; þeo elmesse 135; þe sunne 143—(acc. sing. fem.).

ouer al þe buruh 3; uppon þa fole 3; ouer þe chirehe 7; on þære laze 9; into þe þeosternesse 61; et þe dure 73; ine þe rode 147—(acc. sing. fem.).

þa apostles 3; þa men 27; bi þa honden 41; þa wepone 83; ouer þa apostles 93; þeo men 31; þe sterren 133; þe engles 63; þe saulen 41; þe rapes 47, 51; þe ureisuns 51; þe apostles 89—(nom. and acc. pl.).

uppon þe... treowe 5; bi þe eðen 41; of þe sunnen 51; ine þe eðen, ine þe eðen 153; mid þe eðen 157—(acc. pl.).

imundie þera appostlenc lare 89; þere apostlan 91; þurh þere apostlenc muðe 133; et þere apostlan fotan 101; þurh þere clerkene muðe 133; on þere monne heorte 135; þere heðene monnan hoertan 95—(gen. pl.).

of þan floc manna 3; for þan deoflan 27; et þon monnen 29; uppon þan treon 41; of þon... heðene 87; to þan apostlan 91; þam apostlan 91; of þon apostlum 93; bufan þam apostlas 95—(dat. pl.).

(ii.) Þes, þeos, þis (this).

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<td>þisse, þissere, þisser,</td>
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<td>þeos, þas,</td>
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PLURAL.

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<td>þisse.</td>
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<tr>
<td>Acc.</td>
<td>þas, þeos, þes.</td>
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¹ For þise = þis·en = þis·um. ² Sisser occurs in the N. Gospels, John xx. 30.
Illustrations.

pes put 49; pes mon 79, 81; pes wreche 81; pes prest 81; pes diakne 81; pes dei 87—(nom. sing. masc.).

Gisses dei zes 97—(gen. sing. masc.).

in pisse putte 51; of pisse mon 81; on pisse deie 89—(dat. sing. masc.). (If 'bi pis mon,' p. 83, be not an error of the scribe for 'bi pisse mon,' we have an instance of the modern form of 'this'; ep. pis putte 51).

pisse lossong 5; pesne, mou 27; pesne red 63—(acc. sing. masc.).

peos world is 7; nis pas weord 35; peos ehte turned 53; peos tide is 89; pos godnesse mihte 81; pos world wende 81; pas wrake is 15—(nom. sing. fem.).

pisse woredes 35; pisse woredle sarinesse 103; pissere sterke woredle 105—(gen. fem.).

on pissere tid 91; etter pissere bisnunge 93; inne pisse laze 9; on pisse worlde 33, 89; mid pisse fluhte 81—(dat. sing. fem.).

lunede pas muchele prude 49; he crest astalde peos woredle 19—(acc. fem.).

pas dazes bec 11; weren pas preo laze 11; pas lazen weren 15; hwet boh pas peues 79; peos weord 47; peos men doh 49; peos wimen becd 53; pos men habbech 53; pos word 65; pos blaca tadden bitacnech pes riche men 53—(nom. pl.).

on pisse dazen 11; of pisse limen 23; of pisse jinge 37, 73; to pissan . . . suen 99—(dat. pl.).

ne forsweric pre pas bebode 13; pas ruperes and pas reueres and pas peues in ajest lunan 15; breke pas word 79; of pas pinen 43; to peos woredes—(acc. pl.).

pes is used pronominally, as pes mihte speken 83.

PRONOUNS.

1. The hard and soft (the ancient and modern) forms of the 1st person are seen in ic and ich, of which another variety is ih.

Ic occasionally coalesces with mey and mot, as nahtie 31, mostie 35.

2. The 1st and 2nd persons have a dual number, as wit, we two; stil, ye two.

3. Some new forms begin to make their appearance, as his, I (l. 223, p. 173); ha, she, her, they, them; hes, them; es, is, his, her.
4. When the pronouns are used reflectively they are put in the
dative case.

5. Seolʃ (self) is often added to the reflective pronoun, as "Ic mc
seolʃ, = I myself. The reflective pronoun is sometimes omitted, as
"Ic seolʃ, = I (my)self.

Self is usually declined like the indefinite adjective; but we find
seolʃe or seolue as well as seolʃne in the accusative, while the dative
singular and plural -um dwindles down to -an or -en, -e. Cp. hine
seolʃne, hine seolue 25; hine seolʃe 29; mide gode seoluan 107; to
him seoluen, mid him solue 61; cow soluen 35; on us seluan 123.

The Personal Pronouns are:

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<th>1st Pers.</th>
<th>2nd Pers.</th>
<th>3rd Pers.</th>
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<tbody>
<tr>
<td>Nom. Ic, ich, ih,</td>
<td>jh.</td>
<td>Masc. he, heo, hi, ha, hit.</td>
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<td>Gen. min,</td>
<td>jh.</td>
<td>Fem. hire, here, his.</td>
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<tr>
<td>Dat. me,</td>
<td>jh.</td>
<td>Neut. him, hire, him.</td>
</tr>
<tr>
<td>Acc. me,</td>
<td>jh.</td>
<td>hine, him, {heo, hi, ha, } hit.</td>
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<td>Nom. wit, we.</td>
<td>ʒit,</td>
<td>ʒe.1</td>
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<td>Gen. ure.</td>
<td>eower, euwer.</td>
<td>heore, here.</td>
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<tr>
<td>Dat. us.</td>
<td>eow.</td>
<td>hem, heom, ham.</td>
</tr>
<tr>
<td>Acc. unc, us.</td>
<td>hine (inc), eow.</td>
<td>hi, heo, hes, heom, ham, ha2.</td>
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</tbody>
</table>

The Possessive Pronouns are formed from the genitive case,
those of the 1st and 2nd persons being declined like adjectives of
the indefinite declension, while those of the third are indelible.

Mi and pi are occasionally found for min and jh.

The Relative Pronouns are—þeʃe (= A.S. seʃe), þe, and þet
(or þat).

þet has often the force of our compound relative what:—' he wule
herkien þet þe preost him leíð on' 31.

The Interrogative Pronouns are hwa (who); hwet (hvet); hwile
(which); hwefecer (which of two, whether).

1 In the older Homilies, pp. 216-245, we have ʒie=ye; ʒiure=your; ʒiu=you.
2 In some of the Midland dialects we find hise as the plural of his.
GRAMMATICAL INTRODUCTION.

Masc. and Fem.  Neut.

Nom. hwa,  hwet (hwat).
Gen. hwas,  hwas.
Dat. hwem, hwam, hwan,  hwem, hwam.
Acc. hwem, hwam, hwan,  hwet (hwat).

The **Indefinite Pronouns** are *me* ( = A. S. *man*, one; cp. Ger. *man*, Fr. *on*), and *hwa*, who (cp. ‘as *who* says’), as in the phrase ‘*jif hwa is*,’ = if *any* one is, 9.

VERBS.

**Voice.**—The verbs *beon, em*, and *weorðan* are employed along with the perfect (or past) participle to form the passive voice.

**Mood.**—There are four moods distinguished by inflection; namely, the Subjunctive, Imperative, Infinitive, and Indicative.

**Subjunctive Mood.**—The present subjunctive has frequently the force of the imperative. Cp. ‘*hwa efre þenne ilokie,* = let each one then observe, 47; *kerien we* = let us praise; *lurian we* = let us love, 123.

**Imperative Mood.**—Strong verbs have no inflexion in the 2nd person imperative, unless the root ends in a double consonant, which then takes a final -e.

Weak verbs have the 2nd person singular in -e if the infinitive ends in -ien, -ie,1 or if the base terminates in a double consonant.

The plural imper. ends in -es (-a8, -et), or in -e when the pronoun follows the verb.

**Infinitive Mood.**—The infinitive mood ends for the most part in -en or -an; as, milcian, werian, lurian 15; þenchen 15; lokien 17. Sometimes the n is dropped, as fere 5, heren 13, wurdian 15, sawe2 133.

1 In Saxon English the 2nd imp. sing. of verbs in -ian terminated in -a, of which we have an example in the present Homilies, cp. *ceca*, p. 35.
2 In the older Homilies we find an infinitive in -a, habba, 221; cp. ‘sile him *drinca,*’ Peri Didaxeon, p. 128; ‘scel he habba,’ p. 116. In the Northumbrian Gospels we find infinitives in -a and -e: cp. *gefraigne*, John xvi. 19; *wyerce*, John xv. 5.
The gerundial or dative infinitive usually adds -e to the ordinary infinitive, as hetiene 17; but we have many instances of the older and fuller form, as wwerchenne 117.

It sometimes takes the form of the ordinary infinitive; as, he him 3efc8 lutel et etene and lesse to drinke 147; pet is to understandan 127.1

We find it taking the participial inflexion -inde, as 'to swimminde;' for 'to swimmene,' 51; to teoliende, = to teoliene, 133.2

Participles.—1. The imperfect (or present participle) ends in -ende (the older form), or in -inde (the modern form).3 The earliest instance of participles in -inde occurs in Peri Didaxeon, p. 84.

2. The perfect (or past) has the prefix i- (occasionally 3e- or hi-), except in verbs commencing with the following prefixes: a-, at- (et-), bi- (be-), for- (vor-), of-, to-, un-, wip-.

The perfect participles of strong verbs end in -en. (Occasionally the n is dropped, as in La3amon's Brut. Cp. inume 140; ifalle 149; unferfonge 149; hurhstonge 151).

The perfect participles of weak verbs terminate in -ed, -d, -t.

Indicative Mood.—The present tense has often the force of the future. Shall (scal) is not always a sign of the future tense, but must often be rendered must, ought, should.

1. Present Tense.—The 1st pers. sing. ends in -e, the 2nd in -est (-ast), 3rd in -e8 (-a8, -et). The plural 1st, 2nd, 3rd ends in -e8 (-a8, -et), or in -e when the pronoun follows the verbs.

Verbs ending in -d or -t have -t for -de8 or -te8, as bit, bids, asks; fret, eats; hat, commands; halt, holds.

2. Past Tense.—A past emphatic is sometimes formed by gan, gon = did.

The past tense 1st and 3rd sing. of weak verbs terminate in -ede (-ade, -ode), -de, -te. Strong verbs form the past tense by change of the root vowel.

The 2nd pers. sing. of weak verbs ends in -est. In strong verbs the inflexion is -e.

1 In the Lindisfarne Gospels we find losige = losanne, Mark i. 24.
2 This corruption is very common in the Northumbrian Gospels.
3 In the fourteenth century participles in -inde are a very good mark of a Southern dialect.
The plural ends in -en (-un). Some strong verbs have a change of vowel in the preterite plural, as—

```
Past sing. band, past pl. bunden.
"""" sang, """" sungen.
"""" swam, """" summen.
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The following is a list of the strong forms in the present Homilies, pp. 1-183, 216-245:—

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Negative Forms: — nam, am not; nis, is not; nes, was not; neside, had not; nulle, will not; nalde, would not; nuten, know not; nast, knowest not; nusten, knew not.
ANOMALOUS VERBS.

Indic. pres. sing. ah, a3, ought; 2nd, a3e, azest; 3rd, ah; pl. azen.
Past ahte.


Inf. cunnen, be able.—Indic. pres. sing. 3rd, con; pl. cunnen. Past sing. cuē; pl. cuēn. p. p. icuē.
Indic. pres. sing. 1st, der, dare; 2nd, derst; 3rd, der. Past sing. durste, pl. dursten.

Indic. pres. sing. 1st, em; 2nd, ert, eart; 3rd, is. Past sing. wes, pl. weren.

Indic. pres. sing. 1st, mei, may; 2nd, maht, maht, meht; 3rd, mei; pl. mazen, mazen. Past sing. 1st and 3rd, mahte, mehte, mihte; 2nd, mihtest, mihtest.

Indic. pres. sing. 1st, mot, must, may; 2nd, most; 3rd, mot; pl. moten. Past sing. moste, muste.

Indic. pres. sing. 1st, scal, sceal; 2nd, scalt, scealt; pl. 1st, scelen, sceolen, scule. Past sing. 1st and 3rd, sculde, sceolde, scolde; 2nd, scoldest; pl. scolden, sculden, scolde.
Indic. pres. sing. 3rd, perf; need; pret. perfte.
Indic. pres. sing. 1st, wat; 2nd, wast; 3rd, wat; pl. witen. Past, wuste.
Indic. pres. sing. 1st, wille, wulle; 2nd, wult, wilt; 3rd, wile, wule; pl. wulle. Past sing. walde.

ADVERBS.

1. Adverbs are formed from adjectives by the suffix -e, as soē, true; soē, truly.

Adverbs in -lice or -liche are formed from adjectives in -lic or -lich. Occasionally -laker is found in the comparative and -lakest in the superlative degree.

2. The suffix -um is for the most part attenuated to -e, as selde = seldom, and hwile = formerly, whilom; ane, alone; forē, even.

3. In Lazamun’s Brut a final n is often added to adverbs in e,
as *inozen* = *inoze*, enough. We have examples of this in *heren*, here, 29; and *twizen*, twice, 37.

4. To adverbs in *-en* (*-on*) an *e* is sometimes added, as *heonen-e*, hence.

5. Of adverbs in *-es* (genitival) we find *alles*, altogether, 103; *deies* and *nihles*, by day and by night, 7; *cuces*, *lives*, alive, 225; *ponkes*, freely, willingly, 21; *unponkes*, unwillingly, 17; *unwaldes*, accidentally, 23.

The following, although in *-es*, are from older forms in *-e*, as *alrihtes*, 133; *perihtes*, immediately, forthwith, 33; *alunyes*, altogether, 31; *enes*, once; *anundes*, anent, 55; *togetheres*, together, 81; *upwardes* 59; *twies* 227.

6. Compound adverbs are formed by the prefix *on-*, *an-*, or *a-*, as *on-imis*, amiss; *on-ende*, lastly; *abac*, *adun*, *ariht*, *anon*; *mid*, as *mid iwisse*, with certainty, certainly.

7. *A pet*, *for-to*, until, 23, 119, are used instead of the older *o^-^e* *e*.


9. *Swa* and *alswa* become *se*, *alse* (whence by dropping of *l* our *as*, O. E. *ase*).

10. *pes* is used before comparatives, as *pes* *pe* mare 5.

**PREPOSITIONS.**

1. In the present Homilies prepositions have the same government as in the earliest stage of the language: cp. *in* *pane* castel 3; *ozen* *pane* castel 7; *burh* *pane* halie gast 7; *wi^e* *overe* 19; *uppon* *pa* assa 5; *ezond* *pa* eorde 91; of *pere* burh 5; *toward* *pere* burh 3; for *pere* saule 9; et *pan* zete 5; *mid* *pere* e 9.

2. Prepositions that formerly ended in *-an*, now terminate in *-an*, *-a*, *-en* or *-e*; as, *biforan* 15, 89, 111; *bufan* 95; *innen* 27, 43; *bitwihan* 37; *wi^e^inn*na 43; *wi^e^innen* 95; *b utan* 95, 101; *anuppion* 42; *abuten* 11, 43; *biuoren* 5; *wi^e^innen* 25, 41; *bi-eftien* 39; *bitwienen* 41; *etforen* 41; *bihinden* 53; *b uten* 89; *buuen*, *binopen*, 165; *abute* 23; *inne* 27; *bote* 43; *anupppe* 133; *bitwene* 65, 141; *wi^e^ute* 83; *wi^e^inne* 89.

4. ßpe, ßpe, occurs for on ße, in ße, 79, 85.
5. ßurh and ßuruh, through and thorough, 99.

CONJUNCTIONS.

We have many of the older forms still in use; as, either ße ... ße = both ... and, 23; nowßer ... ne = neither ... nor, 9; swa ... swa = so ... as, 31. (Cp. also ... also; also ... se; swa ... also; alswa ... se; swa ... se, 15, 49, 51, 153, 159).

hwat ... hwat = both ... and, 145; oßer ... oßer = or ... or; ne ... ne = nor ... nor; þa hveþer, nevertheless, 37; noþeles, never-the-less, 23; ße, or, 149; ße, than, 133; to-hwun, for-hwun, for-hwet, wherefore, 81, 85, 165; for-þi, because; for-hwi, wherefore; swilce, as if, 41; wilþ-pet, provided, 3.

Ac often becomes alh; while þalh, þech, though, becomes þach, þech.

ON SOME PECULIARITIES OF ßPE WOHUNG OF URE LAUERD1.

As I have already stated, there are some grammatical peculiarities in the Wohung and the other treatises contained in the Cotton MS. Titus D 18, which we do not find in the oldest MSS. of the Ancren Riwle; or, in other words, there is an intrusive element that has been introduced by the transcriber of the Cotton MS., and which furnishes, as one might expect, some clue to the dialect in which the treatise is written.

In the Ancren Riwle the plurals of the present indicative end in -eth; but in the Wohung we have, in addition, plurals in -en, pointing to a Midland dialect; as winnen 273, singen, fihten, 275, reden 277, hauen 281, driuven, habben, eken, leden, 283.

In the Ancren Riwle the inflexions of the present singular are 2nd -est, 3rd -eth; but in the Wohung we have frequently 2nd -es, 3rd -es:—ne wrekes tu þe nawt ... bote longe abides, &c., 275; þi derue deað þe rode telles riht in al mi luue, calenges al mi heorte, 275.

1 pp. 268-287.
These forms, taken with the plurals in -en, indicate a West Midland dialect.

In the Preface to Alliterative Poems I have shown that the West Midland dialect terminated the 2nd pers. sing. past indic. of weak verbs in -es instead of -est (the Northumbrian dialect drops the inflexion), and of this we have numerous examples:—'Pu mades al pis werld and diodes hit under mine fet and makedes me lauedi,' &c. 271.

Like the fourteenth-century compositions in this dialect the Wohung has numerous Northern forms:—

1. Strong verbs drop all inflexion in the 2nd pers. past indic.: pu com me to helpe, feng to fihte, p. 277. (See Preface to Genesis and Exodus.)

2. Imperfect (or present) participles end in -ande; see p. 277.

3. The prefix i- is dropped in the perfect (or past) participle; see p. 285.

4. I occurs frequently for ich, p. 269; pai, tai for heo (they); see p. 283.

5. Adjectives and adverbs end in -li and like, see pp. 269, 273, 279, 283. (See Preface to Genesis and Exodus.)

6. In the Wohung we find fra, from, p. 271; and in other parts of the Titus MS. D 18 we find hethen, thethen = hence, thence, &c.
THE DECLENSIONS OF NOUNS AND ADJECTIVES IN
THE LINDISFARNE AND RUSHWORTH GOSPELS
COMpared WITH THOSE IN THE
PRESENT HOMILIES.

I. The Simple or n Declension. (p. xxi.)

1. In our Homilies we find oblique cases in -a and -e caused by
the falling away of n from older forms, in -an, -en.

This change commenced before 1150, and we find traces of it in
the Lindisfarne and Rushworth Gospels, as well as in the
latter part of the Saxon Chronicle.

2. Instead of -a, -e the Northumbrian Gospels substitute -o -u.¹

3. In the present Homilies we have only one example of the sub-
stitution of the genitival -es for -a, -e (= -an, -en), in lichomes,
a noun of the masculine gender; but in the Northumbrian
Gospels -es frequently replaces the genitive suffixes -a, -e in
nouns of all genders.

4. No examples of plurals in -es for -a, -e (-an, -en) occur in our
Homilies, but here again the Northumbrian Gospels and the
latter part of the Saxon Chronicle exhibit a tendency to adopt
the inflexion of masculine nouns of the complex order in pre-
ference to the ordinary form of the n declension.

5. The following table may be compared with that on p. xxii. of the
present work :-

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<tr>
<td>Acc. -a, -o, -u, -e</td>
<td>-e.</td>
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¹ This substitution is found in adjectives, verbs, and adverbs.
GRAMMATICAL INTRODUCTION.

PLURAL.
Masc. Fem. and Neut.

FIRST FORM. SECOND FORM.
Nom. -a, -o, -u, -e, -es (-as).
Gen. -ana, -a.
Dat. -a, -o, -u, -e, -e.
Acc. -a, -o, -u, -e, -es (as).

EXAMPLES OF THE FIRST FORM.

(i.) SINGULAR.

Nom.—sterra Matt. ii. 9; lichoma Matt. v. 29; willo Matt. vi. 10;
geleafa Matt. ix. 22; ego Matt. xviii. 9; eoro Matt. v. 18;
eoro Matt. ii. 6; witgo Matt. xiii. 57.

Gen.—lichoma Matt. vi. 25; geleafa (L. and R.) Matt. viii. 26;
hearta Matt. xii. 34; witgo Matt. xii. 39, Luke xvi. 16, xi. 29; eoro Matt. xii. 42, xvii. 25; witgu (R.) Matt. v. 13,
eorhe (R.) Matt. xii. 40, 42.

Dat.—hearta Matt. v. 28, xii. 40; noma Matt. vii. 22; eorhe (R.)
John vi. 21; ego Matt. vii. 5; witgo Matt. xxiv. 15; eoro
John xxi. 8, Matt. (R.) ii. 20; eorhe John vi. 21, Matt. xii.
15; fole John xii. 15; ege (R.) Matt. vii. 5; cirice Matt. xiii.
17; heorte (R.) Matt. xii. 30, 33.

Acc.—noma Matt. i. 25; storrwa Matt. ii. 2; neddra (R.) Matt.
5; fola (R.) Mark xi. 4, 5, 7; witgo Matt. ii. 5, iii. 3; eoro
Matt. v. 4, x. 29; ozo Luke xv. 23; witgu (R.) Matt. ii. 5,
iii. 2, viii. 17, x. 41; eoro (R.) Matt. v. 4; culfre, culfre
Matt. iii. 16; withe Matt. ii. 17, x. 41, xiv. 5; eorhe Matt.
ii. 20; neddre Matt. vii. 10.

(ii.) PLURAL.

Nom. and Acc.—witgu Matt. ii. 23, xxi. 26; noma Matt. x. 2,
xxiii. 23; nedra (R.) x. 16; culfre (R.) x. 16, xxi. 12;
heorte (R.) Mark vi. 52; witgo Matt. v. 12, xiii. 7; ego Matt.
ix. 29, 30; nedro Matt. x. 16, Mark xvi. 18; sido Mark i. 6,
Matt. iii. 4; witgy (R.) Matt. ii. 23, xiii. 17; culfrie Matt. x. 16, John (R.) ii. 13; witge Luke xiii. 34.

Dat.—heorta (heorto) Mark ii. 8, iv. 15; witgo Luke xxiv. 44; cear Luke xii. 2.


Examples of the Second Form.

(i.) SINGULAR.


(ii.) PLURAL.


In the Saxon Chronicle (ed. Earle) we find nadres, p. 262; sterres 260; swikes 261.

II. Feminine Nouns (Complex Order).

DIVISION II.—Classes i. and ii. (xxvii.)

The genitive singular of feminine nouns of the complex order in our Homilies terminates in -e, but in the Lindisfarne Gospels we often find -es, as echtnisses Pref. to Matt. p. 14; witigunges ibid. p. 18; hronisses Mark i. 4; nedles Mark x. 25; saules Matt. vi. 25, Mark viii. 36; costunges Mark xiii. 19; helles Matt. xvi. 18.¹

The plural (nom. and acc.) of these nouns in our Homilies ends in -e (-a), but in the Lindisfarne Gospels -as (-es) occurs frequently instead of the older forms; cp. burgas Matt. ix. 34, Mark v. 13 (R.); ebolusungas Mark iii. 28; lustgiornisses Mark iv. 19; smeaungas Luke xi. 17.

¹ The Rushworth text has the ordinary suffix -e in all these examples.
In the Saxon Chronicle (ed. Earle) we find *pines* p. 262; *sinnes* p. 263.

III. **Neuter Nouns** (Complex Order).

**Division I.**—*Class i.* (p. xxx.)

In our Homilies this class of nouns has either *no* inflexion in the plural, as in Saxon English (singular *hus*, plural *hus*), or forms the plural in *-es*, as singular *wif*, plural *wives*.

In Gothic we find plural forms in *-a*, as *worda*, &c., which are certainly older than the O.E. forms *word*, &c.

In the Lindisfarne Gospels we find traces of the older form in the following examples:—*worda*, *wordo* Mark xiii. 31, Luke i. 65, xxi. 3; *husa*, *huso* Mark x. 30, Luke xvi. 19; *Singo* Mark v. 26, x. 32; *londo* Mark x. 29; *huettu*, *netto* Mark i. 16, 19; *wifo* Mark xv. 40; *cildo* Luke xviii. 15; *suino* Luke xv. 15; *sciipo* Mark xiv. 27.

A few nouns of this class form the plural in *-es* (*-as*), as *cildes, cildas*, Pref. to Matt. p. 14.¹

Neuters belonging to *Class ii.* (p. xxxi.) in our Homilies form the plural in (1) *-e, -a, -en*, (2) *-es*; in the Northumbrian Gospels we find plurals in (1) *-a, -o*, (2) *-es* (*-as*):—*fato* Mark iii. 27; *tacnas* Pref. to Matt. p. ii.; *seatlas* Mark xi. 15, Luke xx. 46; *nestas* and *nesto* Matt. viii. 20.

IV. **Masculine Nouns** (Complex Order).

**Division III.**—*Class ii.* (p. xxix.)

In the Northumbrian Gospels we find an occasional plural in *-es* (*-as*) instead of a vowel-ending, as *diobles* Matt. iv. 24; *diablas* Mark i. 34, 39; *freondas* Luke vii. 6; *fiondas* Matt. v. 44.

Stems in *r* frequently remain uninflected in the plural, as *broder* Matt. iv. 21, xii. 45, 46; *bro dor* Luke xiv. 12, 26, xvi. 28; *swoester, swester* (L. and R.) Matt. xiii. 56; Luke xiv. 26 (R.); *lombor* (R.) Luke x. 3 (L. has *lombo*).

In the genitive singular the *r* stems for the most part, in the oldest period of the language, remained uninflected, but in the Northumbrian

Gospels we find the genitive in -es, as brodres Matt. xiv. 3; fadores Matt. xxvi. 29; modres Matt. xix. 12.

In the Northumbrian Psalms we have calfur as a genitive singular—‘in gelicnisse calfur’= in similitudinem vituli (Ps. cv. 20): this form demands a nominative singular in -er, and I have no doubt that in the Northumbrian dialect lomber¹ (lombor), cilder, øgger, calfer were treated as stems in -er, the r being no part of the plural inflexion.

The chief points to be noticed in the declension of nouns in the Northumbrian Gospels are (1) a tendency (earlier than is generally supposed) to adopt a uniform inflexion for the genitive case singular and for the plural of nouns (nom. and acc. cases) in conformity with modern usage; (2) the loss of plurals in -n; (3) a tendency to adopt the suffix -ana as the genitive plural for all nouns. Cp. trewana Matt. iii. 9; seafuna Mark xi. 17; fiscana Luke v. 9; toðana Luke xiii. 28.

ADJECTIVES.

1. The definite form of the Adjective conforms very closely to the n declension of nouns: cp. se blinde Matt. x. 51, Mark x. 50; ðæs heista Mark v. 7, Luke viii. 28; ðæs blinda (R.) Mark viii. 23; ðæs heiste Luke vi. 35; ðone blinde Mark x. 49; ðone stronga Matt. xii. 29; ðone blindu (R.) Mark x. 49; ðone blinda Luke vi. 39; ðone neesta Mark xii. 31; ðone nestu (R.); ðæm nina Luke v. 36; ðæm unclæne Luke viii. 29; ðara neowe gewitnisse Matt. xxvi. 28; in ða nesto lond Mark i. 38; ða aldesto Mark xi. 27; ða forma Matt. xxiii. 6; la blindo Matt. xxiii. 19; ða ærestu Matt. xx. 10 (R.); in ða eco huso Luke xvi. 9.

We have instances of the indefinite instead of the definite in Matt. viii. 23, ðæs blindes; ðæm lætmestum wið ðæm forðmæstum Matt. xx. 8, Mark viii. 23.

2. In the indefinite declension the dative singular masculine -tom frequently becomes -e, as ‘in gast unclæne’= in gaste unclænum (R.) Mark v. 2; and ðisse, -a is often put for ðisum. (See Lindisfarne Gospels, ed Waring, p. cxxiii.)

¹ lomber, a lamb, occurs in the Exeter Book.
In the dative feminine, as in our Homilies, the -r often falls away, as stefne micla Luke viii. 28, Luke xix. 37; stefne miclo Mark iv. 7; mid micelo fyrhto Mark iv. 41.

3. In the nominative and accusative plural we find -o, -e, as dumbo, blindo, healto, unhale, Matt. xv. 30.

4. Occasionally we get a plural in -s, as tuoeg re blindas for twagen blinde, Pref. to Matt. p. 18, Matt. xx. 29.

I take the present opportunity of calling the attention of Members of the Early English Text Society to a convenient little treatise on Early English Dialects, entitled ‘Some Notes on the leading Grammatical Characteristics of the principal Early English Dialects,’ by Wm. T. P. Sturzen-Becker, Ph.D. The author has done me the honour to adopt my classification and to accept my statements on all points of dialectical differences, but has added nothing to our previous knowledge of the subject. The little work, however, will be found useful on account of its arrangement and numerous illustrations.
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CORRECTIONS IN THE TEXT.

P. 21. l. 6. For swicne read swilcne.
P. 85. l. 29. For ut read us.
P. 129. l. 3. For at read al.
P. 247. side-note 3. For murð read murð.


CORRECTIONS IN THE TRANSLATION.

P. 8. l. 22. For may read need.
P. 16. l. 1. For might read canst.
Pp. 16, 22, 28, 34, 56. ll. 33, 36, 3, 17, 55. For mightest read mayest.
P. 34. l. 12. For if were it mine read though it should be mine.
P. 36. l. 13. Read ever before with.
P. 42. l. 6. For feather-footed read four-footed.

" l. 11. Cry aloud. See Notes and Emendations.

" l. 13. For embers read live coals.
P. 44. l. 15. Dele more.
P. 52. l. 109. For love read thus love.
P. 60. l. 19. Christ. See Notes and Emendations.
P. 64. l. 177. Read sins and misdoings against us.
P. 84. l. 7 from bottom. *For man read men.*
P. 86. l. 13. *Dele again.*
P. 88. l. 15. *For apostle's read apostles'.*
P. 94. l. 9 from bottom. *For shall remove read must restrain.*
P. 128. l. 2. *For draweth read drew.*
   " l. 25. *For forsook read disregarded.*
   " l. 34. *For three read four.*
P. 134. l. 6. *For seed read words.*
P. 142. l. 10. *For e read a.*
P. 152. l. 3. *For wonders read advent.*
P. 172. l. 208. *For hell-fire read hell-pain.*
   " l. 228. *For therefrom read from harm.*
P. 178. l. 319. *See Notes and Emendations.*
   " l. 340. *For little read few.*
P. 182. l. 2 from bottom. *teach. See Notes and Emendations.*
P. 183 head-line. *Foroure read ure.*
   " l. 384. *Hali boc. The line seems corrupt. Does it mean* 'wholly, as in a book, they shall see'? *etc.*
P. 184. l. 15 from bottom. *Dele my.*
P. 186. l. 34. *For makest read madest.*
P. 190. l. 8. *For the read thee the.*
P. 208. l. 3. *For sinful men read sinners.*
P. 224. l. 12. *For in safety read alone.*
   " l. 29. *For men read mankind.*
P. 232. l. 13. *For prophets read prophet.*
   " l. 19. *For created read ordereth (or directeth).*
   " l. 21. *For as read as his.*
   " l. 28. *For showeth and blesseth read cheers and gladdens.*
P. 240. ll. 14, 15. *For speaks to us read signifies house.*
   " l. 16. *For and the read Judas and the.*
   " l. 5 from bottom. *For the read our.*
P. 242. l. 5. *After knightship add or warfare.*
P. 250. l. 32. *For even read ever.*
P. 252. l. 14. *For woe read weeping (or whining).*
P. 262. l. 11. *For form read glory.*
P. 264. l. 19. *Dele* the *before* God.
P. 266. l. 4. *Dele* the *and* of.
  " l. 30. *Read* here *after* may.
P. 270. l. 32. *For* divideth *read* distributeth.
P. 272. l. 30. *For* lord *read* love.
  " l. 17. *For* hadst *read* hast.
OLD ENGLISH HOMILIES.
OLD ENGLISH HOMILIES.

I.

FOR PALM SUNDAY.

Quum appropinquasset Jesus Hierosolymis, &c. Good men, it is a holy day to-day which is observed every twelve months. The gospel tells how the Saviour came nigh towards the city of Jerusalem to-day, with his apostles, and also with other companies of men. When he came to the hill called Olivet, then sent he his two disciples, saying to them, Go unto the city that is (over) against you, and ye shall straightway find there an ass bound with her colt, unbind them and lead them to me. If any man saith ought to you, say that the Lord hath need thereof, and immediately they shall let you depart therewith.

Euntes autem discipuli fecerunt sicut precepit illis Jesus, &c. The Apostles went and did as the Saviour commanded them. They took the ass and her colt and led them to him and put their clothes upon the foal of the ass, and our Lord, afterwards, rode thereon up towards Jerusalem. When it was known over all the city that the Saviour was (coming) thitherward then ran towards him all the Hebrew men, some with good hearts and others with evil intentions. Many of the multitude that had previously followed our Lord, and also (the faithful of the city) those who believed upon him, took their clothes, and the best they had, and strewed them under the ass’s feet, in the way wherein
OLD ENGLISH HOMILIES.

I.

[IN DOMINICA PALMARUM.]

[Q]num appropinquasset icles ierosolimam et cetera. Godmen hit is an heste dei to dei þe is on .xii. monþe. þis godspel sed hu þe helend neblechede to-ward ierusalem þe þe to dei mid his apostles and ec mid oðere floe manna, þa he com to þere dune oliueti his ihaten, þa sende he is .ii. leorni nihtes and oped¹ to heom god in þane castel þet is on-þein eou and þe finded redliche þar ane asse þe-bunden mid hire colt, unbounded heo and leade heo to me. þif eniman seid eawiht to eou, segged þet þe Lauerd haued þar-of neode and redliche heo eou leted þere þer-mid. "Euntes autem discipuli fecerunt sicut preceptum illius icles et cetera. Þa apostles eoden and dedem² alswa þe helende heom bet, heo nomen þe asse and here colt and ledden to him and heo duðen heore clæpes huþpon þe asse folæ and ure drihten seodþan rad þer-on uppæn toward ierusalem, þa wes hit cud ouer al þe burh þet þe helind wes þiderward. heo urenna on-þein him al þa hebreise þen mid godere heorte and summe mid ufele þeonke. Moni of þan floe manna þe earþon fuliæden ure drihten and ec þa þe-leafulle of þere burh heo nomen heore clæpes and þe beste þet heo hefde and strebæten under þa assa fet, þer drihten rad iæne þe

[Fol. 16.]

The Gospel for the day.

Our Lord sends two of his disciples for an ass and its foal.

¹ So in MS., ?cwed.

² sic.

Our Lord rides upon the foal.

Some strewed their clothes under the ass’s feet.
the Lord rode, for love and honour of him. The other men who had no garments climbed upon goodly trees and took the twigs and blossoms thereof, and put them under the ass's feet and bestrewed all the path in his honour.

And all the Hebrew folk that went behind and before him sang this song of praise specially for his honour, thus saying, *Hosanna filio David, benedictus qui venit in nomine Domini*; that is, He is blessed, he that cometh here in the name of the Lord. Thus they praised him until he rode in at the east gate of the city that is still called *Speciosa porta*, that is the fair (beautiful) gate, as it is still called; and since Christendom was never over (above once in) twelve months is it opened.

But to-day all the people went forth in procession to mount Olivet, and (entered) also in (to the temple). Now, dear brethren, I have in the first place repeated to you the gospel, now ye shall understand secondly what it betokens. Ye heard erewhile in the gospel, how our Lord sent two apostles, Peter and John, towards the city that they should unbind the ass, and her foal with her; and how our Lord sat upon the foal of the ass. Dear brethren and sisters, ye have heard how much humility our Lord exhibited for us. He might ride, if he desired, on rich steeds, and palfreys, mules, and Arabs, but he would not, nor even upon the big ass, but upon the little foal that was still suckling—nor had ever borne any burden, nor had ever been defiled by any other ass. In so great humility did God Almighty place himself for us, and moreover set us example, that when we have wealth in abundance in this life be ye not therefore proud, nor wild (elated), nor stark (haughty), nor wayward, nor highminded; but the greater the prosperity we might have in this life the meeker ought we to be, and the more temperate, as if it were not our weal, and thank our Lord for it who hath given it us, and give thereof to those men who have it not. Good men, when the believing Hebrews went and strewed with twigs the Lord's path wherein he rode, then was fulfilled what Isaiah the prophet foretold many hundred winters ere this should be, thus saying, *Parate viam Domini rectas facite semitas ejus*. Raise up the Lord's way and make his paths straight. That betokeneth, that we shall incline our hearts and have good belief towards our Lord.
IN DOMINICA PALMARUM.

wewe. his to lune and herizinge, pa oëre men pe reil nefden! heo stiæn uppeon pe godes cunnes treowæ and nomen pa twigga and pa blosme and duuden under pe assa fet and bistreweden al ðane weye him to wurjpisce1 and al pe *hebreisce folc pe eode after him and biuoren him sungun ðisne lossong helliche to heringe and cwefæn. Osanna filio david benedictus qui venit in nomine domini. peð is he is iblesec pe 2 pe her cuñet on drihtenes nome. Þus ha lîne hereden a pe pe3 rad in et ðan est ðete ðere burh þet set me hat. Speciosa porta. þet his þet faire Þet me hat hit and seodpan þe cristindom wes: nefre ouer .xii. monþe nis hit undon bute to dei al þat folc eode þar ford to processiun to munte olueti: and in al swa. Nu leoue broðre nu ic eon habbe þet godspel iseid anfaldelicne, nu scule 3e understanden twafaldeliche þet hit bi-tacnet. 3e iherden er on þe godspel hu ure dihrten sende his .ii. apostles petrum and iohannem on-þein þene castel þet heo unbbundu þat assa and hire folc mid hire, and hu lure dihrten set uppen ða assa folc. Leoue broðre and sustre 3e hi hered hu muchel edmodnesse ure dihrten duse for us. he mihte ridan 3ïf he walde on riche stede and palefrai and mule and arabisz, nalde he no. na forþon uppon þa muchele assa. ase uppon þa luttlhe folc þet set hit wes sukinde ne ber hit nes nefre nane burçene ne hit nes nefere ifuled of nane oðre assa. In swa muchele edmodnesse godalmihti hine duse for us and ec sette us bisne, pa4 habbe wele to ouer stohwennesse on ðisse liue, ne beo pu þurenore prud ne wilde ne sterce ne wemod ne ouer modi; ah þes þe we heoueden mare wele on ðisse liue, þes we ah te to beon þe edmoddre. and þa mare imete al swa hit ure wele nere and þonkien hit ure dihrten þe hit us lende and don þan monna þerof þat hit nabbet. Godemen þa 3e-leafule ebreisce folc eoden and streweden mid twigan in drihtenes weye þer he rad. þa hit wes ifullet þet ysaia þe prophete iwiitegede neale hund wintra er þis were and cwed. The prophecy of Isaiah fulfilled.

"Parate viam domini rectas facite semitas eius." Rere7 up drihtenes wei and makiet his weoes rihte. þet tacnet þet we sulen habben ure heorte and habben godne ileafe to ure dihrten.

We ought to imitate his example.

The interpretation of the gospel.

"Hosanna to the Son of David,"
The prophet commanded that we should make his paths (straight); we make them straight then if we keep his commands, and if we are under true confession (shrift), and are God-fearing wholly in all things; and if we each of us have love among us one toward another, as if we were brothers and sisters; and if we thank our Lord for all things that he sends us, the good and the evil; if we do this, then do we make right and clean God's ways and his paths that God Almighty may ride therein. If we do this then will God Almighty dwell in us. Also I erewhile said how, when our Lord rode to Jerusalem, the Hebrew folk sang their song of praise in honour of our Lord. Some sang it through the Holy Ghost, whether they would or no; and the children played in the street praising our Lord and said, Hosanna filio David. David, the psalmist, foretold this in the psalter long before, the while he lived; and said, Ex ore infantium et lactantium. He prophesied this of our Lord through the Holy Ghost. "Lord, out of milk-drinking children's mouths thou bringest forth praise; thou castest down the old enemy because of thy foes, and thy foes thou avengest." Now we will say more as to what this gospel betokens: The city which was over against the Saviour's two disciples betokens this world, which is transitory and evil, and very treacherous and irksome. Toil thou ever so much, always shall it be undone; and sometimes divers storms come, and war, and famine, and disease of body, all for our guilt; and when thou weenest that thou shalt live best of all, then goest thou forth (diest) and another cometh; wherefore let no man trust too much to this life. She deceiveth us where we least expect. We are not born to have pride, nor even any other vanities; but we are in this life that we may earn the eternal bliss in the kingdom of heaven. Ye have heard how God Almighty sent his apostles towards the city after the ass's foal which was bound, and afterwards unbound. The Apostles denote the teachers, that is, the wise teachers who are now over holy Church and lead a spiritual life; they shall ever unbind God's people from the devil, and tell them God's lore; how they shall lead their lives and earn the everlasting bliss through prayer and through shrift, repenting with fasts and with alms; and pray for them day and night that Christ
How to make God's ways straight.

The prophecy of David fulfilled.

The city denotes the deceitful world.

Let no man trust therein.

The Apostles denote the teachers in holy Church.

* [Fol. 2a.]

PE WITEGA HET PET WE SEULDE MAKEN HIS STIIZES PENNE MAKE WE HAM RIHTE ZEF WE HALDEHT HIS BEOOE AND ZEF WE BEOE UNDER SOD SCRIFTE AND GOD FRUETE PURH-UT OF ALLE PINGE. AND WE LUNIEN URE EFREE ODER US BI-TWENEN SWA WE WEREN BROEERE AND SUSTRE AND ZIF WE HOKKET URE DRIHTEN ALLES PINGES PE HE US SENT. PET GODE AND PET UFELE. ZIF WE PIS DOX PENNE MAKE WE RIHTE AND CLENE GODES WEIES AND HIS STIES PET GOD ALMIHTI MEI RIDEN ON. ZIF WE PIS DOX PENNE WUNET GOD ALMIHTI IN US. AL SWA IC ER EWET LU HURE DRIHTEN RAD TO IERUSALEM PET EBOREESE FOLE SUNGEN HEORE LEOF URE HELENSE TO WUR SINGE, SUMME HIT SUNGEN PURH PENE HALIE GAST WALDEN HEO NALDEN HEOF AND PÁ CHILDREN PLOZEDEN IN PÈRE STRETE HERIENDE URE DRIHTEN AND EWEPE. OSANNA FILIO DAVID. PIS WITEGEDE DAVID PE PE SALM SCOPE IN PE SALTERE MÚCHEL EРDПОН PÁ WILE HE LIUDE AND EWET. EX ORAE INFANCΙUM ET LAETANIΣUМ. PIS HE WITEGEDE BI DRIHTENE PURH PENE HALIE GAST, 'DRIHTEN PÁ DEST PE LOF OF MILLE DRINKENDE CHILDRE MÄDE-WU1 WARPEST PENE ALDE FE®NT FOR PINE FEONDEN AND PINE FEOND PÁ BI- SCILDEST.' NU WE WULLE8 SEGGEN MARE WET PIS GODSPEL ITACNET: PE CASTEL PE WES 8EINES DRIHI[T]NES TWÀ LEORNIKENEHTES! HE BI-TACNET PEOS WORLD IS WHILÈNDE AND ONTFUL AND SWIDE LEWE, AND SWINC-FUL. NE SWINCEK PÁ NEFRE SWA MÚCHEL! A HIT BI6 UNDON AND MISLICHE WEDERES COMET ØDER WHILE, AND UNFRIT, AND HANGER, AND LÏCOME UN-HELE AL FOR URE GULTE; AND PENE PÁ WENEST PET PÁ SCALT LIBBEN ALRE BEST. PENNE GEST PÁ FOR8 AND ØDER ENMED; FOR-PÁ NE LITMIE NAMON TO SWICE TO PISSE LIUE. AL HEO US TRUKET PÁER WE LEST WENET. NE WE NE BEO8 IBOREN FOR TO HABBENE NANE PRUDN NE FOR8E NANE ÓRE RENCA5 AH WE BEO8 ON PISSE LIUE FOR TO ERNIE PÁ ECHE BLISSE IN HOUENERIKE. PE HABBET IHÆL HU GOD ALMIHTI SENDE HIS APOTLES 8EIZEN PENE CASTEL EFTER PE ASSA FOLE PE WES IBUNDEN AND SEÓ8AN UN-BUNDEN. PÁ APOTLES ITACNED PÁ LEORNARIES, PET BEO8 PÁ WISE WITEGA PE BEO8 NU OUER PE HALIE CHIRCHE AND LIBBED GASTLICHE HEORE LIF; HEO SULLEN EURE UN-BUNDEN GODES FOLE FROM PÁM 8EOFLE * AND HEOM SEGGEN GODES LORE, HU HE0 SCULEN LEDEN HEORE LIF AND ERNIE PÁ ECHE BLISSE MID IBEDE AND MID SCRIFTE, TO BETENDE MID FESTENE AND MID ELMESSE; AND BIDDEN FOR HEOM DEIES AND NIHTES PET CRIST HEOM MILICIE OF HEORE

The city denotes the deceitful world.
may have mercy on their misdeeds. The ass denotes the Church, or
the synagogue; she was bound under the old law, and now is she
unbound, under this new law. Good men, learn what this synagogue
was in the old law ere Christ was born. Just as the Jews had their
synagogue after Moses' laws, so have we now a church after the Lord's
law; and ever on the Saturday Jewish folk came at set time to the
synagogue and praised their Lord, according to their law. That
was their Sunday, and they kept their day of worship better than we do;
and they still observe it wherever they are. Beloved, all the believing
Jews who observed faithfully their laws and obeyed their Lord ere he
came to this world, were called synagogue, just as all Christian folk,
who keep Christ's behests, are now called [Church]. The ass that was
bound and afterwards unbound betokeneth the synagogue that was
bound under the old law, that was all the believing folk of the Jews
who were strongly bound ere our Lord came to this life. They had
different laws to what we have. That was the law (then)—the same
injury that I did thee thou shouldst do to me; and if thou sinnedst
towards thy Lord, and it became known, neither gold nor silver might
avail thee, but they should take thee and draw thee asunder with horses
or dash thee to pieces with stones. Wherefore, dear brethren, there is
much need that we thank our Lord who hath helped (us to fulfil) the
severe old law with the new. Now no man may atone for his sin with
a penalty, but towards Christ alone with shrift, as his priest teacheth
him; also with his fasts which quickly overcome the waywardness of the
flesh; and church-going, and to do good (for the Church), and many
other kinds of good works which would take too long to enumerate to
you at present. But how then if a man is so sinful and possessed
of the devil that he will not either for his highmindedness, or for his
pride, or for the wilfulness of his foul heart, observe his shrift? Then
verily I say unto you that there is no need that any one here in this life
should pray pater noster for his soul, nor sing mass, nor do any other good
thing. Ah! how should another man's good deeds profit him who never
in this life took thought of any good thing? Ah! who is he that may
water the horse that will not drink himself? No more may any one do
misde. Pat assa itaæned þe chirche oþer þe sinagogæ heo wes ibundan on þa ealde læge and nuæa heo is unibunden in þisse newe læge. Godemen, wite þe hwet þes sinagogæ on þam alde læge ære crist were iboren, alswa hefdan þe gwiwis heore sinagogæ efer moises læge, alswa we habbet nu chirche æfter drihtenes læge and efere to þam settereas dei heo comen þa iudeisce folc to settes tìma to þan sinagogæ and hereden heore drihten swa heore læge wes. Pat wes heore sumedei and bet heo hoelden heore wyrking dei þene we doð, and þet doð ðer þe heo beð. Leofemen, alle þa ileafulle iudeisce men þe hoelden wel heore læge and hersumened heore drihten her he come on þisse middelerd heo weren iclipet synagogæ al swa is nu iclepæt æl cristen folc. þa ilke þa haldet cristes heste. ßa assa þe wes ibunden and seodjan unibunden þet itaæned þe sinagogæ þe wes ibunden on þan alde læge. Þet wes al þet ileafulle folc of iudeus heo weren strongliche ibunden ðer ære drihten come to þisse linae. Heo heoelden ildere læge þenne we habbet. Þet wes *þa læge:þa ilke wrake þe ic dude þe: þa scoldes don me and þef þu sungeæst to-ward þine drihtene and me hit mihte witen nouþer gold ne scoluer ne moste gan for þe. ae me þe sculde nimen and al to-teen mid horse oþer þe al to-torunion midd stane. For þi leofæ breðre hit is muchel neot þet we þonkien ure drihten þa2 hauæd þa stronge ealde læge auulseæd mid þere newe. Nu ne þerf þa mon his sunne mid wite abuggage butæ towar[d]æ crist æne mid scrifte swa him his preost lered al swa his festen, þe swiææ æuerkimet þes fleces wlongnesse, and ælæ æong and ægod to done þerneore monie æfæ æfe æole oðre godere werke þu nu were long eou to telle. A. hu þenne þif hwa is swa sunful ænd mid deoelf biuon þet nulle for his æuer-moð. æfer for his prude. æfer for his fule heorte wil his scrif ihalden. þenne segge ic eou to soæ þet nis hit nan þerf þet me her on þisse linae for his saule bidde þater nostor. ne messe singe ne nan æfer ægod don. A. hu scolde oðermonnes goddedæ comen him to gode þe nere on þisse linae nanæs godes ne rohte. A. hwa is þet mei þet hors wectriæ þe him self nule drinken: Na ma ne mei me her ægod don for þere saule þe

1. ? þa. The ass denotes the Church.

The Jewish Sabbath was strictly kept.

The essence of the old law.

* [Fol. 26b.]

2. ? Pat.

3. MS. þeif. How sin is to be atoned for under the new law.

4. ? chire.

No use to pray for the souls of those who die impenitent.
good for their souls who in this life would not begin to do good. Great need have we then, dear brethren, as long as we live in this life, of true shrift, and greatly to dread our manifold sins, and earnestly to beseech our merciful Lord that he may grant us so to live in this brief life that we may depart hence to the eternal bliss wherein dwell the Father and the Son and the Holy Ghost, ever without end, per omnia secula seculorum. Amen.

II.

QUADRAGESIMA SUNDAY.

Ecce nunc tempus acceptabile ecce nunc dies salutis, &c. Good men, now are the acceptable and holy days come upon us, if we ourselves desire it, that is, that we may in these spiritual days repent of our sins that we have previously done through the lust of the body. These days are appointed us and all mankind for great help and comfort. Moses also, who instituted them, fasted these days upon the Mount of Sinai, and never ate human food, for the love he bore to God; and Christ also would have done it. After that the Lord gave him two tables of stone on which God Almighty had written the ten laws which the Israelitish folk should observe, when he led them from the land of Egypt. There were in one of the tables separately three commands, which were—Audi Israel, Dominus Deus tuus unus est. Secundum. Non habebis nomen Dei tui in vanum. Tertium. Observa diem sabbati. That is, in English, Hear, ye children of Israel, that there is but one God in heaven and in earth; and above all things ye shall honour, obey, and love him with all your heart. The second behest was, Take not thy Lord's name in any oaths, nor in any idle speech, (nor) in any idle boasting. And the third behest of God was written on the table, Take heed that ye keep holy the Sunday, and that ye honour it and abstain from every kind of toil. Now, good men, these three laws were severally written on the one table, as Christ himself had directed it. And the other seven laws were also severally
HIC DICENDUM EST DE QUADRAGESIMA.

I.

Ecce nunc tempus acceptabile ecce nunc dies salutis et cetera. Gode men nu beoð icumen þa bicumeliche dæges and þa halic dæges uppen us 3if we wullet us seolue þet is þet we magen on þisse gæstliche dægen ibeten ure sunne þet we abbet idon erþisse þurh þe licome lust þas dæges beoð iset us to muchele helpe, and to frefre al moncem, al swa moyses þe hehte heom feste þes dæges uppon þe munte of synai þet he nefre ne ete menmisses metes for drijtenes luue and ec crist hit walde habben idon. Efter þan drijten him bi-tahte twa stanene tables breode on hwulche godalmihtþe heofde iwriten þa ten læge þe þa israelisce folc sceolde halden þa he heom ledde of egipte londe þer weren in þer oðres tables sunderliche .iii. ibode þa weren. Audi Israel. Dominus deus tuus unus est. Secundum. Non habebis nomen dei tui in vanum. Tercium. Observa diem sabbaþ. þet is on englis Ihereð 3e israelisce bem¹ þet nis buten an god on heofene and on eorðan and over alle þing hine 3e sæne wurþian and hersumen and luuanid al euerheorte. þe oðer heste wes. Ne haue þu þines drijtenes nome in nane aða ne in *nane idel speche. in nane idel 3elwunge². And þe pridde godes heste wes iwriten inne þa table. Wite 3e þet 3e þemen þenne halic sunnedei. and þet 3e hine wurðen and halden from uuilche swinke. Nu godemen nu weren þas þreo læge 3e-written inne þa oðre³ table breode sunderlipes alswa crist hit hefde idon.

Great need have all of true confession.

* [Fol. 3a.]

II.

HIC DICENDUM EST DE QUADRAGESIMA.

The Gospel for the day.

The accept-able days.

The ten command-ments.

Three behests on the first table.

¹ ? bern. ² ? 3elwunge. ³ ? ore for are.
written upon the second stone table, teaching us how each man should act towards his neighbour as he would that men should act towards him. *Honora patrem tuum et matrem tuam*, that was the fourth behest that God Almighty commanded—to honour first of all thy father and thy mother above all earthly things, then shall thy days be prolonged in great bliss upon earth. Be thou not a manslayer, nor defile thou thyself with drunkenness. Be not an adulterer. Commit no theft. Speak not false witness against thy neighbour. Be not a liar, neither for fear nor for love. Desire not any other man's wife, nor anything that other men possess more than thou. Forswear not these behests which God Almighty himself ordained and wrote with his own fingers and gave to Moses. The Lord again spoke, and strictly commanded that each man shall do to others as he would that one should do to him. Our Lord spake to Moses that he should teach his folk, and particularly warned him, and thus spake to him: If ye observe my behests then send I you propitious seasons, and I will give you riches and fruits abundantly, and mirth shall dwell in (your) land, which shall be in peace and in freedom under my government, and I will protect you from every harm, so that neither invasion nor famine shall hurt you. Your enemies shall not harm nor harass you, but I will give you victory and strength that ye may overcome your enemies. Moreover, our Lord spake to Moses and said, If ye turn your hearts from me and break my lore and my laws, and disregard or despise my behests, then shall there soon come upon you great vengeance, discord, invasion, and famine, so that your hearts shall be sore afraid, and your enemies shall wax strong; and ever and anon destructive tempests shall destroy the produce of your land; rapine and pestilence shall quickly consume you, and ye shall be given as captives into the hands of your enemies, so that they shall cause you to undergo torment and toil; your land they shall lay waste and your cities shall they burn and your goods they shall destroy, and they shall mar your land. Then shall your sins destroy and utterly ruin you. Then will ye be sorry for it, and bewail your sins and repent you. And then shall my anger cease and the scourge also, when ye call upon me and entreat for help, and when ye put away that unrighteousness and turn to righteousness, and I will succour
to him seoluen. on þa óðre souen læse weren iwright alswa sund-
erliche innæ óðre stanene table brede hu uwil[c] mon scal his
euenexta beodan alswa he wald þet me him bude. honora potrem
tuan et matrem tuam. þet wes þe þeowse1 heste þet godalmiht
het wurðian alre erest þin feder and þin moder ouer alle eorc-
lîche þing. Þenne beod þine dæzes ilenged mid muchele blisse
in eorðan. Ne be þu monslæge. Ne bi sunt2 þu þe mid
drunkenesse. Ne beo þu eubruche. Ne do þu þeofse. Ne spece
þu aþcin þine nexta nane false witnesse. N[e] beo þu lighere. ne
for eye ne for lune. Ne wilne þu ðeres monnes wif3 ne nanes
þurges þe óðre mon æc ultre þenne þu. Ne for-swerie þu þe
þas .x. bebode þe godalmihtí seolf idilhte and awrat mid is
azene fringres4 and moyses bitalhte. Drihten cwæð eft and
zerne lerdæ þet uwile mon scal beoden óðre alswa he wile þet
me him beode. Vre drihten cwæð to moyses þet he socolde wissien
his folc and wernede him þeorne and him to * þus cwæð. Gif 3e
mine bifode healde. þenne sende ic eou rihete widerunge and ic
eou wille zeuain wela and westme inoxe and munðhe seulen
wunian on londe þet bi5 on gri þe and on fri þe under mire
onvalde. and ic eou wulle werien wiþ elene6 herm. Ne þet eou
ne seal derien nouðer here ne hunger. Euerw feond neu scal
derian ne swenchæ. Ah ic eou 3ife siæ and streinþe þet 3e
mæzen owere feond owere cumen. 3et cwæð ure lauerd to moyses.
Gif 3e cherrat from me ouer heortam6 and to-breete mine lære
and mine læse and mine heste forwæmed oðer for-hoziet þenne
scal eou some 3e waxen muchele wrake and sake here and
hunger and þet eower heorte erzian swiþe and eower feond
stronziand and westmes þorð uuede wederas oft and ilome scal
for-wurðan. stala and steorfa. swiþe cow7 scal hene and 3e beoð
isald8 eower feonde to prisune. Swa þet heo eow tunræged
and beow iswenchet. lond heo eou awesēd and eower burh heo
for-bearnæ and ehe9 heo aspillæd and card heo amræd and
þenne eower sunne forworþon and eou seolfan al fordon. þenne
wille 3e hit bireusian and sunne binenen and to boto10 gan. and
iwica þenne þe or5 þa iswingla 3e me þenne clepia5 and helpes
me bidda5 and þet unriht for-læta5 and to rihete ibüza5 and ic

1 So in MS. ; ? feowerde.
2 ? smitt.
3 MS. yif.
4 sic.
5 Each man was com-
manded to love his
neighbor.
6 [Fol. 42.] God's pro-
1 promises and
threatenings to
the Israelites.
7 ? elene.
8 The evils that
would follow
disobedience.
9 ? ehte.
10 These evils
would be
removed by
penitence.
you and have mercy upon you; and your land will I deliver, and yourselves I will strengthen and protect; and joy and freedom I will send upon men who love and honour me aright. These are God's words which God himself wrote and gave unto Moses. All this may be profitable and instructive to us if we desire it. Assuredly it appears to me, good men, that all this vengeance is come over all nations. Ye may know for certain that it is wholly on account of our sins. What man is there that hath not each day broken these laws of God which I have just now declared unto you? These laws lasted from Moses' time until the Lord came upon this earth for to deliver us from the devil's power; and after he came upon this middle earth he set the law of his mildheartedness (mercy) over us and over all mankind, so that notwithstanding we sin now in this life, no one shall punish us for it (if we repent). If we will not repent and cease, it is right that they trouble and put us to shame; not the man, but the devil that reigneth in him. Ye have heard what laws were ere Christ was born. Many men say that those were severe laws, and if those were now (in force) no man would trespass against another—neither man, nor woman, nor maiden. Truly they say, many abstained for fear of the Lord and many for the fierce doom (judgment) that then was. Dear men, we should now think this if we were prudent—so high a Lord and mighty over heaven and earth would see us. Wherefore it was the law (then) that the same evil that I did thee, thou shouldst do to me, that was, if thou woundedst me I ought to wound thee in return. If thou thrustest me in the eye, I in thine also. Blow for blow also, of necessity, except thou were manslayer or thou broke compact or committed adultery, they were punished (with death). But God hath set the law of his mercy for (our) good. Thou shalt not return evil for evil now, but God Almighty biddeth thee do thy good for his evil; let him do thee ever so much annoyance or harm in this life, be not thou once wrath therefore, but forbear for the Lord's love. If thou returnest evil for evil so much the greater shall be the wrath between you; and each of you sinneth before the Lord, and moreover ye are the later reconciled. These housebreakers (marauders), robbers, and thieves, that will never cease from their evil ways, thou oughtest love their souls for Christ's love, and the evil that they do thou oughtest to hate
The time of Christ's return was very long ago. We are now living in the fourth year of the reign of King Edward. The people were suffering greatly under the rule of the king. The nobles and the rich folk were living in luxury, while the poor people were struggling to survive.

As the years passed, the people became more and more discontented. They were tired of the king's rule and his luxury. They longed for a better future.

One day, a group of nobles met in a secret place to discuss what they could do to change the situation. They decided that they would have to rise up against the king and his nobles and fight for a better future.

They began to plan their attack, secretly training warriors and gathering weapons. They knew that it would be a difficult task, but they were determined to succeed.

Finally, the day came when they were ready to act. They gathered their forces and marched against the king's army. The battle was fierce, but in the end, the nobles emerged victorious.

The king was forced to flee, and the nobles took control of the country. They began to govern justly and fairly, treating all people with respect.

The people were overjoyed at the change. They were free from the king's rule and were able to live a better life. The nobles had shown that even in difficult times, it is possible to rise up and fight for a better future.
and put a stop to if thou might, according to the law of the land. If they will never abstain nor repent, it is right that they should be punished; for it is better that they be punished in their bodies than withal perish in the devil's hand. If thy nearest friend (neighbour) trespass against thee, be it of one thing, be it of another, as many do, entreat him lovingly that he act right towards thee. If he will not, take two of thy friends and go yet and beseech him, and if he will not then, complain thee to holy Church, that is to the priest and to the congregation. If he will not act rightly for the priest nor for holy Church, hold him then such a one as is without law and like a heathen man. Thy friend thou lovest for the good deeds he doth thee, and he thee also. That is nothing. But thou wouldest indeed be his friend before Christ if, when thou sawest him about to fall foolishly into the devil's hand, thou checked and restrained him as far as thou wert able; and Christ hath commanded that thou shalt love thy enemy for love of him, and restrain his sins if thou wert able, and pray for him daily that Christ may cause him to turn from his wickedness before the day of his death. What availeth wrath since God Almighty, having come upon this earth, hath commanded each Christian man thus (to love his enemies). And, moreover, if thou offendest or sinnest against the Lord, thou shalt repent and receive shrift thereof, as the priest teacheth thee. Do not return evil for evil, as was formerly done. As I previously stated, if any man sinned against Christ under the law of Moses, he was grievously tormented to death, and moreover his sin was (not expiated) nevertheless before God. But Christ, through his great mercy having descended from heaven, humbled himself so that he was born of our Lady Saint Mary; and he afterwards lived two and thirty winters in this world, and then suffered death for all mankind, entirely for our sins and not for his own. And he gave us moreover afterwards a great gift, through his great humility, and ordained this law: If thou sinnest against thy neighbour unwillingly, make amends for it willingly whatsoever way thou canst, for I know full well that thou mightest offend against thy neighbour (unwillingly). Then will Christ forgive thee who hath commanded thee to act towards each man as thou wouldest that each should act towards thee in accordance with thy will. And moreover he gave us a high gift,
miht al swa hit is nu la̲e a londe. jif heo nullu̲ nefre iswiken ne gan to bote: hit is riht þet me hem spille. forþan betere hit is þet heo beon isspilled of heore licome þenne mid alle fordon to þes deofles hond.  Gif þin nexta freond agult wĩ̲̃  þe beo hit of ane þinge beo hit of ọ̲̃̃re alswa moni dẽ̲̃: bide hine hueliche þet he þe do riht.  Gif he nule: nim tweien of þine freond and ga ȝet bi-sec hine.  and gif he nule þe ȝet: men þe to halie chirche. þet is to þan preoste and to þan folke. *Gif he him nule rihtlechen for preoste na for halie chirche: hald hine þenne swilche mon þe beo bute la̲e and heðenne monne þe ilic, þine frond þu luonest for þam goddede þe þe dẽ̲̃ and he þe alswa.  þet nis noht.  Ah þenne were þu wel his freond toward eriste: Gif þu hine isege þet he wulle asottie to þes deofles hond and to his werkes. þet þu hine lettest.  and wĩ̲̃-stewest zif þu mihtest and crist hafed ihaten þet þu scalt luuan þine feond for his luue and wĩ̲̃-stewen his uueles zif þu mulfeg.  and bide for him deihwmliche þet crist hine bringe þet he icherre from þan uuelnesse ear his ende deī.  Hwet halt þe wredde seodcan þus god almihtin hauet ihaten uwil[e] ne cristene mon seodcan he com on þis middelerd and ec zif þu agultest.  õ̲̃er sunegest toward drihten þet þu scalt gan to bote and niman scrist þer of al swa þe proest þe techet.  Ne do þu þin uuel on-gein uuel swa me dude hwile.  Al swa ic er seide.  zif eni mon toward eriste isunegede on Moyeses la̲e.  he wes ipinet ermliche to dẽ̲̃e and ec nes his sunne nopelesse to drihten.  Ah crist þurh hit his mucaele mīhlhertnesse seodcan he a-stech of heuene riche.  and eademode hine seolfne þet he wes iboren of ure lefdi Zeinte Marie.  and he wes seodcan twa and þrīt wintra on þisse luue.  and seodcan prouwe dẽ̲̃ for al moncum al for ure neode nawiht *for his.  and ec zef us seodcan ane mucaele zef for his mucaele eademodnesse and sette þas la̲e.  Gif þu agultest wĩ̲̃e pine efen-nexta uñ̲̃onkes: bet hit þin þonkes hu se þu miht wĩ̲̃ him for-þon ie wat fulwel þet þu miht agultan wĩ̲̃e pine eũ̲̃n nexta.  Þa wile crist þe hauẽ̲̃ ihaten þet þu beode eilemon al swa þu waldest þet me dude þe þines þonkes, and þa ȝet þe zef us ane he3e zefe.  Gif we sunegic3 towaar3 him we sculen guen

Better de-

How to deal

* [Fol. 56.]

Keep thy

friend out of the hand of the devil.

Return not
evil for evil.

Christ insti-
tuted the law
of mercy.

* [Fol. 66a.]

The golden
rule of action.
If we sin against him we must repent and leave off our misdeeds ere our lives end, and then we shall not be punished for them, as was formerly the case. But thou shalt repent as thy shriver teacheth thee. Now, good men, Christ gave us many free gifts when he came upon this earth, not on account of our merits, but for his great mercy. Previously we were all doomed to hell through Adam our old father, because he broke God's behests; and wholly for the necessities of us, sinful wretches, Christ descended to this life and suffered death for us, and delivered us out of the abyss of hell, through his precious flesh and blood; and moreover he hath prepared for us the eternal bliss, if we strive to merit it, in the kingdom of heaven. Take heed now, dear men, what great gifts he giveth us, he that aforetime dearly ransomed us; and moreover he established the law of his mercy for us, when he came among us—that if we sinned we should repent, and mortify the wretched body meetly in return, because the body loveth much sloth, and much eating and drinking, and lust and pride, and highmindedness, and unlawful possession of other men's goods, because it pleases him not to labour honestly (for his living) in this life. All that the body loves, that the soul hates, and woe is her therefore! Now shall we therefore abstain from the lust of the body, and labour for the soul's behoof while we may—while Christ may give us respite in this life. Because Christ has given us much greater bliss and liberty in this life to obtain the kingdom of heaven than he did the men of whom I previously spake, (who lived) before he was born, for then many a man abstained from sinning against others, on account of the awful doom and for fear of the Lord; and they knew not so much of him as we know, except they knew, through the holy prophets, that he was holy and mighty, and exalted above heaven and earth and above all things, and that he should come upon this earth for our necessities; and though they then observed his laws and behests faithfully and believed in him truly, we sinful wretches do not so, but daily add sin to sin. We should love and obey him and observe his behests wholly on account of our own necessities, for we have heard through wise teachers how he first created this world wholly for our need, and suffered death for us; and each day we hear it related, and we know it for truth,
HIC DICENDUM EST DE QUADRAGESIMA.

19

to bote and forleten ure misdede er ure liues ende ne seal us nan mon pinian þer for al swa me dude hwile. Ah þu scalt hit ibeten al swa þin scrifte þe techet. Nu godemon crist us ȝef moni freo þeue¹ seodðan he com on þisse midelerd nawiht for ure ernunge bute for his muchele mildheortnesse. er we weren al for-gult in to helle þurh adam ure alde feder for-þon þe he to-bree godes bebode and al for ure neode wrecche sunfule he asteh to þisse liue. and þrouwede deþ for us and alesde us of helle grund mid his derewurðe flesse and mid his bloode and þa þet he haued us iþarket þa ecche blisse zif we wuldeþ hit iernien in heuene riche. Nima³ ȝeone nu leofemon hwilche þise he us ȝefþ þet þet ear us bohte deore. and þa þet he us astalde his mildheort-

nesse laȝe seodðan he com a-mong us þet is zif we suneged we hit seulen boote and pinian þene wrecche licome *imeecceheliche² þer a-þeim. for-þon þe licome luuac₃ muchele slaue⁴ and muchele etinge⁴ and drunkunge. and glanesse.⁵ and prude. and ouer-modinesse and ouermonnes istrecon mid wohȝe for-þon þe him ne lust swinken mid rihte on þisse liue. Al þet þe licome luuac₃ þet þa saule heted and wa is hire þer fore. Nu sculle we for-lete þes licome lust for-þon. and tilian to þere saule bihoftæ þa hwile we maȝen þa hwile crist us wule ȝefen furst on þisse liue. for-þon crist us haued ȝezeð muchele mare blisse and forlæze on þisse liue to biȝeten heouene riche. þenne he dude þan monne þe ic er eweþ er he were iboren. for-þon monimun hit forlet þet he ne misdude wið oþerne for þon cisliche dome. and for drihtenes eie and þat nustun heo nawiht swa muchel of him swa we witen. bute þet heo wisten þurh þe halie witege þet he wes hali and mihtì and heh ouer heouene and ouer corcæ and ouer alle þing and þet he sculde cumen to þisse middeleard for ure neode and þah heo heolden wel his laȝe þa and is heste. and bi-lefeden wel on him. we wrecche sunfule ne do we noht swa. Ah setteþ deihwanliche sunne uppon sunne we hine sculde luuiian and hersuminian and halden his heste al for ure ægene neode. forþon we habbeþ ihereden þurh wise witega hu he erest astalde þeos world. Al for ure neode. and he þecowede deþ for us. and uwłeche dei we ihereþ siggen. *and we hit witen to socæ. and

We shall not be punished for our sins, if we repent of them.

¹ MS. ȝene.

Christ died for sinners.

The body is to be punished.

* [Fol. 6b.]

²?imeceliche.

³MS. slunde.

⁴MS. eeling.

⁵? ganesse.

The body loves what the soul hates.

Forsake the body's lusts.

Those under the old law observed God's laws.

We do not, but daily add sin to sin.

* [Fol. 7a.]
and we see what marvels and joy he did and doth daily. Wherefore we should observe his behests among us. Great is thy earthly lord’s awe, and a hundredfold more is Christ’s awe; for the earthly lord may do no more than put the wretched body to death, but God Almighty may destroy both thy wretched body and thy soul. Such a lord we ought to dread, that is God Almighty. Now, good men, some of us through this world’s treachery and also through the body’s lust, as I have before said, are unable in any wise to observe Christ’s behests; that is the greater harm to us, for this world ever striveth against us and we against her with great difficulty, so that we sin against the Lord’s will more often than we should, but I say unto you for truth, the more tribulation thou hast in this life of thy body, the better thou shouldest obey thy dear Lord and keep his behests. If it befalleth that thou breakest God’s behests unwillingly, repent of it willingly—that is, thou shalt go to shrift and punish thy body that causeth thee to do so, and destroy the devil. For first of all thou thinkest the sin with thy thought. The devil may not be aware of the sin nevertheless until thou hast committed it with the body—then cometh the devil therein and perceiveth it, and moreover he writes it in his tablets, and ever he (Satan) dwelleth in the foul sin until the man’s day of death, unless he drive him away with true repentance, by sorrow for his sins. The wretched sinner should not delay to repent the while he may—to-day he may, to-morrow it fails him. Dear brethren, distrust not Christ’s mercy nor his compassion as do many a man that saith and thinketh, “How may I ever repent; I have done such great and so manifold sins, I can never repent of them in my lifetime.” The Book saith thus: “O alas! that he ever will so think in his mind.” Be it (the sin) ever so mean or ever so high, ever so great or ever so small, though one of us had done the sins of you all, if he would go to shrift and be sorry for them and renounce them evermore, Christ is willing to shew mercy for his great mildheartedness (compassion), except to the man that so thinketh, as I previously said, and distrusts God’s mercy. If he remaineth in that sin and thought he is utterly lost in hell pit, and the men also who will not
we hit iseq hwilche wunder and murhce he dude. and des deihwamliche. for-pi we scolden halden his heste us bitwenan. Muchel is pines cortliches lauerdes eie. and hunfold mare is cristes eie. forson pe cortliche lauerd ne mei don na mare bote pinnen pe wrecche licome to deacse. Ah godalmihin pe mei for-don eiebr 3e pîne wrecche licome and pîne saule. Swielne lauerd we azen to drenen. pet is godalmihin. Nu godemen summe of us for pisse weorlde lewnesse and ec for pe licome lustfulnesse. al swa ic ear ewe we ne mazen alre coste halden crist bibode pet us is pe mare herm. forson a pis worlde winne onsejin us. and we on-sein heo mid muchele earucnesse1 for-pi we sunegiet on-sein drihtenes welle ofter pene we scolde. ah ic eow segge to soxe pes pa hefdest darenuesse on pisse liue of pîne licome 3 pes pu scoldest hersuman pe bet pîne leofe drihten and halden his bibode. Gif hit itit pet pu brekest godes heste unponkes be2 hit pin ponkes. pet is pet pu scalt gan to scrifte and pinian pîne licome pe hit pe make don. and scenden pene deofel forson alre erest pu penchest pa suune mid pîne ponke. Ne mei pe deofle pa suune iwiten pa get er pu habbe heo idon mid pe licome penne kime3 pe deofel per on and wit heo. and ec he wriht heo in his tables. and a he wune4 inne fule suune to pes moanes ende dei. bute he hine drive a-wei. *Mid sodke dedbote his suune bi reossumnesse. pe wrecche sunfulle ne elde nawiht pet he ne ga to boote pe wilde he mei to dei he mei. tomarzan hit him is awane: Leofe brodre ne ouertrowixe cristes milce ne his mildheortnesse al swa monimon seic5 and wene6. Hu mei ic efre ibete ic habbe idon swa muchele and swa monifaldne ne bete ic hit nefre on mine liue. O. seic7 pus pe boc. wei pet he eure hit wule ipenche in his ponke. Ne beo heo nefre swa frekel. ne swa heh. ne swa muchel. ne swa ecclie. pah ure an heofde idon cower alre suune and he walde gan to scrifte and bi-reusien ha. and forleten ha a mare. pet crist almihti nule8 milcie for his muchele mildheortnesse bute pan ilke monne pe swa penche6. swa ic er cwe8. and ouer-trowixe godes milce. Gif he bidde9 inna pa suune. and in pon ponke. he is al for-oren into helle grunde. and pa monne ec pa nulle5 ileuen. pet he wale5 beon iboren of

A hundred-
fold more is
Christ's awe
than any
earthly lord's.

The world and
the flesh cause
us to sin.

The world
ever fights
against us.

\[1\] MS. earnes-
nesse.

2 ? bet.

Punish the
body that
causeth thee
to sin.

The devil
knows not of
the sin before
it is done in
the body.

* [Fol. 76b.]

Let not the
sinner delay
to repent.

Christ is able
to forgive all
sins, great and
small.

5 ? wule.

4 ? bidde8.

5 ? wale.
believe that Christ should be born of our Lady Saint Mary and suffer death for us—and also the sinful man who continues ever in evil deeds and thinketh, "Herein I will ever lie (stay) until I be older or I be sick, then will I be sorry and repent, for the Lord is exceedingly merciful, he will forgive me." Thus the devil will destroy the wretch, and that, we believe assuredly, as quickly as Adam our forefather first doomed us by his trespass to hell. So no man may say how much more God Almighty's mercy and compassion is towards the sinful man if he will beseech him with good heart and with true penitence, and if he will throughly forsake his sins and make confession thereof and repent evermore. Dear brethren and sisters, if we make confession of one or of two sins and yet follow one, God Almighty will not be well pleased. The priest may not shrive thee, unless thou wilt entirely forsake thy sins. How may the physician heal thee whilst the iron sticketh in thy wound? Never. Neither canst thou be shriven sufficiently well to please God Almighty, unless thou forsake all thy sins, both the one and the other. Know well that one sin will mar all the goodness and the alms, and the amends that thou dost for the other. A little poison envenometh much sweetness; and though a castle be well garrisoned with men and with weapons, yet if there be a single hole whereby a man may creep in, is it not all in vain? What betokeneth the castle but man himself? What are the men who are in the castle and defend it but man's eyes, feet, hands, mouth, nose, and ears? These are the limbs that a man sometimes sinneth with. Thou shouldst keep them as purely as Christ gave them unto thee in the bath of baptism. Nathless sometimes thou sinnest with these limbs more often than thou shouldst. It is no wonder if a man sin occasionally through weakness, but it is much more wonder if he will never cease. As I have before stated, What mean the weapons?—thy alms that thou dost, that is, that thou goest gladly to church, and feedest, and lodgest, and clothest poor men, and every other good that it may be in thy power to do. And moreover when thou art obedient to sin, that betokens the hole (breach) that I previously spoke of. Who creepeth therein? The accursed devil. Because when sin is committed he comes thereafter and dwells ever therein, except thou repent of it. How mightest thou perform thy alms and please the Lord while thou art
ure lefli sancte marie ne polien de$ for us. and ec pa sunfulle monne pe dre$ a heore uene werkes. and penche$ her on ic wille liggen a pet ic beo ealdre o$er pet ic beo sec. penne wulle ic birewsien. and beten. for son drihten is mildheorte$ inoh he wule hit me forgenen. pus pe deofel wule bilesnien pe wreche. and ec we ileue$ to sope alsaw redliche swa adam ure eldre feler us forgulte erest in to helle. *Swa ne mei nan mon seggen hu muchele mare godalmihtnes milce and his mildheortnes is pe$ein. pon sunfulle monne he hine wile biseche mid gode heorte and mid sope dedbote his sunne zif he wile heo purhut forleten and nimin sriett per-of. and beten a mare. Leofe breodre$ and sustre pa$h we numen sriett of ane sunne o$re of twa. and pe$ fulie ane nis pet icewene godalmiht. Ne pe preost pe ne mei sriete bute pa$ wulle heo alforleten. Hu mei pe leche pe lechnien2 pa hwile pet iren sticat in pine wunde. Nefre. Ne pa$ ne migt beon wel isrieten god almih to eweme. bute pa$ heo alle for-lete eiher ze pa$ ane ze pa$ o$er. wite pa$ wel pet pa$ an sunne wule amerran al pa$ godnesse. and pe almesse. and pa$ dedbote pe pa$ dest of pam o$er. A hutel ater bitteret muchel swete. And pa$h an castel beo wel bemoned mid monne and mid wepow and pa$ beo analpi holh pat an mon mei crepan in. Nis hit al unnet. hwet itacen pet castel pe mon seolf. hwet pa$ men pe beo$ in pe castel$ and hin zeme$. pet beo$ pes monnes ezan. and his pet. and his hondan and his mu$ and his nesa. and his earen. her beo$ pa$ limen pet suncegt uwiwine mon. pa$ scodeldest3 heo bi-witen al swa clenliche swa crist ha$ pe bitahte on pas fulhtes be$e. Nopheles o$erhwile pa$ sunegest mid sumne of pisse $limen ofter penne pa$ scoldest. hit nis nan wunder pa$ mon sunegic o$er hwile unwaldes. ah hit is muchele muchele$ mare wunder zif he nule nefre swiken. Al swa ic er ewe$ hwet taene$ pa$ wepne pine elmisse pe pa$ dest. pet is pa$ gast to chirche blupeliche and fedest wreche men and herebure$est and scrudest elles al pet pa$ maht don to gode. and pa$ zet pa$ hersunest pare sunne pet is pet holh pet ic er ewe$ hwa crepop$ per-in: pe awarie$ deofel. for$on penne pe sunne bit$ idon. Scod$an bicemet he. and wunet per-on abute pa$ hit bete. lu mih$ pa$ don pine elmesse and

* [Fol. 8a.] No one can say how great is Christ's mercy.

1? we. Confess all thy sins.

2 MS. lechi-

* [Fol. 8b.] Alms, &c.—the weapons to be used against sin.

3 ? scoldest.

Man sins with eyes, hands, feet, &c.
a slave to thy sin? And after thou wilt promise God Almighty and thy confessor that thou wilt forsake thy misdeeds, and takest shrift thereof and departest afterward and dost the same sins, then followest thou the habits of the hound that now spews and afterwards eateth its vomit, and becometh much fouler than it erewhile was. Such becomes the man; he at first had one sin and afterwards hath two, if he knowingly does this; he who will frequently repent and frequently sin he displeaseth our Lord. And again, many a man continues in his foul sin, and ever it appears to him that he is guilty of very little wrong when he has unlawful possession of another man's property; and even though he impute to himself any deadly sin, he will not nevertheless repent of it, but thus thinketh, "I am whole and sound and strong and stalworth, I may yet live long and repent in good time of all my sins." Then cometh hereunder the devil treacherously withal and cutteth short his days and casteth him into hell pain, where he shall dwell ever endlessly; and from that hell and that pine (torment) preserve us God the Father, Son, and Holy Ghost, dwelling and ruling in the world ever without end. Amen.

III.

FIRST SUNDAY IN LENT.

In Lenten time each man goes to confession; there are some to whom there is greater harm in going (than in abstaining), as I will now tell you. He saith with the mouth what is not in his heart. "I will go to shrift for shame, as other men do; if I neglect the priest will ask me on Easter Day who shrove me, before he administer to me the sacrament, and also for the sake of man's esteem." He does not go to shrift as other [good] men do, but acts like the cheat who at last deceiveth himself, and is as a rosy apple—fair without and rotten within. Alas that he will ever dare or think with his foul heart to receive so high and so holy a thing as is Christ's flesh into his sinful body, and thinketh that it will help him. Nay truly not! but when the
lewemen drihten, þa hwile þu þeowest þøre sunne and eft þu wult bi-haten god almihtin and þine scrifte þet þu wult forleten þine misdede. and nimest scrifte þer-of. and ferest þe eft and dest þa ilke sunne þenne hafest þu þes hundes lāze þe nu speoweð and eft hit fret. and þið muchele. fulre þene he wes earðen. Swa þið þe mon erçon he hefde anfalde sunne and scoldan he hauet twafald gif he hit deð in his witscipe, þe þe wule ilome ibeten. and ilome breken. he gremes ure drihten and eft moni mon dreȝet his fule sunne and eftre him þurpeð al to hutel þat he deð to unrihte þet he habbe oðer monnes [ístreon] mid wolhe. and þah he wite mid him scolf eni heafsunne he ha *nule beten þa þet ah þenchet ic em hal. and fere. and strong. and stelewyrce þet ic mei longe ðibben and alle mine sunne timliche ibeten. þen-ne cumeð her under þe deosel swicenliche mid alle and him scorteð his dæges and awerpeð hine in to helle þine þer he seal wuian abuten ende from þan helle and from þan þine us bureȝe þe lauerd þe is fedur and sune and hali gast wuniende and rixlende on worlde a buten ende. Amen.

III.

[Dominica prima in Quadragesima.]

I[n leinten time uwhile mon gað to scrifte; þer beoð summe þe mare herm is þe gað al swa ic nupe eow tellen wulle. He seid mið þa muce þet his naut in his heorte. ic wulle gan to scrifte for some alswa doð oðer men. zif ic forlete þe preost me walde eskien on ester dei hwa me scriue er he me ðeþe husul and ec for monne weordes ðinge. he ne gað naut to scrifte al swa doð oðer men. Al ah al swa he doð swa þe swica þe bi-swikeð hine scolfe on-ende and bið al swa is an eppel theoweð. he bið wið-uten feire and frakel wið-innen. Ahaw þet he efre wulle pristelechen oðer bi-pencheþ mid his fule heorte þe heo wulle underfon swa heʒ þing and swa hali swa is cristes licome in his sunfulle buke. and weneð þet hit wulle

Thou canst not please God and serve sin.

1? eft. The sinner is like the hound that eateth his vomit.

2? hauet.

3? ðingeð.

*[Fol. 90*] The sinner delays repentance until he shall become old, but the devil cuts short his days.

4? wuian.

Lent, the time for confession.

5? mid. Some men go to confession merely to be like other men.

6 originally cęð.

He is like an apple, fair without and corrupt within.

Christ's flesh will not avail him.
priest putteth it in his mouth, then cometh the Lord's angel and taketh the holiness with him toward heaven-kingdom. As for what remaineth there in his mouth, if any man were able to perceive it, he might see a burning gleed that consumes him all to coals. Dear men, if thou hast been very guilty towards thy earthly lord, he will forbid thee his presence, and moreover thou durst not come before him on account of thy guilt. How dare the wretched man receive God's flesh and blood in his body? How durst thou, man, there again receive God's flesh and blood in thy body along with vile sin and also with the devil that dwelleth in him? It does him more harm than good, for it draweth him to the bitter death of hell more than to everlasting life. The devil dwelleth in the sinful man until he hath brought him wholly to his will in all things, and the devil indeed so reigneth in him that he will never forsake his sin. The devil thus thinks, "This man I have taken to my own behoof—more men should I so obtain [through him]." By (of) such men saith the Lord in his Gospel thus speaking, Cum inmundus spiritus exierit ab homine, ambulat per vias inaquosas, querens requiem et non invenit. The unclean spirit goeth out from the sinful man and goeth from place to place and seeketh rest where he may dwell, but he may not dwell in any good man; for if he be well shriven and God-fearing, the devil may never come into him because of his good works. Then saith he after—Revertar in domum meam unde exivi—now I must [dwell] in the same house in which I erewhile was; and then goeth he and taketh him seven devils which are much worse than he. They go as I ere said, and dwell in him ever more, and so perishes his wretched soul in everlasting torment in the pit of hell. Ere that he had but one devil, now he hath seven. Now though he were willing to forsake his evil sins, he is not able, on account of the devils [within him]. But to what men does this that I have mentioned happen? By Christ! it befalls those men that go to shrift more for the world's shame than for to repent of and be sorry for their sins. Wherefore will a man go to confession unless he is willing to forsake and repent of his sins? Of a truth if thou accusest
The houset shall be taken out of his mouth by God's angel.

The devil dwells in the sinner,

1 a 3ene on-siht.

2 NS, bi. hospe.

* [Fol. 10v.] but not in him who is well shriven and Godfearing.

The devil will not let the impenitent forsake his sins.

The honest man is more harm than good.

The honest man is more harm than good.

* [Fol. 9r.]
thyself to thy confessor, the devil may not accuse thee in the other life; for the man who conceals his sins in this life shall never behold the Almighty Lord, nor aught of his bliss. How mightest thou see thy shadow in muddy water? What is shrift but to renounce the devil, and be sorry for, repent, and bewail one's sins, and have in his mind (determine) never more again to commit those sins that he goeth to shrift for; to come to the priest and accuse himself and say there what is in his mind,—“Alas, that I ever did with my wretched body these sins!” For God's love repent of your sins while ye are here in this short life, and think how little time ye shall remain here. With truth thus saith the book, “Robbers, spoilers, thieves, murderers, covetous, adulterers, liars, unjust judges, jugglers, and other sots shall have a reward full quickly.” What say they? We may follow our will while we are young, and when we become older we will repent. Alas wretch! thus, saith the book, “Forsooth as easily thou mightest take thine own weapon and smite off thine own head and return again to thine own likeness.” How mightest thou return to thine own likeness if thy head were off? Never! Also, thou mayest never have mercy from the heavenly God if thou art taken (or diest) in this same thought. In a single instant a man may receive a wound in his body that will be a long time in healing; and sometimes it fails to be healed. The little time thou dost it (sin) it appears to thee very good and sweet, and afterwards, by Christ! it is very bitter to repent of, and sometimes it happens thou never repentest of them in this life. What! ween these spoilers and robbers, that take another man's goods wrongfully, that Christ will have mercy upon them, though they have [not] taken and obtained the friendship of the men they have wronged? Nay! Lo! they think thus: “I will obtain goods wrongfully while I am able, and afterwards I will go to shrift, and renounce and fast for it.” He that ever fasteth and ever doth evil hath the practices of the devil. Thus they think that they will take and nought restore, but assuredly he must restore if he hath it; and if he hath it not let him restore as much as he is able and quickly seek forgiveness for the remainder. He will think
Shrift is to forsake the devil and to repent of sin.

1. wrenien on.
2. Mere.
3. He.
4. * [Fol. 10b.]
5. Ruppers.
6. Robbers, thieves, murderers, and other sorts shall have their reward.
7. To delay repentance is like cutting off one's head and expecting to return to one's own form.

<no output>

pine scriffe: ne mei þe deofel þe wrenien1 þan oðre liue, for þe mon þe helew his sunne aðisse liue ne siht he nefre almihthin drihten. ne nawiht of his blisse. Hu maht þu iseon þine seacadewe in worie watere: Hwet is scriffe bute forlete þene deofel. and þine sunne. and bi-rewsien and beten and wepen. and habben in his þone þe he nule nefre mare eft þe don þeo sunnen: þe he geð to scriffe *fore and cumen to þan preoste and werian2 hine solefe. and eoweþ in his þone þar hi3 biþ. Awah: þet ic hit efre dude mid mine wrecchede licome þas sunnen. for godes luue beteþ ower sunnen þa wile þe beoþ heren on þisse scorte liue. and ipencheþ hu lutte hw[i]le þe beoþ here. Mid sode þus seicþ þe boc. Ruberes.4 and þa reueres. and þa þeoues. and þa morœs[sla]:a. and zitteres. and þa eawbrekeres. and þa ližeres and þa woldemeres and þa iuguleres. and þa oðer sottes alle heo habbeþ an þone fuluch. hwet seggeþ heo. we moten idreþan ure wil þe hwile þe we beoþ ʒunge. and eft þenne we beoþ eldre bete we hit þenne weilawe wiþ wrecche. þus eweþ þe boc. Soðliche al swa eca þu mihtest neoman þine aþen wepne and smihten of þin aþen heaueþ. and gan eft to þin aþene liche. hu mahtest þu gan to þine aþene liche ʒif þin beftet were ʒofe. Nefre. Alswa nauest þu nefre milce of heofenlic drihten: ʒif þu eart inumen in þon ilke þonke. on enelpi luttele hwile mon mei underfon ane wunde on his licome: þet ne mei beon longe hwile hal. And oðer hwile hit is on wane of his hele. þa lutle hw[i]le þu ha dest ha þe þuncheþ fulgod. and ful swete. and eft wite crist heo is ful biæter to betene. and oðer hwile hit itiþ þet þu heo nefre ne ibettest on þisses liue. hwet *weneþ þas ruperes and þas reueres þet nemeþ oðres monmes eahte mid wode. þet crist heom wulle milcien þah heo habbeþ inumen and heom biþeten freondscape et þon monmen: þet heo a-gult habbeþ: nei. hwet þuncheþ heo þus ic wulle biþeten mid wode. þa hwile ic mei. and secan ic wulle gan to scriffe. and forleton and festen þer fore. he hauneþ þes deoþles costes. þet a festeþ and a deþ uuel. þus ha þuncheþ þet heo wulleþ bijeten: and nawiht æſefen ah soðliche al he hit mot æſefen ʒif he hit hauneþ. and ʒif he hit nauneþ æſefe swa muchel swa he mei and forȝenenesse
it very hard and very shameful that he must repay all, and afterwards seek forgiveness of the man of whom he previously stole or otherwise wrongfully treated. Joyfully will the man go to shrift and tell the priest that he hath bereaved and stolen, and joyfully he will hear (the penance) the priest layeth upon him. But when the priest bids him give back the goods to the man that formerly owned it, no longer will he hear it willingly but he will say with crafty and smooth words, “I have naught thereof; I have spent it all.” Thus then saith the priest in reply, “Good man, take thou now of thine own goods and give instead.” It may happen that he will reply, “Though I had all that I ever obtained I could not make compensation for the harm I have done.” By Christ! he must restore as much as he is able, for many a man would be willing to forgive him half or a third part, when he sees that he is able to produce no more. It may happen that he will say to the priest, “Sir, I know not where are the men whom I have wronged. Some are dead, and others have removed; so that I cannot come across them.” Truly thus saith the book, he must seek them, if he knows for truth that they be alive; and he must seek the priest that accursed him, so that he may bless whereas aforetime he cursed him. And if he knows not for certain that they are alive, neither the men nor the priest, let him come to the church (of the district) where he took the goods and follow the advice of the priest whom he findeth there. The priest will bid him that he take that property or its value and distribute it among poor men, or ( expend) it on bridges or on church-work, or in some place where it shall be well employed for Christ’s love, and for the man that formerly owned it. And moreover let him repent before Christ. He that is wise will do this, and he is unwise if he is loath to do it, because he must again restore aught. Thus the foolish man thinketh, “This priest will have my property wrongly and will do me no other good, but that I must ever fast; and yet it were well enough might I always fast, provided I parted not with all my other goods.” Of the man that thus thinketh thus saith the book—“He will fast and eat, if he is able, as much at one meal as he should at two.” Truly Christ owes him no thanks.
weorne\(^1\) bidde et pan ouereake pis him wule punche swiðe strong and swiðe scowndul pet he seal al a-zeuen and seod\(\text{an}\) bisechen milete et pan ilke monne pe he haued er istolen oðer oðer-weis wa idon. Bluæeliche pe mon wile gan to scrife and segge pe preoste pet he haued ireaued and istolen. and bluæeliche he wule herkien. pet pe preost him lein on: ah penne pe preost hine hat azelen \(\text{a\pounds}\) ehte \(\text{a\pounds}\) monne pet hit er alhte. pet he nulle iheren his ponkes. ah he wile seggen. and foeliche sneo\(\text{pie}\) mid worde. Nabbe ic nawiht \(\text{per-of}\) ic hit habbe al ispened \(\text{pu}\) seic penne pe preost \(\text{per}\) onzein. God mon nim \(\text{pu}\) nu\(\text{c}\) of \(\text{pi\pounds}\) azen ehte and \(\text{do}\) \(\text{per}\) onzein. hit mei ilinpen pet he wile seggen pal ic hefde al pet\(\text{c}\)ic efre biȝet ne mahtie zelden swa muchel swa ic habbe idon to herme. witecrist he mot azeen al swa muchel swa he mei. for\(\text{on}\) moni mon hit walde him forzeuen half oðer priddle lot penne he ise\(\text{c}\) pet he ne mahtie na mare 3e-for\(\text{Si}\)ian. Hit mei ilinpen pet he wile seggen \(\text{pan}\) preoste. Lauer\(\text{c}\) nat ic lwere heo beoc\(\text{c}\) peo men \(\text{pe}\) ic penne herm to dude. Summe beoc\(\text{d}\) deade and summe on oðre stude. ne ic cume to heom nawiht. Soæliche \(\text{pu}\) eweæcë pe boc he mot ham ise\(\text{chan}\).\(\text{zif}\) he wat to soæ \(\text{pet}\) heo beoc\(\text{c}\) liues. and \(\text{penne}\) preost he mot ise\(\text{afen}\) pe hine acursed. pet he hine iblecie onzein pet he hine acursed. and \(\text{zif}\) he nat to soæ \(\text{pet}\) heo beoc\(\text{c}\) liues \(\text{pa}\) men ne \(\text{pe}\) preost: cume penne to \(\text{per}\) ilke chirche \(\text{per}\) er nom \(\text{pa}\) ehte. and \(\text{do}\) after \(\text{pes}\) preostes rede \(\text{pe}\) hu \(\text{pe}\) uin\(\text{dec}\). \(\text{pe}\) preost him wile haten \(\text{pet}\) he nime \(\text{pa}\) ilke ehte oðer his wur\(\text{c}\). and dele hit wrecche monne oðer to brugge oðer to chirche weorke oðer on sume stude \(\text{per}\) hit beoc\(\text{c}\) wel bitozen for criestes luue. and for penne mon \(\text{pet}\) hit er alhte. and \(\text{paæet}\) nime bote to crieste. \(\text{pe}\) ilke \(\text{pet}\) is iselie: pis he wule don. and he his uniseli \(\text{zif}\) him is la\(\text{c}\) to donne pis for\(\text{on}\) pe he seal azein zeuen awiht. \(\text{pu}\) \(\text{pe}\) uniselie penche\(\text{c}\) pes * preost wile habben min ehte mid wohe. and ne don me nan oðer bote buten a ic seal festen. and \(\text{paæet}\) hit were wel god moste ic alunyes festen \(\text{sa\pounds}\) pet ic mine oðre goæ\(\text{c}\)\(\text{c}\) al ne furs-spende. Bi \(\text{pa\pounds}\) men \(\text{pe}\) \(\text{pu}\) penche\(\text{c}\). \(\text{pu}\) seic\(\text{c}\) pe boc. he wule festen. and eaten. \(\text{zif}\) he mei et ane mele swa muchel swa et twam. Soæliche ne con criest him nenne

\(1\) ? seorne.

\(2\) ? isecham.

\(3\) ? god.

They are willing to go to confession and listen to the priest, but are unwilling to restore what they have stolen.

They make all sorts of excuses.

The thoughts of the foolish thief.

What the book says of such men.
Think ye not hereto, If thou dost me wrong and we two be servants of one master, and I complain of it to my master, first of all thou shalt act rightly towards me, and afterwards towards the master? By Christ! much stronger is the doom of God Almighty. If thou wilt have forgiveness of thy misdeeds from the Lord, first of all thou must have my friendship, if thou trespassest against me, and afterwards thou must obtain mercy from thy lord. If thou breakest the behests of an earthly man, he will be wroth with thee: a hundredfold more then shouldst thou observe Christ's behests, for he is king of all kings. The man who lay twelve months in a prison, would he not give all that he ever might acquire provided he might be quit of these twelve? and though thou mayest have lain sometime in a prison, yet thou hadst clothing to wear, and something to eat and to drink. But, in truth, in Christ's prison—that is, hell—there is none of these various things; but ever there is whining, grief, and gnashing of teeth, hunger, and thirst, and cold, and biting of fiends (devils) and tearing of adders. Woe is him who shall dwell there that ever he was born into this life. For God's love go and get shrift of all your sins, for although ye may repent of some sins, but will not forsake whoredoms, and gluttony, and drunkenness, your shrift availeth nought; and these are the two sins that men most commonly follow, and ween that it is no sin. Except he have shrift he is lost in hell, if he be taken in that sin. Truly thus saith the book, "What saith the foolish, To misfortune was I born'if I may not have indulgence in this world." But, so help me God, that man who will follow all his sinful lusts, Non intrabit in regnum celorum—that is, he shall never come into heaven-kingdom. And again, another teacher saith, Nemo potest gaudere cum seculo & in eternum regnare cum Christo—that is to understand, No man may have all his will and rejoice himself with this world, and also dwell for ever with Christ in heaven. Though thou hadst lived from Adam's time until this day, and thou possessedst all worldly power, and hadst the greatest of all riches, when thou shalt depart this life it would appear to thee no more than as if thou hadst but once uncovered (it) with thine eyes. Wherefore this
pence. Ne penche ze herto. Gif þu me dest woh and wit beon anes lauerdes men: ic hit mene to mine lauerde alre erest þu me scalt don riht. and seodðan þe lauerde. witierist muchele strengere dom is of godalmíhte. Gif þu wilt habben for- zefenesse of þire misdele to drihten alre erest þu most habben mine freonseipe 1 zif þu wīð me agultes. and seodðan þu most bizeten milec et þine drihtene. Tobraoke anes cordîches monnes heste: he wilre wîð þe. hunsfald mare þu scoldest halden cristes biheste for þon he is alra kinge king þe mon þe leie xii. moneð in ane prisune nalde he þe þu he efre mahte bizeten wīð þet he moste xii. beo ðer ut of. and þah þu leie in ane prisune oðer hwile þu hefdest clæð to werien. and to etene and to drinken. ze sóþliche on cristes prisune nis nan of þis sere: þet is in helle. ah a þer is waning *and graming. and topen grislating. hunger and purst. and cleð. and feonda bitinga. and neddre slittinga. wa is him þet he efre wes iboren on þis line þe þer scal wunian. For godes lune gað to scrifte of alla eower sunne. for þah ze gan of sunne ower sunne to bote. and ze nulleð forleten hordomes. and zifernesse and drunenesse. ne halt nawiht pat scrift. and þis bœot þa twa sunne þe men fulicð alra swiðester. and weneð þet hit ne beo na sunne bute he habbe scrift. he is forloren in to helle. Gif eani mon bið inumen in þere sunne. sóþliche þus seð þe boc. hwet seð þe dusie to ufele hele wes ic iboren zif ic ne mot habben on þisse weorlde zeuuenesse. ah swa me helpe drihten. þe ilke mon þe wule fulien alle his sunne lustes. Non intrabit in regnum celo- rum. þet is ne kimeð he nefre inne heouemeriche. and eþ þe oðer witege seð. Nemo potest gaudere cum seculo. & in eternum regnare cum Christo. þet is to understoundene. Ne mei nan mon habben al his wil. and blissien him mid þisse wordle and ae wunian a wīð crif on heofene. þah þu linedest of adames frumðe þet come þes dei and þu ahtest al weorlde iwald. and alre welene mest. þenne þu scalt of þisse line nalde hit þe pinchen na mare bute al swa þu eane unprizdest 2 mid þine egen *forþon nis nawiht þeos weorlde al heo æðel on aene alþi þraʒe þerihtes he ne bið wey hwí beo we uule on þisse wrecche 3.

God's justice greater than man's.

1 ? freond-seipe.

A hundred-fold more should we observe Christ's behets than man's.

[Quadragesima]

Hall is Christ's prison.

* [Fol. 12b.]

Forsake whoredom and gluttony.

He that follows his lust shall not come into the kingdom of heaven.

We cannot enjoy the world here, and live with Christ hereafter.

2 ? unwriþ edest.

* [Fol. 13a.]
world is nought. It passeth all away in a single instant, (and) forthwith he ceases to exist (he is not). Alas! why are we evil in this wretched world? Assuredly she will deceive us when we least expect. Alas! that any man should wrong another, for covetousness of this world’s goods. Truly it will all pass away, and the wretched soul shall bitterly suffer for it.

Go to thy father’s tomb, or where any of thy kin are lying, and ask him what he hath gained by his unrighteous dooms, and by his robbery, and by his bodily lusts, and by his other sins while he was here in this life. Truly he would say, could he speak, “Woe is me that I ever did so much sin and repented not of it! for I endure so great torment that I would rather have, for a single second, some cessation and ease than all the world if were it mine. And, moreover, were it possible to assume my bodily form and be in the world ever more, I would gladly suffer and sit in frost and in the snow up to my chin, and yet it would appear to me the softest bath and the most winsome that I ever enjoyed, might I be out of this wretched life.” And, moreover, thou mightest understand when thou standest at his tomb that he was proud and haughty as thou art, and thou shalt perish also, as he is now, all to nought; and thou knowest never when. While alive he was beloved, but hateful is he now, and his wretched soul is forlorn (damned). Wherefore, dear men, understand yourselves while ye may that this world is worthless; ye see it yourselves. Be he ever so rich, depart he must when his day cometh. Wherefore go joyfully and repent of your sins while ye are able. Unhappy is the man that becometh old and his days leave him, and the day of his death approacheth, and he will not bethink that his sins increase, which cause the death of the soul: because she (the soul) may not endure all the sins that man putteth upon her, therefore she will go out of the body. Truly thus saith the book, That many thousand men might live many more years than they do, if they were righteous and God-fearing. Dear men, when ye go to shrift for no shame neglect to tell the priest all your sins, be they ever so unimportant; for there is no sin of which he is ignorant: either he knows it, having committed it himself, or he hath heard of it, or hath found it in books. There is no sin that is not written in books; wherefore it is better for you to shame yourself before the
world. Soðliche heo us truket ðenne we lest wene. wei ðet eni mon seal wið oðerne misdon for ðisse worlds zifsunge. Soðliche al heo a-gān. and ða wrecche saule hit seal albugen. Ga to þine feder burinesse oðer þer eni of þine cunne lie in. and esca hine hwet he habbe bīgeten mid his wolde domas. and mid his reunge, mid his licome lustes. mid his oðre sunne, hwile he wes her on þisse liue. Soðliche he wæle seggen þif he mihte speken. wa is me þet ic efre dude swa muchele sunne, and heo ne 3e bette. for swilche þine ic habbe þet me were leofere þenne al world þah hit were min most ic habben an alpi þraȝe summe lisses and summe lecē. and ec mostic underfon minne licome and beon on worlde a mare ic walde fein pinian and sitten on forste and on snawe up et mine chinne. and þa þet hit walde? me þuchen þet sofweste bec. and þet wusssemeþe þet ic efre ibad moste ic beon of þisse carme liue. and þazet þu maht understonden þenne þu stondeset et his burienesse þet he wes prud and whone, swa þu ert nu, and þu forwurcyst, eca swa he is nu al to nohted: and þu nast neure hwenne; Leof wes he on liue and lað is *he nuðe. and þa wrecche saule forloren; for þi leofemen understondet. eouselfen þa hwile 3e mahten. Ñis þas weorlde nawiht ze hit ise þo cow seluen. Ne beo he nefre swa riche for þe he seal þenne is dei cunne. for þi gāþ bluðeliche to bote of eower sunne þa hwile 3e mazen. Vfel is þet mon aldeþ and his dæges. him at-gāþ and nehlecheþ his ende dei and nule him biþuchen þet his sunnen wæxan. þat is þere saule dea; for þon heo ne mei abeoren alla þa sunne þe þe mon uppon hire dea. þenne heo wulle ut of þon licome. Soðliche þus seiþ þa boe þet moni þusent monne mahte libben fele 3ere mare þenne he do: þif he were riht-wis and god-furh þe mon þenne ze gad to seþte ne forleþe ze for nane seame þet ze ne seggen þam preoste alle eower sunne ne beo heo nefre swa ethelic. for nis nan sumne þet he ne con oðer he heo wat burh. þet he heo dude him seolþ oðer he heo hafþ i-escad oðer hafþ i-funden on boke. Ñis nan sumne þet nis wiriten on boke. for þi betere cow is þet cow secamie bi-foren þam preoste ane: þenne on domes-dei biforen criste. and bi-foren al heunene wara. and bi-foren al éorcé wara. and bi-

The world is treacherous, 1 ? zifsunge.

Go to thy father's tomb and ask him what he gained by his lusts.

He would give all the world for a little alleviation of his torments.

Take heed lest thou 2 ? walde.

Evil is the man that loads his soul with sins, so that it is obliged to leave the body.

Make confession to thy priest.

He knows all sins.

It is better to be ashamed before him, than before Christ at doomsday.
priest alone, than on Doomsday before Christ, and before all heaven's host, and before all earth's host, and before all hell's host, and thy soul nevertheless to go into everlasting torment. Dear men, the priest is not able to forgive any man's sins, not even his own, but he is ordained between God Almighty and thee to instruct thee how thou shalt have forgiveness of thy sins from God; and he hath that same power from St. Peter to bind and to unbind, and from our bishop, who is in St. Peter's office; and since he is unable to be in every place, therefore are there priests under him. If thou sinnest he shall advise on God's half how thou shalt have Christ's friendship. Assuredly thou need ask no more (than this). No man may say how easily thou mayest obtain God's mercy. If thou sinnest renounce it for ever, and repent it with true confession, as I erewhile said. If thou repent and yet hide some of thy sins, that is not to thy profit. Christ takes no heed of such leasings, he stands in no need of it; either thou must obey Christ or the devil. Good men, every man must be twice washed of his sins: once at the baptismal bath, for ere the child is baptized it is the devil's; the second time thou shalt be washed at true confession, when thou renouncest thy sins. Assuredly if thou wilt entreat the Lord thou must be free from thy sins, for thus saith the book, Peccatores Deus non audiit. The prayer of a sinful man God Almighty will not hear, except he forsake his sins and repent. Dear men, though ye sin and repent, trust not wholly to your fasts, if ye are able to do other good deeds. There is no man but what can do something more than fast. If he cannot give alms of clothes or of meat, as a rich man can, let him do some of these things which I will now enumerate. First of all thou shalt go to shrift and entirely renounce thy misdeeds, and fast so that thy body be the leaner; that is, fast for thy Lord's love. The man who thus fasts Christ shall give him such meat that he will never again hunger. The second is to give as much alms as you can afford,—masses for all Christian souls, to poor men shoes, clothes, meat, drink, warmth, and lodging; to visit the sick, to help to bury the dead, and to assist them (the poor) with whatever thou art able. For the book saith, Sicut aqua extinguit ignem, ita et elmosina extinguit
foren al helle wara. and þa hweþere þine saule feren scal in to cehe pine. Leose men ne mei þe preost forþefen *nane men his sunne ne his æge na he is iset bi-twihan god almihtin. and þe for þe wissine hu þu scalt et god scolf habben þine sunne forþeuenæ, and he haueuf1 þa ilke malthe of Sanete petre to bizadene. and to unbindene. and of ure biscope þe is on sanete petres stude forþon he ne mei beon on cwilche stude for-pi beoð þa preostes under heom. Gib þu sunegest he þe scalt reden on godes halfe hu þu scalt habben cristes freonsce : Soðliche ne þerft þu bidden namare. Ne mei nan mon seggen hu lihtliche þu maht habben godes milce. gib þu sunegest forlet hit a mare. and þet mid rihete scrifte. and bete a. alswa ic er cewæ. pah þu ga to bote and for-heole summe þine sunna. nis þet nawihte to þine bi-heofce. Ne reccheð erist nane leasunge. ne him nis na neorc2. oðer þu most hersumian crist. oðer þam deoftle. Godemen uwicel mon scal beon twiȝen awescen of his sunne enes et þam fullhtbeda3. for er þonne þet child beo ifulȝeȝ hit is þes deoftes. oðer siðe þu scalt beon iwescen et sod scrifte: þenne þu forletest þine sunne. Soðliche zif þu wult habben bone to drijhen: þu most beon on ward þine sunnen for pus cewæ þa boc. peccatores deus non audit. Sunfulles monnes bone nulle *god almihtin iheren bute he wulle forleten þa sunne and gan to bote leofemen þah þe sunegien and gan to bote ne lipsie þe no al to eower festene zif þe maȝen eni oðer god don. Nis nan mon þet ne mei mare don þene festen. Gib he ne mei don elmesse of clæse ne of mete al swa mei an riche mon: do summe of þisse þinge þe ic wulle nu cewehen. Alra erest þu scalt gan to scrifte and forleten þurhut þine miscleda and festen swa þet þin licome beo þe lenre þet is fest for þines drihtenes lune. þe mon þe þus fest crist him zeneȝ swilene mete þet him nefre eft ne hungrep. þet oðer is do þine elmesse of þon þet þu maht iforþen. Messen for alle cristine saule. Wrecche men sceos and clæses. and mete. and dringen. and wermpe. and herburse. and to seke gan. and þa deden helpen to buriene and helpen beom mid þon þu þu mæge. for þa boc seiȝ. Sicut aqua extinguit ignem: ita & elemosina extinguit peccatum. Al swa

* [Fol. 14a.] The priest cannot forgive sins.
1 sic.

He can advise thee how thou mayest have Christ's friendship.

Hide not thine sins from the priest.
2 ? need.

Twice shall we be washed from our sins.
3 ? full theoða,

* [Fol. 14b.] God will not listen to the impenitent sinner.

Do something more than fast for your sins;

give alms, feed the hungry, clothe the naked.

visit the sick, and help to bury the dead.
pecatum. As water quenches fire so alms quencheth sin. The third is that thou shalt bewail thy sins secretly (behind men), and pour out thy tears very sorrowfully, for the Lord speaketh thus in the Gospel, Beati qui nunc fletis quoniam ridebitis; that is, blessed are those who now weep for their sins, for they shall be comforted before the Lord. The fourth is that thou shalt keep vigils for thy Lord's love, for the book saith, Non sit vobis vanum surgere ante lucem, quia promisit dominus coronam vigilantibus. Be not loth to arise before day(light), for the Lord promiseth the watchful a crown that shall be seven times brighter than the sun. The fifth is that thou shalt forgive those men that trespass against thee; and as thou forgivest the men that sin against thee, so shall thy Lord forgive thee thy misdeeds; and so thou prayest him daily when thou sayest, Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Lord Father, forgive us all our sins as we forgive those that trespass against us. Here is a sorrowful prayer to offer unless we truly have mercy upon and forgive those men who have angered and injured us. The sixth is that thou shalt reconcile thyself with all those who are at enmity with thee, as far as thou art able; for then thou protectest their souls; and also thine own, from the evil death, that is, from hell torment. The seventh is charity. She perfecteth and completeth all other things. By Christ! the man that loveth not charity shall never come into God's kingdom. Now may ye hear what is true charity, that each man ought to possess—that is, that thou love thy Lord above thy wife and child, and above all earthly things, and thank him for all things; and afterwards do unto each man as thou wouldest that one should do to thee: that is true charity. Truly thus saith the book, that this shall bear your soul to heaven-kingdom.

Now, dear men, ye have heard what I have said, and what ye shall do if ye can afford it. There is no man so rich, nor none so poor, but what he may give something of those things which I have said unto you. He who gives alms of his unlawful gains will get no more thanks of Christ than he that should slay thy child and should bring thee his head for a present. Wherefore, good men, forsake your sins and go to true shrift, and leave your stealing and rapine, for there is no profit in these things; and again saith the book, No good
pet water acwenche非常多的 pet fur. swa þa elmesse acwenche非常多的 þa sumne þat þridde is þet þu scalt bi-wepen pine sumne bi-eften monnen and 3eoten pine teres swiþe sariliche for þon drihten ewe(handler) on þan god-spelle. Beati qui nunc fletis quoniam ridebitis. þet is eadi beo� þa ilke þe nu wepe� for heore sumne *for heo seeolon beon igledes� bi-foren drihten þat forðe is þet þu scalt wakiens for pines drihtenes luue. forðon þe boc ewe(handler). Non sit nobis vanum surgere ante lucem. quia promisit dominus coronam vigilantibus. Ne beo eow noht lað to arisene er dei. for drihten bi-hat þon wakiende ane crune þet seal beon seofesïve brihtre þene þa sumne ðitte is þet þu scalt forseuen þon monne þe wif� þe agultet. and swa se þu for5euest þam monne þe wif� þe agultes� swa þin drihten for5eue� þe pine mislede. and swa þu lîne biddest deihwamliche þenne þu seist. Dimitte nobis debita nostra sicut & nos dimittimus debitoris noskis. Laue� feder forsef us alle ure gultes swa we for5eue� þan monne þe us to agulte�. her is ane reowlie bone to biddene bute we invarliche imilcien and for5euen þan monne þe us wreðes� and seeandet. þet seste is þat þu scalt sahtnien. þa þe beo� unusalhte mid alle pine mahte. þenne bureȝest þu here saule. and þe þine agene from þan ufele deaðe þet is from helle pine. þet seofede� is echerite. heo fulled alle þa oere þing and ende�. witterist þe mon þe ne lune� echerite ne eumude� he nefre in godes riche. Nu 3e mazen iheren hwet is riht echerite. þet uwile mon ah to habben þet is *þet þu lune þine drihten ofer þin wif� and ofer child and ofer alle eorðliche þing and him þonkien alle þinges. and seðdan beoden uwile mon swa þu waldest þet me þe bude. þis is riht echerite. Söðliche þus ewe� þe boc. þet þis seal beren eower saule to heuene riche. Nu leose men habbe 3e iherd hwet ic habbe iseaid hwet 3e seulen don 3if 3e hit mazen iforðian. Nis nan mon swa riche. ne swa wrecche þet he ne mei sum þing iforðian of þan þe ic heou habbe iseid. þe de� his elmesse of þinge mid wohe bizeten� ne eon him crist na mare þong� þene þah he sloge þin child and bere þe his heuned to lake. for-þi godmen forleþe� eower sumne and gad to rihte scrifite and leþe� eower stale and eower reaflae. for nis þer nan� feng on. and
ON THE LORD'S DAY.

that ye may do shall go unrewarded, nor even shall ye do any evil without bitterly expiating it. Wherefore, dear brethren, hold brotherly love among you, and strive ye now in this short life that ye may come to the kingdom above, there to dwell with the Father, the Son, and the Holy Ghost, ever without end. Amen!

- IV.

ON THE LORD'S DAY.

Dear men, if ye will listen and willingly understand we will speak to you plainly of the privileges that pertain to the day that is called Sunday. Sunday is called the Lord's Day, and also the day of bliss and of ease and rest for all. On this day the angels of heaven rejoice because the lost souls have rest from their torments. If you are willing to learn who first obtained rest for the wretched souls, I will truly tell you. It was St. Paul the apostle and Michael the archangel. These two went once on a time into hell, as the Lord bade them, to see how the folk fared there. Michael went before and Paul came after, and then Michael showed St. Paul the wretched sinful that were dwelling there. Afterwards he showed him high trees burning horribly before hell gates, and showed him the wretched souls hanging upon those trees—some by the feet, others by the hands; some by the tongue, others by the eyes; some by the head, and others by the heart. Afterwards he showed him a burning fiery oven that threw out seven flames, each of marvellous hues, which were all horrible to behold, and much harder than any one dare endure; and there within were very many souls anhanged. Moreover he showed him a well of fire, and its streams ran burning fire; and twelve master devils like unto kings guarded this well and tormented therein the wretched and forlorn souls, and yet their own torment was in
eft þe boe seið. Ne seule þe neare god don unforgolden. Ne ec ne seule þe nefre ufel don þet þe hit ne seulen mid uuele bitter abuggen. Forþi leote brocoðe haldeð broþerreddene eow bi-
twenen. and earne þe eow nu on þisse sceorte liue þet we¹ bicumen moten to þere upplican riche and þere wunian mid þe feder and mid þe sune and mid þe halie gast abuten ende. Amen.

IV.

IN DIEBUS DOMINICIS.

[Leofemen 5ef 5e lusten wuleð. And 5e willeliche hit under-
stonden we eow wullen * sultliche seggen of þa fredome þe
limpeð to þan deie þe is idlepeð su² sumedei. Sumedei is ialtown þe
nes lauerdes dei and ec þe dei of blisse and of lisse and of alle-
irest. On þon deie þa engles of heosfen ham iblissieð. Forþi þe þa
erming saulen habbeð rest of heore pine. Gif hwa wule witen
hwa erest bi-won reste þam wrecche saule to sope ic eow sege.
þet wes sanete paul þe apostel and mihhal þe archangel heo
tweien eoden et sume time in to helle alswa heom drihten hit
for to lokien hu hit þer ferde. Mihhal eode bi-foren and paul
cóm after and þa seawede to sanete paul þa wrecche sun-
fulle þe þær were wuniende, þer-efter he him sewawede þæse treon
eislische beorminde et-foren helle 5ete. and uppon þan treon he
him sewawede þe wrecche saulen a-honge. Summe bi þa fet.
summe bi þa honden. summe bi þe tungae. summe bi þe ægen.
summe bi þe hefede. summe bi þer heorte. Seodån he him
secaude an ouen on berninde fure, he warp ut of him seofe leics
uwilan³ of seolcůre heowe þe alle weren eataliche to bihaldene
and muchele strenge þen eani þurg to polien. and þer wiþ-innen
weren swīse feole saule a-honge. ʒette he him sewawede ane welle
of fure and alle hire stremes⁴ urnen fur berninde. and þa welle
þer wiþinnen þa earming saulen þe for-gult weren; and heore

The privileges of the Sunday.
* [Fol. 16a.]
2 sic.
Sunday is the Lord's day.
The souls of the lost have rest on this
day.

Paul and Michael
obtained it for them.
They both once visited hell.
They saw wretched souls hanging
on trees;

a fiery oven
with seven
flames;

³ ?uwikan.

a well of
fire with
streams of
fire;

⁴ MS. strenies.

* [Fol. 16b.]
nowise diminished, though they were masters (chiefs). After that he showed him the Sea of Hell; and in that sea were seven bitter waves. The first was snow, the second ice, the third fire, the fourth blood, the fifth adders, the sixth smother (smoke), the seventh foul stink, she was worse to endure than ever any of all the other torments. In that sea were innumerable animals, some feather-footed, others entirely without feet, and their eyes were all like fire, and their breath shone as doth the lightning among thunder. These never cease, night nor day, to break the wretched bodies of those men who in this life here would not complete their shrift. Some of the men sorely weep, others cry aloud. Some there groaningly sigh, others there piteously gnaw their own tongues. Some there weep, and all their tears are burning gleeds (embers) gliding over their own features, and very mournfully at all times they cry and earnestly entreat that some one would release them from the cruel tortures. Of these torments speaketh David, the holy prophet, and thus saith, *Miserere nostri Domine quia peccas inferni sustinere non possumus.* Lord have mercy upon us, for we are not able to endure the torments of hell. Afterwards he showed him a place in the midst of hell, before which were seven enclosures, near which no living man dare go, on account of the noxious vapour, and there within he showed him an old man going about, led by four devils. Then Paul asked Michael who the old man might be. Then said Michael (the) Archangel, "He was a bishop in the other life that never would keep nor observe Christ's laws. More often would he treat wrongfully with his subjects and oppress (them) for a long time than sing psalms or do any other good deed." Hereafter saw Paul where three devils led a maiden very remorselessly. Eagerly did Paul ask Michael wherefore she was so led about. Then said Michael, "She was a maiden in the other life that kept her body in all purity, but would never do any other good thing. Willing alms gave she never, but very proud she was and moody, and a liar and deceitful, and wrathful and envious, and therefore is she now dwelling in this torment." Now began Paul to weep sorely, and the archangel Michael wept also with him. Then came our Lord from heaven to them in the form of thunder and
Asgene pine neure nere þæ lese þah heo meistres weren. Efter þon he him seeawede þe sea of helle and innan þan sea weren. vii. bittere upe. þe forme wes swuan1. þat oðer is. þet pridd fur. þet fecëse blod. þe fitte neddren. þe siste smordër. þe seofeþe ful stunch. heo wes wurse to þolien þenne efreni of alle þa ōðre pine. Þann þan ilke sea weren un-ancomned deor summe feðer foteted. Summe al bute fet. and heore eþen weren al swile swa fur. and heore eþen secan swa deþ þe leit a-monge þunre. þas ilke nefsre ne swiken ne dei ne niht to brekene þa erming licome of þa ilca men þe on þisse line her hare serift enden nalden. Summe of þan moune sare wepec. Summe swa deor lude remec. summe þer groënde sikeþ. summe þer reowliche gneþec his ægene tunge. Summe þer wepec. and alle heore teres beþe berninde gleden glidende ouer heore ægene nebbe. and swiþe reowliche ilome þe þe þe me ham ibureþe from þam uułe pinan. of þas pinan speked david þe halie witeþe. and þus seîc. Miserere nostri domine quia penas inferni sustinere non possimus. Laurer hanu merci of us forðon þa pinnen of helle we ham ne mægen ðolien. *scoþþan he him seeawede and 2 stude inne midde-wæce2 helle. and bi-þoren þam ilke stude weren seohen clusterlokan þar neh ne mihte nan lüiende mon gan for þan ufele breœc and þer wið-inna he him seeawede gan on ald mon þet iii. deofen ledden abuten. þa escade paul to miþhal hvet þe alde mon were. þa ewcæ miþhal heh angel he wes an bispoc on eðere liue þe nefsre naldre cristes laþen loþen ne halden. ofter he walde unaþpon his underlinges mid wohæ motien and longe drigand þenne he walde sahnes singen oðer eani oðer god don. Herefter isch paul hwer .iii. deofen ledden an meiden swiþe unbisorgelicþe: þeorume escade to miþhal hwí me heo swa ledde. þa ewcæ miþhal. heo wes an meiden on oðer liue þet wel wiste hire licome in alle clenesse. ab heo nadle nefsre nan oðer god don. Elmesþornes heo nefsre. al prud heo wes swiþe and modi. and liȝere and swikel. and wrecþful and ontful. and forþi heo biþ wuniende inne þisse pine. Nu bi-gon paul to wepen wunderliþe. and miþhal heh engel þer weop forþ mid him. þa com ure drihten of heuceneriche to heöm on wunres4 liche and þus ewcæ.

The sea of hell with its seven waves; 1 ?snaw.  
In which were all sorts of strange creatures. 2 These ceased not to torture the forloru souls. 3 David speaks of the pains of hell. 4 *[Ælfr., 17a.] 2 ?ane. 3 ? midden-wænde. They saw in the midst of hell seven cloisters, wherein four devils were leading an old man about; and three devils led a maiden about. In this life she was virtuous but not charitable. Paul and Michael weep for the wretched souls.
thus spake, "Why weepest thou, Paul?" Paul answered, "Lord, I bewail the manifold tortures which I here see in hell." Then spake our Lord, "Why would they not keep my laws while they were on earth?" Then said Paul meekly to him, "Lord, I now entreat thee, if it be thy pleasure, that thou give them rest at least on Sunday ever until doomsday come." Then said God to him, "Paul, I know well where I ought to show mercy. I will have mercy upon those that sought my mercy while they were alive." Then was St. Paul very sorrowful, and bowed him quickly to his Lord's feet, and besought him in these words which ye may now hear. "Lord," he said then, "now I beseech thee by thy kingdom, by thine angels, by thy great mercy, by all thy works, by all thy saints, and also by thy elect, that thou have mercy upon them, and the more so since I have visited them, and give them rest on Sunday ever until thy high doomsday come." Then the Lord answered him with a more gentle voice, "Arise now, Paul, arise! I will give them rest as thou hast asked, from noon on Saturday until Monday's dawn, ever from this time forth until doomsday." Now, dear brethren, ye have heard who first obtained rest for the souls of the damned. Now it becometh each Christian man so much the more to hallow and honour the day which is called Sunday, for of that day our Lord himself saith, Dies dominicus est dies latitiae et requiei. Sunday is a day of bliss and rest for all. Non facietur in ea aliquid nisi Deum orare manducare et bibere cum pace et latitia. Let nothing be wrought on this day except to go to church and to pray to Christ, and to eat and drink in peace and gladness. Sicut dicitur, pax in terra, pax in coelo, pax inter homines. For as it is said, "Peace on earth and peace in heaven, and peace among all Christian men." Again, our Lord himself saith, Maledictus homo qui non custodit sabatum. Cursed be the man who will not observe Sunday. And therefore, dear men, each Sunday is to be observed as Easter Day, for it is the commemoration of his holy resurrection from death to life, and commemoration of the Holy Ghost which he sent upon his apostles on that day which is called Whitsunday. Moreover we understand that on Sunday the Lord will come to judge all mankind. We ought to honour Sunday very much and to observe it in all purity, for it hath in it three worthy
IN DIEBUS DOMINICIS.

Ahwi wepest pv paul. paul him onswerde. Lauerdì ie biwepe ðas monifolde pine ðe ie her in helle iseo, ða ewe ðe lauerl. Ahwi nalden heo witen mine *laʒe pe hwile heo weren en corce; ða seide paul him mildeliche to ðeines. Lauerd nu ie bidde ðe zef ðin wille is ðet ðu heom ʒeʃe rest la hwure ðen sumne dei a ðet cume domes-dei. ða ewe ðe drihten to him. paul wel ie wat hwre ie secal milcien. Íe heom wulle milcien ðe weren efterward mine milce ða hwile heo on liue weren, ða wes sanete paul swiʃe wa. and abeh him redliche to his lauerdes fet and on halsien hine gon mid ðas ilke weord ðe ʒe maʒen iheren. Lauerd he ewe ða. Nu ie ðe bidde for ðine kinedome and for ðine engles. and for ðine mucklehe milec, and for alle ðine weorkes. and for alle ðine haleʒen. and ðe ðine icorene. ðat ðu heom milcie ðes ðe redjer ðet ie to heom com and ðeste ʒeʃe ðen sumne-dei a ðet cume ðin heh domes dei. ða onswerede him drihten mildere steune. Aris nu paul aris. Íe ham ʒeue reste alswa ðu ibeden hauest from non on saterdei a ða cume monedecis lihting. ðet efre forζi to domes dei. Nu leofe breʃre ðe habbeʃ iber ʃa hwra erest bi-won reste ðam forgulte saule. Nu bi-cumeʃ hit þeporter to úwilche cristene monne muckleles ðe mare to halizhen and to wurcien þenne dei ðe is ʒeɔped sumne-dei. for of ðam deiæ ure lauerl scolf seiʃ. Dies dominicus est dies leticie & requiei. *Sunne dei is dei of blisse and of alle ireste. Non facietur in ea aliquid nisi deum orare manducare & bibere cum pace et leticia. Ne heo in hire naping iwrat bute chirehe bisoene and beode to cristæ and eoten and drinken mid griʃe and mid gled scepe. Sicut dicitur. Pax in terra. Pax in celo. Pax inter homines. for swa is iset. griʃ on corce. and griʃ on hefene. and giʃ bitwenen uwile cristene moʒne. eft ure lauerl scolf seiʃ. Maledictus homo qui non custodit sabatum. Amansed beo þe mon þe sumne-dei nulle iloken. And for-þi leofemen uwile sumne-dei is to locan alswa ester dei for heo is munȝing of his halie ariste from deʃe to liue. and munȝeing of þam hali gast þe he sende in his apostles on þon dei þe is ʒeɔped wit-sumne-dei. ec we understondeʃ ðet on sumne dei drihten cumeʃ to demeæ al mon-cun; we azem þene sumne dei swiʃeliche wel to wurþien. and on alle clenesæ to locan. for

* [Fol. 17b.] Paul entreats God to give them rest on the Sunday until Doomsday.

God grants his request.

* [Fol. 18a.] Sunday is a day of rest for all. Toil not on this day.

Cursed is he that keeps not the Sunday holy.

On Sunday shall Christ come to judge all mankind.
virtues, which ye may hear. The first virtue is that it (Sunday) on earth gives rest to all earth-thralls (slaves), men and women, from their thrall-works (servitude). The second virtue is in heaven, because the angels rest themselves more than on any other day. The third virtue is that the wretched souls in hell have rest from their great torments. Let each one then always observe the Sunday, and the other holy days which in church we are commanded to keep like the Sunday, and let it be a participator of heaven's bliss with the Father and the Son and the Holy Ghost without end. Amen. Quod ipse prestare dignetur qui vivit et regnat Deus, per omnia secula seculorum. Amen.

V.

OF THE PROPHET JEREMIAH.

Missus est Jeremias in putem et stetit ibi usque ad os. Qui cum aliquandiu ibi stetisset, debilitatum est corpus ejus, et tandem dimissis funibus subtractus est. Et cum eorum duritiam, quia debilis erat sustinere non posset, allati sunt panni de domo regia et circumpositi sunt funibus ne eorum duritia lедерetur. Dear men, we find in holy book that Jeremiah the prophet stood in a pit and in the mire up to his mouth; and when he had stood there awhile then his body became very feeble, and they took ropes and cast unto him for to draw him out of this pit. But his body was so very feeble that he was not able to endure the roughness of the ropes; then sent they clothes out of the king’s house for to wind round the ropes, so that his body, which was (so) feeble, should not receive further injury. Dear men, those words which I have here said have important meaning, and they are good to hear and much better to retain (in mind). Is it a good thing to hear God’s words and to observe them? Yea assuredly, for our Lord God Almighty saith in the holy gospel, Beati qui audiunt verbum Dei et custodiunt illud. Happy and blessed are all who hear God’s words and keep them. Now ye have heard
HIC DICENDUM EST DE PROPHETA.

[V.

HIC DICENDUM EST DE PROPHETA.

"Quod ipse prestare dignetur qui vivit & regnat deus, per omnia secula seculorum. Amen.

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The three virtues of the Sunday.

* [Fol. 19b.] Observe well the Sunday, let & partake of heavenly bliss.

† ? ferde.
what it is to hear God's words and to observe them. Now we shall show you what it is to hear and not to observe them; for St. Gregory saith, 
\[\textit{Melius est viam veritatis non agnosce, quam post agnitum retroire.}\]
It is better for a man not to know the way to God Almighty than to know it and afterwards to disregard it. And in another place he saith, 
\[\textit{Qui obturat aureas suas ne audiat legem Dei, oratio ejus erit execrabilis.}\]
The man who shutteth his ears in holy church against God's law and will not hear the words which proceed from him, his prayers shall be accursed and displeasing to God. 
\[\textit{Puteus est peccati profunditas, quiaquam diu stas in luto; tam diu jacet in mortali peccato.}\]
The pit denotes deepness of sin, for as long as we lie in head-sins (deadly sins) all that time we stand in the pit and also in the mire (fen) up to the mouth, as these men do that lie in adultery and gluttony, and in perjury and in pride, and in other foul sins. And these are principally rich men who have this great pride in this world, that have (beautiful) fair houses and fair homes, fair wives and fair children, fair horses and fair clothes, hawks and hounds, castles and towns: hereupon they think much more than upon God Almighty, who hath sent them all these things when they lie in such sins and think not of arising. They do daily dig their pit deeper and deeper. 
\[\textit{Unde propheta, Non claudit super te puteus os suum nisi claueris os tuum.}\]
The prophet saith that the pit closes not easily its mouth over us unless we shut our mouths; but if we shut our mouths, then we act as the man that diggeth a pit four days or five, and when he hath delved it for a very long time, then falleth he therein and breaketh his neck, that is, he falleth into hell-pain, from whence he will never again return to repent. But, dear men, God Almighty hath shown us very great grace, since he hath given us to be free of mouth that we may with our mouths bring ourselves out of this pit, which betokeneth the deepness of sin, and that through three hard ways, which are thus named—
\[\textit{Cordis contritio, oris confessione, operis satisfactione.}\]
Through contrition of heart, through opening (utterance) of mouth, and through performance of good works. 
\[\textit{Cordis contritio ne moritur peccatum, oris confessione defertur ad tumulum, operis satisfactione tumulatur}\]
HIC DICENDUM EST DE PROPHETA.

49

habbeō iherd wule hit is for to iheren godes weordes and heom ethalden. Nu we sculen heow sceawan hwilc hit is heom for to heren and nawliht for to ethalden. for seint gregori seīn. Melius est uiam veritatis non agnoscere: quam post agitantam retroire. Betre hit is pet mon ne ikanwe noht pe wei to godalmihtin pe he hive ienawe and seoldē hine for-hojie; and on oser stude he seīn. Qui obturat aures suas ne audiat legem dei: oratio eius erit execrabilis. Pe mon pe tuneō his eren in halic chirche to-zeines godes laze and nule noht iheren pe weordes pe of him beoō. his beoden beoō aweriede and unwurēge gode. Puteus est peccati profunditas. quia quam diu stas in luto: tam diu iaces in mortali peccato. Pet put bitaeneō deopenesse of sunne. for alse longe alse we liggēs in heueō sunnen: al pa hwile we sto[n]deō in pe putte. and pet in pe uenne up to pe muče alse peos men doē pe liggēs inne eubruchē and ine gluteneric and ine mananōs, and ine prude. and ine očre fule sunnen. and pet beoō riche men *alreonest pe habbeeō pas mucheō prude in pis worlde. pe habbeeō feire luses. and feire hames. feire wifes. and feire children. feire hors and feire clapes. heaukeōs and handes. castles and tunes. her uppon heo penēcheō mucheō mare pei uppon godalmihtin pe al pis heom haueō isend pa pe liggēs inne swile sunne. and ne penēcheō noht for to arisen: heo delueō deihwamliche heore put deoppore and deoppore. vnle propheta. Non claudit super te puteus os suam nisi clauereis os tuum. pe prophete seīn. pet pe put ne tuneō noht lihtliche his muō ouer us bute we tunen ure muō ah zif we tuneō ure muō: penne do pe 1 alse pe mon pe delueō ene put feower daizes ocer fiue and penne he haueō hine alra lengest idoluen: penne ualleō he peir inne. pet him brekeō pe sweore. pet. is pet he ualleō in to helle pine per neuer eft ne enmeō of bote. Ah leofemen godalmihtin haueō isceawēd us wel mucheō grace. penne he haueō geuen us to beon mud freo. pet we mazen mid ure muče bringen us ut of pisse putte: pe bitaeneō peo deopenesse of sunne. and pet purh preo herde weies pe jus beoō ihaten. Cordis contricione. Oris confessione. Operis satisfactione. purō2 heorte bireusunke. purh mučes openunge. purh dede wel endinge. Cordis contritione moritur peccatum. *oris confessione defertur

What it is to hear and not observe.

The words of St. Gregory.

The pit be
tokens the
depth of sin;

the mire de-
notes foul
sins,

* [Fol.19b.]
of which
rich men are
mostly guilty,

who daily dig
their pit
deeper and
deeper.

1? we.

God hath
made us to be
mouth-free.

Three hard
ways by
which we may
got out of the
pit.

* [Fol.20a.]

19
in perpetuum, that is, when we are sorry in our hearts that we have sinned, for then we slay our sins. When we repent of sin, then we do by our sins as they do by the dead, for after a man is dead they lay the body in the tomb, so also thou layest thy sins in the tomb. When thou receivest shrift of the sins thou hast done against God's will, and when thou repentest of thy sins according to the priest's instructions, then thou buriest thy sins and puttest them out of their power over thee. Per Jeremiah notatur quilibet peccator qui in suo peccato moram facit. By Jeremiah the prophet we should understand each sinful man that lies in grievous sin, and through true shrift will not loosen his sin-bonds. Funiculi amaritudines penitentiae significant. The ropes that were cast to him betoken the hardness of shrift; for there is no man among us that hath done three cardinal sins who is so strong that his body does not become very feeble before he has undergone the shrift that thereto befalleth. Panni circumpositi funibus, ecclesiae sacramenta significant quibus penitentiae duritia mitigatur. The king’s house betokens holy church; the clothes, that were sent out of the king's house for to cover the ropes with, betoken the holy orisons that they sing in holy church, and the holy sacraments that are consecrated unto the forgiveness of all sinful. Dear men, now ye have heard the signification of this pit about which I have spoken, and the meaning of the prophet, and what the ropes denote, and what the clothes betoken that the ropes were enveloped in. Hear now what things dwell in this pit; therein live four kinds of reptiles that are now destroying all this middle-earth. Therein live the spotted adders that bear poison under their tongues; black toads that have venom in their hearts; yellow frogs, and crabs. The crab is a kind of fish in the sea. This fish is of such kind that the more he endeavours to swim with the water the more he swimmeth backwards. And the old crab said to the young one, “Wherefore swimmest not thou forward in the sea as other fishes do?” and it answered, “Dear mother, swim thou before me and teach me how I shall swim forwards.” And she began to swim forwards with the stream, and always swam backwards (against it). These spotted
ad tumulum. operis satisfactione tumulatur in perpetuum. fé we beóð sari in ure heorte ðet we isuneged habbeð þenne slage we ure sunne; þene we to sunbote euneð. þenne do we bi ure sunne al swa me deade bi þe deade, for eftfair þet þe mon bið deade me leið þene licome in þære þruh. Al swa þu leist þine sunne in þære þruh ðe, hwenn þu scrifte underuondest of þe sunnen þu idon hauest to-geines godes wille. þenne þu hauest þine sunnen ibet; eftfer þines scriftes wisunge, þenne buriest þu þine sunnen and brinest heom ut of þine on-walde. Per iericem notatur quilribet peccator qui in suo peccato moram facit. Bi ieremie þe prophete we azen to understanden ulene mon sunfulle, þet líð in heuii sunne and þurh soke scrifte his sumbendes nule slakien, funiculi amaritudines penitencie signifìcant. Þe rapes we þeren icast to him þet bitaencë þe hardnesse of scrifte, for nis nan of us se strong þe hefde idon þe hefsumnen þet his licome nere swiþe feble er he hefde idreþþen þet scrifte þe þer to biliumpës. panni circumpositi funibus: ecclesie sacramenta significant quibus penitencie durìcia mitigatur. þas kinges hus bitaencë hali chireh[e þa] cláxes þet weren isende ut of þ[es kinges huse] for to binden þe rapes *mid* þet bitacenêt þe haliurecisuns þe me singë in hali ehirche, and þe hali sacramens þe me sacreð in alesnesse of alla sunfulle. Leosemen nu þe habbeð iherð of þis putte þe bitaeninge þe ic habbe ðembe ispeken, and þe bitaeninge of þe prophete. and þet. þe rapes bitaencë. and hwat þa cláxes bi-taencë þe þe rapes weren mide biwunden. Thereð nuðe whulche þinges wunieð in þisse putte. þer wunieð fower cumnes wurmes inne. þet fordóð nuðe al þeos miderlæd. þer wunieð in-ne faze neddren. and beoreð atter under heore tunge. Blake tadder and habbeð atter uppon heore heorte. zeluwe froggen, and crabben. Crabbe is an manere of fisses in þære sea, þis fis is of swule cunde. þet. euer se he mare strengëð him to sw[i]mminde mid þe watere: se he mare swimmeð alac. and þe alde crabbe seide to þe þunge, hwi ne swimmeþ þu forward in þære sea alse och fisses doð. and heo seide. Leofe moder swim þu foren me and tech me hu ic seal swimmen forward and [heo] bi-gon to swimmen forward mid þe streme. and swan swan hire þer

We say our sìes with sorrow.

We bury them when we repent of them.

Jeremiah de-
notes einful
man.

The ropes de-
ote the hard-
ness of scrifte.

The King’s
house is holy
church.

* [Pol. 206.] The clothes are
holy prayers.

Of the inhabi-
tants of the
pit,

spotted ad-
cers, black
toads, yellow
crabs, and
frogs.

The fable of
the young
crab and its
mother.
adders betoken the deceitful folk that dwell in this world, that
speak as fair before their fellow Christians as if they would embrace
them, and as soon as they have turned away from them they slander
(to-twitch) and detract them with evil words. *Hii etiam sunt doctores
et falsi christiani.* These men that thus pull to pieces their fellow
Christians behind their backs have the name of Christians, but never-
theless they are Christ's enemies, and are men-slayers, for they slay
their own souls and bring them into the everlasting pain of hell.
These black toads that have the venom in their hearts betoken the
rich men that have much of this world's goods and cannot moderately
eat and drink, nor therewith do any good for the love of God Almighty,
who hath given it them all, but lie upon it as the toad does in the
earth, that never can be so moderate as to eat her fill, because she
is afraid lest the earth (fail) deceive her. This wealth which these
men thus overlie turneth to black venom, for they fall thereby into
the strong pain that no man may describe. These yellow clothes
[betoken women that make themselves fair to draw lechers unto them],
for the yellow cloth is the devil's lair (covering). These women that
love (?) live are called the devil's mouse-trap, for when a man will bait
his mouse-trap he binds thereupon the treacherous cheese, and roaseth
it so that it should smell sweetly; and through the sweet smell of the
cheese he entices many a mouse into the trap. Even so do many of these
women; they smear themselves with blaunchet (fine wheaten flour), that
is the devil's soap, and clothe them with yellow clothes, that is the devil's
covert, and afterwards they look in the mirror, that is the devil's hiding-
place. Thus they act in order to make themselves fair and to draw lechers
unto them, but they defile themselves therewith. Now, dear men, for
God's love keep yourselves from the devil's mouse-trap, and take heed
that ye be not the spotted adders, nor the black toads, nor the yellow
frogs. The Father, the Son, and the Holy Ghost shield us therefrom
and from all sins ever without end, *per omnia secula seculorum.* Amen.
Hic dicendum est de prophetâ.

The spotted adders denote slanderers.  
* [Fol. 21a.]

They are Christ’s enemies.

The black tadds denote the rich men who make a bad use of their wealth.

The yellow clothes denote foolish women, who are the devil’s mouse-trap.

Keep away from the devil’s trap.

azen. pas faæe neddre bitacneð pis faæe folc þe wuneð in þisse 

Their world. Þe speket alse feire bi-foren heore euencristene  als 

heo heom walde in to heore bosme puten. and swa sone se li 

beoð iturnd away from heom: heom to-twickeð and to-draæð 

mid ufele weordes. Hiæ eciam sunt doctores & falsi christianï. 

Þós men þe þus to-draæd heore euencristene bi-hinden heo 

habbeð þe nome of cristene ah þah heo beoð cristes unwines and 

beoð monslægan for heo slæð heore ægene saule. and bringæ 

heon1 in to þære eche pine of helle. þos blaca tadden þet habbeð 

þet atter uppon heore heorte. bi-tacneð þes riche men þe habbeð 

þes mucheles weordes ehte and na mazen noht itinien þar of to 

eten ne to drinken ne na god don þer of for þe luue of god- 
almyhtin þe haunæ hit heom al genen. al liggeð þer uppon alse 

þe tadde deþ in þære eorðe þet neure ne mei itinien to eten hire 

fulle: swa heo is acered leste þeo eorðe hire trukie. þeos ilke 

ehte þe þeos þus ouerlìggeð heom turnèð to swart atter: for heo 

falleð þer þurigh in to þer stronge pine þet na mon ne mei tellen. 

þeos ʒeolewe clæpes.2 for þe ʒeolewe clæð is þes deofles helfter.3 

þeos wìmmen þe þus lùnicð4 beoð þes deofles musëstoch ìclepedë. 

for þenne þe mon wûle tilden his musëstoch he binæð uppon þa 

swike chase and bret hine for þon þet he scold5 swote smelle. 

and þurð þe *sweote smel of þe chase: he bicherred monic mun 

to þe stoke. Alswa doð monie of þas wìmmen heo smuricð heom 

mid blanchet þet is þes deofles sape and clæð heom mid ʒeoluwe 

clæð þet is þes deofles helfter.6 and seòðan heo lokieð in þe 

scawere. þet is þes deofles hindene. Þus heo doð for to feiren 

heom scoulen, and to draæn lechurs to ham. al heo fulæ heom 

soluen þer mide. Nu leofemer for gode lafe witeð how wìc þes 

deofles musëstoch and witeð eow þet ʒe ne beo noht þe foææe 

neddre. ne þe blake taddæ ne þe ʒolewe frogge. þe fëder. and þe 

sune. and þe halie gast. isceilde us þer wìc. and wìc alle sunnen 

a buten ende. per omnia secula seculorum. Amen.
VI.

THE LORD'S PRAYER.

_Pater noster qui es in coelis, &c._

Our father that art in heaven,
That is all truthful indeed!
We must to these words look,

4 That are good for both body (life) and soul,
That we may be as his begotten sons,
That he may be our father and we his chosen (darlings),
That we may do all his behests

8 And act according to his will.
Let us take heed lest we offend him
Through Belzebub's wiles;
He hath great envy towards us

12 All the days of our life;
About us he is for to terrify us,
With all his might he will annoy us.
If we learn God's lore

16 Then it grieveth him full sore,
Except we remain in our evil habits.
He cares not that we are sons (of God),
If we then call him father;

20 All that is but little joy to us.
Let us observe God's laws
That we have in his saws (word);
The behests he therein commandeth,

24 Except we keep them, we commit sin.
And let each man receive them
To observe well anent him.
For so God commands it

28 In the Gospel which he wrote,
That we should love God with our might,
VI.

PATER NOSTER.

[\textit{Pater noster qui es in celis & cetera.}]

\begin{align*}
\text{Vre fede} & \text{r in heauene is} \\
\text{\textit{pet} is al so\textcircled{\textregistered} ful iwis.} \\
\text{weo moten to \textit{peos weordes iseon.}} \\
4 \text{\textit{pet} to liue and to saule gode beon.} \\
\text{\textit{pet} weo beon swa his sunes iborene.} \\
\text{\textit{pet} he beo fede\textit{r and} we him icorene.} \\
\text{\textit{pet} we don alle his ibeden.} \\
8 \text{\textit{and} his wille for to reden.} \\
\text{Loke weo us wi\textcircled{\textregistered} him misdon} \\
\text{\textit{purh beelzebubes swikedom.}} \\
\text{he haue\textcircled{\textregistered} to us muchel n\textcircled{\textregistered}.} \\
12 \text{\textit{alle \textit{pa} deies of ure si\textcircled{\textregistered}.}} \\
\text{abuten us he is for to blench.} \\
\text{Mid alle his mihte he wule us swenchen.} \\
\text{Gif we learni\textcircled{\textregistered} godes lare?} \\
16 \text{\textit{\textit{penne} of-punche\textcircled{\textregistered} hit him sare.}} \\
\text{Bute we bileuen ure uf\textcircled{\textregistered}le iwune.} \\
\text{Ne kepe\textcircled{\textregistered} he noht *\textit{pet} we beon sune.} \\
\text{Gif we clepie\textcircled{\textregistered} hine fede\textit{r penne.}} \\
20 \text{\textit{al \textit{pet} is us to lutel wunne.}} \\
\text{halde we godes la\textcircled{\textregistered}.} \\
\text{\textit{pet} we habbe\textcircled{\textregistered} of his s\textcircled{\textregistered}e.} \\
\text{\textit{pa} bodes he beode\textcircled{\textregistered} \textit{per inne.}} \\
24 \text{\textit{Bute weo hes halden? we do\textcircled{\textregistered} sunne} \\
\text{\textit{and} uwilc mon hes undernim.}} \\
\text{to halden wel anundes him.} \\
\text{for alswa god hit bit?} \\
28 \text{\textit{and} inne \textit{pe} godspelle \textit{pe he writ.}} \\
\text{Luuien god mid ure mihte}
\end{align*}
Above all creatures,
With our souls, and with our deeds;
That we should him both love and also dread.
This is the first behest here
That we ought to hold dear;
This behest above all others is,
And let us not observe it amiss.
And the second after this
Is like to it in truth—
To love thy fellow Christian
As thyself in all things;
With all this have thou charity,
And true belief and love of truth.
For God's love forsake what is evil!
Thou shalt see it turn to thy advantage.
Be thou not manslayer;
Nor be in whoredom, day nor night;
Nor oughtest thou to steal,
Nor any theft to conceal;
A proud man or (false) accuser be thou not,
Nor envious in thy thought;
Be buxom (obedient) toward God,
And keep thou well his behests.
If thou do this with good entent
Then art thou God's son.
Thus thou mightest, if thou wilt,
God's behests well fulfill.
Sanctificetur nomen tuum.
Thy name be blessed, that we say,
And thus by these words we affirm
His name is holy and ever was,
Ever alike firm, it is not less,
That is, and was, and ever shall
Be blessed everywhere.
Then ought we to understand
From all evil he shall preserve us;
PATER NOSTER.

ouer alle euntes wihte
mid ure saule mid ure deden.

32 baþe luuien him and ec dredden.
þis is þe furste bode here:
þet we aþen to habben deore.
þeos beode ofer alle ecþer is.

36 Ne habbe we hit noht onimis,1
and þis ofer etter þis.
þis is ilich fuliwis.
Luuien þi eristen enenling.

40 Alswa þe scoluen in alle þing.
Mid al þis haue þu charite.
and soþeste leane and trowe lef.
for god let þu þet uncle beon.

44 Godere hele þu hit scalt iseon.
Ne beo þu nawiht monslaht.
ne in hordom dei ne naht.
Ne þu nãȝest for to stele.

48 ne nan þefþe for to heole.
Prud ne wreciere ne beo þu noht.
Ne nãȝful in þi þolt.
beo buhsum toward gode.

52 and wel hald þu his bode.
Do þu þis mid gode mune.
þenne cart þu gode sune.
þus þu maht þif þu wulle.

56 godes heste wel ifulle.
San[c]lificetur nomen tuum.
Þi nome beo iblecced. þet we seggeð
and þus þa wordes we bi-leggeð.
his name is hali and efre wes

60 iliche swiþe hit nis noht les.
þet is and wes and efre seal
beon iblecced ofer al.
þenne æge we to *understoned us

64 from alle uncle he seal blecen us.

Love and fear him.

Love thy neighbour as thyself.

Be not a murderer, commit not adultery, and do not steal.

Be not proud or envious,

but be obedient to God.

Hallowed be thy name.

God's name is holy,

and ever shall be hallowed everywhere.

* [Fol. 226.]

1MS. omnius.
Let us bless (hallow) then enough his name,  
And keep us from harm and shame.  
In the font we were born again,  

Cleansed, and by God chosen (adopted);  
His holy name we took and bore,  
In the font where we were cleansed.  
Christians are (we) called, rich and poor,  

After Christ himself who is God.  
His name that we of him have,  
That he it hallow we do crave.  

Aclveniat regnum tuum.  
Thy kingdom come, we do say it,  

Hearken all unto this writ!  
His kingdom is this middle earth,  
Earth and heaven, and each abode;  
Over all is his great might.  

Lord he is called with right;  
Lord he is of all creatures,  
In earth and heaven is his might.  
All the creatures that he formed,  

That is the truth, it was for man.  
All things he made to appear  
Before he ever made man.  
He made man in righteousness,  

In the form of his own likeness.  
All deer (animals) and fowl of flight  
He made to stoop adownright (downwards).  
Man he loved and cared for well,  

And therefore his face upward he wrought;  
That was all for a good skill (reason),  
If that understand ye will.  
Face upwards he him wrought,  

He would that man of him thought,  
That he should love him with thought (in his mind)  
As the Lord that him wrought.  
Think now, men, what honour
To blecen þenne inoh his nome
anþ kepem us from hearm and scome.
In þe font we weren eft iboren
iclensed and to gode icorenne.
his halie nome we nomen and beren.
In þe font þer we iclensed weren.
Cristen beocic icleped riche and loþ.1
after crist scolf þet is god.
his nome. þet. we of him hafen.
he hit haleye þet we crauen.
Adueniat regnum tuum.
Cume þi riche we seggeþ hit.
Herenchæ alle to þis writ.
his riche is al þis middleeard.
Eorþe and heofene and uwilcherd
ofer alle is his muchele mihhte.
lauerd he is icleped mid rihte.
Lauerd he is of alle scæfte.
In eorþe. in heuene is his mahte
alle þe scæfte þe he bi-gon.
þet is þet sodþe hit wes for mon
alle þinge he makede æt2 agan.
Er he cṛe makede mon.
he makede mon i rihtwisnesse.
Onlete on his onlihenesse.
Alle dor and füzel ðihte f
lete he makede adunriht.
þene Mon he luʃede and welbipohete.
and for-þi his neb upward he wrohte.
þet wes al mid muchele skile f
þif he3 hit understondon wile.
Neb upwardes he him wrohte.
he walde þet he of him þohte
þet he luʃede him mid þohte.[e]
Al swa þe lauerd þet him wrohte.
þenechað nu men hwilch wurþin[g]
The king of heaven to you hath done,
To be in heaven, full sooth,
Into the seat of Paradise,
From which the angels down fell

Into the darkness of hell.
That seat, as they tell thus,
Where God shall harbour us,
Christ grant us thither to come,

And ever with himself to dwell!
And Christ will amongst us be,
Face to face we shall him see,
And dwell with him night

And day, up in heaven that is so bright;
He will be our Father and we his sons,
For him is all our journey,
That is our country and our kingdom,

With him to dwell in heaven.

that we, Lord! serve thee all with skill (rightly),
For to be (like), Lord! thy archangels,
And thy beloved holy angels.
When the angels from heaven fell,

For their pride, into hell,
The others were strengthened soon,
That they should never more misdo.
Afterwards none might ever sin,

Nor from God's will go;
They cannot ever evil work,
Nor even once think to do it.
God grant us in heart to take (resolve)

That we no evil think to do,
And grant us towards him good will,
And to act towards all men with right and skill (rightly and reasonably),
PATER NOSTER.

100  eow haneð idon þe heouenking:
     To bon in heuene fulliwis.
In touþe sete of para[d]is.
from hwonne þe engles a-dun follon.

104  in to þe posternesse hellen.
     þet secle swa ho radden þus:
þer god seal herbergen us.
Crist us ʒife þider to cumen.

108  and efre mid him solue to wunen.
     and cristes wille bo us bitwon.
neb wið neb for him to son.
and wunen mid him niht

112  ænd dei up in heouene þe is swa briht.
     þet he beo feder ænd we beo sonses.
to him is ure al to cumes.
þet is ure æcole ænd ure riche:

116  Mid him to wunen in heouene riche.
     Fiat voluntas tua. sicut in celo & in terra.
þin æsen wille beo for þet segge we.
In oræc in heuene swa hit beo
Al swa is in heouene þin æsen wil.

120  þet we þeowen lauerd al mid skil.
For to beon lauerd pine archangiles.
ænd þi leoue hali engles.
þa þe angles. of heouene uolle

124  for heore prude in to helle.
þa ðære weren fulfeste sone.
þet ho ne mihten nefre mare misdone.
Sodson ne mihten sunegenen nan:

128  ne ut of godes wille gan.
Ne muen heo nefre ufæle swinker:
ne for men enes hit bi-pinker.
God us ʒe æfe in horte to fon:

132  þet we ne þenchen ufæl to don.
     ænd ʒife us to him god iwil:
     ænd to alle men: riht ænd skil.

God hath made us to dwell in Paradise,
? In to þe.
* [Vol. 23a.] from whence the devils fell into hell.
? ? sette.

May we see Christ face to face,
and dwell with him for ever.
Heaven is our country and home.

"MS. þe.
May we serve thee, Lord, and be like thy holy angels,
who are strengthened, and cannot sin.
5 sie.

nor even think of evil.
And grant us so his will to do,
136 That we both please God and man;
And that he fill us with his might,
And us with his Holy Ghost enlight;
And in charity (make us) dwell therein,
140 That we fall not into sin;
That we have no will to sin,
When our foes us do tempt,
No more than the angels had,
144 That in God's love did abide.
*Panem nostrum cotidianum da nobis hodie.*
Give us to-day our daily bread,
Lord God, helper of us all!
Give us our livelihood,
148 And for the flesh covering and clothes.
Bread in Greek signifies
Doctrine to us indeed.
For as they feed the flesh without
152 With meat and with clothes all about,
So behoveth the soul have food
With God's words, with good mood (mind).
God's songs are all good (profitable),
156 To the soul they send food;
We ought to take heed to them,
And please God himself therewith;
Then may our souls live,
160 That our Lord hath given us.
He who will not listen to this counsel
Assuredly he shall die,
For his soul is lost;
164 And sorrow is before him,
And he shall go into hell, into eternal woe,
Out shall he come never more.
But, Lord God, hear our prayer,
168 Of our sins make us clean.
May he us give, as he can,
PATER NOSTER.

and jife us swa his wil to donne:

136 but we gode likie and monne.
and but he fulle us mid his mihte
and mid his halie gast us lihte.
and in cherite to wniene inne:

140 but we ne fallen naut ine sumne.
but we nabben wil to sunegen.
penne ure unwinnes us munegen.
Ne mare þe þo engles *efden

144 but in godes luhe heo heom lende.
Panem nostrum cotidianum da nobis hodie.
Gif us to dei ure deies bred.
Lauerd god al ure red.
Gif us ure línem?:

148 and to þe flesce scrud and clæ.
Bred on gríkise is:
Larspel to us fuliwis
for alse me fet but fleis wiþ-uten

152 mid mete mid clæve al abuten:
swa bi-houc þe saule fode:
mid godes wordes mid gode mode.
Godes songes bee alle gode.

to þere saule heo senden fode.
We hit aþen to þe me.
and god solf þer mid iqueme.
þenne mei ure saule lifen.

160 but ure lauerd us haueð iȝeuen.
þe luste nulc þesne red
wisliche he seal wurcën ded
for þe saule of him? is forloren.

164 and þe sorge is him biforen.
and fereð in to helle mid eche wa:
ut ne cumc he nefre ma.
Ah lauerd god her ure bone.\(^1\)

168 of ure sumne make us clene.
but he us þeue alswa he mei:

May God en-
lighten us
with his Holy
Spirit,
so that we fall
into no sin.

* [Fol. 23b.]

Give us this
day our daily
bread,
and shrouds
and clothes
for the body.
Bread denotes
the Gospel,
which is the
soul's food.

God's songs
are all good.

The soul that
will not listen
to God's lore
shall perish in
hell.

\(^1\) bene.

Lord, cleanse
us from our
sins.
What is needful for us day by day
For our life's and soul's food,
So that we may love him with a pure mood (mind).

Et dimittte nobis debita nostra sicut et nos
dimittimus debitoribus nostris.

Our sins, Lord, be forgiven us,
As we do unto all men that live.
Lord, forgive us our folly,
As we shall forgive all others,
Our sins and our misdoings.
And here is a sorrowful petition,
To God himself we ourselves accuse,
If we these words say,
When we have envy and wrath
Against any man that is on land (earth).
For if any man doth us aught amiss
We desire to have him put to death.
Here is a very evil boon (prayer),
If we hate one another.
If any do us aught amiss,
And will not act right towards us,
For God's love forgive we them all,
For He shall requite it well.
When shall this prayer profit us,
And when will God receive it?
When I forgive hatred against me,
For the love of heaven's King,
And when I believe and well see
That no guilt may be forgiven me
Unless I observe these behests
That we have from our Lord God.
Love thy fellow Christian day and night
As thyself, and that is right.
If we these behests observe,
For (our) profit we it say.
The Pater Noster availeth me nought
PATER NOSTER.

Forgive us our trespasses, &c.

as we forgive others.

We accuse ourselves to God, if we bear malice towards others.

* [Fol. 24a.]

This is a sorrowful petition, if we hate one another;

This is a sorrowful petition, if we hate one another;

1 ? leode.

but it will profit us if we forgive our foes,

and love our neighbours as ourselves.

2 ? for.
204 Unless I have (keep) this in my mind,
 Then may we believe and say thus,
 The other very little helpeth us.
 This behest, truly think,

208 Of the others is perfect confirmation;
 Then may we well believe all,
 That whoso will and whoso shall
 Against God do aught amiss,

212 Assuredly against the behest he sinneth.
 They that bear hatred to another,
 How may they offer any prayer?
 Forgive wrath and mood (anger) against thee,

216 For then is thy boon (prayer) good.
 That is true, and God saith it,
 And in the Gospel he writeth it,
 Whoso forgiveth not hatred against them

220 God will in nowise forgive them.
 Good men, listen to me. Hatred against you
 Forgive ye; thy sinful fellow man,
 Love him for God's sake.

224 Thou owestest to hate well his sin,
 That thou participate not therein.
 For if thou thus dost full truly
 Thou pleasest God most certainly.
 *Et ne nos inducas in temptationem.*

228 Lead us not into temptation.
 That is a kind of trial;
 For our tempter never ceaseth
 For to tempt us to sin;

232 He hath leave to tempt man:
 Where he may full well he can (knows how).
 He tempted God himself with his wiles,
 And desired much to afflict him,

236 And his apostles in the same way also,
 And many others thereto.
 May God give us might and (good) deeds,
204 bute ic pis habbe in mi poht.
Penne mue we wenen and seggen bus;
pet oser swise lutel helpe us.
pos ilke bode wisliche ping:
208 of ocre is ful festning.
Penne mue we wel trowen al:
hwa swa wile and hwa swa scel.
pet wi gode awiht mis-do:
212 Iwis in pe bode he misfo.
pet hetunge habbe hom bitwone:
hu mazen heo hidden eni bene.
for-zif pi wresce and pi mod:
216 for penne is pi bode god.
pet is sox and god seix hit:
and in pe godspelle he hit writ.
hwa swa ne forzece hoere hating.
220 ne god ne forzece him na ping.
Gode men lusted to me. ower hating
forze fe ze pin sunful efenling:
lune him for godes ping.
224 and pu ajest *to hatien wel his sunne:
pet su ne dele noht per inne.
for zef pu pus dost wel iwis:
pu que mest god to fuliwis.
Et ne nos inducas in temptationem.
228 No led us noht in to costnungha:
pet is an cum2 of fundunga.
for ure fond nefre ne linnen:
for to fonden us mid sunnen.
232 he haueleuc to fonden mon.
per he mei ful wel he con.
he fonedede god solf mid his wrencche:
and walde hine 3orne swenche.
236 and his apostles riht al swa:
and monic ocre pere to.
God us zefe milhte and deden:

This petition is the completion of the others.

How may he who bears hatred in his heart offer up any prayer?

God forgives not the unforgiving.

Love thy neighbour, but hate his sin.

Lead us not into temptation.

Our tempter is ever busy to lead us into sin.

He tempted God himself, and also his apostles.

[Fol. 246.]

2 ? cum.

7 ? heom.
That we fear not our tempter;

240 And give us might through his grace
    That our faith may be our shield
Against the tempter's trials,
    Through faith and through works.

244 In other ways I have found
    How we may in sin be bound.
The first is to be servant (of sin),
    And the other is pleasure (lust);

248 The third is man's will,
    And also, as they say, our reason.
May Christ give us power over him,
    Better then may we bear the contest.

252 We may not from us the tempter drive,
    Neither with sword nor with knife,
But only through God's grace;
    And may he give us strength and might,

256 And give us weapons for to bear,
    With good works ourselves to protect;
That is, through truth and charity.
    May our right belief, God, come before thee

260 Through fasting and through good vigils,
    And also through offering of prayer,
And dwell ever in clean shrift,
    That is, God's own gifts.

264 And let us keep ourselves from obstinacy,
    And have fair speech and also reasonable,
And humility and patience,
    Which God esteemeth very good;

268 With alms and also with true intent
    The indigent have given advice,
With lodging and with food,
    And all else that thou might for their good;

272 These are the weapons that are good.
    And let us be very patient,
That we may not fear the tempter,
PATER NOSTER.

pet we þene fond noht ne adreden.

240 and ȝele us mihte þurh his held:
pet ure leue beo ure sceld
azain þes fondes fondunge:
þurh trowe and þurh swincuge.

244 On oðer wise ic habbe ifunde
hu me mei in sunue bon ibunde.
pet forme is to beon underling,
and þet oðer is liking.

218 þet þridde is þes monnes wil.
and swa us seiþ ure skil.
Crist us þeue of him mihte
betere þenne we habbeþ wrihte.

252 We ne mayen þe fond from us drive:
ne mid sworde ne mid kniue.
bute hit beo þurh godes ziȝte:
and he us þeue streinþe and mihte.

256 and þeue us wepy for to boren:
Mid gode werkes for us to weren.
pet is þurh trouþe: and þurh cherite.
vre rihte leue god come to þe

260 þurh festing and þurh wacunge.
and ec þurh ibodenes biddunge.
and wunien efre in elene scrifte:
Þet is godes azene zefte.

264 and halde we us from uniwil:
and habben feir lete and ec skil.
and edmodnesse and polemod:
pet þuncheþ gode swiþe god.

268 Mid elmesse and ec *mid trowe inhed:
þe node habbeþ ziuen heom red.
Mid hereberþe, and mid fode:
and mid þet þa miht to gode.

272 þos beþ þa wepyne þet beþ gode:
and beo we swipe polemode.
Þet we þenne fond noht ne dremen.

May God give us his grace,
so that our faith may be our shield.

Our lust, will,
and reason
lead us into sin.

We cannot
drive the
tempter away
with sword or
knife.

Our weapons
must be truth,
charity,

fasting, vigils,
prayers, and
shift;

fair and ra-

tional speech,
meekness and
patience,

* [Fol. 25a.]
giving alms,
good counsel,
lodging and
food to the
poor.
So that he may not deceive us through his deeds.

*Sed libera nos a malo. Amen.*

276 But do thou deliver us from all evil,
And choose us for thine own,
And keep us from his loss,
That loathsome spirit, that loathsome thing;

280 And from evil men keep us also—
All that we ask also thereto—
And from each head-sin (deadly sin),
That he bring us not into sorrow;

284 But if any evil befall us
Let us thank God in our hearts.
For we ought then our prayers to sing,
That God may help us to do good things,

288 So that life (body) and soul be preserved,
And both delivered out of sorrow,
And may he give us his great blessing
And true shrift at our ending (death),

292 That we have it so well received,
That the soul may come to him.
May he delay the time of our death,
As he through the prophet promised,

296 "I desire not that the sinner be dead,
But that he live and take good advice."

Lord God we pray thee thus,
With humble hearts, grant us

300 That our souls be to thee elect,
And not through the flesh forlorn (damned).
Suffer us to beweep our sins
That we die not therein;

304 And grant us, Lord, this same gift,
That we repent of them through holy shrift. Amen.
PATER NOSTER.

ne he us biswike þurh his deden.  
* Sed libera nos a malo. Amen.  

276  
ae þu from alle ufele us ales.  
* and to þin ægen us ches:  
* and kep us from his waning.  
* þat laþe gast þet laþe þing.  

280  
* and from uuële men kep us swa:  
* Al þet we biddeæ ce þerto.  
* And from iwilch heued sunne.  
* þet he ne bringe us in to unwune.  

284  
* Ac þif us eni ufel bitit:  
* þonke we gode in ure wit.  
* We ægen þenne ure boden to singe.  
* þet god us helpe to gode þinge.  

288  
* þet lif and saule beon iborþen.  
* and baþe ilesen ut of sorþen.  
* and 5ece us his muchele blessunge.  
* and riht serït et ure endunge.  

292  
* þet we habben him swa wel imune.  
* þet þe saule motc to him cume.  
* Vre deæ he do in firste þet?:  
* swa he þurh þe witega bihet.  

296  
Në wille ie noht þet þe sunfulle beo ded?:  
* ae libbe and nime godne red.  
* Lauerd god we biddeæ þus  
* mid ednode heorte 5if hit us.  

300  
* þet ure saule beo to þe icore.  
* Noht for þe flesce for-lore.  
* Þole us to bi-wepen ure sunne?:  
* þet we ne steruen noht þer inne.  

304  
* And 5if us lauerd þet ilke 5ifte?:  
* þet we hes ibeten þurh halie serïfte. Amen.
VII.

THE CREED.

*Tris sunt hominum saluti necessaria, fides, baptismus, munditia vitae.*

Three things there are that each man must have that will follow up his profession of Christianity; the first is true belief, the second is baptism, the third is to lead a fair (pure) life in this world. He is not fully a Christian man who lacks aught of these three things. Of belief our Lord hath spoken in the holy gospel, and saith, *Qui non crediderit condemnabitur*—The man that hath not true belief in him shall be doomed to suffer woe with devils in hell. In another passage the apostle hath spoken of true belief, and saith, *Impossible est hominem sine fide posse Deo placere*—No man may do anything acceptable to God except he have true belief in him. Of holy baptism our Lord hath spoken in another place and saith, *Nisi quis renatus fuerit ex aqua et spiritu sancto non potest introire in regnum coelorum*—No man may come into God's kingdom except he be baptized. Of clean (pure) life the prophet Isaiah hath thus spoken, *Lavamini et mundi estote*—Wash you and be clean. And David the prophet speaketh in one of the psalms concerning clean life, and saith, *Asperges me Domine isopo et mundabor*—Besprinkle me, Lord, with obedience, then shall I be clean; *et alibi, Delecto meo munda me Domine.* And in another passage he saith, Lord, cleanse me from all my foul sins. And though all men be cleansed from their sins at baptism, nevertheless they ought to learn their belief. At the beginning of the Christian religion each man learnt his belief ere he received baptism. But then there were many children that died without baptism and perished, therefore it was ordained by God's command that children should be baptized in holy church, and their godfathers and godmothers should answer for them at the church-door, and enter into pledges (covenants) at the font-stone, that they should be believing (faithful) men, and know their belief when they were able to learn it. And this the godfathers
VII.

[CREDO.]

Triam sunt hominum saluti necessariam, fides, baptismus, mundicia uite.

Pro ping bod pet ech Mon. habbe mot pet wile his cristindom foleze. pet an is ribte ileue. pet ocer fullerit. pet ridde feir lif to leden on pisse line, he nis noht fulliche cristene mon pet is awiht wone of pisse preo ping, of ileue spek ure drihten ine pe halie godspel and sei. Qui non crediderit condemnatur. pe mon. pet naunce ribte ileue mid him. he wurh idemed to polien wawe mid douelen in helle. on ocer stude of ribte ileue spec pe apostle and sei. Imposibile est hominem sine fide posse deo placere. Ne mei na man do ping pet beo god iquene, bute he habbe ribte ileue mid him, of pe halie fullht spec ure drihten on ocer stude and sei. Nisi quis renatus fuerit ex aqua & spiritu sancto non potest introire in regnum celorum. Ne mei na Mon. cume in to godes riche bote he beo ifullhted. of elene liiflake spec pe prophete isaiaas and pus sei. Luvumini mundi estate. wasche as and wonie cleene. and dawid pe prophete speke in an salf of elene lif and sei. Asperges me domine isopo & mundabor bi-spreng me lauerd mid buhsum-nesse: penne wurse ic cleene. & aibi. Delicto meo munda me domine. and on ocer stude he sei. lauerd clense me of alle mine fule sunnen. and peh alle men beon of hore sunnen icelensed *et pe fulht: nopeles heo ajen for to cumen heore bileue, onforward pos cristendomes eeh man leornede his bileue er he fullht underfenge. Ah pa weren monie childre dede fulltles. and forlorne. pe fore hit wes ilokde bi godes wissunge ine halie chirehe. pet mon scule childre fullthen and heore godfaderes and heore godmoderes scullen onswerie for hem et pe chirehe dure and beo in borzes et pe fonstan pet heo sculen beon bi-leffulle .Men. and heore bileue cumen: wenn heo lorne muze. and pis ne mei pe godfadres ne pe
and godmothers cannot do, except they themselves know their belief, that is, *Pater noster* and *Creed*. No man should himself refuse (to learn) when any one for (his) need thereto offers (to teach him). Therefore we will begin our lore-spell (doctrine) of (concerning) belief. The true belief was committed to writing by the twelve apostles ere they separated and went throughout this earth; and each of them wrote one verse thereof; and St. Peter wrote the first. And the psalm that they all thus wrote was called Creed, after the first word of the psalm. You all, I expect, know at least your creed, though you do not all know the meaning of it. Attend now thereto, and I will repeat it word after word, and therewith what the words signify. This word 'creed' we may understand in three ways. The first is *Credo Deo*—I believe God; the second is *Credo Deum*—I believe that God is. These two things do all heathen men believe. But the third no man believeth except the good Christian and the God-fearing and the believing (faithful), *Qui credit in Deum*—who believeth in God; and to believe in God five things are necessary. *Silicet, cum dominum omnium cognoscere, super omnia diligere, pre omnibus timere, et venerari, eique per omnia obedire*. The first is to acknowledge him as Lord over all things; the second is to love him above all things; the third is to stand in awe of him above all things; the fourth is to honour him above all things; the fifth is to obey him before all things. The man that hath these same five things in him is a believing (faithful) man, and if he lacks any thereof, he is not as faithful as it behoveth him to be. *Credo in Deum*, I believe in God, *patrem omnipotentem*, the Father Almighty, *creatorem coeli et terrae*, creator and ruler of heaven, and earth, and of all creatures; *et in Jesum Christum*, and I believe in the Saviour Christ, *filium ejus unicum*, his only Son, *Dominum nostrum*, our Lord. He is called Saviour for he healed mankind of the deathly venom that the old devil blew into Adam and Eve and all their offspring, so that their fivefold powers were all taken from them; that is, their hearing, their sight, their blowing (breathing), their smelling, and their feeling were all poisoned, but he healed them with his five holy wounds when he suffered for us on the cross, and gave everlasting freedom to as many as would receive it. He is his only Son, not adopted, but begotten;
Credo.

godmodres don: buten heo cunnem heore bileue. pet is. puter noster. and credo. Ne na .Mon. nah him solue wernen heune. Mon. him for node per to bide. per fore we willen biginne ure larspel of bileue. pet rihte ileue setten pe twelve apostles on write er heo to-wenden in to al pis middelerd. and ec of heoom wrat per of his uers. and sancte peter wrat pet ereste. and pe salm pet heo alle pis writen wes ilaten. Credo. effer þan forneste word of pe salm. Alle ze kunnen lest þe ich wene ower credo. þeh ze nuten nawiht alle hwat hit seið. Numen nu 3eme þerto and ic ou wile seggen word effer word and þermide hwat pet word bi-queþ. Þis word. credo. Mon. mei understonden. on þro wise. þet on is: Credo deo. Þe ileue gode. þet oðer is: Credo deum. icu ileue þet god is. þos twa þing doþ alle hecene men. al þet [pridde] ne leuceth nan: bute þe gode cristene. Mon. and þe godfurhte and þe lefulle *qui credit in deum. þe bileued in god. and tu leuene2 ine god: mote sif þing. Silicet. eum dominum omnium cognoscere. super omnia diligere. pre omnibus timere. & uenerari eique per omnia obedire. Þet an is ikwawen him to lauerd ouer alle þing. þet oðer is huicien him ouer alle þing. þet pridde is: habben heic of him ouer alle þing. þet forþe is: wurþen him ouer alle þing. þet fiftie is: beon him iubesum ouer alle þing. þe .Mon. þet lauene þis ilke sif þing mid him: he is leful .Mon. and if him is eni þer of wane: he nis nawiht alse leful alse him bi-honede. Credo in deum. Þe ileue in god. patrem omnipotentem. þe fede[r] almihtí. Creatorem celi & terre. scuppende and weldende of heouene and of orxe and of alle iscefte & in ihesum christum. and icu ileue on þe helende cristi. filium eius unicum. his eulepi sune. dominum nostrum. une iauerd he is ihaten helende for he monecm helede of þan depliche atter. þet þe alde deouel blou on adam. and on cue. and on al heore ofsprinke. swa þet heore sif-falde mihte3 hom wes al binumen. þet is hore lust. hore loking. hore blawing. hore smel lung. heore feling wes al iattret. ac he hom helde mid his halie sif wunden þa he polede for us ine þe halie rode. and gef hom eche frechipe alle þa þet hit alde4 cunnem. he is his eulepi sune. nawiht effer þoominge. ac effer istrone.
for He begot Him as the sun generates light, which he spreads abroad into all this wide world. And the Father is in the Son in three ways:—in strength, for he is great and mighty above all things; in form (beauty), for the sun and moon darken before his beauty; in virtue, for he is full of all goodness. And though he be the lord of all creatures, because he created all things, nevertheless he is not the lord of all men, though all men are subject to him, but he is lord only of the faithful and God-fearing men and good Christians that believe on God; for all other men that commit grievous sins and will not forsake them are under the devil's rule, and it availeth them not while in this state to sing pater noster and creed. May God give good belief to all those that have it not, and grant that we and all others that have it keep it unto their life's end. *Qui conceptus est, &c.* We have commenced to tell you the meaning of the creed, and have said two verses thereof, and will now pass on to the third. And I believe in the Saviour, whom the holy virgin conceived in her body, not after the will (desire) of the flesh, nor after carnal conception, but even as ye receive the words that I speak to you from my mouth, so she conceived our Lord when the angel brought her the blissful tidings, thus saying, *Ecce concipies in utero et paries filium*—Thou shalt conceive a child in thy womb, and bear a male child and call it Saviour, and it shall be king in the everlasting kingdom. And the holy maiden answered and said, *Quomodo fiet istud, &c.*—How shall that be, since no man hath touched my body nor hath had carnal intercourse with me. Then answered the angel and said, *Spiritus sanctus, &c.*

* The MS. here ends rather abruptly, but another version of the concluding portion of this homily will be found in the discourse on the *Pater noster* in the Trinity College homilies, in Series ii. of this Collection.
CREDO.

The Son has the properties of the Father.
* [Fol. 27a.]

Christ is not all men's lord, but only the Christian man's lord.

The second verse of the Creed.

Of the miraculous conception,
* [Fol. 27b.]

for he him also be sunne streonp be lome pet ho spret in to al pis wide *worlde. and pet fader is ine be sure on pre wise. On waece: for he is muchel and mithi ouer alle ping. On white: for sunne and mone postrep for his fairnesse. On heue. for he is ful of alle godnesse. and he he beo alle ichefte lauerd for he alle ping iscop. nopecles he nis nawiht alle monane lauerd. hech alle men bon on his onwald: but lefulle monne lauerd. and pet godfurhte. and gode cristene.Monne. lauerd: pet on god bileuee. for alle oere men. pet heue sunnen drechee. and nulche heore sunnen forleten: boe on pet doules on-walde. and pet hwile ne studed hom nawiht pet ho singe pater noster. and credo. God 3ege gode leue alle pa pet hit nabbet. and ihalde hit us. and alle oere pa hit habbe to hore lines ende. Qui conceptus est & cetera. We habbe bigunnen ou to seggen en englissh hwat bi-qu[e]p pe crede. and habbe on iseis twa uers. and wule nupe pet bridde. and ic ileue on pene helend pe pet halie meide in hire likame underfeng. nawiht efter flessees wille. ne efter likames ikunde: ah alswa alse ze nime pe worde pet iho speke to ou of mine nupe swa ho ifeng ure drihten. pa pe engel hire brohte pe blisfulle tidinge. pus quepende. Ecce concipies in utero & paries filium. pa scald underfon an child in pi wombe and bere knaue child: and haten hit helend and hit seal king bon on pet endelose kineriche. and pet hali meiden onswerede and seide. quomodo fiet istud & cetera. *hu seal pet bon soppen na .Mon. mine likame irinche ne mid me flesliche nefde to donne. Pa onswerede pe engel and seide. spiritus sanctus & cetera.
THE NATIVITY OF OUR LORD.

Homo quidam descendebat ab Jerusalem in Jericho, et cetera. God Almighty hath spoken a parable to his people in the holy gospel, and saith, A man went down from Jerusalem into Jericho, and fell among thieves, who robbed him and sore wounded him, and let him lie half alive, and went on their way. There came a priest by the way and helped him not, but went on his way; there came a deacon [Levite], &c. Then came there a foreign man [Samaritan] and had pity upon him and washed his wounds with wine and anointed them with oil and bound his wounds, and put him upon his own horse and brought him to an inn and consigned him to the innkeeper to be taken care of. On the morrow he gave him two pence to spend on him, and said, “and if thou spendest more of thine own, when I return I will repay it thee.” Now it behoveth us to break these words, just as we break the nut for to get at the kernel. This man that went down from Jerusalem into Jericho betokens Adam our forefather who fell from an exalted position to a low one. Jerusalem denotes “Sight (vision) of peace,” and Jericho signifies “absence of light.” Here we may understand that he fell from high to low, when he fell from that blissful abode into the wanting of bliss. He fell among thieves. What are the thieves? They are those that were once angels in heaven, and fell out for their pride. When he fell among them and followed their lore, and broke Christ's behests, then they robbed him of the great power that Christ had given him, over all the earth's produce, over the fishes in the water, and fowls in the air, and all kinds of wild animals, and all kinds of reptiles. Adam might call all of them unto him and all would come unto him. But as soon as he sinned they all fled and shunned him—those that before loved him now wounded him. When he felt ashamed before his Creator, then he suffered thirst and hunger and cold and every
VIII.

[DE NATALE DOMINI.]*

[Hor]omo quidam descendebat ab ierusalem in ieric. & cetera. Godalmiht sei8 an forbisne to his folk in pe halie godspel and sei8. A mon lihte from ierusalem in to ieric. and fol imong peones. ho him birenced. and ho him ferwundeden and letten hine liggen half quie. and wenden for8. Per com a prost bi pe weie and him nawiht ne help: and wende for8 per com an diaene. et cetera. pa com per an helendis .Mon. and heuede ronja of him. and weshe his wunden mid wine. and smerede mid oli and bond his wunden. and brohte him huppen his were. and brohte him to an hors huse. and bitaht hine pe hors horde: to witene. A pe marjen bitahte him twa pene5es to spenen on him and seide. and 3if pe mare spene5 of pine hwan ic azen cerre: al ic pe ze5de. Nu hit iburd breke pas word: alse me breke8 pe nute for to habbene peone curnel. ?es .Mon. het a lihte from ierusalem in to ieric. pet his bitauced adam ure forme feder: pet aliht hine hehe in to lahe. Ierusalem bitacone8 gripees sihpe. and ieric: trukinge of lihte. her me mei understonde pet he *aliht hine from hehe to lahe from derewur8 wininge: in to wone of blisse. He uol imong peones. hwet bo8 pas peues: pet bo8 po pet weren imakede engles in houene. and fellen ut for hore wrechede. pe he nel imong hou and folge6e hore hore: and brec eristes heste. pe ho hine birened of peere muchele mihte. pet erist him hefde i5efen of al pe per orpe scrude of pe uiceses ipe wetere. and fugeles ipe luhte. and alles cumnes wilde dor: and alles cumnes wurnes. Al adam him mihte to cloip. and al balde him to cume. Al se hwat se he forgulte wes: al hit him uel1 and seuuede: pet him er luude ho him for wundeden: pa pe he heuede some azenices his scuppende. pa he hefde purst and hunger and chele and alle wreche sipe: ho hine bilefde liggen

* For the probable commencement of this discourse, see homily "In die natalis Domini," in Second Series of this Collection.
misery. They (the devils) left him half alive; half alive he was when that he had sorrow within himself for his sins. Here we ought to understand why it says “half alive” and not “half dead.” Hereof we may take an example by two brands (torches), when the one is aquenched altogether, and the other is aquenched except a little spark; the one that hath the one spark in it we may blow and it will quicken (revive) and kindle the whole brand. The brand that is wholly quenched, though one blow on it for ever, may never again be kindled. These two brands betoken two men: the one sinneth and is sorry for his sin, but cannot subdue his flesh. We may preach to this man with God’s word, through which he will forsake his sins and believe and be enkindled of the Holy Ghost, as is the brand of the little fire. This other man sinneth and loveth his sins, as doth the fat swine to lie in the foul mire. This same man is hard to preach to; but Christ may enlighten him with (a) gracious mind. We may understand by this that Adam was sorry for the sins that he had committed, and for this sorrow it is said that he was left half alive. Now cometh the priest that helped him not: this betokens the world that was from the beginning and lasted ever unto the time of Moses the prophet. In this world there was neither law nor law-expounder, and though the patriarchs, as Abel and Noah, Abraham and Isaac, were good men, being enlightened of the Holy Ghost, yet all this goodness could not preserve them from going into hell; and all this period elapsed and ever lay this wretch forwounded. Now is the priest gone and hath helped him not. Now cometh this deacon: that betokens Moses the prophet, who brought the law (of circumcision)—that on the eighth day the male child should be circumcised with a flint knife; and he established law and lore among mankind, how they should serve God Almighty and perform his will upon earth; and all this could not preserve them from going into hell. Now is this deacon gone. Now comes the foreign man and hath pity upon this wounded man. He is called foreign for he is from a foreign (uncouth) land, (and betokens) the king of heaven who came upon earth and turned himself into his (man’s) form. Hereof speaketh St. John the Evangelist in the Apocalypse, A fowl came flying from heaven into earth; here he took covering of feathers and wings. With this flight he flew into
half quic. half quic ho wes: þa þe he sarinesse heuede wið-innen him; for his sunnen. Her me ah to understanden for-whi hit seic alf quic. and noth alf ded. her of me mei ane forbisne of twa brondes. hwanne þe an is aqwenched al to gederes. and þe oðer is aqwenched al buten a gnast þene þet haued þene ene gnast upen him. me mei blanwen. and he wule aqwikien and al þe brond tenden. þe brond þe is al aqwenched þah me blouwe efre; ne quike he neure. þas twa brondes bitaeneœ tweein men. þe an sungeœ. and is sari for his sunne. ah he ne mei his flese awelden. þis monne me mei sermonen *mid godes worde. for hwat he seal his sunne uor-saken and bileuen and bon itent of þen hali gast. Alse is þe brond of þe luttle fure. þes oðer .Mon. þet sungeœ and luneœ his sunnen also deœ þet fette swin þet fule fen to liggen in. þes ilke .Mon. is strong to sermonen; ah crist hine tende mid holde mode þer we mužen understonde þet adam wes sari uor þe sunne þet he heuede idon. and for þisse sarinisse hit is iseid; þet he wes half quic bileued. Nu cumeœ þe prest þet him nawiht ne help. þis bitaeneœ þe world þet wes from biginnegge and eue; þat cume to moises þe prophete. In þisse worlde nas na laze ne na larþeu. and þah þes patriarches alse abel and noe and abraham and ysaac. gode men weren þurh þet ho weren itende of þan halie gast. and al þos godnesse hom ne mihte werien. þet ho ne wenden alle in to helle. and al þos world wende forþ and efre lei þes wreeche for-wunden. Nu is þes prest uorþe. and him nauep nawiht iholpen. Nu cumeœ þes diakne; þet bitaeneœ moyses þe prophete. he brohte þe laze; þet me sculde in þe chtufe dei þet knane child embesnjen mid ane ulint sexe. and sette imong monkunne laze and lare lu me sulde godalmihti serue. and his wille wurchen in orœ. and al þis hom helpe ne mihte; þet ho ne wenden alle in to helle. Nu is þes deakne forþe. Nu kumeœ þes helendisse .Mon. and haneœ reunesse of þisse forbundenœ. *Mon. elenelendis¹ he is icelped for he is of unkupe þode. þe king of heuene þe com in to herþe and auenede² him in to his isehte. her of seid; seint Iohan þe ewangeliste in apocalipi. A vuhe com fion from heuene into orœ. her he nette fëper-home and wenge mid þisse fluhte he fleh into

¹ [Fol. 29r.] ² elenelid.

The term "half quick" is explained by two brands.

The two brands denote two sorts of men.

The priest who helped not the wounded man denotes the world before the time of Moses.

The deacon betokens Moses the prophet.
heaven, where he took that form which was not his own, and re-
linguished nought of what he was. This is to be understood of the
Son of the living God, the great Lord that filleth all the world of
himself, who enclosed himself in a virgin's womb, as the sun shineth
through the glass window without breaking or cracking the glass.
And the sun shineth there through, and receiveth whatsoever colour it
thereon findeth; if the glass is red, it shineth red. In like manner did
the Son of the living God come into the virgin, and she blemished not
at all her maidenhood. If she were blemished in her maidenhood, then
her son could not have had the name that was given him at circumeision,
that was Saviour; and if he had marred the maidenhood of his mother,
then could not the breaker be called healer. [He is called healer] because
he came and healed, who never broke. He is called foreign because he is
here and is not from hence. This man who came from heaven into earth
and took man's nature upon him for man's sake, what need had mankind
that he should become man? Man had lost the right of speaking
before God; then came this man who had never sinned and who
might speak everywhere. This man became spokesman. He recon-
ciled God and man. He came to this forwounded man. Well! he
came to him when he became such as he is, only without sin.
He was bathed in wine and anointed with oil. We ought to under-
stand what the weapons are that Adam was wounded with—with
the same weapons we are wounded—with the spear of pride, of
covetousness, of greediness, of wrath, of whoredom, with envy, with
sloth. These are the weapons that Adam was wounded with. Now
it behoveth the wounded wretch to have a physician (leech). We are
wounded and stand in need of a leech. Adam was healed through
God Almighty himself, and it behoveth us to be healed through the
priest's mouth. He washed his wounds with wine. What is wine
in a wound? Wine maketh the wound smart, but the smarting
cleanseth the wound, so that it receives no further injury. Just so holy
shrift shall be in our wounds when we fast and renounce the flesh
and much of our will (lusts) on account of our sins. What is the oil?
Oil hath in itself the properties of lightness and softness and healing.
Such shalt thou have when thou hast performed thy shrift of thy
misdeeds, then shalt thou have lightness and softness and healing. This
houene þer he uatte þet he nes and nawiht ne lefte of þet he wes. þis is to understonden þet hit wes þes liniendes godes sune þe muchele lauerd! þet al þe world fullec of him soluce. bitunde him solue in æne meidenes inneþe alþe þe sune scinë þurh þe glesne eyþurþ. þet gles ne brekeñ ne chineñ and þe sune scinë þer þurh. and ho nimeñ al swuoch hou alþo þer on uint. zif þet gles is red! ho scinë red. Alþe þe liuendes godes sune in to þe meidendes com. and ho of hire meiden-had nawiht ne wemde. zef ho awemmed were of hire meiden-had: þenne ne mihte noht hire sune habbe þene nome þet him wes izefen at circumcisium þet wes helend. and zef he hefde on his moder ibroken hire meiden-had: ne mihte nawiht brekere hon icleped helere. for-þi he com and bette þe ne bree nefre. for-þi he is icleped elelendis. for-þi þe here he is: and honen he nis. þes .Mon. þet com þus from houene in to horande and uppin him nom monnes icunde for monnes node. Hwet node esde moncun þet he .Mon. were!: Mon hefde uorlorn *efre stephne bi-uore gode. þa com þes .Mon. he nefre ne gulte. þes mihte speken ouer al þes .Mon bi-com uorspeker. he ischtnde god and man. he com bi þis forwundede mon. Wel he com bi him: þa he bicom alswich als he: wip-ute sune ane. He wes iwunde mid wine. and smirede mid oli. We ægen to understonden hwet boð þe wepne þet adam wes mide forwundede. mid þa ilke wepne we boð forwundede. mid spere of prude. of þeteunge. of þifernesse. of eorre. of hordome. mid onde. mid aswolkenesse. þis boð þa wepne þet adam was mide forwundede. Nu bihouæ þe forwundede wrecche þet he habbe leche. we boð forwundede bi-houed leche. Adam wes ilechned þurh god almihiti solf. and us bi-houæ leche þurh prestes múð. he weis his wunde mid wine. hwet is win in wunde: Win make& wunde smerte. Ah þe smertinge clesene þe wunde: swa þet ho ne seal of þere wunde habbe nan oðer uuel. Al so hali scrif bitë in mine [ure]¹ wunde hwan we seale² festen. and fleis bileuen and muchel of ure [mine] wille for ure [mine] wrecchede. Hwet is þet oli: Oli hauæ hoppen him lihtnesse and softnesse and hele. Alþe þu sealt habben hwene þu hauest idon þi scrif of þine misdede þenne þu sealt habbe lihtnesse and softnesse and

The mira-
culous con-
ception ex-
plained.

The purity of
the Virgin
Mary.

Christ took
upon him
man's nature.

The weapons
with which
Adam was
wounded
were pride,
covetousness,
&c.

God healed
Adam of his
wounds.

Wine denotes
holy shrift.
¹ The words
in brackets
are written
above the
others.
² seale.
is the oil, the great satisfaction (reward) that thou shalt have when thou hast repented of thy misdeeds. Then he brought him on his own beast, that is a rude mare, which denoteth our vile flesh whensover we have made the body subject to the soul. He brought him to an inn and delivered him to the innkeeper and bad him take care of the wounded man. What is this inn? It is holy church. What is holy church? All Christian folk. Wherefore? In holy church are better and worse. Even so in an inn there are foul and clean. He that hath charge of the inn shall make it clean wherever it is foul. That betokeneth the priest who shall among Christian men cleanse the sinful of their sins. He hath on the morrow received two pence which the foreign man gave him. These are the two laws, the old and the new which the priest shall spend among all his flock. If he spendeth more of his own when he again returneth he will repay him the whole of it. What is this that he may spend more of his own? Good example of his own conduct; also all those that are under him, that take more upon them than (is commanded by) the behest of holy church, that is to say, the maiden that preserveth her virginity, which is not a behest of holy church, and the widow her widowhood, and a man to forsake the world. In the day of award when God Almighty shall winnow what was before thrashed out, he will see which are those that can withstand the lust of the flesh and have restrained the will of their own flesh. That is denoted by the corn that the wind pierceth through, [and] by the small chaff that flieth forth with the wind [and] becometh rubbish. The corn we put into the garner, betokeneth the good man who shall be received into heaven; those that follow the lust of the flesh, as the small chaff doth the wind, shall remain (for ever) in darkness. May God Almighty shield us that we be not of the small chaff, but that we may be of the corn that shall be placed in the garner, that is, in heaven, with the Father, the Son, and the Holy Ghost, per omnia secula seculorum. Amen.
hele. pis is pet oli þe muchele mede pet *pu scalt habben hwenne þu hauest ibet þine misdeden. þenne he brohte hine uppen his werue pet is unorne mare. pet bitacneo is unorne fleis. hwense we habbeþ imaked þene licome to þer saule bihoue. he hine brohte to ane hors-huse. and bitahte hine þan hors-horde. and bed hine witen þene forwundede .Mon. H[w]et is pis hors-us? pet is hali chirche. hali chirche hwet is: al cristiene folc, for hwon? In halie chirche boþ betere and worse. Also in hors-huse boþ fule and clene, he pet haueþ pet hors-hus te witene; scal þer. þer hit is ful? makien hit clene. pet bitakneo þe prost þet skal among cristiene monkun þene sunfull of sunne clensen. he haueþ oþe marzen þa twein peneþes þe þe helelendisse.¹ Mon. bitahte. þet boþ þa twa lazen þe alde and þe nowe þet prost scal spenen among al his underpede. þef he mare spene of his? hwense he aþein cherreþ al he hit him wule zelden. hwet is þet he mei mare spenen of his aþen? feire forbisne of his aþene liflade. Also alle þo þet him boþ underpede. þet nineþe mare uppen hom þen þe heste of halie chirche. þet is to understanden. Meiden þet hire meiden-hat wit. and haldeþ so se hit nis noht heste of halie chirche. and widewe of hire widewe-had *ne .Mon. þe wolde to forsaken. In þe deie of liureisun hwense god al-mihtin wule windwin þet er wes ipor[s]chen. he wil eis on hwiche boþ þo. þet muþe stonden aþein þes fleises lust and wernen his aþene fleises iwille. þet bitakneo þet corn þet purleþ þe wind. þet smal chef þet þild ford mid þe winde? bicumeþ wurþinge þet corn me deþ in to gerner. þet bitakeneþ þe gode men þe scule bon idon in to heunu. þe ilke þe folzeþ þes fleises lust. Also deþ þet smalchef þe winde? þo scule bileuen in þosternesse. God almihtin iscilde ut þet we ne bo noht of þe smalcheue. Ah þet we moten bon of þe corne þe me seal don in to þe gernere þet is in to heunu? þe feder and þe sune and þe halie gast. per omnia secula seculorum. Amen.

¹ helendisse.
From the holy Easter Day are reckoned fifty days unto this day; and this day is called Pentecost, that is, the fiftieth day of (from) Eastertide. This day was established and observed in the old law. God bade Moses in the land of Egypt that he and all the Israelitish folk whom he had led thither, that they of each family should offer to God a lamb of one year old, and mark with the blood their doors and lintels, as on that same night God's angel went and killed the eldest and dearest child in each house of the Egyptian folk, and the Israelites departed from that land that very night, for they had there endured great affliction, and God led them dry-footed over the Red Sea. Then went Pharaoh, the king of the land, after them with a great army, and when they came into the midst of the sea, then were God's folk gone up from the sea again, and then God sank Pharaoh and all his host. God then bade Moses and the people that they should observe this time, with great bliss, each year. Then was this season ordained among the people as Eastertide, because God rid them of and destroyed their enemies. Then fifty days from Eastertide God gave laws to the people. And God's foretoken was seen upon a hill, that is, the mount of Sinai, for there came great light, and (an) awful sound, and blowing of trumpets. Then God called Moses nearer to him, and he was with God forty days and wrote the old law under God's direction. Then was this day called Pentecost in the Old Testament. The lamb offered up by the command of the angel betokeneth Christ's death, who was meek and without guilt, offered to his father for our ransom. Now is his passion and his resurrection our Eastertide, because he delivered us from the devil's bondage, as he delivered the Israelites from Pharaoh's bondage. And our foes, the devils, are sunk into hell through the holy
IX.

[IN DIE PENTECOSTEN.]

The feast of Pentecost on the fiftieth day from the feast of Passover, which was instituted by Moses in Egypt.

* [Fol. 31a.] God led the Israelites dry-footed over the Red Sea.
1 ? mild.  
2 MS. fol.

Fifty days after, the old law was given to Moses.
3 ye.  
4 MS. ye.

Easter commemorates Christ's passion and resurrection.
baptism, if we observe it aright, even as Pharaoh with his host was (drowned) in the Red Sea. These fifty days from Easter Day are all hallowed unto one thanksgiving (celebration), and this day is our Pentecost Day, that is, our Whitsunday, which is the fiftieth day from Easter Day. On the old Pentecost God gave a law to the Israelites how they should lead their life; on this day came the Holy Ghost under the form of fire to God's company. And forasmuch as the lamb typified Christ's passion, so also the old law in Moses' days typified the preaching of the Gospel under God's grace. Three periods are there in this world. One is that which was without law, the second is that which was under the law, the third is now after the advent of Christ. This period is ordained under (by) God's grace. We are not without law, nor may we observe the Mosaic law bodily, but God's grace directs us to his will, if we be mindful of God's behests and of the apostle's lore (precepts). It is related in the epistolary lesson how the Holy Ghost on this day came to the faithful assembly. Luke the evangelist wrote it in the book that is called Acts of the Apostles, saying, Cum complentur dies pentecostes erant omnes discipuli pariter in eodem loco. Et factus est repente de caelo sonus tanquam advenientis spiritus vehementis et replevit totam domum ubi erant sedentes. The holy assembly of Christ's apostles were abiding patiently (unanimously) in their prayers in an upper chamber, after Christ's ascension, awaiting his promise; when, on this day, that is, Pentecost, which in our speech is called Whitsunday, there came suddenly a great sound from heaven and filled all the upper chamber with fire. And there was seen before (above) each of them, as it were, fiery tongues, and they were then all filled with the Holy Ghost and began to speak with divers tongues according as the Holy Ghost taught them. Then were there gathered together within the city of Jerusalem true (pious) men of every nation that dwelt under heaven, and the apostles spake to the assembly of the people and each of them recognised his own speech. Then were the people much amazed, and in astonishment thus spake, None ecce omnes isti Galilei sunt; et quomodo nos audivimus unusquisque linguam nostram in qua nati sumus. Behold! are not these that here speak Galileans, and each of us hath heard how they speak our own speech in which we were born? Lo! what shall this be? Then said the Jewish men

1 anmodliche.

The descent of the Holy Spirit in the form of fire. 2 upflugunge. The apostles speak with divers tongues.

3 elc iene. The people marvel.

* [Fol. 31b.]

On this day the Holy Ghost came upon the apostles.

It is

The people marvel.

* [Fol. 32a.]

The apostles spoke to the folks igederunge, and heor eelcnew his ahzenne speche. pa iwar pat folc swiwe abluied: and mid wundruunge ewesenen. 

None ecce omnes isti galilei sunt: & quomodo nos auditumus uniusquisque lingvam nostram in qua nati sumus. La hu ne bea pa pet here speca galileisc: and ure ele iherden hu hi spechen ure speche on pan pet we akenned weren: Lahwet seal pis beon: pa seiden pa iudeiscen men a

Pentecost is our Whit-sunday.


The descent of the Holy Spirit in the form of fire. The apostles speak with divers tongues.

The people marvel.
in scorn, "These men are drunk with new wine." Then answered Peter, "It is undern time (the third hour), how might we at this time be drunken? But the saying of the prophet Joel is now fulfilled. God said through the mouth of the prophet that he would send his spirit over human flesh, and men's sons shall prophesy, and I will send my tokens on the earth." Peter said moreover, "Know ye assuredly that Christ arose from the dead and in our sight ascended to heaven, and sitteth on his Father's right hand, as David prophesied of him, saying, Dixit dominus domino meo sede a dextris meis. The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy footstool." When the people heard this, then their mood changed, and they said to the apostles, "Dear men, what must we do?" Then answered Peter, "Repent of your sins and receive baptism in Christ's name, then shall your sins be forgiven and ye shall receive the Holy Ghost." Then received they his lore (doctrine), and in that day three thousand men were baptized, and they were all in unity and followed the apostles, and sold their property and gave the value of it to the apostles, and they distributed it to each according as they had need. Afterwards, at a second preaching (of the Gospel) five thousand men believed in Christ. Then became all these believing men as if they had one heart and one soul, and none of them had separate goods, but all their things were common among them, and there was no lack amongst them; and those that had land sold it and brought the worth of it to the apostles' feet, and they distributed it to each according as they had need. Then God wrought many wonders among the people through the hands of the apostles, so that they laid the sick men by (along) the street where Peter went forth, and as soon as his shadow glided over them they were healed of all infirmities. They set their hands on believing men and they received the Holy Ghost. Then was there a man named Ananias and his wife Sapphira; they agreed between themselves that they would join the apostles' company, and so they did. They took counsel together to withhold some of their goods from the apostles, for they knew not what might befall them. When the man came with his treasure (money) to the apostles, then Peter said to him, "Ananias, the devil hath deceived thine heart, and thou hast lied to the Holy Ghost. Why wouldst thou act deceit-
The apostles are accused of being drunk.
St. Peter's speech.

The mood of the people is changed.

Three thousand are converted to Christianity.

They have all things in common.

St. Peter's shadow heals many sick persons.

The story of Ananias and Sapphira.
fully with thine own (things)? Thou hast lied not to men, but unto God." When he heard these words then he fell down and (departed) died. When he was buried, then came his wife Sapphira and knew not what had befallen her husband. Then said Peter, "Why have ye two so done, that ye durst tempt God." When she heard this then she fell down and died, and they buried her with her husband. Then came there great dread on God's folk (church) and on all those that heard these tidings. The apostles afterwards, ere that they separated, placed James, that was called righteous (the Just), on Christ's seat, and all the faithful congregation were obedient to him, after (according to) God's teaching (instruction); he then occupied that seat thirty years, and after him Simeon, the Lord's kinsman. And after this example arose monastic life, together with the unity and concord that they should practise, according to the instruction of their abbots. Ye heard a little while before, in this discourse, that the Holy Ghost came upon the apostles with fiery tongues and gave them the power by which they knew all languages, for what the humble assembly merited from God through their meekness, that, long before, the angels of heaven had lost for their pride. It happened after Noah's flood that giants desired to rear up a city, and a tower so high that its top should ascend to heaven; and there was but one speech among all mankind, and the work was begun against God's will; therefore also God scattered them so that he gave each of the workers an uncouth (unknown) speech, and none of them knew another's speech. They then left their building and dispersed throughout all the earth, and afterwards there were as many tongues as there were workers, in all two hundred men. Now again on this day, through the coming of the Holy Ghost, all languages were again and concordantly received, for Christ's apostles were speaking in all tongues, and even more wonderfully, because when one of the apostles preached in one tongue, to each man that heard the discourse it appeared as though he spake in their own speech, whether they were Hebrews, or Greeks, or Romans, or Egyptians, or of whatsoever land they were, that heard that love (doctrine). In this fellowship the meekness of the apostles obtained (for them) this power, and the pride of the giants earned confusion. The Holy Ghost was seen over the apostles in the form of fire, and
hwi woldest þu swikian on þine ægene þinge: Ne huçe þu na monnum: ac dudest gode. paused gode. þa he þa worde iherde: þæ feol he adun and iwat and þa he iburied wes: þa com his wif saphira and nuste hwet hire were ilumpen wes. D[a] cweə petrue hwi iwearð hine swa þet ȝit dursten fondian godes: þa heo þis iherde: þa feol heo þer adun and iwat and me burriede heo mid hire fere. Da iwearð þer mucel eic on godes folke. and on alle þam þet þeos tíþunge iherdon. Da apostoli siċċan er þon þet heo toferden isetten iacob þet wes ihaten rihtwis on eristes selt and alle þeo ileafule laðunge him ihersummede: eftor godes *teunige, he þa iset þet seld .xxx. 3era and eftor him simeon þes h[e]lendes mei. and eftor þissere bisnumge weren aerede numeche ne þif mid. mid þere annesse and sibsumnesse þet heo sculen polien: bi heore abbodes iwissunge. 3e iherden a lutei er. on þisse redunge. þet þe halic gast com ofer þa aposdlas mid furene tungun: and heom ȝef þo mihte þet heo cupen alle spechen: forþon þet heo edme de isomnnunge iernade et gode: þet muchel er þe engles of eofene for heore modinesse forluren. hit itimode eftor noes flode þet contas walden areran ane buruh and anne stepel swa hehne: þet his rof astiʒe up to heofena. and þa wes an speche on al moncuin. and þet weore wes bigunnen on-ʒen godes iwillan. God ec forþon heom to drefde swa þet he ȝef ðwilcum of þan wurhtan seleucþe speche: and heore nan ne icnew oþres speche. þi1 bileafden heo heore timbrunge and to dreofden ʒeōnd al middeleard. and þeċċan2 weren swa felen spechen swa þere wurhten weren. þet weren twa hun manna. Nu eft on þisse deie þurh þes halie gastes to-cume: weren alle ispechen æcein inumen. and isome: forþon þet eristes aposdlas weren specende mid alle spechen. and ec þet wunderlucker forþon þet þa an of þon apostlum bodeden mid ane speche: elehe men wes ipuht þet þa bodunge iherde: swilche heo spechen mid heore speche *weren heo ebreisee. weren heo grekise. oþer romanise. oþer egipisse. oþer of hwulche londe swa heo weren þet þe lare iherden. On þissere ifereden iemede3 þere apostlan admodnesse þas mihte. and þere contan modinisse iarnede iseandnesse. þe heolat4 gast wes iseʒen ofer þa aposdlas on fures heowe. and ofer erist on hi[s] fuluhte on anc eulfre

James appointed head of the Church. * [Fol. 33b.]

The apostles through meekness obtained the gift of tongues.

The death of Ananias and Sapphira.

The confuision of tongues.

The giants lost it through pride.

On the day of Pentecost all speeches restored.

Of the two forms in which the Holy Ghost was seen. 1 sic.

1
over Christ at his baptism in the likeness of a dove. Why over Christ in the form of a dove, and why over Christ's flock in the likeness of fire? Because that kind of bird is very (meek) simple, harmless, and peaceful. The Saviour is the judge of all mankind; but he came not to judge mankind, as he himself hath said, but to heal (save). If he then would have judged mankind when he first came upon earth, who would then have been saved? But he would not judge the sinful at his coming (advent), but he desired to gather them into his kingdom. He would first with gentleness direct us, that he might afterwards preserve us in (at) his doom (judgment); and therefore was the Holy Ghost (seen) upon Christ in the form of a dove, because he was living in this world in simplicity (meekness), in innocence, and in peace; for he cried not aloud, nor was he of bitter speech, nor did he ever stir up contention, but bore with man's wickedness through his gentleness. But he, who at his first advent led through kindness the sinful to goodness, will judge the guilty with stern doom (justice) at his second coming, that is, doomsday. The Holy Ghost was seen in the form of fire upon the apostles, because he made them to be burning (zealous) in God's will, and to be preaching concerning God's kingdom. Fiery tongues they had when they lovingly proclaimed the greatness of God, so that the hearts of heathen men, that were cold through unbelief and fleshly lust, might be inflamed to obey the heavenly behests. If the Holy Ghost teach not the heart of man and his mind within, in vain will be the words of preachers spoken outwardly. The nature of fire is that it consumes whatsoever is near it; even so shall the teacher do who is enkindled with the Holy Ghost, first he shall remove himself from sin, and afterwards his flock. In the likeness of a dove and in the form of fire was God's Spirit manifested, because he makes those to be meek, and without evil, and burning (zealous) in God's will, whom he fills with his grace. Simplicity (meekness) is not pleasing to God without wisdom (prudence), nor wisdom without simplicity. What is simplicity without righteousness? and what is wisdom without true love to God and to men? And therefore the Holy Ghost, who teaches both righteousness and meekness, should be manifested both as fire and as a dove, for he causes men's hearts,
onlicnesse. Hwi ofer criste on culfren heowe, and hwi ofer
cristes hirede on fures ilicnesse: forðon þe þet fuzel-cun is
swiðe bilehwit. and wit-utan lathe and isibsum. þe helend is
alles moncunnes dema. Ac he ne com na to demane moncun
swa se heo him seolf cweð: ac to helene. Gif he wælte þa
deman moncun þæ þe he erest to middelearde com. hwæ were
þanne ihalden: Ac he nalde mid his to-cume þa sunfullen
forðmen: ac he wælte to his riche heom igeðerian. Erest he
walde us mid liðnesse isteoren þet he mihte seeðan on his
dome us ihalden, and forðon we[µ] þe halia gast on culfren onlic-
nesse bufan criste, forðon þet he wes dreihinde on pissere
worlde mid bilehwitnesse, and mid nane laðnesse and mid sib-
sumnesse. for þe ne rennde ne of bitere speeche nes. ne he sake
ne asterde: ac forbere monna hulfnesse þurh his liðnesse. Ac
þet on þam ercan1 to-cume liðgeredde þan *sunfullen to þere
godnesse: he demað stīne dom þam forsunegede on his efter
to-come þet is on domes deic. þe halia gast wes isezen on fures
heowe bufan þam apostlas. forðon þe he dude þet heo weren
birnende on godes willan. and bodiende umbe godes riche.
Furen tungen heo hefden þæ þe heo mid lufe godes murhce
bodened. þet sere heðene monnan heortan þet calde weren þurh
ilefeæste and flecliche iwilぬnge: nuhthen beon atende to þan
heofenliche biboden. jif þe halia gast ne leard þes monnes
hoertce and his mod wið-innan: on idel beð þes budeles word
wið-utan ilecopde. þes fures2 icunde is þet hit forðnimede swa
hwet him neh bið. Alswa seal þe larðæu don þe sæt bið mid
þen3 halia gast itend. Erest he seal hine seolfne wið sunnan
isteoran. and seeðan his heorde. On culfren onlicnesse and
on fures heowe wes godes gast isceawed. forðon þet he deð þæ þe
beð bilehwite. and wið-utan ufelnesse. and birnende on godes
willan. þet he mid his jif ifulłe. Ne bið þeo bilehwitnesse
godes icewime butas4 snoterennesse ne sneternesse bufan bile-
hwitnesse, hwet bið bilehwitnesse butan rihtwisnesse: and hwet
*bichi sneternesse bute sode lufe to gode and to monnen: forðon
þe halia gast þæ þet tecð riht-wisnesse and bilehwitnesse seule5
beon isceawed eðer þæ on fure. þæ on culfren. forðon þet heo deð

Why under these two forms?

Christ came not to con-
demn the world.

The dove do-

notes simplici-

ty and inno-

cence.

1 erran.

* [Fol. 34b.]

The Holy

Ghost was

seen as fire,

and enabled

the apostles

to enkindle

the cold

hearts of

men.

2 ? fures.

3 ? MS. þet.

Simplicity

without wis-
dom not

pleasing to

God.

4 ? butan.

5 see at first, but altered to

* [Fol. 35b.]

6 ? sceldie.
whom he enlighteneth with his grace, that they shall be meek through innocence, and kindled through (by) love and wisdom. God is, as Paul said, a consuming fire; and he is the ineffable and invisible fire. Of this fire speaks the Saviour, "I came because I would send fire on earth, and I will that it burn." He sent the Holy Ghost on the earth, and he with his blast (inspiration) enkindled earthly men's hearts. Then burneth the earth when the heart of the earthly man is kindled to the love of God, which before was cold through fleshly lust. The Holy Ghost is not in his nature existing as he was seen, for he is invisible; but he was manifested in the form of a dove and of fire, for the sign (reason) we have previously mentioned. He is called in Greek Παράσκιντος, that is, the Comforting Spirit, because he comforteth the (sorrowful) dreary, those that are sorry for their sins, and he giveth them forgiveness and hope, and alleviates their sorrowful mood (mind). He forgiveth sins, and he is the way to the forgiveness of all sins. He giveth his gift (grace) to whom he will. To one man he giveth wisdom and speech (eloquence), to one good thought, to one great (faith) belief, to one power to heal sick men, to one prophecy, to one a discrimination of good and evil spirits. To one he gives divers tongues, to one man interpretation of divers speeches (sayings). All these things, and many others, doth the Holy Ghost, distributing to each as he thinks fit, for he is the Almighty Creator; for so soon as he enlightens man's heart and mind, it burneth from evil to good. He enlightened David's heart, when he in his youth loved the harp, and made him to be a psalm-wright. There was a herdsman called Amos, whom the Holy Ghost turned to a good prophet. Peter was a fisher, whom the same Holy Spirit of God turned to an apostle. Paul, that injured the Christians, him he chose for a teacher of all the Gentiles. Matthew, that was a toll-gatherer, him he converted to an evangelist. The apostles durst not preach the true belief for fear of the heathen (Jews); but when, subsequently, they were enkindled of the Holy Ghost, they were not afraid of any bodily torments, and therefore without fear preached God's bliss. The greatness (dignity) of this day is to be praised (celebrated), because that Almighty God, himself, on this day condescended to be poured out on mankind. At the birth of Christ, God Almighty's Son became human man, and on
pere mannan heortan þet he onlihtæ mid his 3ife. þet heo beó like þurh un-cladnesse. and itemæ þurh lufæ and snoternesæ. God is swa paul eæ. þet niminde fur and he is un-asecglie fur. and unisewenlic fur. Þi þan fure eæ þe helende. Íc com forðon þet ic walde sendan fur on eorðan. and ic wile þat hit berne. he sende þene halia gast to eorðan and he mid his bleade on-ealde eorðlichen mannan heortan þene birneæ þa eorðæ þene þes eorðliche monnes heorte bið itend to godes lufæ. þa þet er wes cald þurh flescliche lustæ. Niæ na þe halia gast wuniende on his icunde. swa se he iseæn wes. forðon þet he is unisegenlic. Ac for þere itacnumge swa þe er seiden. þet he wes iseæn on culfre and on furæ. He is ihate on grekise paraclitus. þet is þe frofie gast. forðon þet he ifreftæ þa drofijan. þa þet heore sunnan bireusiaæ. and 3ifæ heom forjifnesæ. and luhit. and heore zeomerinde mod iliæganæ. heo forjifæc sunna. and he is þe wei to *alre sunnen forjifnesæ. he 3ifæ his 3efe þan þet he wule. Summe Men he 3if wisdom and speche. Summe god iæonæ. Summe muchele ieleafe. Summe mihte to helene un-trumæ men. Summe witegunge. Summe isceald godra gast. and ufele. Summe he 3ifæ misliche irord. Summen man irecednesse of misliche spechen. Ealle þas þing and monize ðære deæ þe halija gast; to delende uwilchen bi þan þet him iwuræ; forðon þet he is almiltin wurhte. for swa reæ swa he þes mannes heorte and his mod on-lihtæ; hit iwendeæ from ufele to gode. he on-lihte dauææ heorte þa þe he on 3eoʒphe herpan lufede. and wurhte hine; to sahm wurhtan. Amos het a reoer heorde þene aw[e]næ þe halija gast to ane gode witeæ. petræþ wes fixere þene iturdeæ þe þe 5 ilean godes gast to apostle. paul þet hermede cristene men; þene he iches to larÆewe alle þodeæ. Mathæþ þet wes cacheapel þene he iwende to god-speellere. Þa apostlasæ ne durstæn bodian þa soþæn ieleafen for þon eie of þon heæene. Ac þa siæcan heo weren itend of þan halia gaste. hi neren aferede of nane lieamliche pinnæge. and perfore wiæ-utan fore godes blisse bodedan. Þisses deiges hehnesæ is to heriane. forðon þet þe almíhtig god hine seoffimeðæ*medæ þet he walde monna cum on þisse deie isundian. on cristes akennednesæ iwareaæ þe almíhtijæ 7

Paula Dynesæ.
God is a consuming fire.

The Holy Ghost inflames the cold hearts of men.

2 eorðæ.
3 nis.

4 we.
He is called the Comforter.

[Fol. 85b.]

The gifts of the Holy Ghost.

The Holy Ghost converts sinners.

5 sic.

The apostles durst not preach the Gospel before the Holy Ghost enlightened them.

[Fol. 36v.]
6 seoffimeðæ imodetedæ.
this day became faithful (believing) men God's sons, and even as Christ also saith, "I said ye are God's children." The elect (chosen men) are God's children not naturally, but through the grace of the Holy Ghost. One God is naturally in three persons—the Father, the Son, who is his wisdom, and the Holy Ghost, who is the Will of them both. Their nature is indivisible, ever existing in one Godhead. The same said of his elect, "Ye are Gods." Through Christ's humanity men were redeemed from the devil's bondage; and through the coming of the Holy Ghost men's souls were brought unto God. Christ received humanity at his coming (upon earth), and men received God through the outpouring of the Holy Ghost. The man that hath not God's Spirit in him is not God's. Each man's work showeth what spirit directeth him. God's Spirit directeth ever to holiness and to goodness. The devil's spirit leadeth ever to sin and to wicked deeds. The Holy Ghost came twice upon the apostles. Christ breathed the Holy Ghost over the apostles before his ascension, thus saying, "Receive the Holy Ghost." Again on this day he (they?) sent—the Almighty Father and the Son—the Spirit of them both upon the apostles. While yet living in the world, the Saviour breathed his Spirit upon the apostles for a sign that they and all Christian men should love their neighbours. Also he sent, as he before promised them, the Holy Ghost from heaven, because that we should love God above all things. The Holy Ghost is one, although he came twice upon the apostles. So also there is one love and two behests, that we should love God and men. But we should learn from men how we may come to love of God, as saith John the Evangelist, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen bodily?" We celebrate the coming of the Holy Ghost with songs of praise for seven days, because he enlighteneth our mind with sevenfold graces (gifts), that is, with wisdom and understanding, with counsel and strength, with good deeds and with piety, and he filleth us with the fear of God. He that through good deserving (deserts) attaineth to these sevenfold graces of the Holy Ghost, will have all bliss. But he that desires to attain to this bliss must believe in the Holy Trinity and in true Unity, that is, that the Father and his Son and the Spirit of them both, are three in persons and one God, indivisible, existing
The elect are God's children.

1 An.

Through Christ's humanity men were delivered out of the power of the devil.

The Holy Ghost came twice over the apostles.

3 sic.

The Holy Ghost is one, although he came twice over the apostles.

[366.]

He who will come to the gifts of the Holy Ghost must believe in the Trinity

5 sic.

67 þæn.

6 [Fol. 37a.]

The elect are God's children.

1 An.

Through Christ's humanity men were delivered out of the power of the devil.

The Holy Ghost came twice over the apostles.

3 sic.

The Holy Ghost is one, although he came twice over the apostles.

[366.]

He who will come to the gifts of the Holy Ghost must believe in the Trinity

5 sic.

67 þæn.

6 [Fol. 37a.]
CONCERNING EIGHT VICES AND TWELVE ABUSES OF THIS AGE.

in one Lordship and Godhead. This belief was betokened by the three thousand men that first inclined to belief, after the coming of the Holy Ghost. And as the three thousand men were one fellowship (communion), even so the Holy Trinity is one God; and that fellowship is as one-minded (unanimous) as though they were all one in heart and soul, because that of the Holy Trinity there is one Godhead and one nature, and one will and one inseparable work. The faithful (believing) men brought their wealth and laid it at the feet of the apostles. By that is denoted that Christian men should not put their trust in temporal possessions, but in their God alone. The covetous, that setteth his thought on his goods, is the devil's child, except he cease to do so. Because covetousness had no place in the hearts of those who held their goods of little worth, therefore did they put their goods in common amongst them, that they might be in true unity without covetousness. The apostles set their hands over believers, and the Holy Ghost came upon them through their confirmation (bishoping); and bishops of the same order are still in God's Church and observe the institution in their confirmation (bishoping), so that they place their hands over baptized men and pray that the Almighty Ruler may send them the sevenfold gifts of the Holy Ghost. *Qui vivit et regnat, d.c.*

X.

CONCERNING EIGHT VICES AND TWELVE ABUSES OF THIS AGE.

*Omnia nimia nocent, et temperantia mater virtutum dicitur,* that is in English, All things overdone (all excesses) are injurious, and moderation is the mother of all virtues. Overliving in eating and in drinking maketh the man unwhole and his soul loathsome to God, and so our Lord hath said in his Gospel. On the other hand, immoderate fasting and too much abstinence in eating and drinking make the man infirm and bring him to great grief, as say the books, That some men fasted so that they sorely afflicted themselves and had no
ane drihtnesse and godnesse wuniende þeos ileafan itacnedan þa þreo þusend men. þet erest buþen to ileafan æfter þes halþa gastes to-cume. and alswa þeo þreo þusend weren an iferende\(^1\). alswa is þeo halþe þrommesse an god. and þet iferende is swa anmod swule heom alle an weren on heorte. and an sawul goton þet þere halþan premnesse is an godnesse, and an icunde, and an iwielle. and an wore un-to-delendlich. Þa ileaftullen brohton heore gersum and leiden heo et þere aposoltan fotan. Mid þan is itacned þet eristene men ne seculen heore bileafe bisettan on þere weordliche cahte: ac on heore god æne. þe ȝitsere þe biset his ðipone on his ehte: he bi\(^2\) þes deostes bern buten he hit iswike: forson heo þet þa ȝitsunge heolden heore cahte unwur\(^2\)liche nefde nenne stude: on heore hoertan\(^2\). and for þi heo dudan heore ping heom ȝemene: þet heo soðre sibsumnesse butan ȝitsunge beon mihten, þa apostlas setten here hondan ofer ileaftulle men: and heom com to þe halþa gast. þurh heore bisceopunge. Biscopas þes ilecan hades on godes ila}\(\times\)unge. and halda\(^3\) þa isetnesse on heore bisceopunge swa þet heo sette\(\times\) heoran *handan ofer ifuljede men. and bidda\(^3\) þet þe almihti welden[de] heom sende þa seofenfalde ȝife of þam halþan gaste. Qui viuit \& Regnat, \&c.

**X.**

**DE OCTO UICIIS \& DE DUODECIM ABUSIUIS HUIUS SECULI.**

[\(O\)]omnia nimia nocent. \& temperancia mater virtutum di-citur. þet is on engilsce, alle ofer done ping dena\(\times\)\(^3\), and imeynesse is alre mihta moder þe offerlif on hete and on wete maca\(\times\) þene mon un-halhe. and his saule gode la\(\times\)\(\times\)\(^4\) and swa ure drihten on his godspelle seide. Þet þer tojeines unimeite festen and to michel forhefednesse on hete and on wete maca\(\times\) þene mon un-halhe and on michelere sarinesse bringe\(\times\) swa swa us segge\(\times\) bee. þet sume men festen swa þet hi swencten swi\(\times\)e

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1. ? iferedene.
2. True unity is without covetousness.
3. The proper order is—heo heolden heore cahte unwur-lliche forson þet þa ȝitsung nef de, \&c. [Fol. 376.]
4. Excess injurious. Moderation the mother of all virtue.
reward for that great affliction, but the farther were they from God's mercy. Easily may the man find how he may injure himself, but we must recollect that no self-murderer, that is, self-slayer, shall come into God's kingdom. Now there are eight cardinal sins that reign very powerfully in us. One is called Gula, that is, greediness in English, which causeth that the man eateth and drinketh before the time, or, on the other hand, taketh too much to eat and drink. This sin destroyeth both soul and body; for it bringeth upon a man great diseases, and bringeth (him) to death through excessive drink; and it destroys also the man's soul, for it will sin often even when he knoweth not how he conducts himself on account of his immoderate drinking. The second sin is fornication and immoderate lasciviousness, which is called Fornicatio. It defileth the man, and of the limbs of Christ maketh whores' limbs, and of God's house the abode of ills. The third sin is Avaritia, that is, evil covetousness. It is the root of every crime; it produceeth rapine and injustice, theft, leasing and perjury; it is like unto hell, because that they both have such insatiable greediness as to be never full. The fourth is called Ira, that is, in English, wrath (anger). It causeth man not to have the control over his anger, and maketh murders and evils of many kind. The fifth sin is Tristitia, that is, sorrow of this world; when the man sorroweth altogether too much for the loss of his wealth, which he hath loved too much, and chideth then with God and increaseth his sins. There are two sorrows;—the first is this evil one (just mentioned); the second is salutary, that is, that a man be sorry here in the world for his sins. The sixth is called Desidia, that is, sloth in English, when the man desires not to do any good in his life; but is ever unready for any good deed. The seventh is called Jactantia, that is, idle boasting in English, when man is greedy of praise, and acts deceitfully, and does more for praise than for the love of God if he distributes aught (to the poor), and therefore the notoriety shall be his reward for the deed, and in the other world his retribution awaiteth him. The eighth sin is called Superbia, that is, in English, moodiness (pride). It is the beginning and end of all evils; it turned angels into horrible devils, and maketh man also, if he wax very proud, the associate of devils, who previously fell out of heaven through pride. Now are there eight head (cardinal) virtues which
heom seolfe, and nane mede nefden for þa michele iswinche. ac þes þe þe þer weren fram godes milce [E]aðe mei þe mon fundan hu he hine seolfe amerre. ac we scole witan. þet nane seolfe cwale þet is azen-selaça ne cume to godes riche. Nu beoc viii. heofod sunnan þe rixað on us to swicen. On is icwezen. Gula. þet is ziferennesse on englise. þeo deþ þet mon et er timan. and drincæ. ðær ef to muchel nimeð on ete ðeþ on wete. ðeþ sunne fordeð eþer þe saule. þe lichoma. for *heo macæ þan men muchele untrunnesse and to deþe bringeþ mid unmete drunche. and heo fordeð ec þes monnes saule for heo seal sunəzan oft. þenne he nat hu he ferð for his feondlīchian drunche. Þa ðeþ sunne forliger and unimete galennesse. þet is ihaten fornicatio. He buleð¹ þene mon mod godes husa gromena wuniunge. þa priddle sunne is. Auaricia. þet is þeo ufele zitsunge. heo is more of elchere wohnesse heo macæ reallac and unrihte domes. stale and lesunge. and forsworenesse. heo is helle iliche. forson þet hi la habbeþ unaffindliche gredinesis; þet hi nefre ne beoc fals. þeo forsc[æ] sunne is ihatan. Ira. þet is on englise wemodnesse. heo deþ þet þe mon ne ah his modes iwald and heo macæ monslehtas. and monies cunnes ufel. þeo fift sunne is. Tristicia. þet is pissere worlde sarinessse þenne þe mon sorcæ alles to swicæ for his hehte lure. þe he huuned to swicæ. and chit þenne wið gode. and his sunnen ecche. Twa sarinessse beoc, an is þeþ uuæle ðeþ is halwende. þet is þet mon heo sari her on wórldæ for his sunnen. þeþ sixte is ihaten. Desidia. þet is slewæ on englise þenne þan mon ne lust on his liue nan god dou. and bitþ eure un3earu to elchere du3æ. Þe seofæþ sunne is icweæn. Iactancia. þet is idel3elp on englise. þenne mon bitþ lоф-jœrn. and mid fikenunge fearð and deþ for zelpe mare þenne for godes lume. zif he awiht delan wule. and forson bitþ þe lese² his edlen þere dede. and his wite abideþ on þere oþre wœrldæ. þe ehtuþ sunne is ihaten. Superbia. þet is on englise, modinesse. Heo is ord and ende of allæ uuæle. heo macæ englas to ateliche deoﬂan and þene mon makeþ ec zif³ heo modigaþ to swicæ þes deoﬂes ifere; þe feol er ut of heouenc þurh modinesse. Nu beoc viii.

¹ Fol. 386.
² Fol. 385a.
³ Miss. 318.
may overcome all these sins, through God's assistance. The first is Temperantia, that is, moderation in English, that man be moderate in all things and partake not of too much in eating and drinking, nor sit at his table before time. Brutes eat as soon as they get it, but the discreet man ought to keep to his meals, and then in reason adhere to his regimen. Then may he in suchwise overcome greediness. The second virtue is Castitas, that is, cleanness (chastity) in English, that the layman should keep himself without fornication lawfully and reasonably. The consecrated servant of God should ever observe his chastity above all things, and thus then shall the foul lasciviousness be overcome. The third virtue is Largitas, that is, liberality in English, that a man should wisely spend the things which God gives him to enjoy in this life and not for worldly praise. God desires not that we be greedy niggards, nor also for worldly praise that we waste our property; but let us deal out our wealth wisely so that it may be pleasing to the Lord; and if we give alms, let us give them without boasting, then may we destroy the excessive covetousness. The fourth virtue is Patientia, that is, in English, patience (forbearance), that the man be patient and forbearing for God's sake, and ever let his discretion prevail over his wrath; for the Saviour speaketh thus in his Gospel, In patientia vestra possidebitis animas vestras, that is in English, In your patience ye have preserved your souls; and again the heavenly wisdom saith, Ira requiescit in sinu stulti, that is, Anger hath its dwelling in the bosom of the fool, that is, when the man is very angry-minded; and the Almighty Judge shall judge you with righteousness, and therefore we should overcome wrath with forbearance. The fifth virtue is Spiritualis laetitia, that is, ghostly bliss, that the man rejoice in God amidst the sorrows of this stark (harsh) world, so that we be not despairing in misfortunes, nor, on the other hand, rejoice too extravagantly in prosperity. And if we lose these poor worldly things, then we shall know that our abode is not here, but in heaven. If we trust in God, as the Apostle hath said of himself and other righteous men, Nostra autem conversatio in coelis est, that is, our dwelling is in heaven, thither we shall hasten from this tribulation with spiritual joy; then shall the evil sorrow with-al be overcome through our good endurance. The sixth virtue is Instantia boni operis, that is, diligence in good
Eight cardinal virtues.
1. Moderation.
2. Chastity.
3. Liberality.
4. Patience.
5. Spiritual bliss.
6. Perseverance in good works.

heafod mihtan. þe mæzen ouercumen alle þas sunnan þurh drihtnes fultum. An is [Temperantia] þet is metnesse on englisc. þet mon beo ðmete on alle þing and to muchel ne pîgge on eþe and on wete. ne er timan to his børde ne sitte. Nutenu etæ swa er¹ swa hi hit hæbbe. ac þa iscead-wise mon scal kepan his meles and þenne mid isceade his isetnesse halden. þenne mei he ouercumen swa þa ȝiue[r]nesse. Þe oðer mihte is Costitas. þet is clenesse on englisc. þet þe ðeawde mon hine halde butan for-lizere on rihete laȝe. and mid isceadwisnesse. þeo ihadode gode þeowu halde eure his clenesse ouer alle þing. and þenne bið ouer-cumen swa æ þa fule galnesse. Þe þridde mihte is. Largitas. þet is cunstinesse on englisc þet mon wisliche *spene þa þing þe him god lene on þisse liue to brukene. and noht for world þelpe. God nele þet we beon greâie jîtseras. ne æc for weorðd þelpe for-worpan ure ehtan ah deæe we ure ehtan mid wisdome. swa þet hit drihtne likie. and zif [we] almesse doð: don hi butan þelpe þenne mæze we fordon swa þa deoﬁlice jîtsunge. Þe feore þenne mihte is. paciencia. þet is on englisc ȝipuld. þet þe mon beo ȝipuldi. and þolemod for gode lune. and lete eloþur² his iwît wældræ þene his wrecæþe. forçon þe helead cweþ þus on his godspel. In paciencia uestro possidebitis animas uestrar. þet is on englisc. on eower ȝipulde ðæ habbeþ eower sauðen ihaulden and eft þe heouenliȝ[e] wisdom cweþ. Ira requiescit in simo stulti. þet is wrecæþe hafþe wununge on þes dusian bosme. þet is þenne þe mon bið to red-mod. and þæ al weldenda dema demeþ eou mid rihtwisesse. and we sculcn mid ȝipulde ouercuman þa wrecæþe. Þe þifte mihte is. [Spiritualis laetitia] þet is gastliche blisse þet þe mon on god blissie bitwuxe þa sorinessen þissere sterke worlde. swa þet we³ on unilimpan to ormode ne beon: ne eft on iselhðan to swiðæ ne blissian. and zif we forleosaþ þas lenan world-þing: þenne we sculan witan þet ȝe wununge nis nauhte her: æc is on heuene: zif we hopiaþ to gode swa þe apostel seide bi him and bi ȝeðan rihtwizw. [Nostra autem conversatio in celis est.] þet is ure wununge is on heuene. þider we sculcen *hiȝen of þissere erfeþe-nesse mid gastlichere blisse. þenne bið þa ufele sarinesse mid alle ouercuman mid ȝe gode ȝipulde. Þe sixte mihte is. [Instantia

¹ MS. þe.
² MS. þæ.
³ MS. þe.
works, for if we be diligent in good works then may we in this wise overcome sloth, for it will be a longsome (lasting) reproach (to us) if all our life be in vain here. The seventh virtue is *Caritas*, that is, true love to God and to man; that we should engage in good works for the love of God, and not for the sake of idle boasting (vain-glory), which is displeasing to him; but let us do alms as he hath taught us, for love to God, and not for praise; so that our Lord may be ever praised in our good works, and that vain-glory be ever despicable in our sight. The eighth virtue is called *Humilitas*, that is, true meekness towards God and to man, with purity of mind; for he who is [wise] is never proud. Of what may the man be proud? though he be well-to-do and prosperous he may find many who are better to do and of higher estate than he. Nor, on the other hand, may he be proud of his weal, or of his wealth, because he knoweth not the day nor the hour that it shall all pass away. Nor of anything ought a man to be proud, if he is wise. Now ye have heard how these holy virtues overcome the sins which the devil soweth in us, and if we will not subdue them they will sink us into hell. We may through God's help overcome the devilish sins through warfare, if we keenly fight; and finally obtain for ourselves the everlasting honour ever with God himself, if we strive for it now while here. Now there are twelve vices, which we shall first declare to you in Latin, and afterwards in English. *Duodecim abusiva sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adolescens sine obedientia. Dives sine elemosina. Femina sine pudicitia. Dominus sine virtute. Christianus contentiosus. Pauper superbis. Rex iniquus. Episcopus negligens. Plebs sine disciplina. Populus sine lege; et sic suffocatur justicia Dei.*

Twelve abuses there are in this world for harm to all mankind if they might hold sway; and they subdue righteousness, and mar belief, and bring mankind, if they were able, into hell. That is, if the wise man be without [good works, and if the old man be without] piety, and if the young be without obedience, and the rich without charity (alms-deeds), woman without purity, and the lord (ruler) without might (virtue), and if the Christian man
boni operis.] Pet is anrednesse godes werkes. for zif weo beöd anrede on ure gode werckan; penne mæze we swa ouercumen pa slauhe. for hit bih lonsum bisme r zif al ure life bih on unmet her. Pe seofe mihte is. [Caritas.] Pet is soh luue to gode and to mouuen. Pet weo on gode weorcas godes luue kepan; and naut idel3elp pe is him ansete. ac uten don elmessen swa he us tehte gode to luue. and naut for herunge. ac pet ure drihten beo eure ihered on ure luue weorcan. and pe idele zelp us beo eure un-wurc. Pe cahtuhe mihte is ihaten. [Humilitas.] Pet is soh edmodnesse to gode and to mouuen. mid modes lusternes.4 for pe pe bih [wis] he neme2 modi. On hwan mei pe mon modegian peh he beo wel ipozen and ipungen. for he mei findan fele pe beöd bet ipozen and istozen pene he. Ne eft he ne mei on his welan. ne on his ehte modegian. fordon pet he nat pene dei ne pene time pe hit al forletan scal. Ne on nane ping he ne ah pe mon to modegian. zif he wis bih. nu3 pe habbed6 iherd hu pes halie mihten ouercumaæ *pa sunnan pe deouel bisawe8 on us. and zif we nelleræ heom ouercuman. hi bisencheæ us on helle. [W]e mazen purh godes fulste pa foudliche sunnan mid icompe ouercuman. zif we kenliche fehtaæ and habban4 us on ende pene eche wurdement a mid gode seoluan. zif we swincaæ nu her. Nv beöd xii. unpeawes. pe we sculen eou seggan erest on bocleden; and siæpan on englisce. Duodecim abusiua sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adolescens sine obedientia. Diues sine elemosina. Femina sine pudicitia. Dominus sine virtute. Christianus contenciosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs. sine disciplina. Populus sine lege. & sic suffocatur iusticia dei.

7. Charity.

8. Humility.

1? luutter-
ness. 4 originally
habbed. 2? ne wuræ
neure.

Eschew pride. 3 MS. lu.

[79a.]

Of twelve
vices.

[T]welf unpeawes beöd on piissere weorlde to hermen alle
mouuen. zif hi moten rixian and hi aleggaæ rihtwis-
nesse. and pene ileafen amerrae. and moncun bringeæ zif hi
motan to helle. Pet is zif pe wisa mon bih butan [gode weorcan.
and zif pe alde bih butan5] treuscipe. and zif pe zunge bih
butan hersumnesse. and pe richen butan elmesdedan. wif butan
clenesse. and pe lauerd butan mihte. and zif pe cristene mon

5 See p. 109, 1. 3.

These vices mar belief.
be quarrelsome, and if the poor be proud, and if the king be unrighteous, and if the bishop be negligent, and the people without correction or without law. Now if the wise man who should give other men good example be without good works, will not his lore then soon be of little value to the laity, if he himself will not do as he teacheth them to do? His lore will not be profitable or acceptable to the laity, if he by his works sets aside his own teaching. Again, if the teacher fall into error, who shall afterwards be his teacher? If the eye becomes blind, the hand will not be well-seeing. The old man who is without religion is like the tree that beareth leaf and blossom but no fruits, and is worthless to its owner. What is ever so foolish and blockish as the old man that will not turn his thoughts to God with good intent, when his limbs show him that he will not be long alive? A young man may doubt whether he may live, but the old man may certainly look for death. The old man should guard against evil thoughts, for the heart nor the tongue become old, but these two things oft injure the old man. Let the old man observe therefore what is profitable to old age, and disregard those things that hurt the soul. The third abuse of this world is, that the young man be without obedience. Unworthy shall he be in old age that other men should be subservient to him who in his youth would not honour his elders. Our Saviour in his youth was obedient to his parents, and his heavenly Father he obeyed even to the death. And as it behoves the old man to have virtuous habits and true religion, so also it becomes the young man that he have obedience and submission. God's law biddeth also each man ever to honour his father and his mother with much honour, and if he curseth them he is worthy of death. The fourth abuse is that the rich man should be without charity (alms-deeds) and hide his goods, and assuredly earn for himself hell-torment. Accursed is the covetous who comes to destruction through his wealth, and through his own goods perishes ever in eternity; but blessed are ever the meekhearted, for they shall find mercy. Again, he who gives alms for his Lord's love, hides his treasure in heaven, where no thief may steal away (his) treasures, but where they shall be an hundredfold preserved for him. In many ways may a man do alms—in meat and drink, and also in clothing; and by
bix saeful. and 3if þe wrecche bix modi. and 3if þe king * bix
unriltwis. and 3if þe bispoc bix 3emeles. and þet folc butan stecore
eft¹ butan laze. Nu 3if þe wisa mon bix butan gode wrecan. þe þe
ófer momen seolde sullan gode bisne. hu ne bix some his lare þan
lewedel monnen unwurc. 3if he seolf nule don swa swa he heom
techè to donne? Ne bix nant his lare fremful ne ieweme þan
ileweden? 3if he mid wrecan to-werpeð his bodunge. Eft 3if þe
læðeðu dwelað. hwa bix sikkæn his lærpe? 3if þet eþe ablindað
ne bix naut þe hond wele lokinde. þe alde mon þe bix butan
treowscipe. bix iliche þan treo þe bereð lef and bloðman. and
nane westmas ne bereð. and bix unwurc his luerde. Hwet is
eure swa dusi and swa stuntlic swa is þet þe alde mon nule his
mod to gode awendan mid gode luhte. þenne his leoman him
cupað þet he ne bix quie longe? 3unge monnan mei twoonian
hweðer bi moten aliþan. ac þe alde mei him witan iwis pone
dæð. Dan alden his to warniene wið uuæle iþohtas for þeo heorte
ne aldeð naut ne þa tunge. ac þas twa þing deriað oft þan alden.
Wite for þi þæ alde alde³ hwet is elde biþouge. and þæ sing for-
seo þat his saule deriað. Þe priddæ unþeau is on þissere worlde.
þet 3ungan mon beo butan ihersunnesse. * unwurcæ bix þe on elde
þet him ófer men þenien³ þe on his 3uheðe nule his elðian⁴ her-
sunian. Vre helend on his 3uheðe wes ihersum his cunne. and his
heonælþic federe he hersumedæ to þa dæðe. Swa swa þan alden
bihouð duþende þewas and [t]riwe troefestnesse? swa biriseð
þan 3ungan þet he abbe ihersunnesse and ibuþunnesse. Godes
læze bit ec mon wurcæ efre his feder and his moder mid mucel-
lere wyrþunge. and 3if he heom wericið? he bix deþes wyrþæ.
Þe feorðæ unþeau is þet þe riche mon [beo] butan elmesdedan. and
bihude his feh. and zeornliche halde hit him to helle wite. vniseli
bix þe zitsere þe þurh his iselhæc leosæ. and þurh his ahþene elte
forwurc a on echnese. ac iselie beoð efre þa mildheortan. for þi
heo inetað þa mildheortnesse. Eft þe þæ deþæ elmessan for his
drihtnes lumæn? þe biþut his gold hord on heouene riche. þer nan
þeof ne mei [his] maxmas forsteolan. ac heo beoð bi mundfælde
ihaldæn him þer. On monie wisen mon mei wurenæ elmessan.
on ete and on wetæ. and ec on iwedæ. and þet mon gistæ

* [Fol. 40b.]
1. Of the wise
2. Of the old
3. Of the young
4. Of the rich

¹ the wise man without
good works,
² slc.
³ without
⁴ kinds of

The tongue
and the heart
do not get
old.

2 slc.

3. Of the young
man without
obedience.

4. Of the rich
man without
charity.

Of divers
kinds of
almsgiving.
receiving strangers, and visiting sick men, and comforting the sorrowful, or by leading a blind man, or supporting the infirm, or healing the sick, if he know aught of leech-craft (the healing art); or if he forgiveth those who have offended him; or if [he succour] the distressed; or if he carry [a dead] man to the tomb. All this is alms; and also that a man chastise the frail body, for correction, which must be corrected, for that is mercy that the wise man with reproof rectify the unwise. Lay never up in thine board what may be of service to destitute men, for thou thyself enjoyest not thy weal, though thou keep it secretly (hoarded up). Thou gatherest more and more, and men die of hunger, and thy wealth rots before thine eyes. Let us not do so, but let us do as our Lord hath commanded us. He hath said in his gospel, Datum elemosinam, et omnia munda sunt vobis, that is, Give alms, and all things shall be pure to you. The fifth abuse is, that a woman be without chastity. An unclean woman suffers shame in this world, and is desplicable in this life, and after this life shall have no joy with God. Wisdom is needful to men, and chastity to women, for chastity shieldeth them from vices. Where chastity is, there also are good virtues; and the chaste woman shunneth covetousness, stirs not up strife, but appeases wrath, and scorneth lasciviousness and covetousness; she guards herself against drunkenness, and loves not idle words. Verily chastity subdues all vices, and observeth good virtues which are pleasing to God and man. The sixth abuse is, that he who is appointed a lord (ruler), cannot, for pusillanimity, check his men, but is so powerless in mental vigour that he dare not cause his men to stand in awe of him, nor will teach them to follow any wisdom. Some lords approach God through their lordship, as Moses the leader did, who spake to Almighty God; and some lords in their rule displease God, as Saul the king did, who disregarded God's commands. The lord shall be gentle to the good, and awful (terrible) to the wicked, so that he may put down their folly; and he shall be true to his word, and listen to wise lore (counsel). The good men shall love him for his gentleness, and the foolish shall ever fear him, else his reign shall neither be firm nor lasting. He shall so conduct himself that a man may contradict him and remind him of his needs (faults); and whatsoever the lord may do harshly to his men, it must be done for
underuo. and to seke monan ga. ocer sarine fresrae. ocer blindne 
omon let. ocer berec unhalne. ocer unhalne lechnae  gif he lechedom con. *ocer zif he miltsa\textsuperscript{1} pan men he hine abelh. ocer zif he z9er-godne\textsuperscript{2} mon ferec to buriene. Al pis bics almeses and ec pet mon biswinke avene stunte lichome for steore pe pe\textsuperscript{3} steoran scal for pt is mildheartnesse. pt pe wisa mon mid steore avene unwisan irihleche. Ne ligge nefre on pine heorde. pet hauelese monnam meic fremian. for pa ane ne brukest naut piura wele"a; pa hu hi demliche\textsuperscript{4} halde. Du gederast mare and mare. and men cwela\textsuperscript{5} on hungre. and pine welan forlotins biforan pine ehzan. Ne don we nault ptus. ac uten don al swa ure drihten ewe\textsuperscript{6} he seide on his godspelle. Date elemosinam: et omnia munda sun\textsuperscript{6} uobis. pet is. dele\textsuperscript{7} elmeses and alle ping eou beo\textsuperscript{8} clene. Pe fema unpeu is pet wif beo buten clenesse. Unclene wif pole\textsuperscript{9} scome on weorlde. and unclene wif bics unwur\textsuperscript{10} on line. and after pisse liue nane blisse na\textsuperscript{11} mid gode. Wisdom birise\textsuperscript{12} weran. and clenesse birisa\textsuperscript{13} wifan. for pe clenesse iscilt heo wif u[n]\textsuperscript{14} beawes. Der pa clenesse bicz; per beo\textsuperscript{15} ec pa gode beawes and pet clene wif scenn\textsuperscript{16} zitsunge and cheste ne stura\textsuperscript{17}. ac heo gestil\textsuperscript{18} groman and forsi\textsuperscript{19} galnesse and gredinesse forho\textsuperscript{20} a\textsuperscript{21}. heo hi werna\textsuperscript{22} wiz drunkenesse and idele weord *ne luna\textsuperscript{23}. Iwisliche pa clennesse iwelt alle un\textsuperscript{24} beawes and halt gode beawes pe gode likia\textsuperscript{25} and monnan. [p]\textsuperscript{26}e sixte unpeau is pet pece to lauerde bicz iset. pet he for modesste ne mei his monnan don stere ac bicz swa mihtles on his modes streche. pet he his men eisan ne der ne to nane wisdome heom nule wissian. Summe lauerdes ineclenches gode purh heore lauer[42a] scipe swa Moyses pe heretoga dude pe to pan almihti\textsuperscript{27} gan gode spec. and summe lauerdes on heore onwalde god gremian\textsuperscript{28}. swa saul pe king dude pe forsech godes heste. De lauerd scal beon lixe\textsuperscript{29} pan godan and eisful pan dusian pet he heore dusi alegge. and he scal beon weordfeste. and wise lare husten. Hine seule pa gode men lufe for his lidnesse. and pa dusian him sculen efre adredan. elles ne bicz his riixlunge ne fest ne lonsum. he scal beon swa iworht pet him mon mote wiz spoken and his neode menan. and swa hwet swa pe lauerd speke to his men sterliche: do hit for rihtwisnesse

\textsuperscript{1} MS. mutil-

\textsuperscript{2} ? insert here after neode ilei\textsuperscript{3}.

\textsuperscript{3} 3ie. Hoard not up thy wealth.

\textsuperscript{4} ? demliche.

\textsuperscript{5} Sei.

\textsuperscript{6} Hoard not up thy wealth.

\textsuperscript{7} Sin.

\textsuperscript{8} Life.

\textsuperscript{9} Life.

\textsuperscript{10} Life.

\textsuperscript{11} Life.

\textsuperscript{12} Life.

\textsuperscript{13} Life.

\textsuperscript{14} Life.

\textsuperscript{15} Life.

\textsuperscript{16} Life.

\textsuperscript{17} Life.

\textsuperscript{18} Life.

\textsuperscript{19} Life.

\textsuperscript{20} Life.

\textsuperscript{21} Life.

\textsuperscript{22} Life.

\textsuperscript{23} Life.

\textsuperscript{24} Life.

\textsuperscript{25} Life.

\textsuperscript{26} Of alms-
righteousness and for God's awe, and not for (his own) anger. It is written in books that he that allows evil is as guilty as he who commits it, if he may amend it and takes no heed of the amendment. He shall with righteousness bow to God, for he can have no power aright without God's help, as saith God. The lord shall take heed that he have God's help, and he shall nowhere be distrustful of God's help. If God be his helper, nowhere shall his power be despised, because there is no power except from God. Qui suscitat de pulvere egenum, et de stercore erigit pauperem, that is, God raiseth from the mire whom he will, though he were erewhile poor, and maketh him a lord. And again the prophet speaks of God, Deponit potentes de sede et exaltat humiles, that is, The Lord casteth down the proud from their seats and exalteth the meek. And again the Scripture saith, Deus superbis resistit, humilibus dat gratiam, that is, God resisteth the proud and giveth strength to the humble, that all the earth may be obedient to him and honour his name. The seventh vice is, that the Christian man is contentious (quarrelsome). Of Christ's name is the Christian called, that is, the Christian man who is baptized in Christ: then if he be contentious, assuredly he is not a true Christian. Verily there is no man a true Christian, unless he imitate Christ. Christ would not scold nor chide, as his Father's voice spake of him, "Here is my child who is very dear to me, and I have set my spirit over him; he chideth not with contention, he stirreth not up strife, neither in the street heareth any man his voice." The Lord saith also in his Gospel that they are God's children who are peaceable and raise not up strife: and even as the peaceable are assuredly children of God, so also are the quarrelsome the children of the devil. We all address God, and say Pater noster, that is, Our Father which art in heaven, but we may not have the heavenly inheritance except we be devoid of all strife. The eighth abuse is, that the poor man should be proud. Many a man hath not wealth and yet hath pride, and is poor before the world and accursed before God, when he raiseth his thought with pride against God, and will not observe humility in his poverty. Christ saith in his gospel of the spiritually poor, Beati pauperes spiritu, quoniam ipsorum est regnum cælorum, that is, Blessed are the poor who are poor in spirit, for theirs is the joy of heaven's kingdom.
and for godes eæ and noht for wrecche. hit is awritten on boken. 

pet pe bīs al swa sculdig pe pet uel ippena: swa pe pe hit deœ. 

3if he hit betan mei: and umbe pe bota[ne] ho3aœ. he scel hine mid rih[t]wisnesse ibu3an to gode. for he ne mei habben nane mihte *to rihte butan godes fulste swa gode eweœ. De laerœ 

bихoh3ian pet he habbe godes fultum and he ne scel nohwer ortrowian bi gode fultum. Gif god bīs his ifulsta: ne bīs his mehte nohwer for-seœn. for þon pe nan mihte nis bute of gode. 

Qui suscitat de pulvere egenum. & de stercore erigit pauperem. 

pet is. God ahef of mexe þene mon pe he wule þan he weere wrecche and macaœ hine to lauerde and eft pe witega seīs bi gode. Deponit potentes de sede & exultat humiles. pet is. Drihten aworpeœ þa modian of heore heh setle and on-hefœ þa mildan and eft pet writ eeweœ. Deus superbis resistit: humilibus dat gratiam. pet is. Drihten widset þan prudan and zeœ þan edmeodan streinpe pet al middel eard beo him ibu3um: and his nome heriʒe. Pe seofese un-þeaw is pet þe cristene mon beo sacful. of cristes noman. is cristianus ieweœ. pet is þe cristene mon þe is on cristis ifuleh3ad. þenne zif he bīs sacful: sólliche ne bīs he noht wel cristene. Sólliche nis nan mon wel cristene: butan þe þe cristis euenlecheœ. Crist nalde flitan ne chidan. swa swa his feder stefne eeweœ bi him. Her is min child þe me is swi3e leof and ic sette minne gast ouer him. He ne flit mid cheste. ne he sake ne sturaœ. ne on strete ne ihereœ nan mon his stefne. Drihten seǐs ec on his godspelle pet þa beoœ godes bern þe beoœ isibsumme ac sake ne sturiaœ. and swa swa [pa] isibsumma *beoœ sólliche godes bern! swa beoœ ec þa sacfulle sólliche deofles bern. Alle we cleopiaœ to goðe: and eeweœ. pater noster. pet is. þu ure feder þe eart on heune ac we ne mæ3en habben þene heouenlichen eþel: butan we beon clene from alle sake. [D]e ehtu3e unþeaw is pet þe wrecche mon beo modi. Moni mon na3e ehta. and þeh haueœ modinesse and is er3 for worlde. and uniseli for gode. þenne he arereœ his mod mid modinesse on3ein god. and nule on his er3œ: edmodnesse haldeu. 

Crist eeweœ on his godspelle bi þan gastliche wrecchan. 

Beati pauperes spiritus: quoniam ipsorum est regnum celorum. 

pet is. eadiʒe beoœ þa wrecche mon on gaste beoœ wrecchan: for 

He is guilty who allows evil to pass unreprieved. 

God abases the proud and exalts the meek. 

7. Of the quarrehome Christian. 

1 The þ is by a later hand. 

The peace-makers are God's children. 

* [Fol. 42r.] 

8. Of the poor man who is proud. 

Blessed are the poor in spirit.
They are poor in spirit who for God's love are meek and humble; for humbleness of mind may obtain God's kingdom sooner than the poverty which cometh of misfortune. Assuredly the rich that live righteously may be reckoned amongst God's poor if they have meekness and forsake superfluity (extravagance), as King David saith of himself, *Ego egenus et pauper sum, Deus adjuva me*—I am needy and poor, but, O God, aid me. The proud poor for the pride of his mind is rightly reckoned (in books) amongst the rich; and the humble rich, though he have wealth, may be amongst God's poor, if he pleaseth God. The ninth abuse is that the king is unrighteous. The king is chosen for that which his name declareth. King is called *rex*, that is, governor (director), for he shall direct his people with wisdom, and put down wrong, and exalt belief (faith). Then is it a grievous thing if he be unrighteous, for he may direct none aright if he himself is unrighteous. The righteousness of the king exalteth his throne, and his soothfastness (truth) establisheth the government of the people; that is the king's righteousness, that he oppress not wrongfully the poor nor rich, but judge every man equitably. He shall protect widows and orphans, and suppress stealing, and forebid whoredom, and banish thieves from his kingdom; and withal, he shall put down witchcraft, and he shall not tolerate soothsaying. The wise men shall advise him and he shall never be passionate. He shall ever protect God's minsters, and feed the poor, and boldly fight against an invading host, and preserve his kingdom. He shall appoint him trustworthy men for sheriffs, and for the fear of God lead a good life, and be unmoved in tribulation and meek in peace (prosperity), and shall not suffer his offspring to be unrighteous. He shall pray at the appointed times, and ere meal times shall not touch meat, for that it is written, "Woe to the people where the king is a child, and where the leaders eat in the early morning unlawfully!" If the king will with carefulness observe these afore-said precepts, then shall his kingdom be prosperous in this life, and after this life he shall go to the eternal life for his piety. And if he disregard these precepts and this lore (instruction), then shall his land be ever and anon impoverished either by war or by famine, or by disease or by tempests, or by wild beasts. Let the king
heore is heouenriche nurhæ. Da beodu wrecchan on gaste þe for godes liue beod milde and admode, for þon þe þes modes edmodnesse mei þizetan godes rihte reuer þen þe hauleste þe of henæ cume. Gewisliche þa richan þe rihtliche libbaþ mazen beon bitwixen godes wrecchan þif heo edmodnesse hadde and overflowendnesse forletæ swa swa þe king dauid eweþ bi him seoluen. *Ego egenus & pauper sum: deus adivina me. þet is. Le om þara and wrecche. ac god fulst þu me. De modic wrecche for his modes upahednesse is to richan itald rihtliche on boken and þe edmeda rihte þah he ehte babbe mei beon godes wrecche. þif he gode ieweme. [P]e nihæþe unpean is þet þe king beo unriht[e]wis. De king biþ icoren to þan þe him earþ his noma. *King is ihaten rex. þet is wisegend for he seal wissian mid wisdome his folke and unriht aleggen and þene ileau areren. þenne biþ hit ermlie. þif he biþ unrihtwis. for he ne mei nemne rihtliche þif he biþ him seolfl unrihtwis. Des kingges rihtwisnesse arereþ his kine sette and his sodfestnesse istaþeleþ þes folkes stere. Det is kinges rihtwisnesse þet he mid wolþe ne of-sitte ne ermine ne cadine, ac eleche men deme riht. He scal biwerian widewan and steopbern and stale aleggen and heordom for-beodon. and þeouas addriuan. of his erde mid alle and he seal wicche creft aleggen and wizelunge ne geman wise men him scule readan and he ne seal beo nefre wemod godes minist[re] 1 he seal mundian efre. and fedan wrecchan. and festliche winnan wiþ onsiþend-ne here. and haldan his eþel. He seal soþfeste men setten him to irefen. and for godes eie libban his liht rihtliche and beon on erfeþnesse anred and edmon on stilnesse. and his of[s]pringe ne ṭpauie þet hi beon unrihtwise. he scal hine ibidan on a-sette tidan 2. and er melimann metes ne arinan. for hit is a-wriþen þet wa þere þeode þer þe king biþ child. and þer þa aldormen etæ on erne marzen ulæletic. 3. Gib þe king wule mid carfulnesse haldan þas heboban: þenne biþ his rihte isundful on liue. and eþer þisse liue he seal faran to þan eche liue for his treowscepe. And þif he forsihþ þas isetnesse* and þas lare: þene biþ his erf iehened oft and ïome eþer þe on herzunge. þe on hungre. þe on cwalmæ. þe on uniwidere. þe on wilde deoran.

1 The contraction is scarcely legible; read minstre.

2 MS, ridan.

Woe to the people when the king is a child. (Ecclus. x. 16.)

3 [Fol. 44a.] The evils that shall befall the country of a bad king.
take heed how it is written in books, if he holdeth not righteousness, that even as he is exalted on his throne before other men, so shall he be hurled down to the lowest torment under the unrighteous devil, whom he previously obeyed and pleased. The tenth abuse is that a bishop is negligent. Episcopus is a Greek name, which is in Latin *speculator*, and in English watchman, for he is ordained to the end that he may overlook the lewd with his superintendence (care), as God himself saith to Ezekiel the prophet, *Speculatorem dedite domui Israel*; that is, I have made thee to be a watchman unto the house of my people Israel, that thou shouldst hear my word and shew them the speech of my mouth, and if thou wilt not tell the unrighteous of his unrighteousness, then the unrighteous shall die in his unrighteousness, and in indignation I shall require of thee his blood; and if thou warnest the unrighteous man and he will not turn from his sins through thee, he dieth in his unrighteousness, and thy soul shall be quit. Thus speaketh our Lord to bishops. Now if the bishop be negligent when he is God's messenger and ordained as instructor to the lay-folk, then shall many souls perish, and he himself forthwith for his negligence. But the people are blessed through a wise bishop, who declareth to them God's law and tendeth them under God, as a good shepherd, so that they may be saved and that he may receive the reward. The eleventh abuse is that the people be without instruction. Many follies there are where no discipline is, and where the foolish man is bold and where error reigns supreme. There shall it be hard for any wise man to dwell, and therefore saith the Psalmist, speaking in these words, *Apprehendite disciplinam nequando irascatur Dominus et pereatis de via justa*; that is, in English, Receive correction lest God be angry with you, and ye then perish from the right way. Also the apostle Paul saith in his Epistle, Continue in discipline, for ye shall be as fornicators if ye live without correction. Again, the prophet Isaiah concerning the same says, *Quiescite agere perverse, discite bene facere*; that is, Cease unrighteous deeds, and learn to do good; and David saith also, *Declina a male et fac bonum*; that is, Turn from evil and do good. If thou be evil, turn thee from evil, lest thou perish at the last incorrigible. The twelfth abuse is that the people be without law. We may not observe Moses' law in the olden manner after our Lord's
Wite ec pe king hu hit is ieweçen on boken. 3if he rihtwisnesse ne halt. pet swa swa he is on heune 1 on his kine setle to-foran oðer mennen: swa he biwëf eft iniþered on þan neофemeste pinan under þan unrihtwise deoule þe he er iherd and iemwe. [P]e teoucë unþeau is pet biseop beo 3emæles. Episcopus is gerkisc noma þet is on boe leden speculator. and is on englisc sawere. for he is iset to þon þet he seal ouerceawian mid his 3eme þa lewedan. swa god seolf ewe8 to ezechiele þan witegan. Speculatorem dedit te domui israel. þet is. Ic þe 3ef to sawere mine folke israelæs hired. þet þu ihere mine word and of mine muce mine speche heom cuwe. and 3if þu þan unrihtwisian nult his unrihtwisnesse seggan: þenne swelt þe unrihtwise on his unrihtwisnesse. and ic of-ga et þe mid groman his blod and 3if þu wurnast þane unrihtwise mon and he nule icherran from his sumnan þurh þe: he swelt on his unrihtwisnesse and þine saule biwæ alesed. Þus speked ure drihten to biseopan. Nu 3if þe biseop biw 3emæles þenne he godes budel is and to larþeawe iset þan leawode folke: þenne losia8 fele saulen and he seolf forþ mid for his 3emæleste. ac þet folc biw iseli þurh snoterse biseop þe heom seiw godes lare. and halt heom under gode swa god heoæte2 þet heo beon ihaldene and he habbe3 þe meode. [P]e endleofte unþeau is folc beo butan steore. fela stuntnesse beo8: þer * mon steore ne biw. and þer þe dusie mon biw priste. and þer þe dwolunge rian: þere biw uuel to wunienne eni wise men. and for þon ewë8 þe salmwurhta mid þise4 wurden cleopenide. Apprehendite disciplinam nequando irascatur dominus & pereatis de via iusta. þet is on englisc. Vnderforó steore þi les ce god iwurcë wrad wiw eou and 3e þenne losian of þan rihtan weie. Ec þe apostel paulus ewë8 on his pistel Dur8-wunian8 on steore and 3e beow8 swilche forliçeres. 3if 3e libba8 butan steore. Eft þe witega ysaiais bi þan ilean ewë8. Quiescite agere perverse. discite bene facere. þet is iswike8 unrihtwisra dedan: and leornia8 god to wurchenne. and danid ewë8 ec. Declina a malo & fac bonum. þet is. Buh from uuæle and do god. Gif þu uuæl were: iwend þe from uuæle. þi les þe ðu steorles losie on ende. [P]e twelhta unþeau is. þet folc beo butan laæe. we ne moten halden nu Moises laæe on þa alde

1 read on-houen.
2 read heorde.
3 originally habbeuen.
4 MS. wise.
5 ? Durh.
6 Of the people without instruction.
7 The words of the apostle Paul.
8 Durh.
coming, but we shall fulfil to the best of our ability the Saviour’s behests, and they are for a law to us, for we are ever without God if we observe not God’s behests. Many ways there are, as the Book of Wisdom declares, which men think right, but they nevertheless at last leadeth to death those that foolishly follow them. He who forsaketh God’s law, which is our way, he shall in various ways fall into many errors. Christ himself is the way, as he said of himself, Ego sum via, veritas et vita; that is, I am the way, and the truth, and the eternal life; no man may come to my heavenly Father but through me. But we are through Christ brought to heaven if we keep his ordinances. Those who live without God’s law and God’s ordinances, they are ever dwelling without God. The Lord himself promised this to all those that observe his behests, Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi; that is, I myself am with you all days unto the end of this world. May the Saviour direct us ever to his will, so that our souls may return again to him after our life (here) to the eternal life, and that he may receive our souls which previously he sent into the body. Quod ipse prestare dignetur qui vivit et regnat Deus per omnia secula seculorum. Amen.

XI.

THE FIFTH SUNDAY IN LENT.

Factus est Filius Dei omnibus sibi obtemperantibus causa salutis eterna, appellatus a Deo pontifex juxta ordinem Melchisedech.

Our Lord’s holy passion, that is, his holy suffering which he for mankind underwent, is now come in, and the holy writ admonishes and bids us that we be mindful of the torment that our Lord endured for us at this time; and therefore we must ever honour him with all our hearts and with all our minds, and chiefly at this holy season which is now come to us; and we must thank him for the great compassion
wisyn eftur ure helendes to-cume. ac we sculen sefullan swa we best µzen þes helendes bijoda. and þæ beoð us for laȝe for we beoð efere butan gode: ȝif we godes bijoda ne haldeȝ. Monie þewas: beoð swa swa þe wisdom cleopæ. þe monnen þuncheð rihte. ac hi þah ledaȝ to deȝe on ende þa þæ heom duseliche foliaȝ. Þe þe godes laȝe forlet þe is ure wei: he scul misliche faran on monie gedwilþan. Crist seolf is þe weie: swa he seide bi him Ego sum via veritas & vita; þet is. Ic em þe wei and þa scœfestnesse and þet eche lif ne mei nan man bicuman to mine heouenliche federe butan þurh me. ac we beoð þurh crist to heouene ibroht: ȝif we his bigenye haldeȝ. *Da þe butan godes laȝe and godes isetnesse libbeȝ: þa beoð butan gode efere wunni-endu. Drihten seolf bihat þis alle þon þæ haldeȝ his bijoden. Ecce ego ubiscum sum omnibus diebus usque ad consummacionem seculi. þet is. Ic seolf beo mid eow alle daȝen apet endunde þissere weorlde. Þe hele[n]c] us iwissie to his willan efere þet ure saule moten eft-siçian to him eftter ure liue to þan eche liue. þet he ure saule underfo þe he er asende to þau lichoman. Quod³ ipse prestare dignetur qui uinit & regnat deus per omnia secula seculorum. Amen.

XI.

[DOMINICA V. QUADRAGESIMÆ.]

[F]actus est filius dei omnibus sibi obtemperantibus causa salutis eternae: appelatus a deo pontifex iuxta ordinem Melchisedech.

Vre drihtnes halie passiun. þet is his halie prowunge þe he for monenum underfeng. is nu icumen in. and þæ halie writ us muneȝaȝ and hat. þet we beon imundie of þere pine þe ure drihten þolede for us on þisse timan. and for-þi we sculen hine efere mid alle ure heorte. and mid alle ure mode herian and swipest on þissere halie tide þe is nu icumen to us. and we

Worldly wis-dom leadeth to death.

Christ is the way, the truth, and the life.

God's promises to those who keep his behests.

The text. The commemoration of our Lord's Passion.

Christ is to be praised specially at this season.
which he manifested towards us, when he spared not Jesus Christ his own Son, but gave him to death for mankind, as we sing in books, *Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum*; that is, God spared not his own Son, but gave him to death for us all. Again, the Apostle saith in his Epistle, *Christus factus est pro nobis obediens Patri, usque ad mortem, mortem autem crucis—*Christ, God's Son, was obedient to the heavenly Father to the death, and even to such a death as ye may see on the rood-token before you. With iron nails he was fastened on the cross, and with the spear's point pierced to the heart, and with a crown of thorns his head was crowned, so that the red blood flowed out on every side; and the folk that thus treated him knelted before him in mockery, and greeted him, and in scorn called him king. Some there were that bound his eyes, and with their hands smote him smartly on the face, and bade him tell who it was that smote him. This torture and many others our Lord suffered from the heathen folk at this time, as the prophet had foretold when he said of him, *O vos omnes qui transitis per viam, attendite et videte si est dolor similis dolori meo;* that is, All ye that pass by the way, abide and understand and look (see) whether any man's sorrow be like my sorrow. Among all the sufferings that he suffered for us, he opened never once his mouth wickedly against any of them, as the Scripture said of him long before, *Dominus tanquam ovis ad victimam ducet, et non aperuit os suum—*Our Lord was led to the slaughter as one doth a sheep, and he never then opened his mouth. He willingly suffered for us and took our sins; for if it were not his will (so to do) no death nor suffering could hurt him, as the book saith, *Oblatus est quia ipse voluit, et peccata ipse portavit;* that is, our Lord was offered because that he desired it, and bore our sins; and nevertheless he did not compel the heathen folk to put him to death, but the devil instigated them to the work, and God permitted that (it) for the redemption of all faithful men; and the devil blinded their hearts so that they could not know our Lord who was amongst them. *Quia si principes mundi hujus Christum cognovissent*
sculan þonkian him þere muchele mildheortnesse þe he dute on us þa he na spade na ihesu crist his æzene sune ac salde hine to deþe for moncunne al swa we singeð on boken, proprio filio suo non pepercit deus. Sed pro nobis omnibus tradidit illum. Det is. God ne sparede na his æzene berne: ac þef hine to cwale for us alle. cft þe apostel seið on his pistel. Cristus factus est pro nobis obiedens patri usque ad mortem mortem antem crucis. Crist godes sune wes ibuhsum þan heuneliche federe to þa deþe. and þet to swulche *deþe swa 3e mæzen iseon on þere rode taene to-foren eou. Mid irenen neilen he wes on þere rode ifestned. and mid speres orde to þere heorte istungen. and mid þornene crone his heuned wes iernned. swa þet þet rede blod seh ut on iwulche half. and þet folc þe hine þus makede knewede to-foren him on bismer and hine greite and cleopede king on bismer. Sumne þer weren þet his ejan bundan and hine on þet neb mid heore honund stereliche beoten and hehten hine aredan: hwa hit were þet hine smite. Þas pine and monie oþre ure drihten polede of þam heðene folke in þisse timan. al swa þe prophete heffede iboded þa he seide bi him. O vos omnes qui transitis per viam: attendite & videte si est dolor similis dolori meo. þet is Ge alle þe ferne þene wei: abidað and understandað and lokiað hewðer enies monnes sar beo iliche mine sare. Imong alle þere pine þe he for us polede: ne undude he nefre ene his muð mid uuele to-þeines nan of heom al swa þet wrut seide bi him muchel to-foran. Dominus tanquam ouis ad victimam ductus est: & non aperuit os suum. Vre drihten wes iled to sleæ þal swa me dede a sceap and he nefre þa ne undude his muð. His æzenes þonkes he prowede for us and binom ure sumnan, for þif hit his willa dere: ne mahte him nan deþe ne nan pine denan: al swa þe boc seið. Oblatus est quia ipse voluit: & peccata ipse portavit. þet is ure drihten wes ioffred for-þi þe he hit walde and aber ure sumnan. and þah ne nedde he na þet heðene folc to his cwale ac þe deosel heom tuhte to þan werke and god ipseafede þet to *alesendnesse alles ileffülhes moncunnes. and þe deosel ablende heore heortan þet heo ne cunnan þenawen ure helend þe wes imong heom. Quia si principes mundi huius Christum God spared not his own son. Of Christ's obedience and death. * [Fol. 45b.]

Of his torments on the cross. Of his forbearance. The words of Isaiah. 1? for derian, The devil egged on the Jews to put Christ to death. * [Fol. 46a.]
nunquam illum crucifixisset; that is to say, If the head-men (princes) of this world had known Christ, they would never have fastened him to the cross for our salvation. Christ's righteousness (justice) is so great that he would not have taken mankind by force out of the devil's power, unless he (the devil) had been guilty; but he grievously sinned when he incited and beguiled the folk to put to death Christ the Son of Almighty God; and then through his precious death we were delivered from eternal death, if we destroy not now ourselves through sins. Then it happened to the devil as it doth to the maw of the fish that sees the bait but not the hook which sticketh in the bait; then is he greedy for the bait, and swallows the hook along with the bait. So was it with the devil. He saw the manhood in Christ, and not the divine nature; wherefore he enticed the heathen folk to his (Christ's) death, and then felt the hook, which was Christ's divinity. Then Christ proceeded to hell and bound the old devil, and took from him Adam the first created man, and his wife Eve, and all those who of their kin in this life pleased God. He took not all those who were therein, but only one portion, as one taketh a bite out of an apple, for it was written through the prophet, O mors, ero mors tua, morsus tuus ero inferne; that is, Thou death, I will be thy death, and thou hell, I will be thy sting. And then the devil felt the hook which he had before greedily swallowed; for our Lord arose from death on the Sunday, which we call Easter Day, which will be a fortnight to-day, and delivered us, if we will, from the everlasting death which is in hell, into which we had fallen through the guilt of our forefathers. But we shall now do as the man that is, after Christ himself, called Christian. The wit and the wisdom which our Lord hath sent us, let us spend it in God's will and in God's works, and for our own advantage let us praise our Lord who delivered us and made us free, who previously were slaves; and made us, who ere were thralls, his own sons. Let us love him with all our hearts, with all our souls, with all our minds, and with all our strength, as the apostle St. John admonishes us, Diligamus Deum quia ipse prior dilexit nos; that is, Let us love our Lord, for he loved us before we loved him. Great love he showed for us when he redeemed us; he had no need of us, but we had great need of him. Moreover we ought to do more. We must love
cognouissent nunquam illum crucifixissent. Det is to seggane. 
Gif pa hedsmen of pisere worlde hedsen icenawen cristi: nefsden 
heo nefre ifestned hine on rode for ure hele. Cristes rihtwis-
nesse is swa muchel pet he nodde niman monescun nedunga of san 
deofle butan he hit forgulte. ac he hit forgulte eteliche pa pe he 
tuhte and spuhte pet folc to cristes ewale: pes almihite godes 
sune. and pa þurh his deorewurcse deþe we weren alesede from 
þan eche deaþe. jif we us seolue nu ne fordoþ þurh sunnan. 
Da itimed da þan deofle alswa deþ mahþe fiscic pe isþe pet es. and 
ne isih3 na þene hoc pe sticaþ on þan ese. þenne biþ he gredi þes 
eses and forswolcseþ þene hoc forþ mid þan ese. Swa wes þon 
deofle. He isech pa monnisnesse on criste and nauht pa god-
cumnesse. Da tuhte he Þet hecene folc to his sleþe and ifelde 
þa þene hoc þet pes cristes godecumnesse1. þe ferde to helle and 
iwraþ þene alde deoul and nom of him adaman þene frumsccepene 
mon. and his wif euan and alle þa þe of heore cuunne on þis liue 
gode iecwemden. Ne nom he na alle þa þe per inne weren 
ah ane dale alswa me bit of ane xpple! for hit wes awritten 
þurh þan prophete. O mors ero mors tua morsus tuaus ero in-
ferne. pet is. Du deaþ ic wulle beon þin deþ: and þu helle ic 
wulle beon þin bite. and þa ifelde þe deofel þene hoc. þe he er 
gredlich forswealh for ure drihten *aras deaþe on þene 
sunnen dei þe we hateþ easter dei. þe nu biþ to dei on fowertene 
niht. and alesde us jif we wullec of þan eche deaþe þe is on 
helle þe we weren in bifolen þurh ure eldra gult. ah we seulen 
don nu al sa þa þe mon þe biþ after criste selue cristene mon 
inemmed pet wit and þene wisdom þe ure drihten us sende 
aspenen we hit on godes willan and on godes werecan. and us 
seuhan to helpe herien we ure drihten þe us alesde and makede 
us freo of peowan and of prelan his ahþene bern. Lunian we 
hine mid alle heorte. mid alle saulen. mid alle mode. mid alle 
meine alswa þe apostel Sancte Johannes us munax. Diligamus 
devem quia ipse prior dilexit nos. Det is lunian we ure drihten. 
for þon þe he luuede us er we hine. Muchele luue he us cudde þa 
he us alesde. Nefde he nane neode to us ac we hedsen muchele 
neode to him. Git we seulen mare. we seulan lunian ure nehstan 

How the devil sinned against Christ.

The devil like a fish that 
swallows the 
bait with the 
hook.

He saw 
Christ's man-
hood, but not 
his divine 
nature.

1 sic,

* [Fol. 46b.] 
On Easter Day Christ 
redeemed us.

Let us praise 
him with all 
our heart, 
soul, mind, 
and might.
our neighbour—that is, all Christian folk—as ourselves, for we are all brethren. We all have one father in heaven, and we all address him and say, Pater noster qui es in cœlis—Our Father which art in heaven. None of us may say "my Father," nor "thy Father," but "our Father that art in heaven." As boldly may the poorest man call God his father, as the richest man of the land, wherefore no man ought to bear malice nor hatred towards any Christian man, as St. John saith in his Epistle, Qui dicit se diligere dominum et fratrem suum odi, mendax est—The man who saith that he loveth God, and hateth his brother, is a liar; for if a man loveth not his brother whom he seeth, how can he love well his Lord whom he seeth not? Among the great lessons which our Lord taught his apostles, he taught them even this before other things, and said, Hoc est preceptum meum ut diligatis invicem sicut dilexi vos—This is my command and behest, that ye love one another as I have loved you. And therefore shall every man love another, Non verbo neque lingua sed opere et veritate; that is, Not alone with words, nor with the tongue, but even in deed and in truth. And may our Lord and Redeemer grant us all that we in this life so observe his behests and commands, that we may have for our reward the bliss of heaven's kingdom. Auxiliante domino nostro Jesu Christo, qui vivit et regnat per omnia secula seculorum. Amen.

XII.

THE SECOND SUNDAY AFTER EASTER.

Christus passus est pro nobis, vobis relinquens exemplum, ut sequinini vestigia ejus, &c. All that we read and sing at this time in holy church, it all appertains to God's love and to God's praise. The songs which we now sing are blissful, for they are made of the heavenly bliss which was opened to us at this time when our Lord arose from
DOMINICA SECUNDA POST PASCHA.

ペット is al cristene folc alswa us seoluan. for alle we beοΧ ibroξran. Alle we habbe♂ environ feder on heouene and alle we cleopia♂ to him and segga♂. Pater noster qui es in celis. Vre feder ςe ςt in heouene. Ne seια ure nan minι feder ne ςιι feder ah ure feder ςe ςt in heouene alswa baldeliche mei ςe wrechesta mon clepian drihtan him to federere swa ςe ςticheste mon of ςαν londe for-ςι ah nan mon to beoran nιι ne onde to nane cristene monne*: al swa Sancte iohan seια in his pistelle. Qui odit fratrem suum manet in morte. De mon ςe heta♂ his bro♂ he wuna♂ in deαλη and ef(t) ςe ilea apostel seια. Qui dicit se diligere dominum & fratrem suum odit:* mendax est. De mon ςe seια ςεt he luuaα *god. and ςate♂ his bro♂ he is lιhαre. for ςe mon ςe ne luuaα na his bro♂ he ςe isια. hυ mei he luuian whel ure drihten ςe ςe hault ne isιια: Imong ςαn muchela wisdοma ςε ςε drihten lerde his talhte heom. ςιι swulc ςee to-ςɔn ςαran ςιιgαυ: and eωe♂. Hoc est preceptum meum ut diligatis invicem sicut dilexi nos. Dis is min bibode and min heste. ςεt ςε luuian eou bitwixan alswa ic luued eou. and for-ςι seal ςwelc mon o♂erne luuian. Non verbo negue lingua sed opere ςαd veritate. ςεt is naut one mid worde ne mid tunge*: ac eε mid worke and mid so♂fesnesse. and ςε ςε drihten and ςe ςε aleαend iunne us allen ςεt we swa on ςisse liυε maζen his hest and ςi his biboden halden: ςεt we moten habben to mede heouenariches blisse. Auxiliante domino nostro ihesu Christo qui uiuiet & regnat per omnia secula seculorum. amen.

XII.

[DOMINICA SECUNDA POST PASCHA.]

Christus passus est pro nobis nobis relinquens exemplum. ut sequimini vestigia eius & cetera. Al ςεt me ret and singe♂ on ςisse timan in hαlιe ςhιrιcιe. al hit bilimpe♂ to godes luue*: and to godes herunge. Da songs ςεt we nu singe♂ beοΧ blisfulle for heo bo♂ makede of ςε ςε heouenlιcιe blisse ςε ςε wεs
the dead, and delivered us from eternal death, and will bring us (hereafter) to everlasting life. Great love our Lord shewed us when he, who is and ever was, without beginning, true God, became for our help true man. *In similitudinem hominum factus et habitu inventus ut homo*; that is, He was made in the likeness of man, and enclosed in flesh as man; and much more love he shewed us when he redeemed us, for it is written, *Nihil nobis nasci profuit, nisi redimi profuisset*; that is, It profited us nothing that we were born, unless he redeemed us. With (a) very great price we were redeemed, as St. Peter hath said, thus saying, *Non ex corruptibili auro vel argento redempti estis de vestra vana conversatione, sed precioso sanguine agni immaculati et incontaminati Jesu Christi Filii Dei*; that is to say, Ye are not redeemed from the devil's power with gold nor with silver, but with the precious blood of the pure and unspotted Lamb, that is God's Son. He is the true Lamb, as St. John the Baptist hath said, *Qui tollit peccata mundi*—who taketh away the sins of middle earth. His precious blood was shed in a place called *Calvarie locus*, as the evangelist telleth us. There it was shed *in remissionem peccatorum nostrorum*; that is, for forgiveness of our sins. With his blood we should daily besprinkle (spiritually) the posts and the lintel of our houses, that is of our hearts; that is to say, that we shall cross our foreheads and the seven gates of the body with the sign of the holy cross, that our enemy—*Qui tanquam leo rugiens circuit querens quem devoret*; that is, That the devil who goeth about as a hungry lion seeking whom he may destroy, that he may never come within us. What are the seven gates? They are our eyes, our nose, our mouth, and our ears. Upon them, as we before said, we shall mark the sign of the cross, *in qua triumphavit rex angelorum*—that is, of the cross by which the King of angels overcame the devil; for that is the seal which the devil cannot break, that is the lock which the devil cannot unlock, that is the bolt which the devil cannot break. Of this token a wise man said, *Hac est scala peccatorum per quam Christus rex caelestrorum*.
DOMINICA SECUNDA POST PASCHA.

127.

openad on pisse timan þe ure drihten aras of deæc and alœisde us of þan eche deæc and wule us bringan to eche liue. Muchele luue ure drihten us euddle þa þe he þe is and eure wes butan biginnunge soð god bicom for ure helpe soð mon. In similitudinem hominum factus & habitu inventus ut homo. þet is he wes imacad to monne ilienesse and iwunden mid flesce al swa mon and muchele *mare luue he seawede us þa þe he us alesde for hit is awritten. Nichil nobis nasci profuit: nisi redimi pro- fuisset. Þet is. Ne fremede us na þing þet he1 were iboren: buten he us alesde. Mid swicþe muchele wursce we weren alesde al swa. Sancte peter us seide and euce. Non ex corruptibili auro vel argento redempti estis de vestrva vana conversatione: sed precioso sanguine agni immaculati & incontaminati ilesus Christi filii dei. Þet is to seggen. Ge ne beoc ne alesde of deofles anwalde mid golde ne mid seolume: ac beoc mid þan deorewurpe bleode of þan clenan and of þan unwemmedan lombe þet is godes sune. He is þet soþe lomb alswa. Sancte Iohan þe baptist euce. Qui tollit peccata mundi. þe binimec middanerdes sunne. his deorewurpe blod wes asced on stude þe is ihaten. calvariae locus. al swa þe godspellere us seïc. Þer hit wes agoten In remissionem peccatorum nostrorum. Þet is alœesndnesse of ure sunnan. Mid his blode we sculen deihwamliche2 þa postles and þet ouerslaht of ure huse þet is of ure heortan gastliche bispregn. þet is to understandan þet we sculen ure forheafod and þa vili. seade ures lichomes mid þere halie rode tacene seinian þet ure wiþerwinna. Qui tanquam leo ruggiens circuit querens quem devoret. þet is þet þe deofel þe geþ abutan alswa þe gredie leo sechinde hwen he maþe fordon þet he neure ne maþe cuman wiþ-innan us. hwet beoc þes .vii. seate2. Þet beoc ures eðan and ures neose and ures mnþ and ures earan. yppon heom alswa we er seiden we sculen markian þet tacene of þere halie rode. In qua triumphavit rex angelorum. þet is of þere rode of *hwem englan king ouercom þene deofel. for þet inseil þe þe deofel ne mei nefre to breocan. þet is þet [loc] þeæ deofel ne eon unlucean. þet is þet scutles þeæ deofel ne mei nefre to-cysan. Bi þisse tacene seide sum wis mon. Hec est scala peccatorum per quam Christus rex

1 we.

The words of St. Peter.

Christ the true lamb.

2 deihwam- liche.

Where to make the sign of the cross.

The seven gates of the body.

The virtues of the holy rood.

* [Fol. 47b.]
ad se traxit omnia—This is the ladder of sinful men through which our Lord draweth to himself all mankind. Through this token king Constantine overcame all the folk that fought against him. Through this token Moses made the water of Egypt to be pleasant and sweet to all the people of Israel, which was sour and bitter to all the men of the country. Again, through this token Moses brought water out of the hard flint and gave the folk to drink upon the hill of Sinai. Otherwise might our Lord have redeemed us, if it were his will (so to do), but it seemed good to him that we who through the tree had been doomed to hell for our sins, should afterwards through the tree of the cross be redeemed. Of this redemption and of the conflict which our Lord had with the devil, David the prophet spake when he was on the earth, Liberavit pauperem a potente et pauperem cui non erat adjutor; that is, in English, The Lord delivered the poor from the mighty, and the poor who was altogether helpless. The poor that he spake of was our father Adam, who became poor and helpless as soon as he broke God's commands and God's behests. Our Lord who created him did not make him poor, as it is written, that our Lord crowned him with bliss and with honour, and set him over his handiwork; and again it is written of him in the same psalm, Omnia subjecisti sub pedibus ejus; that is, All earthly things our Lord put under his feet, all beasts and all cattle that were on the earth, all the fowls that flew in the air, and all the fishes that swam in the sea. They were all obedient to Adam, and not only under his hand but under his feet. But as soon as he forsook his Creator, through his wife's counsel, they lost the delightful abode which was assigned them, that was earthly Paradise. Then anon they were expelled, as the book saith, Expulsi sunt nec potuerunt stare—They were driven out of Paradise, and might no longer abide there. And where went they then? Truly into this world—ubi omnis homo cum dolore nascitur et cum dolore moritur—Into this world they went where each man is born in great sorrow, and endeth his life in great grief. Here they lived all their lifetime in anxiety and in affliction, and in great toil; and after this life their souls went to hell, and there remained three thousand years
The cross is the ladder of sinful men.

Through the tree we perished, and through the tree we were redeemed.

God did not make Adam poor,

but put all things under his feet.

They became poor when they were banished from Paradise.

celorum ad se traxit omnia. Dis is sunfulla monna leddre þurh hwam1 ure drihtan teh to him al moncun. þurh þis tacne þe king constantinus ouer com at þet folc þe feilt to-þeines him. Þurh þisse tacne makede Moyses þet ðet weter of egypte wes lixe and swete þan folce of israel. þe wes sur and bitere alle þon monnun of þan londe. Eft þurh þisse tacne Moyses werp ut þet welle weter of þan herda fiinte and þef þan folke drinken uppan þan hulle synai. Þen ðer wise ure drihten us mehte alesan zif his wille were. ac him þuhte bicumelic þet we þe weren þurh þere þreo forgult in to helle: weren. eft þurh þet treo of þere rode alesede. Of þissere alesednesse and of þan icompe þe ure drihten hefdæ wic þene fecond: david þe prophete seide þo he wes on corxe. Liberavit pauperem a potente & pauperem cui non erat adiutor. Þet is on englise. Drihten alesde þene wrecchan of þan mehtizan and þen werchan þe wes al helpes. Des wrecche þe he of spec wes ure feder adam. þe bicom wrecche and helpes swa sone swa he to-bree godes bibode and godes heste. vre drihten þe hine iscoþ maede hine na wrecche. alswa hit is awritten. þet ure drihten hine crunedæ mid blisse and mid wurcescipe. and sette hine ouer his hondiwere. and eft hit is awritten bi him on þan ilcan psalme. Omnia *subiecisti sub pedibus eius. Þet is al eorðlic þing ure drihten dunne under his fotan. Alle þa deor and alle þe nutenu þe on eorðe weren. and alle þe fuxeþas þe fuxen bi þan luhte. and alle þe fiscas þe swumann in þere se: alle heo weren adame ibhuhsme and naut ane under his honde: ae under his fet. Ac swa sone swa he forseh his scuppænd þurh his wifes red: heo forluren ba þa murie wununge þe heom bitahyt wes: þet wes eorðliche para[d]is. Da anan heo weren iscoun: alswa þe boc seiþ. Expulsi sunt nec potuerunt stare. heo weren ipult ut of paradise: and ne mehten þer naleng etstonden. and hwer bicomen heo þa: Sorliche on þissere worulde. vbi omnis homo cum dolore nascitur & cum dolore moritur. on þissere weorlde heo bicomen þer iwlich mon biþ iboren mid muchele sara. and mid muchele sorge his lif iendaþ. her heo leueden al heore liðhæges on kare and on pine and on umimete iswincæ. and after þisse line heore saulen ferden to helle and þer wuneden.

and thereto four hundred years; and all the men descended from them, good and evil, as soon as their souls left their bodies they went to hell. There might none resist, neither prophet, nor patriarch, nor even St. John the Baptist, who bore witness of our Lord and said, Between man and woman was never a greater man than he, but nevertheless his soul was ever in hell until the strong lion (came), that was the Son of the living God—et contrivit portas ereas, et vectes fereos confregit; that is, he thrust aside the gates of steel and broke in pieces the iron bars of hell, and took out all those who in this life observed his behests. Et eduxit eos de tenebris et umbra mortis—He led them out of darkness and from the shadow of death into heaven; ad quod et nos perducat Christus filius Dei vivi, qui vivit et regnat per omnia secula seculorum. Amen.

XIII.

SERMON ON 2 CORINTHIANS IX. 6.

Qui parce seminat, parce et metet. Our lord Saint Paul, the greatest teacher after our Lord himself, speaketh in the holy epistle, which is read to-day in holy church, and exhorts both clerks and laity to God's words and to good deeds, and thus saith, Spiritualiter quidem monens hos, ut ait Gregorius, ad sancte predictionis officium. Generaliter vero hos et illos ad salutarem obedientiam mandatorum. Consecrated men he admonishes to teach well lewd men (the laity), and both consecrated and the lewd to lead a fair and pure life in this world; and saith that every man shall receive recompence, thus saying, Qui parce seminat et cetera. The man that soweth little shall reap little, and he that soweth in joy shall reap in joy, that is to say, the man who well doeth he shall receive abundantly. Sacra Scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum. Holy Scripture commonly nameth three things as seed—one is man's progeny, the second is God's word, and the third is good deeds. Our
iii. pusend seran and perto iii. hundred seran and alle þa men þe comen of heom gode and uuele swa sone swa heore saulen and heore licoma to-delden heo ferden to helle. Ne mihte þer nan wâsstonen. ne prophete. ne patriarche. ne hure. Sancte iohannes baptiste. þe ure drihten ber iwineþes and seide. Bitwuxe were and wife nes nefre mare mon þenne he. ac þah hweðre his saule wes in helle. a þet þa streonge leo þet wes þes liuiþendes godes sune. Et contriuit portas ereas. & vectes fereos confregit. Þet is he to-pruste þa stelene gate. and to brec þa irene barren of helle. and nom ut alle þa ilcan þe on þisse *liue his bibode heolden. 

Et eduxit eos de tenebris & umbra mortis. He ledde heom of þeostran and of scadewe. and of deæne into heouena riche. ad quod et nos perducat Christus filius dei viui. qui viuit et regnat per omnia secula seculorum. Amen.

XIII.

[SERMO IN EPIST. 2 AD CORINTH. IX. 6.]

[Q] vi parce seminat: parce & metet. vre lauerd seinte paul heæse[t] larþewen. efter ure helende seolfe: speceþ on þe halie pistle þe me ret to dei ine halie chirehe and munegeð eþer ihadede and ileawede to godes worde and to weldede and þus seïx. Spiritualiter quidem monens hos ut ait gregorius ad sancte predicationis officium. Generaliter vero hos & illos ad salutarem obedienciam mandatorum. Ihadede men he munegeð wel to lerene ilewede men. Ihadede and lewede feier lif and clene to leden in þisse liue. and seiþ pet curie mon seal anun mede: and þus seiþ. Qui parce seminat et cetera. De mon þet lutel sewed he scal lutel mæge. and þe þe sawed on blescunge he scal mawen of blescunge þet is to sugen. De mon þe wel deð: he wel ifehð. Sacra scriptura nomine seminis appellat tria. scilicet hominis progenitum. dei verbum. opus bonum. Halie boe nemaeð iwuneliche ðreo þing to sede. an is monnes istreon. þet

The clergy and haly are admonished to lead a pure life.

We shall reap according to what we sow.

Three things spoken of by Holy Writ as seed.
Lord called man's progeny seed, when he spake with the holy man Abraham of his seed, and said that so great a people should spring from him, that no man should be able to number them any more than one may number the stars of heaven, and thus said, *Suspece cælum et numera stellas si potes, sic erit semen tuum.* Look, he said, up to heaven and number the stars if thou canst; so great shall be thy offspring. *Sed observandum est quod prudens sator observat et glebe aptitudinem et temporis opportunitatem.* It is to be noticed that when the wise husbandman is about to sow, he taketh heed of two things. One is whether the land be fit for the seed. So also ought every Christian man and woman, when they go to sow for issue, to take great care that they do it in a becoming (proper) place and at a right time. There is no place fit for procreation except those that procreate be lawfully married together, nor is there ever right time thereto when they ought to fast or keep holy day. Again, God's word is called seed in the beautiful parable which our Saviour spake with his own mouth to his apostles, and thus said, *Exiit qui seminat et cetera.* A rich man went out and sowed, and some of the seed fell upon stones and there dried up, and some among thorns and there perished, and some by the way and were trodden under and fowls devoured it, and some on good earth and that came well forth. The apostles entreated him that he should say what the parable signified, and he said, *Semen est verbum Dei, sator autem Christus, omnis qui audit eum manebit internum.* God's word is the seed and Christ is the sower, and every man who heareth joyfully God's word and leadeth his life rightly thereafter, he shall have everlasting life and bliss without end. *Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum ore ministrorum.* But we must understand that our Saviour soweth his holy word sometimes through his own mouth and sometimes through the mouths of the apostles, sometimes through the mouths of clerks who know the lore of holy books and who read and teach God's law unto the hearts of man. And in such wise speaks the heavenly King with every Christian man to whom he sendeth his holy Scriptures. *In hac etiam satione diligenter observa agri competentiam, et temporis*
oër is godes word. and pet eridde is wêldede. vre drihten cleope-
de monnes streon sed: pa pe he spee wîs ãene halie mon abraham of his istreone and seide. pet swa muchel monëum seulde springen of him set na man ne mihte itellen a mare pe me me ãeo stœrren of heuene: and þus seide. Suspice celum & numera stellas si potes: Sic erit semen tuam. Bihald he *seide up to heouene and tel peo stœrren ziþ þu mihte swule seal beon þin of-spring. Sed observandum est quod prudens sator observat & glebe aptitudinem & temporis opportunitatem, hit is to witene pet alrihtes swa alse þe wise teolie þenne he wule sawe nimeþ þeme of twam þijingen, an is hwëðer pet lond beo bicumelic to þe sede. Alswa alhe euree cristene mon: weþmon and wifmon. þenne heo fundicþ to teoliende: efter istreone nimen muchele þeme þet heo hit1 don on bicumeliche stude and on rihte time. Nis na stude to istreone bicumelic butan Ûa þe istreonicþ beon bipused rihtliche to gedere. ne neaure nis riht time þer to: þenne me seal ueste oër al freosþe. Eft-sone godes word is icleoped sed on þere feire forbisne þe ure helend seide mid his æçene muþe to his apostlen: and þus seide. Exit qui seminat et cetera. A riche mon ferde ut: and seow and sum of þe sede feol an uppe þe stane and þer adruȝedæ and sum among þeornen and þer aswond and sum bi þe weie and werð to-treden and fuȝeles hit freten. and sum on gode coræ: and þet com wel forç. Deo apostles hine beden þet he scalde õggen hwet þeo saȝe bicwèce and he seide. Semen est verbum dei sator autem Christus omnis qui audit eum manebit inernum. Godes word is sed and crist is þe sawere and euric mon þe lusteþ huëeliche godes wordes and ledeþ his lif rihtliche þer efter: he seal habben echþe lif and blisse abuten ende. Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum2 ore ministrorum. ah pet is to understonde þet ure helend saweþ *his halie word hwille þurh his æçene muþe and hwille þurh ãere apostlene muþe. hwille þurh ãere clerkene muþe þe cumen þe lare of halie boke þe radeþ and techeþ godes laȝe in to þes moanas heorte. and alswuche wise spekeþ ãe corþliche3 king wiþiwilche cristene monne þe he to sendeþ his halie iȝritten. In hac eciam satione diligenter observa agri competentiam: & temporis

1. Man's progeny.
2. God's word.
3. Good deeds.

* [Fol. 49b.] Two things to be taken heed of in sowing seed.

1 Ms. bit.

The Parable of the Sower.

The explanation of the Parable.

2 Ms. cunm.

3 ? heofon-liche.

God speaks to every Christian man.
congruentiam. When the instructor of the people is about to sow his seed he ought to take great care that he sows it in proper earth, and at the right time, in the hearts of the men who joyfully listen to God's words. Some of these were previously good, some thereby became good, and this is befitting earth in which to sow God's seed. But those who love (their) sins, and will not renounce them nor be subject to any belief, are unbecoming earth for the seed of God's word. Unde dicina scriptura. Nolite spargere margaritas ante porcos. And therefore said the heavenly teacher, Ye shall not lay gem-stones (jewels) before swine for meat. On every Sunday and other high days is the time to sow the holy seed, that is God's word, and that in holy church, where all Christian men ought to be gathered together. Bonum opus nomine seminis dicitur, tum quum nunc scritur in futuro metetur, tum quum more frugum multiplicabitur. Good works are called seed for two reasons; one is, that just as they sow seed at one time and gather the fruit at another time, so also man doth now his deeds in this life and in the eternal world he shall receive the reward thereof; the second is, as of one seed come manifold fruits, so of a good deed shall man receive afterwards manifold and great rewards. Multa quidem genera sunt bonorum operum, sed hic de uno eorum agitur, scilicet de elemosinarum largitione, unde prophetam inducit discentem. Dispersit, dedit pauperibus, et cetera. Many kinds of good deeds are there; but the apostle exhorts us to one of them, that is almsdeed, and saith that we ought to give alms to destitute men, but, as the holy Psalmist David said, distribute it so that every needy man that craves it may receive something thereof. Give what behoveth thee, bestow it, and do not sell them the alms, but give. All good deeds are profitable for penance, but none more profitable than almsdeed. Quia sicut aqua extinguit ignem, ita elemosina peccatum. For as water quencheth fire, so almsdeeds quench sin. But if we sell the alms it loseth its name and its virtue also. Quatuor modis venditur elemosina, et tunc inde populi favor emitur, aut pudoris molestia deprimitur, aut recompensatio rei temporali adquiritur, aut debiti beneficii soluto independitur. In four kinds of way man sel leth
congruenciam. Denne ðe³s folkes larpew his sed wule sawen he alte to nimene muchele ðene pet he hit sawe on bicumeliche corÆ: and on rihte time. On ñere monæ heorte ðe huneïclicæ lustæ godes wordes summe heo erçe³on gode weoren summe heo ñere purh gode iwur³væ, and pet bi³ bicumeliche corÆ godes wordes on to pet. Als ða ðe suumen hune³ and for-leþen heom mul³³e ne nane bileafe under-fœ: heo be³³ unbicumelic corÆ to þe sede of godes weorde. Vnde ðinæ scripturnæ. Nolite spargere Margaritas ante porcos. and þere for seide þe hæouenliche larpew. Ne sealen þe nawiht ³imstones leggen swinen to mete. Ænirche sunen deîe, and o³ere he²ge da³en ðis to sawene pet halice sed pet is godes word, and ðet in halice chirche þer alle cristene men a³zen to beon isommed to gedere. Bonum opus nomine seminis dicitur, tum quum vnæ seritur in futuro metetur, tum quum more frugum multiplicabitur. Weldede is icleoped sed: for twam þingen. An is ðet alrihtes swa alsæ me sawe³ sed on a³e time and gedere³ pet frut on o³er time: al swa mon de³ nu³e his dede in þisse liuc, and on ñere echê weerldæ *he seal hafon ðer of his meðe. Det o³er is. Alswa of a³e sede cum³e feole folde weste. Alswa of a³e ecêliche dede mon scal a³on eft feole folde ðede and muchele. Multa quidem genera sunt bonorum operum, sed hic de uno eorum agitur, scilicet de elmosinarum largitione. Vnde prophætæm inducit dicentem. Dispersit dedit pæperibus, et ceteræ, feole cumæ be³³ of wældede. Al þe apostel us munegæ here to one of heom pet is elnasdele and se³³ pet me heo seal ³efen hafelesen monæ monne¹. Al also ðe halice salmwaerhtæ david. seide delen heo pet euric neodi ðe heo biseœ³ sum þing ðer of a³o. Gif þæn bi³aæ³ ðe heo dele³ and ne³³ sullen heom þe³o elmesse ah ³efen. Alle wældede be³³ fremfulle to sun-bote³. ah nan mare fremful denne elmes idal. Quia sicut aquæ exigiunt ignem ita elmosina peccatum. for alswa weter aœwenche³ fur: alswa elmesdede aœwenche³ sumne. Ah þif me sul³e³ þeo elmesse heo forðæ³ þire nome and hire mîhte alswa. Quatour nodis venditur elmosina. & tune inde populæ favor cuerituir⁴. aut pudoris molestia.deprimitur. aut recompensatio rei temporalis adquiritur. aut debiti beneficii solacio

Things to be regarded by the sower of spiritual seed.

Holy seed to be sown on Sunday.

Good deeds are called seed.

* [Fol. 50b.]

Of this seed cometh manifold fruits.

Of almsdeed.

¹ sic.

² sic.

³ MS. sumbote.

Do not sell thy alms.

⁴ ?emitur.
his alms. One is when he begetteth praise therewith. Ἐτ᾿ hoc animi morbo laborat fere omnis homo. And this vice hath mostly all men who give their alms both for love (sake) of recompense and also for to have praise, and to be honoured far and near where they are known. In the second mode man selleth his alms when he giveth it to such men whom for shame he cannot refuse because neighbours or else friends, and therewith rids him of shame which he should have if he gave it not. In the third mode he selleth his alms when he gives it to such a man who doth for him, or hath done or shall do, good service and shares (good turns), and thinketh with his alms to requite him his trouble. Then is this man's good-will (services) bought with the alms. In the fourth mode a man selleth his alms when he giveth it to such men as he ought rightly to help, for sustenance, for clothing, according to his behoof, as doth many a man who giveth his alms to father or mother, brother or sister, or others so akin, that he may not rightly withhold it. All the alms which a man doth specially to please our Lord, all that quencheth sin and merits (earns) recompense from our Saviour himself, and all good deeds which a man doth in other ways, and are also done for the love of recompense, he nevertheless selleth them and receiveth here the reward thereof, as our Lord saith in the Gospel, Amen dico vobis, receperunt mercedem suam. Verily I say unto you, that those who do good for to have thereof again in this life, shall have no reward in the everlasting world; but all that a man doth specially for God's love he shall receive the reward thereof, and be then rewarded even as it shall now be merited here; for our Lord saith in the holy gospel, Eadem mensura quae mensi fueritis remetietur vobis. According to the same measure that ye mete now, your good deeds shall afterwards be meted to your need (advantage), and a hundredfold more. As we previously said, Quī parce seminat et cetera. Every man shall afterwards reap according to what he now sows, and he who soweth now in joy shall afterwards reap in joy; that is, every man who leadeth a fair and pure life, and according to all his behoof distributes his alms, merits thereby that all men bless him and pray for him; and our Lord God Almighty for their prayers will give him his blessing, that is, the
Sermo in Epist. 2 ad Corinth. IX. 6.

In four ways may alms be sold.
1. When it is given for the sake of a return.
2. For shame.
3. For good services.
4. When it is given to those whom they ought to support.

Alms given rightly quench sin.

They shall be rewarded a hundredfold.

* [Fol. 51b.]

* Sic.
eternal kingdom that he hath prepared for all men who do his will here in this life. *Ad quam gloriam nos perducere dignetur dominus noster Jesus Christus, qui vivit et regnat per omnia secula seculorum.* Amen.

XIV.

THE LORD’S DAY.

Reverenda est nobis hac dies sancta quae dicitur dominica, et ideo dicitur dominica quoniam hac dies sola dies Domini est. Greatly ought we to honour this holy day that is called Sunday, for it is God’s own day. All other days of the week are subservient to this day. This day is the holy day, the blessed day, the blissful day, the pleasant day, the day seven times brighter than the sun, the first day that ever yet was seen on earth, *in qua visa est lux.* On Sunday was seen the first light on earth, for our Lord said this day, *Fiat lux et facta est lux.* Let there be light, and there was light. *Ex hac enim die relique dies sumpsersunt exordium.* Of this day took all others their beginning. *Dies in qua convenit plebs ad ecclesiam, ad predicandum et ad celebrandum.* On Sunday every Christian man ought especially to come to church: the learned to teach the folk to obey God’s behests, and the lewd to hear God’s behests and to pray unto God. *Dies in qua latantur agmina coeli et terrae.* On Sunday rejoice together the hosts of heaven and of earth, as the Holy Ghost saith through the mouth of the prophet David: *Hae est dies quam fecit Dominus, exulteram et letemur in ea.* This is the day that God hath made, let us be joyful and glad on this day. *In hac die multa et magna mirabilia fecit Dominus pro salute nostra.* Many and great wonders did our Lord for our salvation on this day. *In die dominica creati sunt angeli ab ore Dei.* On Sunday were the angels made by the mouth of God. *In die dominica resedit arca post diluvium.* On Sunday Noah found land
IN DIE DOMINICA.

him his blesunge. Det is Æeo echeliche riche þet he haued 
izarwed to alle Æon monnen þe his iwille wurcheid her on [þisse] 
ilue. Ad quam gloriain nos perdere dignetur dominus noster 
þesus christus qui uiuit et regnat per omnia secula seculorum. 
amen.

XIV.

IN DIE DOMINICA.

[\textit{Reverenda est nobis hec dies sancta que dicitur dominica, & 
ideo dicitur dominica quoniam hoc dies sola dies domini est.} Muchel man aeh to wurþen þis halie dei þat is sumen dei 
icleoped, for hit is godes azen dei. Alle oðer dæges of þe wike 
beoð to þreldome to þis dei. *þis dei is þet halie dei þet bliscede 
dei þe blisfulle dei þe murie dei. þe dei scouensiþe bриtere þene 
þe sumne. þe fou[r]meste dei þet eauer þicte was iseþen bunen corðe. 
\textit{In qua visa est lux.} Sumen dei was iseþan þet formeste liht 
buuen corðe for ure drihten seide þis dei. \textit{Fiat lux & facta est lux.} beo liht and hit wes liht. \textit{Ex hac enim die\' velique dies 
sumperunt exordium.} Of þisse dei nomen alle oðer heore 
biginni[n]ge. \textit{Dies in qua conuenit plebs ad ecclesiæm ad pre-
dicandum & ad celebrandum.} Sumnedei ah eþri cristenne .Mon. 
nomeliche to chirche eume þe ahte for to techen þe folke godes 
hesne to done. þe lewedde godes hesne for to heren. and hom to 
gode bidden. \textit{Dies in qua letantur agmina celi & terre.} Sumne 
dei blissee to-gederes houeneware and horðe ware, also þe halie 
gast seith purhi daniþes muþ þe prophete. \textit{Hee est dies quam 
fecit dominus exultemur & letemur in ca. þis is þe dei þet god 
makede, beo we blissee and glade on þis dei.} \textit{In hac die multa 
& magna mirabilia fecit dominus pro salute nostra.} Monie 
wundere and machele dude ure drihten, for ure hele on þisse dei. 
\textit{In die dominica creati sunt angeli ab ore dei. sumnendei! were} 
engles makede of godes muþe. \textit{In die dominica reseedit archa 
post diluvium. sumnendei fond noe lond after þet ure drihten
after that our Lord had drowned the people. *In die dominica pluit Dominus manna filiis Israel.* On Sunday God sent manna from heaven to the people of Israel. *In die dominica percussum est mare rubrum in virtute Dei, per manum Moysi, et transierunt filii Israel siccis pedibus per mare rubrum.* On Sunday Moses smote the Red Sea, and the sea divided and the Israelitish people went over; *et stetit illis murus in dextera atque in sinistra,* and there stood (the sea) on the right side and on the left as a castle wall. *Et iterum percussit Moyses mare et reversum est in locum suum, et mersus est Pharao cum curribus et equilibus ejus.* And afterwards Moses smote the sea and it went together, and drowned Pharaoh and all his host with him, so that there was not even one left undrowned. *In die dominica percussit Moyses petram in heremo et fluxerunt quatuor flumina, quae divisa sunt in duodecim partes ut traxerint situm populo.* On Sunday smote Moses the stone in the wilderness when the people without drink had nearly perished, as our Lord bad him, and the stone split and four wells of water sprang out thereof, and the four were divided into twelve, so that the twelve tribes should therewith quench (cool) their thirst. *In die dominica natus est Christus ex Maria virgine pro salute nostra.* On Sunday was our Lord born of the holy maiden Mary for our salvation. *In die dominica baptizatus est Dominus noster in Jordane.* On Sunday was our Lord baptized in the river Jordan. *Et Spiritus Sanctus venit super eum in specie columbar.* And the Holy Ghost came upon our Lord in the form of a dove, and he heard his Father’s voice from heaven, which said, *Hic est filius meus dilectus in quo mihi bene complacitum,* This is my beloved Son, in whom I am well pleased. *In die dominica resurrexit Christus a mortuis.* On Sunday arose our Lord from death to life, and made arise with him all those who had previously obeyed him. *In die dominica, post dies octo, venit ad discipulos per clausas jamaas et stetit in medio eorum dicens, Pax vobis.* And on the twelfth day after that he had arisen he came among his disciples when the gates were locked, that was on Sunday, and said to them, Peace be with you. On Sunday our Lord made peace between heaven and earth, between angels and men, between God and men, between body and soul, between the old law and the
hepelle pet folc adirent. \textit{In die dominica pluit dominus manna filiis israel.} Sunnedei god sende manna from houene \textit{pet} israelisce folc. \textit{In die dominica percussit Moyses reden rubrum in virtute dei per manum moysi & transierunt filii israel siccis pedibus per mare rubrum.} Sunnedei smat\textsuperscript{2} Moyses \textit{pet} see sec. and \textit{pet} israelisce folc wende ouer. \textit{Et stetit illis manus in dextera atque in sinistra.} and \pet stod a richt halue and a luft\textsuperscript{4} alse an castel wal. \textit{Et iterum percussit Moyses mare & reversum est in locum sumam & versus est pharao cum curribus & equitibus eius.} and eft sone Moyses smat\textsuperscript{3} \pet see. and heo wende to gederes. and adirente pharao. and al his ferede mid him. swa \textit{pet} nes \pet nefe an bileued un-dreint. \textit{In die dominica percussit moyses petrum in heremo & fluxerunt quatuor flamina que divisa sunt in duodecim partes ut traxerint silim populo.} Sunnedei smat\textsuperscript{4} Moyses \pet stan in \pet fastewie \pet pet folc wes welnech for-faren drinkeles alse ure drihten him het. and \pet stan to-chan\textsuperscript{4} and fouwer walmes of watere sprungen ut \pet of. and \pet fouwer waren ideled a twelwe. for \pet twelw kun-reden sculden \pet mide heore \pet purst kelen. \textit{In die dominica natus est Christus ex Maria virgine pro salute nostra.} Sunnedei wes ure drihten iboren of \pet halie Maiden Marie for ure hele. \textit{In die dominica baptizatus est dominus noster in iordane.} Sunnedei wes ure drihten ifulchted in flum iordane. \& \textit{spiritus sanctus venit super eum in specie columbe.} and \pet halie gast com uppun ure drihten in ane culfere liche. and iherde his fiadre stefne of heouene and seide. \textit{Hic est filius meus dilectus. in quo michi bene complacuit.} \pis is min loue sune \pet me wel like\textsuperscript{5}. \textit{In die dominica resurrexit Christus a mortuis.} Sunnedai aras ure drihten from dexe to liue. and makede arisen mid him alle \pet pet him efden er ihersumed. \textit{In die dominica post dies octo venit ad discipulos per clausas ianuas.} \& \textit{stetit in medio corum dicens. pax oabis.} and on \pet twelftu-\pet dei after \pet he wes arisen. he com among his disciples \pet \pet 2eten weren ilokene. \pet wes a sunnedai. and seide to heoom setnesse beo mid eou. Sunnedei makede ure drihten pes bi-tweone heouene and eor\textsuperscript{6}e. bi-tweone engles and monne. bi-tweone gode and monne.

\textsuperscript{1} MS. \textit{pet.} On Sunday manna was sent from heaven.
\textsuperscript{2} MS. sireat. On this day Moses divided the Red Sea.
\textsuperscript{3} MS. sireat.

\textsuperscript{4} MS. sireat. On Sunday Moses smote the rock in Horeb.

\textsuperscript{5} MS. sireat. On Sunday our Lord was born.

\textsuperscript{6} [Fol. 52a.] On Sunday he was baptized.

\textsuperscript{4} MS. sireat. On this day he arose from the dead.
new, between Heathens and Christians. *Ipse enim est qui facit utraque unam.* He it is who causeth two to be one. *In die dominica misit Dominis spiritum super Apostolos.* On Sunday our Lord sent the Holy Ghost on his Apostles in the form of fire. *In die dominica venturus est in majestate, sua cum sanctis angelis et archangelis, in judicium vivorum et mortuorum.* On Sunday our Lord will come in his great strength with all the host of heaven for to judge both the good and the evil, and all men shall be gathered before him, and the earth also shall quake at the sight of him, as doth the sea in a storm. *Tunc montes liquescant sicut cera e facie ignis.* Then each hill shall burn and all folk, as the prophet saith, *Ignis ante ipsum precedet et inflamabit in circuitu inimicos ejus.* The fire shall go before him and consume his enemies about him. *Et iterum Dominus noster cum virtute veniet &c.* Our Lord shall come in power, in the form of fire, and will consume all his foes and them who are wont to do evil. *Tunc cantabunt angelis magna tuba et mortui resurgant.* Then shall the angels blow with their trumpets in the four quarters of the world, and all the dead shall arise, and stars shall darken, and the sun shall lose her light, and the stars shall fall from heaven. *Et tunc judicabit judicia novissima, et reddet unicuique juxta opera sua.* Then will God judge his last doom, and will give each man his reward after his works. The sinful who break the spousehood (marriage), the closefisted men, those that gave little to the poor, thieves, those that speak fair before and false behind, the envious, the proud, the drunken, the quarrelsome, the foresworn, the heathen, the heretics—*Ejicientur cum fletu et lamentatione in ponam sempiternam, sine ablatione et misericordia*—shall be cast into everlasting torment without redemption and without mercy. But the righteous men, the true men, the monks, the maidens, the wedded wives, the good men, the gentle men, the merciful men, the liberal, the meek, the entertainers (of strangers), the patient, the almsgivers, those who refrain from fleshly lusts—* vocabantur in dextra Dei Patris omnipotentis*—shall be called to sit on the right hand of the Father. There shall be worldly weal without
bi-tweone licome and saule. bi-tweone pe alde laxe and pe neowe. bi-tweone hecene and cristene. Ipse enim est qui facit utraque unum. he is pet make\'s twa to an. In die dominica misit dominus spiritum super apostolos. Summedei sende ure drihten pene halic gast his apostlen in fures liche. In die dominica venturus est in maiestate sua cum sanctis angelis & arcangelis in indicium minorum & mortuorum. Summedei wile ure drihten cumen ine his muchele stren\'e mid alle heouenware for to deme ba\'pe pe gode and pe umele. and alle Men sculen beon igedered bi-foren him. and ech corpe seal hwakien on his ecsene\(^1\). also deo\'s pe see in storme. tune montes liquescent sicut ceru a fucie ignis. \'penne uch dune seal berne. and al folc alse pe p[ro]\phetu sc\'es. Ignis ante ipsum precedet & inflammabat in circuitu inimicos eius. pet fur seal gan biforen and *forbernen abuten him fon. et iterum. Dominus noster cum virtute veniet. et cetera. Vre drihten wile cumen dredliche in fures liche and wile for-berne alle his fon. and heom pet beo\'s iwmende umel to done. Tune cantabunt angeli magna tuba & mortui resurgent. \'penne sculen engles mid beme blauwen on fower halue pe world. and alle dede arisen and steorren seulen \'peostren. and pe suune hire liht for-leose. and steorren sculen from heouene falle. Et tune indicabit iudicia nonissima. & reddet unicium iucta opera sua. \'penne wille god deme his leste dom. and wile zelden eche men his mede efter his werke. pe sunfulness. Men. pe spushad breke\'s. \pa feste \Men\(^2\). pe pet mei lutel to wreeche. pe Jones. pe pet speke\'s faire bi-foren and false bi-hinden. pe ni\'sfulle. pe prude. pe fordruakenere. pe chidinde. pe forsworene\(^2\). pe hecene. pe erites. eiciuntur cum flenu & lamentatione in penam sempiternum sine ablutione & misericordia. sculen beon iarpen ine eche pine. wip-uten alesinge and wi\'-uten milce. Ach pe richtwise men. pe treowe men. pe munckes. pe meidene. pe weddede winues. pe gode. Men. pe softe. Men. and pe. Men. ful of milce. and pe large. Men. and pe milde. Men. pe herbe\[r\]gers. pe polemode. pe elmes-fulle. pe pe heom wi\'\-te\'os of fleische lustes. vocabantur in dextra dei patris omnipotentis. sculen beon iwcaped on pe fader riht halue. per seal beon worldwunne\'. wi\'\-uten *pouerte. 

\(^{1}\) sig. 

On Sunday our Lord sent the Holy Ghost upon the apostles. 

He will come in the form of fire. 

All the dead shall rise, and receive their reward according to their works. 

The wicked shall be cast into hell. 

The righteous shall sit on God\'s right hand.

* [Fol. 538] 

* [Fol. 541]
poverty, fullness without hunger, health without infirmity, rest without toil, bliss without sorrow, youth without old age, sight without sleepiness, song without cessation, smelling with sweetness, and service without weariness. Defectio omnis mali, habundancia omnis boni. Lack of all evils, abundance of every thing that is good. Amen.

XV.

SERMON ON MARK VIII. 34.

Qui vult venire post me, abneget semet ipsum et tollat crucem suam et sequatur me. Woe to the man that is unfortunate, for more (woe) shall one threaten him with, and it may and will cling to him. But happy is he that is bidden from little to great weal, and it is also much better for him that is invited to come from great affliction to great weal.

We are all in manifold adversities in this wretched life, what with our ancestors' works, and what with our own guilt (offences); but God Almighty comforteth us with his mild words, and teacheth us by what way we may come to him, and saith, Qui vult venire post me, &c. Whoso will come after me, let him deny himself and bear his cross, and follow me. These words he said sometime before he departed this life. He admonished all to endless bliss those who were come, or subsequently have come, or are to come. But it seemeth a foolish thing to them to forsake what they greatly love. Alii quidem amant peccata sua, alii parentes, alii possessiones, alii voluptates et vicia. Some men love their sins, some their kin, some worldly wealth, some lecherous practices and wicked devices. Those who love their sins he admonishes thus and saith, Penitentiam agite appropinquabit enim regnum coelorum. Repent and forsake your sins, for doomsday is nigh at hand. Those who love their kin he admonishes and saith, Omnis qui reliquerit patrem aut matrem, fratrem aut sororem, aut ceteros amicos propter nomen meum, centuplum, et vitam eternam possidebit. All those who

XV.

[SERMO IN MARCUM VIII. 34.]

\[Q\] vi sunt venire post me. abneget semet ipsum & tollat crucem suam & sequatur me. wa is [\textsuperscript{1}swineunge. Mon. \textsuperscript{2}Set wa is and me him mare bihat. and mei and wile hit him ileste. Ach him is wel \textsuperscript{3}pet is ilaked from lutel wooole to muchele. and him is ee muchele bet: pet is ilaked from muchele wowe: to muchele wele. Alle we bee\textsuperscript{4} in monifald wawe ine pisse wreeche line. hwat for ure eldere werkes. hwat for ure aʒene gultes. ach god almihtin us freure\textsuperscript{5} mid his milde word and teche\textsuperscript{6} us bi lwiche weie we mažen to him eumne and sei. Qui sunt venire post me et cetera. Hwa se wile eume etter me: for-sake him seolf. and bere his rode. and folge me. Pos word he seide et sumtime to-zejines \textsuperscript{7}pet he walde pis lif forleten. he munegede alle \textsuperscript{8}pet bo weren oξer seolpe\textsuperscript{9} ikumen. oξer to kumene bee\textsuperscript{10} to endeles blisse. ach heum ping\textsuperscript{11} unel to forleten pet heo muchel luoξ. Alii quidem amant peccata sua. ali\textsuperscript{12} parentes. ali\textsuperscript{13} pos- sessiones. ali\textsuperscript{14} volupttates & uicia. Summe men luie\textsuperscript{15} heore sunnen. summe heore kun. summe world wunne. summe\textsuperscript{16} gul-iche* lectres and huξere lastes \textsuperscript{17}pet luie\textsuperscript{18} heore sunne; he munye\textsuperscript{19} pus and sei. penitenciam agite approquinabat enim regnum celorum. Cumex\textsuperscript{20} to sunbote and forle\textsuperscript{21} cower sunne. for domes dei nehlechet \textsuperscript{22}pet luie\textsuperscript{23} heore kun; he munye\textsuperscript{24} and sei. Omnis qui reliquerit patrem aut matrem, fratrem aut sororem, aut ceteros amicos propter nomen meum: centinthum. & vitam eternam possidebit. Alle \textsuperscript{25}pet forle\textsuperscript{26} fader oξer moder.

\textsuperscript{1} swineunge. 
\textsuperscript{2} Set wa is 
\textsuperscript{3} and wole 
\textsuperscript{4} MS. Pet. 
\textsuperscript{5} We are in manifold adversities in this world. 
\textsuperscript{6} Christ com-
mands us to forsake our selves and to follow him. 
\textsuperscript{7} They are admonished to forsake their sins,
leave father or mother, sister or brother, or other friends for my name, they shall receive a hundredfold reward, and life without end. Those who love worldly bliss he admonishes, and saith, Qui non renunciaverit omnibus quae possidet non potest meus esse discipulus—No man may follow me except he leave all that he possessteth. Duo modis renunciatur possessis, desinendo habere et desinendo amore—In two ways a man may forsake worldly wealth; one is that he should bestow it upon those who have none, another is that he should think so little thereof, as not to love it. It is not a great sin if a man have wealth, but it is a great sin if a man love his riches; for he may not love God and also his wealth. Those who love lascivious sins he thus admonishes, and saith, Qui vult venire, &c.—Whoso desires to come after me, let him deny himself, and bear his cross, and follow me. But as it is hard to understand in what manner a man may deny himself, take heed thereto, and by God's permission I will tell you (bow). Duo sunt in homine, aliud per naturam conditum, aliud per culpam illatum—Two things are in man, the one is brought by nature, and that is the fair nature that is formed between soul and body; the other is the foul guest (stranger) which the devil hath brought therein. Wherefore no man may come to God unless he forsake the foul sojourner which the devil hath brought in him on account of sin, and also preserve that fair nature of soul and body that God hath put into him, and continue in the purity that he hath acquired at his baptism. Tres cruces sunt de quibus hic agitur, due corporis, una mentis—Three crosses there are about which I shall speak, two bodily, and one spiritual. Crux corporis est quando corpus distensum membratim punitur—The corporal cross is when the body suffereth pain in this life upon the cross, and is thereon spread out, as our Saviour was when put on the holy cross for our sins, though he himself had none, and when he had upon his head a crown of thorns, and when his sides were opened with the point of the spear, and when his feet were pierced through with the iron nails. But man may come to God though his body endure not so great torture. But he admonishes us to bear another cross, that is named carnis maceratio—leanness of flesh. Man causeth his flesh to become lean when he giveth himself little to eat and
SERMO IN MARCUM VIII. 34.

suster oäer broper. oäer oäre freond. for mine nome: heo seulen underfon hunfalde mede. and lif buten ende. þet luueð world wunne: he munçeð and seeð. Qui non renunciaverit omnibus que possidet non potest meas esse dicipulis. Ne mei na Mon. me folzen: bute he forlete al þet he iwald ach. Duobus modis renunciatur possesis desinendo habere & desinendo amore. On twa wise Mon. mei forlete world winne. an is þet he hit do for him: þet he hit nubbe. an oäer is þet he telle swa lutel tale per of: þet he hit nawicht ne luuie. hit nis nawicht sunne muchel: if Mon. echte habbe. ach hit is mueche sunne: if Mon. echte luuie. for he ne mei nawiht luuie god: and ec his ehte. þa þet luueð galiche lectres: he munçeð pus and seeð. Qui uult venire et cetera. Hwa se wule cume after me: forsake him solf. and bere his rode. and folce me. Ach hit is uuel to understanden on hwulche wise Mon. mei him solf forsake *niæce ʒeme þer to: and ic hit weo¹ wile sugge b[i] godes leue. Duo sunt in homine. aliud per naturam conditum. aliud per culpam illatum. Twa þing þæce ine þe Mon. þet an is þet brochte icunde. and þet faire icunde þet is igedered bi-twene saule and licame. þet oäer þe þe fule on-kume þa þe douel haueð þeron ibroht. perfore ne mei na Mon. to gode cume: bute he forlete þe fule on-cume þe þe douel haued on him ibroht of sunne. and hit halde þet faire ikunde. þet god haueð on him idon of saule and of likame. and wunie ine þet elenesse: þet he haueð et² his fulluhte icet. tres cruces sunt de guibus hic agitur. due corporis una mentis. þreo roden beoce þa icum umbe speche. twa licamlike: and an gastlike. Cruce corporis est: quando corpus distensum menbratim punitur. þe licamlike rode is: hwonne þe likame poleð pine ine þis liue ine rode and bið per on to-spred: also ure helende wes ine þe halie rode for ure gultes. þet nefde him solf nane. þa þe he hefde uppenn his hefde þornene helm. and weren his side mid speres orde iopenen. and his fet mid irnene neiles purhistungen. ach Mon. mei to gode cume pach his likame swiche pine ne pole. Ac he munçeð us an oäer rode to herene: þet is inuone. Carnis maceratio. fleises lensing. Mon. lenseð his fleis: hwonne he him ʒeð lutel to etene. and lesse to drinke. *and ofte for and to leave their kin and friends and follow Christ.

In what way worldly wealth may be forsaken.

* [Fol. 55a.]

1 ? cow.

Two things in man—the one divine, the other devilish.

² MS. ec.

Of three crosses, of the bodily cross.

Leanness of flesh.

* [Fol. 55b.]
less to drink, and often for his sins scourgeth himself with small switches. 

*Et hæc est scala peccatorum*—And this is the ladder of all sinful men by which they shall ascend into heaven.  

*Crux mentis est cordis contritio et proximi compassio*—The spiritual cross is named sorrow of heart on account of a man's own sins and pity for his fellow-Christian's woes.  

Heart-sorrow hath the man when he remembers that he has sinned, and bemourns his affliction, and comes to shrift, and repents of his sins, according to his priest's instructions.  

Pity for his fellow-Christian's woes hath the man that sees his neighbour fall into sin or attacked with sickness, and unable without assistance to get quit thereof. If he may not with worldly goods relieve his necessities it sorely grieves him, and he bemourneth bitterly his fellow-Christian's woes. Again, when a man remembers that he hath been sinful, and committed very many sins, his heart then aches as his head would if he had thereon a helmet of thorns. Again, when the man remembers that he hath, in lustful deeds, provoked God very much to wrath, and hath not taken heed whether she with whom he had to do was married or not, but only that his foul lusts were slaked; when the man remembers that he hath too seldom gone to church, and often with his hands done what he should not have done; then will his heart ache, as his feet and his hands would if they were pierced through with iron nails. And if we ourselves thus willingly torture, then may we be God's disciples—then may we follow him and abide with him. Entreat our Lord that ye may come after him, and renounce the foul guest of sin that the devil hath brought into you, and retain the bright nature of soul and body that God hath brought into you, and the purity of your baptism that ye have received at the font; and that ye may bear the cross which God admonishes you to bear, and follow him, and dwell with him (for ever).  

*Quod nobis prestare dignetur qui vivit, &c.* Amen.
his sunne swinged him midst smele twige. Et hec est scala peccatorum, and pis is alle sunfulle monne leddre pet heo seulen in to heconene stijen. Crux mentis est cordis contritio & proxumi compassio. pet gastliche rode is imenned: heorte sar for pet monnes azene sunne. and rowe for his emeristenes wawe. horte sar hauexcel pe. Mon. [hwenne]him bipengel pet he isuneged hauex. and pet sare bi-murrenex and to serge kinet. and bi his prostes wissunge his sunne bete. Reupe for his emeristenes wawe hauex pet. Mon. pet isich his emeristene in sunne bi-falle. ocher mid sienesse bi-gan. and ne mei buten helpe pet e. If he ne mei mid worldliche echte his neode ibete: pet him sare rowe. and his emeristenes wawe sare bi-murrenex. eft sone hwenne. Mon. him bi-penche. pet he hauex sunful ibeon. and to fele sunne idon. penne wule his heorte ake also heis heued wolde: if he hefde per uppon pornene helm. Eft sone hwenne pe. Mon. him bipenchel pet he hauex on galiche dede to mucche god irepved. and naue ex inume zeme hwee her heo bi-wedded were pe nere: pet he hefde mid to donne: bute his fule lust were ikeled. penne pe. Mon. him bi-penchel pet he hauex to selde igan to chirche. and ilome mid his honde idon pet he don ne seulde: penne wule his heorte ake also his fet and his honde: if heo purh irnene neile were purh-stunge. and if we pus us solue willeliche pine. penne mage we been godes lornigkinchtes. penne we mage him folcke. and mid him bileue. Bidde. ure drihten pet se moten efter him kume and penne fule onkume for-lete pa pe douel hauex in ow ibroht of sunne and edhalde pet brihte ikunde: pet god hauex in ow ibroht of saule and of likame. and pe klemmesse of ower fulluhte pet se habbed et pe fonstan underfonge. and pet se moten pe rode bere. pe god ow to munegeex. and him folge and mid him bileue. Quod nobis prestare dignetur qui viuit & cetera. Amen.
BE STRONG IN WAR.

Estote fortes in bello et pugnate cum antiquo serpente et accipietis regnum eternum dicit Dominus. This word that I now declare unto thee, our Lord uttered at a time when he dwelt in the land of Jerusalem, and admonished all that were (there) to fight bravely (strongly); and because the fight (conflict) was strong to master and difficult to undertake, he promised them great reward provided they would undertake this conflict, and saith, Estote fortes, &c.—Be strong in battle, and fight with the old serpent, and if ye be stronger than she, ye shall have for your reward eternal bliss. Quia diversa genera hominum sequabantur eum, et ipse dixit sermones suos, tum ad discipulos, tum ad hos, tum ad illos; aperiendum est et quibus, et de qua fortitudine et de quo bello, et de qua serpente hoc dixerit. Many kinds of men followed our Lord in this life, some to get their faith from him, others to get their daily bread, and some to try if they might take him unawares in sin. Therefore it is good that you should be told whom he admonishes to this warfare. Some men loved their sins and would not forsake them; he admonishes not them to this fight, nor those who have forsaken their sins but have not repented of them; but he admonishes to this fight those who have repented of their sins, or are possessed with the spirit of repentance, and specially the twelve apostles, and among them the lord Nathaniel, whose day it is to-day. Of the strength that God admonishes us to speaks Liber Sapientiae, that is, the Book of Wisdom, and saith, Fortitudo simplicis est via Domini—God’s way is strength to the simple man. Simple or double is each man; that showeth the lord St. James, and saith [of the double man], Vir duplex animo inconstans est in omnibus viis sui—The double-faced man is unsteadfast in all his ways. But Job was a simple and righteous man, and so good a man that our Lord himself praised him, and said that under heaven there was none like unto him. Via Domini qua venit ad nos et nos ad eum, misericordia et veritas—The way that God
[E]stote fortæ in bello & pugnate cum antiquo serpente. & accipietis regnum eternum dicit dominus. Pis word þe ich nu þe for-tech1 seide ure drihten et sume time þa he wunede ine þe londe of ierusalem. and munegede alle þet weren to stronge fechte. and for þon þe þet fecht wes strong to ouer-cumen. and uuel to underfône: he bi-het hom muche mede wiþ þan þet heo waldþ pis fecht underfon and seþ. Estote fortæ & cetera. beoþ stronge on fihhte. and fihhte wiþ þe alde neddre. and if 3e beoþ strengre þe heo: 3e seulen habben to me[de] eche blisse Quia diverse genera hominum sequantur eum. & ipse dixit sermones suos. tum ad dicipulos. tum ad hos. tum ad illos. aperiendum est et quibus. et de qua fortitudine et de quo bello. et de qua serpente hoc dixerit. Monie kunnes men folozedan ure drihten ine þisse line: summe to fechen heore bileue et him. summe to fechen heore deis fode. sumne to kunnen if heo mihten him mid sumne undernime *per fore hit is god þet Mon ow segge hwiche he munegþ þis fehte. Summe men luueden heore sumne. and nalden heom forleten. he ne munegþ noht heom to þis fihht. ne for þon þa þe hefden heore sumne forleten. and nawiht ibet. Ah þa he munegþ to þis feht: þet hefden heore sumne ibet. òper on bote bifongen. and nomeliche þe twelf apostles. and among heom þe lauerd. N. hwas dei hit is to dei. of þe streinþe þet god us to munegþ spech liber sapientie. þet is þe hoc of wisdom and seþ. fortitudo simplicis est via domini. Godes wei is streinþe þe anfalde monne. Anfalð ocer twafald is ech mon þet kime2 þe lauerd saint Iame. and seþ. Vir duplex animo inconstans est in omnibus uiis suis. Þe twafalde .Mon. is unstaþelfeþ: on alle his weis. Ah Iob wes anfalð rihtwis .Mon. and swa godmon: þet ure drihten him solf hine herode. and seþ þet under houenc ne nan his ilike. Via domini qua venit ad nos & nos ad eum

These words were spoken by Christ in Jerusalem.

1? forð-teah.

Fight with the old adder.

Of the divers kinds of men who followed our Lord.

Concerning those whom Christ admonishes to warfare.

2? kunneð.

Simple or double is each man.
came unto man, and man cometh unto him, is called mercy and truth. God showed mercy to man when he sent his patriarchs and prophets to proclaim his wonders. Truth he showed to man when he himself came, as he had promised, and delivered us out of everlasting woe. Let us thank him for it. Mercy a man shows to himself when he bethinks of his sins, and sorely bemourns them, and prays for mercy. Truth a man shows to himself when he makes known his sins to his priest just as he has committed them. And against what foes we ought to fight the apostle thus saith, *Non est nobis colluctatio adversus carmem et sanguinem, sed adversus rectores tenebrarum*—We are not to fight against flesh and blood, but against the accursed spirits that rule the darkness. *Sed ab hoste invisibili difficile cavetur*—But evil (hard) it is to fight against this foe whom we are not able to see, and the blows are hard to ward off, and we never know on which side they will fall. But wherefore does our Lord call this foe an adder (serpent)? *Diabolus nominatur hic serpens, propter tria. Invidia tabescit; sine strepitu serpét; quod pungit, veneno afficit*—The serpent doth three things bodily that the devil doth spiritually. The serpent hath envy and hatred; the serpent creeps secretly; the serpent poisoneth all those that she stings. So hath the devil envy and hatred towards man, and could endure that men were dead, though he himself were none the better for it. As the book saith, *Per invidiam intravit mors in orben terrarum*—Through envy and hatred came death into the world. Again, the serpent creepeth secretly; so doth the devil into the eyes of men, if they are open to behold idleness and vanity; into the ears, if they are open to listen to slander, idle stories and lies, and other things that are against God’s behests; into the nose, when the nose is open to smell illicit breath (smells); in the mouth, when it is open to lie, or smell in excessive eating and in over-drinking; into the privy parts the devil creepeth secretly, when they are ready to (commit) lascivious deeds. *Haec sunt quinque portae mortis per quas ingreditur auctor mortis ut afferat mortuos.* These are the five gates through which the worker of death cometh in, and therein death also, as the psalmist saith, *Per mille meandros agitáti quieta corda*—With a thousandfold devices he
misericordia & veritas. pe wei pet god com in to monne. and mon kume in to him: is ilaten mildheartnesse, and soestnesse. Mildheartnesse God kulle monne: pa pe he sende his patriarken and propheten: for to bodien his tokume. Soestnesse he kulle mon: pa pe he him solf com also he hefle ilaten. and us alesde ut of eche waue. Iponked wurce him. Mildheartnesse me kru him soluuen: henne1 he him bi-pengx pet he isuneg-ed hauen: and pet sare bimorex: and milce bit. Soestnesse *me kru him solue: hwenne he his sunnen undec to his proste. alswa also he heom hauen idon and to-3eines hwiche fan we azen to fechte pe apostel seic. Non est nobis collectatio adversus carnem et sanguinem. sed adversus rectores tenebrarum. We ne azen naut to filhten to-3eines fleis and blod: ah to-3eines pa awariede gastes pet weldex posternesse. sed ab hoste invisibili dicile cavetur. Ah uuel hit is to werien to-3eines pene fa: pe .Mon. ne mei naut 3ison. and pe dunes box uuel to kepene: pet mon nat nefre on hwiche halue ho wiln falke. Ach for-hwi nemenc ure drihten pis fa to neddre. Diabolus nominatur hic serpens: propter triv. Invicta: tabescit. sine strepitu: serum. quod pungit: veneno afficit. [ned]dre dep proe ping licanliche: pet pe douel dec gastliche. Nedre hauen nip and onde. Nedre smuce derheliche. nedre attrice al pet heo priked. Swa hauen pe douel nih and onde to monne. and polede3 pet Mon ded were: phe him solf pe betre nere. alse pe boe seic. Per inviidiam intravit mors in obem terrarum, purh nih and onde com dec in to pe worlde. Eft sone smuce derheliche: swa de douel ine pe monnes ezen: if ho box opene to bihalden idel and unnet. Ine pe: 3eren: if ho box opene to lusten hoker. and spel. and leow. and oher ping pet box to-3eines godes haste. Ine pe nose: hwenne pe nose bid opene to smelle unlofne brex. Ine pe muche. hwenne pe *muce is open for to lijen. oher sunege on muchele cte and on ouer drinke. Et pe sehape pe douel smuce in derheliche: hwenne hit bid garu to galiche deden. Hee sunt quinque porte mortis per quas ingreditur auctor mortis ut afferat mortuos. Pis boex pe fif yeten purb hwam kim in deces wurhte. and per ine dec also pe lof-songere seic. Per mille meandros

1 ? hwenne.

* [Fol. 57a.]

We are com-manded to fight against the spirits of darkness.

Why the devil is called a serpent.

2 ? ni8.

3 ? wolde.

Through envy death came into the world. The devil creeps into man through his five senses.

* [Fol. 57b.]
troubles the thoughts that formerly were (at peace) together, and woundeth the soul. But may our Lord, that admonishes us to fight against the old adder (serpent), give us power and strength to have the same weapons that the apostle speaks of, thus saying, *Induite vos armaturam dei sumentes loricam fidei, galeam spei, scutum caritatis, gladium spiritus, quod est verbum dei*—Clothe you with the weapons of God, and take good belief for your hauberk, hope for a helmet, true love (charity) for a shield, and God's word for a sword. *His armis munitus vicit David Goliam.* With these weapons was David armed when he overcame Goliath the enemy; so desires God that we may herewith overcome the old serpent, and have for our reward everlasting bliss. *Quod nobis prestare dignetur qui vivit et regnat deus,* &c. Amen.

**XVII.**

SERMON ON PSALM CXXVI. 6.

_Euntes ibant flevant, mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos._ The holy prophet David speaks in a passage in the psalter, and makes us understand in what wise the holy men honoured our Lord in this life, and what reward they shall have for their fair service, and thus saith, *Euntes,* &c. They went weeping and sowed, and shall afterwards come and reap in joy. He speaketh of what was to come, as if it were come, for he knew that it should come. *Sed quo euntes? in mortem—* But whither were they going? from worldly joy unto bodily woe; from health into sickness; from rest into toil; where their bodies should be mortified until they came to their lives' end. *Quas lacrimas fundentes? tum compunctionis, tum compassionis, tum peregrinationis, tum contemplationis*—What tears shed they? Sometimes they shed hot tears for their own sins when they bethought that they had sinned, and sorely bemourned it and prayed for mercy. *Tales lacrimas fundit Maria*
agitat quieta cordu. Mid þusend falde wrenche he to-drech þe þonk þet erre weren to-gedere. and wundep þe saule. Ah ure drihten þet munegþ þus to fechten te-þænes þet¹ alde neddre i þeue us mihte and streincæ to habben þet i ilke wepne þa þe apostel spekþ of and seiþ. Induite vos armaturam dei sumentes loricam fidei. Galeam spei. scutum caritatis. gladium spiritus i quod est uerbum dei. Scrupeow mid godes wepne. and nimeþ gode ileue to burne. To hope to helme þo sowe against us mihte and streinæ to habben Þet·eif ilke wepne. ami nimeþ gode our spiritual armour. ileue to burne. To hope to helme f soþe heo our word to sworde. His armis munitus vicit dawid Goliam. Mid þis wepne wes dawid iscrud þa he goliam þe fond ouer-com. swa wile god þet we moten her mide þe alde neddre ouercume. and habbe to mede endelesse blisse. Quod nobis prestare dignetur qui viuit et regnat deus, et cetera. Amen.

XVII.

[SERMO IN PS. CXXVI. 6.]

May God give us strength to fight against the serpent. The words of the Psalmist. Our spiritual armour.

E*untes ibant et flebant. mittentes semina sua. Venientes antem
remien cum exultatione portantes manipulos suos. Pe halie prophete dawid speciis on ane stude in þe sauter. and deþ us to understanden on hwiche wise þe halie. Men. hersumden ure drihten *ine þisse line. and hwiche mede heo sculen habben for hore feire seruisse and þus seiþ, euntes et cetera. heo oden wepende, and sowen and sculen eft cumen mid blisse and mawen. he speciis of þet wes to cumene also hit icemene were. for he wiste þet hit cume sculde. Sed quo euntes: in mortem. Ach hwider wenden heo f from worliche wunne ine likamliche wawe. fram hele f in unhele. from reste in to swinke. and þer hore likame pineden for to þet heo comen to his² liues ende. Quas lacrimas fundentes. tum compunctionis. tum compassionis. tum peregrinationis. tum contemplationis. hwiche teres scheden ho f oþer hwile heo scheden hate teres for hore ajen sunnen f hwecame ho hom bireþolten þet heo isuneged hefden. and þet sare bimurneden. and milec beden. Tales

* [Fol. 59v.]

Of those that sowed weeping.

They went from joy into woe.

² sic.

They shed hot tears for their sins.
Magdalene quando lavit pedes Domini—Such tears shed Mary Magdalene when she washed our Lord's feet, and she herself became washed of her foul sins. Interdum videntes aliquos affligi multitians fuderunt lacrimas compassionis—Sometimes the holy men shed hot tears for their fellow-Christians' woes, when they saw their fellow-Christians suffer affliction or fallen into sickness, for which they sincerely pitied them, and, as far as they were able, relieved their necessities. Tales lacrimas fudit dominus quando Lazarum suscitavit—Such tears shed our Lord when he saw the sisters Martha and Mary Magdalene weep for their brother's death; and our Lord, in compassion for them, shed hot tears from his holy eyes, and raised their brother, so that they ceased their weeping, and their hearts and their weeping were turned to great joy. Plerique et tediò vitae presentis affecti fuderunt lacrimas peregrinationis—Sometimes the holy men shed hot tears because weary of the world, for they were sorry because this earthly life lasted too long for them. Tales lacrimas fudit Job; quando dicebat. Teilet animam meam vitae meae—Such tears shed Job when he uttered these words, "Woe is my soul that my life lasteth thus so long!" And David the prophet wept because disgusted with the world when he said, Heu michi, d.c.—Woe is me now that my exile is here so long protracted, and that I must dwell in a strange land. Hoc autem dicebat, quia non habemus hic manentem civitatem; sed in cœlis debet esse conversatio nostra. That he said, because we dwell here as exiles, but our abode is in heaven if we strive thereafter. Justus autem cum languet pro desiderio coelastis patie fudit lacrimas contemplationis—The righteous man, that with the eyes of his heart looks into heaven and seeth the great bliss to which he is invited, will soon long to go thitherward, and when he may not come thither as quickly as he would he sendeth thither his hot tears. Utrasque lacrimas, scilicet peregrinationis et contemplationis fudit fortasse apostolus quando dicebat, cupidiss dissolvi et esse cum Christo—Each of these tears shed the apostle, at least, I ween, when he said, "I would that I were dead, for I long for Christ." Hæ quatuor lacrimæ sunt quatuor aquæ, quibus lavari jubemur per Isaiam
lacrimas fudit Maria Magdalene quando lavit pedes domini. swiche teres ssedd. M. Magdalene: pa heo wosch ure drihtenes fet. and heo were hire self waschen of hire fula sunnen. Interdum videntes aliquos affigit multotiens fuderunt lacrmas compassionis. oter hwile pe halie. Men. seddden here teres: for heore emeristene wawe, hwayne ho isezen hore emeristene wandrede polie. oter in seknese bifalle and pet hom sure rowe. and bi heore mihte hore node bette. Tales lacrmas fudit dominus quando lazarum suscitauit. swiche teres sseddde ure drihten: pa he isch Martham and Mariam Magdalene pe sustren wepe for hore brocher de and ure drihten purp roue pet he esde of hom: sseddde of his halie ezene hate teres and hore *brocher arerde and weren stille of hore wope. and iturnd hore horte and heore wope to muchele blisse. Plerique et tedi o lite presentis affecti fuderunt lacrimas peregrinationis. oterhwile pe halie. Men. schedden hate teres for lape of pe worlde: for hom ofuchte pet pis orliche lif hom to longe leste. Tales lacrmas fudit Iob: quando dicebat. Tedet animam meam uite mee. swiche teres sseddde iob: pa he he pos word seide. Wa is mine saule: pet mi lif pus longe ilest. and domin. pe prophete wop: for laxe of pe world: pa he seide. heu michi et cetera. Wume un pet min utbiwiste is her swa longe itupe. and pet ic seal wunien in unkupe londe. Hoc autem dicebat, quia non habemus hic manentem civitatem sed in celis debet esse conversatio nostra. pet he seide for we wunie here also flene. Ah ure erde is in honene: if we per etter erne. Iustus autem cum languet pro desiderio celestis patriae fundit lacrimas contemplationis. De rihtwise. Mon. pet mid pe ezene of his horte bihalt in to honuene and sicpe muchele blisse pet he is to ilelde: him wile some longe piderward and hwayne he ne mei pider enme also rase se he walde: he send pider his hate teres. vrasque lacrimas. selicet peregrinationis & contemplationis fudit fortasse apostolus quando dicebat. cupio dissolui & esse cum Christo. Eicher of pisse teres sseddde pe apostel lest ich wene. pa pe he seide ich walde pet ich de. were: for me longe to criste. *hee quatuor lacrimae sunt. iiii. or aque quibus lavari inbemur per iscyam dicentem. Lauamini

1 he has been dotted out before heo.

They shed tears because weary of the world.

* [Fol. 53b.]

They shed tears on account of their fellow-Christians' woes.

3 ? eorliche.

Our abode is in heaven.

The good man sends his tears there.
dicentem, Lavamini, mundi estate—These four kinds of tears are the four waters in which we are commanded to wash and become clean. **Lacrima compunctionis** est amara sicut aqua maris—The tear that a man weepeth for his own sin is as salt water, and therefore it is named sea-water. **Lacrima compassionis** comparatur aquae nivis, quae defluat contra calorem solis—The tear that a man sheds for the sins of his fellow-Christian is called snow-water, for it melts from the tender heart as doth the snow against the sun. **Lacrima peregrinationis** comparatur aquae flmitis, quia sicut hcec ebullit de terra, ita illa de cordis angustia—The tear that a man weepeth for loathing of this world is called well-water, for it (the tear) welleseth from the heart as doth water from the well. **Lacrima contemplationis** comparatur aque roris, quia sicut aqua illa nutu dei trahitur ab imo in altum, ita illa emanat per alti desiderium—The tear that a man weepeth through longing for heaven is called dew-water, for as the sun draweth up the dew and maketh thereof the rains to come, so the Holy Ghost maketh the man to look up to heaven, and when he may not thither come as quickly as he would, he sendeth thither his hot tears. And what reward shall they receive on account of this sending (message)? **Salutem eternam,** lucem perpetuam,* vitam sempiternam—Everlasting salvation, perpetual light, and eternal life. And it is God's will that we should sow these four kinds of tears above the earth, so that we may for our reward have eternal salvation, perpetual light, and endless life. **Quod nobis prestare dignetur, &c.** Amen.

**XVIII.**

**A MORAL ODE.**

I am now older than I was in years and in lore,
I wield more than I did, my wit ought to be more.
Well long have I been a child, in words and in deeds,
Though I be old in years, too young am I in wisdom.
mundi estote. pos fure kunnes teres bo\# pe fuwer wateres: pa pe beo\# ihaten us on to wesen hen ysaiam pe prophete pus que\- pende. beo\# iwessen: and w[u]nie\# elene. Lacrima compunctionis est amara sicut aqua maris. De tere pet mon wep\# for his azen sunne: is also salt water. and per fore hit is inenned see water. Lacrima compunctionis comparatur aque nivis: que defluit contra calorem solis. De ter pet Mon. schet for his em- cristenes sunne: is inenned saw water for hit melt of pe neche\# horte sva de\# pe snaw to-\#cines pe sunne. Lacrima peregrinationis: comparatur aque fontis. quia sicut hec ebullit de terra: ita illa de cordis angustia. De ter pet Mon. wep\# for laxe of pisse liue: is inenned welle water. for he welle\# of pe horte sva do\# water of welle. Lacrima contemplationis comparatur aque roris. quia sicut aqua illa nutu dei trahitur ab imo in altum: ita illa emanat per alti desiderium. De ter pet Mon. wep\# for loughinge to heouene: is inenned deu water for alswa se pe sunne drach up pene deu. and make\# per of kume reines: swa make\# pe halie gast pe Mon. bi-halden up to heouene. and hwenne he ne mai pider cume also rape se he walde: he send pider his hate teres. and hwiche mede seulen ho fo of pisse sonde: Salutem eternam. lucem perpetuam. vitam sempiternam. eche hele. *les- tende liht. and endele lif. swa wile god pet we moten pis fouwer kunnes teres sawen biuen\# or\#e pet we moten to mede habben eche hele. and lestend[e] liht. and endele lif. Quod nobis prestare dignetur, et cetera. Amen.

XVIII.

POEMA MORALE.

Ich em nu alder pene ich ves awintre and a lare*. Ich welde mare pene ich dede mi wit ahte\# bon marc. Wel lonege ich habhe child ibon a worde and a\# dede 4 Dah ich bo a wintre ald to zung ich em on rede.

* The italics represent the rubrical letters of the MS.

These four tears are four kinds of waters.
1. Salt-water.
2. Snow-water.
3. Well-water.
4. Dew-water.

The reward for these tears.

* [Fol. 296.]

My wit increases not with my years.
3 ? ah.
4 ? ec n.
An idle life have I led, and still appear to lead;
When I bethink me well of it, full sore I am in dread.
Most all that I have done befalls to childhood (childishness).
8 Full late I have repented me, but may God have mercy upon me!
Many idle words I have uttered since I could speak,
Many childish deeds I have done, of which I now repent.
Most all that erewhile pleased me, it now displeasest me.
12 He who followeth his will much, he deceiveth himself.
I might have done better, had I the discretion;
Now I would, I am unable, through age and infirmity.
Old age is stolen upon me before I became aware of it,
16 I might not see before me for smoke nor for mist.
Slow are we to do good, and all too bold to do evil;
More do men stand in awe of men than they do of Christ.
Those who do not well while they may, full often shall they rue it,
20 When they shall mow and reap what they previously had sown.
Do for God what ye may, the while ye are alive.
Let no man trust too much neither to child nor to wife (women);
For he who forgetteth himself for wife or for child,
24 He shall come into an evil place, except God be merciful to him.
Send some good thing before you, the while ye may, to heaven,
For better is one alms before than are seven afterwards.
All too often I have trespassed in works and in words,
28 All too much have I spent, too little hid in hoard.
Prefer not to thyself thy kinsman nor thy kinswoman,
For a fool is he that is a better friend to others than to himself;
Let no wife trust to her husband, nor husband to his wife,
32 Be every man for himself, the while that he is alive.
Wise is he who thinks of himself the while he may have life,
For soon will he be forgotten both by strangers and by kin.
He who does not well while he may shall not (be able) when he would.
36 Many kinds of sore trouble have often the infirm.
No man shall delay nor be slow to do good,
For many a man promises well, but it forgetteth soon.
The man who desires to make sure of God's bliss,
Vnet lif ich habbe iled. and set me þingþ ilede.
Þenne ich me bi-þeneche wel ful sare ich me adrede.
mest al þet ich habbe idon bi-fealt to child-hade.
8 Wel late ich habbe me bi-pocht: bute God me nu rede.
Fole ird word ich habbe iqueþen soþþen ich speke kuþe.
fole þunge dede idon: þe me of-þinchet nuþe.
Mest al þet me likede er nu: hit me mislikeþ
12 þa muchel fulieþ his wil: hine solf he biswikþ.
Ich mihtte habbe bet idon. hefde ich þe iselþe.
Nu ich walde ah ich ne mei: for elde and for un-helpe.
Elde me is bistolen on. er ich hit wiste.
16 ne mihtte ich seon bi-fore me. for smike ne for miste.
Erþe we beox to done god. and to ufele al to þriste.
Mare eie stondeþ men of monne þanne hom do of crísfe.
Þe wel ne doþ þe hwile þe ho múþen. wel oft hit schal rowen:
20 þenne þe mawan seulen and repen þet ho er sowen.
Do he to gode þet he muþþ þe hwile þet he bo alieue.
ne lipnie na mon to *muchel to childe ne to wine.
þe him solue forget for wiue ne for childe:
24 he scal cumen in uuel stude bute him God bi milde.
*Sendþ sum god bi-foren eow. þe hw[i]le þet þe múþen to
houene.
for betere is an elmesse bi-foren: þenne boþ efter souene.
Al to lome ich habbe igult a werke and o worde.
28 Al to muchel ich habbe ispent. to litel ilud in horde.
Ne beo þe loure þene þe solf: ne þin mei. ne þin máþe.
Soht1 is þet is oxers monnes frond betre þen his azen.
Ne lipnie wif to hire were. ne were to his wiue
32 Bo for him solue eeh .Mon. þe hwile þet he bo alieue.
Wis is þe to him solue pech þe hwile þe mot libben.
For sone wule hine forgeten þe fremede and þe sibbe.
þe wel ne deþ þe hwile he mai: ne seal [he] wennne he walde.
36 Monies monnes sare iswine habbeþ oft unholde.
Ne seal na mon don afirst. ne slawen wel to done.
for moni mon bihateþ wel þe hit forgeteþ sone.
þe .Mon. þe wule siker bon to habben Godes blisse.

I have been too much of a child.
I might have done better had I been wise, but old age now prevents me.
We shall reap what we sow.
*[Fol. 60a.]
Trust not in wife nor child.
Send some good before you to heaven.
He is a fool who is a better friend to others than to himself.
Delay not to do good.
Let him do well while he may, then shall he have it with certainty. These rich men ween to be safe through wall and ditch. He putteth his treasure in a secure place who sendeth it to heaven, For there he need not be afraid of fire nor of thief,

For there may no one deprive him of it, the foe nor the friend; There need he have no care of gifts nor of rewards. Thither he sendeth and carries himself too little and too seldom. Thither we should turn, and do well often and frequently,

For there shall no one rob us with wrongful (unjust) judgments. Thither should ye eagerly turn, would ye God believe, For there may no one rob you of it, neither king nor reeve. All the best that we might have, thither should we send it,

For there we might find it again and have it for ever. Those who do here any good for to have God's mercy, They shall find it all there, and a hundredfold more. He who will hold his wealth wisely while he may enjoy it,

Let him give it away for God’s love, then doth he keep it well. Our labour and our produce is often wont to dwindle away, But what we do for God's love, we shall find it all again. No evil shall go unpunished, nor any good unrequited.

Evil we do all too much, and less good than we ought. He who doth most for good and least for evil, Both too little and too much shall both afterwards seem to him. There shall our work be weighed before the King of heaven,

And there shall be given us the reward of our labour according to our deserts. Each man with what he has may purchase the kingdom of heaven, He who hath more and he who hath less, both alike may; He even so with his penny, as the other with his pound.

This is the most marvellous bargain (chaffare) that any man ever might find, And he who may not do more, he may do it with his good-will, As well as he that hath of gold many a heap. And often God is better pleased when one giveth him less;

And his works and his ways are mercy and righteousness. A little gift is acceptable to God that cometh of good-will,
do wel him solf hwile \( \text{pet} \) he mai: penne haue\( \text{e} \) he his mid iwisse.

\( \text{pes} \) riche \( \text{Men} \). wene\( \text{o} \) bon siker \( \text{purh} \) walle and \( \text{purh} \) diche.

\( \text{pe de} \)\( \text{c} \) his echte on sikere stude he hit sent to heueneriche.

For \( \text{per ne} \) \( \text{pet} \) he bon of-dred of fure ne of poue

\( \text{per ne} \) *\( \text{pet} \) he him binimen \( \text{pe la} \)\( \text{e} \) ne \( \text{pe} \) loue.
\( \text{per ne} \) \( \text{pet} \) he habben kare of 3e\( \text{fe} \) ne of 3elde.

\( \text{pider he sent.} \) and solf bere\( \text{c} \) to lutel and to selde.
\( \text{pider we seulen drazen and don wel ofte and ilome.} \)

for \( \text{per ne} \) seal me us naut binimen mid wrangwise dome.
\( \text{pider 3e} \) seulen 3orne drazen. walde 3e god ilue.

for ne mei \( \text{pet}^1 \) hit ou binimen king ne reue.
\( \text{Al} \) \( \text{pet} \) beste \( \text{pet} \) we hefdlen \( \text{pider we hit solde senden} \)

for \( \text{per we hit} \) michte vinden eft. and haben buten ende.
\( \text{Po} \) \( \text{pe} \) er do\( \text{c} \) eni God for haben godes are.
\( \text{al he hit seal} \) vinden eft \( \text{per} \) and hundred fald mare.

\( \text{pe} \) \( \text{pet} \) echte wile habben wel hwile \( \text{pe} \) he muye es welden.

Giuue hies for godes lune:\( \text{f} \) penne de\( \text{p} \) hies wel ihalden.
\( \text{Vre swinc} \) and \( \text{ure tilpe} \) is ofte iwonden to swinden.
\( \text{Ach pet} \) \( \text{pe} \) we do\( \text{c} \) for godes lune:\( \text{f} \) eft we seulen al vinden.
\( \text{Ne} \) seal nan ufel bon unbocht. ne nan god unfor3olden.

\( \text{Vf} \)\( \text{el we do\( \text{c} \) al to muchel.} \) and god lesse penne we seuldun.
\( \text{Po} \) \( \text{pe} \) mest do\( \text{c} \) nu to gode. and \( \text{pe} \) lest to la\( \text{e} \).
\( \text{Ei} \)\( \text{ser to lutel and to muchel} \) seal puchen eft hom ba\( \text{pe} \).
\( \text{Per} \) me seal ure werkes weien bi-foran \( \text{pe} \) heuuen king.

and jeuen us ure swinkes lan eftor ure erninge.
\( \text{Eck mon mid} \) \( \text{pet} \) he hauet mei buggen houene riche.
\( \text{pe} \) mare haue\( \text{p} \) and \( \text{pe} \) pe lesse:\( \text{ba} \)\( \text{pe} \) hi *muzen iliche.
\( \text{Alse mid} \) his penie alse o\( \text{her} \) mi\( \text{c} \) his punede.

\( \text{pet} \) is \( \text{pe} \) wunderlukeste chep:\( \text{pet} \) eni mon efre funde.
\( \text{And pet} \) \( \text{pe} \) \( \text{se} \) mare ne mai don:\( \text{do} \) hit mid his gode \( \text{ponke} \).
\( \text{Alse wel se} \) \( \text{pe} \) \( \text{pe} \) haue\( \text{c} \) golde fele manke.
\( \text{And oft} \) god kon mare \( \text{ponce} \) \( \text{pen} \) \( \text{pe} \) him jeue\( \text{c} \) lesse.

\( \text{And his werkes and his we\( \text{c} \)es his milec.} \) and rihtwisnesse.
\( \text{lute} \)\( \text{le} \) is gode \( \text{lof} \): \( \text{pet} \) kume\( \text{c} \) of gode wille.

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Heaven is the safest place for our treasures.

* [Fol. 60b.]

We should send there the best that we have, that is, we should distribute our alms for the love of God.

Each man may purchase heaven's kingdom,

*{Fol. 61a} that the poor with his penny and the rich with his pound.

A little offering is acceptable to God.
And worthless is great gifts when the heart is evil.
Heaven and earth he surveys; his eyes are so bright,

Sun and moon and heaven-fire (lightning) are dark compared to his light.
Nothing is hidden from him, so great is his might,
Let it be done ever so secretly, or in so dark a night,
He knoweth what we think and what do all living creatures.

There is no lord like Christ, nor king like our Lord.
Heaven and earth, and all that is, are enclosed in his hand;
He doth whatever his will is, in water and on land;
He made fishes in the sea, and fowls in the air;

He protects and (rules) wieldeth all things, and created all creatures;
He is beginning without beginning, and end without end;
He alone is always in each place, turn wherever thou may;
He is above us and beneath, before and behind.

He who God's will doth, everywhere may he find him;
Each whisper he hears, and he knows all deeds,
He perceives each man's thoughts. What shall avail us
We who break God's behests and sinneth so often?

What shall we say or do at the great doom,
We who loved unright, and an evil life led?
What shall we say or do, when the angels shall be in dread?
What shall we bear before us, with what shall we make peace-offering,

We that never did good, to (please) the heavenly Judge?
There shall be so many devils who will accuse us;
And they have not forgotten anything of all that they previously
All that we did wrong here they will make it known there.

They have all in their writing that we did amiss here,
Except we repented of it, the while we were here.
Though we knew not nor saw them, they were our fellows (companions).

What shall whoremongers do, the traitors, and the perjured?

Why are so many folk called and so few chosen?
Why were they conceived—wherefore were they born—
That shall be doomed to death and evermore forlorn (damned)?
And ec-lete muchel 3eue of þan þe herte is ille.
Houene and horpe he ouer sich, his e3en boð swa brichhte
76 Sunne and mone and houen fur boð þestre a3eín his lihte. Nothing is hidden from God.
Nis him noht forholen ni3ad. swa muchele boð his mihte.
nis hit ne swa derne [idon] ne [a] swa þostre nihte.
hwet wet þenkeð and hwet doð alle quike wihte.
80 Nis nu lawerd swich se is crist. ne king swuch ure drihten. All is under his hand.
houene and orðe and al þet is biloken is in his honde.
he deð al þet his wil is : a wettre and alondre.
He makede fisses in þe se and fûzeles in þe lifte.
84 he wit and waldeð alle þing and scop alle seefte. He alone is everywhere.
he is hord buten horde and ende buten ende.
he ane is eure an ilche stude wende þer þu wende.
he is buuen us and bino3en. bifo3en and bi3iben.
88 pe þe deð godes wille uwer he mi hi3 finden.
Helche rune he iherð and wat [he] alle deden.
he þurp-sicheþ uches monnes þone. wi hwat scal us to 
rede.
We þet brokeð godes hese and gulteð swa ilome.
92 hwet sculen we seggen oðer don et þe muc3ele dome 
Pa þe lu3eden unriht and ufel lif *l3eden. * [Fol. 616.]
Wet sculen ho seggen oðer don : þen þe engles bon of-dred.
hwet sculen we beren bifo3en us mid hom scule we 
iqumen.
96 po þe neure god ne dude þe houenliche deme[n]. At Doomsday the devils will be our
þer sculen bon doule swa fole þet wulleð us forwreien.
And nabbeð hi naping forȝeten of al þet ho [ere] ise3en. 
Al þet we misduden her : ho hit wulleð kru3e þere.
100 Al ho habbeð in hore write þet we misduden here. 
[Buten we habben it ibet þe wile we her were] 
Þach we nusten ne nise3en. ho weren ure ifere. 
Hwet sculen orðlinghes² don þa swicen and ta for- 
sworene
² ? orlinges.
104 hwi boð fole iclepede. and swa hût icorene 
wi hwi wereþ ho bijeten to hwon wereþ ho iborene. 
þet sculen bon to deþe idemet. and eure ma forlorene.
Each man shall accuse and condemn himself,

108 His own works and his thoughts for a witness he shall summon.
No man may so well judge him, nor so rightly,
For none knoweth him so well, except God alone.
Each man knoweth himself best, his works and his will.

112 He who knows least often says the most; he who knows all, is often silent.

There is no witness so great as a man’s own heart.
Whoso saith that he is whole, he himself knows best his smart.
Each man shall doom himself to death or to life;

116 The witness of his own work shall drive (urge) him thereto.
All that each man hath done since he came to manhood
As if he saw it written in a book, so shall it seem to him then.
But the Lord judgeth no man by the beginning of his life,

120 But all his life shall be such as is his ending (death);
If that his end is evil the whole is evil, and all is good if his end is good.

God grant that our end may be good, and preserve what he has
The man that will not do any good, nor ever lead a good life,

124 Ere death and judgment come to his door he may be sore afraid
That he cannot then pray for mercy (for it often happens so);
Therefore he is wise that watches and prays and repents before the Doom.

When death is at the door, too late he cries for mercy;

128 Too late he hateth evil work who is unable to do it any more.
We ought well to believe that, for our Lord himself hath said it,
At what time soever a man repenteth of his misdeeds,
Sooner or later, mercy he shall find;

132 But he that hath not repented, very much has he to repent of.
Many a man saith, who thinketh of the torment that shall have an end,
May I not pray better to be delivered from bonds at Doomsday?
Little he knoweth what is suffering, and little does he know

136 What heat is there where the soul abideth, how bitter the wind there bloweth;
Had he been there one day, or two bare hours,
Ech .Mon.scal him solue þer biclepie and bidemen.

his æsæn werch and his þonc te wîtesse he seal demen¹.
ne mei him na Mon alsa wel demen ne alswa rihtæ
for nan ne kuanæ him æse þere; buten ane drihtæ.
Ech .Mon. wat him solue best: his werkes, and his wille.

Pe ðe lest þat bîscæ oftæ mest; þe hit al wat is stille.
nis nan wîtesse alþe medical se monnes æsæn horte.
Wa se seið þet he bo hal, him solf wat best his smîræ.
Ech .Mon. scalp hin² solf demen to deðæ ðeðer to liue.

þa wîtesse of æsæn werch: hine þer to scar drieu.
Al þet ech .Mon. hauecæ idon soðcen he com to mozane
sculde he *hit sechen o boke iwriten he scalp iþpenchen
þenne.
Ah drihtæ ne demeð nenæ .Mon. eftæ his biginnigge.

ah al his lif scal bon suilec boð his endinge.
ʒef þet his [ende is] uuæl al hit is uuæl and [al] God ʒefe
god his ende.

God þeue þet ure ende bo god. and wite þet he us lende.
þe .Mon. þet uuæ³ don na god. ne neure god lif leden.

er deð⁴ and dom come to his dure he mei him sare
adreden.
þet he ne muȝe þenne biden are, for þet itit ilome.
for-pi he is wis þe biet and hit and bet bi-fore dome.
Wenne deð⁴ is atteræ dure wel late he biddeþ are.

Wel late he latæð uuæl were; þe ne mei hit don ne
mare.
þet achtæn we to leuen wel. for ure drihtæn solf hit seide.
A hwilke time se eure .Mon. of þinçþæ his mis-dede.
 Oper raþer oþer later; milce he seal imeten.

Ac we⁴ þet þer nað[ε] nocht ibet; wel muchel he hauecæ
to beten.

Moni mon seït hwæ reçæð of pine þe scal habben ende.
Ne bidde ich na bet bo alesed a dome dei of bende.
Lutel he wat wet is pine, and lutel he hit scawæ⁵

hwîcæ hete is þer þa saule wunæð hu bîter wind þer blawæ. ¹
hefde he bon þer enne dei oþer twa bare tide⁶.

Each man shall be his own judge.
1 ? tenæ.

A man's own heart is his greatest witness.
² MS. ḫm.

All men's sins are written in a book.

³ ? nile.
The evil man will be sore afraid when death shall
come to his door.

⁴ ? þe.

We may all obtain mercy, if we seek it.

⁵ ? ĥawæð.
Little we
know of the
pains of hell.
He would not for all middle earth abide there the third. Those that have come thence have said this—they knew it most certainly.

140 Wo worth seven years' sorrow for a week's bliss! And our bliss here, which hath an end, for endless torment! Better it is to drink muddy water than poison mingled with wine. Swine's flesh is very sweet, so is that of the wild deer,

144 But all too dear he buyeth it who giveth his neck for it. Full belly may speak lightly of hunger and of fasts, So may he of torment who knoweth not how it shall for ever last; Had he experienced it for a while he would tell another tale,

148 Worthless were his wife and child, his sister, father and brother; Altogether would he differently do and differently think, If he thought on hell-fire, which cannot be quenched; Ever would he abide here in sorrow and anxiety,

152 Provided he might befly and avoid hell-torments. Worthless to him should be all worldly joy and earthly bliss, For to come to that great bliss (of heaven) is mirth indeed. I will now return to the Doom, of which I previously told you.

156 In that day and at that Doom may Christ help and succour us! For there we may be soon frightened and greatly be in dread; There he shall see before him all his words, and also his deeds; All shall there be made known what men here lied and stole,

160 All shall be there discovered what men did here secretly and covertly. We shall know then the life of all men as our own. There shall the rich and the low (poor) be equals, There need no man be ashamed nor be in fear,

164 If he here is sorry for his sins and repenteth of his misdeeds, For to him that shall be saved there is neither shame nor wrath; But the others have shame and wrath, and often many sorrows. The Doom shall soon be finished; it will not last long.

168 No man shall remind him (God) there of violence nor of wrong. Those shall have hard (severe) doom who here were hard (un-) merciful, And those who treated poor men cruelly, and evil laws areared,
Poema Morale.

169

no[lde he for al middenerd þe þerdde þer abiden.
þet habbeð iseid [þet] comen þonen þa hit wisten mid
iwissen.

140 wa wurð sorðe seuezer. for souenihte blisse.
In hương blisse þe *þe ende hauð. for endelese pine.
betere is wori water drunch þen atter meind mid wine.
Swines brede is swiðe swete. swa is of wilde dore.

144 alto dore he is abuh þe þefðe þer fore his swore.
Ful wombe mei lihtliche spéken of hunger. and of festen Ø
swa mei of pine þe ne enauð [hun] þe seal a ilesten.
Heðe he ifonded summe stunde þe he wolde al seggen
ðóðer.

148 Et-lete him were wif. child. suster. feder and broðer.
Al þe walde and oðerluker don and oðerluker þench
Wenne he bi-pothte on helle fur þe nawiht ne mei quenchen.
Eure he walde her inne wawe and ine wene wunien Ø

152 Wið þet þe míhte helle pine bi-flicen and bi-sunien
Et lete him were al world wele and orðliche blisse.
for to þet muchele blisse cumen is murþe mid iwisse.
Iwule nu cumen eft to þe dome þet ich er ow of sede

156 A þa dei and at þa dome us helpe crist and rede.
þer we muþen bon eþe offerd and herde us adreden.
þer he seal al son him biforen his word and ec his deden.
Al seal þer þon penne end þer þen luþen her ent stelen.
Al scal þer bon þanne unwroman þet men wruþen her and
helen.

We sculen alre monne lif iknauwen [þer] also ure ahen.
þer sculen euëningges bon þe riche and þe laže.
Ne scal na mon smakie 2 per ne þerf he him adreden.

164 Gif him her of-þineþ *his gult and bet his misdede.
For him ne scameþ ne ne gromeð þe sculen bon iborzen.
Ach þopere habbeþ scome and grome and oft fele sorþe.
þe dom seal some bon idon ne lest he nawiht longe.

168 ne seal him na mon mene þer of strengeþe ne ofwronge.
þe sculen habbe herdue dom þa her weren herde.
þa þe uuele holden wreche men and uuele laže redde.

1 ? And.
* [Fol. 62b.]

Deer and
swine's flesh
is dearly
bought with
one's neck.

All worldly
woes are
nothing com-
pared to the
pains of hell.

Of Doomsday.

All our sins
shall be made
known at
Doomsday.

2 for smakie.

* [Fol. 63a.]

The wicked
shall have a
severe
sentence.
Also according to what he hath done shall each one be judged,

Blithe may he be then who hath pleased God.

All those who have sprung of Adam and Eve
They all shall come thither, in truth we so believe.
Those who have done to the best of their ability

Shall go to the kingdom of heaven along with our Lord;
Those who have done the devil's work, and therein be found (at their death),
They shall go forth with him (the devil) into hell's abyss,
There they shall ever dwell, without mercy or end (of their torments).

Our Lord will never break hell-gates to deliver them from bonds.
It is no wonder if they are sorrowful and wretched;
Christ shall never again suffer death to deliver them from death.
Once our Lord broke into hell and brought out his friends;

He himself suffered death for them; very dearly he ransomed them.
Kinsman would not do it for kinsman, nor sister for brother,
Nor the son for his father, nor any man for another.
The Lord of us all, for his thralls, was tortured on the cross;

Our bonds he loosed, and bought us with his blood.
We give for his love scarcely a single morsel of our bread.
We think not that he shall judge the quick and the dead.
Great love he showed to us, would we understand it.

Because our elders misdid we now suffer for it.
Death came into this earth through the devil's hand,
And strife and sorrow, and toil on water and on land.
For our first father's guilt we all suffer,

And all his offspring after him are fallen into harm,
Thirst, hunger, cold and heat, old age and infirmity;
Through him death came into this earth, and other miseries,
Else were no man dead or sick, nor any one miserable,

But might live evermore in bliss and health.
Little it seemeth to many a man, but great was the sin
For which all suffer death who come of their kin.
For their sin, and also our own, we may sorely grieve;

Through sin we all live in sorrow and in toil,
Ec after pet he eft idon s[e]al þer þenne [beon ]idemet.

[Blithe mai he þanne buen þe god hauned iquemed]

Alle þa þi sprunge bop of adam and of eve.
Alle hi sculen cumen þider for söe we hit ileueð.
þa þe habbes wel idon after hore mihte.

to houene riche hi sculen faren forð mid ure drihte.
þa þe habbes doules were idon, and þer inne bo ifunde.
hi sculen faren forð mid him in to helle grunde.
þer hi sculen wunien a buten are and ende.

Ne breke þe ne ure drihte helle gate for lesen hi of bende.
Nis na sullic þeck hom bo wa and hom bo uneade.
Ne scal neure eft crist þolie dep for lesen hom of deaþe.
Enes drihten helle brec his frould he ut brochte.

him solf he þolede deð for him, wel dore he hom bohte.

Nalde hit mei do for mei, ne suster for broðer.
nalde hit sune do for fader. ne na mon for oðer.

Vre alre lauered for his prelles ipined wes a rode.

vre bendes he unbon(d) and bohte us mid his blode.
We þeueð *uneæe for his luve a stuche of ure brede.
Ne þenke we noht pet he scal deme þa quike and þa dede.

Muchele luue he us cudde. walde we hit understonde pet ure eldre misduden; we habbes uuele on honde.
Dep com in þis middenerde þurh þes doules honde.
And sake and sore and swinc a watern and a londe.

vra forme fader gult. we abuæes alle.

[Al his ofsprunge after hym in herne is bifalle]
þurh and hunger. chele and hetæ. helde and unhelæe.
þurh him deð com in þis middenerd and oðer uniselæe.
Nere namon elles ded ne sec ne nan unsele.

ac mihten libben eure ma a blisse and a hele.
lutel hit þuncheð moni mon. ac muchel wes þa sunne.
for hwam alle þolieð deð þe comen of hore cunne.

Hore sunne and ec ure æzen sare us mei of-pinche.

þurh sunne we libbed æ Alle in soreð and in swinke.
Since God took so great a vengeance for one misdeed.
We who so much and so often sin, we ought easily to be in fear.
Adam and his offspring for one single sin

208 Was many hundred winters in hell-fire and in misery.
Those who lead their life with unright and with wrong,
Except God have mercy upon them, shall be there full long.

God's wisdom is very great, and so is his might,

212 And his mercy is not less, but is in the same weight (measure).
More he may forgive to one than all folk can sin.
The devil himself might have had mercy, if he had begun to ask it.

Those who seek God's mercy may certainly find it;

216 But hell-king is pitiless with those whom he may bind.
He who follows his will most, he hath the worst reward;
His bath shall be welling (boiling) pitch, his bath shall be burning gleeds.

Worst he doth to his good friends, than to his very enemies.

220 May God shield all good (?) God's) friends ever from such friends.
Never in hell came I, nor thither care to come,
Though I might there get the wealth of every world,
Yet I will say in such wise as men have told us,

224 And as one may read it written in books;
I will say to those who know it not themselves,
To warn them from their misery, if they will listen to me.
Attend now to me, simple men and poor,

228 I will tell of hell-fire, and warn you therefrom.
In hell is hunger and thirst, two evils together;
Those suffer this who were of meat miserly here.
There is whining and woe, after each stretch (torment);

232 They go from heat to cold, and nearly freeze the wretches;
When they are in the heat the cold seems bliss to them,
When they come again to the cold they miss the heat.
They suffer woe enough, they have no bliss;

236 They know not with any certainty which of the two is worse.
They ever walk and seek rest, but they cannot find it,
Suñen God nom swa muchele wrake for are misdede: We þe swa muchel and swa ofte mis-doxt, we muñen eðe us adrede.

Adam and his of-sprung for are þare\(^1\) sunne.

Wes fele undret wintre an helle pine and an unwunne. Þa þe ledden hore lff mid unriht and mid wrange, buten hit godes milce do ho seulen bon þer wel longe. Godes wisdom is wel muchel and alswa is his mihte

212 *And* nis his milce naut lesse. ac bi þan ilke iwichte. *Mare he ane mei* forþen. þen *al folc* gulte cunne. Sulfe douel mihte habben milee. ȝif he hit bigunne. Þa þe godes milce seche\(^2\) he iwis mei ha iſtunde.  

His bap seal bon wallinde. his baþ seal\(^2\) bon berninde glede.  

Wurst he deþ his gode frond: þenne his fulle fonde:  

220 God scilde alle godes frond. a wiþ swilche freonde. Neure in helle hi com. ne þer ne come reche. Þach ich elches worldes wele. þer me mahte feche pet his wulle seggen on þat wise men us seiden.  

224 *And* aboken hit writen þer [me] mei hit reden. Ich hit wille seggen þan þe hit hom solf nusten. Warni hom wiþ hore unfrome. ȝif ho me wulleþ lusten. Vnderstondeþ nu to me ede men and arme.  

228 Ich wulle tellen of helle pin: *and* wernin ow wiþ herme. In helle his hunger and þurst: twa uuele iuere. þas [pine] polieþ þa weren maket\(^3\) nipinges here. Þer is waning and wow. efter eche streche. 

232 ho fareþ from hete to hete. *and* hec to frure þe wreche. þenne hi biþ in þere hete: þe chele him þunchet blisse. þenne hi cumeþ eft to þe chele: of hete hi habbeþ misse. hi hem deþ wa inoch nabboþ hi nane blisse.  

236 *Nute hi luceþer hom deþ wurst\(^4\) mid neure nane wisse. hi walkeoþ eure and seceþ reste *ac ho ne muþen imeten.*

\(^1\) ? bare. 

God's mercy is as great as his power. 

* [Fol. 64a.] The devil might have had mercy had he sought it. 

* MS. scab. 

I never came in hell, yet I will tell you what I find in books. 

\(^2\) MS. scab. 

In hell is hunger and thirst. 

\(^3\) ? mete. 

The sinners go alternately from the heat into the cold. 

\(^4\) MS. þurs. 

* [Fol. 64b.]
Because they would not, while they could, repent of their sins;
They seek rest where there is none, therefore they cannot find it,

But walk weary up and down, as water doth (tossed) with the wind.
Those are they who were in their thoughts unsteadfast,
And who made vows to God and would not perform them,
Those who began good works and would not complete them,

Who went now here and now there, and knew not what they desired,
There is burning pitch for their souls to bathe in.
For those who led their life in war and in strife,
There is fire that is a hundredfold hotter than ours is;

Salt water cannot quench it, nor fresh water from the stream;
This is the fire that ever burneth, nought may quench it.
Therein shall be those who delighted to persecute poor men,
Those who were treacherous men and full of evil devices,

Those who loved to do evil and delighted to think of it,
Those who loved injustice and stealing, whoredom and drunkenness,
And in the devil's work blithely toiled;
Those who were such liars that no one might believe them,

Bribe-greedy judges and unjust reeves;
Those who loved other men's wives and despised their own,
Those who sinned greatly in drinking and in eating;
The wretched man took his goods and laid it up in hoard,

That recked little of God's message and God's word, [needed],
And those who would not of their own give where they saw it was
Nor would hear God's message when they heard it proclaimed;
Those who loved other men's goods more than they ought,

And were all too greedy for silver and gold,
And those who committed breach of trust when they should have been trustworthy,
And omitted what they should do, and did what they would;
Those who were ever after this world's wealth,

And did all that the loathsome spirit bid and taught them,
And all those who in anywise here pleased the devil—
Those are now with him in hell, undone and damned,
Except those that grieved sorely here for their misdeeds,

And did repent of their sins and lead a better life.
for-pi þe ho nolden þe hwile þet ho mihten here sunne beten. ho secheþ reste þer nis nan. for-pi ne muþen hi es finden. They find no rest there.

240 Ac walkeþ weri up and dun þe water dep mid winde. Þo boð þa þe weren her a þanke unstedefeste. And þa þe gode biheten heste and nolden hit ileste. Þa þe god were bigunnenn and ful enden hit nolden.

244 Nu witen1 her. and nuþe þer. and musten hwat hi wolden. Þer is berunynge pitch hore saule to帮e ne inne. Þa þe ledden here lif in werre and in winne. Þer is fur þet is undret fald hattre. þene bo ure. In burning pitch do their souls bathe.

248 Ne mei quenchen salt weter ne uerse of þe burne. Þis is þet fur þet efre bernd ne mei uawih hit quenchen. Þer inne boð þa þe was to lof wrecche men to swenchen. Þa þe weren swikelemen and ful of uuel wrenchen. Nothing may quench this fire.

252 Þa þe mihten uuel don. þe þe lef hit wes to þenchen. Þe luueden tening and stale. hordom and drunken And a doules wrecche bleibliche swunken. Þa þe weren swa lese2 þet me hom ne mihte ileuen. In this fire shall dwell the persecutors of the poor; traitors, evil-doers, robbers, drunkards, &c.;

256 Med-ierne domes men. and wrongwise reuen. þet oþer monnes wif lof. his azen et-lete. Þo þe sungede muchel: a drunke and an etc. unjust judges, adulterers, misers, &c.;

260 Þet lutel let of godes borde. and godes worde. And þo þe his azen nalde þeuen þer he isech. *þe node ne nalde iheren godes sonde. þenne he hit herde bode. Þe þet is oþers monnes þing. loure þene hit sculde. Unjust men,

264 And weren to gredi of solure and of golde. And þa þe untrownesse duden þon þe ho sculden bon unfaithful, holde. And leten þet ho sculden don. and duden þet ho wolden. Þa þe weren eure abuten þisse worldes echte. And those who pleased the devil.

268 And duden al þet þe lape gast hechte to and tachte. And alle þe þen anigewise doulen iquemde3. Þa boð nu mid him in helle fordon and fordemet4. 3 MS. iquende. 4 ? fordemet.

272 and gunnen here gultes beten. and betere lif leden
There are adders and snakes, newts and ferrets,
That tear and fret the evil speakers, the envious and the proud;
Never shineth there the sun, nor the moon nor the stars.

There is much of God's heat (anger) and much of God's wrath,
There is ever evil smoke, darkness and awe;
There is never other light than the gloomy flames.

There lie loathsome fiends in strong chains,
Those that previously were with God, in heaven full high.
There are horrible fiends and awful creatures wights,
These shall the wretched see that sinned through sight.
There is the loathsome Satan, and Belzebub the old;
Easily may they be in dread who shall behold them.
No heart may think, nor can any tongue tell
How much torment and how many are in hell.
Of those torments that are there I will not lie to you.

All that men endure here is not without game and glee,
But yet it is not so with them that dwell in those loathsome bonds,
But they know that their pain shall never have an end.
There shall be the heathen men, who were lawless (without law),
Who knew not of God's commands nor of God's behests;
Wicked Christian men shall be their companions,
Those who their Christianity badly held here.
Yet they are in a worse place in hell's abyss,
Nor shall they ever come out, for mark nor for pound.
Nor may prayers nor alms help them there,
For there is in hell neither mercy nor forgiveness.
Let each man shield himself, the while he may, from this hell's pain,
And warn also his friends therefrom, as I have mine.
Those who know not how to shield themselves, I will teach them;
I can (know how to) be, if I am allowed, the body's and soul's leech.
Let us forsake what God has forbidden to all mankind,
And let us do what he bids us, and let us keep ourselves from sin;
Let us love God with our hearts and with all our might,
And our fellow Christian as ourselves, as our Lord hath taught us.
All that we read and sing before God's board (table),
It all hangeth and holdeth by these two words.
There are adders and ferrets that tear the wicked.

There is much smoke and darkness.

Loathsome fiends lie bound in chains.

1 MS.
of-drard.

No one can tell how many pains there are in hell.

In hell are the heathen.

wicked Christians,

whom neither mark nor pound shall ever help.

Let each man warn his friend of this place of torment.

Let us love God and man.

There are adders and ferrets that tear the wicked.

There is much smoke and darkness.

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wicked Christians,

whom neither mark nor pound shall ever help.

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Let us love God and man.
All God's laws he fulfills, the old and the new,
Who hath these two loves, and will observe them well.
But they are very difficult to hold, so oft we all offend,

312 For it is hard to stand long, and easy it is to fall;
But may Christ give us strength that we may stand,
And permit us to repent of all our guilts.
We long after world's weal, which may not last long,

316 And lay all our labour on unsteadfast things.
If we laboured for God's love half what we do for wealth,
We should not be so beguiled nor so evilly ensnared;
If we served God as we do wretches,

320 More we might have from heaven, than of earls or kings.
They cannot protect themselves here against cold, thirst, nor
hunger,
Nor old age, nor from death, the older nor the younger.
But there is no thirst, nor death, nor infirmity nor old age.

324 Of this kingdom we think too often, and of that too seldom.
We should all bethink us often and very frequently
What we are, to what (place) we shall (go), and whence we came,
How little while we shall be here, how long elsewhere,

328 What we may have here, and what we shall find there;
If we were wise men we should think of this.
But let us be aware that this world will intoxicate us,
Most all men it gives drink of a devil's draught;

332 He shall be able to shield himself well if he will not shrink.
With Almighty God's love let us shield ourselves
From this wretched world's love, that it may not hurt us.
With fasts and alms and prayer let us keep ourselves from sin,

336 With the weapons that God hath given to all mankind.
Let us leave the broad street and the open way,
That leads to hell the ninth part of men, and more I ween;
Let us go the narrow way and the green way,

340 There journey little folk, but it is fair and bright.
The broad street is our will, which we are loath to forsake;
He who followeth wholly his will, goeth by this street.
They may easily go along the downward slope
Alle godes lawe he ful8. pe newe and pe ealde
he pe pos twa luue haued. and wel hi wule healde
Ac hi bu6 wunder erued-helde. swa ofte we gulted alle
for it is strong to stonde longe. and liht it is to falle
Ac drihte crist he 3iue us strencpe. stonde 3at we mote
and of alle vre gultes. unne us come bote
We wilnied eafter worldes wele. pe longe ne mai ileste
316 and legge6 al ure iswinch. on pinge un-stede-faste
Sswunche we for godes luue. half pat we do6 for ehte
ne were we nout swa bi-cherd. ne swa vuene bi-caulhte
3if we servued god. so we do6 erninges
more we haueden of heuene. þanne corles ofer kinges
Ne muwen hi her werien heom wid chele. wid þurst. ne
wid hunger
ne wid elde ne wid de8. pe eldre ne þe 3eonger
Ac þer nis hunger ne þurst ne de8. ne vuhelpe ne elde
324 of pisse riche we þenchet oft. and of þere to selde
We scolden alle us bi-þenche. oft and wel ilome
hwet we be8. and to wan we sculle. and of wan we come
Hu lutel wile we be8 her. hu longe elles ware
328 hwat we mugen habben her. and hwet elles hware
3if we were wise men. þis we scolden ipenche
bute we wurpe us iwar. þes wort8 us wule for-drench
Mest alle men he 3iued drinke. of one deofles scenehe
332 he seal him cumue sculde wel. 3if he him nele serenehe
Mid calm[i]hties godes luue. vte we us bi-werien
wid þes wrecches worldes luue. 3at he ne mawe us derien
Mid fasten. and almesse. and ibede. were we us wid sunne
336 Mid þo wepnen þe god haued 3iuen alle mancunne
Lete we þe brode stret. and þe wei bene
þe lat þe nize8e del to helle of manne. and mo ic wene
Go we þene narewe wei. and þene wei grene
340 þer for8-fare8 lutel sole. ac it is feir and scene
þe brode stret is vre iwiv. þe is us lod for to lete
þe þe al folowed his wil. fared bi þusse strete
Hi muwen lihtliche gon. mid þere nu8er hulde

He who hath these two loves futilis the Old and New laws.

We long after world's well instead of hea-

We may get more from heaven than from earls or

Let us think of the short-

and beware of this false world.

Let us fortify ourselves with

Let us go the

The broad way is man's will.
Through a goodness wood, into a bare field.
The narrow way is God's behests, there journey very few;
Those are they that shield themselves well from every vice.
These go with difficulty along the cliffs, along the high hills;
These forsake their own will in order to fulfill God's behests.
Let us all go that way, for it will bring us
With the fair few men before heaven's king,
Where there is the greatest of all mirth, with angels' songs.
He who is there a thousand winters, will not think it long;
He who hath least, hath so much that he asketh no more.
He who forsakes the (heavenly) bliss for this (world), he will sorely rue it.
In God's kingdom there is no evil nor want,
But there are many dwellings, each unlike another.
Some there have less mirth (bliss), and some more,
According to what they did here, according as they toiled sore.
There shall be no bread nor wine, nor other kinds of delicacies,
God alone shall be eternal life and bliss and eternal rest.
There shall be neither yellow nor grey (fur), nor (fur of) coney nor ermine,
Nor of squirrel, nor of martin, nor of beaver, nor of sable.
There shall be neither sheet nor shroud, nor any world's weal.
All the mirth (bliss) that is promised us shall be God alone;
No mirth may be so great as is the sight of God.
He is true sun and bright, and day without night.
He is full of every good, there is nothing that he is without.
They who dwell about him lack nothing that is good;
There is weal without grief, and rest without toil.
He who may and will not come thither, sorely shall he rue it.
There is bliss without sorrow, and life without death,
Those who shall dwell there for ever, blithe may they easily be;
There is youth without old age, and health without sickness,
There is no sorrow nor sore, nor ever any unhappiness;
There shall the Lord himself be seen as he is, most certainly.
He alone may and shall be the bliss of angels and men.
And yet their eyes shall not be all alike bright,
The narrow way is God's commandments.

The narrow way leads to heaven.

In heaven there is no lack of good things; but these consist not in bread, wine, or other earthly dainties.

God alone is the bliss of the righteous.

In heaven there is rest and eternal life;

youth and perfect health.

All in heaven have not equal bliss,
Because they have not all alike of God's light;
In this life they were not all of one virtue,

380 Nor shall they there have God by one measure.
Those shall see more of him who loved him more here,
And know and learn more of his might and of his mercy.
In him they shall find all that one may desire,

384 In Holy Book they shall see all that they were here ignorant of.
Christ alone shall be sufficient for all his darlings;
He alone is much greater and better than all other things.
Enough he hath that hath him who ruleth all things;

388 On him to look is no weariness, well is them that behold him.
God is so glorious and so great in his divine nature,
That all that is, and all that was, is worse than he and less;
Nor may any man ever say with truth,

392 How much mirth those have that are in God's bliss.
To that bliss may God bring us, who reigneth without end,
When he our souls unbinds from the body's bonds.
May Christ grant that we may lead such a life here and have such
an end here,

396 That we may thither come when we wend hence. Amen.]

XIX.

AN ORISON OF OUR LORD.

Jesus, true God, [true] Son of God! Jesus, true God, true man, and
true Virgin's child! Jesus, my holy love, my sure sweetness!
Jesus, my heart, my joy, my soul-heal! Jesus, sweet Jesus, my darling,
my life, my light, my healing oil (balm), my honey-drop! Thou art all
that I trust in. Jesus, my weal, my winsomeness, blithe bliss of my
breast! Jesus, teach me, thou that art so soft and so sweet, and
yet too so likesome (dear) and so lovely and so lovesome, that the
380 ne þer ne scullen hi habben god. alle bi one ȝiht
þo scullen more of him seon. þe lunede him her more
and more ienawen and iwiten. his mihte and his ore
On him hi scullen finden al þat man mai to lesten
384 halþ boe hi sculle i-seon. al þat hi her nusten
Crist seal one beon inou. alle his durlinges
he one is muchele mare and betere. þanne alle òpere þinges
Inoh he haued þe hine hanesc. þe alle þing wealdes1
388 of him to sene nis no sed. wel hem is þe hine bi-headesc
God is so mere and swa muchel. in his godecunnesse
þat al þat is. and al þat wes is wurse. þenne he and lesse
Ne mai it neure no man óper segge mid iwisse
392 hu muchele muchesc habbet þo. þe beod inne godes blisse
Tþo þere blisse us bringe god. þe rixlet abuten ende
þenne he vre soule vn-buint. of licannes bende
Crist ȝyue us leden her swile lif. and habben her swile
ende
396 þat we moten þuder come. wanne we henne wende. Amen.

XIX.

[ON UREISUN OF OURE LOUERDE.]
angels ever behold thee, and yet are never full (satisfied) to look upon thee. Jesus, all fair (beautiful)! before whom the sun is but a shadow, even she that loseth her light and becometh ashamed of her darkness before thy bright face. Thou that givest her light and hast all that light, enlumine my dark heart. Give thy bower brightness, and brighten my soul that is sooty. Make her (moreover) worthy of thy sweet abode. Kindle me with the blaze of thy enlightening love. Let me be thy lemmam (beloved), and teach me to love thee, the loving Lord. Woe is me that I am so estranged from thee! But as thou bodily hast departed, separate me from the world, turn me heartily and turn me altogether to thee, with true love and belief. I have no communion nor fellowship, nor familiarity (privity) with the world; for I know well, my darling, dare I so address thee, that carnal and spiritual love, earthly and heavenly love, cannot in one state dwell together in one breast. Whosoever hath long absence of spiritual grace, of heavenly mirth, it is because they have or long after comfort on earth, that is fickle and false, and all mingled with grief and with bitterness. There is no true bliss in anything external that is not dearly bought; the honey that one eats therein is licked off thorns. But is he not a foolish chapman that buyeth dear a worthless article and refuses a precious thing which one offereth him for nothing, and even promises him a reward for accepting it? Jesus, Lord of (my) life, thou offerest us thy grace all without a request, and thereafter promisest us, if we accept it, heavenly blisses; and we turn us therefrom and buy worldly comfort and favour of man's speech, with many a bitter grief. Ah! Lord Jesus, thy succour! why have I any delight in other things than in thee? why love I anything but thee alone? O that I might behold how thou stretchedst thyself for me on the cross! O that I might cast myself between those same arms, so very wide outspread! He openeth them as doth the mother her arms to embrace her beloved child. Yea, of a truth! And thou, dear Lord, goest spiritually towards us, thy darlings, with the same out-spreading (embrace) as the mother to her children. Each is beloved; each is dear; each places himself in thy arms; each will be embraced. Ah! Jesus, thy humility and thy great mercy! O that I were in thy arms, in thy arms so outstretched and outspread on the cross! And may any one ever hope
ON UREISUN OF OURE LOUERDE.

The sun darkens before thy light.

Give me thy light.
1 ? bi.
2 ? ler.
3 ? ec.

Turn me from the world.

4 read wat.
5 Ms. loue for loue?

This world is false and sikele.

* [Fol. 66a.]

Thou, O Lord, openeth thy arms to receive us, as a mother her children.

pe. Ne beop heo neuer fulle, forto lokin on pe. Ihesu al feir a-3ein hwam. pe sunne nis boten a schadwe. ase peo pet loesep here liht. and seomep a3ein pi brihte leor. of hire jesturnesses. pu pet zeuest hire liht and al pet leome hauest aliht miester heorte. zef pi bur brihtnesse. mi saule pet is suji pet. make hire wyrpe to pi swete wunninge. Ontend me wiip pe blase. of pi leitinde loue. let me beo mi1 leofmon and her2 to loue pe. louie pe louende louerd. wa [is me] pet ic am swa fremede. wiip pe. Ah ase pu licomliche iwend iwend me from the worlde. wend me. and3 heorte-liche. and turn me allunge to pe. wiip sope loue. and bilene. Ich nabbe no mong. ne felawesipes. ne priuete. wiip pe world. for wel ich pet4 mi leofmon dear ich swa elipien. pet flehsliche loue. and gostliche eorcpie lou5 and heouenliche. ne ma3en onone wise beddin in a bresten. hwa se cuer haues loue knone of gostliche elne. of heouenliche murhke hit is for-ji hauep. ojer wilnep after cunfort on eorpe. pet is fikel. and fals. and al imengd wiip balewes. and wiip biterennesse. nis nan blisse soches inan ping pet is utewick. pet ne beo to bitter aboht. pet et huni per in beop liked of pornos. me nis he fol *chapmon pe buj doere a wac ping. and for forsakep a deorwurpe ping. pet me beodep him for naut and bi-hat him per take mede. forto nimen hit. Min ihesu liues louerd pu beodest us pin elming6. al wiip uthen7 bune. and per after bihastest8 us wiip pon pet we neomen hit heouenliche blissen. and we wendeup us per from. and buggeb worldles froue. wiip moni sorie teone. and elne of monnes speche. a ihesu louerd p5 grip. hwj abbe ich eni9 licung in ojer ping jene in pe. hwi loue ich eni9 ping boten pe one. hwi ne bi-hold ich hu pu strahlest pe for me on pe rode. hwine warpe ich me bitweone pe ilke earmes. swa swipe wide to-spradde. he openep swa pe moder hire earmes hire leoue child for to cluppen5 pe soches and tu deorwurpe louerd. gostliche to us and to [pine] deorlinges wiip pe ilke spredunge gest. as pe moder to hire child. hua leof: hwa lif: hwa depp him pe bitweonen. hwa wule beo bi-cluppet5 a ihesu pin eadmodnesse. and pin muchele milce. hwi nam ich in pin earmes. In pin earmes swa istrahte. and isprad on rode. and wenec ei to beon bi-clupped bi-twene pine blisfulle earmes. In
to be embraced between thy blissful arms in heaven, unless he previously here has cast himself between thy piteous arms on the cross? Nay, of a truth! nay, let no man ever expect it. Through this low (humble) embracing we may come to the exalted one. He who will embrace thee there, even such as thou art there, Lord of light, must previously embrace thee here, even as poor as thou madest thyself for us wretches; that is to say, whosoever will have lot with thee in thy bliss, he must share with thee thy suffering on earth. He is no true fellow who will not go scot in the loss as well as in the gain. He must pay equal scot who will be thy fellow. O loving Lord! he must follow thy steps through sore (trials) and sorrow to the abode of bliss and of eternal joy. Let no man think to ascend easily to the stars. Ah! sweet Jesus! O that I might embrace thee with arms of love so fast that nothing may thence tear away my heart! O that I might kiss thee sweetly in spirit in sweet remembrance of thy good deeds! O that were bitter to me all that my flesh delighteth in! O that each worldly thing might appear despicable to me in comparison with the great delight of thy sweetness! O that I might feel thee in my breast even as sweet as thou art! Why art thou so strange towards me? O that I could woo thee with sweet love, for of all things art thou the sweetest, and of all things the loveliest, and most worthy of being loved! Alas! alas! the bitterness of my venomous sins is the hindrance. My sins are the wall between me and thee. My sins deny me all this sweetness. My sins have grievously impaired me, and made me at enmity with thee, O lovely Lord, and that is little wonder, for I am with their pollution so filthily defiled, that I may not, nor dare, O lovesome God, come into thy sight. Ah! Jesu, thy mercy! What avails then thy blood shed on the rood? what avails then the large brook in thy soft side; the streams that ran down from thy precious feet and from thy blessed hands? Is it not for to wash sinful souls? Is it not to save the sick in sin? Who is there unwashen that hath this saving moisture within his heart? Who need be unsaved that hath so mighty a salvation as oft as he thereto hath true belief? My heavenly leech (physician), that for us makest of thyself so mighty a medicine, blessed be thou for ever! As my trust is thereto, let it be my healing, let it be my remedy. If my sin (evil) is great, the might (virtue)
heouene bute he warpe. er her bitweone pine rewfulle earmes on
pe rode. Nai soñes. nai. Ne wene hit neuer no mon. purh his
lahe clupping. me mot come heh to pe per\(^1\) pe wule bi-cluppe. pe
pear swile. ase þu art pear louerd of leome. he mot cluppe þe ear
her swile. ase þu makedest te her wrecce, for us wrecches. pet is
to stubben hwa se euer wule habbe lot wip þe of þi blisse: he
mot deale wip þe of þine pine on eorpe. Nis na trewe ifere þe
nule naut scottin in þe lure. ase in þe bizette: he mot scottin
efne after his euene. [þ]e wule beo þin felæe lumiende louerd.
he mot folæþi þine steapes purh sar. and þurh sorewe to to
*wuningge. of woole and of eche wunne. Ne wene na mon to
stihen wiu\(^\sigma\) este to þe sterorren. A swete ihesu hwi w[i\(^\sigma\)] earmes
of lune ne cluppe ich þe swa faste. pet na þing ne þeonne ne
mæge breide min heorte. hwine casse ich þe sweteliche ine gaste
wiu\(^\sigma\) swote munegunge. of þine god-deden. hwinis me bitter al þet
mi flehs like\(\sigma\). hwi nis me unwurph ecle wurpliche þing. ægein þe
muchi delit of þi swettenes. hwi ne fele ich þe in mi breostes
swu swote ase þu art. hwi þe tu me swo fremede. hwine con
ich þe woste wip swete lune. nor alle þinge swetese. alre þinge
leofnucest. and lune wurchest. wei. wei. þe bitternesse of mine
sunnen attri is þe lettunge. mine sunnen beoþ wal bi-tweone me
and þe. Mine sunnen wernep me al þis swotnesse. Mine sunnen
habbep grimliche Ivreped me. and inued me toward te luneliche
louerd. and þet is lute wunter. for swa ich am wip hare hori
fenliche ifuled. þet ich ne mane ne me deare cume luufsum god in
pin ehhpe. A ihesu þin aore hwet deþ þenne þi blod isched on
þe rode. hwet deþ þenne þe large broc of þi softe side. þe strunden
þe striken adun of þine deorwurpe fet. and of þine edi honden.
Nes hit for to waschen sunfulle saulen. Nes hit for to saunin
seke inne sunne. hwa ðe þenne unwaschen þe hauęp þis halwende
wet inwi\(\sigma\) his heorte. hwa derf beon un-saunet þe hauęp se
mihty salue. ase ofte as he þer to hauęp trewe bice. min
heoueneliche leche. þet makedest us of þi seolf se mihty medi-
cine. iblesseed beo þu euer as mi trust is þer to. hit beo ni
lechunige hit beo mi botc. þef min uuel is muchel. þe mihte þer
of is more. as wis ase dieope\(\sigma\) of þi deorwurpe\(\alpha\) blod. malte

In order to
embrace thee
in heaven, we
must first
embrace thee
here.

17 b. t. or
bub.

We must
share with
thee thy
sorrow.

* [Fol. 60b.]

Why am I so
estranged
from Christ?

It is on ac-
count of my
foul sins.

My sins have
made me at
enmity with
thee.

Thy blood
may wash me
clean of sins.

2 for drope.
3 MS. deor-
burpe.
thereof is greater. As certainly as a drop of thy precious blood is able to wash away the filth of all folk, so indeed, O living Lord, may the five wells that from thy blessed body sprang and poured down streams of blood, wash my five wits (senses) of all bodily sins; of all that I have seen amiss with my eyes, heard with my ears, spoken or tasted with my mouth, and smelled with my nose, felt amiss with any limb (member), or sinned with the flesh. Let thy wounds heal the wounds of my soul; let thy death mortify in me the pleasures of the flesh and the bodily lusts, and cause me to live to thee, so that I may say then with St. Paul, that saith, “I live, not I, but Christ liveth in me;” that is to say, I live not in the life that I lived, but Christ liveth in me through his abiding grace which quickeneth me. “Well was she born,” Jesus may then plainly say to thee, “thou that art next to him, help of all helpless and heal of all sinful that put their trust in thee.” Help me, queen of angels, heavenly lady Saint Mary, mother and maiden and beloved woman. For to save the sinful, Jesus Christ became thy son. For our sake thou, maiden, wast made mother of God. Thou wouldst not be what thou art, blessed above all, if sinful men were not as thine own sinful ones to address thee boldly, for whom thou hast thy bliss and thy great exaltation. Virgin mother! and maiden! and whose mother (art thou)? His whose daughter thou art. His that wrought and ruleth all that is created. His that hath not either beginning or end, that is ever the same without diminution, that remaineth ever in one state without change. O great honour to be the mother of such a son with the chastity of a maiden, and to have him so subject to thee that he desireth that all thy will everywhere be furthered. For to show us this he stretched forth his right arm as he stood on the cross, and bowed down toward thee his precious head, as though he would say, “Mother, all that thou wilt (desirest), all will I.” Ah, sweet lady! Why, lady, why have I not ever before the eyes of my heart these three sufferings (of Christ)—thy son was fixed to the cross, his feet and hands were pierced through with blunt nails, and his side was bloody—and thy suffering, lady, and Saint John the Evangelist’s, weeping on both sides with sorrowful sighs? O that I might ever behold this in my heart, and think that it was to deliver me and other sinners from hell, and for to give us the
waschen a-wai alle folkes fulpe. ase wis lifes louerd þe *ilke fift wallen þet of þi blisfulle bodi sprungen. and strike dun strondes of blode wasche mine fift wittes of alle bodi sunnen. of al þet ich abbe mis-seien mid ezen. mid min eren iherd. mid mup ispek. oþer ismaht. and wís neose ismelled. wiþ eini lim mis iſfeled. and wið flehs isuneged. þine wunden healen þe wunden of mi saule. þi deaþ adeadi in me flehees licunge. and lieomliche lustes. and do me liuien to þe. þer ich mæze. seggen þei wiþ seinte pawel þe seip. Ic liuie naut ic ac crist liucð in me. þet is to seggen. Ic liuie ic ilif þet ic leuede. ah crist liueþ in me þurh his wumende grace. þet acwiøkeð me wel wes ha iboren þo nai ihesu þis balde-liehe segge to þe. þu þet ert cafter him alle helpleses help. and sunfulles hele þet to þe habbep hope. helpe me englene quene. heoueneliche leafði seinte mariæ moder and maiden deorwurþ wimmon forto salui sunne ihesu crist bicom þi sone. for ure sake þu were maked maiden godes moder. Nere þu naut þet tu art edi ouer alle þef sunfulle neren for þi æzen sunfalle to cleopien to þe balde-liehe. for hwam þu hauest þin edinesse. and þi muchele heh-schipe. maiden moder. maiden and hwas moder. his hwæs dolher þu art. his þat wræhte. and walt [al] þat ischapen is. his þet naucð nouþer ne biginnunge þet is euer ilie wiþ-ute truchunge. þet halt euer anon wiþ-ute sturunge. O. muchele menske to beon moder of swuwe sone. mid holscipe of maiden and habben him swa abandon. þet he wule þet al þine wil ihwer beo iforped. forto schawen us þis he strahte forþ his riht earm ase [he] stod o rode. and bereþ dun towaert te his deorwardþe heaued ase þah he saide. Moder þet þu wult* . . . . .

* [Fol. 67a,] A drop of thy blood may wash away all fifth.

Help me, queen of angels!

Thy sinful ones may address thee boldly.

* For remainder of text, see p. 203, ll. 10—21.
bliss of the kingdom of heaven! This thought would surely enkindle true love within me, let the heart be ever so cold. Where this burning may be, there should sin never have any further entrance. Ah, Jesus! whither shall I flee when the devil hunteth after me, but to thy cross?

XX.

A GOOD ORISON OF OUR LADY.

Christ's meek mother, Saint Mary!
  My life's light, my beloved lady!
To thee I bow and my knees I bend,
4 And all my heart's blood to thee I offer.
Thou art my soul's light, and my heart's bliss!
My life and my hope, my safety therewith indeed!
I ought to honour thee with all my might,
8 And sing the song of praise by day and by night;
For thou hast holpen me in many ways,
And brought me out of hell into Paradise.
I thank thee for it, my beloved lady,
12 And will thank thee while I live.
All Christian men ought to worship thee,
And sing thee a song of praise with exceeding great joy,
For thou hast delivered them out of the devil's hand,
16 And sent them in bliss to angels' land.
Well ought we to love thee, my sweet lady!
Well ought we for thy love to bow down our hearts.
Thou art bright and blissful above all women,
20 And good thou art, and to God dear above all men.
All the company of maidens honour thee alone,
For thou art the flower of them all before God's throne.
There is no woman born that is like to thee,
24 Nor is any thy equal within heaven's kingdom.
High is thy royal seat above cherubim,
Before thy dear Son among seraphim.
Merry sing the angels before thy face,
XX.

ON GOD UREISUN OF URE LEFDI.*

Cristes milde moder seynte marie.
Mines liues leome mi leoue lefdi.
To thee, Christ's meek mother, I bend my knees.

To thee, Christ's meek mother, I bend my knees.

To thee, Christ's meek mother, I bend my knees.

To thee, Christ's meek mother, I bend my knees.

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To thee, Christ's meek mother, I bend my knees.

To thee, Christ's meek mother, I bend my knees.

To thee, Christ's meek mother, I bend my knees.

To thee, Christ's meek mother, I bend my knees.
Playing, carolling, and singing between (at intervals).
Full well it pleaseth them to be before thee,
For they are never tired of beholding thy fairness,
Thy bliss may no one understand,

For all God's kingdom is under thy hand.
All thy friends thou makest rich kings;
Thou givest them royal robes, bracelets, and gold rings.
Thou givest eternal rest, full of sweet bliss,

Where that death never comes, nor harm, nor sorrow.
There bloom in bliss blossoms, white and red,
Where never snow nor frost may hurt them,
There may none fade, for there is eternal summer.

No living thing there is weak or sorrowful.
There they shall rest who here do honour thee,
If they keep their life clean from all evil;
There they shall never sorrow nor toil,

Nor weep, nor mourn, nor hell-stinks smell.
There shall they be presented with golden cups,
And have poured out to them eternal life, with angels' joy.
No heart may think nor aught imagine (reach),

Nor no mouth utter, nor tongue teach,
How much good thou preparest within Paradise,
For them that work day and night in thy service.
All thy household is clothed with white ciclaton,

And they all are crowned with golden crowns.
They are as red as the rose, as white as the lily,
And evermore they shall be glad, and sing throughout merrily.
With bright gemstones (jewels) their crown is all bedecked,

And they all do what pleaseth them, so that nothing thwarts them.
Thy dear son is their king, and thou art their queen.
They are never annoyed by wind nor by rain.
With them is evermore day, without night,

Song without sorrow, and peace without fight.
With them is mirths (joys) manifold, without trouble or annoy;
Music and games, abundance of life's pleasure, and eternal play.
Therefore, dear lady, long will it appear to us wretches
28 Pleið. and sweið. and singeð. bitweonen.
Swurðe wel ham likeð binoren þe to beonne.
Vor heo neuer ne beoð sead þi weir to iseonne.
Þine blisse ne mei nowiht understonden.
32 Vor al is godes riche an under þine honden.
Alle þine ureondes þu makest riche kinges.
Þu ham 3iuest kinescrud beies and gold ringes.
Þu 3iuest eche reste ful of swete blisse.
36 þer þe neuer deað ne com 4 ne herm ne sorinesse.
þer bloweð inne blisse blotmen. hwite and reade.
þer ham neuer ne mei. snou. ne uorst iuareden.
þer ne mei non ualuwen. uor þer is eche sumer.
40 Ne non liuiinde þing woc þer nis ne 3eomer.
þer heo schulen resten þe her þe doð wurshiche.
3if heo þemecð hore lif cleane urom alle queadschipe.
þer ne schulen heo neuer karien ne swiknen.
44 Ne weopen ne murnen ne helle stenches stinken.
þer me schal ham steoreen mid guldene chelle.
And schenchen ham eche lif mid englengene wille.
Ne mei non heorte þenchen ne nowiht arechen.
48 Ne no muð imelen ne no tunge tegen1.
Hu muchel god þu zirkest wið-inne paradise.
Ham þet swinkeð dei and niht iðine servise.
Al þin hird is i-schrad mid hwite ciclatune.
52 And alle heo beoð ikrumed mid guldene krune.
Heo beoð so read so rose so hwit so þe lilie.
And euer more heo beoð gled and singeð þuruhut murie.
Mid brihte zimstones hore krune is al biset.
56 And al heo doð þet ham likeð. so þet no þing ham ne let.
þi leone sune is hore king and þu ert hore kwene.
Ne beoð heo neuer i-dreaed mid winde ne mid reine.
Mid ham is euer more dei wið-ute nihte.
60 Song wið-ute seoruwe and sib wið-ute uihete.
Mid ham is murrhike moniuold wið-ute teone and treie.
Gleobeames and gone inouh lines wið and eche pleie.
Þereuore leone lefdi long hit þunches us wrcchen.
Until thou from this poor life to thyself us fetch.
We may never have perfect joy (gladship)
Ere we to thyself come, unto thy high honour (worship).
Sweet mother of God, gentle maiden and well-beloved,
Thine equal was never born, nor evermore shall be.
Mother thou art, and virgin void of all vice!
Throughout high and holy in angels’ rest.
Say and sing that thou art of life the well-spring,
And they all say that thou art never wanting in mercy,
Nor shall any man that worships thee ever be lost.
Thou art my soul’s (light) without leasing,
After thy dear son, most beloved of all things.
All heaven is full of thy bliss,
And so is all this earth of thy mercy.
So great is thy mercy and gentleness,
That no man that earnestly prayeth thee may lack (miss) thy help.
Each man that looketh to thee thou givest mercy and grace,
Though he may have much offended and grieved thee sorely,
Therefore I entreat thee, holy queen of heaven,
That thou, if it be thy will, hear my petition (boon).
I entreat thee, lady, for the greeting
That Gabriel brought thee from our heavenly King,
And also I beseech thee for Jesus Christ’s blood,
Which, for our benefit, was shed on the cross,
For the great sorrow that was in thy mind,
When thou at his death before him stoodest,
That thou make me clean, outwardly and inwardly,
So that not any kind of sin may ruin me.
The loathsome devil and errors of all kinds
Banish from me far away, along with their foul filth.
My dear life (love), from thy love shall nothing separate me,
For on thee depends my life, and my salvation also.
For thy love I toil and sigh very often,
For thy love I am brought into bondage,
For thy love I forsook all that was dear to me,
Vort þu of þisse erme liuе to þe suluen us seeche.
We ne muwen neuer habben fulle gledschipe.
Er we to þe suluen kumen to þine heie wurschipe.
Swete Godes moder softe meiden and wel icoren.

Pin iliche neuer nes ne neuermore ne wurcs iboren.
Moder þu ert and meiden cleane of alle laste.
Þuruhtut hei and holi in englene reste.
Al engl̂ene were and alle holie þing.

Siggeþ and singeþ Þet tu ert liues welsprung.
And heo siggeþ alle þet þe ne wonteþ neuer ore.
Ne no mon þet þe wurcs þe ne mei neuer beon uorloren.
Þu ert mire soule wic-ute leasunge.

Efter þine leoue sune: leouest alre þinge.
Al is þe heouene ful of þine blisse.
And so is al þes middelearld of þine mildheortnesse
So muchel is þi milee and þin ednomnesse.

Þet no mon þet þe zeorne bit of helpe ne mei missen.
Ilch mon þet to þe bisilhþ þu ziuest milee and ore.
Þauh he þe habbe swuþe agult and i-dreaed sore.
Þereuore iche þe bidde holi heouene kwene.

Þet tu zif þi wille is iher mine bene.
Iech þe bidde lefdi uor þere gretunge.
Þet Gabriel þe brouhte urom ure heouen kinge.
And ek iche þe biseche uor ihesu cristes blode.

Þet for ure note was i-sched ðihere rode.
Vor þe muchele seoruwe þet was oþine mode.
Þo þu et þe deaþe him bi-uore stode.
Þet tu me makie cleane wic-uten and eke wic-innen.

So þet me ne schende none kunnes sunne.
Þene loþe deouel and alle kunnes dweluhþe.
Aulem urom me ueor awei mid hore fulþe.
Mi leoue lif urom þine lune ne schal me no þing to-dealen.

Vor oþe is al ilong mi lif and eke min heale.
Vor þine lune i swinke and sike wel ilome.
Vor þine lune ich ham ibrouht in to þeoudome.
Vor þine lune ich uorsoe al þet me leof was.
And gave thee all myself. Dear life (love), think thou of that. That I have at times made thee angry, I am truly sorry. For Christ's five wounds do thou give me mercy and grace. If thou hast no mercy upon me, I know full well

That in hell-pain I shall swelter and burn. Full well thou sawest me, though thou wast silent, Where I was, and what I did, yet thou didst bear with me. If thou hadst taken vengeance upon my wickedness,

Truly I had wholly lost the bliss of Paradise. Thou hast yet borne with me for thy goodness, And now I hope to have full forgiveness. And now I hope never to fall into hell-pain,
And sette al me suluen, looie lif ipenche þu þes.
Pet ich þe wrecchede some siþe hit me reoweð sore.
Vor cristes fif wunden þu zif me milce and ore.
3if þu milce nauest of me þet ich wot wel zeorne

Pet, ine helle pine swelten ich schal and beornen.
Ful wel þu me iseie þauh þu stille were.
Hwar ich was and hwat i dude þauh þu me uorberere.
3if þu heunedest wrecche inumen of mine luðernesse.

Iwis ich heuned al uorloren paradises blisse.
þu hauest 3et forboren me uor pine godnesse.
And nu ich hopie habben fulle uorȝiuennesse.
Ne wene ich neure uallen in-to helle pine.

Hwon ich am to þe ikumen and am þin owune hine.
þin ich am and wule beon nu and euer more.
Vor oþe is al mi lif ilong and o godes ore.
Mi looue swete lefdi to þe me longeð swuçe.

Bute ich habbe þine help ne beo ich neuer bliçe.
Ich þe bidde þet tu kume to mine uorð-siðe.
And nomeliche þeorne þine luue kuðe.
Auouh mine soule hwon ich of pisse luue uare.

And i-schild me urom seoruwe and from eche deaðes kare.
3if þu wult þet ich iþeo gode zeme nim to me.
Vor wel ne wurð me neuer bute hit beo þuruh þe.
Mid swuþe luðere lasten mi soule is þuruh bunenden.

Ne mei no þing so wel so þu healen mine wunden.
To þe one is al mi trust efter þine looue sune.
Vor is holie nome of mine luue zif me hune.
Ne þole þu þene uunwine þet he me arine.

Ne þet he me drawe in-to helle pine.
Nim nu zeme to me so me best a beo þe beo.
Vor þin is þe wurclipe zif ich wrecche wel iþeo.
þu ne uorsakeste neonne mon uor his luðernesse.

3if he is to bote þeruh and bit þe uorȝiuennesse.
þu miht liðtliche 3if þu wult al mi sor aleggen.
And muchele bet biscon to me þen ich kumme siggen.
þu miht forðelden liðtliche mine gretunge.
A GOOD ORISON OF OUR LADY.

136 And all my labour, and my sorrow, and my kneeling.
In me there is nothing fair to be seen,
Nor anything that is worthy to be before thee,
Therefore I pray thee that thou wash me and clothe,

140 Through thy great mercy that spreadeth so very wide.
It is not to thy honour that the devil should entice me (to sin);
If thou wilt permit it, truly he will greatly rejoice (to do so),
For he would never that thou shouldst have honour,

144 Nor that any man that honoured thee should have gladness.
Thou knowest full well that the devil hateth me,
And chiefly because I worship thee.
Therefore I entreat thee to guard and protect me,

148 So that the devil may not trouble me, nor error harm me.
So thou dost and so thou shalt for thy mercy,
Thou shalt give me a fair portion of heavenly bliss.
If I have broken (sinned) much, much will I repent,

152 And perform my shrift, and fair thee pray,
The while I have my life and health.
From thy service shall nothing separate me.
Before thy feet I will lie and cry,

156 Until I have forgiveness of my misdeeds.
My life is thine, my love is thine, my heart's blood is thine,
And if I dare say it, my dear lady, thou art mine.
All honour have thou in heaven, and also on earth,

160 And all joy have thou as much as thou deservest.
Now I beseech thee by Christ's charity (love),
That thou thy blessing and thy love give to me;
Preserve my body in purity.

164 God Almighty grant me, for his mercy,
That I may see thee in thy exalted bliss,
And that all my friends may be the better now to-day,
That I have sung thee this English lay.

168 And now I beseech thee, for thy holiness,
That thou bring the monk to thy joy,
That made this song of thee, my dear lady,
Christ's meek mother, Saint Mary! Amen.
ON GOD UREISUN OF URE LEFDI.

136 Al mi swine and mi sor and mine kneouwunge. 
Ine me nis noping feier on to biseonne. 
Ne no ping pet beo wurce biuoren pe to beonne. 
Pereuore ich pe bidde pet pu me wassche and schrude 
140 Bugu pune muchele milee pet spert1 so wurce wide. 
Nis hit ce no wurcescipe pet pe deouel me to-drawe. 
3if pu wult hit isanien iwis he wule surchut fawe. 
Vor he nolde neure pet pu hefdest wurceshipe. 
144 Ne no mon pet pe wurce pet he hedde gledschipe. 
Pu hit wost ful 3eorne pet pe deouel hate me. 
And nomeliche pereuore pet ich wurce pe. 
Pereuore ich pe bidde pet pu me wite and werie. 
148 Pet pe deouel me ne dreeche ne dweolce me ne derie. 
So pu dest and so pu schalt nor cire mild-heartnesse. 
Pu schalt me a seuil dol of heoneriche blisse. 
3if ich habbe muchel ibroken muchel ich wulle beten. 
152 And do mine schriffe and pe uaire greten. 
Phe hwule pet ich habbe mi lif and mine heale. 
Vrom cire seruise ne schal me no ping deale. 
Biuoren pune uote ich wulle liggen and greden. 
156 Vort ich habbe uorziueness of mine misdeden. 
Mi lif is pin mi lune is pin mine heorte blod is pin. 
And zif ich der seggen mi leoue leafdi pu ert min. 
Alle wurceshipe haue pu on heouene and ec on corge. 
160 And alle gledschipe haue pu al so pu ert wurce. 
Nu ich pe bi-seche ine cristes cherite. 
Pet pu pine blescinge and pine lune ziue me. 
Zeme mine licame ine cleenesse. 
164 God almhti unne me vor his mild-heartnesse. 
Pet ich mote pe iseo in cire heie blisse. 
And alle mine ureondmen pe bet beo nu to dai. 
Pet ich habbe i-sungen pe cesne englissee lai. 
168 And nu ich pe bi-seche vor cire holinesse. 
Pet pu bringe pene Munuch to pire glednesse. 
Pet funde cesne song bi ce mi looue leafdi. 
Cristes milde moder seinte marie. amen.  •

1 ? spret. 
It is not to thy honour that I should fall into sin. 
Preserve me from the devil and from all error. 
Before thy feet I will cry until I have thy forgive-
ness. 
Give me thy love and keep me pure. 
Bring the author of this lay unto thy joy.
Jesus, true
God, true son
of God, true
son of a
virgin!

MS. spet-

ness.

Jesus, my
heart's and
soul's joy!

The sun pales
before thy
light.

Enkindle me
with thy
light.

Let me have
no fellowship
with the
world.

Worldly
riches are
dearly
bought.

XXI.

PIS IS ON WEL SWUÆ GOD UREISUN OF
GOD ALMIHTI*.

Jesus soð god. soð godes suhe. Jesus soð god. soð mon. and
soð meidenes bern. Jesus min holi huie. Mi sikere sweet-
nesse¹. Jesus min heorte. mine soule hele. Swete iesu mi leof.
mi lif. mi leome. min healewi. min huni ter. pu erti al pet ich
hopie. Jesus mi weole. mi wuane. mi blixe breostes blisse.
Jesus teke pet pu erti so softe. and so swete.Jet perto pu erti so
leoflich. so loudelich. and so luftsum. pet te engles ener bi-holdeš
pe. ne ne beo8 heo neuer ful. forto logen on pe. Jesus al feir.
a-þein hwam pe sunne nis buten ase a scheadewe. ase peo pet
leoses hire liht : and schine8 a-þein pine brihte leore nor hire
peosternesse. pu pet þeonest hire liht. and al set leome haue8.
aliht mine þeostri heorte. 3if mi bur brithnesse. and brihtte mine
soule *pet is sut. and make hire wurde to pine swete wuninge.
Ontend me wic8 blase. of pine leitinde huie. Let me beon pi
leofmon. and ler me for to louien pe liuieinde louerd. woa is me
pet ich am so freomede wic pe. ahu ase pu al hane8 fiamliche
iwend me from pe worlde : wend me ec heartliche. and turn
me allunge to pe. wic soðe huie. and mid bi-leane. pet ich Nabbe
no mong. ne selunhschepe. ne speche. ne pruine wic8 pe worlde.
for ich wot mi leofmon. der ich so cleopien pe. set fleschlich huie
and gostlich. corðlich huie and heouenlich ' ne muhen onone
wise bedden in one breoste. hwoa so en er hane8 longe won of
gostlich elne. of heouenliche murde : hit is for-pi. set heo haue8.
oðer wilned : efter cumfort on corðe. set is fikel. and fals. and
al imengd wic8 baluhsi8. and wic8 bitternesse. Nis no blisse
soches ipinge set is wtewic8 ? set ne heo to bitter abowt. set tet
uni ðer inne. ne heo ilicked of þornes. Me nis he fol chepmon.
Set buð deore awoc ping. and forsake8 a deorwurz8 ping. Set me

* For Translation, see pp. 182–190.
beot him for nowt. and bitbat him pers teken mede. for to nimen hit: Mi iesu lunes louerd. biodest pin eluing. al witute bone. and per eftter bihotest us wit pent set we nimen hit. heouenliche blissen: and we wendeus pers from. and bugges worldes froure. wit moni sor. and teone. and elne of monnes speche: a: iesu louerd. pri gri. hwi habhe ich eni *licunge. in ocher ping: pent i pe. hwi luuiie ich eip bute pe one: hwi ne bi-hold ich lu pu stremtest pe for me on pe rode: hwi ne worpe ich me bi-tweonen peo ilke ermes so swiic witse to-spreddde. and i-opened so pe moder deh hire ermes. hire leoue child for to bi-cluppen: pe soxes. and pu deorewurde louerd gostliche to us and to sine deoreliges. wit pe ilke spredunge geiest. aspe moder to hire childe. hwo leof: hwo lif: hwo deh him her bitweonen: hwoa wule been bi-cluppen: a iesu pin edmodnesse. and pe muchele milce. hwi nam ich ipin ermes so istreihite. and ispred on rode: and wene6 ei to been bi-cluppen bitweonen pine blisfulle ermes in heouene. bute he worpe er him her: bi-tweonen pine reweful ermes oene rode: Nai soxes na: ne wene hit neuer nomon. puurh pis lowe elppinge. me mot come to pe heie: pet wule bi-cluppen pe per swuch: ase pu eurt per louerd of leoue. he mot cluppen pe er her: swuch ase pu makedest pe her. wrecche: for us wreckes. set is to seggen. hwoa so euer wule habben lot wit pe of pine blisse: he mot delen wit pe: of pine pine on erisse. nis he nout treowe ifere pet mule nout scotten ipe lure: ase ipe bi-3ete. he mot scotten esne effer his euene. pet wule been pi felawe: liiuiinde louerd. *he mot folewen pine steopes. puruh sor. and puruh seorowe. te se wununge of weole: and of eche wunne. Ne wene nomon to stihen wit est e to pe steorren. A swete iesu. hwi mid ermes of lune ne cluppe ich pe so feste. pet no ping peonne ne muwe breiden mine heorte: hwi ne casse ich pe sweiteliche ine goste. wit swete munegunge of pine goddelen: hwi nis me bitter. al pet mi fleisch like: hwi nis me unwurde euernich wordlich ping a-3ein pe muchele delit of pine swetnesse: hwi ne iuclie ich pe imine breosto so swete ase pu eurt: hwi eurtu me so freomede: hwi ne en ich wowen pe. wit swete lune wordes alre pingel swetest. and alre pinge leoflu.
kést and hue wurnest: weí wei. þe bitternesse of alle mine attri sunnen is þe lettunge. Mine sunnen bocð wal bi-tweonen me. and þe. Mine sunnen wernec me: al þis swotnesse. Mine sunnen habbeð grimliche iwarned me. and iucied me toward þe lueliche louerð: and þet is lutel wunder. forso ich ham wîc hore horie fenliche iufled: þet ich ne mei. ne ne der lufsum Godd: cumen ipine eihsihcexe. a: iesu þin ore. hwat deih þeonne þi blod isched ope rode. hwat deih þeonne þe large broc of þine softe side. þe streames þet striden adun of þine deorewurcexe uet. and of þine eadie hodont. nes hit forto waschen sumfule1 soulen: nès hit for to *saluen seke ine sunnen: hwoa is þeonne un-weaschen. þet anec þis halwende wet inwið his heorte: hwoa perf beon unsalued. þet haueð so mihti salue. ase ofte ase he þer-to haueð treoue bileue: Min heouenliche leche. þet makedest us of þi seolf so mihti medicine. iblesed beo þu euer. ase min trust is þer to: hit beo mi lechnunge. hit beo mi bote. zif min uuel is muchel: þe mihte þer of. is more. ase wis ase a drop of þine deorewurcexe blode. muhted weaschen awei alle folkes fulcexe: ase wis liues louerd þeo ilke ift wellen of þine blisfule bodie sprungen and striken dun strundes of blode. weaschs mine fiþ wittes: of alle blodic sunnen. of al þet ich habbe mis-iscien mid eien. and mid min earen iherd. wið murcxe isspoken. ðær ismaught and wið noese i-smelled. wið eni lim mis-imeld. and wið fleschs isunegd. þine wunden helen þe wunden of mine soule. þi deade: a-deadie in me flesches licunge: and licamliche lustes. and makien me liuien to þe þet ich muwe seggen wið seinte powel þet seîcexe. Ich liuiie nout ich: ahu crist liucexe in me. þet is to seggen. ich liuie nout ine liuc þet ich liudede. ahu crist liucexe in me. þuruh his wumiinde grace: þet aewikeð me. wel was he icboren þet mei iesu þis baldeliche seggen to þe.: þu þet ert after him. alle help please help. and sunfules hele þet to *þe habbeð hope. help me englene cwene of heouene: heouenliche leaffdi. seinte marie. Moder and meiden deorwurcexe wimmon. for to saluen sunfule: iesu crist bi-com þi sune. and for ure sake þu were inmaked meiden: godes moder. Nere þu naut ðer þu ert. eadi ouer alle: zif sunfule neren. for þi owe sunfule. for to cleopien
ON UREISUN OF GOD ALMIHTI.

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to þe baldeliche: for hwam þu hauest þin eadiness. and þine muchele heilschipe. Meiden. and moder. Meiden [and] hwas moder [his hwas] dohter þu ert his þet wrohte and welt. al þet is-scheapen is. his þet nauce nouer ende: ne biginnunge. þet is euer i-liche. wiœ-ute sturiunge oþe muchele menske to boen

moder of swich sune wiœ iholschipe of meiden. and habben him so abandum. Þet he wule Þet þin wille oueral beo i-uoœted. for to scheaen us þis: he streecheœ þene ritht. erm uorœ. ase he stont orode. and beieœ adun toward þe. his deorewurœ heaued. ase þauh he seide. Moder al þet þu wult: al ich wulle. aswete leafdi. hwi leafdi hwi: nabe ich euer bi-foren mine heorte eihen. þeo ilke þreo stondunge. þi sune was ituht on rode. þurh driuen Þet and honden. wiœ dulœ neiles. blodi his side. and þi stondunge leafdi. and sein iohanes ewangelistes weopinde otwo half wiœ sorhfufe sikes: hwi ne bi-hold ich þis euer in mine heorte. and þenehe Þet hit was for me. and for ðore sunfule *to aredden of helle. and forto þiuen us heoueriche blisse: þis þoht wolde sikerliche ontenden so soo luue on me. Nere þe heorte so cold. þet ne schulde neuer sunne habben forœer in-þong. þer þis brune were. a iesu hwuder schal ich fleon hwon þe deouel hunted efort me bute to þine rode:  

Thou art the mother of him who created and ruleth all things.

1 So in MS.

2 So in MS.

May I ever keep before me the three sufferings of Christ, thy suffering, and that of St. John.

*[Fol.125b.]*
XXII.

A HYMN TO OUR LADY.

Sweet Lady Saint Mary, maiden above all maidens, that barest the blissful bairn (child) that raised up all mankind that had fallen down through Adam's sin. Through his holy passion he cast down the devil and harrowed hell. I, a sorry, sinful thing, ask thy mercy, that thou be my pleader against the foes of my soul, that they may not accuse it; but protect me and help me, merciful maiden, in all my necessities. My enemies have encompassed me about on every side, and seek the death of my soul. Wicked men and devils have pierced me with many wounds that kill my soul, except thou be my leech. I have oft been obedient to all my three foes—to the devil, and to the world, and to the sins of my flesh. I acknowledge myself guilty, and cry thee mercy, Lady, for I have made gates of all my five senses for the entrance of sinful vices. I have looked amiss, hearkened amiss, felt amiss, spoken amiss, loved sweet smells. Pride and desire of praise have sore wounded me; also wrath and envy, leasing, perjury, unfaithfulness, cursing, backbiting, and flattery. Sometimes I have had wrongful possession of other men's goods, and have given amiss, and received amiss, and often withheld amiss; quick to do evil, slow to do good; negligent and slothful; sometimes too playful, at other times too moody. I have sinned both in meat and in drink, and with the filth of the flesh defiled myself. Thus I am loathsomely hurt in body and in soul with sins of all kinds; for though the work was not in the body the will was in the heart. All this I acknowledge to thee, sweet Lady Saint Mary, highest of all saints. Intercede for me and protect me, for I am worthy of torment. Beseech thy blessed Son to show me kindness, mercy, and grace, for he may deny thee, maiden, who barest him, nothing of thy requests. I pray thee, and beseech thee, and entreat thee (if it be needful for me), by his conception in thy holy body, by his birth, by his humble fasting in the wilderness, by the
ON LOFSONG OF URE LEFDI.

XXII.

[ON LOFSONG OF URE LEFDI.]

Sweet lady, have mercy upon a sorry, sinful thing.

Sweet lady.

I have been quick to do evil, but slow to do good.

I have sinned with all my five wits.
hard injuries (hurts) and by the unworthy wrongs that he willingly suffered for us sinful creatures; by his mortal agony, and by his bloody sweat; by his blessed prayers in the hills by himself; by his capture and binding; by his leading forth; by all that he was doomed to; by his change of raiment, now red, now white, (put) on him in mockery; by his scorning, and by his spitting and buffeting, and by his binding; by the crown of thorns; by the sceptre of reed given him in scorn; by his own cross, so hard dragging on his soft shoulders; by the blunt nails; by the sore wounds; by the holy rood; by the opening in his side; by his bloody stream that ran in many places, in his circumcision, in his blood-sweating, in his pain through the crown of thorns; (through the nails) first in his one hand and then in his other; lastly in the piercing of his side, besides (other) sore wounds. Yet, some saints think that the true blood-stream was in his first capture, in the first binding, when the blood was wrung out of his blessed nails. I entreat thee that thou beseech him, by his shame, by his sorrow, by his death on the cross; by all that he said, did, and suffered on earth; by the holy sacrament of his flesh and blood that the priest sanctifieth; through the grace of baptism; through all the other sacraments that Holy Church followeth and useth;—through all these I beseech thee, God's precious mother, that their might may help me, and their strength go forth (prevail) where my offering faileth; for my belief is that I, through them, shall be saved. Jesus, thy Son and God's Son, gave us himself altogether; and all is ours—what he spake, and did, and suffered on earth. May his torment on the cross and his death destroy my sins; and may his arising (resurrection) raise me into holiness of life; and may his uprising (ascension) cause me to advance upwards in high and holy virtues, from high to higher (virtues) ever until I see in Zion, the high tower of heaven, the Lord of light, whom the angels ever behold and ever the longer (they behold him) the more they desire it. And because in that happy song is all we seek, Lady, through thy intercession make known my petition to thy blessed Son. Amen!
festunge ipe wildernesse, bi þe herde hurtes and þe unwurðe
wowes sæt he for us sunfule willeliche þolede, bi his deafðfule
grire, and bi his blodic swote. bi his eadi beoden in hulles him
one. bi his nimumge, and bindunge, bi his ledunge forð. bi al þet
me him demde, bi his cloðes wrixlunge. Nu red. nu hwit. him
on hokerunge, bi his scornunge, and bi his spotlunge, and bufel-
tunge. *and his heliunge, bi þe þornene crununge, bi þe kineþerde
of rode.¹ him of scornunge, bi his owune rode, on his softe schul-
dres, so herde druggunge, bi þe dulte neiles, bi þe sore wunden ²:
bi þe holie rode, bi his side openunge, bi his blodi Rune þet ron
inne monie studen. In umbe keorumunge, in his blod swetun²,
in his pine þornene crununge, erest in his one hond and see⁰ken
in his ðeør, olast in his side þurlunge wích-ute sore wunde. Þet
ase halewen wene.² pet toðe³ blod rune. was in his ereste,
nimumge in þe feste bindunge. þet pet blod wrong ut et his eadie
neiles. ich halsi þet ðu bi-seche him bi his schome, bi his sor,
bi his deaf on rode, bi al þet he seide wrohte and þolede in
eorðe. bi þe holie sacrement of his flech and of his blod þet see
preost sacre.² þurh þe grace of fuluht, þurh alle þe olære sacre-
menz. þet holi chirehe foluwe and use.² þurh alle ich bi-seche
þe godes deore-wurðe moder þet heore mihte helpe me. and hore
strencðe go forð. þer min offringe wonet.² for min bileue is þet
ich schal þuruh ham beon iboreuwen, iesu þi sune and Godes
sune. ʒif us al him suluen and al is ure þet he speç and wrohte
and þolede in orðe. his pine on rode and his deaf àcwellen Mine
sunnen. and his ariste arere me in lif holinesse. and his *up
ariste do me stepen uuward in heie and holi þeawes. from heih
and to herre euer sæt ich ise in syon þe heie tur of heonene ²
þene louerd of leome. þet te engles euer biholde.² and euer so
lengyre so heo þirne² hit more. for ðet seli song is al þet me
seche.² leafdi þurh þin crunudge tuðe⁵ me mine bone to þine eadi
sune amen.

*I entreat thee by all his sufferings and wrongs, ¹=Fol. 127b.]

and by the stream of blood that ran in many places.
² A word erased.
³ ? seoðe.

I entreat thee by all his sorrows and shame.

May his death destroy my sins
*[Fol. 128a.] May his resurrection and ascension cause me to advance higher and higher.
⁴ ? cuðe.
Jesus Christ, God's Son, true God and true man, born of the blessed maiden Mary, who is maiden and mother without a mate. I am of all sinful men, as I fear, the most defiled with sin. I pray and beseech thee with inward (true) heart through thy conception in the maiden's body of the Holy Ghost, and through thy birth without breach of her body; and through all that thou taughtest, and sufferedst for sinners upon earth; through thy five wounds and the blessed flood that flowed from them; through the iron nails and the crown of thorns; and through thy pains and shames, and thy precious death on the cross; and through the same cross, hallowed of thy precious limbs, upon which thou meekly outstretchedst thyself; and (through) thy mother's wail and St. John's sorrow when thou unitedst them as son and mother; for pity of thy pains; and through thy blissful arising the third day from death, and through thy honourable ascension into heaven; through the grace and gift of the Holy Ghost, whom thou on Whit Sunday sentest to thy beloved disciples and pouredst out upon those that rightly loved and believed upon thee; and through thy awful coming at Doomsday to judge both quick and dead; and through thy blessed flesh and thy blessed blood hallowed upon the altar; through the virtue of baptism; through all the other sacraments in which Holy Church believes; through thy great kindness and mercy, that is greater than all that is named, except the grace of the Holy Ghost, who is equal with thee and with thy blessed Father, God full of all good;—have mercy upon me, and hear my petitions through the blessed prayers of thy meek mother and St. John the Evangelist, and all thy saints. Forgive me my sins that are dreadful and horrible in thy eyesight. Lord, I view them in great dread of thine awe; behold thou them not, lest
XXIII.

[ON LOFSONG OF URE LOUERDE.]

Iesu christ godes same sox godd and sox mon of pe adie meiden iberen maria. pet is meiden and bute make moder. ich of alle sunfulle am on mest ifuled of sunne ase ich drede, ich bidde and bi-seche pe wiis inwarde beorte purh pin akennednesse ine meidenes licame of pe holi Goste. and puruh pin iborenesse wiis uten bruache of hire bodie puruh al pet bi tawhistest. and poledest for sunfuie in eorde. purh pine vif wunden. and pe adie fiod pet of ham fledde. purh xe irene neiles and pe bornene crune. and purh pe pinnen and pe schomen and pe deorewurche deed oxe rode and puruh xe ilke rode i-halwed of pine deorewurche limen. set pu on hire mildeliche streichtest. and pine moderes ream and sein [o]hanes soruwe po pu somnedest ham ase sune and moder. nor rewhe of pine pinnen and purch pine blisful ariste pe pridde dai of deaxe. and purh pine wurful astiunge into heonene. purh xe grace and pe zeoue of pe holi goste. pet pu on hwite same dai sendest pine deorewurche *deciples. and settedest to peo pet with lumices pe and leued. and purh pine eisful eume a domeslai to demen bose ewike and deade. and purh pine cadi flesche and pine iblescede blode i-sacred oxe weonede. purh pe mihte of fuluht. purh alle pe oixe sacremens. pet holi chireche ilene. purh pine muchelee milee and merci pet is more pen al pet is inempued wiis-ute pe grace of pe oli goste. pet is efne wiis pe and wiis pin cadi feder. Godd of alle godd ful. haue merci of me and iher mine bonen. puruh pe selie bonen of pine milde moder and seint iohannes ewangeliste. and alle pine halwen. for-zif me mine sunnen pet ateliehe bcox and grisliche i pine eih sile. lonerd ich i-seo ham wiis muchel ugge of pin eic. ne bi-hold pu ham nout leste pu wreoke ham on

Lord Jesus, have mercy upon me, de-filed with sin.

I beseech thee by thy passion, death, resurrection, and ascension;

by thy gift of the Holy Ghost;

* [Psal. 128.]

by thy coming at Doomsday;

by the sacrament of thy flesh and blood;

hear my petitions, through the prayers of thy blessed mother.
thou avenge them upon me in the furiousness of thy wrath. Lord, thy apostle saith thus, "If we condemned ourselves, we should not elsewhere be condemned." Meek merciful God, I judge myself before thee, after thy mercy that is greater than all my sins, as truly as a drop of thy precious blood that thou sheddest on the cross were enough to wash away the filth of all folk. Through the stark streams and the flood that flowed from thy wounds for to heal mankind, cleanse and wash my sinful soul; through thy five wounds opened on the cross, pierced through with nails, and sorrowfully filled up, heal me sore wounded through my five wits with deadly sins, and open them, heavenly king, toward heavenly things, and turn to the world thy precious cross upon which thou outstretchedst thyself. Be my shield and protection in every quarter against the darts of the devil, which he (the traitor) shooteth at me. Let thy passion quench the passion of sins that abideth within me. Let thy pains preserve me from the pains of hell, and let thy precious death keep me from the death that never dieth, so that thy death may mortify the deadly lusts of my body and the laws of my limbs. Let the world be (dead) to me, and me to the world. Through thy arising to life immortal, O Lord, raise me from the death of the soul; and give me life in thee; that I love not this world, but only thee, living Lord, and whatever is good before thee; that I may be dead to the world, and ever live to thee, so that I may say with St. Paul who saith, "I live, not I, but Christ liveth in me." Lord (grant me) thy mercy, since I have climbed so high with this same petition, and yet lie so low, and because earthly losses excite so much displeasure in my heart. Meek God, thy mercy! for hereby I die, who elsewhere spake of such things, and (yet) sin deadly. High (exalted) Saviour, God, help me and heal my heart thereof. Dear Lord Jesu Christ, look toward me as I lie thus low and bemoan to thee of things that trouble me now most, next to my sins. High Saviour, bow thyself to me, and incline (thine ear) to my prayers. I have in me neither wisdom nor honour, and am devoid of counsel; I have not wherewith to lead my life in this world, and am helpless. I am in many wise disgusted in mind and heart, sick with sorrow, and have not any one to comfort me. Precious Lord, as thou art the counsellor of the
me iwodshipe of pine wrece. louerd þin apostel seic þus. ȝif we ne fordenden us seoluen ne schulde we nout beon elles hwar for-deamed. milde merciable godd ich deme to þe; efter þine milec þet is [mo]re þen al min [uu]el is: ase wís [as]e a drope of þine deorewurc þe blode þet tu o rode secheddest were i-nouh to weansen alle folkes fulce. þeo sterike streomes and þet flosd þet fleaw of þine wunden. monemn nor to helegen; clense and waschs mine sunfulfe soule þurh þine sif wunden iopened o rode. wís neiles nor-dríune and seoruhfulliche fordufte. hel me norwunded *þurh mine sif witesse wís deadliche sunnen. and opene ham heounenliche king toeward heounenliche pinges. and turn þo þe worlde þi wurcfulle rode þet þu spreddest þe on. heo mi scheld and mi warant on euche half: æsein þes feondes fion þet he scehot to me on euche halve þe swike. þi passiun acesenche þe passiun of sunnen þet wunÝd wís inne me. þine pinnen buruwen me from þe pinnen of helle. and þi dereowurc1 deað from þene deað æt neuer ne deic. þet þi deað a-deadie þe deadliche lustes of mine licame. and te lawen of mine limen beo þe world [dead] to me. and me to þe worlde. þurh þine ariste lonerd to lune; bute deaðe. of soule deaðe arer me. and ȝif me lif in þe. þet ich ipisse worlde ne luuie nout bute þe liuinde lonerd. and hwat so god is uor þe. þet ich to þe world beo dead. and euer liuie2 to þe. þet ich muwe siggon wís sciente powel þet seic. ich liuie nout ich; aul crist liuie in me. lonerd þi merci æse ich ham heie iclumber wís þis ile bone. þet ligge so lowe. and nor eorþliche luren so mucho misliuenge habbe in mine heorte. Milde godd þi milec. for herpurh ich deie þet spece er of swuche pinge. and deadliche sunegi. heie helinde godd help me. and hel herof mine heorte. Þeone lonerd icen crist loke toward me ase ich ligge lowe. and mone to þe of pinge æt me deruen mest nuþe eftor mine sunnen. heie helinde *beih þe to me. and buh to mine bonen. Nabbich nowþer in me wisdom ne wurcschip þe and am redleas naþ ich [hir]waremise le[de]n mi lif i þis[se] worlde and am helples. ich habbe on monie wise misliuenge of þonke and heorte see of sorwe. and nabbe hwæa me froure. Deorewurc þe drihten ase
perplexed, counsel me that am helpless and uncertain what to do, how I ought to conduct myself and live on earth in maidenhood and purity of both soul and body. As thou art help of the helpless, behold, high Lord, how man's help faileth me. Let me receive thy help the more readily, so that I shall trust on thee alone, and confide (in thee) ever without end. Had I done so of yore, I know of a truth it would have been better for me than it is now. For the while that I trusted upon man thou saidst "Hold thee to them," and leftest me wholly ruined by those that I trusted upon, and they have become traitors to me, heavenly Lord, I believe, for my good. I honour and thank thee that thou hast deprived me of them, for thou sawest that trust in them deceived me, and thou desirest that I should hope and trust in thee alone. For to show me how this hope in thee alone shall avail me better than did previously the trust in the others, thou hast deprived me of man's help, for thou wilt give me thine. Blessed be he that thus turneth loss to gain. Truly all my woe on earth shall turn for me into joy if I love God with my true belief. Lord, I believe it, and love and will love thee more, Lord, through this affliction than I did previously in all my weal; for I know assuredly it would have wholly deceived me, if it were not, Lord, for the help of thy grace. Lord, I beseech thee with inward heart to give me neither too much nor too little, for through either many a man ofttimes sinneth; but grant me that I may truly say with the maiden that saith of thee these words, "My beloved's left arm holdeth up my head," she saith, "and his right arm shall embrace me." Let me be thy beloved, and say as she saith, "Beloved, with thy left arm," that is, with thy worldly gifts, "hold up my head," that I through too much poverty fall not into the filth of sin. And "Beloved, with thy right arm," that is in heaven, with endless blessings, "embrace me," so that whatsoever I shall thenceforth, sweet gentle Lord, pray or desire, I may pray thee that I may receive in obedience, both poverty and wealth, according to thy good pleasure. Though I have not entirely all that I want, nor comest thou to me as soon as I desired it, I do not mistrust thee, but am confident that thou wilt take from me all that may do me harm, and give me, sweet merciful Lord, what is needful for me; but thou that seest all things abidest thy time. Now
Let me receive thy help.

Man's help faileth me.

Blessed be thou that turnest my woe into joy.

Give me neither too much nor too little.

Support me with thy right arm.

Give me what thou deemest needful for me.
I have lost the comfort of all mankind, I know that thou wilt send me the Holy Ghost to comfort me, and advise me and help me and comfort me, better than all those might in whom I trusted; for thus saith the Psalmist David in the Psalter, "The world hath forsaken me, and God hath received me." Again he saith elsewhere, "Have thy delight in God, and he will give thee the wishes (prayers) of thy heart; make known to him the way that is thy desire, and he will accomplish it for thee." Thou knowest what I desire, omnipotent God, but of that as of all else, ever let thy will be done, for thou wilt soon enough do better by me than I may desire; and I obediently beseech thee, Lord, not through anything I deserve from thee, but through this hope and in this trust in thy great mercy, that thou be now my counsel, my help, and my grace. But I will love thee now, before them that I previously loved, trusted, and hoped in. For now I understand how true it is what St. Austin saith in his book, "Unhappy is he that is with love tied to any earthly thing, for ever is that sweet dearly bought with a twofold of bitter; but we understand it not ere that we lose it, and it turns to loss, from which quarter so ever it befalleth, before we least expect it."

Sweet soft Jesus, blessed be those that love thee and thy sure sweet-ness, that no one may lose except he lose faith in thy love. But without thy gifts none may love thee. With the flame, Lord, of the Holy Ghost, that is, thy Father's love and thine, inflame my heart and consume all that is hurtful therein, and feed it so forwardly that it may enlume me ever in thy belief and in thy love, the longer the more so. My love and my counsel, all my help and my comfort, help me ever for good and turn me from sin, and give me will and might and wisdom to forsake every sin, and to work well. Precious Lord, thou owest not any man anything for his deserts, but dost all that thou doest through thy sweet grace, wholly unmerited by us. Make known in me what mercy is, and that grace is (of thy) grace and not of our works. But do so by me that my foes may grin (with rage), and good men may rejoice and bless thy name and honour it without end. What
Isihst bet abidest his time. Nu ich habbe uorloren al monunne froure ich wot *pet þu wult senden me þene holi gost to elnen me. and reden me and helpen me and froure me betere þen alle þeo ilke nuhten þet ich on trusste. uor þus seĩ þe salmuwrhte danĩš ipe sawter. þe world haueũ for-let me. and godd haueũ underfo me. eft elles hwar he seĩš. haue þi liueung ince godd and he wule ziguen þe bonen of þine heorte. vnwrih him þene wei þet is þi wilnumge. and he wule hit for‡en. þu wost hwat ich wilni al weldinde Godd. aub of þet ase of helles hwat‡ iwurũe þi wille uer. nor þu wult inouhreþe don betere bi me þen is þet ich wilni. and ich buhsulliche þi-seche þe louerd þuruh non of-seruunge to ße. aub þurũ þis hope. and i þis trust to þine muchele milce. þet þu beo mi red nu. Min help and min elne. aub þe ich chulle lumien nu. uor ham þet ich innede er and truste to and hopede. uor nu ich understonde hu soũ hit is þet seint austin seĩš in his boe. uniseli is þet is wiũ hune to eni cœrũlich þing iteied. uor uer þis þet swete‡ abouht mid twofold of bittre. aub me ne hit under‡i nuþt or þen me hit leose. and to lure hit bi-kumeũ of hwuche half so hit fallsũ‡ er me lest wene.

Swete softe iesu iseli beoũ þet þe luuiũ and þine siker swe-thenesse. þet no mon ne mai leosen bute he þe treuq clear of þine hune lete aub wiũ-nten þine þeoue ne mai þe non *luuien. wiũ þe lai louerd of þe holigost. þet is þi feder luue and þin. tend mine heorte and uorber her al þat is baluful. þer inne and fed hit so forwarũ. þet hit ontende me cuere ipine bileaue and in þine hune. so lengre so more. Mi luue and mi red al min help and mi froure fulst me uer to gode and cher me from sunne. and þif me wil and milhte and wit to lenen euch uuel and weł norto wurchen. deorwuũe drithen þu nowest none mon nowiht þurũ his of-seruunge aub dest us al þet þu dest þurũ þine swete grace al unofserued cuũ in me hwat is milce and þet grace is grace nout hure werkes aub do so bi me. þet mine fon grennen and gode gladien and blescien þine nome. and herien bunten hende. hwat mote ich milzfulle louerd to þe
may I do, merciful Lord, for thee that mayest and canst do all things and wilt well do, and desirest all that is good? All that is needful for me (give me), I beseech thee, God full of all good, with these three words, as thou mayest (art able) and canst and wilt. Merciful Lord, have mercy upon me and upon all Christian men. Amen.

THE MINOR CREED.

I believe in God the Father Almighty, Creator of heaven and earth: and in Jesus Christ his only Son our Lord, who was conceived through the Holy Ghost, and born of the maiden Mary, suffered under Pontius Pilate, was nailed on the cross, was dead and buried, and he lighted into hell; and the third day he arose from death to life, and ascended into heaven, where he sits on the right hand of God the Father Almighty; thence he will come to judge the quick and the dead. I believe in the Holy Ghost, and in the holy church, and the communion of saints, the forgiveness of sins, the resurrection of the flesh, and eternal life after death. Amen.

XXIV.

ON THE BEGINNING OF CREATION.

Our Lord Almighty God desires and commands us that we love him and think of him and speak of him, not for his benefit, but our advantage and help; for to him may all creatures say. Bonorum meorum non indiges—Of my goods, O Lord, thou standest in no need. But as Saint Austin saith, “If no man thought of God, none would speak of him; if none spake of him, none would love him; if none loved him, none would come to him, nor would participate of his bliss, nor of his greatness.” It is most sweet to speak of him. Think ye that each word of him is sweet as if a honey-drop fell upon your hearts. He is heaven’s light and earth’s brightness, the welkin’s gleam, and gemstone (jewel) of all creation; bliss of angels, and joy and hope of mankind; the strength of the righteous and solace of the needy. He is the beginning of all things, and both beginning and end; he is beginning for he was ever; he is end without any ending; he is King of all kings, and
DE INITIO CREATURE.

vet alle þing meiht. and const. and wult wel don. and wult al 
væt god is. al þet me euer is neod. ich biscehe þe godd of alle 
godd ful wið þeos þeowo wordes. ase þu meiht. and const. and 
wult. Milzfulf loeerd haue merei of me and of alle cristene 
men. amen.

[DE LESSE CREDE].
Ich bileue on god feder al-mihti. schuppare of heouene and 
of eorðe. and on iesu erist his onlepi sune ure loeerd. 
þet was ikenned þurh þe holi goste. iboren was of þe meidene 
marie. ipined was under ponce pilate. inéiled was ðe rode. 
dead and ibrured. he lihtol in to helle. Þe þridde dei he a-ros 
from deade to liue. and steih in to heouene. þer he sit o goðes 
rithond feder al-mihti. þonene he kumeð to demen ðe quike and 
ðe deade. Bilcwe on *þe holi goste. and on holi chirche. 
imennesse of haluwen. uorþiuenesse of sunnen. uleches up ariste 
eche lif after deade amen.

XXIV.

[DE INITIO CREATURE.*]

Vre hlaford almihti; god wile and ás bót. þat we hine lufe. 
and of him smiðe and spece. naht him to méde ac hús to 
freme and to fultíme. für. him seíze alle hiscefe. Bonorum 
meorum non [in]-díges. hlaford to mine gőde ne bènedèk þe. Ac 
alswø sanctus augustinus eceð. Gif non mún ne þõht of Göde. 
non ne spece of him. Gif non of him ne spece non hine ne 
lufedè. Gif non hine ne lufede. non to him ne cóme. ne delende 
nère of his cádinesse. nóf his merhè. Hit is wel swete of him 
tó spéccene. þenehe þie ælc word of him swete. al swá án luni 
vær felle upe þiure hierte. Héó is hefone liht. and eorðe briht-
nesse. loftes leom. and all hiscefe þîmston. anglene blisse. and 
mancennè liht and hope. richtwisen strenhefe. and niedfülle 
fróuer. Heo his ælra þinga angin. and hodduna and ænde. 
ehe his ðord fòr he wes efre. he is ænde buton ælcere ziendunþe.

Have mercy 
upon me and 
all Christian 
men. amen.

I believe in 
God the 
Father, 
Creator of 
heaven and 
earth;
in Jesus 
Christ his 
only son our 
Lord;
read lihte. 
in the Holy 
Ghost; in the 
Holy Catholice 
church, ò. 
* [Fol. 131b.] 
The words of 
St. Austin.

Each word of 
God is sweet. 

God belds us 
love, think, 
and speak of 
him.

* Cott. Vesp. A. 22.
Lord of all lords. He holdeth with his might heaven and earth and all creatures without toil. No creature may perfectly comprehend nor understand concerning God. He formed his creatures when he would. Through his Wisdom (the Son) he wrought all things, and through his Will (Holy Ghost) he endowed them all with life. This Trinity is one God, that is, the Father and his Wisdom (of himself ever begotten) and the Will of them both, that is, the Holy Ghost, that proceedeth of the Father and of the Son alike. He created ten hosts (or states) or companies of angels, that is *angeli* (messengers), *archangeli* (high messengers), *throni* (thrones), *dominationes* (lordships), *principatus* (chiefs), *potestates* (spirits of powers), *virtutes* (mighty spirits), *cherubim* (fulness of knowledge), *seraphim* (burning or inflaming). Wherefore they are thus named shall be told in another place. Here are nine orders (or states) or hosts of angels. They have no bodies, but they are all spirits, very strong and mighty and of great beauty, formed for the praise and honour of their Creator. The tenth order revolted and became evil (or as many as might have completed the number of the tenth host). God created them all good and let them have their own choice (discretion) to choose whether they would love their Creator or renounce him. Now the elder (chief) of the tenth order was beautifully formed, so that he was called "Light-bearing" (Lucifer). Then began he to be moody (grow proud) for the fairness that he had, and said in his heart that he would and easily might be equal to his Creator, and sit in the north part of the kingdom of heaven, and have power and dominion against God Almighty. Then he confirmed this counsel (resolve) with the order over which he presided, and they all were obedient to this resolve. When they all had determined upon this plan amongst themselves, then came God's wrath upon them all, and they all lost that fair hue (form) in which they were created, and became loathsome devils; and very rightly it so befell them when they would with pride be better than they were created, and their elder (chief) said that he might be equal to God Almighty. Then became he and all his companions more perverse and worse than any other creatures; and whilst that he meditated how he might share dominion with God, the Almighty Creator was preparing hell-torment for him and his fellows, and drove them all out of the mirth (joy) of heaven's kingdom and caused them to
heo is alra kingene king, and alra hlaforden hlaford. he hält
mid his mihte hefene and eorðe, and alle þescefta buton þe-
swince. Ne méc nan iseftce fullremedlice sméasgan ne under-
stonden émbæ god. heo þesceop þesceafte þáða he wólde. þurh his
wisdom (se sune) heo geworhte alle þing, and þurh his wille (ali
gast) he hi alle zelifeste. þeos þrimnis is an gód. þat is sê fader, and
his wisdom. of him zelfe efre aceemed. and hare beire wille
þat is sê hali gast. he gêð of þe fader and of þe sune zelice. He
þescóp týen engle werod. (oðer hâd.) oðer hapes. þat beoð. angeli
(bôden.) archangelhi. (hâhôôden.) Troni. (primsetles.) Domina-
tiones. hlafordscipe. Principatus alderscipe. Potestates. an-
wealdaga gastes. Uirtutes. mihtii gastes. Cheruhim. zefildnesse of
ywitte. Seraphim birinnde oðer anhelend. for wan hi beoð þus
icwéðce me sec sigge, an oðre stowe. Her beoð nîgenn anglen
hapes. (oðer had.) oðer werod. Hi nabbës nenne lichama. ac hi
bæð alle gastes. swiðe strange and mihti an mucele feirnesse
isecape to lôfe and to wurhmintë hare sceoppinde. þat teonbe
werod abreäch. and awende on ýfele oðer al swa fele þe me mihtê
þat tioþe hape fulfellen. Gód Þescop alle gode. and lét hi hi
habben ëzen chiere. to chiesen zíef [h]y wolden hare sceappinde
luhæ. oðer hine ferleten. Pa wes þes tyendes hapes alder swiðe
feir isecape. swa þat heo was zehotën leocht berinde. Þa be-gan
hè to modienne fer þere feirnesse. þe héro hafste, and cweð an his
héro. þat he wolde and cweð mihtê bien his sceoppunde zelice. and
sitte án norðeðle hefene riches. and habbe anwealda and riche
anzen godelmicha Þa ýfsten[d]e [he] þisne red. wiþ þan hape
þe [he] bewiste. and hi alle to rede gebusôn. Þa þe li1 alle hafedan
þisne réd betwuxce hâm zefestnod. þa be-com godes grama ofer
ham alle. and hi alle wyrðon*awende of þan févre hûwe þe hi
anzescape were to lôlice deôfên. and swiðe richtlice hâm swá
bêlamp. Þáþe hi wolde mid modinesse beón betere þonne he
þesceafen were. and cweð hâre alder þat he mihte beón þam
zelmíhti gód zelice. þa wart þe he and halle his ifenen forcuprân and
wursan þanne senig oðer þesceafte. And þa wile þe he sméade hu he
mihte delen rice wiþ gód. þa wile þearcoðe.se almihti sceappende
him and his iferen helle wite. and hi alle adrefelde of heofan ríces

He is the
king of all
kings.

The Trinity
is one God.

God created
ten orders of
gods.

Nine are good
spirits.

Their leader
Lucifer
wanted to be
equal to God.

1] hi,
God's wrath
came upon
them,
* [Fol. 54v.]
and they
became loth-
some devils,
and were
driven out of
heaven,
fall into the eternal fire that was prepared for them for their pride. Then forthwith the nine hosts (or orders) that were left, bowed to their Creator with all humility, and resigned their purpose to his will. Then strengthened the Almighty God the nine orders (hosts or states) of angels and established them so that they never afterwards might be able, nor desire, to depart from his will. Neither may they nor desire they to perpetrate any sin, but ever they are [meditating] about this alone—how they may obey and please God. So might also the others have done that there fell, if they had been willing; for God had created them great angels, and let them have their own will, and would never have inclined nor forced them to that evil counsel, neither to think nor to act wrongly. Then would God supply and make good the loss that had been suffered in the heavenly host (or state), and said that he would create man out of earth, so that the earthly man should prosper and obtain by humility the abode in heaven which the devil lost through his pride. And God wrought a man of loam (earth) and blew spirit into him, and endowed him with life, and he then became man formed in soul and in body, and God gave him the name of Adam, and he was for some time alone. God then brought him into Paradise and there lodged him and said to him: "Of all the things that are in Paradise thou mayest enjoy, and they are all given unto thee, except one tree that standeth in the midst of Paradise. Touch thou not this tree's fruit, for thou shalt become deathly (mortal) if thou eatest this tree's fruit." Why would God, who such other great things assigned him, forbid him such a small thing? In order to make him understand that he was his Lord, and that he should be obedient to him, and observe his behests; as if he should say to him, 'Forego thou the fruit of one tree and with this easy obedience thou shalt obtain the mirth of heaven's kingdom, and the place from which the devil fell through disobedience. If thou breakest this little behest thou shalt perish by death.' And then was Adam so wise that God brought unto him neat and deer-kind and fowl-kind, when he had made them, and Adam gave them all names. Then spake God: "It is not meet that this man be alone and have no helper; but let us make him a companion for his help and comfort." And God then caused
mirhæ, and lét befallen on þat eæc fer þe ham ȝearcð wæs fer hære þræde. Þa sona þe nigon werod [oðe hapes], þe þer to lafon wære, búgon to hare seýppende, mid ælla ædmodnisse, and betéhton hare rød to his wille. Þa ðefestnêde se ælmihti gôd þa nigen ângle wærord [heapes. had.], and ðestepelfaste swa þat hi nefre ne mibton ne noldan sîkkan, fram his wille ȝebugon, né hi múzen ne hi nêlêc nane sîynne þewerçon. Ac hi efre beoç ýmbe þat ân hl hi mugon gôd hihersamian and him þeewemen, Swâ mîchte æac þe oðre þe þer fellen dôn ȝêf hi wolden, forði ȝe gôd hi žëwørhtæ to meren anglen, and lét ham hâbba ágêmmne eíre, and hi nefre ne bîde nane nîde to þan ýfele rôde, ne ýfel tó þence, né tó dome. Þa wolde god zeôyllan and zeûmmian þone lêre þe forloren was. of þan heteñlice werode [vel hade.] and eweð þat he wolde wéreæ man of eórcan þat he éóðlic man sceolde žescéon, and zeûmian mid ædmodnisse. þ1 wунiunge ân heten rîce. þe se deofel forwo[r]hte mid modinesse. And god þa žeworhte æüne man of kûne, and him on bleow gûst, and hine želîfteste. and he wárð þa man þesceapen on sâwle, and on licham and god him sette nama, adäm, and he wes tó some wîle anstândende. Gôd þa hine ðrohte into paradis. and hine zełôgode and him to eweð. Ælra þara þinge þe on paradis beoð þu most brûcê, and alle hi beoç þe betêhte, buton âne ðreówe þe stent on midden paradis, ne hrêþe þu þes þrówes wesum, for þan þu wurst deastlic. ȝêf þu þes þrówes wesum zeêtst. Êwî wolde god swâ little þings him forwerne, þe him swa mycel oðer þing betohte fûrté don him understonden, þat he his hilasford was, and þat he sceolde to him bugon and his þeðese heald. Al se he to him eweðê, forgâng þu onces þréowes wesum, and mid þælþe ællice hyrsumnesse, þu zeærnest heteñ rîces merhêe, and þane stêðe þe se deofel of hæfle: þurh unihersamnesse. Gif þu þanne þis little bebôd to brecest, þu scealt deaðe swelthan. And þa was adäm swa wîs, þat god zeledde to him niätenu, and deorcên. and ðegel eýn, þaca he þesceapen hafede, and adäm ham alle nâmen þesceop. Þa eweð gôd. Nis hit näht zeðanfenlic. þat þes man änæ beo. and nab[he] nenne fultume. ac uton wíreæ him þenaec him to fultume and to froure. And go[ð] þa žeswefede þat and fell into hell, The nine orders were strengthened so that they could neither commit or desire to commit sin.

God made good the loss of the tenth order by the creation of man, 1½ þe or þa, whom he created out of earth, and called him Adäm, He forbod him to eat of the tree in the middle of Paradise.

Death was to be the penalty if he broke the command. God said it is not meet for man to be alone, 2 An f. is written above u in the MS.
Adam to fall asleep; and when he slept he took a rib from his side, and made of that rib a woman; and Adam named her Eva, that is, life, because she is mother of all living. All creatures God created and made in six days, and on the seventh day he ended his work, and then ceased and hallowed that day. All things God wrought through his word. But when he created man he said not, Let there be man, as of other creatures, but he said, “Let us make man in our likeness,” and he then wrought man with his hands, and breathed into him a soul, wherefore man is better, if he does what is good, than other creatures, except angels; for they all come to nothing (perish), and man is eternal in one part, that is, in his soul. The body is mortal through Adam’s guilt, but nevertheless God will raise again the body to eternal things at doomsday. When the devil perceived that Adam and Eve were so created that they should obtain, through humility and obedience, the abode in heaven from which he fell for his pride, then took he much anger and envy towards man, and considered how he might ruin them. He afterwards came in an adder’s form to the two men (persons)—first to the wife, and thus said unto her: “Why has God forbidden you this tree’s fruit which stands in midst of Paradise?” Then said the woman, “God has forbidden us the fruit of this tree and said that we should die if we tasted of it.” Then spake the devil, “It is not so, but God knows well enough that if ye eat of the tree then shall your eyes be opened, and ye shall know good and evil, and be like angels. They were not created blind, but God created them so innocent that they knew nothing of evil, neither in sight nor in speech nor in works.” Then became the woman beguiled through the devil’s lore, and took of the fruit of the tree and ate, and gave her husband and he ate. Then both became mortal and knew both good and evil, and they were then naked and ashamed thereat. Then came God and asked who broke his behest, and drove them out of Paradise and said: “Because thou, man, wast obedient to thy wife’s words more than to mine, thou shalt with toil earn thy meat; and the earth is accursed through thy works and shall yield thee thorns and brambles. Thou art taken from earth and thou shalt turn to earth. Thou art dust
Adam. and Paude he slept. pa zename he ribb of his sidan. and zeworlde of pane ribbe ana wifman. and adam hi nennede. eu. pat his lif. for paun he hi is ælra libbinde moder. Alla zeseefte god zesecep and hiworhte on sýx dáguem. *and on paun seofesan déz he zeeondode his wure. and zesweac pá. and pane déz halgode. Ealle ping zeworhtec god þurch his worda. ac pa mädchen zeworhtec. he ne cweð naht zewurðe man. alse of ðære secafte. ac he cweð. Uton gewurcan man to ure anlienesse. and he worhte pa pane man mid his handen. and him anbléow sáwele. forði is se man beter zéf he god zëniðð þanne ðære zescafta buton englen. for pan þe hi alle zewræðe to nachte. and se man is ðée on ane dele. þat his an þer sáwele. Se líchame is deadlic þurh adames gylt ac þeawice[r] god arerð eft þane licame to ðecne þingum adomes déz. Pa onzeat se deofel þat adam and euæ weron toði zesceapene. þat hi sceoldan mid edmodnisse and mid hersannisse zeärnic þa wuniunge on hefe rícæ þe þe ðef of ælcol. for his upahéisnednesse. Pa nam þe numene grámen and ðídan toðan maþnum. and smæade hu he hi fordon mihte. he com þa anèðren híwe toðam twín maþnum. erést toðan wife. and hir to cweð. Hwí for-bead zéu god þes tróves westm. þe stent on midden paradis? Pa cweð þat wif. God hus for-bead þes tróves westm. and cweð. þat wé sceoldon deáð swelten. zif. we his abirizdon. Þa cweð se deofel. Nis hit naht swa. ac god wot zënoh zéará zif zé of1 þan treówe ætæ. þanne béoð þíure égan zeopen, and imung zëcneowen eýðer god and euyl. and béoð englen zélice. Nare hiu blinde zescepene. ac god hi zesecep swa bilewitte þat hi ne cuðan nam þing eucles. nàðor ne an ísícæ. ne on spreece. ne on weorce. Warp þa þat wif for-spannen þurh þe deofles lare. and zenam of þes tróves westm. and wæt. and zíaf hire were and he æt. Þa weran boðe deadlicæ. and cuðon zéider god and yfel. and hi þer2 pa nacode. and ham þas scavemede. þa com god and acsode. þe his bebod to þréece. and adrefele hi íff of paradis. and cweð. for þan þe were hihersum. þínes [? wifes] wordum mor suan mine. þu scealt mid ærfeðnesse þe metes tylian. and se corðe his avenirg on þíne weoreum. sylǽe ðornes and brembles. þu âr to corðe þe endode. and þu scealt mid ærfeðnesse þe metes tylian. and se corðe his avenirg on þíne weoreum. sylǽe ðornes and brembles. þu âr to corðe þe endode. and þu

* [Fol. 55r.]

God made man in his own likeness.

The body is mortal through Adam's sin.

Satan plots how he may ruin Adam and Eve.

He persuades Eve to eat of the forbidden fruit.

1 MS. os.

2 or wer.

God drives them out of Paradise.
and thou shalt turn to dust." God made them garments of skins and they were clothed with the skins. Adam was then dwelling in this life in toil; and he and his wife then begat children, both sons and daughters; and he lived nine hundred and thirty years, and afterwards died, as was foretold, on account of his guilt; and his soul went to hell. Then soon there sprang up a great people, and very many led evil lives and displeased God with various crimes, and chiefly with fornication. Then waxed God so wroth through man's crime that he said that it repented him that he had ever created mankind. At that time, however, there was a righteous man before God whose name was Noah. Then said God to him, "I will destroy all mankind with water for their sins, but I will hold (preserve) thee in safety, both thy wife and thy three sons, Shem, Ham, and Japhet, and their three wives, because thou art righteous and acceptable to me (unto me). Make thee now an ark, three hundred fathoms long and fifty fathoms wide and thirty fathoms high. Roof it all, and daub all the seams with tar, and go afterwards therein with thy family. I shall gather unto thee of deer-kind (animals) and of fowl-kind by pairs (mates together), that they may afterwards multiply. I will send a flood over all the earth." He did as God commanded him, and God locked them within the ark and sent down a rain from heaven forty days together, and opened there-with also all well-springs and water-springs of the great deep. The flood then increased and bore up the ark, and it passed above all the hills. Then was every living thing drowned, except those within the ark, by whom was again established all the earth. Then God promised that he would never again destroy all mankind with water, and said to Noah and to his sons, "I will set my covenant betwixt me and you (as a token) of this promise, that when I arch over heaven with clouds, then shall my rainbow appear in the firmament, and I shall be mindful of my covenant that I will not henceforth drown men with water." Noah lived, in all his life, nine hundred and fifty years, and he then died. For some time after the flood God's awe (fear of God) was upon mankind and there was one language amongst them all. Then said they betwixt themselves that they would make a city and a tower (steeple) within the city so high that its
awénst to duste. God ham zeworhta pa reáf of fellan and hi were mid þan fellen zescridde. Adam pa wes wniende on þeses life mid zeswinoe. and heo and his wif pa bearn zestriende. zedéir sunen and dochtreu. and he lefede nigon hundred þiere. and xxxii. and siþcan swealt, swa swa him ær be-haton wes forcam gilte. and his sáwle ziwénde to helle. Pa weare pa redlice micel mennisse zexewon. and wére swíce manége on ýfele awende. and zegremened god mid mistlicum leahtrum. and swiçost mid for-lízere. Pa warð god toçan swíce zegremed þurh mannde peat he cweð pa of-pulte paet he efre mancinn zescoop. pa wes hwéþere an man richwis et-foran gode. þe wes Nōe zehaten. pa cweð god to him. ic wille fordon al mancinn mid wátere for hare sinnun. ac ic wille halden þe ennen and tí wif. and pine þreo sunes. sem. cham. iafet. and hare þreo wif. for ðan þe þu art richwis and me zéeweme. Wree þe nu an arc. þreo hund fedme lang. and fítti fedme wid. and þratti fedme heah. Géref hit all. and iclem hall þ[e] seames mid tirwan. and ga inn sècen mid þine hiwán. *Ic zegāderi in-toðe of diercynne. and of fugel cynne sìmle gemácan. þat hi eft to fóstre bien. Íc wille senden flod ofer árne middennard. Hé dede þa swa him god behead. and god be-leóe hi binnan þan arce. and asende rén of heofene. xl. dágas to-géderere. and zéopenede þer to zéanes alle well-springs. and wéter þéotan of per mycele niwelhisse. þat flod wex þa. and aber up þan arce. and hit ofer-stah ælle duna. Wearð þa élic þíne eaces adrecnet. buton þa þe binnon þane arce were. ðe þan wearð eft zestapede eall middennard. þa be-heot god þat he nóle nefre eft. al mancyn mid water acwellan. and cweð to nöe. and to his sinnun. Íc wille settan mi wed betwuxwe me. and eow. to þisan behate. þat is. Þanne ic ofe[r]-þeo hefenes mid wlene. Þanne biþ atáwed min rén bóge. betwuxwe þan folce [vel wlene]. Þanne beo ic zemenýed mines weddes. þat ic nelle henon forð mancyn. mid watere adrenche. Noe lefede on all his life nigon hund þear. and fítti. and he þa forþferde. Pa wes þa sume hwille godes þéie. on zemancyne. etter þa fode. and wes on þereard an ham álæn. þa cweðen hi betwexe ham þat hi woldan wercen ane burch. and enne stepel binnan þara birie.
roof (top) should reach to heaven, and they began to work. Then came God thereto when they were most busily at work and gave each man that was there a separate language, and none of them knew what the other said; and they then ceased their building and were scattered over all the earth. Afterwards mankind became deceived through the devil and turned aside from belief in God, so that they wrought for themselves likenesses, one of gold, another of silver, a third of stone, a fourth of wood, and gave them names and offered them gifts (sacrifice); and the devil came into these forms and dwelt therein and spake to men, as though they were gods, and deceived men. Then this error spread abroad over all the earth, and the true Creator, who alone is God, was despised and dishonoured. There was (at this time), nevertheless, a tribe which never bowed down to a devil-idol, but ever honoured the true God. It sprang from Noah's eldest son, who was called Shem, and his son was called Arphaxad, and his son was Sala; and Sala begat a son called Heber (of whom sprang the Hebrew folk whom God loved), and from this tribe (kin) came all the patriarchs (high fathers) and prophets who spake of Christ's coming to this life, that towards the end of this world he would become man for our redemption—he who was ever God with the heavenly Father. And to this folk God gave and established laws, and led them dry-footed over the sea, and fed them forty winters with heavenly loaf (bread), and wrought many wonders among the folk, because from this race he would choose him a mother. Then at last, when the time came which God foreshowed, he sent his angel to a maid named Mary. Then came the angel unto her and greeted her with God's words, and showed her that God's Son should be born of her without intercourse of man, and she believed then his words and became with child. When her time came, she brought forth [a child] and yet remained a maiden. The Child is twice begotten: he is begotten of the Father in heaven without any mother; and again, when he became man, when he was born of a pure maiden, without any earthly father. God the Father wrought all mankind and all creatures through the Son, and afterwards when we were lost, he sent that same Son for our redemption. He was born without sin, and his life was wholly without sin. He performed, however, no wonder (miracle) openly until he was thirty winters in his
swa háhene þat his rof ástige up to hefenne. and begannon þa to worcen. Þa com god þer to, þa þa hi swídest worhtan. and ʒiaf aelec man þe þer was sunderlice sprecce. and har non neste wat oþer cwex. and hi þa iswicon hare timbringe. and tò-ferden ofer alne middenarde. Þa siþæan wearc manecynn. þurh deofol beswicce. and awendan fram godes ʒelafen. swa þat hi worhtan ham anlicessen sum of golde sum of selfre. of stane. of1 tréwe. and seeope ham naman. and lác offreden. and com se deofel to har anlicesse and þer an ðínede and to mannen sprecce swiwe hi godes wære. and beswicene mennisc. Þa asprang þis ʒedwéld ofer all middenard. and was se soðe seepende se þe æne is god forsewen and ʒeunwurcæ. Þa wes hwæþere an meþie ðíynn þe nefer ne ateah to nane deofel ʒylfd. æe æfer wurcæde þane soðne god. Se asprang of nóës ýlste sune þe wes ʒeþotan sem. and his sune hete ærfaxat. and his sune sale. and ðes sale ʒestriendede enne sune þe wes ʒehaten heber. of ðan asprang þat ʒerisicæ folæ. þe god lufede. and of þa ðíynn come æle þe heahfederes. and witzen. þæþ cyddon ʒristes tocýme to þis life. þat heo wolde man þeon for nean en ende þíssere wurold. for ure alysendsnisse. se þe æfre wes god mid ðan hefonlice feder. and þes cenne god sælle and ʒesette æ [vel ʒaga]. and he hi ledde ofer së miþ dreie fotæ. and he hi æfede æortiʒ wintre mid hefonlice hlæfe. and fele wunde þæm folæ ʒeþworhte. fer þan þe he wolde of þis cynne hisæ moder ʒeœcesen. Þa et nextan þa se time cóm þe god forescewedæ. þa sende he his ægel to ánæ medæ þe was Maria ʒehatæ. Þa com se ægel to hire and ʒégrete hi mid godes wordon. and æydde hyre. þat godes sune sceoldæ beon æcæned of hire. buton weres ʒemánan. and hi þa ʒelifd his wordum and ʒard mid eycle. Þaþæa hire time com hi æcænæde and ʒurh-wúnedæ meden. þat cild his twics æcæned. he is æcæned of þe feder on hefene buton elcer moder. and æft þæþe he man ʒewaræ. þa was he æcæned of þe clene meidene buton elce eorðlice federe. God fæder ʒeþworhtæ manænic. and ælle ʒesceæfæ þurh þane sune. and æft þæþe we forþyrhtæ were þa sende þan ilce sune to ure alisendsnesæ. heó was buton senne æcæned. and his lif was all buton synne. Næ worhtæ he *þah nane wendra openlice. er þan
humanity. Then afterwards he chose him disciples, first twelve (whom we call apostles, that is, messengers), and subsequently two-and-seventy that are called disciples (learning-knights). Then performed he many miracles, that men might believe he was the Son of God. He turned water into wine, and passed dry-footed over the sea; he calmed the winds by his behests, and he gave sight to blind men, right gait to the halt and lame, and smoothness to lepers and health to their bodies. To the dumb he gave speech and to the deaf hearing; to the devil-sick (those possessed with devils) and mad he gave sense and drove out the devils, he healed all sickness, and dead men he raised from their tombs to life. He taught the folk to whom he came with great wisdom, and said that no man could be saved unless he rightly believed in God, were baptized, and adorned his belief with good works. He shunned every sin and all leasing, and taught righteousness and truth. Then the Jewish folk took offence at his doctrine (lore) and plotted how they might put him to death. Then became one of Christ’s twelve attendants, who was called Judas, a traitor through the devil’s instigation; he went to the Jews and plotted with them how he might betray Christ to them. Though all men were gathered together, they might not destroy him, if he himself did not will it. Wherefore he came to us because he desired to suffer death for us and with his own death to deliver all mankind that believed on him from hell-torment. Christ then permitted that the blood-thirsty men should take him and bind, and, hung on a cross, put him to death. Lo (then) two believing (faithful) men honourably entombed him, and Christ in the meanwhile descended into hell and subdued the devil and took from him Adam and Eve and that portion of their offspring that erewhile pleased him, and he arose from the dead with this great host on the third day of his passion. He came then to his apostles and comforted them, and for the space of forty days dwelt with them, and the same lore that he erewhile had taught them he afterwards repeated, and commanded them to go over all the earth preaching baptism and true belief. The Lord then, on the fortieth day of his resurrection, ascended to heaven before the sight of them all with the same body in which he had suffered, and
De initio creature.

He was dritten wintre an para mennisnisse. Pa secenen acces he him leornin-cnihtes. crest twelf. Pa we hatad apostles. Pat bi er endracene. And siexan twa and sefentize. Pa beode zemaneved. discipuli. leornin-cnihtes. Pa werete he felie wundra. Pat men mihten zelefen. Pat he was godes bearn. He awende water to nine. And edde ofer se mid dreie foton. And he zestilde windes mid his hesne. And he forziar blinde manne gesechise. And halten and lamien richtte gant. And hreoelin smihtnesse. And hele hare lichame. Dumen he forgeaf. Getocnisse. And deafum hereununge. Dofel seocum and wodan h[en] zearf sewitt. And pa deoflen to drefde. And ale untrumnisse heo zehelde. Deade men he arerele of hare berieles to life. And lerde pat folc he to com mid mucelewe wisdome. And eved pat naman ne mai bien zehalden. Buton he rich[en]lice zelife on god. And pat he boeo zefulled. And his zeleafen mid goden wronz zelenge. Heo onscunede ele unricht and alle laesunge. And tochte richwisnesse. and sozestnesse. Pa nam he iudeisele folc micel anda onsean his lare. And smeadan hu li michte hine to deache zedon. Pa warde an para twelf Christes peigne se pe was indas zehaten. Purh diofies tihtinge beswicen. And heo zede to pan iudeisean folc. And smeadai wiht him hú he Christ heom beléwen michte. Pa al mennisc were zegadered. Ne michti li alle hin acwelle. Ze se sylf nold. For pá he com tú ús. Pat he wolde for hus deafr prowian. And swa al manecn. Paæe zelyfald. Mid his azen deafr alyse fram helle wite. Crist pa zexafode. Pat pa wel reoewen hine zemanum [vel a] and zebunden. And an róde henegene aewealdon. Hwet pa twezen zelefile men him arwrlice bebyriddon. and crist on pare wile. To helle zewende. And þane deofel zewilde. and him of ánan. Adam and enam. And hare ofspring þane del. Pe him er zecwemde. and aras of deafr mid þam mucellum werode. An þan priddle deixe. His prowunge. Com þa to his apostlen and hi zefrefrode. and furtic dazen firste hám mid wnede. and þal ilce lare. Pe he ham er tochte eft zeedlehte. and het hi faren ofer all middenaur bodiende fulluht. and sos zeleafen. Drihten þa an þa furtochte dese his æristes astah to heofene. et-for har. alra gesycelc. mid þan ilce licama þe he onprowode and sit an þar swideran halfe

so that men might believe that he was God's Son.

He healed the sick, raised the dead, and taught the folk how they might be saved.

The Jews sought to put Christ to death.

Christ permitted them to do so.

1 i.e. or zemanum.

He died, was buried, and on the third day rose from the dead.

2 Ms. zedischte. On the fortieth day after his resurrection he ascended into heaven, where
sitteth on the right hand of his Father, and ruleth over all creatures. He hath opened to all righteous men entrance to his kingdom, and those that altogether despise his behests shall be sunk into hell. Verily he shall come at the end of this world, and all that have ever received a soul shall arise from death to meet him, and each be rewarded according to his deserts.

XXV.
A PARABLE.

It happened that there was a rich king who was strong and mighty; his land stretched far and wide; his people were innumerable; his subjects on all sides remained under his sway. Then it so chanced that a thought occurred to him that he would know in all his dominions who were friends or foes, well-disposed or hostile; and he resolved to prepare a great feast and thither to call all his subjects so that they at one (set) time should come to his court (city); and he appointed a day that they all at the latest should be there on that day. But this difference he had set (made) between friends and foes, that when they came promiscuously to the court, if he were a friend, he was to be respectfully called aside and made to wash and take his first-meat, so that he would not think it very long to await, until noon, the lord's arrival (entrance); if he were a foe, he was to be met forthwith at the gate with good cudgels and strong whips and straitly be surrounded and bound hand and foot and cast into darkness, and there abide until all his fellows were assembled, that they might be all together clean imprisoned for ever. Then the king sent his messengers from five quarters to all his subjects to invite this folk. Wherefore, without exception, they came, some earlier, others later, some as friends, others as foes, and it was done unto them as I before said was bidden. When the time came that the lord should come into the hall with his honoured guests, with earls and princes, with knights and thanes, then he said, "Ere we with our friends go to meat, let us see these uncouth men, our foes." When they came before him, then turned he to
his father. and alre sceafte gëwalt. He hanez zerimed rihtwisân mannan infer to his rice. and pa þe his bebode allunge for-seoð beœ an helle besente. Witodlice he cumð an ende þisser wrld. and alle þæse sawle efre underfengon. arise of daþe him to-jeanes. and eþc ðeëlt after his þearnumge.

XXV.

[AN BISPEL.*]

Hit ðelamp þat an rice king wes. strang and mihti. his land gélest wide and side. his folc was swiðe ærfèð-telle. his under-þœoden ðéwær on his cyne rice wuneden. Þa be-fel hit swa þat him a þance beffell to underþeite wa an alle his cyne rice him were frend ðœðer fend. hold ðœðer Þa. and he nam him to rede þat heom wolde þærceon anæ grate laþienege. and þider þecþepen all his underþœð. þat hi bi éne fëce to his curt [beric] come sceolde and sette ænne dézie. þat hi alle be þe ðæþt to þa ðeþie. þer were. Ac þis þesceod he hadde isëtt bi-tweone frend and fend. þat þan hi come mistlice to berie. þet he frend wëre. me hine sceolde derewérlice forð æþepen. and do hine wasse. and þiefe him his formemete. þat him to lang ne þuhte to abiden of Þœ laþord to þe none inn come. Gieß he fend wëre. me sceolden ánon ðer2 gat ðœmete mid gode repplies and stiarne swëpen. and stiarne hine besið. and binde him hand and ðett. and do hine into þiester-nesse. and þer abide of3 all his þeferen were zegeðered. þat hi alle clone. ðime belócen were. Þa sende se king his serdraches of ðif ceðen to alle his underþœoden. to þelaðic þis folc. hwet bute icome sum cóser sum láter sum frend sum fend. and was idon bi hám al swá ær cwëðe þat isett was. Þa hit þer to com. þat se hlaforð into þar halle come. mid his dierewurð zeferede. mid ærlæn and aldren. mid enihten mid þeinen. þa cwëð se hlafo[d] to his. Æær þanæ we mid ure frienden toþe mete gō. sceþie4 we þes uncoðe mën ur þefō. þa hi to-for him cómc. þa wënte he hin to

he sits at his Father's right hand.
He lath opened a way to his king-
dom for all those who keep his
behests.

A parable of a rich king,
who invited friends and foes to his
court.

1 read ðœ se.
2 = et þer.
His foes were beaten and
imprisoned.
3 ? of=ðœn.

When the lord came
into the hall
he sent for
his foes,

4 ? sceþie,
them, and thus said, "Wretched men, what caused you to raise up in all my dominions hatred and strife and war against me, and to bow (do homage) to my foes? As (truly as) I enjoy my kingdom ye shall not eat (bite) of my meat; but they shall that have merited it with my love." When this was said, quickly were they then thrust into darkness, that they died of hunger; and the lord betook himself to his friends, and ate and drank and made himself very joyful with them; and there they had bread and wine and seven dishes. Now, good men, understand this parable. This king is our Lord God Almighty, who is King over all kings and Lord over all lords. Strong he is and mighty, for he created all things of nought, and no thing may (be) against his will or withstand him. Wherefore to him saith the prophets, Qui celorum contines tronos, &c.—that is, Lord of Might, thou holdest the thrones of heavens, and thou beholdest the deep which is under the earth; and thou weighest the hills with thy hand. He is truly mighty, because there is no might but from him. His land is all this earth, for he created and established it all without labour. He is our King and Creator and Father and Lord—King, for he in righteousness created all things, man and angel, good and evil; Creator, for he made us bodies and breathed souls into them; Father, for he feedeth and clotheth us and reared us up as children; Lord he is, because his awe (fear) and dread is over us, and ought to be. He is our Father; he giveth us his earth to till and corn to sow. His earth produces for us corn, fruits, neat (cattle), and deer-kind (beasts). His light produces for us light and life. His water produces for us drink and fishes. His fire is for manifold services. The sun, moon, stars, rain, dew, wind, wood, produce for us innumerable favours. All that we have, we have from this Father, from whom we all have our bliss. May we, ween we, call him at all our Mother? Yea, we may. What doth the mother to her child? First she showeth and blesseth it by the light, and afterwards she putteth her arm under it, or covers his head, that he may sleep and rest. This does the Lord of you all. He rejoices us with the daylight; he sends us to sleep with the dark night. Yet for another reason God made the night. He knoweth well that many men are so full of covetousness, that might they always see, they would never control themselves (in endeavouring) to beget worldly goods, wherefore God hath created
ham and ðus cweð. Unwraste man wat lacede þéu an alle mire rice þat þie hatrede and widerwarðnesse ȝéne me þe we sceold. and to mine ða ȝebugon. Swa ibráuc i mine rice ne scule ȝie mine mete ibite. ac scule þa þe hit mid mire lufe ȝearnede. Þa þis was ðís, þa were cofe abruden into þesternesse. þe hi sturfe hungre. and se hlaforð nam hit him to is freuden and et and dranc and macede hine wel bliðe mid his and þer hi hadden brad and win. and vii. sandon. ¶ [N]u gode menn understanþ þis bisapel. Þis king is ure hlaforð almihti god þe is king ofer alle kingen. and hlaforð ofer alle hlaforðen. S[r]ang he his and michti. for he þ.scope alle þing of nahte. and na þing ne miȝi ȝénes his wille. ne him widstände. for þan him seigd se wifþe. Qui celorum contines tronos et cetera. þat is. hlaforð of midhte þe alste hefenen þrinsettles. and tó neowelcheþe þe under eorðe is be-locest. in. pon. þe dunan þu awirást eorðe belust 2 mid þina hand; he is iwiþ midhti for þan þe non midhte nis buton fram him. His land is all þes middenard. for he alle þ.scope. and all dihte wicþ-ute swinece. He us is. king. and sceppend. and fader. and hlaforð. King for he mid rihtwisnesse diht man and engel god and euel. sceppende. for he us machediche lichame and sawle ableow. feder for he us fett and scered. and forþteh al se is cyldren. hlaforð for þan þe is ȝeie and dредnesse is ofer hus. and [vel as] áh to bieame. He is hure fader. he leó þis his eorðe to tolie. he corn to sawe. his eorðe us werþe corn and westm. natt. and dierchín. his loft leóem and lif. his wáter. drench and fiscýnn. his þer manifeald þeinge. his sónne. mone. sterren. rien. dáw. wind. wude. unitald fultume al þat we habbecl of þése feder we habbecl. of 3 wam we alle and us sielphe habbecl. Múþe we ahet clepeien hine moder wene we. ȝie mufe we. hwat deþ si moder hire bearn. formes hi hit chetecl and blissecl be þe lighte. and seþe hi dieþ under hire árne *ofer his hafeht helecl to don him slepe. and reste. Þis deþ all ȝure drith. he blissèh his mid dȝeões 4 licht. h[e] sweuecæ hus mid þiestre nicht. Giet for an oþre þing god ȝescope þa niht. He wat wel þat maniþe men bieþa sa ful of ȝécung. mihti efre ðiþ. Ná ȝewólð ham self. to bigeten wriþlic échte. þer for god hafþ ȝesceþe ham reste. and enquered the cause of their enmity.

Not a bite, he said, should they have of his meat, but should be thrust into darkness; but with his friends he made merry.

This king is Almighty God, the lord of heaven and earth.

1 ? upon.
2 In. pon þe dunan eorðe belust seems to be an inter-
3 MS. os.
4 The night was also created on account of man’s covet-

May we also call God our mother? We may.

God sends us to sleep with the dark night.

The night was also created on account of man’s covet-

ouness.
rest for them, though sometimes (it be) against their wish. Moreover, he spake a wonderful word to the soul by the prophet Isaiah, *Numquid potest mulier oblivisci infantem suum ut non misereatur filii uteri sui*, that is, Is there, beloved! any mother that can so forget her own child as not to have compassion upon the child of her own womb? and if she forgetteth, yet will I not forget thee, saith the Lord. And since he is Father and Lord, he himself hath said by the prophet, *Si ego pater ubi est honor meus, si dominus ubi est timor meus*; that is, If I am Father, where is my honour? if I be Lord, where is my awe (fear)? Therefore, good men, to our King we owe honour, to our Creator all that we are, to our Father true love, to our Lord fear. And this is the King who will know among all his subjects, who love him and who hate him, who is friend and who is foe, and therefore he hath summoned all his folk on a certain day, that is, doomsday, that they all finally should be there. We said first that these messengers were sent from five regions—so they are. These five regions are five laws, because God is known through these. The first law is the natural law that God first set in the heart of man, that is, that no man should do unto another but what he would that a man should do to him. No man possessed of reason is without this law. Messengers of this law were Abel, Seth, Enos, Noah, and such like good men. Since this earth was established (from the first man unto the last that shall be at this world's end) there has been no time, nor shall there be, that God hath not sent good men to invite his folk to his kingdom. But this law was soon corrupted through abominable crimes and manifold sins. Thereafter God raised up the law through Moses, the leader of his people whom he had then chosen, and he wrote it himself upon tables of stone; and it lasted for some time (and thereof were Moses, Aaron, Samuel, and many others, teachers and inveters), so long that this law also was soon perverted and corrupted, through disobedience, until the time came that God sent the holy prophets, and they revived by their writings, through the gift of the Holy Ghost, the good law, and corrected the folk, as far as they were able, and foretold the coming of our Lord and Saviour Jesus Christ, who should write his own will in our hearts, through the gift of his Holy Ghost, and make us with his might what book-learning could not. And in this law of the prophets were many preachers; but afterwards within a while
sūne wile hares unpañces. 3eiet he eweδ a wunder worder to þar sawle bi þa witie ysaiam. *Nonquid potest mulier oblivisci in-fantem suum ut non misereatur filii uteri sui. *pat is la lief maʒie wiman forzetan his oge cild.  *pat *hi *ne *milsi. hire bārn of hire ogen innoc. and *zief hi forzet þah lwecdær nell ic forzte þe eweδ drihten. be þam þe he fader is and laförd he him selp cweed be þe witie. *Si ego pater ubi est honor meas. si dominus ubi est timor meas.  *pat is. gif ic fader ham. wer his mi manscipe. zif ic. hla ford wer his1 mine æʒie? þer fore. G. m. un gingen. we ọegδ wırhmint. hur sceappend al þat we bieδ. une fader soce luce. ur hla ford drednesse. *And þis is seo king þe wile wite an alle his under- peode wā hine luceδ and hwa hine hateδ. hwá him is frend øcer fend. *And þer for he haδ zeladæd alle fol[c]. to ane dʒeie. pat is domes dʒeie. pat *hi *alle *þer *beon *he *þe *latst. hwé *seden *erst *þat þes serdraces wer isent of ðif cheñen. swa ibleδ. þas ðif cheδen beδδ þif lágan. for þan þe god is þurh þesen zeðnówδ. *Si forme lage þat is. si zacjęende láge. þe god sett fornest an þes maunes heorte. þat is þat non man ne don øcere. buton þat þe he wolde þat me ded him. Wiç-ute þeser láge nis man þe zescod habbe. ðerdraces of þisser lage wer2 abel. Seth. enoc. Nœ. and swice gode man.  Sece þes middenard was zestapeled fram þa forme man to þa latst þe wrδ ét þes wrldes ende. nas tid ne þyme ne ne wrδ. þat god ne send gode mennes his folfe forte zeladie to his rīce. *Ac si láge sūne adiligde. þurh unwreaste leahtrum and manifald sēnne. ðer etter arerde god þe lage þurh moysen þe heretoche of his folce þe he þa zecās. and wrāte his him self in stanene wax bredene. and si zeleste sūne wile. and þer of were larpawes and zelaδieres Moises and aaron. and samuel. and fele øcre. Swa láge3 þat si alsaw swic abreaδ. and adilizede. þurh unhersam- nesse. wat hit com to þa time þe god sende þe halie witige. and hi þa arerdon mid hare write þurh þes halie gastes gifε þa god lage. and rihtleceden þat folc swase hi mihten. and bodeden ures hla fordðes to-cyme ses helendes ihesu cristes. þe secelde his æʒen wille. þurh his gastes gifε in ure heorte write. and don ús mid his mihte þat stef creft ne mihtte. and an þesser láge of þe witγin. wer laδieres móche.  Eft bine fece and þes lare and lage swicē

*The words of Isaiah.

God is Father and Lord,

wherefore we owe him our love, fear, and honour.

1 MS. hes,

On Doomsday God will take note of friends and foes.
The five messengers denote five laws.
The natural law in men's hearts.

2 MS. þer.

This law became corrupted, then came the Mosaic law, which in its turn became corrupted.

3 or lange.
The prophets revised the Mosaic law, and foretold the coming of Christ.
this lore and law greatly cooled through manifold sins, and frequently through false gods that each nation made for itself, some of gold, some of silver, of wood, and of stone, and turned God's praise and honour from the Creator to the creature, so that when our Saviour was born of the unspotted maiden Saint Mary, all the earth was possessed with sin, and all folk went into the devil's mouth, except a very few from whom his dear mother was descended. He then restored all goodness and set (established) his holy laws, and gave them moreover might and strength, through the gift of his Holy Ghost, to fulfil his behests and to follow no other laws. And understand how. Three corruptions were in mankind ere the advent of Christ. Our birth was foul, our life was wretched, and our death horrible. He came and brought instead (in opposition) three things. He was born of the pure maid, who ever remained a virgin; his life was holy, and his death full of mercy. His pure birth cleansed our foul birth, his holy life set right our unholy life, his meek death overcame and destroyed alike our sorrow and death. This is the fourth law, and in this were messengers and preachers, the apostles and the disciples; and after our Saviour's ascension into heaven, the apostles and their younglings (disciples); and after them came holy men and the head men (prelates) that are now in holy church, and shall be until doomsday. Through the gifts of the Holy Ghost, and as our Saviour instructed them, they (the apostles) taught the people many things for their advantage. And this is the fifth law. In this are messengers and inviers, that is, archbishops, bishops, priests, and their company. But though we name five it is all (one) in God's will, and each of them raiseth up and perfects the others. Of these five kinds, and of their apostles, we have (already) spoken to you; of the folk, we say that they come constantly from the beginning of the world (for as many as are dead so many are come to the city), whether friend or foe, and each day thickly press on. But if ye have understood what we before said to you, at the gate they are discerned and there they are separated. The gate is each man's dying day, when he steps out of this life into the other. But we also told you that if he were a friend he should receive his morning-meat, so that the better he might await the greater meat. So is it here. When the good man, that hath followed God's love, cometh to his end, assuredly, without delay, there come the holy
acolede þurh manifead fënne¹, and hur and hur þurh false gōðes þe ælc þiode ham selfe mācide, sume of golde, sūm of silure, of treowe, of stane, and awente godes lōf and wrlminte fram þe sceappende to þare ȝesceaffe, swa þat þa ure halende wes accenned of þam unweonmede mede sante Marie, al se middennard was mid sene begripe. and al folc ȝede in to þes dieles munxe. buton wel feawe of wam þis lefe moder wes istrienci, he þa arerd alle godnisse. and sette his halie lōge. and þat þe mōre his. ȝiæf mihte and strengfe þurh² þe gief of his gaste his hesne to fulforðic. þat non ẏøre lāʒe ne mihte, and understandeþ hwu. þri ampres were an manecyn ær his to-cyme. Ure acenneng wes ful. un³ lif unwreast. ur deac grislíc. he com and broachte þri þi[n[g] þer aʒen, he wes acénde of þe clene mede. þe efer þurh lefede mede. his lif was halīʒe. his deac ful of milce. his clene acennende clênscde ure fule acennende. his hali lif rihtlecde ure unwreaste lif. his admoded deac ofer com. and fornede ure sorʒe and ȝelice deac. þis is *si fiercē lōge. An þisser were æerndracæs and ȝelacieres þa apostles and þe leorninchihtes. þer efter ures helendes upstʒe to henene. þa apostles and hare ȝiunglenges þe[r] efter come halie men and þe hafedmen þe nu beoc in halie cyerce. and wricc of⁴ domes dēʒe. þurh þes hali gastes ʒife. and al swa ure helende ham leórde. maniʒe þing ehten þa folce to freme. and þis is si fițe lage. An þisser beoc betedel and laʒieres to beric archebiscopes. and biscopec, prestes. and hare ȝegeng. Ac þah we ðif næmmie. alle hit on godes wille. and æle of ham ȝeȝstrenċ and fulfellp ọkre. Of þeses ðif cēpen and of hare betedel we habbeþ ʒeþu ʒēsēd. Of þe folce we siggeþ þat hit cumμ fastlice. fram middenardes anginn. alse fele alse deade beoc alse fele beoc to beric icio, wat fremd. wat fā. and æle ðeʒe þicce þringeþ. Ac ʒieþ ʒō habbeþ understandeþ þat we ʒiu er sēde. eter gate me his seyft. and þer me hi to ȝesecodeþ. Si gate þat is ælices mannes endecæ. þat he steþp ȝut of þese life into þan ọkre⁴. Ac we sede ȝehw. þat ʒieþ he fremd. were me seoɏde ʒieþ him his môʒe mete þat he þe bet mihte abide þane more mete. Swa hit is here. þat se gode man þe godes lufe haþ ȝefolged to is ende cumμ. witetlice wiþ-ȝut ȝantruþ þer cumeþ þe hali engles him tō. and ʒef haþ ahte uniwasse ediator hit

¹read sēme.
²At the time of Christ's birth all the world was smitten with sin.
³There corruptions of mankind.
⁴How healed by Christ.

The messengers of the fourth law. ⁵[Pol. 57b.]

The messengers of the fifth law. These five are all one in God's purpose.

At the gate the foes are distinguished from the friends.
The gate is the day of each man's death.
⁶MS. ðdre. Angels come for the soul of the righteous.
angels unto him, and if he hath aught unwashen, either it shall be washed in the death-pain in which he here suffers, or after (death) with a slight delay, and then the soul is led to the festive hall; that is, the morning-meat, the bliss that he hath in the soul; for ye know well that no holy man hath his perfect bliss ere he receive again his body at doomsday, that shall be the perfect meat when the man with soul and body shall receive the assurance of eternal bliss. And what happeneth if it is an enemy that cometh to the gate? May God, through his great mercy, let us never experience what it is. But, nevertheless, if he is an enemy, wretched man! there shall be at hand only the accursed ghosts who shall roughly receive him with stern blows. As many vices and sins as he had upon him, so many fiends shall he there meet to receive him and to put him into darkness; again on doomsday shall all God's enemies be cut off together from his sight, and they shall receive their reward that long shall last. Thus hath it been, and is, and shall be until doomsday. But when it cometh to pass that the Lord on the great day shall come to see both friends and foes, then shall come all his subjects before him, where he sitteth with his beloved company, with nine orders of angels, with the unspotted maiden his mother, with his apostles, with the high fathers (patriarchs), and the holy prophets, with martyrs, with holy confessors, with holy maidens, with all those that, for his love, cast aside the goods of this world and lawfully serve him here. What awe and what dread shall there be when the fire comes before him that shall burn the earth; when all the earth shall quake; when the stars shall fall; when the sun and moon shall darken before God's brightness; when the welkin shall vanish, and when the sign of the holy rood (cross), with the spear and with the nails, shall be brought forth by the angels! When the angels shall quake, and the righteous shall sore dread, what shall the sinful do who shall see there his righteous judge, whom none may contradict nor deceive? He himself is witness and judge. What shall the wretch do who seeth above him his Lord whom he hath displeased, and under him hell's mouth open, about him all folk, and himself openly convicted of various sins. No friend may there help another; each shall have enough to do for himself. Then shall God Almighty say unto them, the guilty men, "Ye sinned in your eternity, and ye shall burn in my eternity. Ye sinned as long as ye lived, and ye shall
wrån gewasse iper pine of þe deacfe þe he her ðæle. ofer efter mid ecclise lette. and þan lat me þa sawle to merchestowc. þat his se morsemete si blisse þe he had an þar sawle. þat wite þe wel. nan halege nas his fulle blisse er he underso adomes deðe his licame. þat wrån se fulle mete. þan se man mid sawle and mid licame underfange sicernesse of ecer blisse. And wat beliump hit zief he fend his þe to þare gate cumÞ? God þurh his mucele mileþ ne letes us nefer fandie. Ac næples zief he fend his an unwreast man þer beðæ anu zérdie. þe weregede gastes þe hine uniredlice underfangeþ min stiarne swuppen. Also fele unþeawes also hade upe him and sennenn. al swa fendas he þer zemet. híne to underfó. and to don híne into piesternesse. oft a domes dzei alle godes fend simle fram his þeseccþ abroden bienn. and hi to hare lean ham þe lange seel zeleste. Þus hit haþ ibi and is. and wrån oft domesdei. Ac þanne hit þer to cumÞ þat se hlaðord ðæ þe mucele deie. cumÞ forþe izi and frend and fend. þann cumÞ all his underpiede him to-fore. þer he sit mid his derewþþpt zéfered mid nizgen anglene had. mid þer unwëmmned meide his moder. mid his apostlen. mid þa hagefaderen. and þo halice witien. mid martiren. mi[d] halí confessoren mid halie meiden. mid al þan þe per midenarde for his luf þere þære abecer. and lagelice her him þeniþ. wie zéie. wie dredbusse wurþ þer. þan þat þer to for him aberþþ þat middernad1. þan si eorde æle cwâce þan þe sterren falleþ. si sunne and se mone apestreþ for godes brisknesse. þe wlene to gæþ. and si hali rode taene mid þe spere and mid þe neiles þurh angles beþæ forþ ibrocht. þanne þe angles cwácæþ. and to richtwise ham adredeþ. wat secel se senfullæ don. þe iseegþ per his richtwise deme. þe non ne maþ bechece. non beswice. he his him selp witnisses and deme. Wat secel se wrecce don. þe bufon iseþþ his hlaðord þe he þegremed æfcæ. under him helle munþ open. abutent him all folc. him selfe bi sandlice senne beswapen. þer ne mai non frend ðære helpe. ælc had innþþ to done an him selfe. þan seied ham god þe geltþ manun þe seneþþen. an þer æcnesse. and þe scule *birne an mire æcnenisse. þe seneþþen alþ lange alþ ælcfe þære and þe scule birne alþ lange as ic lefie. Witeþ into æce fer. þe is zearecd mine fó and his and take it to the mirth-stead.

The full meat is the assurance of eternal bliss.

Devils shall meet the sinner and thrust him into darkness.

On Doomsday all shall come before God.

1 sie.

The stars shall fall, the sun and moon shall darken before God's brightness.

God's word to the wicked.

* [Fol. 55a.]

AN BISPÆL.
burn as long as I live. Depart into eternal fire, which is prepared for my foes and their fellows." Immediately they shall depart from his sight, and then at once shall the Lord go with his friends to his meat, that is, to his pleasures, as is said in holy writ, Delicie meæ sunt esse cum filiis hominum, that is, "My delights are to dwell with the sons of men." But we said to you a little before that they should have good bread and wine, and seven dishes; they shall have the bread spoken of in the Gospel. Ego sum panis vivus qui de caelo descendit, that is, "I am the living bread that descended from heaven," saith our Lord; "he who eateth of this bread shall never die." This bread was made of a grain of wheat, as he also said in the Gospel, Nisi granum frumenti, et cetera. This corn was sown through the angel's mouth into the ear of the Virgin Mary, in the city of Nazareth. This corn came first in Bethlehem, that speaks to us of bread; it waxed and flowered in Judæa, and it ripened in Jerusalem, and the wicked folk, the Jews, reaped it, and placed it on the cross also, as between two millstones. It was afterwards put into the tomb as into an oven. Thence it was brought up into heaven to the high Lord's table, where it feedeth angels and mankind for ever, and this is their bread. Where shall we find the wine? Even as he said, Ego sum vitis vera, et cetera.

XXVI.

PUT ON THE ARMOUR OF GOD.

Our lord (master) Saint Paul, who is teacher of the Gentiles, reminds and informs us of certain weapons to be wielded, thus saying, Induite vos armatura dei. No man taketh up a weapon except to fight therewith, and no one fighteth except with his enemies. Let us now see what are the foes, and what weapons we shall use against them. Each Christian man, so soon as he steppeth out of the font, where he is baptized of his sins, maketh to himself three foes; for it is written, Nemo potest duobus dominis servire—No man can serve two masters who are at enmity together. These three foes are—the
God's pleasure is to dwell with the sons of men. Christ is the living bread.

This living bread is on the high Lord's table. Christ is the true vine.

XXVI.

[INDUITE UOS ARMATURA DEI.]

[induite uos armatura dei.] Nan man ne nemæ wepne buto to fihten mide, ne namman ne fiht buton wið his ifömmen. Ute we nu isi wice biöc ure ifö, and wice wepne we scule nemen ægens ham. Æle cristen mán ánon se stepó up of² pe funte wer he iñfüld his, ipiches he macë him trí ifón. for þan þe hit is iñrite. Nemo potest duobus dominis servire. Nan ne mai twan hlaforde þe wranschte bien sámog þówie. þás pri ifôn beô. Se

1 MS. fone.

2 MS. con.

3 MS. os.
devil and his host, the second is this earth, the third is very near the Christian man, that is, his own flesh. These three, like three robbers, fight against each believing man as long as we wander in the wilderness of this world. Therefore said the holy Job, Militia est vita hominis super terram—Knightship is man's life upon earth. In the Devil's school, his host of accursed spirits and sins and abominable crimes fight against us. In this earth's school (army) are both prosperity and misfortune. In the flesh's school are evil thoughts and foul lusts. Of the first speaketh St. Paul, Non est nobis coluctatio adversus carnem et sanguinem, et cetera. Of the second speaks St. John the Evangelist, saying, Nolite diligere mundum nec ea quae in mundo sunt. Of the third speaks St. Paul, Caro concupiscit adversus spiritum. Strong are these foes and treacherous, so that with them we may not make peace nor fellowship; either they overcome us, or we them. If they overcome us, they take from us neither gold nor silver, but our bane (death). If we overcome them, we shall all be praised as good soldiers, and be rewarded with a high reward. But he who goeth to fight without a leader may soon come to mishap. Let us now see who shall be our leader, and afterwards what shall be our weapons. Our leader is the Holy Ghost, and our Lord Jesus Christ, who hath said, Sine me nihil potestis facere. Thou oughtest to have eight kinds of weapons, which are, shield, helmet, habergeon, sword, spear, steed, two spurs, and a smart staff. What shall be our shield, St. Paul thus tells us, In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguer.

XXVII.

THE FOURTH SUNDAY AFTER PENTECOST.

Erant appropinquantes, et cetera. The holy Gospel saith to us that lepers and sinful men approached the Saviour and desired to hear his doctrine. Then the Pharisees and the Scribes of the Jewish
forme is se deofel. and his igéng. Se oþer þes middennard. Se pridde is wel nieh þe cristen men. þat is his ægon flesæ. Þas pri fihtæþ agen ecleen icaellæg man alse longe se we iðese westen of þesser worulð wandrið. alse þri reafers. Þer for sede se hali iob. Milicæa est vita hominis super terræ. Cnihtscipe is mannes líf upen corþe. Þæs deofles herisce fihtæþ agen ús his isferred ȝewerged gastes, and unþeawes, and unwraste lahtres. Þæs middeneardes iscole. selþen and uniselþen. Þæs flesces iscole. ecel Ŝepan and fule lustes. Þæs formen seieþ sanctus paulus. Non est nobis coluctatio adversus carnem et sanguinem. et cetera. Of þæs oþren eweþ sanctus Iohannes se godspellere. kuð Ñolite diligere mundum nec ea que in mundo sunt. Of þe pridde queþ sanctus paulus. Caro concupiscit adversus spiritum. S[t]range biæþ þes ðif. and swice wiþ wam we ne muþe gríð ne sibbe mâcie. oþer hi ofer êneþ us oþer we him. Gif hi us ofercomeð ne ceped hi of hus gold ne selfer bute ure bane. Gif we ofercomed heom. we sele bien immersed alle gode cempen and imeaded mid heahere mede. Ac se þe geþ into fihtæ wiþ-ute heretoche. him mai none mislimpe. Vte we nu isi wa sele beon ur heretoche. and seþe wice ure wepne bieþ seu[ll]e. Þe heretoche is se haligost. and ure laford ihesu crist þe seiþ. Sine me nichil potestis facere. Þu ahst to habben elte wepnecin. þa beoþ sceold. helm and brenie. swrd and spere. Stede and twci sporen. and ane smearte ȝerd. Hwic sele beon ure sceold. sanctus paulus hus seiþ. In omnibus sunentes suntum fulci. in quo possitis omnia tela nequissimi [ignea] extinguere.

XXVII.

[DOMINICA III. POST PENTECOSTEN.]

[Fol. 59b.] Lepers and sinners desired to hear Christ's lore;
people were grieved, because the Saviour received the sinful and had fellowship with them. Then spake the Saviour to the Pharisees and Scribes this parable, Which of you having a hundred sheep, if he lose one of the sheep, does not leave the nine and ninety in the wilderness, and goes seeking the one that is lost? If he findeth it he beareth it on his shoulders to the flock, or the fold, rejoicing. When he cometh home, he inviteth his friends and neighbours unto him, and saith, Rejoice with me, for I have found my sheep which I lost. I say unto you greater joy is in heaven for one sinner if he be sorry for his sins with amendment, than for the ninety and nine righteous that need no repentance.

XXVIII.

SOUL'S WARD (OR THE CUSTODY OF THE SOUL).

Si secert paterfamilias qua hora fur venturus esset; vigilaret utique et non sineret perfodi dominum suum. Our Lord, in the Gospel, teaches us through a parable how we ought warily (cautiously) to guard ourselves against the devil of hell, and from his devices. "If the lord (master) knew," he saith, "when and what time the thief would come to his house, he would watch, nor would he suffer the thief to break into it." This house which our Lord speaketh of is man's self within; the man's wit within this house is the house-lord (master of the house), and the untoward wife may be called Will. Should the house go after her (obey her) she bringeth it all to ruin, except Wit, as lord, chastise her for the better, and deprive her of much of what she would. And yet would all her household follow her everywhere if Wit forbade them not; for all these are untoward and reckless servants, unless he directs them. And what are those servants? Some are without, and some within. Those within are the man's five wits—sight, hearing, smelling, tasting, and the feeling of each limb. These are the servants under Wit, as under the house-
pa boceras þer heþen þeode, for þan þe se helende under-feng þa sinfullan. and ham mid imóne hafede. Pa sede se helende þa sunder halze and þa bócere þis bispell. Hwic eower heft an hu[n]dred sceap. Gif he fo[r]list ân þara sceape. la húne forlet hé neþon and hun neþontie a westene and gef seende þat an þe him losede? Gif he hit þan zemet. he hit berþan his eaxlun to þara cowde. oder falde blissiende. Þan he ham cýmðe he zelaðæð his freund and nich-i-bures him to and eweð. Blissiaþ mid me fo[r]þan þe ic iméte mi sceape þe me losede. Þe sege cow þat mare blisse bið an hefene be anum sjnfulle man. ʒif he his sjnunne mid dedbote bereþes. þan him si be nigon and hund neþontie rihtwisen þe ne beofians nanre ded bote.

XXVIII.

HER BIGINED: SAWLES WARDE.*

Sī secert patersfamilias qua hora fur venturus esset: vigilaret utique ei non sineret perfodi dominam suam. Ûre lauæd i þe godspel teacheþ us þurh abisne, hu we ahen wearliche to biwiten us seoluen wið þe unwiht of helle. ant wið his wrenches.

Sef þes lauerð wiste he seð. hwenne ant hwæð time. þe poef walde come to his hus; þe he walde wakien. ne nalde he nawt þolien þe poef forte breken hire. Þis hus þe ðre lauerð spæked of; is seolþ þe mon inwið þe monnes wit. Þis hus. is þe huse lauered. ant te fulito he wið; mei beon wil ihaten. þat ga þe hus ɹþter hire; ha diht hit al to wundre. bute wit ðe ase lauered chasti hire þe betere, ant bi neome hire muchel of þat ha walde. ant tah walde al hire hird folhun hire ouer al; gef wit ne forbunde ham. for alle hit beð untohe, ant rechelese hinem; bute ʒef he ham rihtæ. Ant hwæche beð þes hinen: Summe beð wið vten. ant summe wið in nen. þes wið vten beð; þe monnes ñif wittes. Sibææ. ant herunge. smecheunge. ant smeallunge, ant euch limes felunge. þes beð hinen ynder wit. as under huse

and the

Scribes and

Parliesse

were angry

with Jesus.

The parable

of the Lost

Sheep.

Greater joy

in heaven

over one

repentant

sinner than

over ninety

and nine that

need no re-

pentance.

Our Lord

teaches us

how to guard

ourselves

against the

devil.

1 MS. wren-

ches,

If the master

of the house

knew when

the thief were

coming, he

would ever be

on the watch.

The house is

man's wit

(conscience);

the wife is

will.

ʃ e huse-

bonde,

3 i hwæð.

4 ofte of.

The servants

under her are

reckless.

These hinds

are our five

wits.

5 ha.

þos.
lord; and wheresoever he is negligent, there is none of them but what often conduct themselves untowardly, and trespass often, either in foolish cheer or in evil deeds. Within are his servants in so many divers thoughts to please well the house-wife against God's will; and they swear together readily that they will do after her will. Though we hear it not, we may feel their murmuring and their untoward noise until Wit comes forth and, both with awe (fear) and love, has disciplined them for the better. Never is his house well guarded on account of these hints, when that he is asleep or goeth anywhere from home (that is, when man forgetteth his wit) and letteth them be together. But it behoveth not that this house be robbed, for there is therein the treasure that God gave himself for, that is, man's soul. For to break this house after (for the sake of) this treasure, that God bought with his death, and for which he gave up his life on the cross, there is many a thief about, both by day and by night, invisible ghosts with all wicked devices; and against each good virtue that guardeth God's dear chattel in this house under Wit's direction, who is the houselford, there is ever its (opposite) vice that seeketh entrance about the walls to murder it (the soul) therein. The head thereof is the fiend (devil) that heads (is master of) them all against him and his keys. The husband, that is, Wit, guardeth his house thus:—Our Lord hath given him four of his daughters, which are, to wit, the four cardinal virtues. The first is called Prudence, and the second is called Spiritual Strength, and the third is Moderation. Righteousness is the fourth. Wit, the husband, God's constable, calleth Prudence forth, and maketh her door-keeper, so that she should warily take heed whom she lets in and out, and that she may behold afar off all that are coming, those that are worthy to have entrance, or to be excluded. Strength stands next her; so that if any will come in without the consent of Prudence (Prudence being unwilling), Strength, that is her sister, may be warned thereof and turn them out. The third sister is Moderation; he (Wit) maketh her mistress over his wilful household, of which we have previously spoken, so that she may teach them moderation, which is also called measure, the mean between two evils (or things); for in every place it is a virtue to observe moderation; and she cautioneth them all that none disobey her anywhere through excess or intemperance, nor go beyond moderation. The fourth sister, Righteousness (equity), sitteth highest as judge, and beateth those that offend, and crowneth those that do well, and doometh each one his doom according to his deserts. For
lauerd.  _ant_ hwer.  se he is _gemeles_ f his hare nau _pe ne feare_ ofte untoheliche.  _ant_ gulte_ ilome.  oser ifol semblant _oder in vnel dede._  In _wiv_ beoc his hinen, in se moni mislich _pone to cwemen wel pe husewif azein godes wilte.  _ant_ sweried somet realliche.  _pat_ efter hire hit schal *gun.  _pah_ we hit ne here naut?  we1 mahen ifelen2 hare nurh3.  _ant_ hare untohe bere.  a _pet_ hit4 cume forX.  _ant_ ba wiv eie.  _ant_ wiv luue tuhete ham _pe betere._

Ne bido neauher _his_ fur _fo ein hinen wel iwisst.  for _hwon_ _pat_ he slepe.  oser ohwider5 from hame.  _pat_ is hwen mon forget _his_ wit.  _ant_ let ham iwurcnen.  ah ne bihoue6 hit naut.  _pat_ tis hus beo irobbet, for _per_ is inne _pe tre[sur] pat_ godd zef _him_ seolf fore.  _pat_ is monnes sawle.  forte breoke _pis_ hus efter _pis_ tresor.  _pat_ godd bohte mid _his_ deaX.  _ant_ lette _lif o rode_ is moni _peof a buten ba_ bi _dei ant_ bi niht.  _vaseliche_ gastes _wiv_ alle unwreaste peawes.  _ant_ azein euch god _peaw.  pe_ biwite7 _ipis_ _hus_ godes _deore_ castsel8.  _vuder_ wittes wissunge _pat_ is huse lauerd, is eauer hire unpeaw forte sechen in _song_ abute _pe_ wahes to a _mur-gerhin_ hire prinne.  _pat_ heaued _prof_ is _pe_ feont.  _pe_ meistreX _ham_ alle azeines _him ant_ _his_ keis.  _pe_ _husebonde pat_ is _wit._ _warne9_ _his_ _hus_ _bus._ 

vre lauerd _haued_ ileanett _him_ fraoure5 of _his_ _dehtren._  _pat_ _beo10_ to _vnderstonden pe_ fowr heaued peawes.  _pe_ earste is _warschipe_ _icleopet._  _ant_ te _ofper_ is _ihamen_ _gastelich_ strengXe.  _ant_ te _pridde is _meaX._ _rihtwisnesse pe_ _feorCxe._  _Wit pe_ _husebonde_ _godes_ _cuneetable_ _cleopeX_ _warX-schipe_ _forX._ _ant_ _makidX_ _hire_ _durewart._ _pe_ _warlike_ _loki_ _hwan_ _ha_ _leote_ in _ant ut._ _ant_ _of_ _foror_ _bihalde_ _alle pe_ _cuminde._ _hwuch_ _beo_ _wurce_ _in_song _to_ _habben_ _f_ _oser_ _beon_ _bistek-en prute._  _StrengXe_ _stont_ _nest_ _hire._  _pat_ _zef_ _ei_ _wul in_ _f_ _warschipesX _vn_ _ponents.  warni_ _strengXe_ _fore._ _pat_ is _hile_ _suster _ant_ _heo hit ut warpe._ _pe_ _pridde_ _suster_ _pat_ _is_ _meaX._ _hire_ _he makeX_ _meistre_ _ouer_ _his_ _willesfulu_ _hirX9._ _pat_ _we_ _oar_ _of_ _spoken._ _pat_ _ha_ _leare_ _ham_ _mete10._ _pat_ _me11_ _measure_ _hat._ _pe_ _middel_ _of_ _twu_ _uneles12._

for _pat_ _is_ _peaw_ _in_ _euch_ _stude _ant_ _tuht_ _forte_ _halden._ _ant_ _hateX_ _ham_ _alle_ _pat_ _nan_ _of hame azeein_ _hire_ _f_ _nower_ _wiv_ _vmeoc8_ _f_ _ne_ _ga_ _ouer_ _mete._ _pe_ _feorcxe_ _suster_ _rihtwisnesse._ _sit_ _on13_ _best_ _as_ _deme14._ _ant_ _beatcX_ _peo_ _pe_ _agulteX._ _ant_ _cruncX_ _peo_ _pe_ _wel_ _doX._ _ant_ _demeX_ _euchan_ _his_ _dom_ _after_ _his_ _rihte._  for _dret15_ _of_ _hirc_ _uinecX_ _his16._

These hinds seek to please the house-wif.

* [Fol. 76vo.]
1 omitted.
2 Ms. ili pien.
3 murr.
4 wit.
5 They are not to be trusted by the master.
6 ohwider fare.

In this house is the soul, God's treasure.

Vice seeks entrance to murder the soul.
7 fowre.
8 The head of these enemies is the devil.
9 Four cardinal virtues guard this treasure.

Prudence is door-keeper.

* [Fol. 77re.]

Strength stands next.
10 omitted.
The third is Moderation.
11 omitted.
12 Ilag.

The fourth is Equity.
13 John.
14 demere.
15 cned.
16 pis.
dread of her, this household, each according to what he is, keepeth
watch and ward—the eyes theirs, the mouth its, the ears theirs, the
hands theirs, and each of the other wits, so that anent them no
vice shall come in. When this is thus done and all is still therein,
Prudence, that is ever vigilant, is afraid lest some prove unfaithful
and fall asleep and neglect to keep watch, and she sendeth them in
a messenger, whom she knows well, come from afar, for to frighten
those that are over hardy (confident) and those that are negligent
(reckless), and to keep them more vigilant. He is received in and
quickly beheld by them all; for he is lank and lean, and his coun-
tenance is deathly and black and livid, and each hair appears to
stand erect upon his head. Prudence bids him tell before (them)
who he is, and whence he has come, and what he seeks there. "I may
not speak anywhere," he says, "unless I have good audience; therefore
listen to me. I am called Fear, and am the messenger of death, and
reminder of death, and I am come before her to warn you of her
coming." Prudence, that knows best how to beset her words and also
her works, speaketh for them all and asketh whence she shall come
and what company she brings with her. Fear answers her, "I know
not the time, for she told it me not; but ever be watching when (she
shall come), for her custom is to come by stealth, suddenly and un-
expectedly, when one least expects. Of her household, concerning
which thou makest enquiry, I will answer: she alighteth wheresoever
she comes with a thousand devils, and each one bears a great book
all written over with sins, with small black letters, and an immense fiery
gleed-red chain for to bind and to draw into the midst of hell whom-
soever he may prove guilty through his book, in which is described
each sin that he hath wrought with will, or with word, or with
work, in all his lifetime, except he have previously repented of it with
true shrift and amendment." And Prudence asketh him, "Whence
comest thou, Fear, admonition (reminder) of death?" "I come," he
saith, "from hell." "From hell," saith Prudence; "and hast thou seen
hell?" "Yea, truly," saith Fear, "often and frequently." "Now then,"
saith Prudence, "upon thy troth tell us truly what hell is like, and
what thou hast seen therein." "And I will, blithely," saith Fear, "upon
my troth; nevertheless, not according as it really is, for no tongue
may tell that, but as far as I may and can I will discourse thereof.
hirs euch from after that he is wage to wit his eareanalysis. he must his eareanalysis. he must hit his eareanalysis. he must wit that unont him ne schal nan un-pawed cumen in. As pis is ido pis. ant is al stille prinne: warschipe pat uie is waker is ofecare lest sum for truste him. ant feole o slepe. ant forzene his warde. ant send ham in a sonde. pat ha wel enawe. of feorren icumen. forte ofecare peo pe beo *ower hardi. ant peo pe zeme-lesse beo: halden ham wakere. he is underun in. ant swise bihalden of ham alle. for lone he is. ant leane. ant his leod dearlich. ant blae ant elcowet. ant euch her punchè pat stont in his heaued up: warschipe hat him tellen biuoren het he beo ant hweonene he comme ant hwet he per seehe. Ne mei ich he seï. nohwer spoken. bute ich habbe god lust: hustine me penne. fearlac ich hatte. ant am deæhes sonde. ant deæches munegunge ant am icumen biuore hire to warnin ow of hire cume. warschipe pat best con biisseten hire words. ant ec hire werkès: spekè for ham alle. ant freine hweonene he came. ant hwuch hird ha leade. fearlac hire outswerè. Ich nat naut pe time: for ha ne seide hit me nawt ah eauer lokè hwenne. for hire wune is to cumen bi stale ferliche ant un-mundunge hwen me least wenè. of hire hird pat tu easkest Ich pe ondswerie. ha lihte hwer se ha eauer kime with a puseant deaslen. ant euch an bere with a gret boe al of sunnen i writen with swarte smale leattres. ant an unrude raketeche gled read of pure. forte binden ant to deaslen in warde hewel. huwh se he mei precoun þurh his boe pat is on euch sunne endre*uedit, pat he wið wil. oðer wið word. oðer wið were. wrahtte in al his lif side. bute pat he haueè i-beo earpon wið soð schrift. ant wið12 deadbote. ant warschipe hire easkeè. Hweonene13 cumest tu14 fearlac deæhes15 munegunge. Ich eume he seï of helle. Of helle ha seï warschipe. ant hauest tu ischen helle: se seï fearlac witerliche. ofte. ant ilome. Nu seï penne warschipe for þi troweè trewolich tele us hwuch is helle. ant hwet tu hauest ischen prin. ant ich he seï fearlac omi treweè blucelle. naut tah efter pat hit is. for pat ne mei na tunge tellen16. ah efter þat ich mei ant con: þer towarth ich chulde readien17. Helle is [wid] wið...
Hell is wide without measure, and deep and bottomless; full of incomparable fire, for no earthly fire may be compared therewith; full of stench intolerable, for no living thing on earth might endure it; full of unutterable sorrow, for no mouth may, on account of the wretchedness and of the woe thereof, give an account of nor tell about it. Yea, the darkness therein is so thick that one may grasp it, for the fire there gives out no light, but blindeth the eyes of them that are there with a smothering smoke, the worst of smokes. And nevertheless in that same black darkness they see black things as devils, that ever maul them and afflict and harass them with all kinds of tortures; and tailed drakes, horrible as devils, that devour them whole and spew them out afterwards before and behind; at other times they rend them in pieces and chew each gobbet of them, and they afterwards become whole again, such as they previously were, to undergo again such bale without recovery, and full well they see themselves very horrible and dreadful; and to increase their pains the loathsome hell-worms, toads, and frogs that eat out their eyes and nostrils, and adders and water-frogs, not like those (that we see) here, but a hundred times more horrible, sneak (creep) in and out at the mouth, ears, eyes, navel, and at the hollow of the breast, as maggots in putrid flesh, ever-yet (always) thickest. There is shrieking in the flame, and chattering of teeth in the snowy waters. Suddenly they flit from the heat into the cold, nor ever do they know of these two which is worse for them, for each is intolerable. And in this marvellous mingling the latter through the former tormenteth the more. The fire consumes them all to dead coals: the pitch boileth them until they are altogether melted, and revives them anon to undergo again all that same and much worse, ever without end. And this same wanhope (despair) is their greatest torment, that none have never any more hope of any recovery, but are sure of every ill, to continue in woe, world without end, ever in eternity. Each chokes the other, and each is another’s torment, and each hateth another and himself as the black devil; and ever as they loved them the more in this world, so the more shall they hate them there. And each curseth another, and gnaws off the other’s (arms), ears, and nose also. I have begun to tell of things that I am not able to bring to any end, though I had a thousand tongues of steel, and told until they were all worn out. But
ute met. ant deop wis ute grunde. ful of brune uneuenlich. for ne mei nan eorðlich fur euvin per towar. ful of stench unpolelich. for ne mahte in eorðe na cwic ping hit polien. ful of sorhe untalelich. for ne mei na muð for wreekedom ne for wa rikenin hit ne tellen. Se3 picke is prime pe posternesse: pat me4 hire mei grabpin. for pat fur. ne zeue5 na liht. ah blent ham pe ehnen. pe per beo6 wis a smörrinëde smoke smeeche forcüest. ant tah ipat ilke swarte peosternesse swarte pinges ha ise6 as deoslen pat ham meallës ant derue6 aë ant dreeche6 wis alles ennnes pinen. ant iteilede draken grisliche ase7 deoslen pe forswolheels ham ihal. ant speowës8 ham *eft ut biuoren ant bihind. oðer liwle torende9 ham ant to choowe9 ham euch greot. ant heo eft iwur10 hal. to a swuch bale bute bote. as ha ear weren. ant ful wel ha i sco9 ham to grisle ant to grise. ant to echen bare pine. pe lasc11 helle wurmes. tadden ant froggen. pe freote12 ham ut te ehnen. ant te nease. gristles. ant suike in. ant ut neddren. ant eauraskes6. nawt illich peose her? ah7 hundret sike grisluker et nuë. ant et earen. ed ehnen. ant ed nauele. ant ed te breoste holke als menen8 iforrotet flesch eauergete pickest. per is remunge9 ipe brune. ant tokes hechelunge ipe snawi weattres. ferliche ha fluteës from pe heate: in10 to pe chele. Ne11 neaue nuten ha of peos twa: hwe6er ham þunche6 wurse. for eider is unpolelich. ant ipis ferliche mong pe leatere þurh pe earre derue6 pe mare. pat fur ham forbeare6 al to colen calde. pat pich ham forwalles aët ha beon for mealte. ant eft aewiikes12 anan to drehen al pat ilke: ant muchedele wurse å wii uten ende. Ant tis ilke unhope is ham meast pine. pat nan nauës neauer mare hope13 of14 nan a conerunge. Ah15 aren sikere of euch uuel to þurh leasen iwa from world in to worldle åå on echnes. Euch aprusme6 oðer. ant euch is oðres pine. Ant euchan heate6 oðer. ant him seoluen as *pe blake deouel. ant eauer se ha i pis world luudden ham mare: se ha þer heatice ham swiðëre. ant eider cursed6 oðer. ant fret of pe oðres earen16. ant te17 nease alswa. Ich habbe bigunne to18 tellen of ping pat ich ne mahte nawt bringe to eni ende. þah ich hefde a þusent tungen of stele ant talde aët ha weren alle forwerede. Ah þenche6 nu her19 þurh hwuch pe measte

10 [Fol. 78v^] They eat and afterwards vomit them.
11 omitted. Heat and cold alternately torment them.
12 aewiike6.
13 And worst of all is their despair.
14 omitted.
15 ah aa.
16 Each wretched soul hates the other, and himself, as the devil.
17 omitted.
18 omitted.
19 omitted.
20 omitted.
think now by this what the greatest pain is; for the least pain is so hard, that had a man slain both my father and mother, and all the remnant (end) of my kin, and done to me all the shame and the harm that a living man might endure, yet if I saw this man in the least pain that I see in hell I would, if it might be, endure a thousand deaths to rid (release) him out thereof, so horrible and piteous is that sight to behold; for though there were never any other pain, except to see the wretched spirits and their horrible forms; to look on their grim and dreadful faces, and to hear their roaring, and how they in scorn reproach and upbraid each other with their sins; this infamy, and the horror of them, would be immeasurable pain; and moreover to endure and to bear their immense blows with steel mallets, and with their awls (hooks) gleed-red, and their buffetings, as though it might be a pilch-clout, each one toward the other in divers pains. O hell, death’s house, abode of woe, of dread, and of groaning; horrid home, and hard dwelling of all miseries; city of bale, and the abode of every bitterness, thou most loathsome land of all, thou dark place, filled with all dreariness! I quake with dread and fear, and each bone quivereth within me, and each hair bristles up at the thought of thee; for there is no voice between the damned but woe me! woe is me! and woe is thee! and woe is thee! And woe they cry, and woe they have; nor shall they ever have any lack of whatever is woeful. It were well for those that earn (merit) this abode through any temporary bliss here in this world that they were never born. By this ye may somewhat understand what hell is like, for, of a truth, I have seen therein a thousand times worse (than I have told you). And from thence cometh death with a thousand devils hitherward, as I have said; and I came thus,” quoth Fear, “for to warn you thereof, and to tell you these tidings.” “Now, Lord God!” quoth Prudence, “guard and preserve us, and direct and advise us what we ought to do, and that we may be the more cautious and vigilant to keep ourselves safe on each side under God’s wings. If we well guard and keep our house and God’s dear treasure that he has entrusted to us, let death come whenever he will, we need not be in dread of her nor of hell; for our death will be precious to God, and entrance into heaven. Of this treacherous world, or of her false bliss, let us never take any heed, for all that is on the earth is but a shadow; for all turneth to nought.
pine beo: for þe leaste pine is se heard þat hefde a mon i slein
ba mi feader. ant mi moder ant al þe ende of2 mi cnn. ant i do
me seoluen al þe scheome ant te hearm þat cwic mon mahte
polien. ant ich ische þes mon i þe ilke3 leaste pine. þat ich4 isch
in helle. Ich walde 3ef hit mahte beon. polien a þusent deaðes
to a rudden him ut þrof. swa is þe sihien grislich ant reoweful
to bihalden. for5 þah neauer nere nan oþer pine bate to i seon
cauer þe unseli gastes. ant hire grisliche shape. biscon on hare
grimfulæ. ant grurufale nebbes. ant heren hare rurunge. ant hu
ha wiæ hokeres edwite8 ant up breide8 euch an his summen. pis6
schenciæc ant te gruve of ham were unimete pine: ant hure
polien ant a beoren hare unirude7 duntes wiæ meales istelet. ant
wiæ hare cawlæ gled reade hare dusthlunæs. as þah hit were
a pilche clut euchan towart oþer inimisliche pinen. O helle
deaðes hus. wumunge of wumunge. of gruve ant of grumunge.
hecatel 8ham. ant heard wan. of alle wontreæces. buri of bale.
ant bold of cauer euch bitternessæ5. pu laæst lont of alle. pu doræ
stude ifullet of alle dreorinæes. Ich ekwicke of grisile9. ant of
griuer. ant euch han schokeæ10 me. ant euch her me ræsæ11 up of12 pi
munegunge. for nis þer na steuene bituhhe þe fordendæ bate
wumæne. ant wa is me. and wa beo þe. ant wa beo þe. wa ha
3eicæ. ant wa ha habbeæ ne of al þat cauer wa is: ne schal ham
neauer wontin. þe swuch wumunge of earææ. for ei hwilinde
blisse her o þisse worlde: wel were him 3ef13 þat he neauer i bore
nere. bi þis 3e mahten sunidel witen hwuch is helle. for i wis ich
habbe þrin ischen a þusent sire wurse. ant from þeome kimeæ
dead wiæ a þusent deoffen hiderwart as ich seide. ant ich14 com
þus quoæ fearlac forte warnin ow fore: ant tellen ow þeos15
tidingsæ. Nv lauerd godd quoæ warschipæ wardi us ant wareie.
ant rihte us. ant reade hwet us beo to donne. ant we beon þe16
ware ant wakere to witen us on euch half under godes wengan.
3ef we wel wareicæ ant witeæ ure hun ant godes deore tresor þat
he haneæ bitaht us: cume deadæ hwen he wule17. Ne purue we
nowæer beon of dred for hire. ne for helle. for ure deadæ bixe deore
godd ant in-zong in to heouene. of þeos fikelinde world: ne of
hire false18 blisse: ne neome we neauer þeme. for al þat is on eorææ.
except that dear treasure, God's precious fee, that is entrusted to us to
be kept safely. I have therefore sore care, for I see," saith Prudence,
"how the devil, with his host, as a raging lion, goeth about seeking
eagerly how he may devour it (God's treasure); and thus I may,"
saith Prudence, "guard you against his enmity (malice) and his devices,
but I may not guard you against his strength (violence)." "Do now tell
us, sister Prudence," quoth Strength, "what befalleth to thee, and warn
us of his wiles; for of all his strength we have not any dread; for his
strength prevails not, except wheresoever he finds them poor and weak,
unwarned (unguarded) by true belief. The apostle saith, 'Resist the devil
and he will flee forthwith.' Should we then flee from him? Nay!
Is not God our shield, and all our weapons are of his dear grace? and
God is on our side, and standeth by us in battle. If he shooteth towards
me with the wealth and bliss of the world, with the delights of the
fleshy lusts, I might care somewhat for these soft (nest) weapons;
but no hard things may terrify me, nor may any harm nor any loss
make my heart false, nor impair my belief toward him that gives me all
my strength (powers)." "For it behoves me," quoth Moderation, "both
for the severity of harm and for lack of bliss, to have dread and care
(sorrow); for many, on account of the too great hardship of woe that they
suffer, forget our Lord, and nevertheless more, through softness (pros-
perity) and the lusts of the flesh, become oftentimes reckless. Between hard
and soft—between woe of this world and too much joy—between much
and little, in every earthly thing, the middle way is the golden (one).
If we hold to it, then go we safely, nor need we fear death or the devil.
Whatever may be of hardships I dread, but not of softness (prosperity);
for no weal nor fleshy lusts nor bodily pleasure may cause me to overstep
the middle (mean) of measure and of moderation." Righteousness (Equity)
speaks now and says, "My sister Prudence, that hath wit and discerneth
between good and evil, and knoweth in everything what is to be chosen
and to be shunned, adviseth us and teacheth us for to take little heed to
perishable things, and to keep prudently those that shall last for ever, and
saith, as she truly saith, that through ignorance she may not sin, and yet
she is not so confident about the strength of the devil, but esteemeth her-
self weak though she have much power; and the eyes of us all deem
her to be powerless, as to herself, to withstand his devices, and she acts
nis bute as a schadewe: for al wur&w1 *to noht bute pat deore tresor godes deorewur&se feh pat is us. bitaht to witene. Ich habbe þernore sar care for ich ise þe warschipe hu þe unwiht wiþ his ferd ase lium iburst. þeþ abuten ure hus sechinde3 þeorn- liche hu he hit forswole. ant tis ich mei æþe warschipe warnin ow of his lad ant for his wrenches. ah ich mei mei naht æcines his streng&. Þo nu quoþ streng&. warschipe suster þat te limpet to þe ant warne us of his wilehes. for4 of al his streng& ne drede we nawiht. for nis his streng& noht wur& bute hwer se he ifinde þe æcliche. ant wake unwarnede of treowe bileane. þe apostle seþ. Etstont. þen feont. ant he ðiþ anan riht. schulde we þenne flicon him: þenis godd ure scheld. ant alle beoþ ure wepnen of his deore grace. ant godd is on5 ure half. ant stont bi us ðichete. 3ef he schute towarde us wiþ weole ant wunne of þe world. wiþ este of flesches lustes. of þalliche nesche wepnen ich mahte carien summes weis. ah ne mei me na þing heardes ofscaren. ne nowcin. ne na wone6 falsi min heorte ne wursi mi bileane towarde him pat þene& me alle mine streng&en. For ha me ah. quoþ men& ant for heart7 of nowcin. ant for wone of wunne drenched. ant carien for moni for to muchel heard of wa þat he drexe&. forþet ure lauerd. ant ma þah for nescie ant for flesches licunge for *þene& ham ofte. bituþhen heard ant nesche. bituþhe wa of þis world ant to muche wunne. bituþhe muchel ant lutel is in euch worldlicþ þing þe middel wei ʒuldene. 3ef we hire haldeþ þenne gawe sikerliche ne þerf us nowþer for deaþ ne for deouel drenched. hwet se beo of heardes ne drede ich nawiht nesches for ne mei na wunne. ne na flesches licunge ne8 licomlich este bringe me ouer þe midel of mesure. ant of mete. Riht-wissnesse spekeþ nu. Mi suster ha seþ warschipe þe haueþ wit. ant schad bituþhe god. ant nueþ. ant wat hwet is in euch þing to choosen ant to schunien: þe þe aþe ðe earþe forte þeme lutel alle fallinde þing. ant witen warliche þeo þe schulen å lestene. ant seþ as ha soþ seþ þat þurh unweotenesse9 ne mei ha nawn sunegin. ant tah nis nawn siker of þe unwihtes strengde as þeo þe halt hire wac þah ha þeo muche wur&. ant10 ure alre ehnen dem& hire umiht onont hire seoluen to etstouden wiþ his.

* [Fol. 80vo.]
1 wurche&. I can guard you against wiles of the devil.
2 seþ.
3 sechinde in song.
4 from for to nawiht omitted.
5 on ont.
6 MS. wode.
7 Hard.
8 ne of.
9 unwit- nesse.
10 to.

Strength says that she fears only worldly prosperity. Moderation fears worldly poverty and hardships.
as the wise (do). My sister Strength is very bold, and saith that no hardships may frighten her; but yet she would not trust on her own weapons, but on God's grace, and that I deem to be right and wisdom so to do. My third sister, Moderation, speaketh of the middle path, between right and left, that few can observe; and saith, that in prosperity (softness) she is bold, and hardships may terrify her, and therefore boasteth she of no confidence, and doth as the wise (do). My business is to act and to decide equitably; and I deem myself so that I, through myself, may do it (sin) not; for all the good that we have here is of God. Now it is right, then, that we deem ourselves ever weak to guard and to keep ourselves in safety, or to hold fast any good without God's help. The righteous God will that we deem ourselves poor and low, though we be never such, for then he deemeth us of much worth and good, and esteem us as his daughters. For though my first sister is aware of each evil, and my second sister is strong against everything injurious, and my third (sister is) temperate in all kinds of pleasures, and I act and decide rightly; except we be mild (meek) with all this, and esteem ourselves weak, God may rightly condemn us for all this, through our pride, and therefore is it a right doom (decision) that we for all our good thank Him alone.” Wit, the husband, God's constable, hears all their words, and thanks God earnestly with very glad heart for so rich a loan as are these sisters his four daughters, that he hath lent him as a help to guard well and protect his castle and God's precious fee, which is enclosed therein. The willful housewife keeps herself quiet; and all that household, that she was accustomed to draw after her, turn then faithfully to Wit, their lord (master), and to these four sisters. For a while Prudence again speaketh, and saith, "I see a messenger coming, very glad in cheer, fair and joyful, and lovely attired." "Let him in," saith Wit; "if God will, he bringeth us glad tidings, and that we have much need of, for Fear, death's messenger, hath with his (tidings) terrified us very much withal." Prudence lets him in, and he greeteth Wit the lord and afterwards all the household with a laughing cheer; and they return him his greeting, and all are, it seems to them, relieved and gladdened by his appearance; for all the house shineth and shimmereth (glistens) with his light. He asketh them if they would like to hear him a while. "Yea," quoth Righteous-
turnes ant de ọ ase ọ pe wise. Mi suster strenge is swiexe bald, ant sei8 pat1 nawiht hearde ne mei hire offearen. ah ọ ha ne trust naut on hire ahne wepnen: ah de ọ o godes grace ant pat ich demi riht ant wisdom to done. Mi pridde suster mean speke8 of ọ middel sii. bituhhe riht ant luft pat lut cunnen holden. *ant sei8 i nesche ha is bald. ant heard mei hire offearen. ant for ọi ne selpe8 ha of na sikernesse ant de ọ as ọ pe wise. Mi meostor is to do riht forte demen ant2 ọ ich deme me seolf pat ich purh me ne do hit naut: for al pat god is of godd pat we her habbe8. Nu is riht penne pat we demen us seolf eauer unnuithe to werien ant to witen us oser ei god to holden wi ọ ute godes helpe. Pe rihtwise godd wule pat we demen us seolf ecceliche ant lahe. Ne beo we neauer swueche: for penne deme8 he us muche wur8. ant gode ant halt for his dehtrn, for ọi mi forme suster war beo of euch uucl. ant min oser strong beo to zeines euch noweinc ant mi pridde meaeful in alles cunnes estes: ant ich do riht ant deme, bute we wi8 al ọis milde beon ant neoke: ant holden us wake, godd mei mid rihte fordemen us of al ọis purh ure prude, ant for ọi is riht dom pet we al ure god ọpunkin him ane. Wit ọ husebonde godes cunestable here8 alle hare sahen ant punke8 god zeorne wi8 swiexe glead heorte of se riche lane as beo8 ọeos sustren his fowr dehtrn pat he haune8 ileanet him on helpe forte wite wel ant werien his castel. ant godes deorewur8e feh. pat is bileoke prinne. Pe willefsule husewif halt hire al stille. ant3 al pat hird pat ha wes i wunet to dreaien4 efter hire: turnes *ham treowliliche to wit hare lauerd. ant to ọeos fowr sustren. Vmben ane stundte spekke8 eft warschipe. ant sei8 ich iso a sonde cumen glaid idcher. feier ant freolich ant leofiche aturnet. let him in seis wit ọef godd wule he bringe8 us gleade tidinges. ant pat us were muche neod. for fearlac dæces sonde haun8 wi8 his: offearet us swiexe mid alle, warschipe let him in. ant he gret wit ọen lauerd. ant al pat5 hird seoden. wi8 lahhinde chere. ant ha zelde8 him his gretunige. ant beo8 alle ilihet ant igledet ham punche8 of his on-silâhe, for al pat hús schine8. ant schimme8 of his leome. he easke8 ham6 ọef ham bilaued8 to heren him ane hwile. ọe que8 ha rihtwisnesse.

Strength is praised for trusting in God,
1 pat ha.
and Moderation for not being too confident.
* [Fol. 81r] Equity's advice to the three sisters.
2 to do riht ant riht for ant demen.

Wit thanks God for the loan of the three sisters.

3 ọz
4 dreien.
* [Fol. 81v] Prudence announces the coming of another messenger,

5 his, who gladdens them all by his appearance.
6 omitted.
ness, "it pleaseth us well, and it is well and right that we listen to thee attentively." "Hearken now then," he saith, "and truly understand that I am the messenger of mirth, and the admonition of eternal life, and am called the 'Love of Life,' and I come straight from heaven where I have seen now and oft before the bliss that no man's tongue may tell of. The blessed God saw you terrified and somewhat cast down through what Fear told you of death and of hell, and hath sent me to gladden you, not because that it is not all truth that he hath said, and that shall all evil men experience and find (true). But ye, with the help of God, need not fear anything, for he that sitteth on high is your help, and he is the all-ruling one who hath you in his keeping." "Ah!" saith Prudence, "welcome Love of Life; and for the love of God himself, if thou ever saw him, tell us somewhat of him and of his eternal bliss." "Yea, truly," quoth Love of Life, the messenger of mirth, "I have seen him oft, yet not as he is, for against (compared with) the brightness and the light of his countenance the sun-gleam is dark and seemeth a shadow; and therefore I was not able to look toward nor behold the gleam of his countenance, except through a bright mirror between me and him, that shielded my eyes. So have I often seen the holy Trinity, Father, Son, and Holy Ghost, three and indivisible. But only for a little while was I able to endure the gleam, but somewhat (longer) I was able to behold our Lord Jesu Christ, God's Son, that redeemed us on the cross—how he sits blissful on the right hand of his Father, who is almighty, and ruleth in that eternal life without cessation. So marvellous is his beauty that the angels are never satiated in beholding him. And moreover I saw plainly the places of his wounds, and how he showeth them to his Father, to make known how he loved us, and how he was obedient to him who sent him thus to redeem us, and he (Christ) beseecheth him ever for mankind's heal (salvation). After him I saw on high, above all heavenly (hosts), the blessed Virgin his mother, called Mary, sitting on a throne so very bright, adorned with gems, and her face so joyful that every earthly light is darkness in comparison with it. There I saw how she entreats her precious Son so earnestly and so inwardly (truly) for those that serve her, and he grants her blithely all that she beseecheth. When I could no longer endure that light, I looked towards the angels and archangels
wel us biluuec hit. ant wel is riht þat we þe liðeliche lustyn. He renið nu þenne he seið. ant þeornliche understondeð. [I]ch am murðes soude. ant munegunge\(^1\) of eche lif. ant liues luue i haten ant cune riht from heouene þat i chabbe isehen nu ant ofte ear þe blisse þat na monnes tunge ne mei of tellen. þe ibleseede godd isech ow offriuhte. ant sumdel drupnin\(^2\) of þat fearlac talde of deað. ant of helle. ant sende me to gleadien ow. nawi for þi þat hit ne beo al soþ þat he seide. ant þat schulen alle uoel fondin. ant ifinden. Al þe wic þe fulst of godd ne purue na þing dreen for he sit on \*heh þat is ow on helpe. ant is al wealdent þat haueð ow to witene. A seið warschipe welcome liues. luue. ant for þe luue of godd seolf þef þu eauer sehe him ÿ tele us smilhwet of him. ant of his eche blisse. þe iseð quod liues luue: Murhdes soude. Ich habbe isehen him ofte nawi tahn alswa as he is: for æzæ in þe brihtnesse ant te liht of his leor. þe sunne gleam is dosc. ant þunche Sc aschadewe\(^3\), ant for þi ne mahbe ich nawi æzæ þe leome of his white lokin ne bihalden: buþ þurh a scheme schwære\(^4\) bituulhe me ant him þat schilde mine elnen. Swa ich habbe ofte isehen þe\(^5\) halí prunnesse\(^6\), feader ant. ant halí gast. þreo an unto-dealet. ah lutle hwile ich mahbe þolie þe leome. ah summes weis ich mahbe bihalden ure lauercd ihesu cristi godes sune þat bohte us o rode. Hu he sit blissful\(^7\) on his feader riht half þat is al wealdent rixlæc i þat eche\(^8\) lif buþe linnunge. se unimete feier: þat te engles ne beðæ neauer ful on him to bihalden. ant þet ich iseh etescene\(^9\) þe studen of his wunden. ant hu he schwæc ham his feader to cvæn hu he luuede us ant hu he wes buhsum to him þe sende him swa to alesen us ant bischeð him a for moncunnes heale.

Efter him ich iseh on heh ouer alle heouenliche þe eadi meiden his\(^10\) moder marie i-nempnet sitten in \*a trone se swiðe brihte wid zimmes i-stirret. ant hire white se weoleful\(^11\). þat euch corðlich liht: is þeoster þe[vr] o þeines. pear ich iseh as ha bit hire deore wurþe sune se þeornliche. ant se inwordliche for þeo þat hire serui¾. ant he hire jetteæ blidelicæ al þat ha bi secheæ. Þet liht þa ich ne mahbe lengre polien\(^12\): Ich bisch to þe engles ant to þe archangles ant to þe oøræ: þe beðæ buuen ham. ibleseede\(^13\)

He says that he is called Love of Life, and comes straight from heaven.

1 munegge.
2 durcin.
3 þuncheSc dosc. ant as aschadewe.
4 schadewe.

Prudence beseches him to tell them somewhat of God and of heaven.

5 him. þe.
6 or prunnesse.
7 wunderful.
8 riche.
9 þet is e셜ene.

I saw, he says, the holy Maiden, his mother, sitting on a bright throne, 10 ant.

* [Fol. 82r.]

11 meiful.

and the angels and archangels; 12 na mare of hire polien.

13 iblese.
and to the others that are above them, blessed spirits who are ever before God and ever serve him, and sing ever unwearyedly. Nine hosts there are, but how they are ordered and severally placed, one above the other, and each one's duties, would be long to tell. So much mirth I had of the sight that I was unable for a long while to look elsewhere. After them I looked towards the patriarchs and the prophets, who make such mirth because they are now in that same land of bliss, which they had afar wept for previously on earth, and they see now all that become verified which they had long before prophesied of our Lord, as he had showed them in spiritual vision. I saw the Apostles (that were) poor and low on earth, filled and possessed all with extraordinary blisses, sitting on thrones, and all that is high in this world under their feet, ready to judge, in the day of doom, kings and kaisers, and all kindreds of all kinds of nations. I beheld the martyrs and their marvellous mirth, who suffered here tortures and death for our Lord, and esteemed lightly all kinds of harms and earthly torments as compared with the bliss to come that God manifested to them in their hearts. After them I beheld the assembly of confessors, who lived in good life and died holy, that shine, as do the stars, in the eternal bliss and see God in his glory, who hath wiped all tears from their eyes. I saw the shining and bright company of the blessed maidens most like to angels, and most participating with them in their blisses and joys; who living in the flesh surpass the laws of the flesh and overcome nature, who lead a heavenly life on earth, and so they win their mirth and their bliss. The beauty of their features, the sweetness of their song, no tongue may tell. All sing who are there, but their song none may sing but they. So sweet a smell followeth them whithersoever they go, that one might live ever by the sweetness. Whomsoever they intercede for is certainly saved; for at their prayers God himself ariseth, who sitting heareth all the other saints." "Very much," quoth Prudence, "pleaseth us what thou sayest; but now thou hast so well spoken of every order of the blessed severally, say to us somewhat now what bliss is common to all alike." And the Love of Life answereth her, "The common bliss is sevenfold—length of life, wisdom and love, and because of the love a gladness without measure (bounds), pleasant songs of praise, lightness (or swiftness), and security is the seventh." "Though I," saith Prudence,
testes pe boe a biure godd ant servii him eauer. ant singes a unwerze». Nihe wordes pe boe. ah hu ha boe» i-ordret ant sunderliche isette. pe an buue pe oierre. ant euchanes meoster were long to tellen. Se muche murhce ich hefde on hare on sihce: pat ne mahte ich longe hwile elles hwider lokin. Efter ham ich iseh towart te patriarches. ant te prophetes pe makied swuch murhce pat ha aren nuve i pat ilke lont of blisse pat ha hefden of seor igret ear on eor»ce ant seoc» nu al pat isoct. pat ha hefden longe ear icwiddet of ure lauerd as he hefde ischawed ham igastelich sihce. Ich iseh pe apostles poure. ant lah on eor»ce. ifullet ant bizoten al of unimite blisse sitten i trones. ant al under hare uet pat heh is i pe worlde. zarowe forte demen i pe dei of dome kinges ant keisers. ant alle cunreadnes of alle cumnes ledenes. *Ich bihcolt te Martyrs. ant hare unimite murhce pe poleden her pinnen. ant deen for ure lauerd. ant lihtliche talden to alles cumnes neowcins. ant eor}»liche tintreohen aseines pe blisse pat godd in hare heorte schawede ham to cumene. Efter ham ich bihcolt pe cunfessors hird pe liuden igod lif. ant haliche deiden. pe schinc» dox stoorren ipe ech eblisse. ant seoc» godd in his white pat haue» alle teares iwipet of hare elnen. Ich iseh pat schene. ant pat brighte ferreden of pe eadi meidnes ilikest towart engles. ant feolohlukest wixe ham blossin ant gleadien. pe libbinde iflesche onerga» flesches lahe ant overcume» cunde pe leade» heonenlich lif in eor»ce as ha wunie» hare murhce. ant hare blisse. pe feirlee of hare white. pe sweonesse of hare song; ne mei na tunge tellen. Alle ha singes» pe» pe boe». Ah hare song ne mahe nane buten heo singen. Se swote smal ham folhe» hwider se ha wende». pat me mahte libben aa bi pe swotenesse. hwam se heo biseched» fore: is sikerlich eborhen. for aecin hare bisoenen; godd him seofl ariseth pat alle pe oivre halhen? sittende ihere». Swixe wel quo» warschippe like» us pat tu seist. Ah nu pu hauest se wel isie» of euch a» setnesse; of pe seli sunder-lepes sumhwet sei us nu hwuch blisse is to alle liche meane: ant liues luue hire ondswere». *Pe imeane blisse is seouenfalq. lengce of lif. wit. ant luue. ant of pe luue a gleadunge. wixe»ute met murie. loft song. ant lihtsheipe. ant sikernes. is
understand somewhat of this, thou must reveal this more plainly, and explain to these others." "And it shall be so, Prudence," saith Love of Life, "as thou desirest. They live ever in a splendour that is sevenfold brighter and clearer than the sun, and ever in a strength to perform, without any toil, all that they wish, and evermore in a state, in all that ever is good, without diminution, without anything that may harm or ail, in all that is ever soft or sweet. And their life is the sight of God and the knowledge of God, as our Lord hath said. 'That is eternal life,' he said, 'to see and know the true God and him that he hath sent, Jesus Christ our Lord, for our redemption.' And they are therefore, like him, in the same form that he is, for they see him as he is, face to face. They are so wise that they know all God's counsels, his mysteries, and his dooms (judgments), which are secret and deeper than any sea dingle. They see in God all things, and learn concerning all that is and was and ever shall be, what it is, why and whereto, and whereof it began. They love God without measure, because they understand how he hath done by them, through his great goodness, and how they ought to requite his precious mercy, and each one loveth another as much as himself. So glad they are of God that all their bliss is so great that no mouth may make mention of it, nor any speech discourse of it. Because that each one loveth another as himself, each one hath of another's good (bliss) as much joy as of his own. By this ye may see and know that each one severally hath as many joys as they are many in number; and each of these same joys is to every one as great a joy as his own in particular. Yet above all this, since each one loveth God and then all the others more than himself, the more glad are they of God['s bliss], without any ailing (grief), and that of all the others than of his own joy. Take heed now then, if the heart of no one is ever able to contain in herself her own special joy, so marvellously great is the one bliss, how shall she accept so many and so great blisses? Therefore our Lord said to those that had pleased him, Intra in gaudium Domini sui—'Go,' quoth he, 'into thy Lord's bliss.' Thou must go therein altogether and be altogether possessed therein, for in thee may it in nowise enter. Thercof they praise God, and ever unwearied, ever
They live in a glory seven times brighter than the sun.

1 hearmin.
2 a word erased here in MS.
3 he seið. Eternal life is the sight of God.
They know all God’s secret counsels.
4 godes runes. ant his reads.
5 biginne.

They love God without measure.

* [Fol. 84r.]

6 as him seoluen.
7 beoð.

Each loves other better than himself.
8 ei eilung.
9 MS. torn.

10 þæn.

The bliss is so great that they go into it—it cannot enter them.
11 lur.
12 o name wise.

[Text continues in Old English]

pe seouæþe. þah ich þis seþe warschippe sumdel understande: þu most unwreol þis witerluker ant openin to þeos ðære. ant hit schal beon seĩð liues luue warschippe as þu wilnest. Ha lüiuæþ a in awlite. þat is brihtre seouæþ. ant scheren þen þe sunne. ant eauer in a strength to don buten euch swine al þat ha wulleþ. ant eauer mare in a steal in al þat eauer god is wite ute wonunge. wît utech þing þat mahe hearmin1 ðeðer eilín. in al þat eauer is. softe ðeðer swote. ant hare lif is godes sîhæ. ant godes . . . 2 enawlechunge as ure lauerd seide. þat is quod he3 eche lif to seon ant cnawen sod godd. ant him þat he sende ihesu crist ure lauerd to ure alesnesse ant beô8 for þi îlîch him îpê ilke white þat he is. for ha seôð him as he is. sëbbe to nebbe. Ha beoð se wise þat ha witen alle godes reades. his runes ant his domes4 þe derne beô8. ant deopre þen eni sea dingle. ha seôð igodd alle þing. ant witen of al þat is ant wes ant eauer schal iwurden. hwet hit beo. hwi. ant hwerto ant hwer of hit bigunne5. Ha lüiuæþ god wît ute met. for þat ha understandeþ luuð he haneþ bi ham idon þurc his mûcçele godlec ant hwet ha ahen his deorewurde milce to zelden. ant euch an luueæ ðeðer asæ muckle as he him seoluen. Se gleade ha beoð of godd: þat al is hare blisse. se mûcçel *þat ne mei hit munne na mûðæ. ne spealie na speche for þi þat euchar luueæ ðeðer as he him seoluen. Euchan hauæþ of odres god ase mûcçle mûrðæ of as of his ahne6. bi þis þe mahen seon ant witen. þat euchan hauæþ sunderlepes as feele gleadschipes: as ha beoð monie alle. ant euch of þe ilke gleadschipes is7 to eauer euch an ase mûcçle gleadunge: as his ahne sunderliche. zet ouer al þis. hwen euchan luueæ godd þen þem him seoluen. ant þen alle þe odre: mare he gleaedæ of godd wît ute ei et-lunge8 þen of his ahne gleadunge. ant of alle þe ðreæs. Neoœæ nu þenne þene þef neauer anes heorte ne mei in hire [und]9 eruon hire ahne gleadunge sunderliche [iseide. so unim]ete mûcçel is þe10 anlepi blisse. þat ha nimeæ i[n] hi[re] þus monie. ant þus mûcçele. for þi seide ure lauerd to þeo þe him hefdlen ic-wemæt. Intra in gaudium. et cetera. Ga quoχ he in to þi lauerdes blisse11. þu most al gan prin. ant al beon bigotten prin for in þe ne mei hit nanesweis12 neomesæ. her of ha heried godd ant singeæ
alike joyful, they sing this song of praise, *Beati qui habitant,* &c.—
Blessed are those, O Lord, who dwell in thine house; they shall praise thee, world without end. They are all as light and as swift as the sun-gleam that shooteth from east unto west as thine eyelid openeth and shutteth; for wheresoever the spirit will be there is the body at once without delay, for nothing may withstand them, for one is mighty enough to do all that he desires, yea, to make heaven and earth quake with one of his fingers. Sure they are of all this life, of this wit, of this love, and the joy thereof, and of this bliss, which shall never more become less or be impaired, nor come to an end. This little I have said of what I saw in heaven, but neither saw I all, nor of what I saw can I tell the half.” “Truly,” quoth Prudence, “well we understand that thou hast been there and truly hast spoken thereof, according to thy sight; and well is him that is prudent and takes forethought how he may best keep his house, in which is God’s treasure, against God’s enemy who warreth ever against it with immorality, for that shall bring him thither where he shall participate and enjoy all that thou hast spoken of, and a hundredfold more of bliss without any sorrow.” Quoth Strength, “Since it is so, what may separate us from the God and hold us back then? I am confident in God that neither life nor death, nor woe nor weal, shall separate us and his love. But all this he hath prepared for us, if we as true treasurers guard well his treasure which is entrusted to us to be kept, as we shall full well under his wings.” Quoth Prudence, “Cast out Fear, our foe; it is not right that one house hold these two: for where Mirth’s messenger is and true love of eternal life, Fear is a fugitive.” “Now, Fear, go out,” quoth Strength, “thou shalt no longer remain in our quarters.” Quoth (Fear), “Now what I have said I have said all for your good, and though it was not pleasant, yet my tale was not less true nor less needful to you than that of Mirth’s messenger, though it may not be so delightful nor so pleasant.” (Quoth Moderation), “Each of you hath his time to speak, nor is the tale of either of you to be shunned (disregarded) at its proper time. Thou warnest of woe, he telleth of weal. Much need is there that we should attentively listen to both of you. Flit (depart) now, Fear, while the Love of Life is herein. Bear with even heart the doom of Righteousness, for thou shalt full blithely be received herein, as often as Love of Life ceaseth to speak.
á un werget eauer iliche lusti in pis loft songes. as hit iwriten is. 

Beati qui habitant. et cetera. Eadi beó þeo lauœrd. þe ðip in¹ hust wunieð ha schulen herien þe from [worlde into worlde]. Ha beó alle æse lí[hte ant as swifte as þe sunne] gleam þe se[neot from est into west. æse ðin] *èhe-lid tunèc ant openèc for hwer se eauer þe gast wule þe bodi is anan riht wiþ ute lettunge, for ne miem ham na þing æeines etstanden. for euch an is al² mihti to don al þat he wule. þe makie to cwäken heone ne þan eorþe wiþ his an finger. Ñikere ha beó of al þis of þulli lif. of þulli wit. of þulli luue ant³ gleadunge prof. ant of þulli blisse. þat hit ne me neauer mare lutlin ne wursin. ne neome nan ende. þis litle ich habbe iseid of þat ich isch in heouene ah nower neh ne ne ich al. ne þat zer þat ich [iszech. ne] con ich half⁴ tellen. Witer- [liche quœ] warschipe. wel we understoode þat tu hauest ibeo þear ant soð hauest iseid trof. eftter þi sikhæ. ant wel is him þat is war. ant bisiþ him hu he mahe beast halden his hus þat godes tresor is in æeines godes unwine þe weorðe per towart a wiþ unpeawes. for þet. schal bringen him þider as he schal. al þis þat tu hauest ispeken of an⁵ hundrec siðe mare of blisse buten euch bale⁶ sollhin ant ifinden. Quoð strengþæ hwen hit swa is; hwet mei tweamen us from godd ant hald[en us þeoune. ih] am siker ine godd. [þat ne schal lif ne deð ne wa] ne wunne nowsæ [to dealeus ant his luue. ah al þis] us haueæ igarc"[ket 3ef we as treowe tresures witeæ wel his tresor þat is bitaht us to halden. as we schulen ful wel under his wengen. Warpeæ ut quoð warschipe; farlac ure fa. nis nawt riht þat an hust halde þeos tweien. for þer as murþæs sonde is; ant soð luue of eche lif. farlac is flene. nu ut quoð strengþæ farlac ne schaltu na lengere leuen in ure ende. nu quoð ich seide for god al þat ich seide. ant þah hit muri nere nes na lessere mi tale þen wes murþæs sondæs ne unbihefre to ow. þah hit ne beo so liewurþæ ne iewe/me. Eiþer of ow haueæ his stunde to speke/ne. ne nis iueker noþæs tale to schunien in his time. þu warnest of wa. he telleþ of wunne. muche neod is þat me ow ba ðeornliche hereni. Flute nu farlac þah. hwil liues luue is herinne. ant þole wiþ eñe heartæ þe dom of rihtwisnesse. for þu schal[t]. ful bliþeliche beon

They have great strength, and live in perfect security. 
¹ in þis.
² as.
³ a. Happy is he who keeps safe God's treasure. The words of Prudence.
⁴ al.
⁵ ant. Strength says that nothing shall separate them from God, 
⁶ wið uten balesæ. 
⁷ Bodl. MS. 34 ends here.

Prudence proposes that Fear should be cast out.

Moderation addresses the two messengers.
Now is Will the housewife quite still; and she who erewhile was so wilful, is now wholly subject to the direction of Wit, who is the husband. And all the household keep themselves still, who were wont to be untoward, and to do after the will of their mistress, and not after Wit; they listen now to his lore, and each one endeavours to do what befalleth him to do, through these two messengers whom they have heard, and as the four sisters have taught in addition thereto, for against each vice's entrance is ward to be kept and guarded faithfully. Thus ought each man to think often and frequently, and with such thoughts to arouse his heart, which in negligent sleep forgetteth its soul's heal, after (the words of) these two messengers, and from the sight of hell to look to the bliss of heaven—to have fear of the one and love to the other, and to lead himself and his hinds, that is, all his limbs, not after (that which) Will, the untoward mistress, and his (own) lust teacheth, but after what Wit desireth, who is the husband that disciplines and instructs, so that Wit should ever go before and teach Will after him to perform all that he ordains and commands to be done; and with the four sisters, which are the four cardinal virtues, Prudence, Strength in God, Moderation, and Righteousness, to guard God's treasure, that is, his own soul in the house of the body, from the thief of hell. Such thoughts make a man to flee all vices and inflame his heart towards the bliss of heaven, which may our Lord give us through his holy mercy, that with the Father and the Son and the Holy Ghost reigneth in trinity ever without end. Amen!

Par seinte charite pray a pater noster for John who wrote this book!

Whoso hath read this writing
And Christ hath so (thereby) prospered him,
I pray, par seinte charite,
That ye pray often for me
A Pater noster and Ave Maria;
That I may so lead my life
And well please our Lord,
In my youth and in my old age,
That I may yield my soul to Jesus Christ. Amen.
under-fon in as ofte as liues luue stinte\textsuperscript{3} forto spekene. \textit{N}\textsuperscript{v} is wil \textit{pat} husewif al stille. \textit{pat} er wes so willesful. Al ituht efter wittes wissunge \textit{pat} is husebonde. \textit{ant} Al \textit{pat} hird halt him stille. \textit{pat} wes i-wunet to beon fulitothen \textit{ant} don efter wil hare lefidi. Ant nawt efter wit\textsuperscript{f} lustne\textsuperscript{6} nu his lace, \textit{ant} fonde\textsuperscript{6} euer euchan efter \textit{pat} him limpe\textsuperscript{c} to. \textit{purh} \textit{peos} twa sonden. \textit{pat} ha i-herd habbe\textsuperscript{c}. \textit{ant} \textit{pat} fowr sustren lerden \textit{pruppe} for euch un\textit{peawes} in\textit{zong} his warde te witene. ant te warden treowliche. \textit{Dv}s ah mon te \textit{penchen} ofte Ant ilome. Ant \textit{wi\textsuperscript{c}} \textit{fulliche} \textit{pohtes} awec\textit{chen} his heorte. \textit{pe is} isle\textit{p} of \textit{zemeles} for\textit{zet} hire sawle heale. efter \textit{peos} twa sonden. From helle sih\textit{se} biseon\textsuperscript{f} to \textit{pe} blisse of heouene. To habben far\textit{lac} of \textit{pat} an\textsuperscript{f} luue toward \textit{pat} \textit{o\textsuperscript{c}er}. ant leaden him ant hin\textit{en}. \textit{pat} beo\textsuperscript{c} his limen alle. nawt efter wil \textit{pe} untohe lef\textit{di} \textit{ant} his lust leare\textsuperscript{c}. ah efter \textit{pat} wit wule \textit{pat} is husebonde tuh\textit{ten} \textit{ant} teachen \textit{pat} wit ga euer biuore ant teache wil efter him. to al \textit{pat} he dihte\textsuperscript{c} \textit{ant} deme\textsuperscript{c} to donne. ant \textit{wi\textsuperscript{c}} \textit{pe} fowr sustren\textsuperscript{f} \textit{pe} fore \textit{pe} fowr henu\textit{d} \textit{peawes}. Wars\textit{chipe}. Stre\textit{nec\textsuperscript{c}}e in godd. Ant \textit{Me\textsuperscript{c}}. Ant Rihtwisnesse. witen godes tre\textit{sor} \textit{pat} is his ahne sawle. \textit{ipe} hus of \textit{pe} bodi\textsuperscript{f} from \textit{pe} \textit{peof} of helle, \textit{pulli poht} m\textit{ake\textsuperscript{c}} mon te fleon alle un\textit{peawes} ant ontent his heorte toward \textit{pe} blisses of heouene. \textit{pat} ure lauerd \textit{jeue} us \textit{purh} his hali milce \textit{pat} \textit{wi\textsuperscript{c}} \textit{pe} feder. ant e sune \textit{ant e} hali gast rix\textit{lec\textsuperscript{c}} in \textit{preo} had \textit{a} buten ende. \textit{AMEN.}

Par seinte charite bidde\textsuperscript{c} a pater noster for iohan \textit{pat} \textit{peos} bo\textit{c} wrat.

\textbf{H}\textit{wa se} \textit{pi\textsuperscript{s}} \textit{writ} haue\textsuperscript{c} ired.
Ant crist him haue\textsuperscript{c} swa isped.
Ich bidde \textit{par} seinte charite.
\textit{Pet ze} bidden ofte for me.
\textit{Aa pater noster. ant aue marie.}
\textit{Pet ich mote} \textit{pat} lif her dre\textit{hen.}
Ant ure lauerd wel icw\textit{emen.}
\textit{I Mi juhe\textsuperscript{e}e ant in min elde.}
\textit{Pet ich mote ihesu crist mi sawle ye\textit{lden.}}

\textit{AMEN.}
XXIX.

THE WOOING OF OUR LORD.

Jesu, sweet Jesu, my love, my darling, my Lord, my Saviour, my honey-drop (nectar), my balm! sweeter is the remembrance of thee than honey in the mouth. Who is there that may not love thy lovely face? what heart is there so hard that may not melt at the remembrance of thee? Ah! who may not love thee, lovely Jesu? For within thee alone are all the things united that ever may make any man worthy of love to another. Beauty, and lovesome face, flesh white under clothing make many a man the rather and the more to be beloved. Gold and treasures and wealth of this world cause some to be beloved and praised. Others (are loved) for their generosity and liberality, that prefer graciously to give than niggardly to withhold. Some (are loved) for their wit and wisdom and worldly prudence, and others for might and strength, (so as) to be distinguished and brave in fight for to maintain their rights. Some are loved for their nobility and highness of birth, others for virtue, and politeness, and faultless manners. Some for kindness, and meekness, and goodness of heart and deed; and yet, above all this, nature causes friends of kin to love one another. Jesu, my precious darling, my love, my life, my beloved, my most worthy of love, my heart's balm, my soul's sweetness, thou art lovesome in countenance, thou art altogether bright. All angel's life is to look upon thy face, for thy cheer is so marvellously lovesome and pleasant to look upon, that if the damned that well (boil) in hell might eternally see it, all that torturing pitch would appear but a soft warm bath; for, if it might be so, they had rather well (boil) evermore in woe and evermore look upon that blissful beauty, than be in all bliss and forego the sight of thee. Thou art so sheen (bright) and so white, that the sun would be pale if it were compared to thy blissful countenance. If I then will love any man for fairness (beauty) I will love thee, my dear life, mother's fairest son. Ah, Jesu, my
HER BIGINNES PE WOHUNGE OF URE LAUERD.*

I these swete ihesu, mi druþ, mi derling, mi drihtin, mi healend. mi huniter, mi haliwei. Swetter is munegunge of pe þen mildeu o muðe. Hwa ne mei lune þi luueli leor? Hwæt herte is swa hard þat ne mei to-melte i þe munegunge of þe? Al hwa ne mei lune þe luuelicæ ihesu? for inwið þe ane arn alle þe þinges igedered þat eauer muhen makeu ani mon luuewurði to oðer. feirnesse and luفس neb. flesch hwit under schrud makes moni mon beo luuned te raðer. and te mare. Sumne gold and Gersuin and ahte of þis worlde makes luuned and heried. Sune: fređom and largesse þat leuer is menskli to þiuen þen cwedli to wið halde. Sumne: wit and wisdom and zapschipe of werlde. Sumne: maht and strengþe to beo kid and kene ifht his riht for to halde. Sumne: nobleþe. and hehnesse of burðe. Sumne: þeaw. and hendeþe and lastelese* lates. Sumne: menske and mildeschipe and debonairte of herte and dede. And þette ouer al þis: kinde makes sibbe frend euchan to luuen oðer. Nu mi derewurðe druþ. mi lune. mi lif. mi leof. mi luueleuest, mi heorte haliwei. mi sawle sweetnesse. þu art luفسum on leor. þu art al schene. al engles lif is ti neb to bihalden. for þi leor is swa unimete luفسum and lusti on to loken: þat zif þe forwaricbe þat wallen in helle mihten hit eczelice seon: al þat pinende pik. ne walde ham þunche bote a softebekinde baþ. for zif hit swa mihte beon: leuere ham were eauer mare in wa for to welle and o þat welefule white eauer mar to loken: þen in alle blisse beon and forgan þi sibþe. þu art swa schene and swa hwit: þat te sunne were dosk zif hit to þi blisfule bleo mihte beo euenet. þa zif þat iwile animon for feirnesse luue: luue iwile þe mi leue lif, moder sune feirest. A ihesu mi swete

* MS. Cotton Titus D. 18.

XXIX.

Jesus pos-
sesses all the
qualities
which make
him worthy
of being
loved.
The qualities
for which one
may be loved.

Christ is
bright.

†[Fol. 127b.]

The sun pales
before him.
sweet Jesu, grant that the love of thee be all my delight. But now I will choose my lemman (beloved) for wealth, for everywhere with chattels one may buy love. But is there any one richer than thou, my beloved, that reignest in heaven, thou that art the renowned kaiser that hast created all this world? for as the holy prophet David says, “The earth is the Lord’s and all that fills it, the world and all that lives therein;” heaven with the mirths and the inmeasurable blisses, all is thine, my sweet one, and all (this) thou wilt give me, if I love thee aright. I cannot give my love to any man for (the sake of) a sweeter possession. I will hold then to thee, my beloved, and love thee for thyself, and for thy love forsake all other things that might draw and turn my heart from thy love. Ah! Jesus, sweet Jesu, grant that the love of thee be all my delight. But what is wealth and world’s weal worth without freedom (liberality)? And who is more free than thou, for first thou didst make all this world and didst put it under my feet, and didst make me lady over all thy creatures that thou didst create on earth, but I miserably lost it through my sins. Ah! lest I should lose all thou gavest thyself for me, to deliver me from (hell-?)pain. If I will love then any one for liberality, I will love thee, Jesu Christ, most free beyond all others; for other liberal men give these external things, but thou didst give thyself for me, (so) that thou couldst not withhold thy own heart’s blood. A dearer love-token gave never any lemman (beloved) to another. And thou that gavest me first all thyself, thou hast promised me, my beloved, the gift, all to myself, to reign on thy right hand, crowned with thyself. Who is then more generous than thou? who, for largess, is better worthy of being beloved than thou, my dear life? Ah! Jesu, sweet Jesu, grant that the love of thee be all my delight. But largess is worth little when wisdom is lacking. And if that I will love any man for wisdom, there is none wiser than thou, that art called the wisdom of thy father in heaven; for he through thee, that art wisdom, created all this world and ordereth it and divideth it, as it seemeth best. Within thee, my dear love, is hidden the hoard of all wisdom, as the book bears witness. Ah! Jesus, sweet Jesu, grant that the love of thee may be all my delight. But many a man through his strength and bravery also makes himself beloved and esteemed. And is any so hardy as thou art? Nay; for thou alone undidst not with thy own dear body to fight against all the awful (terrible) devils of hell; that whichever of them is least loathsome and horrible,
ihesu leue þat te luue of þe beo al mi likinge. Bote nu iwile for ahte lefmon chese for aihwer wiþ chatel mon mai luue cheape. Ah is ani ricchere þen þu mi leof þat rixles in heuene. þu art kid keiser þat al þis werld wrahtes. for as te hali prophete dauid cviddes. drihtines is te corðe. and al þat hit fulles werld and al þat trin wune. Heuene wiþ þe murlhese and ta unime te blisses. Al is tin mi sweting, and al þu wilt ziue me zif i þe riht luue. Ne mai i na man ziue mi luue to swettere byzete. Hilde iwile þa to þe mi leof for þe self luue þe seluen. and for þi luue leten alle oðre þinges þat min herte fram þi luue milhte drahe and turnen. A ihesu swete ihesu leone þat te luue of þe beo al mi likinge. Bote *hwat is ahte and woorldes wele wurð wiþ-uten fredom? And hwa is frerre þen þu? For first þu mades al þis werld and dides hit under mine fet. and makedes me lauedi ouer alle pine schaftes þat tu schop on corðe. Bote Ich hit rewli fordide þurh-hut mine sunnes. Ah lest ine al forlesede þu 3ef þe seluen for me to lese me fra pine Penne zif i ani wilc for largesce luue; luue iwile þe ihesu crist largest ouer oðre. For oðre largemen 3iuen þise uttre þinges. bute þu swete ihesu for me 3ef þe seluen. þat tin ahne heorte blod ne cuðes tu wiþ-halde. Derre druri ne 3ef neauer na lefmon to ouer. And tu þat erst me 3ef al þe seluen! þu hafdes me heht mi lefmon to þe ziuc al me seluen. to rixlen o þi riþhond cruñet wiþ þe seluen. Hwa is ta largere þen þu. Hwa for largesce is betere wurð to beo luued þen þu mi luue lif. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote largesce is lutel wurð þer wisdom wontes. And zif þat iwile animon luue for wisdom; nis.nan wisere þen þu þat art wisedom cald of þi fader in heuene. For he þurh þe þat wisdom art al þis world wrahtes and dihtes hit and deales as hit best semes. Inwiþ þe mi leue lif is hord of alle wisedom hid as te bok witnesses. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote moni man þurh his strengðe and hardischipe ek makes him luued and żerned. And is ani swa hardi swa artu? Nai. for þu þe ane dreddes naut wiþ þin anre deore bodi to fihtre ažaines alle þe ahefulle deuces of helle. þat hwuen of ham swa is lest lœceliche. and grureful.
if he might, such as he is, show himself to man, all the world would
be afraid to behold him alone, for no man may see him and remain
in his wits, unless the grace and the strength of Christ embolden his
heart. Thou art moreover herewith so immensely mighty that, with
thy precious hand nailed on the rood, thou boundest the hell-dogs,
and bereftest them of their prey which they had greedily grasped, and
held it fast on account of Adam’s sin. Thou keen (brave) renowned
warrior (champion) robbedst hell-house, and deliverest thy prisoners,
and broughtest them out of the house of death, and leddest them with
thyself to thy jewelled (gemmed) bower (hall), the abode of eternal
bliss; wherefore of thee, my beloved, was it truly said, “The Lord
is mighty, strong and keen (brave) in battle.” And therefore if a stal-
worth leman please me, I will love thee, Jesu, strongest over all, so
that thou mayest fell the strong foes of my soul; and that the strength
of thee may help my great weakness, and thy boldness embolden my
heart. Ah! Jesus, sweet Jesu, grant that the love of thee may be all
my delight. But noble men and gentle and of high birth often obtain
the love of women at a very small cost, for oftentimes many a woman
loses her honour through the love of a man that is of high birth;
then, sweet Jesu, upon what higher man may I set my love? where
may I a more gentle (noble) man choose than thee, that art the king’s
son, that wieldest this world, and art king equal with thy father, king
over kings and lord over lords? and yet with respect to thy manhood
born thou wast of Mary, a maiden meekest of mood (mind); child of
royal birth, of king David’s kin, of Abraham’s race. No higher birth
than this is there under the sun. I will love thee, then, sweet Jesu, as
the most gentle (noble) life that ever lived on earth, and also because
in all thy life never was any vice found, my dear faultless beloved one;
and that came to thee of (thy) birth and of (thy) nurture, because
thou didst ever dwell in the court of heaven. Ah! my precious lord;
so gentle (noble), and so gracious; suffer me never to settle my love
on churlish things, nor to desire earthly things nor fleshy things in
preference to thee, nor to love against thy will. Ah! Jesus, sweet Jesu,
grant that the love of thee be all my delight. Meekness and mildness (hu-
mility) make a man everywhere to be beloved; and thou, my dear Jesus,
for thy great meekness was compared to a lamb, because anent all the
wrong and the shame that thou sufferedst, and anent all the woe and the
painful wounds, thou never openedst thy mouth to grudge (murmur)
mihte he swuch as he is to monkin him scheawe; al þe world were offeard him a ne to bihalde for ne mihte na mon him seoh and in his wit wunie. bute zif þe grace *and te strengode of crist baldede his heorte. þu art zette her wiþ swa unimete mihty þat wiþ þi deorewurisa hond nailent on rode; þu band ta helle dogges. and restes ham hære praie þat tai hefden gredicliche gripen and helden hit faste for adames sunne. þu kene kidde kempe robbedes helle hús. lesedes tine prisuns and riddles ham ut of ewalm hus and leddes ham wiþ þe self to þi zimmede bur. bold of eche blisse. forþi of þe mi lefmon was sóvliche quiddet. Drihtin [n] is mahti strong and kene ifihte. And for þi zif me likes stalewurisa lefmon; luue iwile þe ihesu strongest ouer alle. þat þi maht felle mine starke sawle fan. and te strengode of þe helpe mi muchele wanesse. and hardischiphe of þe balde uin herte. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Å noble men and gentile and of heh burcse ofte winnen luue lihtliche cheape. for ofte moni wummon letes hire mensket þurh þe luue of wepmom þat is of heh burcse. þenne swete ihesu up o hwat herre mon mai i mi luue sette. hwer mai i gentiller mon cheese þen þe þat art te kinges sunc þat tis world wealdes. and king and euene wiþ þi fader, king ouer kinges lauerd ouer lauerdes And zette onont ti monhad born þu wes of marie meiden mildest o mod. kine bearn of burcse. of dauðes kin þe king. of Abrahames streone. Hehere burcse þen þis nis nan under sunne. Luue iwile þe þa swete ihesu as te gentileste lif þat eauer liuede on eorðse. alswa for in al þi lîf neauer na leaste nes ifunden. mi deore lefmon lastelles. and tat com þe of burcse. and of foster alswa. þu þat eauer wunedest i þe hurd of heouene. *A mi deorewurisa druð swa gentile and swa hende. ne þole me neauer mi lune nohwer to sette o karliche pinges. ne eorðli ping ne fleschli aȝaines te þerne ne luue aȝain þi wille. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Meknesse and mildschipe makes mon eihwer luued. and tu mi leue ihesu for þi mickle meknesse to lamb was euenet. For aȝaines al þe woh and te scheme þat tu poledest. and aȝaines al þe wa and te pinfule wundes; neauer ne opnedes ti muþ

 Thou didst bind the hell-dogs, and harriedst hell's house, therefore I will love thee as a stalworth lênuman.

Noble men may buy women's love cheaply.

I cannot choose a nobler one than þis, child of royal birth, of David's kin.

I will love thee as the noblest that ever lived.

Meekness and kindness cause a man to be loved.
against it; and yet the shame and the wrong, that the sinful each
day do unto thee, thou sufferest meekly; nor dost thou take vengeance
(upon us) immediately after our sins, but long awaitest (our) repentance
through thy mercy. Since thy goodness may cause thee everywhere to
be beloved, therefore is it right that I love thee and leave all others
for thee, for thou hast shown great mercy toward me. Ah! Jesu, sweet
Jesu, grant that the love of thee be all my delight. But because friends
of kin naturally love one another thou shroudest thyself with our
flesh; tookest man of her flesh, born of a woman. Thy flesh took of her
flesh without commerce of man; took fully, with that same flesh, man's
nature to suffer all that man may suffer, to do all that man doth,
except sin alone; for thou hadst neither sin nor ignorance. Then
against nature goes each man who loveth not such a kinsman, and
leaveth (all others). Seeing that truer love ought to be amongst
brethren, thou becamest man's brother of one father, with all those
that sing Pater noster in purity; but thou [art a soul] through
nature (and we through grace), and man of that same flesh that we
bear on earth. Ah! whom may he love truly who loveth not his
brother; then whosoever loveth not thee is a most wicked man.
Now, my sweet Jesu, I have left for thy love flesh's kinship, and
yet born-brothers have cast me aside, but I reck of nothing whilst I
hold thee, for in thee alone may I find all friends. Thou art to me
more than father, more than mother. Brother, sister, or friends, none
are to be esteemed as anything in comparison with thee. Ah! Jesu,
sweet Jesu, grant that the love of thee be all my delight. Thou
then with thy beauty, thou with thy riches, thou with thy liberality,
thou with wit and wisdom, thou with thy might and strength, thou
with nobleness (of birth) and graciousness, thou with meekness and
mildness and great gentleness, thou with kinship, thou with all the
things that one may purchase love with, hast bought my love; but
above all other things thou makest thyself worthy of love to me,
through those hard horrible injuries, and those shameful wrongs that
thou didst suffer for me. Thy bitter pain and thy passion, thy sharp
death on the rood, rightly tells upon all my love, and challenges
(claims) all my heart. Jesus, my life's love, my heart's sweetness,
three foes fight against me, and yet may I sore dread for their blows;
and it behoves me, through thy grace, prudently to guard myself against
the world, my flesh, and the devil. The world endeavours to make
to gruechen a^aines. and sette pe scheme and te woh pat te sunefule of pe world euch dai don pe mildeleiche pu polest hit, ne wrekes tu pe naut sone after ure Gultes. Bote longe abides bote purh ut ti milce. Peene pi deboneirschipe mai make pe eihwer luned. and for pi is riht pat i luse pe. and leaue alle o^re for pe. for muchel pu haues ti milce toward me scheawed. A ihesu swete ihesu leue pat te luse of pe beo al mi likinge. Bote for pi pat sibbe frend kindeliche euchan lueses o^er: pu schruddes te wi^e ure flesch. nam of hire flesch mon born of wumann pi flesch nam of hire flesch wi^e uten meane of wepmon. nam wi^e pat ilke flesch fulliche monnes cunde to polen al pat mon mai pole. Don al pat mon de^e wi^e uten sunne ane. for sunne and unwitschipe ne hafdes tu now^er. Peene a^aines kinde Ga^e hwa pat swuche kinsmon ne luue^ and leue^ and leue^ and leue^ and leue^. And for pi pat trewere luse ah beo imong bre^ere pu monnes bro^er bicom of an fader wi^e alle poa pat cleneliche singen. Pater noster. Bote pu purhut kinde. and we purhut grace. and mon of pat ilke flesch pat we beren on eor^e. A hwam mai he lune treweliche hwa ne lunes his bro^er. Peene hwa se pe ne lunes: he is mon unwresteast Nu mi swete ihesu. leauned hau^e i for pi luse flesches sibnesse* and sette borne bre^ere hauen me forwurpen, bote ne recches me na ping hwils pat i pe halde. for i pe ane mai ich alle frend finden. pu art me mare pen fader. mare pen moder. bro^er suster. o^re frend nar^e nawiht a^aines te to telle. A ihesu swete ihesu leue pat te. &e. Peene pu wi^e pi fairnesse. pu wi^e richesse. pu wi^e largesse. pu wi^e wit and wisdom. pu wi^e maht and streng^e. pu wi^e noble^e and hendeleic. pu wi^e meknesse and mildeschipe and mikel debonairte. pu wi^e sibnesse. pu wi^e alle pe pinges pat man mai luse wi^e bugge? haues mi luse chepet. Ah ouer alle o^re pinges makes te luuewur^si to me pa harde atele hurtes. pa schomeliche wolhes pat tu poledes for me. pi bittre pine and passiun. pi derue dea^e o rode telles riht in al mi luse. calenges al mi heorte. Ihesu mi lines luce. min herte swetnesse. pre fan fihten a^aines me. and yet mai ich sare for hare duntes drede. and bihoues purh pi grace zapliche to wite me. pe werld mi flesch. pe deouel.

Thou en-
duresst all the wrongdoing of man,
therefore will I leave all others for thee.
Thou art of our kin,
wherefore we should leave all others for thee.

I have left all for thee. *(Fol.129v.)

Thou hast
causd me to love thee through thy pain and passion
and death on the cross.
me its slave; my flesh to make me a whore; the devil, through these two, to draw me to hell. Fearful I was myself, and sorrowful, and nigh down-fallen (dejected), and my foes bold, so blustering, and so keen (fierce), that when they saw me so weak and so fearful and so yielding towards them, the more they assaulted me and weened to have made me, wretch, all their own, and had indeed made (me so), had not (thy) help been the nearer to me. They grinned for gladness each one toward the other, as mad wolves that rejoice over their prey. But thereby I understand that thou wilt have me for thy beloved (lemman) and for thy spouse, so that thou didst not permit them fully to rejoice over me, nor altogether to have cast me into shame and sin, and thereafter into (everlasting) torment. But where the bale (danger) was greatest of all, there was succour nearest. Thou beheldest all this, and thou also sawest that I was unable to stand against their wilful wiles through wisdom or strength that was in myself, but nearly had I fully yielded to all my three foes. Thou camest to help me, undertookest to fight for me, and riddest (deliveredst) me from the sorrow of death's house and the pain of hell. Thou baddest me behold how thou foughdest for me, that I may not be afraid of worldly poverty, nor shame of wicked men's mouth, guiltlessly, nor sickness of my body, nor bodily pain, when I behold how thou wast poor for me, how thou wast disgracefully and shamefully treated for me, and at the last, with torturing death, hanged on the rood. Jesu, my life's love, rich art thou as Lord in heaven and earth, and yet thou becamest for me poor, destitute and wretched. Poor wast thou born of the maiden, thy mother, for in thy birth-time in all the city of Bethlehem thou foundest not house-shelter wherein thy tender child's limbs might rest, but (wast born) in a wall-less house in the middle of the street. Poor wast thou, wrapped in rags and clouts, and coldly lodged in a beast's crib. But as thou grewest older thou becamest even poorer; for in thy childhood thou hadst the breast (paps) for thy food, and thy mother was ready when thou yearnedst for the breast; but when thou becamest older, thou, that feedest the fowls in (their) flight, fish in the flood, and people on the earth, sufferedst for lack of meat many a sharp (pang of) hunger, as clerks indeed read in the Gospel; and thou that wroughtest the heaven and earth, and all this world, hadst not in all this world of thine
Pe world to make me þewe. Mi fles: to make me hore. Pe deuel þurh ut þise twa to drahe me to helle. Arh ich was meself and wæb and neð dune fallen. and mine fan derue, swa buchede and swa kene þat hwæt þai seken me swa wak and swa forhuhande and buhande toward ham. þei swicre sohten uppo me. and wenden of me wrecche haue maked al hare ahen and hefen forsoxe maked. nere helpe nere þe nerre. þai grennede for gladschipe euchan toward over as wode wulunes þat fainen of hare praie. Bote þe þurh understonde i þat tu wult haue me to lefmon and to spuse. þat tu ne þoleses ham noht fulli fainen of me. and alle gate haue wurpen me in schome and in sinne. and ter after in to pine. Bote þer þe bale was alre measst. swa was te bote nehest. Þu biihald al þis and tu allegate sech þat ine milhte stonde again hare *wilfulle crokes þurh wit overe strenxe þat wes in me seluen. Bot neh hefde i fulliche buhed til alle mine þre fan. þu com me to helpe. feng to fihte for me. and riddles me fram dea¼es hus sorhe and pine of helle. Þu biddles me bihalde hu þu faht for me. þat i pouerte of worlde ne schome of wicke monnes muð for uten mine Gulte. ne secnesse of mi bodi. ne flesches pine drede. hwye þat i bihalde hu þu was poure for me. hu þu was schent and schomet for me: and atte laste wiX pineful dea¼ henged orode. These mi liues luue riche ar tu as lauerd in heuene and in eor¼e. and tah poure þu¹ bicom for me. westi and wrecched. Pouere þu born was of þe meiden þi moder. for þenne iþi burx tid in al þe burh of belleem ne fant tu hus lewe þer þine nesche childes limes inne milhte reste. Bot in a wahelles hus imiddes þe strete. Pouere þu wunden was iратtes and i clutes and caldeliche dennet in a beastes cribbe. Bote swa þu eldere wex? swa þu poureere was. For i þi childhad hafdes tu þe pappe to þi fode. and þi moder readi hwæt þu þappe þernedes. Bote hwyn þu eldere was. þu þat fuhel offuht. fiscþi iþfod folc on eor¼e fedes: þoleses for won of mete moni hat hungre as clerkes witerliche in godspel reden. and tu þat heuene and eor¼e and al þis world wrahtes. naunedes in al þis world hwer þu o þin ahen þi heaued My fœs, the world, flesh, and the devil, wellrich gained the upper hand over me:

they rejoiced over me as wild beasts over their prey,

but thou sawest my weakness,

* [Fol. 130.]

and didst fight for me.

Thou that wast rich didst become poor for me,

¹ MS. þi.

and wast born in a wall-less house.

The older thou didst grow the poorer thou became.
own where thou mightest rest thy head; but both young and older always thou hadst (not) wherewith thou mightest cover thy bones. But at the last (period) of thy life, when thou for me so piteously didst hang on the rood, thou hadst not, in all this world, wherewith thou mightest cover and hide thy blissful bloody body. And so my sweet beloved one, poor thou thyself wast; and thou choosest the rather to be poor, for poverty thou didst love, and poverty didst teach (enjoin); and thou hast given perpetually thy everlasting bliss to all those that willingly endure, (wholly) cleanly for thy love, hardships and poverty. Ah! why should I be rich and thou, my beloved, so poor? Therefore, sweet Jesu Christ, will I be poor for thee, as thou wast for the love of me, so that I may be rich with thee in thine eternal bliss; for with poverty and with woe shall weal be purchased. Ah! Jesu, sweet Jesu, grant that the love of thee be all my delight. But poverty with honour is easy to be endured; but thou, my beloved, wholly for my love, with all thy poverty was shamefully ill-treated; for how often they said to thee shameful words, and hateful scoffings; which it would take long to tell them all! But much shame thou didst suffer when thou, that never didst sin, was taken as an untrue (traitor), brought before sinful men, those heathen hounds, by them to be doomed, thou that art the judge of (all) the world. There thou, the saviour of mankind, wast shamefully condemned (to death), and the murderer was released from the doom (sentence) of death; for, as it is written in the Gospel, they all cried after the manner of mad wolves, "Hang, hang that traitor Jesus on the rood; hang him on the rood, and release to us Barabbas;" a thief was that Barabbas that had seditiously killed a man in the city. But more shame thou didst endure when that the sinful men spat in thy face. Ah, Jesu! who might endure more, Christian or heathen, than when one spitteth in scorn upon his beard? And thou, in thy pleasant face, in that lovesome cheer (countenance) didst endure such shame; and yet for the love of me it all seemed honour to thee, so that thou mightest with that spittle, that so besmeared thy face, wash my soul and make it white and shining and seemly in thy sight. And therefore thou biddest me think upon this. Scito, Quoniam propter te sustinui opprobrium: opernuit confusio faciem meam.—Understand, thou sayest, and heartily think that I, for the love of thee, didst endure shame and scorn, and shameful spitting of unworthy ribalds; the heathen hounds covered my face for thee. As though he should say, "Dread
mihtes reste. Bote baçe jung and eldre alle Gate þu hafdes hwer þu mihtes wrihe þine banes. Ah atte laste of þi lif hwen þu for me swa rewliche hengedes on rode. ne hafdes in al þis world hwer wið þat blisfule blodi bodi þu mihtes hule and huide, and swa mi swete lefmon poure þu pe self was. and te poure¹ þu raðeste cheas. pouerte þu luuedes. pouerte þu tahtes. and þuene þu haues echeliche þin undelesse blisse. til alle þat clenli for þi lune mesaise and pouerte wilfulliche polien. A hu schulde i beo riche. and tu mi leof swa poure; for þi swete *ihesu crist wið i beo poure for þef; as tu was for þe luue of me. for to beo riche wið þe i þin eche blisse. for wið pouerte and wið wa schal mon wele buggen. A ihesu swete ihesu leue þat te &c. Bote pouerte wið menske is cæ ß for to polien. Ah þu mi lef for mi lune wið al þi pouerte was schomeliche heaned. for hu mon þe ofte scide schomeliche wordes and haþfule hokeres. long weren hit al to tellen. Bote mucche schome þu poledes. hwen þu þat neuæmer sunne dides: was taken as uutreowe. Broht biforen sinfule men þa heaðene hundes of ham to beo demet. þat demere art of werlde. Þer þu bote of mon kin schomeliche was demed. and te monquellere fra deþes dom was lesed. For as i þe godspel is writen. alle þai criden o wode wulnes wise Heng heng þat treitur ihesus on rode. Heng him o rode. and lese us Baraban. was tat barabas a þeof þat wið tresun i þe burh hafde a mon ewelled. bote mare schome þu poledes hwen þat te sunefule men i þi neb spitted. A ihesu hwa mihte mare þolen cristen over heaþen: þen mon him for schenlilac i þe beard spitted. And tu i þi welefulle wilte. i þat lufsume leor swuche schome poledes. Aud al þe menske þuhete for þe lune of me. þat tu mihtes wið þat spatel þat swa biclarted² ti leor wasche mi sawle. and make hit hwit and schene and semlike i þi sihte. and for þi þu biddles me her up on þeneche. Seiæ, quoniam propter te sus- tinevi oprobrium operuit confusio faciem meam. Vnderstood þu seist and heerteliche þenke þat i for þe luue of þe poledhe schome and bismer. and schomeliche spateling of unwurði ribauz þa heaðene hundes hiledi mi neb for þe. As tah he scide. ne dred tu naut
thou not therefore to endure for me worldly shame, although guiltless." But shame above shame thou didst endure when thou wast hanged between two thieves, as though one might say, "He is more than thief, and therefore as their (chief) master he hangs between them." Ah! Jesu, my life's love, what heart is there that may not break when he thinketh hereof; how thou, that art the honour of all mankind, and the remedy for all bales (sorrows), didst endure such shame for to honour mankind. They speak often of wonders and of marvels, divers and manifold, that have befallen, but this was the greatest wonder that ever befell on earth. Yea! wonder above wonders, that that renowned kaiser, crowned in heaven, creator of all creatures, in order to honour his foes, would hang between two thieves! Ah! Jesu, sweet Jesu, thou that wast shamefully treated for love of me, grant that the love of thee be all my delight. Sufficient were poverty and shame, without other torments; but it seemed never to thee, my life's love, that thou mightest fully purchase my friendship whilst life lasted thee. Ah! a dear bargain hadst thou in me; never was so unworthy a thing bought so dearly. All thy life on earth was in affliction for my sake, ever longer the more so. But before thy death so infinitely thou wast afflicted and so sorely, that thou didst sweat red blood; for, as St. Luke saith in the Gospel, thou wast in so great an affliction that the sweat, as drops of blood, ran down to the earth. But what tongue may tell, what heart may think, for sorrow and for ruth, of all the buffets and the grievous blows that thou didst suffer in thy first capture, when that Judas Iscariot brought the hell-bairns (children of hell) to take and to bring thee before their princes; how they bound thee so cruelly fast that the blood was wrung out at thy finger-nails (as saints believe), and led thee sorrowfully bound, and struck harsh blows on thy back and shoulders, and before the princes buffeted and beat thee; how afterwards before Pilate thou wast bound naked and fast to the pillar, so that thou mightest nowhere turn (wrench thyself) from the blows. There thou wast, for love of me, with knotty whips beaten, so that thy lovely body might be torn and rent asunder; and all thy blissful body streamed in one blood-stream. Afterwards on thine head was set the crown of sharp thorns, so that with every thorn the red blood poured out from thine holy head. Afterwards also wast thou buffeted and struck on the head with the sceptre of reed, that was previously in thine hand
for þe of me to þole schome of worlde withe ute þine Gulte. Bote
schome ouer schomes *poledes tu hwen þu wes henged bituhihe
twa þeofes. As hwa se seie. He þis is mare þen þeof. And for
þi as hare meister he henges ham bituhihen. A ihesu mi liues
luwe hwat herte ne mai to breke hwen ha herof þenches hu
þu ȝat meuske art of al mon kin. of alle bales bote. mon for to
menske swucli schome poledes. Mon spekes ofte of wundres
and of selcwes ȝat misliche and monifald hauen bifallen. bote
þis was te measte wunder ȝat eauer bifel on corcæ. ȝa wunder
ouer wundres ȝat tat kidde keiser cruned in heuene. schuppere
of alle schaftes. for to mensken hise fan. walde henge bituhihe
twa þeoues. A ihesu swete ihesu ȝat tu wes schent for mi lune
leue ȝat te luue of þe &c. Inoh were pouncer and schome withe
uten oþre pines bote ne þuhte þe neauer mi liues luue. ȝat tu
mihtes falliche mi frendscippe buggen hwils1 þe lif þe lasted
A. deore cheap hefdes tu on me. ne was neauer unwurði þinge
chepet swa deore. Al þi lif on corcæ wes is wink for me swa
lengre swa mare. Ah before þin ending swa unimeteliche þu
swanc and swa sare ȝat reade blod þu swattes for as. scint luk
seic i þe godspel. þu was i swa strang a swing ȝat te swat as
blodes dropes corn dune to þe corcæ. Bute hwat tunge mai hit
telle. hwat heorte mai hit þenche for sorhe and for reowcæ
of alle þa buffetes and ta bali duntes ȝat tu poledest i þin eart
niminge hwen ȝat iudas scharioth brohte þa helle barnes þe to
taken and bringen biforen hare princes. hu ha þe bunden swa
*hetelifaste ȝat te blod wrang ut at tine finger neiles as halhes
bileuen and bunden ledden rewli and dintede unrideli o rug
and o schuldres. and bifoþre þe princes buffeted and beten.
Siþen bifoþre pilat hu þu was naket bunden faste to þe piler.
ȝat tu ne mihtes nowlwhider wrenche fra þa duntes. þer þu wes
for mi lune withe enotti swepes swungen swa ȝat ti luveliche lich
mihte beo to torn and to rent. and al þi blisfule bodi streamed
on a Girre blod. Siþen o þin heaued wes set te crune of scharpe
pornes. ȝat withe eauriche porn wrang ut te reade blod of þin
heali heaued. Siþen ȝette buffetet and to dunet i þe heaued
withe þe red zerde ȝat te was ear in honde ziuin þe on hoker-

* [Fol. 131.] He was hung between two thieves, as if he were the
greatest mart-factor.

Was not this the greatest of all
marvels!

1 MS. hwil.

All thy life
was in sorrow
for my sake.

Then didst
sweat drops
of blood in
thy great
agony.

The Jews so
bound thee
that the blood
gushed out at
thy finger
nails.

* [Fol. 131b.] Thou wast so
scourged that
the blood
streamed
from thy
body.
given thee in scorn. Ah! what shall I do now? Now my heart may break, my eyes flow all with water. Ah! now is my beloved doomed to die. Ah! now they lead him forth to mount Calvary to the place of execution. Ah, lo! he bears his rood upon his bare shoulders; and would that those blows had struck me with which they battered and thrust thee quickly forward toward thy doom! Ah! beloved, how they follow thee; thy friends sorrowfully with lamentation and sorrow, and thy enemies mockingly in scorn and to bring trouble on thee. Ah! now they have brought him thither. Ah! now they raise up the rood, and set up the accursed tree. Ah! now they strip my beloved. Ah! now they drive him up with whips and with scourges. Ah! how can I live for grief, seeing my beloved upon the cross, and his limbs so drawn asunder that I may tell each bone in his body. Ah! how do they now drive the iron nails through thy fair hands into the hard rood, [and] through thy gracious feet. Ah! now from those hands and feet so lovely, streams the blood so ruefully. Ah! now they offer my beloved, that saith he thirsts, eisel, sourest of all drinks, mixed with gall, that is the bitterest thing (two bale-drinks in blood-letting, so sour and so bitter), but he drank not of it. Ah! now sweet Jesu, yet in addition to all thy woe they increase it by shame and mockery, they laugh thee to scorn where thou hangerst on the rood. When thou, my lovely beloved, with outstretched arms, hangedst on the rood, it was rueful to the righteous, but laughter to the wicked. And thou, before whom all the world might dread and tremble, wast a laughing-stock and a mockery to the wicked folk of this world. Ah! that lovely body that hangerst so sorrowfully, so bloody, and so cold! Ah! how shall I now live, for my beloved dies now for me upon the dear cross. He hangs down his head and his soul departs. But it seems to them that he is not yet fully tormented, nor will they let the sorrowful body rest in peace. They lead forth Longius with the broad sharp spear. He pierces his side, cleaves the heart, and there comes flowing out of the wide wound the blood that redeemed [us] and the water that washed the world from guilt and from sin. Ah! sweet Jesu, thou openest for me thy heart, that I may know (thee) truly and read therein true love-letters, for there I may openly see how much thou lovedest me. With wrong should I refuse thee my heart, since thou hast bought heart for heart. Lady, mother, and maiden, thou didst stand here full nigh and sawest all this sorrow upon thy precious son.
ringe. A hwat schal i nu don? Nu min herte mai to breke, min ehn flowen al o water. A nu is mi lefmon demd for to deien. A nu mon ledes him for® to munte caluārie to pe ewalm stowe. A lo he beres his rode up on his bare schuldres. and lef þa duntes drepen me þat tai þe dunchen and þrasten þe forwārd swiæc toward ti dom. A lefmon hu mon folhes te, þine frend sariliche wiæ reming and sorhe. þine frend hokerliche to schome and wundren up o þe. A nu haue þai broht him þider. A nu raise þai up þe rode. Setis up þe warh treo. A nu naenes mon mi lef. A. nu driuen ha him up wiæ swepes and wiæ schurges. A hu liue i for reowwe þat seo mi¹ mi lefmon up o rode. and swa to drahen hise limes þat i mai in his bodi euch ban tellen. A hu þat ha nu driuen irnene neiles þurh þine feire hones in to hard rode þurh þine freoliche fet. A nu of þa honden and of þa fet swa luueli. streames te blod swa rewli. A nu beden ha mi leof þat seii þat him pristes: aisille surest alre drinch menged wiæ galle þat is ping bittrest. Twa² Bale drinch i blotletting swa sur and swa bittre, bote ne drinkes he hit noht. A nu swete ihesu. yet up on al þi wa ha eken schome and bismer. lahhen þe to hokeren þer þu o rode hengest. þu mi luueliche lef þer þu wiæ strahte *earmes henges o rode: was reowwe to rihtwise. lahter to þe lucre. And tu þat al þe world fore mihte drede and dinere: was unwreste folk of world to hoker lahter. A þat luuelike bodi þat henges swa rewli swa blodi and swa kalde. A hu schal i nu liue for nu deies mi lef for me up o þe deore rode? Henges dun his heaued and sendes his sawle. Bote ne þinehe ham naut Juliet þat he is ful pinet. ne þat rewfule deade bodi nulen ha naut friðie. Bringen for® longis wiæ þat brade scharpe spere. He purles his side cleues tat herte. and cumes flowinde ut of þat wide wunde. þe blod þat bohte. þe water þat te world wesch of sake and of sunne. A swete ihesu þu oppnus me þin herte for to enawe witerliche and in to reden trewe luue lettres. for þer i mai openlich seo hu muchel þu me luuedes. Wiæ wrange schuldi þe min heorte wēarnen sīcēn þat tu bohtes herte for herte. Lanedi moder and meiden þu stod here ful neh and seh al þis sorhe vpo þi deore-

Thou wast led to mount Calvary,

amidst the weeping of thy friends and the scorn of thy enemies,

Up the cross they drove thee with whips;

into thy hands and feet they drove the iron nails.

² MS. Eva.

They gave thee vinegar to drink mixed with gall,

* [Fol. 132.]

They mocked at thy sufferings.

Thy spirit departed,

but thy body they left not in peace.

Longius with a spear pierced thy side.

Open thou my heart to know thee truly.
Thou wast inwardly martyred within thy motherly heart when thou sawest his heart cloven asunder with the spear’s point. But, lady, for the joy that thou hadst of his resurrection the third day thereafter, grant me to understand thy sorrow and heartily to feel somewhat of the sorrow that thou then hadst; and that I may help thee to weep because he so bitterly redeemed me with his blood, so that I, with him and with thee, may rejoice in my resurrection at doomsday, and be with thee in bliss. Jesus, sweet Jesu, thus thou fighthest for me against my soul’s foes; thou didst settle the contest for me with thy body, and maest of me, wretch, thy beloved (lemman) and spouse. Thou hast brought me from the world into the bower of thy birth, enclosed me in thy chamber where I may so sweetly kiss and embrace thee, and of thy love have spiritual delight. Ah! sweet Jesu, my life’s love, with thy love hast thou redeemed me, and from the world thou hast brought (taken) me. But I now may say with the Psalmist, *Quid retribuam domino pro omnibus quae retribuit mihi*—Lord, what may I requite thee for all that thou hadst given me! What may I suffer for thee for all that thou didst endure for me! But it is needful for me that thou be easy to satisfy. A wretched (poor) body and a weak (one) I bear on earth, and that, such as it is, I have given thee, and will give to thy service. Let my body hang with thy body nailed on the rood, and enclosed transversely within four walls; and hang I will with thee, and never more from my cross come until I die; for then shall I leap from the rood into rest, from woe to weal and into eternal bliss. Ah! Jesus, so sweet it is with thee to hang; for when I look on thee that hangest beside me, the great sweeteness of thee bereaves me of many pains. But, sweet Jesus, what is my body worth in comparison with thine? for if I might a thousandfold give thee myself, it would be nothing compared to thee that gavest thyself for me; and yet I have a heart, vile and unworthy, and destitute and poor of all good virtues; and that, such as it is, take to thyself now, dear life, with true love, and suffer me never to love anything against thy will, for I may not set my love better anywhere than on thee, Jesu Christ, that didst redeem it so dearly. There is none so worthy to be loved as thou, sweet Jesu, that hast in thyself all things for which a man ought to be love-worthy to another. Thou art most worthy of my love, thou that didst die for the love of me. Yet if I offered my love for sale and set a value
wurce sune. was wiċinne martird ipi moderliche herte. pat sch to elene his heorte wiċ pe speres ord. Bote lafdi for pe Ioie pat tu hefdes of his ariste pe prīde dai per after f leue me vnderstonde pi dol and herteli to felen sum hwat of pe sorhe pat tu ūa hefdes and helpe pe to wepe. pat i wiċ him and wiċ pe nuhe i min ariste o domes dai gladien and wiċ ūa beon i blisse pat he me swa bitterliche wiċ his blod bohte. Ihesu swete ihesu ēs tu falt for me ażaines mine sawle fan. pu me dereunedes wiċ like. and makedes of me wreche pi leofmon and spuse. Broht tu haues me fra pe world to bur of pi burcē. steked me i chaumbre. I mai per pe swa sweetelī kissen and cľuppen. and of ūa luue haue gasłe likinge. A swete ihesu mi līues luue wiċ pi blod ūa haues me bohte. and fram pe world ūa hanes me broht. Bote nu mai i seeggen wiċ pe sahmewrihte. Quid retribuam domino pro omnibus que retribuit michi. Lauerd hwat mai i ēlde pe for al ūa tu haunes ziuen me. Hwat mai pole for pe for al ūa tu poledes for me? Ah me * bihouec st pat tu beo eaċ to paie. a wreche bodi and a wac bere ich ouer corce. and tat swuch as hit is haue ziuen and ziue wile to pi sernise. Mi bodi henge wiċ pi bodi neiled o rode. sperred querfaste wiċ inne fowr wahes and henge i wile wiċ pe and neauer mare of mi rode cume til pat i deie. For peeue schal i lepen fra rode in to reste. fra wa to wele and to eche blisse A. ihesu swa swet hit is wiċ pe to henge. for hwen ūa i seo o pe pat henges me biside; pe muchełe sweetnesse of pe; reaues me fele of pine. Bote swete ihesu hwat mai mi bodi ażaines tin for zif ich mihte a ṭusand fald ziue pe me seluen nere hit nowt onont te pat zef pe seluen for me. And yet ich haue an heorte unwrest and unwurci and westi and pourre of alle gode peawes and tat swuch as hit is; tac hit to pe un lene lif wiċ treowe luuenesse. and ne pole me neauer san oċer piłing ażain pi wille luuie for ne mai ich nowhwer mi luue bettre settē ēn o pe ihesu crīst pat bohtes hit swa dere. nis nan saa wurci to beo luued as tu swete ihesu pat in ūa haues alle piłing hwer fore mon ah beo luuwurci to oċer. ūa art best wurc mi luue pat for mi luue deidest. yette zif ūa pat i mi luue bede for to selle. and sette Mother of Christ, aid me to bewail with thee the sufferings of thy son.

Thou, Jesus, didst fight for me against my foes, and hast made me thy spouse.

What can I give thee in return for thy kindness?

May my body hang on the cross till I die.

But what is my body worth against this thing? Yet have I a heart void of all good—take it to thee.

Thou art best worthy of my love.
thereupon, as high as ever I will, yet thou wilt have it, and moreover to what thou hast given thou wilt add more; and, if I love thee aright, wilt crown me in heaven to reign with thyself, world without end. Ah! Jesu, sweet Jesu, my love, my beloved, my life, my dearest love, that didst love me so much that thou didst die for the love of me, and hast separated me from the world, and hast made me thy spouse, and all thy bliss hast promised me, grant that the love of thee be all my delight.

Pray for me, my dear sister. This have I written thee because that [such] words often please the heart to think on our Lord. And therefore, when thou art in ease, speak to Jesu and say these words; and think as though he hung beside thee bloody on the rood; and may he, through his grace, open thine heart to the love of him, and to ruth of his pain.
If I will price myself ever so high, thou wilt purchase it.

* [Fol. 133.]
Sweet Jesus, grant that the love of thee be all my delight.

Dear sister, pray for me, and say these words.

May Christ open thine heart to his love and to sorrow of his pain.

Pe Wohunge of Ure Lauerd.

feor þer upon swa hehe swa ich caulære wile: þette þu wult hit habbe and teken al þat tu haues ȝiuæn: wil tu eke mare. and ȝif i þe riht luuie, wilt me crune in heuene wiþ þe self to rixlen werlde in to werlde A ihesu swete ihesu mi luue. mi lef. mi lif. mi luue leuest þat swa muchel luuedes me þat tu deides for luue of me and fra þe world haues broht * me. and ti spuse haues maked me. and al þi blisse haues heht me: leue þat te luue of þe beo al mi likinge.

Prei for me mi leue suster. þis haue i writen þe for þi þat wordes ofte quemen þe heorte to þenken on ure lauerd And for þi hwen þu art on eise carpe toward ihesu and seic þise wordes. and þene as tah he heng biside þe blodi up o rode. And he purh his grace opu[c] þin heorte to his luue and to reowse of his pine.
APPENDIX.

A MORAL ODE.*

Ic æm elder þæmne ic wæs. a winter and a lore
iæ wælde more þæmne ic dude. mi wit ah to ben more
Wel lange ic habbe child iben. a worde and ec a dede
Þech ic beo a wintre eald. to þung ic com at rede
Vunvyt lyf ic habbe þe-læd. ænd þuet me þinæ ic lede
þæmne ic me bi-panche. wel sore ic me adrede
Mest al þæt ic habbe ydon ys idelnesse and chilce
Wel late ic habbe me bi þoht. bute me god do milce
Fele ydele word ic habbe i-queþen syþæn ic speke cuþe
and fele þuinge deden i-do þat me of-pinchet nuþe
Al to lome ic habbe a-gult. a werche ænd ec a worde
al to muchel ic habbe i-spend. to litel y-leid an horde
Mest al þat me likede ær. nu it me mys-liked
þæ muchel folþþ ær. him sulþne he bi-swikeþ
Iæ myhte habbe bet i-don hadde ic þer y-selþe
Nu ic wolde, æc ic ne mai. for elde ne for un-helþe
Elde me is bi-stolen on. ær ic hit a-wuste
ne myht ic isen be-fore me. for smæke ne for myste
Arþe we beþþ to done god to vuele al to þriste
More eþe stont man of manne. þæmne him det of crístæ
þæ wel ne dep þæ hwile he mei wel oft hit hym scæl ruwen
þæmne hy mowen sculen ænd ripen. þer þæ hi ær seowen
Don æc to gode wet þæ muþe þæ hwile þæ beþþ a life
Ne hopie no man to muchel to childe ne to wyfe
þæ him selue for-þut for wyfe æþer for childe

* Egerton MS. 613, fol. 7-12.
A MORAL ODE.

he sæl komen on vuele stede, bute hym god be milde
Sende ec sum god be-foren hym. þe wyle 3e ben aline
28 for betere his on almesse before. þanne ben after vyue
Ne beo þe leure þan þi self þi mei ne þi mo3e
for sot ys þat ys þer mannnes frond. betre þanne his 03e
Ne hopie wif to hyre were. ne were to his wife
32 bue for him selue æfrech man. þe wyle he bo alife
Wis is þe him sulf be-þen þa hwile þe he mot libbe
for sone willet him for-þyten. þe fræmden and þo sibbe
þe wel ne dep þe wile he mai. ne seal he wanne he wolde
36 mani mannnes sor 3e-swynch. hабbet ofte alle vn-holde
Ne solde no man don a först. ne selakien wel to done
for mani man bi-hoted wel. he it för3ytet sone
þe man þe wule sikere ben. to habbe godes blisse
40 do wel him silf þe wile he mai. þanne haued he it midywisse
þos riche men wened ben sikere. þurh walles and þurh diche
he ded his eitte on sikere stede. þe hi send to heuenc-ri9e
For þer ne þarf he ben of-drad. of fure ne of þeve
44 þer ne mai it hym bi-nimen. þe lope ne þe leue
þer ne þerf he habbe kare. of wine ne of childe
þider we sended suuel and bred. to lutel and to selde
þider we solden drawen and don. wel oft and wel 3e-lome
48 for þer ne seal me us nout bi-nimen. mid wronge ne mid wo3e
þider we scolde 3erne drawen and don. wolde 3e me ileue
for þer ne mai hit ou bi-nimen. þe king ne þe scirreve
Al þat beste þat we habbet. þider we scolde sende
52 for þer we it muwen finden eft. and habben abuten ende
Þe þe her det ani god. for to habben godes ore
al he it seal finden þjer. and hundred felde more
Þe þe ehte wile healden wel. þe wile he mai his welden
56 þiue his for godes lue. eft heo hit seullen a-finden
Vre iswinch and ure tilpe. is ofte iwuned to swinden
ae þat we dot for godes lue. eft we it seullen a-finden
Ne seal non vuel ben vn-bont. ne non god vn-for-3old0
60 vuel we do8 al to muchel. and god lasse þanne we scolde
Þe þe mest de8 nu to gode. and þe þe lest to la8e

19
ayper to lutel and to muchel. scal pinchen eft hym bače
Per me scal vre werkes wezen. bi-foren þen heuene kinge
and þinen us vre swinches lycen, after vre erninge
Eure ilc man mid þan þe he haued. mai biggen heueriche
þe þe more haued and þe þe lasse. boþe mai iliche
He alse mid his penie. se þe oþer mid his punde
þat is þe wunder-likeste ȝare. þat eni man eure funde
And þe þe more ne mai don. bute mid his gode þanke
al se wel se þe haued. goldes fæle manke
And god can more þan. þan þe him þiued lesse
al his werkes and his weies. is milce and ritgifnesse
Lutel loc is gode lef. þat comed of gode wille
and eȝ-leete muchel ȝyue. ȝenne þe heorte is ille
Heuene and erþe he oner-siþ, his þegen bed sobritte
sunne. mone. dai. and fur. bud þustræ to-zenes his lithte
Nis him nout for-hole ni-hud. so muchel bet his mihte
nis it no so derne idon. ne a swa þustræ nihte
He wot wat deht and þenehet. alle quike wihtæ
nis no louerd swile se is crist. na king swile vre drihtæ
Heuene and herþe and al þat is. be-loken in his honde
he ded al þat his willæ is. a watere and a londe
He makede fisses inne þe see. and fæþele inne þe loftæ
he wit and walt alle þing. and he scop alle seeftæ
He is ord abuten orde. and ende a-buten ende
he one is eure on elche stede. wende war þu wende
He is bunen vs and bi-nepen. bi-foren and bi-hinde
þe þe gode wille þe. eiþer he mai him finde
Elche rune he i-hurde. and he wot alle dede
he þurþ-siþæ elches mannes þane. þat seal us to rede
Þo þe breked gode hese. and gultæ so ilome
wet sulle hi segge oþer don. at þe muchele dome
Þo þe lunedan vnriht. and vnel lif ladde
wat seullen hi seggen oþer don. þar engles bed of-dreþæ
Hwat seulle we beren bi-foren us. mid wan seulle we him
i-quemen
we þe neure god ne duden. þe heuenliche demen
A MORAL ODE.

291

Per sculle ben deofles swo fele. pe wulleu us for-wreien
nabbet hi noping for-3yte. of al þat hi ere sezen
Al þat we mis-duden her. hit wullet cupe þere

100 buten we habben it ibet. þe wile we her were
Al hi habbet an here i-write. þat we mis-duden here
pei we it nustom ne i-seien. hi weren vre i-fere
Hwet scullen horlinges do. þe swikele þe for-sworene

104 wi swo fele beod i-cleped. swa feuwe beod i-corene
Wi hwi were he bi-3ite. to wan were hi i-borene
þe sculle ben to deþe i-demd. and eure mo for-lorene
Elch man seal him sulne þar. bi-clepeian and ec demen

108 his æþe were and his ðpane. to witnessce he seal temen
Ne mai hym na man al swa. wel demen ne al sa ríhtle
for nan ni-cnawed him swa wel. buten one dritte
Elc man wot him sulne best. his were and his i-wille

112 þe þe lest wot. seit ofte mest. and þe þe it wot is stille
Nis no witnesse al so muchel. so mannes howe heorte
hwa se segge þat he beo al. him self wat best his smerte
Elc man seal him suelf demen. to deþe ðoper to liue

116 þe witnesse of his owe were. to ðoper ðis him seal driue
Eal þat eure ilc man haued i-do. surþ þe1 he com to manne
swile hit seie on boc i-writen. he seal it þenche þanne
Ac drithtle ne demed nanne man. after his bi-ginninge

120 ac his lif seal beo swule. se bued his endinge
Ac 3if þe ende is euel. al it is uuel. and al god. 3if god is ende
god 3uue þat nre ende beo god. and wite þet he us lende
Pe man þe nele do no god. ne neure god lif leden

124 aer ded and dom come to his dure. he mai sore a-dreden
þat he ne muwe þenne bidde ore. for it itit ilome
þi he is wis þe bit. and be-þit. and bet be-fore dome
Þenne ded is ate dure. wel late he biddet ore

128 wel late he leted vuel weorc. þe hit ne mai do na mare
Sunne let þe and þu naht hire þanne þus ne miht do no more
for-þi he is sot þe swa abit to habbe godes hore
Þeh hwæþe we it iluenet wel. for drihtte sulf hit sede

1 MS. futho.
a wulche time so eure þe man. ofpinchet his misdede
Ôper later ôper raþer, milce he seal i-meten
ac þe þe nout naued ibet, wel muchel he seal beten
Mani man seid wo recke of pine, þe seal habben ende
ne bidde ic no bet beo a-lused, a domesdai of bende
Lutel wat he hwat is pine. and lutel he it icwayne\(^1\)
wile hete is þer soule wunet. hu biter wind þer blouwet
Hædde he ibeon þer anne dai. òper twa bare tide
	nolde he for al middæn eard. þe þridde þer abide
Þæt habbet ised þat comen þanne. þit wuste midiwisse
uue is pine seoue þer. for seoue nihtes blisse
And ure blisse þe ende haþ.\(^1\) for endeliesse pine

\(^1\) So in MS.
For heom ne seamen ne ne gramet. þe sculle beon iboruwene
168 ac þe oþre habbet scame and grame. þat sculle beon forlornen
 þe dom seal some ben idon. ne last he nowit longe
 ne seal him noman mene þer. of strenge þe ne of wrange
 þo scullen habbe hardne dom. þe here weren herde
172 þa þe euele heolden wreche men. and vuele læges rerde
 Ac after þan þe he haued idon. he scal þer beon idemed
 bliþe mai he þanne buen. þe god haued ȝquemed
 Alle þo þat isprunge beþ. of adam and of eue
176 ealle he sculle þuder come. for sopþe we it ileued
 þo þe habbed wel idon. after heore mihte
 to heuenriche he scullen. ford mid vre drilhte
 þo þe nabbes god idon. and þer-inne beþ ifunde
180 he scullen falle swiþe raþe. in to helle grunde
 þær-inne he scullen wunie. buten ore and ende
 ne brecþ neueruþ crist helle dure. to lese hem of bende
 Nis no sellic þei heom beo wo. and hem beo vneþe
184 nele neuerit crist þolde deþ. for lesen heom of dieþe
 Enes drihtte helle brac. his frend he ut brouttæ
 him self he þolde dieþ for hom. wel dore he us bouhte
 Nolde it nouwe don for meþ. ne suþer for broþer
188 nolde it sune don for fader. ne noman for oþer
 Ure lauerd for his þreles. ipined was on rode
 ure bendes he unboned. and bouht us mid his blode
 We ȝieued vneþe for his luþe. a sticche of vre brede
192 ne þenche we nout þat he scal deme. þo quike and to dede
 Mucheþe luþe he us cudde. wolde we it understando
 þat vre eldrene mis-duden. we habbet vuele an honde
 Dieþ com in þis middenerd. þurh þe ealde deofles onde
196 and synne and sorþe and þe-swinch. a watere and ec alondæ
 Vres formes faderes gult. we abigget alle
 al his of-sprung after hym. in herme is bi-falle
 þurst. and hunger. chule. and hete. eche and al unelþe
200 þurh died com in þis middenerd. and oþer vnisalþe
 Niere no man elles died. ne sic. ne non vn-ysele
 ac mihten libbe curc mo. a blisse and on hele
A MORAL ODE.

Lutel iſpench & mani man. ḥu muchel wes þe synne  
204 for þan þolied alle died. þe comen of here cuynne  
Here synne and ec vre oweyn. sore us mai of-þinche  
for in synne we libbet alle. in sorewen and in swineche  
Sud þe god nam swa muchele wrecche. for ane misdede  
208 we þat so muchel and swa oft mis-doð. muȝen vs sore adrede  
Adam and his of-spring; for one bare sumne  
was fele hundred wintre in helle. in pine and in wynwunne  
And þo þe leded here lif mid vnrüht and mid wronge  
212 bute it godes milce do sculle beo þer per wel longe  
  Godes wisdom is wel muchel. and al swa is his mihte  
and nis his milce nawiht lasse. ac bi þes ilke wihte  
More he one mai for-þiuen. þeune alfolc gulte cuynne  
216 Deofel suelf mihte habbe milee. zif he it bidde gunne  
Þe þe godes milce sechś. iwis he mai is finde  
ac helle king is oreles. wiþ þa þe he mai binde  
Þe þe deþ his wille mest. he haueþ wurst mede  
220 his beað scal beo wallinde pich. his bed berninde glede  
Wurs he deþ his gode wines. þene his fulle fconde  
god sculde alle godes frend a wiþd seuche freonde  
Neure on helle ie ne com ne comen ie þer ne reche  
224 þeh ich elches wurldes wele. þer-inne mihte fecche  
Þeh ic wulle seggen cow. þat wise men us sede  
and aboke it is i-write. þer me mai it rede  
Ie it wulle sege heom þe hem self it nusten  
228 and warnen heom wit hcore hearme. zif hi me wulled lusten  
Vnder-stondet nu to me. æidi men and earme  
Ie wulle telle of helle pine. and warnie ow wiþ herme  
On helle is vnger and þerst. vuele tuo ifere  
232 þos pine þolied þo þe were. mete nipinges here  
Þor is woninge and wop. after eche strete  
hi fared fram hete to þe chele. fram chele to þe hete  
Þanne hi beod in þe hete. þe chele sinchet blisse  
236 þenne hi comeþ eft to chele. of hete hi habbed misse  
Aiper hem deþ wa inou. nabbet hi nome lisse  
nuten hi weþer heom ded wurst. mid neure non iwisse
Hi walked eure and sechet reste. ac hi ne muæn imeten
for-þi hi nolden þo wile hi mithten here sunne beten
Hi seched reste þer non nis. ac þi ne muwen ifinde
ac walked wери up and dun. al se water deœ mid winde
þis beod þo þe weren her. on þonke vn-stededefaste

244
and þo god bi-heten auht. and nolden it ilaste
þo ðe god weorc bi-gunne. and ful-enden hit nolden
þe weren her and nuþ þer. and nusten wet he wolden
þere is pich þat eure wealœ. þat sculle baþien inne

248
þo þe ladde vuæ lif. in feoh end in ingenne
þer is fur þat eure barnœ. ne mai hit nawiht quenche
her-inne beod þe wes to lef. wrecche men to swenche
þer is fur þat is vnredfelde hatere þanne beo vre

252
ne mai it quenchen salt water. nauene strien ne sture
þo þe were swikele men. and fulle of vuæle wrecche
þo þe ne mihto euel don. and lef was it to þenche
þo þe luueden reuing and stale. hordom. and drunke

256
and þe on þes deofles weorkes bliþeliche sunwe
þo þe were so lease. þat me hi ne mihto ileuen
med þecorne domes men. and wranewise reuen
þe ðpre mannes wif wes lef. his awene eœ-lete

260
and þo þe sunegede muchel. on drunke and on eþe
þe wrecchen bi-nemen lure ehete. and leiden huere on horde
þe hutel leten of godes bode. and of godes worde
And of his owen nolde þiuen. þer he sei þe nede

264
ne nolde i-huren godes soude. þer he sette his beode
þo þe weren þþeres mannes þinc. leure þanne it scolde
and weren al to gredi. of suelfer and of golde
And þo þe vntreunesse deden. þam hi ahte ben holde

268
and leten þat hi scolde don. and duden þet hi wolde
þo þe ȝyseres weren of þis woruldes ehete
and dude þat þe ȝoþe gost. hem tihte and ee tauhte
And alle þo ðen eni wise. deofsen her iquemde

272
þo beœs nu mid him an helle for-don and for-dempde ³

³ For remainder see Text, pp. 175-183.
APPENDIX II.

De octo utius. Et de duodecim. Abusiuis.

Gradus:—

Omnia Nimia nocent, et temperantia mater uirtutum, di-
citur; Pat is on eglisee. calle orepbone pinge depiaë. j reo zemereung is ealja meagna modop; Se oreplyra on Æte j on ræte se bône man unhalhe j his raple gôde læcette. gpa gpa use diph on hic gôdprelle prae. Ett bap togeanes uenge-
metzob ræten. j to mycel ropheurengyj on Æte j on ræte se bône man unhalhe. j on mycelhe præcènýyyre gebriengy gpa gpa us recab héc. f rume men rætæn gpa f li gepeneton hy rylre ropheaple. j nane mebæ nætæn bap mycelan zepincer ac bap pe rýpp ræpon rrom gôder mîltrynge; Eade mæg ge mann midan hu li hine ryfane amýyrpe. ac pe ræcolan pitan f nan sylpræala. f is azenplaza, ne beçym to gôder mîce; Nu jîndon eahre hearpodealngyar pa1 us onpinnad ryde; An is geçeden gula. f is girepnýy on eglisç. seo bës f man ëtt ap timan j dîncë. dôse he êrt to mycel nim. on Æte obôse on ræte. reo ropbës æcçên ge raple ge lîchaman. rop ñam be heo macaad ñam mën mîycële unpumnnýyre. j to ñæåde gebrieng, miè opmætum dîncël. heo ropbës eac pa raple. ropban pe he récel sîngyan oft poñ he sîyl nât hu he rëpð rop hi ræondicû dîncael. Se ñbcen leathæn is rophíçen. j uengezetbob galnýyy. se is gehaten rormacatio. j he beýlî bône mannæn. j macaad or spîrte limî mîlterprêna lima. j or gôder temple. ënamæ prununge; Se prûba is anarpia f is seo ñyele gîtrynge. j reo is rûppuma æcleþe pohnýyy. heo zemacæp neaplæ j unpõhre ômanar. jtala j learpunæ j roprypônnûyyre heo is helle gëlie rop ñam pe li habbað butu unapôllëldlice gæadígnëyre. f li pulle ne beoð næze; Se ropbëa leathæn is ñpa gehaten. f is on eglisç peamobnyy j se

1 'a' and 'e' written over one another.
DE VIII VITIS ET DE XII ABUSIVIS.

297

si $\text{bo ne}$, between which an erasure.
VITUS

1 Erasure 'god um.'
DE VIII VITIS ET DE XII ABUSIVIS.

299

á mid ἵσε χύλῳ ὑφὲ ἐπὶ νεόντα ὑψήλ. Νυ ὑφὲ ὑπέλῃ ἀνάφωσι· ὑφὲ ὑπέλῃ ὑπέφαγεν, ὑφὲ ἐορ νεόντα ὑπεύξων. ὑφὲ ἱέγη ὑπεύξων ἐν ἑσπερ. Συνεδεῖς ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ἤ ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν. ὑπερίθηκαν.}
hælend on hir ugoce peaj [eh]ýmplí hir mazon j hir heoponlican peaj he gehýrpmumose ðæ bæð; Spæ yra þæ ealban zedampynnde ðugende peaj ð j echroð þyrerinýã þra zeuriþ þam ðæcæ þæ ðæ he hæbbe gehýrþrumanýþre ð unþeþoednýþre; Godeþ æ þyrþ æac þæ man appu[n]þigit eýmblle hýþ peaj þæ ðæcæ þæ modor. mæ mycelpume unþeþoednýþre þ j þir he ði þýþlæ þæ he þyrþ þyrþ headeþ; Se zeopþa unþeþap is þæ þæ peleþa man þæ beo buæþ ælmeþeaðaþ þæ heódþîgre hýþ þeoþ. þæ geopþlicfe healþe hým þæ helle þite; Unþeselz þir þæ geþþeþæ þæ þæ hryþ þæ ælþæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þæ þae
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aetypæ. ac septrtis ziaman ʃ popetr ʃ valyjyre ʃ xadigynyyre gemetterd. heo hi pannad pif druncennyyre. ʃ popslunge ne luæd. prsclice se rideoynyyr telyl ealle unherap. ʃ zdene peapan heo hylt pe zode liac ʃ mannu; Seo ryrxta unheap is. ʃ ye se to hlaroprde bid zeyt. ʃ he pop monoleapte ne maghe hi mannu dom lycore. ac bodo him ʃra mihtlear on hi moder ytrece. ʃ he hi unuerpoeobdan ezepian ne deap. ne to nanu pygome hi zepiyyn nele; Some hlaropdard zenealecad þuyh heopa hlaropndercipe to zode. gpa moyses ye appurda pe to pam admihtizan sqirad. ʃ punie on heopa anpalde pone admihtizan zemead. gpa ʃra raul dyse. pe popelah zoder hæse; Se hlaropd yeale beon like pam zdodui. ʃ vzefull pam dyrxum. ʃ he heopa dýyug alece. ʃ he sceal beon rorerapt. ʃ rian hrat he clýpige. hine man yecele lypian pop hi liñyyjyre. ʃ ba dyrxeg zoeolon onòbradan hymne yýmhe; Eller ne bido hi zefadung ne faet ne langyrum; He yecele beon ʃra zepondt. ʃ him man moote pif ympccan. ʃ ʃra hrat ʃpra he pnee. pnee pop mihtyjynyyre. na pop his azengn yigne. ac pop zoder eze; Hyt is apptcen on bóci. ʃ pe bid eall ʃpra yglyd. se pe ýrel zeparan. ʃpra ʃpra pe se hyt bex. yyt he hyt zebctan mag. ʃ ymbhe pa bote ne hógax. He yecele hymne zepoedob mid beapeynyyrre to zode. ropban pe he nane mihtce habban ne mag to mihtce. butan zodes fylhte! ʃpra ʃpra zdod yýlf cræd; Se hlaropd yecele hoxian ʃ he hæbbe zoder fulct. ʃ he opumypian e yecele ahapen be zoder fulctume; Gif zdod bid hi zefylhta. ne bid hi miht popiçepen. ropban pe nán miht ni: butan of zode sebe aherö or meohye pone manne pe he pule. peah pe he peæla þæpe. ʃ pýre6 hymne to ealdhe. He apýryb pa modizan of heopa mihtceytele. ʃ aherö pa eadamoban. ʃ eall middanæpbd heo zode uneredpeo ʃ beuppe hi zude pulpirer; Se zeeopha unhear is ʃ pe crutena manne heo pæcfull. Of crutet naman is crutianað zeepebden. ʃ is se crutena manne pe on crute is zefylloð. ʃif he bonne bid sacfull. ne bid he roslce crutet; Nif man man mihttice crutten butan pe se crute zeepeleacx; Crut yýlf nolbe flitan. ʃpra ʃpra hir powen cræd be hym; Érne hep is min cull pe me is yîðe leol ʃ ic rette minne zaut roslce open hymne. ne flit he mid

1 Read forseah.
ceart.e. Ne pace ne aetrump Ne on strectum ne gehypis aenig
mann hui gtemne; He crae eac on hui tobyrrele. § ba beos
godber beain jae zebrbum beos. j pace ne aetrump; Spa jpa
ba zebrbuman beos dbicle zodez beain. jpa beos eac ba
raeullan seoplez beain; Caille pe elyria to zode j crebax.
paten np. pu upe rabepe pe eap o on heoporui ac pe ne mazou
habban hote heoporulcan epel buron pe pham eallu racem
oprouge beon; Se eahtroud uheap is. § re peanfa heo modig;
Nexiz manhe aeha. j haez modiznyyje jpa peah. j is eapm
aron poplub j ungeraiz pop zode. ponne he aapix his mod
modiznyyje ongcez zod. j nele on hui ymiek eadmodnyyge
healsan; Crupt craed on hui zodypelle be jam zatibcan bearp-
um; Beati pauperej jpu. qin irporum ezt regni celori; Eadige
ynj japean jae on zarte sylb peanfan. ropbam xe hym
be ropzren heopunat picej myhche; Ba beos peanfan on
zarte. ba he jol zodez luran beoz eadmode. ropbam be bae
modez eadmodnyyj macz bexican zodez pice hrodou ponne yeo
harenleast. he or hynpum becym; Ritodicle pa pican. be mihlice
libbard mazon beon gzealbe betprz zodez bearpum. zir hz
eadmodnyyje habba® j osemploednyyje goplata® jpa jpa daub
cyning eap on him ylyfum; Eko aepo enenou et paup ym is
abiuua me; Ic eom raebja j peanfa. hou zylt pu me; Se
modiga peanfa. ron hui modez uparepednyyge. is et pican gzealsb
mihlice on bocum. j xe eadmoda pica peah xe he aeha haebe.
maez beon zodez peanfa zir he zode zeprem; Se nigoba uheap
is § re cyning beo upunhtipri; Se cyning bie zeconen to jam be
him cy® hui nama; Rex pe craepa cyning § is zecreden pyri-
gens. ropbam be he yreal pyrigan mid pyzbome hir folce. j unuht
alecgan. j pone gelefan aprapan j ponne bie® hir eajmle. zir he
bie upunhtips. ropbam be he ne zeplciadz neanne. zir he
upuhtips bie yly; bae cyninge pyrienuyj apran® hir cyne-
sect. j bae folcej yecone gzePalee® hir soxaretnyyj; § is
cyninge pyrienuyj § he mid micetepe ne opitete. ne eajmne
ne eajtine. ac ailem beme ymht; He yreal beon bepejiend
pydepea j yecopeida. j etala alegan. j roplagen zeptinian. j ba
aplefan abigean of hir eajbe. mid ealle picecpaet alegan. j
DE VIII VITIS ET DE XII ABUSIVIS.

DE VITI VITUS ET DE XII ABUSIVIS.

De ces que ece nece ne jym; 

Pitan hym jscoles pana

De ces que ece nece ne jym; 

Pitan hym jscoles pana

De ces que ece nece ne jym; 

Pitan hym jscoles pana
APPENDIX III.

ROYAL MS. 17 A 27, Fol. 70.

Her cunseð pe oreisun of seinte Marie.

SWETE lefdi seinte marie meiden ouer meidnes þu bere þat blisfule bern. þe awerde mon cun þat wes adun ifallet þurh adames sumen. ant þurh his hali passiun wecorp þen deouel adun ant herchede helle. Ich a sari sunful þing bidde þin are. þat tu beo mi motild aþeines mine sawle fan. þat ha hire ne bitellen. ah were me ant help me milzfule meiden. in alle mine neoden. ha habbeð monie wunden o me nunan ifestnet. þe aewelleð mi sawle bute þu beo mi leche. ich habbe ofte ibuhen to alle mine þreo fan. to þe feont.* ant te þeo world. ant to mi flesches sunne. ich eawake me schuldi. ant crie lefdi merci. for ich habbe imaket þeten of alle mine fift wittes to sunfule unpeawe. Misloket. Misherenet. Misispeken. Misifelet. Misiliket swote smelles. prude ant wilnunge of pris me habbeð sare iwundet. alswa wreëxe. ant onde. leasunsunge.¹ Missware. uuele holden treowëxe. cursunge. bacbitunge. ant fikelunge summe tide. ich habbe ihaued of oþer monnes mid woh. ant wic unrihte. ijeue mis. innne mis. ant ethalden ofte. spac to uuel. ant slaw to god. ʒemeles ant unlusti. sum time to pleiful to drupi oderhwiles. ich habbe isuneget in mete ant idrunch baþe. wic flesches fulxe ifulet þat ich am ladliche ihurt ilicome ant isawle wic allescunes pinnen of sunnen² for² þah þe were nere in þe bodi þe wil wes in þe heorte. al þis ich cnawlechi to þe swete lefdi seinte marie. hehest alre halehen. Nim mot for me ant were me. for ich am pín wuþxe. bisech for me þi milde sune Milce. Merci. are. for nawt ne mei he wernen þe moderation þat³ him bere. of alle þine biscoen. ich bidde ant biseche þe. ant halsi þef me haheð hit. bi his flesch founge of þin edì bodi. bi his ibornesse. bi his edì nestunge þep wildernes. bi þe harde hurtes. ant te unwurþxe wohes þat he for us sunfule willeliche . . .

[The rest is lacking.]
NOTES AND EMENDATIONS.

P. 3, l. 2. heste dei = an ordinance day, a day to be kept holy by behest or command.

l. 3. sed. The d is written for s; and the same occurs in god, l. 6; finded, l. 7; unbound, leaded, l. 8; etc.

P. 5, l. 11. Þus makede ure helende his holie procession fro Betfage to Jerusalem. and elhe eristene man maked ðis dai procession fro chirche to chirche. and eft agen. and [hit] bi-tooned þe holie procession þe he makede ðis dai. (MS. in Trinity Coll., Camb.)

l. 17. þat assa, probably an error for þa assa. See p. 3, l. 1 from bottom, p. 5, ll. 18, 21, and p. 9, l. 1.

l. 18. hi hered = ibered = iberè, hear.

l. 22. nes = ne se, not.

l. 23. ifuled of = îfoled of, foaled of.

l. 25. over stohweennesse. I have connected this in the translation with over-stigen, to exceed; but I now believe it to be an error for over-flowendnesse = superfluity. ‘Manega Lazaruses ge habbaþ nu liegende æt eowrum gatum, biddende eowre ofer-flowendnysse’ = Many Lazaruses ye have now lying at your gates, begging for your superfluity. (Ælfric’s Homilies, vol. i. pt. iii. p. 334.)


l. 27. þes þe . . . mare, so much the more.

l. 36. sulen, an error for sculen.

P. 7, l. 13. þe þe salm scop = who composed the Psalms. þe þe may be for the A.S. se þe (see p. 109, l. 3), who; but if we regard the first þe as redundant, we must read salm-scop = psalmist.

l. 22. unfrit = unfrie, discord, war.

l. 25. litnie. This is perhaps another form of litnie, to regard, look to. (See Orm. i. 211.) In the Moral Ode, p. 161, l. 22, it is written lipnies; but in the Egerton copy we find hopie.

l. 27. ryncas. Bosworth quotes idele rynca = vana superbìa, inanis corporis cultus. But in A.S. renc is feminine; however, ryncas = men, would not suit the context.
NOTES AND EMENDATIONS.

P. 9, l. 23. unaursed = A.S. gefylsted, assisted.
1. 24. perf, need.

P. 11, l. 19. breode does not here signify breadth, but is merely given as the English rendering of tables. A.S. bred, pl. bredu. See l. 1 from bottom, and p. 13, l. 2.
1. 1 from bottom. őšre = first (of two), is quite correct. ‘Lamech nam twa wif. őper was ženemned Ada and őper Sella.’ (Genesis.)

P. 13, l. 7. bi sunt = bismit, defile, besmutf.
1. 11. purges = pinges, things. aže is very much like aže in the MS., the e being imperfect; aže would signify may possess. Perhaps we ought to read, pe ošer mon aže ut mare þenne þu = which another man may have more than thou; agan ut in A.S. is to have or to find out.
1. 18. wūrše, probably an error for merše, prosperity. See p. 21, l. 1, where wūrše occurs for merše, wonders, glories.
1. 28. þorš = þorh = þurh, may signify through; so that westmes þorš, &c. = your fruits shall frequently come to nought through destructive (evil) tempests. But þurh governs an accusative, and wederes would be required instead of wederas; but see p. 7, l. 22.

1. 30. to prisune = for (as) prisoners. See Genesis and Exodus, l. 2044.
1. 36. þearš = weorš, the pres. tense of weorpan, to be.
P. 15, l. 13. nüelien, to do evil to, hurt, afflict.
1. 14. iegge þet sceamie, &c. = should say what might put us to shame.
1. 24. puttest has here the same signification as the O.E. puttest, thrustest, pushest. This is the earliest appearance of the word put in this sense.
1. 36. wiød-stewen = restrain, put a stop to. Stewen, to stop, cease, occurs in St. Marharetæ, p. 6: ‘Stute nu ant stewe þine unwittie wordes.’

P. 17, l. 1 from bottom. towaarš = towarde. š is here written instead of the ordinary contraction for de. This is not at all uncommon in Old English MSS.

P. 19, l. 22. forlaze. This perhaps should be written for laze. The modern word furlough is the Du. verlof, leave, permission. Perhaps laze (law) is here used in the sense of sanction.

P. 21, l. 9. alre coste, always. It appears to be a compound like O.E. needes-coste (Chaucer) = O.E. needes-wyes, of necessity.
1. 15. be hit = bet hit, amend it, repent of it.
ll. 24, 25. tomarzan hit him is awane = the morrow is lacking for him; i.e. he may not live until to-morrow.
1. 32. nule = vule = wule or vile, will.

P. 23, l. 1 from bottom. miht, mayest, not mightest.
P. 25, ll. 2–8. ‘Se man þe æfter dædbote his manfullan
daða ge-edniwað, se gegremæð God, and hé bið þam hundel of, þe spiwæ and eft Þet þæt hé ær aspaw.' (Ælf. Hom. vol. ii. pt. x. p. 602.)

1. 9. ðurzæð = þinæð, seems. See p. 13, l. 11, where ðurzes = þinzes, things.

P. 26, l. 10. in him, i.e. in the body.

P. 27, l. 2. þæ halinesse, like O.E. halidom, here signifies the housel or host.

1. 7. his ægæ on-siht = the sight of his eyes; but his ægæ on-siht = his own presence,—on-siht being equivalent to A.S. onsyn, onsyn, face, countenance, sight.

1. 33. witicrist, an expletive, *By Christ!* Witi Christ may have originally signified 'So help me Christ.'

P. 29, l. 8. cweðen i his ponke par hi bīð. Perhaps for i his ponke we ought to read his ponkes, and the meaning will be, 'to say willingly where he is,' &c.

in his ponke par hi [? he] bīð = in his mind where he is. In his ponke is equivalent to on his mode, in his mind, that is, to himself.

1. 12. Rubberes = rupperes, riflers, house-breakers.

1. 14. iuguleres = jesters; but here used for idle talkers, gossip-mongers. Chaucer uses jonglerie for idle talk.

P. 31, l. 1. overeake = A.S. offer-eca, overplus, remainder.

1. 8. foxtliche smepien = fox-like gloze.

1. 15. 3e-forsian, offer, afford. The later forms, avorthi, aforthes, show that ge-forsian is the representative of the modern verb afford.

P. 33, l. 6. agultes for agultest. Verbal forms in -es are not used in this work.

1. 14. graming. We ought perhaps to read granwing, groaning.

1. 20. þæ twa sunne. The two sins, i.e. of whoredom and gluttony.

1. 25. 3euenesse, not forgiveness, but indulgence = A.S. for-yfennes.

1. 32. frumðæ, beginning, commencement. For þet we ought perhaps to read a þet, until.

1. 34. unprizêdest for unwriêdest. The verb unwriþen is properly a strong verb. Instead of uncoveredst, I think the true meaning here is glancedst, winkedst, or peepedst (with thine eyes upon thy riches).

1. 36. he ne bið, he is not. We ought perhaps to read heo for he, so that heo ne bið would refer to þeos weord, mentioned in l. 35.

P. 34, l. 2. For why are we evil, i.e. why do we act wrongfully.

P. 35, l. 10. þah hit were min = though it should be mine.

1. 18. wæð, not hateful, but loathsome.
l. 33. *i-escad* = learnt by inquiry.

P. 37, l. 20. *on ward* may be A.S. *on weard*, opposed to. It appears however to be *on wane*, wanting, lacking. See p. 29, l. 24.

l. 24. *lipnie*. This seems to be the same word as *litmie*, p. 7, l. 22.

ll. 27–36 to p. 39, ll. 1–3.

"Thre maner peyne man fangeth
For hys senne nede;
Senne (sorrow) hys that one, that other fastynge,
The thrydde hys almesdede;
   Ac woste,
Senne (sorrow) hys and edbote yset
For senne do ime goste.
For senne in flesche
Vestynge heth the flesche lothe;
Ac elmesdede senne bet
Of gost and flesche bothe;
   For thencheth,
Thet almesdede senne quenketh
Ase water that fer aquencheth.

Knewelynge, travayl, bar-not go,
Welle-ward (= wolward) and wakynge,
Discipline and lyte mete,
Thes longeth to vestynge;
And here,
Pelgrymage and beddlynge hard,
Flesch fram lykyngte te aree.

3eve, and lene, and conseil,
Clothynge, herber5, and fede,
Vysyty seke and prysones,
And helpe povere at nede;
Muknesse,
For to vor-3eve trespas,
Tak dedes of elmesse.' (Shoreham, pp. 37, 38.)

P. 39, l. 17. *inwarliche* = *inwardliche*, inwardly, truly. Chaucer uses *inly* in this sense.

ll. 32–34. Ælféric has the same idea: 'Óa ælnessan þe of reaface beod gesalde sind Gode swa geewéme, swilce hwa acwelle ðeres mannes cild, and bringe ðam fæder þæt heafod to lace.' (Hom. vol. ii. pt. vi. p. 102.

l. 33. *con* . . . *pony* (= *ponc*), acknowledge an obligation.
(Havelok the Dane, l. 160.)
l. 36. for nis þer wan feng on = for none of these things (i.e. stealing and rapine) are acceptable (to God). Þ feng on = A.S. anfang, fit, acceptable.

P. 41, l. 4. earnie, strive to deserve, merit.


l. 11. feredome, privilege. See Avenbite of Inwit, p. 41.

l. 32. earmiung, probably an error for earman or earmen—the correct form of the definite adjective. Earning is properly a noun.

P. 43, l. 6. un-anomned may be rendered ‘unmentionable’ as well as ‘innumerable.’

ll. 6, 7. fæcer foteted is evidently an error for fæcer-foted. A.S. fyfer-fot, four-footed, quadruped.

l. 8. epm = A.S. em, breath, vapour. Ger. athem.

‘zang þonne swa.
ô þæt þu þone ymbhwrft.
alne cunnne. and ærest amet.
ufan to grúnde. and hu síd;
se swarta eðm seo.’ (Cædmon, p. 309, l. 4.)

‘hreðer æðme weal’ = his breast heaved with breathing.

(Beowulf, l. 5180.)

l. 11. Summe swa deor lude remæc = some as (wild) animals roar loudly.

l. 26. motien, treat, dispute. ‘Man mote on eornest motien wið his drilhten.’ (Ælf. Test. p. 29, l. 22.)

l. 27. dringan. I have translated this as if it were an error for drígan. Dringan would at first sight appear to be for drincan, to drink; but this sense does not suit the context.

l. 32. Elmeséorn nes heo nefre = Willing to give alms was she never. Bosworth makes elmeséorn = alms-giver; but (as in such compounds, as lóf-séorn = greedy of praise, vainglorious) it is an adjective, signifying desirous, so that lóf-séorn = willing to give alms, charitable.

l. 36. on wunres liche = on punres liche, in the similitude of thunder; but it is probably an error for on punres slege, in a clap of thunder, which phrase occurs in the Gospel of Nicodemus, p. 13, 3.

P. 45, l. 25. chirche bisocnie is evidently equivalent to A.S. cyrice-soen = O.E. chirce ʒon, church-going. Soen = a seeking, visiting, visitation, as in Beowulf, l. 3558: ‘Ic þære sócne singales wæg mód-ecare micle’ = I for that visitation constantly have borne great mental care. ‘On laund-sócne, = In search of land. (Cædmon, p. 100, l. 17; p. 102, l. 12.) In some Early English works we find bisocnent used in the sense of ‘to beseech.’
P. 47, l. 1. *wurdlische* = würdliche, estimable, valuable.

P. 49, l. 19. *tunes*. For a note on this word see Notes on the Glossary to *Ormulum*, vol. ii. p. 653.

P. 53, l. 11. *itimien* sometimes signifies to manage, contrive. It here signifies to act with moderation.


*helfter* = *helster*. This is used by Chaucer for covert, hiding-place.

l. 20. *tilden* = to set a trap, to bait.

l. 24. *blanchet*, a kind of wheaten flour used by ladies for improving their complexion.

'With blanchette and other flour
To make thaim qwytter of colour.'

(R. de Brunne, MS., Bowes, p. 20, in Halliwell.)

l. 26. *hindene* = ? *hid-ern*, a hiding-place. Some foolish people try to deter vain children from admiring themselves in the mirror by telling them that if they look over-long in the glass they will see the devil peeping over their shoulder.


l. 11. *nið*, hatred, malice arising from envy.

l. 13. *blenchin*, not to terrify, but to deceive, lead astray, turn aside. O. Norse *blekkja*. See Ancren Riwle, pp. 276, 242.

l. 17. *Bute we bileuen, &c. Except, unless, we *forsake, &c. We must transpose the punctuation of ll. 16 and 17.*

P. 57, l. 36. *onimis* = *on-mis* = amiss.

l. 42. *trow∑e*, gen. sing. Perhaps *trow∑e lef* = *trow∑e lei* = law of truth, or *trow∑e be* = *be thou true.*


'Pat quene was of Engelond, as me ap er ytold,
*Pat goderhele al Engelond was heo evere ybore.*'

(Robt. of Gloucester, Spec. E. Eng. p. 70, l. 247.)

l. 45. *monslaht* is properly homicide, manslaughter.

l. 60. *iliche swiçe* = even as great (is it now).

l. 64. *blecen* = *blessen*, preserve, deliver.

'Therewith upon his crest
With rigor so outrageous he smitt,
That a large share it hewd out of the rest,
And glauncing downe his shield from blame him fairly blest.'

(Spenser's F. Q. I. ii. l. 18.)

P. 59, l. 71. *lo∑ = lod = leod*, the common folk.
1. 85. *æt-agan.* I have here translated it as if an error for *æt-æavan*; but if not for *of-gan* = to proceed, we ought to read *eft agan* = long ago.

1. 88. *Onlete* = A.S. *andwile,* form, face. In the *Ormulum* we find *onndleæt,* *onndleæt,* countenance.

'Ant ure Laferald læt hemm sen
Hiss onndleæt.' (Vol. ii. p. 95.)

1. 90. *lete,* not = A.S. *leotan,* *lutum,* to stoop, bend; but = A.S. *wile,* face, form. *Lažamon* has *lete,* *lete,* look, glance.

P. 61, ll. 113, 114.

That he may be (our) father and we his sons,
To him is the advent of us all.

To *cumes* and *synes* should perhaps be written *to-cume* and *sunne,* *to-cume* = A.S. *to-cyme,* advent, coming to.

1. 115. *ēcele* = A.S. *ēthel,* native country, patrimony, inheritance.

1. 130. *for-men* = to commence, begin to do.

P. 63, l. 162. *wisliche* = the same, as *gewisliche,* truly, certainly.

We also find the simple form *wisse,* as in the *Ormulum* and the Canterbury Tales.

P. 65, l. 175. *unskile,* folly, indiscretion, sins. See *Orm.* vol. i. p. 12.

1. 177. *ure sunnen,* &c., the sins against us, &c. See l. 193.

P. 67, l. 223. *ping,* sake, account. 'To hwam ætwite þu me ær þet ðu hi forlurc for minum pingum' = Why didst thou, just now, upbraid me that thou hadst lost them on my account (or for my sake.) (Boeth. vii. 3.)

1. 230. *fond* = *fcond,* enemy, the devil. (See p. 69, l. 1.)

P. 69, l. 251. *wirhtæ,* accusation, blame. The devil is represented as the accuser of mankind. For the form *wirhtæ,* see *Orm.* i. 136, 286; ii. 10, 339, 341; and Gloss. to Gen. and Exod.

1. 265. *lete* = conduct, as well as speech. Cp. the O.N. *lít,* *læti,* gestus, sonitus. See *Orm.* i. 39, 40, 348.

1. 268. *inhed* = A.S. *ingehyd,* intention.

P. 71, l. 278. *waning,* qy. for *woning* or *wuning,* abode.

1. 292. *him* refers to *script,* which is masculine. *habben . . . inume,* may have received (shrift); but *habben . . . inume* = may have remembered.

1. 294. *do in firste* = put off, grant respite.

P. 75, l. 2. The Trinity MS. reads, 'Ne noman ne agh werne þanne me him for neðe þær to bit' = Nor ought any man to refuse (to teach) when any one in need thereto entreats (him).

1. 35. *alde,* an error for *halde.* The Trinity MS. has *healde willen* = are willing to receive.

1. 36. *poþmnunge* = *poþmumunge* = O.E. *chesunge,* adoption, election.
P. 77, l. 3. vaeste. The Trinity MS. has westme, which is also used for strength.

'Ac hie be westmum wig[an] curon.'

(Cædmon, p. 193, l. 8.)

= For they, according to his strength, chose each warrior.

l. 11. studied = studeð = helpeth. A. S. studu, a support.

P. 79, l. 5. half quic. The A. S. sam-cucu, half-couc cor-
sponds to the phrase 'half-dead,' but it is here literally rendered on account of the distinction drawn by the author of this homily on p. 81, l. 3.

l. 9. verrue.—Werf (= A. S. weorf) signifies properly an ass; but in p. 85, l. 3, verrue is given as synonymous with mare.

l. 16. Jerusalem . . . gripes sibbe. 'Jerusalem visio pacis . . .

Finitâ viâ habitabimus in illâ civitate, quæ nunquam ruitura est, quia et Dominus habitat in cæ, et custodit eam; quæ est visio pacis aeterna Jerusalem.' (St. Aug. Enarr. in Ps. exxiv. § 26.) 'Hierusalem, on þære is symle sibbe gesihê.' (Ælf. Hom. i. 210.) SeeOrm. vol. ii. pp. 274, 429.

l. 21. vrechede = wrech-hede, crime, wickedness.

l. 23. scrude. I have rendered this by produce, as if it were an error for strunde (A. S. strypnd, stock, strain, tribe).

l. 26–28. It was a prevailing notion that sin caused the inferior creatures to become hostile to man. See Gen. and Ex. p. 6.

P. 81, l. 4. aquenched, extinguished.

l. 9. his fleec awelden, keep in subjection the lusts of the flesh.

l. 15. holde mode, a well-disposed (favourable) mind. 'Be-

heald min gebed holdun módê = with a gracious mood. (Ps.

v. 1.) 'De him hold ne wes' = who was not favourable (friendly) to him. (Cæd. 217, 2) 'Beheald me holdlice (favourably) and gehyr me eac.' (Ps. liv. 1.)

l. 28. sexe, a short knife. 'And (seo) hyre seaxe geteâh' = she drew out her poniard. (Beow. l. 3095.)

l. 32. elelendis, foreign. In A. S. we have the forms elelend, and elelendisca, as well as ellend and ellendisca.

'Ac me tó sange symle hæfde,'  
lu íc þíne sóðfrestnysse sélest heólde,  
þer íc on elelunde áhte stówe. (Ps. cix. 54.)

l. 35. com flon, 'came flying. The infinitive after verbs of motion is very common in A. S., but is not so frequently used by later writers, who prefer the present participle, which we have also in the Saxon English. 'Da comon þer fleogende twégen fægre englas.' (Ælf. Hom. vol. ii. pt. v. p. 504.)

l. 36. fêper-home. This properly signifies 'vestis plumis con-

structa,' but it is also used for wings.
'And [he] hæfde crafte mid him.
þet he mid fæder-hóman. (= wings).
fleogan meahte.'  (Cæd. p. 27, l. 13.)

gesco Þc him his englas.
ymbre hweorfan.
mid fæder-hóman' (with feathery wings).

(İbid. p. 42, l. 6.)

Home or hame is found in the Romance of Kyng Alisaunder, p. 21, l. 391.

'Of he caste his dragouns hame.'

P. 83, l. 31.

'The schryft-pader that varth aryzt
Schal be wel debonayre and lose.
He schal wyslyche thy senne hele,
Bet thane he wolde hys owe.
Je ef he the schel anoye aȝt,

Hyt wyle of-penche hym sore;
And otherwyle anoye he mot,
Wanne he scheweth the love of helthe,
Asc mot the leche ine voule sores
Wanne he royneth the fethle.'

(Shoreham, pp. 35, 36.)

P. 85, l. 3. unorne may here be rendered bold, wayward. Its more ordinary meaning is, simply, rough, old; unorne mare þet bitacne ðe unworne fleis. Cp. the following from the Vision of Piers Ploughman, ed. Wright, vol. ii. p. 354:—

'For he seigh me that am Samaritan
Suwen Feith and his felawe
On my caput that highte caro,
Of mankynde I took it.'

l. 25. wuringe, dung, ordure. See a good note on this word in Cockayne’s St. Marherete.

P. 87, ll. 5, 6. of elchan hivisce. The original has æt ælcum hivisce.

l. 10. londe. The original has leodscipe.

l. 13. ledded. The original has mid; but perhaps the scribe of the Lambeth MS. intended to write and ledded.

l. 21. pe ner. The original text has þa clypod God þone moysen him to.

l. 25. deþpe. The original has slege.

P. 89, l. 21. edmodliche. The A.S. text has ánmodlice = unanimously.

l. 22. onbodinde. The A.S. text has anbidigende.

l. 25. upfleunye = upfleringe, upper flooring.

l. 27. spechen. The A.S. text has gereordum.
NOTES AND EMENDATIONS.

1. 29. troufeste. The A.S. text has eawfiste.
1. 31. eclicenew. The A.S. text has ciec oncnew.

ablued. The A.S. text has abliced.

P. 91, l. 10. forsex. The A.S. text has ocpet. Old English writers also employ for-te or forto = until.
1. 11. pa iturne te. The A.S. text has ca wurdon hi onbryrde (stimulated), and ecwedon, &c.

1. 17. mid sibsumnesse. The A.S. text has an annysse.
salden = The A.S. text has beceapodon.
1. 23. wone = lack. The A.S. text has wædla = poor person.
1. 24. apostlas fotan, the feet of the apostle (St. Peter). The A.S. text has to þæra apostolæ fotum. See l. 26.
1. 27. rede = A.S. hraðe.
1. 32. Heo nomen, &c. The A.S. text has Namon sa to reade, þat him werclicer ware, þat hi sumne dæl heora landes wurces ætæfdon, weald him getinode.

P. 93, l. 9. selt. The A.S. text has setel. But seld or scald is a seat or chair. ‘Ic wolde of selde sume metodes drihten adriftan.’ (Cæd. p. 275, l. 17.)

1. 13. mid þere annesse. The A.S. text has mid þære gehals-sumyssse, þet hi drohtanaen on mynstre, be heora valdes dihte.
1. 15. and heom zeft, &c. The A.S. text has and him forgeaf ingehyl caðra gereordæ; fórœsan þæ se ealdmodæ heæp ge-earnode at gode þæt iü ær þæt modige werod forleas.
1. 22. to drefile = A.S. tostencete.
1. 23. þi bileafiden = þæ bileafiden. The A.S. text has Hi sa geswicon ðære getimbrunge = they then ceased from the building.
1. 24. to dreafelden. The original has to-jerdon, departed.

Þeððan. The A.S. text has seððan, and this shows that Þeððan is an error for seððan. In the Northern dialect of the fourteenth century we find þeðen = thence.

1. 26. Nu eft, &c. The original has Nu eft on þisum daegæ, þær þæs Halgan Gastes to-cyme, wurdon ealle gereord ðæs-anlæhtæ and geðæcore; for þæn þæ eal þæ halya heæp, Cristes hyresæ was sprecone mid eallum gereordæm; and eac þæt wundelicer ðæs, þæsa heora an bodadæ mid anre spræce, ælcæn æsæ gedæht, þæ sa bodunge gehyrde, &c.

1. 29. bodenden, plural, by attraction to apostlæm.
1. 33. iemede = A.S. ge-earnode = gained. See iarnede in l. 35.

1. 35. isegeæn = A.S. æteowæd.

P. 95, l. 3. wit-utan laæe = A.S. unsceðægig.
1. 11. dreihtaende = A.S. drohtningænde.
1. 12. mid nane lænesse = A.S. mid unsæðignysse.
1. 13. ne of bitere speche nes = A.S. ne he biterwyrd nes.
1. 14. forberæ, &c. if not in the subj. mood, is an error for forberæ; the A.S. is forberæ.
NOTES AND EMENDATIONS.

1. 15. ercan may be read ertan, which is probably miswritten for erstan (first). The A.S. text has erran = former.
     līdegode pan sunfullen to pere godnesse. The A.S. text has līegode, pan syfullum to gecyrredynsse, which Thorpe renders "mitigated, for the conversion of the sinful." līdegien = to moderate, act gently towards, soften.
1. 16. forsunegede. The A.S. text has receleasum = to the reckless.
1. 20. murliche, not mirth, but an error for mereche, greatness.
     See note, p. 307, l. 18. The A.S. text has mærce.
1. 25. forðnimeð = fornimeð, consumes.
1. 27. "itend = A.S. onbryrd.
     Errest, &c. The A.S. text has ārest on him sylfum alone leahter adwaescan, and stīscan on his underwolde = first extinguish every sin in himself, and afterwards in those under his care.
1. 30. wið-utan ufēnesse = A.S. on unsceâðsignysse.
1. 31. zi̥f = zi̥fe. The final e has probably been dropped as it was in reading, before the following word commencing with a vowel.
1. 32. godes icwïme = A.S. gode gecwême.
1. 35. riht-wisnesse. The first s is dotted out in the MS., and should therefore be riht-wisnesse.
     P. 97, l. 2. un-cladnesse. The A.S. text has unsceâðsignysse. The scribe perhaps intended to write unlaçnesse ; for on p. 95, l. 3, he has written wiðutan lucē for the older unsceâðig.
     itenô is for itende (pl. form of the p. p.) The A.S. text has onæledē.
1. 3. niminde. The A.S. text has fornymende.
1. 14. forgifnesse and hiht. The A.S. text has forgyfynysse hiht = hope of forgiveness.
1. 15. zeomerinde. The A.S. text has unwroten.
1. 17. zi̥f, an error for zi̥fe. The older text has forzi̥fe.
     Øsone. The A.S. text has ingehyd = knowledge.
1. 19. gast, for gaste. The A.S. text has gastu.
1. 26. het. The A.S. text has hatte.
1. 27. gode. The A.S. text has mærum, great.
ll. 28, 29. paul Ḗt hermede cristene men. The A.S. text has Paulus ehte cristenra manna.
1. 30. cachepol. The original has tollere.
1. 32. hi neren oferede of nane, etc. The A.S. text has hi forsaron calle, &c.
1. 33. wið-utan fore = A.S. orsorhlice, fearlessly.
1. 34. helnesse = A.S. wuðēmynt.
     heliane = A.S. mærsigenne.
1. 35. hine seoff-mode mede. The A.S. text has gemedemode hine sylfne.
1. 36. isundian. The original has geneosian, to visit.
P. 99, l. 2. *godes.* The original has *godas,* gods.

1. 21. *nehtan:* *al swa he heom er bihet.* The original has *nehtan swa swa hi syffe.* He sende eft, swa swa hu ðr behet.

1. 29. *onlihte.* The original has onbryst.

1. 31. *mid gode dedan:* and trewefestnesse. The A.S. text has *mid ingehyde and arfestynsse.*

1. 33. *blisse.* The A.S. text has *geðinaðe,* honour.

P. 101, l. 3. *iferende.* The A.S. text has *werod.*

1. 6. *godnesse* is an error for *godcweaðnesse,* and should have been translated ‘godhead,’ as the A.S. text has *godcweáðynys.*

1. 7. *un-to-delendlich.* The A.S. text has *unaseyrgendlice.*

1. 9. *itauned.* The original has *geswætæd,* manifested.

1. 10. *cahte.* The A.S. text has *gestreoni.*

1. 11. *ipone on his elte:* *hi bиs pes deofles born buten he hit iswike.* The original has ‘hiht on his gold hord he bиs swa swa se apostol cwæð pam gelic þe deofolgyld begaþ.*

P. 121, l. 5 from bottom, *þah ne nedde he,* to p. 123, l. 24, *fowertene niht.* The whole of this passage is taken from Ælfric's Homilies for Palm Sunday. (See Thorpe's edition of Ælfric's Homilies, vol. i. part ii. pp. 215, 217.)

'Pæh-læwære ne nydde he na þet Iudeisce folec to his cwæde, ac deofol hi tihte to þam wœrece, and God þet geðæfode, to aly-seydynsse calves geleaftælæs mancyynes.

'We habban oft gesed, and git seegaþ, þat Cristes rihtewinas is swa micel, þat he nold ne manycn nealdunge of þam deofle, buton he hit forwyhrte. He hit forwyhrte &aþa he tihte þat folc to Cristes cwæde, þes Ælmihitgan Godes; and &a þurh his unaescægan deade wargon we alyseode fram þam ecgan deade, giþ we us syljfe ne jorperæþ. Pa getimode Æam récan deofle swa swa deþ þam greðigan fisce, þe gesið þat æs, and ne gesið þone angel þe on þam æse sticas; þid þonne greðig þes æses, and forswyld þone angel forð mid þam æse. Swa wes þam deofle: he geseth &a mennisenysse on Criste, and na &a godcweáðynysse: &a spryttæ þet Iudeisce folec to his slege, and gefredæ &a þone angel Cristes godcweáðynysse, þurh &a he wæs to deade aceocod, and benæmed calves mancyynes þara &e on God belyjæþ. . . .

'Pa Iudei genåmon hine on frige-asen, and healdon hine &a niht, and &es on merigen hi hine gefestuwod on røde mid feower negeleum, and mid sprece gewundoden. And &a embe non-tid, papa he for-søerde, pa comon twegen gelýfuþde men, Joseph and Nichodemus, and belyrigdon his lic ær afene, on winere ðryh, mid deowry-sum raefum bewundan. And his lic leg on byrygæ pa sitcer-niht and sunnan-niht; and sce godcweáðynys wes on &ere huile on helle, and gewæð þone ealdan deofol, and him of-anam Adam, þone fræmsceapen man, and his wif Euan, and ealle &e of heora cynne God ær geccwemdon. Pa gefredæ se deofol þone angel þe he ær grædelice forswæðh. And Crist
I here add Thorpe's translation, which corrects one or two inaccuracies in that of mine:—

'Yet did he not compel the Jewish people to slay him, but the devil instigated them to the work, and God consented to it for the redemption of all believing mankind.

'We have often said, and yet say, that the justice of Christ is so great, that he would not forebode have taken mankind from the devil, unless he had forfeited them. He forfeited them when he instigated the people to the slaying of Christ, the Almighty God; and then through his innocent death we were redeemed from eternal death, if we do not destroy ourselves. Then it befell the cruel devil, as it does the greedy fish, which sees the bait, and sees not the hook which sticks in the bait; then is greedy after the bait, and swallows up the hook with the bait. So it was with the devil: he saw the humanity in Christ, and not the divinity: he then instigated the Jewish people to slay him, and then felt the hook of Christ's divinity, by which he was choked to death, and deprived of all mankind who believe in God.

'The Jews took him on Friday evening, and held him that night, and on the morrow fixed him on a cross, with four nails, and with a spear wounded him. And then about the ninth hour, when he departed, there came two believing men, Joseph and Nicodemus, and buried his corpse before evening in a new tomb, enwarp in precious garments. And his corpse lay in the sepulchre the Saturday night and Sunday night, and the Divinity was during that while in hell, and bound the old devil, and took from him Adam, the first created man, and his wife Eve, and all those of the race who had before given pleasure to God. Then was the devil sensible of the hook which he had before greedily swallowed. And Christ arose from death on the Easter Sunday, which will now be in seven days.'

P. 123, l. 8 from bottom. alesde, redeemed, set loose or free.

P. 127, l. 9. hven. I have read the contraction as n, it may be m. See hvenem, l. 5 from bottom of the same page.

P. 133, l. 17. afrosye = afrosye, for gefrosye, from A.S. freolsian, to keep holy day. 'Freolsiaþ Drihtnes restedæg,' Lev. xxv. 2.

P. 135, l. 20. eceliche dede, a [good] deed of little value in itself, because easily done. Eceliche = A.S. ecelic, easily, from eæ, easy.

l. 28. bihæç is merely another form of onhæç, is convenient to, from A.S. onhæçian, to have an opportunity to do a thing, to be convenient. Bosworth quotes the phrase, 'gif me onhæç' = if convenient to me.
P. 137, l. 4. for godes love does not mean for the love of God; love = sake. Cp. 'pe of his bunan aedreag' = who for his sake had endured. (Legend of St. Andrew, ed. Kemble, p. 10, l. 328.)

P. 141, l. 33. ilokene, (pl.) closed, shut.

P. 145, l. 4. dunge wic-uten prikunye. If dunge = semunge, we may translate 'feasting without satiety.'

P. 147, l. 22. het-halde = ethalde, retain.

P. 151, ll. 1, 2. This passage seems to be quoted from one of the Apocryphal Gospels. N. (in l. 9 from bottom) is perhaps Nicodemus and not Nathaniel.

P. 155, l. 2. jet erre weren to-gedere, that previously was united. The Trinity MS. has er.

P. 157, l. 11. purp, an error for purh, through.

l. 21. utbiwiste, out-dwelling. 'To heuen, that bese the beste bewyste.' (Met. Hom. p. 69, l. 5.)

P. 161, l. 21. Do he to gode, etc., let him do for God what he can while he is alive. In the translation I have followed the Egerton MS.

l. 36. Monies monnes sare iswine, etc. The rendering in the text is only right on the supposition that unholde = unhale. We ought, I think, to place a comma after 'would' in line 35, and so connect it with what follows:—'He who does not well while he may, shall not be able when he would, for many a man's hard affliction (i.e. grievous sickness) hath [been] often unfavourable' (i.e. has prevented him from amending his evil life). Here unhale will have its proper signification, from A.S. hold, favourable, friendly.

P. 163, l. 40. his = her, i.e. 'blisse.' This form is common in the Ayenbite of Inwy.

l. 45. zelde, requital, recompense.

l. 46. salf. The Egerton MS. reads suwel, which may be rendered 'dainties.' It properly signifies anything in addition to the ordinary diet; anything eaten with bread—sauce, meat. The Trinity MS. B 14, 52, reads, Pider we zede and ec bern to litel and to zelde.

ll. 55, 56. es, hes = her, and refers to echte. See note on l. 40.

P. 165, l. 94. of-dreld is an error for of-dredde. The Trinity MS. has of-dreadde.
1. 95. mid hom, probably for mid hwom. The Trinity MS. has mid hwan.

1. 103. orllinges = orlinges = horlinges, whoremongers.


1. 118. penne, evidently for þonne or þonne.

1. 121. The Trinity MS. reads, ðiefe þe endinge is god at hit is god ðat ende. ðiefe ende is þe ende.

1. 133. We may translate this line as follows:—Many a man says, ‘Who cares for torment, for that shall have an end?’

P. 169, l. 143. Swines brede seems to be the roasted flesh of the swine. A.S. brede, roasted meat. See Cockayne’s Leechdoms, vol. iii. p. 98.

1. 170. redde is an error for rerde or arerde, upreared, established.

P. 170, l. 175. Read well after done.

P. 171, l. 179. and ende is probably an error for an-ende, at the last, finally; an ende or on ende also signifies ‘to the end.’ See Castel off Love, ed. Weymouth, ll. 822, 973, and Glossary, p. 79.

1. 192. on honde. Cp. O.E. heranont, heranouden, in respect of this.

P. 172, l. 236. Read eer before any.

P. 173, l. 214. bigonne, had sought; 3rd sing. subj. of bigan. A.S. begangan (or began), to go after.

1. 221. hi = ði = I, a form which occurs in the present Homilies.

1. 223. his = I. See Ayenbite of Inwyte, p. 215.

1. 231. wow, is evidently an error for wop, weeping (the lection of the Trinity MS.)

1. 232. to hete, an error for to chele. The Trinity MS. reads, Hie furè þrom hate to chele, þrom chele to hate.

1. 235. The Trinity MS. has the following reading:—‘Eiþer doþ hem wo inoh, nabbeþ none lisse,’ each (of these tortures, i.e. heat and cold) cause them woe enough; they have no cessation.

P. 175, l. 253. tening. The correct reading is probably reving, robbery. The Trinity MS. reads ravings.

1. 260. borde. The Trinity MS. has bode, command, message, which is followed in the translation.

1. 268. hechte to.—Tikte, instigated (them) to, is the reading of the Trinity MS.

1. 271. of þouhte sore, bitterly repented.

P. 179, l. 319. The correct reading perhaps is, zif we seruden god, so we doþ for erminges, if we served God as we do for gains. I have translated as if the reading were erminges, i.e. poor ones. The Trinity MS. has very plainly, ‘zif we seruden god half þat we doþ for erminges [i. erunnges]’
1. 330. bute we wurpe us iwar, unless we ourselves be wary.

1. 337. bene. Does this mean the well-trodden way? See Gawayne and the Green Knight, ll. 2402, 2475. I have translated as if bene were another form of O.E. bain, ready, also easiest, nearest.

1. 343. nuþer hulde, the downward slope, the lower declivity or incline. \textit{Hulde = helde}, Trist. iii. 89; La\textit{\textasciitilde}a. 12867.

P. 183, l. 380. \textit{zihte} may be an error for \textit{wihte}, weight, measure. (See l. 212, p. 173.) The Trinity MS. has \textit{wihte}.

1. 384. \textit{hali boc}, etc. The Trinity MS. reads, 'On him hie sullen ce isien al pat hie ar nesten.'


1. 2 from bottom. \textit{Ihesu teke þet tu art}. Thou too Jesus that art, etc. \textit{Teke} is for to-\textit{eþen} (A.S. \textit{to-eacan}), in addition, besides, moreover. In this sense we find \textit{teke} in the Ancren Riwele, p. 140: 'Nout one þet tis, auh teke pet heo temeþ wel hire fulitowene fleschs' = not only this, but she \textit{also} tameth well her undisciplined flesh.

P. 185, l. 2. \textit{ase peo} = even as she, \textit{sunne} being feminine.

l. 11 from bottom. \\textit{grip}, mercy, favour. It is also used by Early English writers in the sense of \textit{quarter}, mercy.

1. 10 from bottom. \textit{hwi ne}. This might be rendered 'why not?' but my reason for the present translation may be seen in the Preface to Hampole's Pricke of Conscience, p. xxvi.

l. 5 from bottom. \textit{hwa lif} = each is her life, i.e. each is as dear to her as life. Propertius addressing his mistress calls her his Life:——'Eratas rumpam, mea \textit{Vita}, catenas.'


l. 10. \textit{sur} is here a substantive, signifying pain, torment.

l. 2 from bottom. \textit{bote}, salvation.

P. 188, l. 6 from bottom. \textit{sufferings}; \textit{stonduinges}, like O.E. \textit{stoundes} = afflictions, sufferings. On the three sufferings of Christ, see Ancren Riwele, p. 111.

l. 5 from bottom. \textit{fixed}: \textit{ituht} seems to signify drawn, from A.S. \textit{tyhtan}, to draw.

P. 189, l. 2. \textit{strike} is to stream, flow. See La\textit{\textasciitilde}a, vol. i. 171, 397; Legend of St. Katherine, l. 2514.

l. 18. \textit{for hwam} = for which [purpose].

P. 193, l. 1. \textit{sweie\textasciitilde}a. Perhaps this term refers to the playing of musical instruments. A.S. \textit{sweig}, the sound of music, also a musical instrument; \textit{sweigan} to sound. Dr. Stratmann suggests O.N. \textit{svingja}, sway, bend, turn.

\textit{bitweonen}. Cp. the use of \textit{among} in the phrase 'and lude \textit{among}' = loud at intervals, Owl and Nightingale, l. 6.
l. 34. beies signifies crowns as well as bracelets. The Prompt. Parv. has bee.

l. 45. This line might be more literally rendered as follows: 'There shall one stir up (mix) for them the golden cup.' Dr. Stratmann suggests that steoren is for steran, to burn incense, make perfume; but schenchen in the next line is rather against this view.

Chelle = chille = A.S. cylle, cup, originally a skin sewed up and used for a water-bag; hence a flask, bottle, cup.

l. 51. ciclatune, a rich stuff from India. Fr. ciglaton. (H. Col.)

P. 195, l. 6. ðe . . . Ilong = along, in the sense of 'cause of,' 'on account of.' Cp. 'Et þe ys ure lyf gelang' = it is along of thee that we live. 'Hi sohton on hwon þat gelang were,' Bd. 3, 10 (in Bosworth). 'Gen is æt ðe lissa gelong' = moreover along of thee are all my pleasures. Beowulf, l. 4306. See Cymbeline, v. 5.

P. 197, l. 126. lune. Dr. Stratmann suggests Dan. burn.

Prov. Eng. loun, lown, quiet.

l. 134. viseon usually signifies to look after, look to, take care of, provide for. Ancren Riwle, pp. 132, 202, 344.

P. 199, l. 141. to-drawe = to lead astray. See Gloss. to Hampole's Pricie of Conscience.

P. 204, l. 3. For 'sin. Through,' read 'sin, and who through.'

P. 205, l. 5. motild signifies a female pleader. Cp. begg-ilde, a female beggar; cheap-ild, a female trafficker; ðestr-ild, a foster-mother; grunoch-ild, a female grumbler; ðæcel-ild, a prating woman.

l. 5 from bottom. nim mot, etc. Cp. the phrases 'say a word for me,' 'put in a word for me,'

P. 207, l. 2. sunfule, sinners.

P. 211, l. 23. livie. The MS. has livie.

l. 2 from bottom. mislicunge, dislike, disgust.

P. 215, l. 16. This quotation occurs in Hali Meidenhad, p. 27.

P. 217, l. 12 from bottom. seiʒe = seiʒe, may say.

P. 219, l. 14. beoȝ. The original has sindon.

l. 16. mihtii. The original has mihtige and wlihtige.

l. 10 from bottom. to rede. The original has to þam ræde.

l. 6 from bottom. belamp. The original has getimode.

P. 220, l. 6 from bottom. Read then after thou.

P. 221, l. 11. bide nane niede to þam, etc. The original has ne gebigde ne ne nydde mid nanum þingum to þam, etc.

l. 20. anständende, standing alone.

l. 21. paradis. The older text has noorxuan-wange.

l. 22. brice, eat, as well as enjou; the modern English brook.

P. 223, l. 10. god zeþihȝ, for gode zeþihȝ = groweth, or increaseth
in goodness. *zejik* is the 3rd. pers. sing. of *zeóen*, to thrive, flourish, grow.

* dece * jesecfite. The older text has *calle * sa nytenu = all the beasts.

1. 22. * deaw * swellen = deaxe swelten, perish by death.
1. 24. * imugon * zeonóven. The older text has *je magon geseon and tocnavan*.
1. 31. * pas = pas*, of that.
1. 32. * pe his*, etc. The older text has *hwi he his*, etc. = why he, etc.

P. 225, ll. 6, 7. *Da weart*, etc. Thorpe’s rendering is, ‘Then there was rapidly a great increase of people.’
1. 11. *an man*, one man, not a man.
1. 15. *Wrec for wréc*, A.S. *wyrc*.

* an arc. The older text has *anne arc*.
1. 18. *Ic zegealeri*. Thorpe’s rendering is, ‘I will gather into thee of beast-kind and of bird-kind mates of each, that they may hereafter be for foster.’
1. 23. *voter pétotan*. Thorpe correctly renders this term by *water-torrents*, from *pote*, a cataract, torrent.

ll. 28–30. *Ic will* . . . *fole*. I will set my covenant betwixt me and you for this promise: that is, when I overspread the heavens with clouds, then shall be shown my rainbow betwixt the clouds. (Thorpe.)

1. 31. *zejmenýed*. The A.S. text has *gemyndig*.

P. 226, ll. 11–13. *There was*, etc. Translate as follows:—

There was nevertheless one family which had never bent to any idol, that had ever worshipped the true God. (Thorpe.)

P. 227, l. 6. *awendan*. The A.S. text has *gebíged*.

1. 8. *numan*, and *lác*, etc. The older text has *naman*; *þera manna naman* þe weron entas and ðifel-deode. *Eft *conne *hi deade weron þonne cwadan þa cwácn þet *hi weron godas*; and *wyrðodon hi*, and *him lác*, etc.

1. 10. *and beowícena mennisc* . . . *Da*, etc. The older text has, and þet *beowícena mennisc* féoll on cneowum to þan antícnyssum, ‘and cwadon, “Ge sind wro godás and we besetlá* urne gelefasan and urne hilt on eow.” *Da,* etc.

1. 13. *deáfel-gyld*, an idol, properly a sacrifice or offering made to *devils* or false gods. It occurs in the *Abrenuntiatio Diaboli*, and has puzzled the translators, ‘Ec forsacho Diabolae end allum diodolgelde.’

1. 20. *heafonlice*. The older text has *heloican*, supreme; *þes cenne* (to this kin) is put for the A.S. *þyssere mecgfe*, for this race. In the later text *þes* is probably an error for *þese*. The correct form *þise cynne* occurs a little lower down (l. 23).
1. 30. *twies accennded*, twice born. (Thorpe.)
I. 34. formyrhte were, had become guilty or forfeited (our freedom).

P. 229, l. 7. hésne, for the older hése.

I. 9. geteóntisse signifies properly sign, miracle; but it here translates the A.S. getingynsse, speech.

I. 12. berieles. The older text has byrgenum.

I. 17. nam . . . micel anda = A.S. nam . . . micelne ándan, showed great envy.

II. 18-20. ða warð, etc. Now was one of the twelve of Christ’s companions, who was called Judas, seduced by the instigation of the devil. (Thorpe.)

I. 25. wel reowén = A.S. wælreowan; ʒenuman. The scribe seems to have been in some doubt as to the conjugation of this verb, which admits of no change in the preterite plural.

I. 34. sdě zeleafen. ʒeleafe is not neuter but masculine. The older text has sdőne zeleafan.

P. 231, l. 13 from bottom. abiden of fe lafard to pe none inn come. This should be rendered—‘ await until the lord, at noon, should come to his abode (house).’

P. 233, l. 13. This quotation occurs in Ælfric’s first Homily, ‘De Initio Creaturae’:—‘He hylt mid his mhte heofonas and eorðan, and ealle gesceafa butan ʒeswine, and he besceawæ þa niweløyssa þe under þyssere eorðan sind. He aweþ ealle duna mid anre hando.’ (pp. 8, 9.)

I. 7 from bottom. cheteḥ. So in MS., but evidently an error for cherê.

P. 235, l. 1. a wunder-worder [?] worden] = in wonderful (wondrous) words.

I. 3. la lief = A.S. la leof; O domine!

I. 33. ses, an error for þes, of the.

P. 236, l. 24. After inviters read to the city (= to berie.)

P. 237, l. 8. pat þe möre his = and what is more.

I. 10. umpre. The A.S. umpre, ompre, signifies a swelling, perhaps an ulcerous swelling.

I. 22. ehten = tehten? taught.


I. 35. witellice = witerlice or witollice.

P. 239, l. 2. merchestowe. In the translation I have read merthestowe, and perhaps wrongly so; for merchestowe may stand for mearce-stowe, a place marked out, an appointed place, from A.S. mearce, a boundary, limit.

I. 8. letes. As no imperative singulars (or plurals) in -es occur in these Homilies, I think we must read lete his us nefer fandic = let us never prove, or have experience of, it; fandian governs the genitive in A.S., as ‘Ne fanda þu þines Godes.’ Deut vi. 16.

I. 12. oft may be an error for oþ, until. (See l. 15.) If so, the translation of ll. 11, 12 must be amended, and instead of into
darkness, etc., we must read *into darkness until doomsday, when all God's enemies shall, etc.*

1. 21. *per midenarde . . . werpeð abèc* = turn away from the world, or turn their backs upon the world.

1. 31. *sandlice.* I have translated this as if it were an error for *sunderlice,* but a more careful examination of the passage induces me to think that we ought to read *s[er]*sandlice, disgraceful, shameful.

P. 241, l. 7. The quotation in this line is from Ephesians vi. 11.

*NOTES AND EMENDATIONS.*


P. 245, l. 15 from bottom. *tōcheð.* T.* has leareð us *ἐ* 

1. 13. *ʒef þe þauerd.* T. has *ʒif þe husebonde.*

1. 12. T. reads *to-breken* after *hus.*

1. 7. *ha.* T. has *ho.*

P. 247, l. 4. *azein.* Royal MS. has *azeines.* T. reads *somen* for *somet.*

1. 6. *nurðs.* T. has *nurðs.* The Royal MS. has, very plainly, *nurðs.* Dr. Stratmann seems to think *mirkθ,* gaiety, noise, is the correct reading; but *nurðs* (for *gnurnθ*), murmuring, muttering, makes good sense. Cp. A. S. *gnornian,* to murmur, lament, and O. E. *nurnen,* to mutter; and see *Allit. Poems,* B. 65.

For a *þet,* T. has *til þ.*

1. 9. T. has *fares fram* instead of *from.*

1. 10. *bihoneð.* T. has *bihoneð.*

1. 20. *ileenett.* T. has *ileened;* Royal MS. has *ilenet.*

1. 31. *pat me,* etc. T. has *pat is mesure.*

1. 33. *unmeð.* T. has *unmeð.*

1. 34. *on heast.* T. reads *hom nest*; for *deme,* it reads *demande.*

1. 35. *peo.* T. reads *pa þ.*

P. 249, l. 3. *wit.* T. has *wites.*

1. 9. *lone.* T. has *long.*


1. 11. *hat.* T. has *bides.*

1. 12. For *hweone ne and comme,* T. has *hweθen* and *com.*

1. 17. After *freineθ* T. reads *him,* and for *he* reads *ha.*

1. 21. T. has *men for me.*

1. 36. *readien.* T. has *reeden.*

P. 251, l. 2. T. has *stinc for stench.*

1. 4. *for . . . for.* T. reads *þ . . . þ.*


1. 10. *draken,* drakes, i.e. *dragons.* Satan is sometimes styled the 'drake.'

1. 12. T. omits the second *ham,* and reads *grot* for *grot.*

* Cotton MS. Titus, D. 18.*
1. 15. T. reads *froden* for *froggen*.
1. 16. *neuse* *gristles*, the gristle of the nose.
1. 17. *eauraskes*. Royal MS. has *eaureskes*, but T. has *eafroskes*.
1. 19. *mead'en*. T. has *maeke*; for *remunge* R. has *rimage*.
1. 20. *snaw*. T. has *snav*.
1. 22. *wet*. T. reads *til*.
1. 29. T. reads an after *Euch*.
1. 31. After *ant* T. has *ter teken*, moreover.
1. 33. For *pe*, Royal MS. has *pes*.
P. 253, l. 1. T. reads *alre* after *pe*.
1. 8. *unseli*. Royal MS. 17 A. 27, has *unselie*, the proper plural form; *hære*. T. has *hore*.
1. 10. *edwiteژ*. Royal MS. has *etwiteژ*. 
1. 16. *wontredژes*. Royal MS. has *wondrades*; T. has *wondredژes*.
1. 19. *schokeژ*, her, rueژ. T. has *schekeژ*, hear, and *runeژ*.
1. 25. *wis*. T. has *pis*.
1. 33. *haues*, *purue*. T. has *haues*, *parf* us.
P. 254, l. 1. *fée*, i.e. property, treasure.
1. 6. For *I may*, etc., read *I am not able*.
ll. 6, 7. For *do now tell*, etc., read ‘Do now, Sister Prudence, what behoveth thee (to do), quoth Strength, and warn (defend) us,’ etc.
1. 26. *Whatever*, etc. More literally, ‘Whatever I may be of hardship (misfortune), I do not fear on account of softness (prosperity or luxurious living).’
P. 255, l. 6. *las*. T. reads *leads* ant for [his] wrenches Ich *con* = for I know his wiles.
1. 8. *pe ant*. T. has *pu*.
1. 18. *ba*. T. has *boše*.
1. 24. *worldlich*. T. has *eorslich*.
1. 26. *for*. T. has *for na*.
1. 27. *licomlich*. T. has *lichomliche*.
1. 31. *readeژ* us. T. has *teacheژ* us *j* *learژ*.
1. 33. *unweotenesse*. T. has *unweonesse*.
P. 256, l. 9 from bottom. For *joyful and lovely*, read *nobly and richly*.

1. 9. *me ne*. T. has *me self ne*.
1. 11. *ei*. T. has *eauer ani*.
1. 22. *lane*. T. has *leame*.
1. 25. *dreaien*. T. has *drahen*.
1. 26. *treowliche*. T. has *treweliche*; Royal MS. reads *trewliche*.
1. 35. *schimmeژ*. T. has *schimereژ*.
P. 258, l. 17. For *countenance*, read *beauty* (or *glory*)
l. 32. For *face so joyful*, read *beauty (or brightness) so intense.*

P. 259, l. 1. *wel is riht = it is very right.*

*lüdeliche* is not an error for *blüdeliche*, as it is also the lection of T.; *lüdeliche* = attentively, from O.E. *lïcen*, to listen, give ear to. *lœste* = *lœsten* *wul* *healfe* *us* (or *agrette* = that kept ourselves so still while Fear greeted us.

1. 4. *oftle.* T. has *oftre.*

1. 9. *parue.* T. has *burn.*

1. 12. *sehe; seh in T.*, which uniformly omits the final *e* in the 2nd pers. sing. pret. indic.

1. 13. *3e.* T. has *30i.*

1. 19. *brunnesse.* So in T.

1. 25. *ful.* T. has *fulle.*

*etscene.* T. has *edsene.* In the Ancren Riwe, pp. 116, 140, 154, 206, we find *etsene, ësene = easily seen, apparent, manifest.*

1. 29. *iseh.* T. has *biseh.*

After *heavenliche,* T. reads *weordes,* hosts, companies.

1. 32. *o.* T. has *to.*

1. 35. *ich ne . . . lengre,* T. has *ine . . . of hire lengre.*

P. 261, l. 2. *a unverxda.* T. has *ai unvercheX,* and has *Novem ordes ibi sunt before nihe wordes.* For *wores* it has *woredes.*

l. 4. For the first *on,* T. has *of.*

l. 5. *hwile.* T. has *hwiles.*

l. 10. *pourre.* T. has *of pourre 3 lake.*

l. 14. *biheolt, hare.* T. has *biheld, hore.*

l. 19. *haliche, blissen.* T. has *haliliche, blisse.*

l. 22. *feolodlukest.* T. has *fellahlukest.*

l. 23. *libbunde.* T. has *libbende.*

l. 25. *feierlec.* T. has *feirleic.*

l. 31. *sittende.* T. has *sittinde him.*

l. 32. *a setnesse.* T. has *an setnesse.*

P. 263, l. 21. *munne, spealie.* T. has *numne, spelie.*

l. 28. *pe odre, he.* T. has *poôre ha.*

*evilunge.* T. has *etlunge = estimation; but eilung = ailing, pain, grief, envy.*

l. 35. *bigotten.* T. has *bíoten,* R. *bízoten,* poured, cast.

l. 36. *nausweis.* T. has *o nane wise.* R. *onane wise.*

P. 264, l. 1. *joyful.* Translate *‘diligent in these songs of praise, as it is written,’* etc.

P. 265, l. 12. *neh ne neh = neh ne seh ich at (T.)*.

l. 15. *trof.* T. has *prof.*

l. 17. *unwine.* T. has *unwines.*

l. 20. *folhin.* T. has *fonden.*

l. 22. *wunne.* T. has *pine.*

*ah.* T. reads *Þ.*
1. 28. farlac is flæme . . . strenæ is omitted by T.
1. 29. nu quæ. T. has nu nu quæ fearlac.
1. 30. muri. T. has muri tale; and for sondes reads sonden.
1. 32. ow. T. has ow quæ meas. For stunde and noðres, it reads stude and nowðeres.
1. 33. warnest. T. has warns.
P. 266, l. 4. after the will of their mistress. More literally, after Will their mistress.
P. 267, l. 1. as. T. has as ever.
1. 3. þat is. T. has þe (is).
þat hird. T. reads his hird.
1. 4. beon. T. has been se; and for don it reads, don al as ham luste ase wil have lasfði þ nabt ase wit ham tuhte.
1. 6. þeos. T. has þes.
1. 7. þat. T. reads to.
1. 10. islep. T. reads i þe slepe.
1. 12. luwe. T. reads þ luwe.
1. 13. ant. T. has þ his.
P. 269, l. 3. milden, honey-dew. See note on mildew in Philological Society’s Proceedings for 1865, p. 5.
1. 22. bekinde, beaking, warm. Cp. the modern ‘basking.’
P. 273, l. 30. karlische, not churlish, but human. O.E. carl, a man; carl-man, a male.
P. 277, l. 25. westi, destitute. See p. 285, l. 29.
P. 283, ll. 17, 18. Bale drinch = poisonous drinks. The Ancren Riwle calls the two drinks here referred to attri drinch. ‘God, for ure seenesse drone attri drinch o rode.’ (p. 364.)
1. 33. luwe lettres. See Ancren Riwle, p. 388: ‘A last he com him suluen, and brouhte þet gospel ase lettres iopened, and wrot mid his owune blode saluz to his leofmon, of luwe greutunge uorte wonen mid, þ forte welden hire luwe.’
P. 285, l. 9. derennedes (¼ dereneides). I can make nothing of this verb except by connecting it with durraign, O.E. dereyni.

‘A monæk he sende him in message, þ duðe as þe sleþ, þat lond, þat him was þiue, þat he ssole him wþelde,
Oþer come, þ dereyni þe riþte mid suerd in þe velde.’
(Specimens of Early English, p. 65, l. 84.)

1. 21. querfaste, transversely. This meaning of course connects it with modern Eng. queer, Ger. quer. In the Ancren Riwle we have hetenueste (= hetlueste), which seems to have been equivalent to uileueste (p. 244), but which the editor renders ‘closely confined.’ ‘Ine stonene þruh biclosed hetenueste.’
(p. 378.)
Note on the Rhythm of De Octo Vitiiis. 1

The homily 'De Octo Vitiiis' is a fair specimen of that which, as I have elsewhere said, 2 may be defined as semi-alliterative verse or rhythmical prose. The whole piece can be divided into lines having something of the same 'swing' or cadence as is usually found in Anglo-Saxon verse, but the alliteration is not kept up with much regularity. It was excellently adapted, no doubt, for the purpose of recitation aloud. Certain words of explanation, and all the Latin quotations, are not to be counted as belonging to the rhythmical portion. In order to show this more fully, a portion of the commencement of the piece may be thus marked off:—

'Omnia nimia, etc.; þet is on englise—
Ealle oferdone þing derias,
& seo gemetegung is calra meguna modor.
Se oferlyfæ on æte & on wæte
De ðone man unhalne & his sawle gode laðetteþ,
Swa swa ure drihten on his godspelle ewæþ.'

In the first of these lines, there is an alliteration in the ð's of oferdone and derias; in the next, in the m's of gemetegung, meguna, and modor; in the third, in the vowels commencing oferlyfæ and æte; but in the next two lines there is no trace of it. The chief rule that is observed throughout is, to have two emphatic syllables (or sometimes three) in each half-verse, the number of more slightly accented syllables being immaterial. In such a short specimen, the cadence can hardly be appreciated, and the reader may easily fail to perceive it altogether; but it is nevertheless apparent enough after a page or two has been read over carefully. The stops introduced in the present text are the dots and semicolons which were made by the original scribe. Besides these, there are numerous others by a second hand, which have been introduced with the utmost correctness, and have reference only to the method of reciting the lines. For instance, the pause in the middle of a line is frequently indicated by a sort of inverted semicolon, such as often occurs in the middle of the lines in some MSS. of Piers Plowman. But in no instance is this mark introduced at the end of a line. On the other hand, an ordinary semicolon often appears at the end of a line, but never in the middle. Slight as the marking of the rhythm seems to be to any one not accustomed to it, it is a very certain guide to any one who is familiar with it; and it is, moreover, of very great importance, from the simple circumstance

1 Kindly communicated by the Rev. W. W. Skeat.
that attention to it will often decide with certainty many dubious points in the parsing of the sentences; and may also assist in detecting any transposition or omission of words. A very little practice would enable a reader with a good ear to mark off the lines without any assistance from the dots occurring in the manuscript; and it is precisely because I have myself succeeded in this experiment that I am convinced that the cadence of the verses was intentional, and not existent only in my own imagination. But the fact is, that the present piece is no solitary example; there are plenty of such specimens, and I may especially mention one in much later English, viz. Dan Jon Gaytryge's Sermon, in 'Religious Pieces in Prose and Verse,' ed. G. G. Perry, E. E. T. S. 1867.
Old English Homilies.
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Old English Families
of the
Twelfth Century.

FROM THE UNIQUE MS. B. 14. 52. IN THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

EDITED,
WITH INTRODUCTION, TRANSLATION, AND NOTES,
BY THE

REV. R. MORRIS, LL.D.,
Author of 'Historical Outlines of English Accidence.'
Editor of Hampole's 'Prike of Conscience,' 'Early English Alliterative Poems,'
'The Story of Genesis and Exodus,' 'The Ayenbite of Inewt,'
'Legends of the Holy Rood,' 'Old English Miscellany,'
etc. etc.;
Member of the Council of the Philological and Early English Text Societies.

SECOND SERIES.

WITH THREE THIRTEENTH-CENTURY HYMNS
from MS. 54 D. 4. 14 in Corpus Christi College, Oxford,
and a Photolithograph and Transliteration of the Music of two of them.

LONDON:
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MDCCCLXXIII.
LECTORI.

Abdita quae tenebrans monumenta recondidit Ætas
Ætas nunc tandem clara reexit ea
Quæ licet am sanctum non sint referentia cultum
Temporis id nævus simplicitasque fuit
Sylibes quæ sint sapida insipidumque recuses
Ipsa vetustatis gratia dulcis erit.

53

OXFORD:
BY T. COMBE, M.A., E. B. GARDNER, E. PICKARD HALL, AND J. H. STACY,
PRINTERS TO THE UNIVERSITY.
The Homilies in the present volume are transcribed from the unique MS. B. 14. 52, in the library of Trinity College, Cambridge. My attention was first directed to this interesting collection of discourses by the two extracts printed by Mr. Thomas Wright in "Reliquiae Antiquae," which Mätzner has reprinted in the second part of his "Altenglische Sprachproben," correcting, as we might expect, some of the most obvious of Mr. Wright's literal mistakes. There are, however, two important errors, wetiden for wenden, and tunge for muge, which the German critic has left unaltered.

In one passage Mätzner has taken an unwarrantable liberty with the language of the manuscript, by substituting a reading of his own, and making an alteration to support it. On p. 159, l. 4 of Homily XXVII, the phrase 'he hes fette hom' occurs, which is equivalent to 'he hire fette hom' (see p. 165, l. 12 from bottom)—i.e. he [Christ] fetched or brought her [Mary] home. Mätzner, not knowing the form hes=her (cp. his in "Ayenbite"), substitutes wes for it, and changes the preterite fette to the passive participle fett, and is obliged to explain he by she! Hes=her is one of the peculiarities of the "Moral Ode," and occurs no less than four times on p. 221.
I have not added a glossary to these Homilies, because it is my intention when the Third Series is printed to add a glossary to the whole collection. Most of the words will be found in Stratmann's useful "Old English Dictionary," which has already reached a second edition. The photolithograph, by Messrs. Cooke and Fotheringham, of a page of the MS., shows the character of the writing. The six lines of Latin verse on the back of the title-page are in a very late hand, and are addressed to the reader by a former possessor of the manuscript, who signs himself "W. L." or "W. P."

My best thanks are due to the authorities of Trinity College, Cambridge, for the long loan of the MS., and to Mr. Aldis Wright for the trouble he was at to place it safely in my hands. I must also express my thanks to my kind friend Mr. Skeat for many valuable suggestions while the work was passing through the press.

In the Appendix will be found three thirteenth-century Hymns, from a MS. in Corpus Christi College, Oxford, to which M. Paul Meyer first called our attention. A photolithograph (by H. W. Taunt) of the music to the first and second of these hymns, in two parts, has been given, together with two transcriptions of it into modern notation; the one by a professed musician, Dr. E. F. Rimbault, and the other by the well-known authority on Early English pronunciation, Mr. A. J. Ellis. To both these gentlemen I am greatly indebted for their help. On the differences between them my readers must decide for themselves if they can.

RICHARD MORRIS.

King's College, London,
April 1873.
INTRODUCTION.

I.

PROOFS OF TRANSCRIPTION AND MODERNISATION.

In the First Series of Old English Homilies I proved conclusively that many of the treatises from the Lambeth MS. were transliterated and modernised copies of older compositions. I was first led to perceive this by certain orthographical peculiarities which I pointed out in the Preface to Part I. I have not been able to find any such indications of transcription in the present series, and therefore cannot prove so clearly that any of these Homilies are copies of older versions. But the fact that five Homilies (IV, XXV, XXVI, XXX, XXXII) in this series are also found in the Lambeth MS. affords some ground for believing that at least these, if not many other Homilies of this series, are transcripts. I have already said\(^1\) that it is probable that all the numerous versions of the Moral Ode are transcribed from some late tenth- or early eleventh-century version. As this poem occurs in the Trinity as well as in the Lambeth MS., the points of difference between the two versions enable us, as might be expected, to throw some light upon this point. We must, for the present, leave out of sight the dialectical peculiarities of the Trinity MS., and simply bear in mind that the original copy from which all the versions of the Moral Ode were transcribed was in the West-Saxon or Southern dialect.\(^2\) But the

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\(^1\) Preface to First Series of Old English Homilies.

\(^2\) The Moral Ode being a ryming poem might seem to negative any such assertion of the original being as early as the tenth century; but, however scarce ryme was at this period, it was not wholly unknown.
scribe of the Trinity MS. has removed very many of the original dialectical peculiarities,¹ and substituted others of his own for them. In addition to this the prose treatises show that the grammatical forms and structure employed in the Trinity MS. are much simpler than those of the Southern versions: so that any very old forms that occur in the Moral Ode, as printed in this volume, but which are wanting in the other copies, may be considered as due to the scribe's inadvertency, who in copying would now and then forget he was modernising, and so set down the forms he found in his original copy. In the prose treatises there are only a few traces of this in (1) the employment of *si* subj. of *is*—"a *hapax legomenon*" (p. 9); (2) *ther, there*, gen. plur. of the article (p. 129); (3) gen. plur. in *-e*, in *louerde* (p. 121), &c. In the Moral Ode, however, we have what I take to be a very evident mark of transcription, and of inadvertency on the part of the copyist. It was pointed out in the First Series that the older *se* *pe* was altered (or modernised) to *pe* *pe*.² Now this form *pe* *pe* is very common in the Moral Ode of the Trinity and Lambeth MSS.; but while the older form *se* *pe* is carefully excluded from the latter and older MS., it occurs several times in the former and later one. And it is also remarkable that while the ordinary form of the definite article (for all genders) is *the* throughout the prose Homilies and the Ode in the Trinity MS., yet some few instances of *se* occur in the Ode instead of *pe*. Cp.—

' *Se* *pe*³ her doþ ani god for to habben godes ore.' l. 53.
' *Se* *pe*⁴ aihte wil holde wel *pe* hwile hes muge wealden.' l. 55.
' *Se* *pe*⁵ mast doþ nu to gode and *se*⁶ last to lothe.' l. 61. See l. 67.
' *Se* [pe]⁷ doþ his wille mast he sal habbe werest mede.' l. 221.

¹ The Lambeth MS. is older than the Trinity MS., and has far more archaic forms. The Moral Ode in Jesus Coll. MS. (printed in An Old English Miscellany, p. 58) is much later (about 1246–50)

² Cp. 'Eft *se* *pe* deœlæ ædmýsson for his drijhtnes luþan *se* behyt his goldhord,' &c. (Old English Homilies, First Series, p. 300). 'Eft *pe* *deleþ* elmessan for his drijhtnes luþan: *pe* behut his goldhord,' &c. (Ib. p. 199). The alteration of *se* *pe* to *pe* *pe* took place when *se* and *seo* became *pe* and *peo*. For *pe* *pe* we also find *pe* *pat*, *ke* *that*. Laȝamon has no examples of *pe* *pe*, which evidently marks an earlier period.

³ Lambeth MS. *bo* *pe*; Egerton MS. *he* *pe*; Jesus Coll. MS. (l. 54) *he* *hat*.
⁴ Lamb. *be* *het*; Egerton *he* *pe*; Jesus *pe* *pat* (l. 56).
⁵ Lamb. *bo* *pe*; Egerton *be* *pe*; Jesus *pe* *pat* (l. 62).
⁶ Lamb. *be*; Egerton *be* *pe*; Jesus *te* *pe*.
⁷ Lamb. *be* *pe*; Egerton (l. 219) *bo* *ōce*; Jesus *pe* *pat*. 
INTRODUCTION.

'And se ðe' more ne mai don mid gode ipanke.' l. 69.
'Se ðe' last wot he seifðe ofte mast se' ðat [= ðe hit] al wot is stille.' l. 112.
'Se' ða man ðe' nafre nele don god ne nafre god lif lade.' l. 123.
'Par is se' ðat Sathanas and belzebub se' ða ealde.' l. 287.
'Par me [sal] drihte self iseien swo se' ðat is mid iwisse.' l. 379.

In the Kentish dialect se and (si = seo) were retained as late as the thirteenth century (see An Old English Miscellany, p. xv), but not in other Southern dialects, and certainly not in the Midland variety spoken by the scribe of the Trinity MS. I therefore look upon the presence of se ðe as evident proof of transcription.

II.

POPULAR ETYMOLOGY AND QUAINTEACHING.

The Homilies in this volume are much more complete than those printed from the Lambeth MS. in Old English Homilies, First Series. None of them, however, seem to be copied, as some of the Lambeth Homilies are, from Ælfric’s treatises. Most of them, perhaps, were originally translated from Latin Homilies, though some few have the appearance of original compositions, especially those that furnish us with specimens of popular etymology. Thus, on p. 25 we read that we call God ‘fader for þat he us feide (put together, joined) here,’ or because ‘þat he fet (feeds) alle liuende þing.' On p. 45 king is connected with kennen, to direct, rule, just as rex is connected with regere:—‘He is cleped king, for þat he kennen eure to rihte.’ On pp. 97, 99, Easter is connected with (1) arise—‘Dis dai is cleped estene dai þat is aristes dai;’ (2) with este (dainty)—‘Dis dai is cleped estre dai, þat is estene dai.’ The house (p. 99) is connected with how and seely (ep. sely, silly; Ger. selig):—‘And te este is husel and no man

1 Lamb. þe ðe; Egerton þe þe; not in Jesus.
2 Lamb. þe ðe; Egerton (l. 112) þe þe; Jesus þæt.
3 Lamb. þe; Egerton þe þe; Jesus þæt.
4 Lamb. þe; Egerton þe þe; Jesus þæt.
5 Lamb. þæt; Egerton þe þe; Jesus þæt.
6 Egerton þe (l. 283); Jesus (l. 281) þæt.
7 Egerton (l. 375) and Jesus he (l. 371).
8 The Poet Kalidasa (in the Raghu Vana, II. 48), more correctly, derives पिता (father) from पिता to guard, preserve.
ne mai scien husel. wu god it is.' On p. 209 fo (applied to the devil) is connected with fo-de:—'He (devil) is cleped mannes fo for he fo de pe forme man with God.' So hindre (deceit) is explained from behinden, p. 213.

Omitting a few allusions to the gluttony and drunkenness of the period, and to the profligacy of the clergy (p. 163), and the rapacity of the rich (pp. 177, 179, 181), there is nothing that throws any light upon the social condition of the twelfth century.

The religious instruction given in these Homilies is of a very simple character; and all the discourses, while not without interest, possess much quaintness in the mode in which the Scriptures were popularly expounded. See the Sermon on the Lord's Prayer, p. 25; the curious division of men into sheepish, neatish, and goatish, p. 37; on fasting, p. 63; church-going, kneeling in church, p. 83; on John the Baptist, p. 131; on the sea-star, p. 161; on the world as a desert, p. 163; on Doomsday, pp. 171, 173; on the serpent, pp. 197, 199. The whole of the thirty-third discourse, p. 208, is exceedingly curious, treating of the traps set by the devil in the following lairs—(1) Play, (2) Drink, (3) Market, (4) Church!

III.

DIALECTICAL PECULIARITIES.

Sir F. Madden puts these Homilies earlier than La3amon's Brut,1—how much earlier he does not say. I have little doubt they were written before A.D. 1200. There are, however, orthographical and grammatical peculiarities that are usually considered to mark a much later date, but these may be due to the dialect of the transcriber.

We have no clue from the MS. itself as to the exact place where it was written, and the difficulty is increased by the circumstance that the dialectic peculiarities are of secondary introduction, that is to say, the Homilies were originally in the Southern or West-Saxon dialect, and were subsequently copied by a scribe who substituted the peculiarities of his own dialect for those of his original MS.: in fact, we have here both transcription, modernisation, and adaptation. But while it is difficult from internal evidence to fix upon the particular county where these Homilies were written, it is comparatively an easy

1 See Preface to La3amon.
INTRODUCTION.

matter to see to what group of Old English works they must be assigned, or in other words, to point out the grammatical elements which are peculiar to them. Looking at the occasional plurals of the present indicative in -en, we at once detect the Midland peculiarities of the copyist. But the Midland dialect had many subdivisions, and the verbal forms of the singular present indicative lead us to assign these Homilies to the East-Midland speech. But this dialect falls into two subdivisions:—

(1) Northern represented by the Ormulum. See Preface to Genesis and Exodus.

(2) Southern represented by the Old English Bestiary, the Story of Genesis and Exodus, and Havelok.¹

While, of course, there is much that is common to the two subdivisions there is one very plain mark of difference, and that is the employment of the pronoun es, is or (hes) = them, by the writers of the southern division of the East-Midland dialect.

This pronoun is not found in any of the Northumbrian dialects, nor does it occur in the West-Midland dialect, but it is very common in the Southern dialects as late as 1340. Its frequent occurrence in the Bestiary, the Story of Genesis and Exodus, and in Havelok, and its absence from the Ormulum, seem to indicate clearly a more southern locality for the composition of the former works.

Whatever name we may give to the dialect, there is still the fact of a group of Midland works containing this pronominal form. But there is another interesting point connected with its use—namely, its coalescence with the personal pronouns (and with verbs).² Thus in the Bestiary we have wes (‘De culuer hauecir costes gode, alle wes ogen to hauen in mode;’ l. 786) = we + es = we + hes = we them; and in Genesis and Exodus, hes = he + es = he them.³

In the Ayenbite (Kentish dialect) although he and his e are

¹ In Havelok we have many Northern, and some few Southern, peculiarities: but the East-Midland element is easily detected on comparing it with Genesis and Exodus.

² In Havelok es (is, as) occurs but does not coalesce with pronouns, only with verbs. See ll. 970, 1174.

³ Cp. Moral Ode in this volume p. 221, l. 55, where hes (he her) = he . es (Lambeth), he . his (Egerton), he . him (Jesus). In l. 56, the second hes (he her) = he . it (Lambeth), heo . hit (Egerton), he . hit (Jesus). aikte is a feminine substantive. For hes = her, see Moral Ode, ll. 40, 56.
collocated, they never coalesce, and we might be tempted to affirm that in this dialect, he and hise never do coalesce: but in the Old Kentish Sermons, thirteenth century (contained in An Old English Miscellany) we find a corresponding coalescence to hes in the form has = ha + es or ha + hise = he them:—‘Se christen man yef has dep!' of-seruet þo blisce of heuene.’ See An Old English Miscellany, p. xv.

The appearance of this form in the Kentish dialect still further strengthens the supposition of a more southern locality for Genesis and Exodus &c., over that of the Ormulum. It seems as if these agglutinative forms were confined in the twelfth, thirteenth, and fourteenth centuries to the south-east of England—Suffolk, Essex and Kent.

Now, as these Homilies from the Trinity MS. have traces of East-Midland peculiarities, and moreover contain an example of the coalescence of the pronoun es with one of the personal pronouns, I unhesitatingly class them along with the Bestiary and the Story of Genesis and Exodus. The agglutinative form in the Homilies, though similar in formation to wes and hes is perhaps unique: mes = me + es = the Southern me hi, me them, i. e. one them (cp Ger. man, Fr. on):—‘þo þe waren swo lease men þat mes¹ ne mihte leuen’ (l. 255)—Those who were such liars that one was not able to believe them. As these Homilies have no instance of qu for hw,² and contain also many Southern forms, as hes = her, genitive plurals in -ene, &c., I feel inclined to assign them to a locality still more southern than even Genesis and Exodus: Essex perhaps, on account of its contiguity to Kent, would answer best.

The remarks on the grammatical peculiarities of the East-Midland dialect contained in my Preface to Genesis and Exodus, apply also to the secondary dialectical varieties in these Homilies. For points of difference the reader must refer to the following Summary of Grammatical Forms.

¹ 'Pet me hom ne mihte ileuen.' (Lambeth MS.)
² 'Pet me hi ne mihte ileuen.' (Egerton MS. l. 257.)
² 'Pet me hom ne myhte ileuen.' (Jesus Coll. MS. l. 251.)
² Smith's 'Gilds,' shows that qu for hw was common in the East-Midland dialect. See Lynn, Norwich, &c.
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SUMMARY OF GRAMMATICAL FORMS.

NOUNS.

I. Gender.

1. There is, as in all East-Midland works, a disregard for the older distinctions of grammatical gender.

2. As in the Ormulum, and Genesis and Exodus, there are no instances of nouns with the feminine suffix -en (very common in the Ancren Riwe). The suffix ster occurs but once, in wassestre = washerwomen. Huccsterre in Ormulum (ii. p. 192, l. 15817) is probably masculine. In the Northern dialects of the fourteenth century demster (a judge), songster (= songere, a singer), &c., are masculine nouns.

3. The Norman-French -ess does not make its appearance in these Homilies.

II. Number.

1. For the most part the older plural endings (i) -an, (ii) -a, (iii) -u show a tendency to become -es:—

   (i) blostmes (151, 197), erendrakes (129), hertes, lichames (119), names (91), sterres (107, 153), times (3); wities (113), all originally forming the plural in -an.

   (ii) bedes, dedes, (57, 131), mihtes (35), sines (7, 13), sowles (97), wedes (11), wundes (33); feminines forming the plural originally in -a. (ii a.) giues, lages, huues (229); feminines ending in the singular in u and forming the plural in -a. (ii b.) burges (51), old pl. byrig. (ii c.) sunes (19), old pl. suna (masc.)

   (iii) doyles (39), old pl. dofolu (masc).

   (iv) limes (65, 85), trowes (37), wapnes (13, 117); neuter substantives originally forming the plural in -u. (iv b) dohtres (19, 197), sluhtres (211), wundres, sustres (147); belonging to -r stems, forming their plurals originally in -u.

   (v) The following substantives originally had no inflexion in the plural:—bernes (73), folkes, huses, lokes (45), lombes, jinges (19), swordes, wordes (43, 65), verkes (13).
INTRODUCTION.

2. There are, however, many traces of plurals in en:

(i) assen (195), ashen (65), blöstmen (89, 117), chirchen, cheken (73), egen, eien (25, 33), earen (25, 33), iselen, (65), fön (33), halegen (23, 119), hinen, moren (139), osee (195), heten (111), turtlan (49), utlagen (33), tilien (163); originally old plurals in -an. Sometimes the n is dropped:—

bene (115), blöstme (107), evendrake (35), eare (181), hete (111), name (177), time (3), tilie.

(ii) Feminines forming their plural originally in a:—beden, deden (9, 13), honden (21, 169), mihte, sennen, synnen (11, 17, 41), weden (33, 57), wunden (19, 41), zerdan, waken (3). Sometimes the old plural suffix -a is represented by -e:—honde (89, 181), bade (123), mihte, mede, synne (5, 37), wuке (3), dene (11, 15).

(iii) Masculine plural originally in -u:—defien (173).

(iv) Neuter plural originally in w:—gaten (23, 113), limen (181), trowen (25), wapmen. Sometimes -u is represented by -e:—hole (201), lime (181), wapne (11). Childr-en (87), and childr-e (17) are the plurals of child. (iv b) Stems in -r forming plural in -u (or a) bréčren (175), brópren, isustren (219), wándren (109), rečeren (37).

(v) Old neuers with no plural suffix:—deor (177), get (37), loc (49), orf, swin (37), hors (179), ping (15), shep, word (27, 81), werc (11).

(vi) Plurals formed by vowel-change:—men, fet, frend, fend, teč.

It is easily seen that new and old forms are used without any distinction, and the same word has its plural formed in no less than three different ways, as synne, synnen, synnes.

III. Case.

1. The genitive singular for the most part ends in -es:—‘deules craftes,’ ‘lichames bileue’; ‘nichetes dede’ (11), ‘eves gulte’ (179).

2. Some few feminines still keep the old form in -e:—‘chirche dure’; ‘sowle fode’ (27), ‘helle gaten,’ neddre (59, 195), eue (101), wombè (11), and wombes (p. 37).

3. The genitive plural in -es (unknown in the oldest period)

1 Two forms in Old English—wuce, pl. wucan; and wuce, pl. wusa.
occurs only a few times for the older -a:— teares (65), wateres (43), louerdes (179), mennes (139, 155).

The two forms (-es and -ene) sometimes occur close together:— 'alre louerdes louerd and alre kingene king' (89).

4. The most common genitive plural suffix is -ene, which represents the older suffixes -ena and -a:—

(i) Bemene (113), tumjene;
(ii) blissene (115), englene (33), estene, herdene, horene (49), kingene (45), lechene (41), mihtene (167), mihtene (167), sauline (57), maidene (161), pornene (21), wurmene (121). Occasionally en occurs for ene—as engUn (99), manen.

5. A few nouns have the genitive plural in e (for the older -a):—
kinge, louerde (121), manne (19), safte.

6. Broper, fuder, take no inflexion in the genitive singular.

7. The dative (singular and plural) terminates in -e. Man has sometimes its old dative men (5), instead of manne. The dative plural has often the same form as the nominative, cp. 'bi þo dayes' (3) with 'bi þan dagen' (47, 49).

Sometimes after on and mid the dative plural ends in -n (= the older -um):—

foten (207), þingen (135).

ADJECTIVES.

1. The Definite or Weak form of the Adjective is denoted by a final e for all numbers and cases.

2. The plural of the adjective is marked by a final -e.

3. Participles in -en and -ed take final -e in the plural and definite form:—'pe forbodene appel,' 'pe forsingede' (121), 'pounene men' (39).

4. The ending of the genitive singular falls off in the indefinite or strong form of the adjective, except in some few indefinite pronouns and numerals. Cp. enes, anes (163), 'pesses wreches woreldes wele' (Moral Ode, l. 338), eches, ilches, eiëres, (99, 193), nones (Moral Ode, l. 372). Exception—'heuenliches kinges dohter' (161).

5. The dative sing. fem. -re occurs once in onre (181).

6. The old genitive plural suffix (= -ra) occurs only in al-re (198) and tweire (95).

¹ With words that form their plural in -n it is difficult to say whether they are datives or accusatives; but there can be no doubt with respect to such forms as dagen, foten, and þingen.
Comparison of Adjectives and Adverbs.

The Comparative degree of adjectives ends in -ere, and occasionally in -ure; the Superlative in -este. Adverbs form the comparative and superlative in -er and -est respectively. They have often the same form as adjectives.

Adverbs in -liche change it into -luker for the comparative, and -lukest for the superlative. Cp. gerenluker (171), grisluker (171), warluker (197), wuredluker (83), ocerluker (97), wenlukest (29).

cald, ald, old, eldre. . .
ees (adv.), eæer. . .
er (adv.), erur, ærrure, erst.
[fore], . . . fireste, firste.
forme, . . . formeste.
god, betere, betre, beste.
hegh, heh, . . . heieste, hegeste.
lang, lengere (leng, adv.) . . .
lyt, litel, lesse, lasse. . .
negh, neh, . . . next.
raæe, raæer. . .
uvel, yfel, verse, wereste.
lat, latere, later, lateste, laste.
michel, more, mest, mast.
strong, strengre. . .
ute, uttere (adv.). . .

Double superlatives are eflemeeste, formeste, siben-meste, vuemeste, nebemeste.

Numerals.

The Southern forms of the numerals predominate.

The ordinals are (1) pat on, (an), (2) pat æær, (3) pe bridd, (4) feoræe, (5) fift, (6) sexte, (7) seueæe, (8) egteæe, ehteæe, (9) nigæe, (10) tieæe.

prittude = thirtieth; fowertiæe = fortieth; fiftæe, fiftuæe = fiftieth.
The only Northern form is ehtende = eighth (87). Hund = ten, as in hund seuenti = seventy (51).
THE INDEFINITE ARTICLE.

1. The Indefinite Article is an, on before a vowel or h; a before a consonant. The form ane (acc.) occasionally occurs (119). Onre, dat. fem. p. 181.

2. Sum = one, a, some. It is used in apposition with personal pronouns: sume we = some of us.

PRONOUNS.

PERSONAL PRONOUNS.

1. The soft form (ich) of the first personal pronoun predominates. Ic occurs but once; I occurs in amī (129), ibie (220).

2. The dual forms of the first and second persons do not occur.

3. In the dat. and acc. second personal pronouns plural, we have a mixture of Midland and Southern forms: giu, geu (Midland); ew, ow, eow (Southern).

4. The pronoun þei occurs twice, instead of the more ordinary East-Midland form hie (or he). The Southern forms hi, heo (= they) seldom occur.

5. hes occurs for them and for her; mes = me + hes (see Moral Ode, l. 255), hes = he + hes (ib. l. 55, 56).

6. The relative sometimes coalesces with the neuter demonstrative, as þit = þe + hit. See pp. 3, 123, 224. þe hit occurs uncombined on p. 221.

FIRST PERSONAL PRONOUN.    SECOND PERSONAL PRONOUN.

SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Ich, ihe, Ic, I</th>
<th>Pu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>Me.</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td>Pe.</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>We.</th>
<th>Ge.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Ure, ur.</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>Us.</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
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THE PRONOUN OF THE THIRD PERSON.

SINGULAR.

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<tbody>
<tr>
<td>Nom.</td>
<td>He,</td>
<td>hie¹, he heo,</td>
<td>hit, it.</td>
</tr>
<tr>
<td>Gen.</td>
<td>His,</td>
<td>hire,</td>
<td>his.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Him,</td>
<td>hire,</td>
<td>him, it.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Hin, hine, him,</td>
<td>hie, he, hire, hes,</td>
<td>hit, it.</td>
</tr>
</tbody>
</table>

PLURAL.

Masc. Fem. and Neut.

Hie, he, hi, þei.
Here, heore, hore, here, hur, her.
Hem.
Hie, hem, em, hes.

Ure, here, &c. are used as genitives with al, ech, ani.

POSSESSIVE PRONOUNS.

The þ falls off from min and þin, in most cases leaving mi and þi for the possessive pronoun before a vowel or h. The fuller forms occur a few times.

Hise is sometimes the pl. of his.
The absolute forms in -s (as ures, &c.) are unknown.

RELATIVE PRONOUNS.

1. The ordinary relative is þe and þet (pat); both indeclinable. Man þe = he who (201).
2. Se þe and þe þe occur in the Moral Ode. (See p. 221.)
3. Hvos, huas (whose), and wam (hwam), are used as relatives; but not hwo.

INTERROGATIVE PRONOUNS.

The Interrogative pronouns are hwo, while (wich, woch), wheþer.

<table>
<thead>
<tr>
<th></th>
<th>Masc. and Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Hwo, hwa, wo,</td>
<td>hwat, wet, wat.</td>
</tr>
<tr>
<td>Gen.</td>
<td>Hwos, wuas, wos,</td>
<td>same as masc.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Hwam, wam, hwan, wan,</td>
<td>—</td>
</tr>
<tr>
<td>Acc.</td>
<td>&quot; &quot; &quot; &quot;</td>
<td>hwat, wet, wat.</td>
</tr>
</tbody>
</table>

¹ hie = an older hia for hio.
The accusative masculine occurs adverbially in 'a litel wan.'

While is softened to hwilch, hwuch andwich, woch, and is declined only in the plural (wiche).

Swæ, se, are relatives after swilch.

INDEFINITE PRONOUNS.

The Indefinite pronouns are man, me (= one), elch, ilch, ech (each), gen. elches (p. 222); exerech, efrich, auerihe, afric, afri, efri (every); oðer, pl. oðre. Eðer, aðer = either, both (gen. eðeres, p. 213); nòðer (neither); ani.

DEMONSTRATIVE PRONOUNS.

ðe (te) is used for all genders.

All inflexions fall off except in some very few instances, as—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>SINGULAR</th>
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</thead>
<tbody>
<tr>
<td>Nom. Se (in Moral Ode only)</td>
<td>þic (= þeo = seo).</td>
</tr>
<tr>
<td>Gen. þes (rare).</td>
<td></td>
</tr>
<tr>
<td>Dat. þan in combination with at, as atten; and for þe-nonnes</td>
<td>þare, þar, þere, þare, 143, 181; Moral Ode, l. 347. = for þen ones.</td>
</tr>
<tr>
<td>Acc. þen, þene, þane.</td>
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</tbody>
</table>

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<tr>
<th>PLURAL</th>
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<tbody>
<tr>
<td>Nom. þo.</td>
</tr>
<tr>
<td>Gen. þer, þere (see p. 129).</td>
</tr>
<tr>
<td>Dat. þo (= þon), þan.</td>
</tr>
<tr>
<td>Acc. þo.</td>
</tr>
</tbody>
</table>

þat, þat, is no longer employed only as the neuter of þe. The plural of þat is þo.

ðis, originally neuter, is used with words of all genders. Most of its inflexions in the singular have dropped except þesse, þisse, þese = þesse (dat.), þesses (gen.), in Moral Ode, l. 438.

The plural forms are þis, þes, þos, þosse, and þese. þes = our these; þos = our those.

Compounds of -like:—-ilh, ilch (same); swile, swule, swilch (such).

Thilke does not occur. Ôcererlike occurs in the comparative Ôerluker (see p. 224).
VERBS.

MOOD.

1. **Infinitive Mood.**—The infinitive mood terminates in -en, occasionally -in (see 7, 117); sometimes the n is dropped.

Infinitives in -ien and -ie are not uncommon in these Homilies; but they do not occur in Genesis and Exodus, or Ormulum.

The infinitive without to is occasionally used (31).

2. The **Gerundial Infinitive** has the sign to or for to (7) before it, and like the simple infinitive ends in -en, -e (15) except in some very few instances in which the suffix is -ne or -ene.

The present participle in -ende or -inde occurs very often instead of the true gerundial infinitive, of which there is a good example on p. 39.

3. **Participles.**—The passive participle of strong verbs ends in -en; occasionally n is dropped. The passive participle of weak verbs ends in -ed (-d, -t).

The prefix ge- of the passive participle becomes i-, which is frequently dropped. (See Genesis and Exodus, Pref. x, xvii.)

The imperfect participle ends in -ende, occasionally in -inde; never in -inge.

4. **Imperative Mood.**—Remains the same as in the oldest period.

TENSE AND PERSON ENDINGS.

1. The present tense sometimes does duty for the future.

2. The past imperfect progressive is not uncommon; it is common in the place of the past indefinite.

3. The person ending of the present tense plural is for the most part -e∂: occasionally the Midland plural -en is found which has been introduced by the transcriber. Other endings are the same as in the First Series of Homilies.

4. Aven occurs as well as ben, beth, and sinde = sinden or senden, = are. (See Moral Ode, l. 288; Genesis and Exodus, Pref. p. xvii.)
LIST OF STRONG VERBS.

**Division I.**

(See Historical Outlines of English Accidence, pp. 287-289).

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**Division II.—Class i.**

(Hist. Outlines, pp. 292-293.)

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**Division II.—Class ii.**

(Hist. Outlines, pp. 296–297.)

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(Hist. Outlines, p. 297.)

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**DIVISION II.—Class iv.**

(Hist. Outlines, pp. 299-300.)

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**DIVISION II.—Class v.**

(Hist. Outlines, pp. 302-303.)

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DIVISION II.—Class vi.

(Hist. Outlines, pp. 305–306.)

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ADVERBS.

1. For ordinary forms see remarks 1, 2, 5, 6, and 9 in the Preface, p. xlix, of the Old English Homilies, First Series.

2. For-to, for-te, occur instead of a-þet = oð-þet.

3. Compounds of her, ther, and wher, are very common.

4. þi = forþi, p. 205.

5. Adverbs in linge are rare; nedlinge, bredlinge.

6. The Norse forms hæðen, xæðen, wiþen = hence, thence, and whence, occur as well as the pure English henen, thenen, and whanene.

PREPOSITIONS.

See Preface to Old English Homilies, First Series, pp. 1, li.

CONJUNCTIONS.

The only noticeable forms are sam . . . sam (= whether . . . or) a very rare form in the twelfth and thirteenth centuries; also hwat se = as soon as.
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CORRECTIONS IN TEXT.

Page 11, l. 19.  For Ach read Ac.
17, l. 4.  For leuerd read louerd.
33, l. 13.  For angel read engel.
37, l. 12.  For pis read pat is.
61, l. 20.  For setted read setteδ.
71, last line.  For aten read haten.
105, l. 14 from bottom.  For fule read ful.
107, l. 21.  For all read alle.
125, l. 24 from bottom.  Restore trinuδ to the text.
137, side-note 1.  For unnith read unnitt.
145, l. 5.  For his read hes.
"  l. 6.  For þe read þa.
151, headline.  For DE SANCTO LAURENTIO read DE SANCTO IACOBO.
153, l. 3.  For selfen read seluen.
167, l. 15 from bottom.  For saiδ read sciδ.
177, l. 13.  For hi read hic.
183, l. 19.  For good read god.
203, l. 10.  For þonkεδ read þonked.

CORRECTIONS IN TRANSLATION.

Page 6, l. 7 from bottom.  For in read one.
30, l. 4.  For spillest read sparest.
32, l. 8 from bottom.  For unmerited read unattainable.
54, l. 21.  For men read persons.
58 foll., headline.  For BEGINNING OF LENT read ASH WEDNESDAY.
80, l. 1 from bottom.  For Ninive read Ninivitæ.
150, headline.  For ST. LAURENCE read ST. JAMES.
173, l. 5.  For hidden read healed.
OLD ENGLISH HOMILIES.

SECOND SERIES.
OLD ENGLISH HOMILIES.

I.

OF ADVENT.

Ecce venit rex occurramus obviam salvatori nostro. To-day is come the holy time that is called Advent, thanked be our Lord Jesus Christ who hath sent it. And it lasteth full three weeks and somewhat more, Et significat tria tempora, ante legem, sub lege, sub gratia, and betokens three times (periods); one which was before the Old Law, the second was under the Old Law, and the third was under the New Law. Men who were dwelling under each of these three periods longed eagerly after our Lord Jesus Christ’s coming as we [now] do, who are under these three weeks which are called Advent, that is to say, in English, our Lord Jesus Christ’s coming.

Adventus autem duo sunt manifesti, et totidem occulti. Our Lord Jesus Christ’s comings are two openly;—the first is gone, which the patriarchs and the prophets and other men who were [living] in those days longed for; and the second coming shall be on doomsday, and that we look for; and all those who have been since our Lord Jesus Christ ascended to heaven; and all those who are to come hereafter await his coming. And of the first coming speaketh the holy book, thus saying, Ecce venit rex, &c. Here cometh our King, let us go towards him and receive him graciously and highly honour him, scilicet cordis munditia,
OLD ENGLISH HOMILIES.

I.

DE ADUENTU.

Ecce venit rex occurramus obviam salvatori nostro. To dai
is cumen he holie tid pat me clepe' aduent. drank be ure
louerd ihesu crist pit haue' isend. And hit laste' pre wuke
fulle and sum del more. Et significat tria tempora. ante legem.
sub lege. sub gratia. and bitocne' pre time. On pe was bi-fore
pe olde lage. pe o' er was on pe holde lage. and pe pridde was
on pe newe lage. Men pe waren wunede' on elche of pese
prie times wisten gerne after ure lauerd ihesu cristes tocume
also we do'. pe ben on pese' pre wuken? pe ben cleped aduent.
pat is seggen on englis ure louerd ihesu cristes tocume. Aduentus autem duo sunt manifesti. et totidem occulti.
Ure louerd ihesu cristes tocumens! ben tweien openliche. pe
fireste is gon. po pe patriarkes and pe prophetes and o' re
men pe waren bi po dages after wisseden. And pat o' er tocume
be' on domes dai. and pat we abiden. And alle po! pe haben
ben se' en ure louerd ihesu crist steh to heuene. And alle po
pe ben tocumen her after abide' his tocume. And of pe firste
tocume speke' pe holi poc pus que' ende. Ecce venit rex
et cetera. here cume' ure king. wule we fare togenes him.
and him faire understonden. and heiliche wur'se .s. cordis

1—2
oris modestia, operis sanctimonia, that is, [let us] go towards him, not bodily, but in good thought (purity of heart), and receive him in our humble prayers, and honour him in our good deeds. Of the last coming speaketh the holy book in another place, thus saying, Ecce Dominus veniet et omnes sancti ejus cum eo. Our Lord will come and all his hallows (saints) with him;—that shall be on doomsday. Two other comings are both alike, Altero visitat quando mentium tenebras illuminat, vel caritatem cordibus infundit. The one coming is when he cometh to a man and turneth his heart to forsake and hate his sins, and to love God and all his fellow Christians; and this coming we pray for when we sing Veni Domine visitare nos in pace.—Come, Lord, and visit us in peace. Altero venit rapere quemque de miseriis hujus vitae. The second secret coming shall be when he cometh to each man separately and taketh him out of this world; and of this coming speaketh our Saviour himself in the holy gospel, and admonishes us all to beware thereof, and thus saith: Vigilate quia nescitis diem neque horam, that is, be vigilant and forsake your sins, that ye be not found in sin, and so forlorn (utterly lost). Horum autem adventum alius fuit misericordiae, et ideo desiderabilis; alius erit justitiae, et ideo formidabilis; alius separationis, et horridus; alius gratiae et blandus.—Of our Lord Jesus Christ's open comings, the first was an advent of mercy; and all faithful men who lived at that time, and before it, longed eagerly thereafter, and it appeared to them long ere he came and delivered them from eternal death. The second open coming, which is to come on Domesday, is an advent of righteousness, for then he will there requite each man for his labour with such reward as he has earned here; and that coming is very awful, for then shall no man be certain, ere he hear the lovely (joyful) word of our Lord Jesus Christ's sweet mouth, Venite benedicti patris mei, &c. Come, ye blessed [of my father], and receive eternal life and bliss with the angels of heaven, that is prepared since the beginning of the world. To the others, that is to the sinful, shall be said the loathsome, sharp, and horrible word, Ite maledicti in ignem eternum.—Depart ye accursed spirits into everlasting fire in hell,
mundicia. oris modestia. *operis sanctimoniam. pat is fare to- - p. 2. genes him. noh[t] lichanliche', ac on gode *anken. and under- stonden him on ure essele bede. and wurc'supen him : on ure edie dede. Of the laste to-cume spec[ê] pe holie boc on oêer stede jus queñende. Ecce dominus veniet et omnes sancti. eius cum eo. Ure louerd wile cume. and alle hise halegen mid him. pat bec on domes dai. Tweien oêer tocumes ben bohe iliche. Altero visitat quando mentium tenebras illuminat. vel caritatem cordibus infundit. Pat oêer tocome is ñane he cume to men and turnex his herte to forleten and hatien his senne. and to luuien god: and al his emcristen. and pis tocome we bidden ñane we singen. Ueni domine visitare nos in pace. Cum louerd and biwind us on seithnesse. Altero venit rapere quemque de miseris huius vite. pat oêer digeliche tocome beox: ñane he cume to elch man sunderlupes. and doç ut of pisse worelde. and of pis tocome spec[ê] ure helende seluens on pe holie godspelle. and muneged us alle to ben warre *paròf: and pus queç. Uigilate quia nescitis diem neque horam. pat is beç wakiende. and forleteç gure synne. pat ge ne ben ifunden on sunne. and swo forlorene. Horum autem adventum alius fuit misericordie: et ideo desiderabilis. alius erit iusticie: et ideo formidabilis. alius separationis: et horridus. alius gratie: et blandus. Of ure louerd ihesu cristes openliche tocome. pe forme was of mildhertnesse. and alle bileffule men pe waren po: and sar biforen wissede swiçe sar after. *and suhte long er he come. and alesede hem eche deaye. *pat oêer openliche tocome. pat is te cumen á domes dai: beç of rihtwisnesse. for ijanne he wile ñere gelden elch man his hwile mid swich mede swo he ernede here. and pat tocome is swiçe ei[s]liche. for ñanne beç noman sikere: ar he ihere pat luſliche word of ure louerd ihesu cristes swete mushe. Venite benedicti patris mei et cetera. Cumeç ge ñelestede. and undereç eche lif. and blisse mid englen of heuene. pat is giarked siken pe biginninge of pes world. to pe oêer wurc iseid pat loʃliche word. and ateliche. and grisliche. pat is to synfülle. Ite maledicti in ignem eternum. Witeç ge awarieged gastes into pat eche fir on helle. and wunieç
and dwell there ever and aye, without end, with all devils. Again, our Saviour's first coming shall appear secret and terrible to all men, because that he separateth the soul from the body, when he departs from this world. His second secret coming is soft and very mild and pleasing to all those to whom he (Christ) cometh, to enlighten them with true belief and with true love to himself. So may he come to us, for his great mercy. *Qui vivit et regnat, &c. Amen.*

II.

THE SECOND SUNDAY IN ADVENT.

Hora est jam nos de somno surgere &c. The lord Saint Paul, who is the head teacher of all holy churches, beheld this wretched world and saw that most men led their lives in sins and delighted them in their loathsome sins, as weary men love to sleep; and he had great sorrow thereof, and therefore he thought that he would admonish all sinful men to amend their lives, and to renounce and repent of their sins; and wrote then a writ (epistle) and sent it to sinful men, and in it thus spake with them, and included himself with them as though he were sinful. *Hora est jam nos, &c.* Long have we lien in our foul sins and sweltered (slept) therein, as slothful men do in sweet sleep. But now it is time that we rise therefrom and cleanse ourselves of our foul sins, and after that lead our lives in purity, and so await our Saviour's coming, that approacheth now from day to day, and shall be in mid-winter's night. Thus he speaks with us in one passage, in his holy writing, and in another place admonishes and instructeth us to lead our lives in purity, thus saying, *Sobrie et juste, et pie vivamus in hoc seculo.*—Let us lead our lives in this world soberly towards ourselves, so that we think and say and do that which is needful (or profitable) to our souls and bodies; and let us forsake all that is unprofitable to them, as the wise clerk has said in
II.

DOMINICA SECUNDA IN ADUENTU.

Hora est iam nos de sompno surgere et cetera. De lauerd sainte powel þe is heued lorðean of alle holic chirechen bihield þis wrecche worlde, and sagh þat mast mannen laden here lif on sunnen. and þat hem likede here loldiche sinnes, also were men is lief to slapen. *and him þat sore reu. and parfore þoghte þat he wolde alle synfulle men: munigin to rihtlachen here lõfode, for to forleten and to beten heore synnes. and wrot þo a writ: and sende hit synfulle men. and þaron wið hem þus spec. and dude him seluen mid hem þaron: also þeih he sunful ware. Hora est iam nos. et cetera. longe we habben lein on ure fule synnes. and swoldred þaron: also slou man doþ on swete slape. Ac nu hit is time. þat we rise þa[r]of. and clensen us of ure fule synnes. and after þat ure lif laden on clennesse. and swo abiden ure helendes tocume. þat neilhache nuðe fram dai to daie. and beð on midewintres niht. þus he speþ wið us on stede: in his holie write. and oþer stede minegeþ us. and wisþeþ us to leden ure lif on clennesse: and þus queþe. Sobic et iuste. et pie vinamus in hoc seculo. Wile we leden ure lif on þisse worlde meçliche togenes us suluen. þat we þenchon and queþen. and do þat ure soþle and ure lichame be biheue. and forlatin al þat hem beþ unbiheue: also þe wise clere seide on
his book, thus saying, *Si prodesse cupis tibi quae sint commoda quere.*—If thou desire to increase in goodness, seek after things that shall be profitable to thee. We lead our lives rightly towards our Lord Jesus Christ, if we forbear to do all that is displeasing to him, and follow in thought and in speech and in deed that which is pleasing to him. *Qui placet ipse Deo proximus esse potest.*—The man may be nearest to God who shall please him. Towards our fellow Christian we must lead our lives humbly in two ways. Of one the holy book speaketh, thus saying, *Da egenti, succurre non habenti, et in omni necessitate pro Christo suhveni.*—Give to the needy, help the destitute, and in all wise relieve the necessities of thy fellow Christian. *Proximi nostri omnes quibus est unus Dominus, una fides, unum baptisma.*—Our fellow Christians are all those that obey one Lord, and have one belief in common, and one baptism. In such a mode of life we may trustfully abide our Lord Jesus Christ's coming, and be confident that he will come to us and will preserve us from our mortal life, and from everlasting woe, and will give us eternal weal with himself in heaven. *Qui vivit et regnat, &c.* *Amen.*

III.

THE THIRD SUNDAY IN ADVENT.

*Nox precessit dies autem appropinquabit.* Our highest teacher next to our Lord Jesus Christ, that is our lord (master) St. Paul, admonishes us to amend our lives, and sheweth us in what wise, and saith that we ought so to do, and telleth us why, thus saying, *Nox precessit, dies autem, &c.*—The night is forth-gone (passed), and the day approacheth, and therefore it is right that we renounce and forsake nightly deeds, which are the works of darkness, and clothe ourselves with the weapons of light, that is, with true belief and with brightness, so that we walk by day in a becoming manner.
his boc. *pus que®ende. Si prodesse cupis tibi que sint commoda quere. Gif *pu gierne waxest inflammation on godnesse: soch after *ping *he be® biheue. Urc lif we lede® richtliche togenes ure louerd ihesu crist. gif we forbere® al *pat*; *pat him is unqueme. and folge® on *ponke and on speche. and on dede*; *pat him is iqueme. Qui placet ipse deo proximus esse potest. *pe man mai be ®god next. *he him be® iqueme. Tegenes ure emeristene we sulle laden ure lif® edmodeliche on two wise. On is *pat ®holie boc of speche®. *pus que®ende. Da egenti. succurre non habenti et in omni necessitate pro® Christo subueni. Gief ®pe nedfulle. help ®pe haulese. and on alle wise bet ®pin emeristene nede. Eximi® nostri omnes quibus est unus dominus. una fides. unum baptism. Vre emeristene ben alle *po: ®he here® one louerd. and haue® one bilene imene. and one fulcninge. On swilch liflode we mugen trustliche abiden ure louerd ihesu cristes tocume. and siker ben: *pat he wile to us cume. and weren us mid [wit®] ure dea®liche liue. and wit® eche wowe. and gieuen us eche wele mid him seluen on heuene. Qui ®uiuit et Regnat.

III.

DOMINICA TERTIA.

Nox precessit dies autem appropinquabit. Hure heiest lor®eu St. Paul admonishes us to amend our lives, and shows us how. munege® us to rihtlechen ur liflode. and wisse® us on wilche wise. and sei® *pat we hauen riht *par® and sei® hwu ®pus que®ende. Nox precessit. dies autem et cetera. De niht is fore®gon: and dai neihleche®. and for®hi hit is riht *pat we forleten. and forsaken nihtliche deden. ¢o ben ®pe werkes of piesternesse. and scruben us mid wapmen of lichte. *pat be® sond®este bileue. and of brihtnesse. swo *pat we gon® a dai
Non in commessionibus, et ebrietibus non in cubilibus et impudicitiais, non in contentione et emulatione, sed in horum oppositis. And not in dark garments. But here we will tell you of these dark weeds, what the holy apostle meant when he spoke of night and deeds of night, and day and weapons of light. Nox accipitur multis modis, sed hic pro infidelitate. —Night here betokeneth unbelief, that is everywhere put down, and right belief raised up, thank God! and yet, nevertheless, there are some so defiled with unbelief on the one hand, and so fast bound and so enveloped therein, that no priest nor bishop may amend them, neither with prohibitions, nor with shrift, nor with cursing, and that is wicked custom (fashion) that men yet confide in, and that consists in sleeping (invocation), and asking (inquiry), and unkind (unnatural) deeds, and cursing, and hansel and time (chance) and divination, and many such crafts of the devil; and the wretched man [trusts] that such things may prove a hindrance to the purposes of God; but all those who believe that such things may further or hinder them are accursed by God's mouth, who thus speaketh in the Holy Book.

Maledictus homo qui confidit in homine.—Cursed be the man that believeth in divination. But I will say, and take ye heed to it, what causeth such hindrances [to God's purposes]. We read in books that each man hath for a companion, an angel of heaven on his right hand that guides him and admonishes him ever to do good, and on his left hand an accursed spirit that ever teacheth him to evil, and that is the devil. He maketh the unbelieving man to believe in such divinations, as I erewhile spake of, and therewith he beguileth him, and depriveth him of heavenly weal and bringeth him into hell woe. May Christ shield us therefrom, and keep us in the true faith, and each man who hath it, and may he give it to him who hath it not.

The works of darkness, which are all heavy sins, and other such, as the apostle has here mentioned, as are over-eating, and to eat at unseasonable hours at the ale-house and at invitations, and at feasts, and chiefly at every feast to which he may be invited: for there a man knows not how (and will not try) to observe moderation of his mouth nor of his belly; and though he may know it with respect to meat, he will not with drink, ere he be so conditioned that he will fall into the devil's hand.

The third is for a man to sit in the evening at drink and to lie [a bed] long in the morning, and slothfully to arise and go too late to church.
bicuneliche. Non in commessionsationibus et ebrietatibus non in cubilibus et inpudicitias non in contentione et emulatione. sed in horum oppositis. And noh[t] on derke wedes, ac her we seien eow of pese derke wedes. wat pe holie apostle mene: po he nennede nibt. *and uiehites dede. and dai. and leechites wapne. Nox accipitur multis modis. sed hic pro infidelitate. Niht bitoence her unbileue. pat is aiware aleid. and rihte leue arered gode®conc. and naeles get is sume þarfore of unbileue ifld on one stede. and swo faste bunden. and swo biwunde þarinne. pat no prest. ne no bisop ne mai him chastien: ne mid forbode. ne mid scrithe. ne mid cursinge. and pat is liœr costume. pat man leue® get. and pat is after clepenge. and ascinge. and uncunne. and warienge. and handselne. and time. and hwate. and fele swilche deuules craftes. and þat wreche man. þat swilche þing him mai letten: of þat þe god him haue® munt. Ac alle þo þe leue® þat swilch þing hem muge furærie o®er letten: ben cursed of godes muœ. þe þus seid on þe holie boc. Maledictus homo qui confidit in homine. Cursed be þe man þe leue® upen hwate. Auch ich wile segen underneim® hit. hwat make® swilch letten. we rade® on boc. þat elch man haue® to fere on engel of heuene: on his riøthhalf. þat him wisse® and munege® eure to don god. and on his liøthhalf an wereged gost. þat him aïre tache® to ufele. and þat is þe deuel. he make® þe unbilefulle man to leuen swilche wigeles: swo ich ar embe spac. and þare mide he him biherence® and biunim® him heuene wele. and bringe® him on helle wowe. crist us þarwil® silde. and healde us rihte *bileue. and elch man þe hit haue®. and * p. 7. geue hine þo þe hit naue® noch. Þe were of þesternesse: þat ben alle heuie sennen. and swilche o®re so þe apostle her nemede. also ben oueretes. and untimeliche eten alehuse. and at ferme. and at feste. and masthwat at ilche lade® metisupe. For þar man ne can his muœes meœ. ne cumen nele. ne his wombe met. and þeih he cuñne of mete: he nele cuñne of drinke. er he be swo iœic þat he falle defle to honde. Þe priddhe is þat man sitte an euæn at drinke. and ligge lange a moregen. and slawliche arises® and late to chireche gö%. Dat feorœ is unrihte lune. þat is The works of darkness are: 1. all heavy sins, 2. gluttony and drunkenness at alehouses and at feasts. 1 So in MS. 3. drinking late at night and getting up late in the morning, and so be too late for church.
The fourth is unrighteous love, that is, whoredom and adultery which people commit between them, unless they be lawfully espoused, and that is wicked and unseasonable and wretched; for whoredom hath no (proper) time nor reasonableness, but is the devil's obedience.

Nevertheless if a man hath aught to do with his right spouse at the wrong time or at an unseasonable time, when he should fast or keep holy day, he sinneth greatly, for the holy book forbiddeth it. The fifth is contention and jaw and double speech and every jangling of words. The sixth is when a man eggeth on his neighbour to do or speak to him harm or shame, and hath envy, each towards the other, and causeth him to lose his property, or his rights. These are the six works of darkness which the holy apostle so especially forbids. For each man who doth them, except he forsake them and repent, ere his last day, shall lose eternal light and bliss and life, and have in hell eternal pain and darkness along with devils. Christ shield us therefrom if it be his will [so to do]! The day which the apostle speaketh of is our right belief, which is our soul's light; the weapons of this light are six works of brightness, which are thus named, Temperantia, Modica potio, Stre- nuitas, Continentia, per invicem Oratio, invicem Dilectio. The first is right moderation in meals. The man who uses moderation aright shunneth ale-feasts and vain lusts (idle will), and hath proper meal times and enjoyeth timely meats and observeth moderation of mouth and of belly. The second is for a man to drink moderately, not for to quench his wicked desires (will) or his lust, which bad habits have brought on, but to relieve the necessities of his thirst.

The third is that a man should be watchful and nimble and active and tidy and rise early, and seek (go to) church diligently. The fourth is that the man that hath a spouse should refrain from lustful deeds when so ever it is untimely; and that those who are unespoused (unmarried) should abandon [them] altogether. The fifth is that each man should pray for others as for himself. The sixth is that each man should love others as himself, though he cannot quite so much. *Ista sex opera dicuntur et vestes et arma; vestes—quia nos ornant apud Deum et homines; arma—quia nos munivint apud hostes.* These six works of brightness are called shrouds (garments) of light, because they clothe and deck, anent God and anent man, every one that doeth them; and moreover they are called weapons of light, because each man that
hordom. and mid-liggenge þe men drigen bi-twenen hem ; bute gef he ben lageliche bispusede þat is unriht and untimeliche, and mid unselece : for hordom ne haue non time ne seule, ac is defles hersumpnesse. Ne force gef man haue to done mid his rihte spuse on unsele. oðer an untimel þan manaste sal. oðer halgen. he senegecre gretliche. for þe holiæ hoc hit forbet. þat fifte is chest and chew. and twifold speche and ilch fliting of worde. Dat sixte is þat man egge his negebure to done oðer to speken him harm. oðer same. and haue nic elch wic oðer. and make him to forlese his aihle. oðer of his rihte. þese ben þe six werkes of þesterness. *þe þe holiæ apostole for-bet so swiæ. For elch man þe hem do? : bute he hem forlete. and bete ar his ende dai : he sal forlesen echli liht. and blisse and lif. and hauen an helle echæ pine. and þesterness mid deflen. crist us þare wic silde gef is wille be. ðe dai þe þe apostole of speec is ure rihte bileue. þat is ure sowłe liht. þe wapnes of his lihtæ ben six werkes of brilhtnesse. þe hatten þus. Temperancia. Modica potio. Strenuitas. Continencia. Per inuicem oratio. Inuicum diletio. Det foremeste is riht medene mél. þe man þe hit mece riht. þe sune ælec gestninge. and ðiel wil. and haue riht mel tid. and nutteæ timeliche metes. and genææ his nutææ meææ. and of his wombe mete. Dat oðer is ęmlææ drinke. naht. for te quenchen his luæære wil. ne his lust. þe miswane haue on brohte ac for to beten his þur[s]tes nede. De ȩrdide is þat man be waker. and liht. and snææl. and seli. and erliche riht. and gernlichæ seche chireche. Det feorææ is. þat man þe spuse haueæ æ his gollichæ deden wic-teo. swo hit be untimel. and þo þe beæ unbispusæ: forletæ mid alle. Dat fifte is. þat elch man for oðer bidde: ælse for him selææ. Dat sixte is. þat elch man luæææ oðer al swo æle him selææ. þæih he swo swiææ ne müge. Istææ sexææ operææ dicæætæ æææ vestæææ æææ æææ æ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æ
doeth them protecteth himself therewith from the enemy of mankind. The lord Saint Paul, who teacheth us thus and admonisheth us to renounce the six works of darkness which pertain to night, and to do the six works (deeds) which I last mentioned, which pertain to brightness, may he intercede for us with the holy Father of heaven, to give us might and strength to forsake darkness and to follow brightness. *Qui vivit et regnat, d&c.* Amen.

IV.

THE CREED.

*Trivium sunt hominum salutis necessaria, scilicet fides, baptismus vitae munditiae.* De FIDE ait dominus in evangelio, qui non crediderit condemnabitur; et sapiens ait, sine fide impossible est homini placere Deo. De BAPTISMO autem, dicit dominus in evangelio; nisi quis renatus fuerit ex aqua et spiritu sancto et cetera. De VITÆ MUNDITIA, dicit dominus per prophetam, lavamini mundi estote; et in psalmo, declina á malo et fac bonum; et apostolus, immunditia nec nominetur in vobis cupiditibus igitur consequi salutem. Insinuandum est quae sit fides catholica; et quae sit debita baptismo custodia; et quae dei mandatorum observantia, id est, vitae munditiae. Et primo, quae sit fidei doctrina in symboli serie contenta. Three things there are that each man must have who will lead a Christian life: the first is right (true) belief, the second is baptism, the third is fair (good) life; and he is not fully a Christian that is wanting in any of these three. Of Belief speaketh our Lord Jesus Christ in the holy gospel, thus saying, *Qui non crediderit condemnabitur.* The man who hath not true belief in him, he shall be doomed to suffer woe with devils in hell. Of Baptism he speaks in another passage in the gospel, and saith, *Nisi quis renatus fuerit ex aqua,* &c.—No man may come to God's kingdom unless he be baptized.
Credo.

The Creed.

Three things necessary to salvation.

Faith, Baptism, and Purity of Life.

IV.

Credo.

The Creed.

Of Clean (pure) Life speaketh Isaiah the prophet, thus saying, *Lavamini mundi estote*—wash you and abide clean; and David in the psalter-book [thus saith], *A delicto meo munda me domine!*—Cleanse me, Lord, from my sins. *Et alibi, Asperges me, domine, ysopo, &c.*—Sprinkle me with meekness, Lord, then shall I be clean. But because that each man is in Baptism [cleansed] of all sins, and ought to know his belief ere he receive baptism, therefore I will say to you your Belief, and your Prayer, and teach it you by God's help.

The true belief the twelve apostles put into writing ere they departed through the whole world to preach Christianity. But each of them wrote his verse, and St. Peter wrote the first. And the psalm which they all wrote is called Creed, after the first word of the psalm; and at the beginning of Christendom (Christianity) each man learnt the Lord's Prayer and Creed before he received baptism. And there were then many children who died unbaptized and were lost, and therefore there is a law ordained according to our Saviour's direction that children shall be baptized, and that their godfathers shall answer for them before the priest at the font, and be sureties for them before God at the church doors and securities at the font that they shall know their belief and their prayer, that is the Lord's Prayer and Creed, when they are able to learn them, and so be believing and righteous men. And the godfathers cannot do that unless they know their belief and take much heed of the children. Nor ought any man to refuse [to teach] when he is asked on account of necessity to do so. You all know your Creed, as I suppose, though you do not all know what it signifies. But listen now and attend to it, and I will teach you, by God's help, so that ye shall know; and I will repeat to you the Creed word by word, and therewith what each word signifies.

*Credo in Deum,* I believe in God. *Patrem omnipotentem,* the father almighty. *Creatorem coeli et terrae,* creator and ruler of heaven and earth, and of all creatures. This word *Credo* may be understood in three ways: the first is *Credo Deo,* I believe God; the second is *Credo Deum,*
CREDO.


Ac for þat elch man be on fulninge of alle sýmnes. and ogh to cunnen his bileue ar he fulninge underfo. þarfore ie wile segen ow gure bileue. and gure bede. and tachen hit ew bi godes fultume. De rihte bileue settan þe twolue apostles on wrote. ar he ferden in to al middeneard to bodien cristendome. Ac elch of hem wrot his uers. and sainte þeter he wrot þat formeste. and þe salme þe hie alle writen is cleped credo. After þe formeste word of þe salme. and ate bìginninge of cristendom: elch man leornede þater noster. and credo: ar þan he fulninge understoden. And þo waren manie childre dede fulehtise and forlorene. and þarfore *hit is iset lage bi ure drihtenes wissunge. þat me sal children fuluhtiuie. and here godfaderes sullen for hem andsweie bìfore þe prest. ate fanstone. and ben here boreges togenes gode ate chireche dure: and inboreges ate fanstone. þat hie sulle cunne here bileue. and here bede: þat is þe þater noster and credo. þane hie lernie mugen and ben bileffulle men and rihtwise. And þat ne mugen þe godfaderes naht don: bute hie here bileue cunnen. and nime to þe children muchele gene. Ne nomæn ne agh werner. þanne me him for nede þar to bit. Alle cunne owen crede þaste ich wene. þeih ge alle nuten hwat hit biqueþe. Ac lusteþ nu and undernimþ hit. and ich wille tachen eu bi godes fultume. þat ge sulle witen. and segge ou þe crede word after word. and þarmid hwat elch word bitoceneþ.

Credo in deum. Ic bileue on god. Patrem omnipotentem.

I believe that God is. These two things do all heathen men. But the third doth no man except the good Christian, qui credit in Deum, that is, he who believes in God. And thereto five things are necessary for to believe in God. Scilicet, eum Dominum omnium recognoscere, super omnia obedire. The first thing is to acknowledge him as lord over all things; the second is to love him above all things; the third is to stand in awe of him above all things; the fourth is to honour him above all things; the fifth is to praise him above all things. The man that hath in himself these five things, hath in himself true belief, and if he be wanting in any thereof he is not a believing man. Now I have explained to you these five words. Credo in Deum Patrem Omnipotentem Creatorem coel et terrae.

Hear now these others: Et in Jesum Christum filium ejus unicum. And I believe in the Saviour Christ his only son, Dominum nostrum, our Lord. He is called Saviour for that he delivered mankind from the deadly venom that the old devil blew upon Adam, and upon his offspring; so that their fivefold powers were altogether infected with venom. But our Lord Jesus Christ, through his five holy wounds, shed his blood and gave it mankind to drink, and therewith [took] out of them that deadly venom, and with his short death delivered them out of eternal death, and with his brief sore (pain) rescued them out of everlasting sickness, and gave eternal health to all those that were willing to receive it; and though all men be God's children, because he created them all and chose them as sons and daughters, nevertheless our Saviour Christ is his only Son, not by adoption, but by generation; for he begot him as the sun generates light, which he (the sun) spreads abroad into all this wide world. And he is therefore called the heavenly Father's Son; for the Father is in the Son in three ways: the first is in power, for he is great and mighty above all things; the second is in glory, for the moon and sun are astonished at his beauty, so beautiful is our Lord Jesus Christ; and the third is in goodness (virtue), for he is full of all goodness. And though our Lord Jesus Christ be lord of all creatures, nevertheless he is not the lord of all men, though they have all taken upon them his (Christ's) name; for they do not all obey him. Only the righteous and the believing and the God-fearing men obey our Lord Jesus Christ; for all the unrighteous men who commit great sins, serve the devil, and for the time he is their lord.
two ping don alle heßen men. Ac þe Cristde ne doʃ noman bute þe gode cristene. Qui credit in deum. þat is he þe bileue  in god. and þarto moten þif ping to bileuen in god. Sceilet *sum dominum omnium recognoscere. super omnia * p. 13. obedire. þat on is cownen him to louerd ouer alle ping. þat oʃer is lunien him ouer alle ping. þat Cristde is hauen eic of him ouer alle ping. þat feorŒ is wurʃen him ouer alle ping. þat fifte is herien him ouer alle ping. Man þe hauen on him þos þif þinges? he hauen on him rihte bileue. and gef him besc oni þarof wane? he nis naht bilefful man. Nu ich eu habbe opened þes þif word. Credo in deum patrem omnipotentem creatorem celii et terre. HereŒ nu þes œvre. Et in ihesum Christum filium eius unicem, and ich bileue on þe helende crist. his onlepi sune. Dominum nostrum. Vre louerd he is cleped helende. for þat he manken Our alesede of þe deœliche attor. þe þe ealde deuel bleu uppenn adam, and on his ofspren, swo þat here fifealde mihte was altgeder attred. Ac ere louerd ihesu crist. þurh his holie þif wunden shedde his blod. and þat gef mankin to drinken. and þarnide ut of hem þat deœliche attor. and mid his shorte deœœ leserde hem ut of eche deœœ. and mid his eœœliche sore reddhe hem ut of eche sienesse. and gef hem eœœ hele alle þo þe hit healde willen. and þeih alle men ben godes children. for þat he heman alle shop? and eches hem to sunes and to dohtres. naœœles ure helende crist is his onlepi sune. noht after chesunge ac after strene for þan he him strende. alþe þe sunne streœœ liht. þane he tospret into al þesse wide worulde. and is þarfore cleped þe *heœœlliche fader sune. for þe fader is on þe sune on þrie wise. þat on is on westme. for þat he is muchel and mihti ouer alle ping. þat oʃer is on white: for þat þe mone and þe sunne wundrieœœ of faire. swo fair is ure louerd ihesu crist. and þe þridde is on þewe: for he is ful of alle godnesse. And þeih ure louerd ihesu crist bie alre manne1 þen saʃta. louerd. naœœles he nis nahl alre manne louerd. þeih he ben ale on his name turned. for he ne heren him nahl ale. nomo ne heren ure louerd ihesu crist bute þe rihtwise. and þe bileffulle, and þe godfrihte. for alle þe urihtwise men þe grete synnes drigen? hersumicœœ þe deuel. and þe hwilœ here louerd he bieœœ. 2—2

1 read saʃta.

2 Christ is Lord only of Christian men, because all sinful men serve the devil and have him for their lord.
And therefore they (sinners) lie when they call Christ lord, and meanwhile it helpeth them not that they sing paternoster nor creed. May our Lord Jesus give us true faith and all who have need thereof, unto our life's end. Amen.

Qui conceptus est. We have begun to tell you in English what the Creed signifieth, which every Christian man ought to know; and we have said two verses thereof, and will now pass on to the third. I believe in the Saviour Christ, whom the holy virgin our Lady Saint Mary conceived of the Holy Ghost in her body, not according to human conception, nor after carnal lust, but even as ye in your hearts receive the words of my mouth which I am speaking to you. So the angel said it when he brought her the blissful tidings, thus saying, Ecce concipies, &c.—thou shalt conceive a child in thy womb and bear a male child and call it Saviour, and it shall be king in the everlasting kingdom. Then answered our Lady Saint Mary and said, Quomodo fiat istud quoniam virum non cognosco?—How shall that be, since no man hath touched me. And the angel answered her and said, Spiritus sanctus superveniet in te, &c.—The Holy Ghost will come upon thee, and God's might shall make thee with child; and when it is born it shall be called the Child of God. Then answered the Lady Saint Mary and said, Ecce ancilla Domini, fiat mihi secundum verbum tuum—I am Christ's maiden: as thou hast said, so may it be. Thus meekly answered the meek queen of heaven and of earth and of all creatures. And thus became our Lady Saint Mary with child, thanked be our Lord Jesus Christ; when the time came [she brought forth a son], so that she neither ached nor smarted, nor was her virginity impaired.

Passus sub Pontio Pilato. He suffered under Pilate's rule. Crucifixus, mortuus, his holy body was spread out on the holy rood, and his feet were nailed thereto and his hands; and with spear's point was his sweet side opened, and his head was covered with a crown of thorns, and in many ways he was piteously tormented; and thus he suffered until the time that he suffered death for to relieve our necessities, though he himself had none.

Et sepultus. And his holy body was laid in the tomb in the holy sepulchre, that men still seek in Jerusalem.

Descendit ad inferos. And he went into hell and brake hell gates and
and parfore h[ill]e lic[e] pan hie crist louerd clepie[c] and [e]hwile ne helpe[n] noht. pat hie sing[e] patior noster ne crede. Ure louerd ihesu geue us rihte bileeue. and alle po nede habbe[n] to ure liues ende. amen. Qui conceptus est. we habbe[n] bigunnen to sege ou on ennglis hwat bitoene[n] pe crede. pat elch cristeneman oh to cunnen. and habbe[n] seid parof tweiuen uers. and wile nu pe briddle. Ich bileue on pe helende crist. pe pat holie maiden ure lafdie seinte marie on hire inno[c]e understod of pe holie gost. noht of mannes stren[e] ne on lichamliche luste. ac alswo ge on ower herte unde[r]stoden pe word of mi nu[ ] pe ich speke to eu. alswo pe engel hit seide po he hire brohte pe blisfule tixinge. pus que[c]ende. Ecce concep[ies] et cetera. pu shalt understande child on pine inno[c]e. and cnown * for enau[w]ch child and clepen hit * p. 14. helende. and hit sal ben king on pe endelesse kineriche. po and swerede ure lafdie sainte marie and seide. Quomodo fiet istud quoniam virum non cognosco ? whu shal pat wur[e] s[i]x'en wapman me ne [a]trine81. and pe engel hire andswerede and seide. 1 MS. trine8 Spiritus sanctus super ueniet in te et cetera. pe holie gast wile cumen upp[en] pe. and godes mihte make [e] mid childe. and hwanne hit be[e] iboren : men sullen clepen hit godes bern. po andswerede pe lafdie sainte marie and seide. Ecce ancilla domini fiat michi secundum uerbum tuum. Ich am cristes maiden. als[e] pu hauest iseid : swo mote hit wur[e]. pus mildeliche andswerede pe milde quen of heuene and of cor[e]. and of alle safte. and pus bicam ure lafdi Sainte Mari mid childe. ponked be ure louerd ihesu crist. po [e] time cam swo pat hire ne oc. nel [e] smeart. ne hire ma[ ] hode ne was awemned. Passus sub pontio pilato. he was pined on pilates andvealde. Crucifcus Mortuus. His holie lichame was tospred on pe holie rode. and nailed [p]arto his fet: and his honden. and mid speres orde opened his swete side. and his heued heled mid bornene crune, and on fele wise rewliche tuked. and pus he prewed for to pat ilche time. pat he dea[c] polede. for to beten ure nede : he2 ne hadde him selue nane. Et sepultus. And was his holie lichame leid in buricles in pe *holie sepulcre. pat men sechen giet in jerusalem. Descendit ad inferos, and he ferde in to helle and
bound the devil; *id est, abstulit ei quam exercuerat potestatem, trahendi ad infernum animas a corporibus exutas;* first he took from him all the power that he had enjoyed, from the beginning of the world until the time came that he harrowed hell and took out with him all those who previously had been very obedient to him.

_Tertia die resurrexit a mortuis._ On the third day he arose from death, and dwelt with his apostles until the fortieth day; not continuously, but at various times.

_Ascendit ad caelos._ Then he ascended to heaven, so that his apostles and many other folks beheld with their eyes how he went up.

_Sedet ad dextram Dei Patris Omnipotentis._ And he sitteth on the right hand of the Almighty Father. *Inde venturum judicatum vivos et mortuos._ Whence he shall come again to judge the quick and the dead, and to give the good eternal life and bliss in heaven, and the evil eternal woe and torment in hell, to shame both soul and body.

_Credo in Spiritum Sanctum._ I believe in the Holy Ghost, who is with the Father and with the Son one mighty God. *Sanctam ecclesiam catholicam._ And I believe that the church is God's holy house on earth, and is called in books *Kyriaca, id est, dominicalis,* that is in English, the Lord's house, and is thereto named because the heavenly king's body is therein as an ordinance; and therefore men shall ever go thither and pray there, and hear God's words, and learn how they shall lead their lives in obedience to God, and so unite themselves in true belief that they shall be an habitation of God, so that they shall be turned to one lord, to one belief, and to one baptism. *Sanctorum communionem._ And I believe that saints are of one mind, one counsel, and have fellowship in all holiness. *Remissionem peccatorum._ And I believe that sins are forgiven through true shrift. A man receiveth true shrift when he forsakes wholly his great sins and grievously bewaileth them and sheweth them his mass-priest, and repents of them as he (the priest) directeth him. *Carnis resurrectionem._ And I believe that on Dooms-day mankind shall rise from death, and each man shall hear his doom according to his last deeds (in this life). *Et vitam aeternam, Amen._ And all men shall come to live eternally, the good in everlasting bliss and weal with our Lord Jesus Christ, in heaven, the evil in eternal woe and torment with the devil in hell, soul and body without end.


brac helle gaten: and bond þe deuel i. abstulit ei quam exercu-
erat potestatem. trahendi ad infernum animas & corporibus
exutas. formest he binam him alle þe mihte þe he hadde nutted
fram1 þe beginninge of þe worelde. for to þe time cam þat he
heregede helle. and nam2 ut mid him alle þe him hadden ar wel
hersumed. Tercia die resurrexit á mortuis. On þe pridde dai
he aros of deae, and wunede mid his apostles. for to þe fower-
tuke dai. noht alegate ac stund-mele. Ascendit ad celos. Þo
he steah to heuene. swo þat his apostles and muchel ocer folc
mid eien bihelden hwu he upwende. Sedet ad dextram dei
patris omnipotentis. and sit on rihthalf þes almahty faderes.
Inde venturus indicatum vinos et mortuos. Danne he cumec
eft to demen þe quike and þe deade. and to gene þe gode eche
lip and blisse on heuene. and þe iuele: eche wowe and pine on
helle. boce to same þe sowe and þe lichame. Credo in spiritum
sanctum. On þe holie gost. þe is mid þe fader. and
mid þe sune on mihti god. Sanctam ecclesiam catholica.m and
ich leue. þat chireche is holli godes hus on eorce. and is cleped
on boc kiriaca i. dominicalis þat is on englis louerdlic hus. and
is perto nemned. for þe heuenliche kinges *lichame is to setnesse
parinne. and þarfere men sullen auere pider gon. and hem þar
bidden. and godes word heren. and lernie hwu hic sullen here
lip laden on godes hersumpnesse. and hem swo gaderen on rihve
bileue. þat hic ben on godes wunienge. þat he ben turned on one
lauerd. to one bileue. to one fulcninge. Sanctorum communio
and ich leue þat halgan ben on mode. and on rede. and habben
ferrede on alle holinesse. Remissionem peccatorum. and ich
leue þat purh sóð scrifte synnes ben forgeuene. Soð scrifte
understondex man. þanne he his muchele synnes mid alle for-
lecx. and sore binurnex. and shewnex hem his messe preste.
and betex hem als he him wissex. Carnis resurrectionem.
And ich leue þat mankin shal a domesdai risen of deae. and
ehle man heren his dom bi eftemeste ercede. Et vitam eternam
amen. and alle men shullen came to libben ecoliche. þe gode on
eche blisse and wele mid ure louerd ihesu crist on heuene. þe
iuele on eche wowe and pine mid þe deuel o[n] helle. sowle and
licam abuten ende.
Pater noster, &c. When thou singest the psalm that is called Creed, thou sayest that thou believest in God, and makest acknowledgement that he is thy Lord; but when thou singest the psalm called Pater Noster, after the first word of the psalm, thou dost obeisance to God and kneelst to him and prayest that all his will may be done, and complainest to him of thy manifold necessities, and entreatest him to relieve them all; thus saying:—Pater noster qui es in coelis, Our Father thou art in heaven, the Holy Trinity which created and ruleth over all creatures. We call him our Father for two reasons: the first is because that he created us and united the limbs to our bodies and the soul thereto, the sight to the eyes, the hearing to the ears, and to each limb its proper office; and so secretly has he put it (the body) all together that the joining of each limb is unperceived; and hereafter he will unite us when we shall arise from the dead. And therefore we call him Father because he has put our members together here (in this world). The second reason is, that he feedeth all living things which live on meat (food); all animals openly, and grass and trees secretly. But one of all animals, that is man, he [God] feedeth in two ways, nevertheless not all men but some only. The unrighteous man he feeds openly with bodily food, and the soul with her aliment. And though God thus feedeth all things, he is not, nevertheless, called the Father of them all (though he feedeth them all), but specially is he the Father indeed of those who receive his holy flesh and his holy blood in right faith and in true love. These are the righteous and the believing and the God-fearing men, who lead their lives as they are taught in church. And those who do not so have the devil for their father, who feedeth all those who follow him. And in the first man he (the devil) previously united all; and with carnal lusts he feedeth all unbelieving men who lived then or yet live, and he is therefore their father, Sanctificetur nomen tuum. Blessed be thy name in us, so that we may extol thee in all our thoughts, praise thee in all our words, and honour
V.

PATER NOSTER.

_Pater noster et cetera._ Du singest pe salm pe me clepecrede. 
pu seist pat on gode bileuest. and dost enowness pat he is 
pi louerd. ac panne pu singest pe salm pat is cleped _pater noster._
*After pe forme word of pe salme: abugest gode. and newlest 
togenes him. and biddest pat all his wille wurce. and menest 
to him pine fele nede. and biddest pat he hem alle bete. pus 
queśende. [P]ater noster qui es in eelis. fader ure pu ert in 
heune. pe holie premnesse pe shop and biwalt alle shafte: we 
clepieś ure fader for two ping. on his for po pe he us shop: and 
feide pe lemes to ure licame. and pe sowle ṭarto. ṭe sene to ṭe 
egen. ṭe hust to ṭe earen. and to elche lime limpliche milhte. 
and swo digeliche hit al dihte: ṭat on elche feinge is hem on 
sene. and ṛft he us wilfe feie: ṭanne we shulen arisen deańe 
and forpi we clepeś him fader for ṭat he us feide here. ṭother 
is ṭat he set alle liuende ping. ṭe bi mete liuien. alle nutter 
openliche: and gres and trouwen dielieche. Ac on of alle nutter 
pat is man. he fet on two wise. noht alle: ac su.me. Ḡo unrerl-
wise openlihe mid licames bilene: and ṭe sowle mid hire bilene. 
and ṭeih he alle ping ṭus fede: ṭe his na学习成绩 menned heore 
alle manne: ṭeih hem alle fede. ac sunderlepes he is here fader 
mid wisse. pe on rihte bilene. and on soće hune understant his 
holie flies. and his holic blod. ṭat ben pe rihtwise. and ṭe bilet-
fule. and ṭe godfrıhte men: ṭe ladeś her lif alse me hem in 
chireche lereś. and ṭo pe swo ne don: ṭabben to fader ṭe deuel 
ṭet hem all ṭo pe ṭe him folgeś. *and on ṭe forme men: alle 
to side er. and mid licames luste: ṭe unbliffulle men ṭe ṭo 
weren. and get ben. he fedeś. and ṭis parføre pore fader. Sane: 
_Hallowed be_ thy name._— 
Let us all 
magnify, 
praise, wor-
ship, and 
love God's
thee in all our works, and love thee above all things, and so merit it that we may have in common the token of thy holy name. *Adveniat regnum tuum.* Thy kingdom come. To some men our Lord Jesus Christ comes, and a little while remaineth with them, and afterwards leaves them. Such are all those that hear the word of God in sermons and think that they will forsake their sins but do not. To some men our Lord Jesus Christ cometh and remaineth with them, and nevertheless reigneth not in them. Such are all those who have forsaken their sins, and according to the priest's instruction, earnestly repent. To some men he cometh and beginneth to reign in them in this brief life, and will fully reign in them hereafter in the eternal life; but such are now difficult to find upon earth; and nevertheless there are still many, namely, the God-fearing, who are void of sin, and lay no store by all world's pleasure, and love truly all living men, and are obedient to all God's behests, and are weary of this world and long for heaven, and desire (yearn) for nothing except what is according to God's will.

*Fiat voluntas tua sicut in coelo et in terra.* Thy will be done on earth as in heaven; so that men may please thee with their life on earth, as do the angels in heaven. *Panem nostrum cotidianum da nobis hodie.* Give us to-day our daily bread. It is all called bread, that is man's food; but nevertheless bread denotes three kinds of food: the first is the meat (*or* food) which the body enjoys and lives by; the second is God's word, that is the soul's food; the third is the meat that each man ought to take with him when he shall depart this life, that is, Christ's holy body, which giveth all men eternal life and bliss in heaven. And if we are wise we may with one word pray for these three things and be successful in our prayers.

*Et dimitte nobis debita nostra.* And forgive us our trespasses which we have done, and often, in idle thoughts, in vain speech, in evil deeds, and many more times than we are able to say. *Sicut et nos dimittimus debitoribus nostris.* And so forgive us our trespasses as we do theirs who have trespassed against us. No man can say these words, when he beseeches God's mercy, if he hath in his heart malice, or envy, or hate towards his fellow Christian, without cutting himself off from God; but he prayeth that God's wrath may come upon his own head. *Et ne nos inducas in temptationem.* Lord shield us from every pain of hell. Every
ernien *pat we habben moten of pine holie name pe toene imene, *Adveniát regnum tuum. Cume *pi rixlinge. To sume men comeú are louerd ihesu crist. and litle hwile mid hem bileue'd and sichen him forlete. Swilche ben alle *po *pe here* Godes word on lor spelle. and *penchen *pat he *wille* here sýnnes leten, *and ne do. To sume men comeú are louerd ihesu crist. and bileue'd mid him. *and náenemo ne rixle* noht on him. Swilche ben alle *po *pe hauen here sýnnes foroten. and *bi prestes wissinge hem gernaliche bete*.' To sume men he comeú. and bigineý on him to rixle on pis cælliche liue. *and wille fulliche rixle on him eft on *pe ech e liue. ac swilche ben arue* finde. nu abunen eorde. and náeles manie be* get. *po ben *pe godfrihte *pe clene ben of sýnnes. and lete* unwurc of alle wolden wunne. *and luue* ritlîche alle liniende men. *and ben hersume alle godes hese. and *is pis woreld lór. and habbe* longinge to heuene. *and ne gierne* to none pinge *! bute after godes wille. *Fiat voluntas tua sicut in celo *et in terra. *Wur* *pi wil on eorde swo hit* is on heuene. swo *pat me *pe quemen of here lisse on eorde. *also don *pe engles on heuene. *Panaem nostrum cotidiamum de* nobis hodie. *Gif us to dai ure dailwamliche bred. *Al hit is* cleped bred *' pat is mannes bileue *' ac náeles bred bitocne* pro bileues. On is *pe mete. *pe *pe lichame bruke* and bileue. *Dat* o*ver is godes word. *pat is *pe sowle fode. *pe pridde is for mete *pat* iche man agh mid him to leden. *PN he sal of pesse liue faren. *pat is cristes holic liame. *pe giu* alle men echê lif. *and* blisse in heuene. *and gief we wise ben *! we mugen mid un worde *pe* *pe prie pinge bidden. *and ben bene tîcê. *Et dimitte* Forgive us *our tres-* passes, &c.; *no* nobis debita nostra. *And forgine us *ure gultes *pe *we hauen don.* and ofte on idel *ponke. on unneth speche. on iuele dede. *and* muchele mo sîcê *panne we segen mugen. *Sicet et nos dimit-* timus debitoribus nostris. *And *swo forgine us *ure gultes. swo *we don hem here *pe *us agult habbe*. *Ne mai *no man *pe* word *seggen *panne he godes milece bisce* gief he hane* on his heorte onde. o*ver ni. o*ver hatiunge to his emeristene. *pat he him* seluen fram gode ne dele. *Ac bidde* *pat* godes wrάce cume uppen his ogen heued. *Et ne nos inducas in temptatienem.
torment of hell is effected in a threefold mode. The first is the devil's instigation and evil-teaching; the second is man's lust; and the third is man's will when he will do or say after the devil's teaching what is then pleasing to him; the instigation and the lust bringeth him into hell-torment. There are three things that weigh down mankind: the first is the will itself, the second is evil crimes, and the third the lusts of the flesh. And these two, that is, sin and the will, help the third, that is, the fleshly lusts which mislead mankind; and it is wholly through the devil that men are thus mistaught. As it is by the woman and her mirror; she beholds her mirror, and her shadow cometh thereon, and the shadow teacheth her how she may make herself look most lovely, for she desires to please all the lechers who look on her and so draw them to her. So cometh the devil into man's heart, when he will hold secret conversation with him, and saith thus:—Thou art a well-to-do man and honourable besides, if thou takest to the house (keepest at home) thou art less respected by men, but if thou wastest every day fine clothes and art open-handed (liberal) to gleemen and to whores, thou shalt be beloved and respected and shalt please all men. To the man that is envious he (the devil) speaketh in his heart and saith: A foul thing may it seem to thee that an inferior person hath fine clothes and thou mean ones, and that he should have worldly riches while thou wert better deserving thereof. With the later he speaketh in his heart [and saith]: Now thou must hate him who hath done evil to thee and cry out on him with evil words and make him to lose his goods; a pitiful creature art thou if thou seest not thy revenge, when thou seest thy opportunity, and if power faileth thee [not]. To the covetous man he whispers in his heart and thus saith: If thou art destitute thou art not respected nor pleasing (to men), but if thou hast world's wealth, thou mayest therewith fare worthily, and so look to thyself that thou art beloved and respected; and thou mayest, for the Lord's sake, distribute much alms, though it be unlawfully or unseasonably acquired. Give thereof for the love of God, then shall thy sins be forgiven thee. If thy priest, who shall take thy tithes, be not a chaste man, distribute it to such men as may pray for thee. To the narrow-hearted man the devil saith in his thought:—Keep well what thou hast; consider what may befall thee, and show some moderation when thou makest thy alms. Thou hast little wealth wherewith to help thy kin, and well worthy is wealth, whatever it be, of honour.
Louerd shild us fram elche pine of helle. Elch pine is fremed on pre fold wise. On is pe defles tulihting and mislore, pat ocer is mannes licunge, pe priddle is mannes wille. *pane he wile don. ocer quecken hwat him panne licax after defles lore, pe egginge and pe likinge him bringex in to helle pine. Dre ping bec pat mankin heuiexe. On is se elue lust. ocer is inel lehtres. De priddle flesliche lustes. and pese two pe ben leiheter and lust f nulstex pe priddle pat is pe flesliche lust. pe mankinne forlere. and al hit is bi pe deuel. pat men pus forlereled. Also hit bi pe wimman and bi sheawere. hie bihalt hire sheawere. and cuene hire shadowe paronne, pe shadewe hire tache. hwu hie mai hire seluen wenlukest makien. for hie wule liken alle pe lechuers pe on hire lokex. and swo dragen hem to hire. Al swo cuene pe deuel in to pe mannes herte pan he wile heleal sunderune wie him. and pus que. Du ert wel don man. and parto wurlich. Gef pu takest to huse pu best men pe unwurcre ac gef pu werest elche dai faire clothes. and best rum-handed to glewmen and to hores. pu shalt ben lef and wurx. and liken alle men. To pe man pat is nifful. he speke on his herte and pus que. Ful mai pe pinke pat foreuer hauex faire weden. and pu unwreste. and he wereldes richese and pu ware betre wurcex. Wie pe hatiende man he speeex on his herte. Nu shalt [pu hatien] po pe iuel hauen don. and biremen him mid eucl wordes. *and maken him to forlesen his aihte. vulnreste pu best gef pu wreche ne seest. hwanne pu time siest. gief mihte pe bi atiere. To pe eiht-gradi men he rumeex on his herte and pus que. Gef pu best aihteles pu best unwurcx. and loe. ac gef pu haust woredl wele. pu milht parof wurliche fare. and swo loken pe pat pu best lef and wurx. and milht for ure drihtenes luue fele almes dele. peib pu hit mid unrihte bigete. ocer on untime. Gif parof for godes lune, panne bec pe synne forgienen, gef pi prest niis elene man. pe shal pine tosinge understonden. del hit men pe muege bidde for se. To pe narewe herted man on his ponke he seex. witte wel hwat pu haust. walte hwat pe tide. and cune same mece penne pu almesse makest. Du haust cefliche bi aihte to helpen pine kenne. wel wurcx wunne he of wurcshipe swo

Three things bring men to hell:
1. Devil's instigation,
2. man's lust,
3. man's will,
* p. 20.
Three things weigh man down to hell,

This is seen by women and their mirrors.
They look into the glass and see therein their shadow, which teaches them how to make themselves handsome.—
Thus do women entice the lecherous. The devil enters men's hearts and holds secret talk with the sinner. He advises the well-to-do man to be liberal to gleemen and whores.

* p. 21.
He increases the discontent of the envious man.

1. ne.
He advises the man who nourishes his hate to avenge himself.
He tells the covetous man that it is lawful to give alms from his unlawful gains.
The narrow-hearted man he advises to stick fast to what he has, and to be moderate in almsgiving.
With the heart of the drunken man the devil whispers, and saith:— Daintily to eat and drink maketh a man fair and well-favoured, and of many powers; whatever thou dost eat and drink and wear that thou hast, and if thou spillest or leavest anything, that thou dost wholly lose.

In the heart of the lascivious man the devil sings, and thus saith:— If thou dost value thy health, follow nature, and cool frequently thy bodily lust, and not in a few modes, but in many wises. It will befall thee well to increase this world. If thou wilt have offspring, have not [only] thine own wife but an other man’s mate. Though learned men (the clergy) say that it is great sin for a man to follow often the lusts of the flesh, though he be married and do it on account of offspring, their mode of life belies themselves, for none do so as often as the religious (ordained men), who have not only one but many concubines; and if they esteemed it sin they would refrain from the deed. Thus the devil inciteth each man in his heart and causes him to do what he has incited him to.

_Sed libera nos a male._ But deliver us, Lord, from his temptation, and from all evil. Amen. So be it.

VI.

THE NATIVITY OF OUR LORD.

_Natus est nobis hodie Salvator qui est Christus in civitate David._ Good tidings, and pleasant to hear, the lord Saint Luke tells us in the holy gospel, and saith that an holy messenger brought them from heaven to the land of Jerusalem, and told them to the shepherds who were watching over their cattle beside the city of Bethlehem. Listen now and attend how he told the tidings word by word. In the very night and at the very time that our Lady Saint Mary brought forth of her holy body our Lord Jesus Christ, were shepherds watching beside the city and guarding their flocks. Then came an angel from heaven to them and stood beside them, and God’s brightness shone about them, and they were sore affrighted and in great dread. _Et ait angulus eis, Nolite timere._ And the angel said to them, Be not afraid; _Ecce enim evangelizo vobis, sc._
hit be. On pe drunken men he rune mid his herte and se{e. Esteliche eten. and drinken make{e pe man fair. and wurliche, and on manie milhte pat pu etest and drinkest and werest. pat pu haust. and gef pu ani ping spelest and leuest. pat pu fo[r]lest. On pe gode men he gel{e wic his herte. and pu que{e. Gef pe is lef pin hele. heald pin cunde. and pin licames lust kel ilome, and naht on feawe ac on fele wise. pe wile falle wel to echen pis worlde. Gef pu strenge wult haue: *ne haue pu naht pin ogen wif. ac ocher mannes imene. peih lerdemen segen pat hit be mnche sunne pat man his licames lust drige. ofte peih hie bispused ben. and don hit for strenge. here lisfode ligne{e hem seluen. for ne deox hit none swo ofte se pe hodede. pe naue{e him selue naht on ac fele imene. and gef he pat hielde synne. he woldc pe dede wic{e tien. Dus deuel egge{e xeleh man on his herte. and mache{e pat he wule do pat he him to teihte. Set libera nos {e malo. Ac les us louerd of his egginge. and of alle inele. amen. swo hit wurce.

VI.

IN DIE NATALIS DOMINI.

Natus est nobis hodie salvator qui est Christus in civitatem eius. Gode tisinge and murie to heren. us telle{e pe louerd se[i]nte lucas: on pe holie godspelle, and se{e pat on holie erndrake hem brohte fram heuene. to pe londe of ierusalem. and tealde pe herdes pe wakeden ouer here orf. bidade pe burch bellecum. luste{e nu and undernime{e hwu he se tisinge tealde[e] word after word. On pe niht and on pe time. pe ure lafl{e seinte marie kennede of holie lichame ure louerd ihese crist. were herdes wakiende biside pe buregh and wittende here orf. Do cam on angel of heuene to hem. and stod besides hem. and godes brihtnesse bilihte hcm. and hie waren swi{e offuirhte. and ofdredde. Ezt ait angelus eis. Nolite timere. and pe engel quae{e to hem no be ge *naht ofdredde. [E]cee enim evangelizo nobis et cetera. *p. 23.
I bring you tidings which shall be for great bliss among [all] people. No man knows what bliss is who hath never undergone sorrow. But as sorrow seemeth bitter while it lasteth, so appeareth joy the sweeter when it cometh afterwards. All mankind was dwelling in great affliction, some in this world, and others in hell-pain, until that same time that our Lord Jesus Christ delivered them therefrom, and so turned their woe to weal and their sorrow to great bliss; and of this bliss speaketh the angel and sheweth in which way and through whom this bliss should come; thus saying:—Natus est nobis hodie, &c. To us is born today a Saviour that is Christ the Lord, in David’s city.

Hoc autem dixit, quia societas hominum erat adimpletura numerum angelorum. These words the angel said because that man should fill up the angels’ seat (which had been previously forfeited, when Lucifer and his company fell out thereof), and not (did he say these words) on account of angels’ sickness, which have eternal health, but for man’s sickness, who are all sick, and have all been so since affliction came upon our firstfather Adam, as our Lord saith in the holy gospel, Homo quidam descendebat ab Jerusalem in Jericho et incidit in latrones, &c. Our Lord Jesus Christ saith that a man went from Jerusalem to Jericho and came upon thieves, and they spoiled him of all his rich garments, and wounded him very sorely and left him scarcely alive. This is said of Adam. Qui descendit a beatitudine colli, in defectus hujus mundi. It was Adam that went out from the perfect bliss of Paradise into the wretched state of this world, and led after him then nigh all his offspring. Et incidit in latrones, and came upon outlaws, that is to say, devils, qui despoliaverunt eum gratia, immortalitate, innocentia, who bereft him of all his rich garments, which were unmerited grace and immortality and innocency. With these three garments our Lord Jesus Christ had protected him against three foes, scilicet peccatum, dolorem, mortem, against sin, sorrow, and death. Et plagis impositis abjecerunt, and after they had thus stripped him they severely wounded him wellnigh to the death. Inferentes eis plagas, id est, humanorum defectuum causas. The wounds that they inflicted on him are the manifold sins which they (the devils) brought upon him, when they opened his ears to listen to the devil’s
Ieh ew bringe tixinge pe shule ben a folke to muchele blisse. Ne wot no man hwat blisse is: pe naure wowe ne bod. Ac swo pe wowe pinke: biter. pe hwile pe he lestex. swo pine: wele pe swettere pan hit cume: parafter. Al mankin was wunende on muchele wowe. sun on pisse worelde, and sunt on helle pine, forte pat ilke time! pat ure louerd ihesu crist hem parof a-redde, and turnede swo here wone to wele. and here sor to muchele blisse. and of pess blisse spee: pe engel. and sewe: a whilehe wise. and puregh hwam pis blisse cumen sholde. pus que:ende. Natus est nobis hodie et cetera. Vs is boren to dai helende. pat is crist pe louerd on dani:es burchg. Hoc autem dixit. quia societas hominum erat ad implectura numerum ange- lorum. Dos word sede pe angel for pat man sholde fuluullen englene sete. pe was er iwaned: po pe lucifer and his ferreden fallen ut parof. and nahlt for englen unhele pe habbe: echel hele, ac for mannem unhele. pe ben alle and hauen ben alle sicken unlimen cam uppen ure forme fader adam. also ure drihten seid on pe holie godspelle. Homo quidam descendebat ab ierusalem in ierico et incidit in latrones. et cetera. Ure louerd ihesu crist seid. pat a man ferde fram ierusalem into ierico. and bicam uppe peues. and hie *him birenedden alle hisse reche weden. * p. 24. and wuneden him swi:e sore. and forleten him umene: liues. Pis is seid bi adam. Qui descendit a beatitudine coeli. in defectus huius mundi. Dat was adam pe ferde ut fram: pe sulle edinesse of paradis. in to pess wrecchelie hateringe of pisse worlelde. and ledde after him neih pan al his ofsprenge. Et incidit in latrones and bicam uppen utlagen. pat waren deffen. Qui despolia- verunt eum gratia immortalitatis innocencia. De birenedden him alle his riches weden. pat waren unerned giue. and undesiclesnese. and lo:lesnesse. Mid pese pre weden ure louerd ihesu crist him hadde warned togenes pre fon. Seliclet peccatum. dolo- rem. mortem. togenes synne. and sor. and dea:8. Et plagis impositis abiecerunt. and sicken: hie hadden birened him pus: swo hie for- wuneden him welneih to dea:8. Inferentes eis plagas i. humanorum defectum causas. pe wundes pat hie on him make- den: ben pe manifeald synnes. pe hie on him brohten. po pe hie
lore and his eyes to behold the forbidden apple, and when he raised his hand to take it, and with the nose thereto to smell, and did eat thereof with his mouth.

And through these fivefold trespasses he wholly lost the fivefold might (power) which God gave him when he created him, so that he had never need to suffer hunger, nor thirst, nor want, nor cold, nor weariness, nor old age, nor sickness, nor death. But because he did these sins, God took vengeance [upon him], and deprived him of all these powers, and he became weak, and poor, and unwhole; and all his offspring suffered in sin and in weakness and in woe, and bitterly were tormented whilst they were here, and lived sometimes in hunger, sometimes in thirst, sometimes in cold, sometimes in heat, sometimes in sorrowfulness, sometimes in weariness, and often in bitings of reptiles; in old age, and in sickness, in numerous other woes, and at last death. And in such sickness they longed eagerly for our Saviour; and he came, thanked be he, to heal them of their sins, wounds, and to clothe them in those honourable garments which the devil had taken from our forefather Adam, that was stola immortalitatis, the bliss of eternal life, and to give back those powers of which Adam had deprived us all, scilicet gaudium plenum, that is, the fulness of endless bliss. And he also sent messengers before him to make known that he would come, and they were patriarchs, and prophets, and angels. He also sent a messenger when he came, and that was the angel of whom I previously spoke, who made known to the shepherds, who were watching their flock beside the city of Bethlehem, that the Saviour was born therein. The angel was not sent to speak to kings nor to earls, nor to barons, nor to any high ones, nor to proud men in the world, but to low and mean men, as shepherds are. But therefore I will tell you (take heed thereto and understand it) what the herdsmen and what the night-watches, and what the cattle betoken, and first of all what the wild beast denotes, which will worry these cattle and will catch them and will steal them and forcibly carry them off. Of this beast speaketh Saint Peter thus, saying, Adversarius vester diabolus tamquam leo rugiens circuit quarens quem devoret. Our foe, that is, the devil, wandereth about us; he practises the wiles, sometimes of a fox, at other times of a wolf, sometimes of a lion,
openeden hi[s] earen to luste þe deffles lore. and his cien to bihealden þe forbodene appel. and hef his honde hit to nimen and mid þe nose þarto te smullen. and mid his miȝ þaroȝ et and þurh þes sífeald gultes. forles þe sífeald mihten þe god him gef þo þe he him shop. swo þat he ne þurte naure þolen hunger. ne purste. ne woininge. ne echele. ne werinesse. *ne elde. ne unhelce. ne deþ. ac for þat he dide þise síynnes god wrac and binom him þese mihtes alle: and he bicom unmíhtli. and wreeche. and unhol. and his ofspring al. provuide on sýnne. and on unmíhtle and on wove and gemenliche pineden. þe wile þe hie here weren³ and wunednen. hwile mid hunger. hwile mid þurste. hwile mid echele. hwile mid hete. hwile mid sorinesse. hwile mid werinesse. and ofte mid wurnene icheu. and mid elde. mid unhelce. mid ocre wowe inohg. and ettan ende mid deþe. and on swiche unhelce wisseden¹ georne efter helende. and he com. þanked wurhe him; to helen hem of heore synwunden. and to winden hem on þa wurliche weden þe þe diuelc inomure forme fader adam. þat wes. Sstola² immortalitatis. þat is þe blisse of eche line. and to giungeade þe mihtes þe adam for-gremede us alle. Selicet gaudium plenum. þat is þe uulle of endelese blisse. And also he sende erendrake bifen him to cricen þat he cumen wolde. and þat were patriarkes and prophetes. and engles. ealse he sende erendrake þo he com. and þat wes þe engel þe ich er embe spec. þe cudde þe herdes þe biwakeden here oref; bisides þe burchg bethleem þat þe helende was þerinne iboren. Ne was þe engel isend ne to kinge. ne to earle. ne to barun. ne to none hegeþe ne oregele men on þe wureld wiþ³ to spekende. ae to loge; *and eceliehe men alle heordes but. æ forþi ich wile seggen gin nimeþe gema þerto. and under-stondex it hwat þo heordes bitoeneþ. and wat þe ni[h]t weches. and hwat þat oref and alre erst hwat þe wilde deor þe þis oref waneþ. and wile beiechen it. and wile forstelen. and wile mid stre[n]gexe binimen. Of þis deor specex seinte peter þus queþende. ADuersarius uester diabolus tamquam leo rugiens circuit quem quem devorat. Vre fo þat is þe deulc wuandreþ abuten us he teþ forþ geres hwile after fox. hwile after wulue. hwile

Adam's wounds were his sins, which the devil brought upon him when he ate the apple, and thereby sinned in a fivefold manner. ⁴ p. 25.

Sin caused Adam to lose the five powers which God had given him. All his offspring likewise suffered from divers afflictions, and longed eagerly for the coming of Christ. ¹ or wisseled ³ p. 26.

At last Jesus came to heal man's sins, and restore him to the bliss of eternal life. ² So in MS, Messengers, that is patriarches, &c., announced Christ's coming. An angel too was sent, but not to kings or earls but to poor shep-herds.

Here follows an explanation of the shep-herds, of their cattle, and of the wild beasts that worry them. The wild deer denotes the devil, who appears at different
and at other times that of other animals, and in each of his deeds he is compared to the animal whose tricks he exhibits. *Greges sunt, oves et boves, capræ et porci.* The flocks which this beast worrieth are sheep and oxen, and goats, and swine, and [these] denote men. Some men lead a pure life and neither do nor say anything unpleasant to their fellow men, but love God and go each day to church, as sheep to the fold, and do gladly their duty to the church and give alms to poor men, and are called sheepish men.

Other men will do nothing wrong, but labour with the earth, and till much for other men’s behoof, and these are called oxish (or neatish) men. Of these sheepish and neatish men speaketh the prophet thus, saying:—*Subjecisti sub pedibus ejus, oves et boves,* that is to say, the sheepish and the neatish men are in bondage to Christ. Some men lead their life as goats or bucks. *Hoc animal pascit in altum et est libidinosum.* This animal is very lascivious, and pastureth sometimes upon trees, at other times upon cliffs, and again in the dales, and stinketh foully on account of his lasciviousness. Such are all proud men who reckon themselves high and practise whoredom and of the filthy stank; and of such men saith our Lord Jesus Christ, *Statuet quidem haedos a sinistris, et mittet in ignem aeternum.* On Doomsday bucks and goats, that is to say, the men and the women who practise whoredom, shall stand on our Lord Jesus Christ’s left hand, and he shall send them into the eternal fire in hell along with all devils.

Some men pass their lives in eating and drinking, as swine, which foul themselves, and root up and sniff ever foully, and much enjoy foul things, and when they are full they go to the foul mire and therein wallow. So doth the foul man who followeth the will of his belly and oft fileth himself with unlawful gains, when he beareth about his cloak and speweth out the dainty meats and drinks; and when he is full defiles himself in the foul mire of drunkenness and of whoredom, and therefore they are called swinish men, and in them the devil dwelleth by the leave of our Lord Jesus Christ, as the holy gospel saith, *Dominus ejecit legiones daemonum de homine quodam; et rogaverunt daemones, Mitte nos in gregem porcorum. Et ingressi præcipitaverunt porcos in mare.* The holy gospel saith that our Lord drove many devils together.
after leun. hwile after o're. and on ech of his e deden is
iefned to pe deorde wuas geres he forsteox. *Rheges sunt. oves
et boves. capre et porci. *Det oref pe pis deor waneC beC shen
and reueren. and Get. and swin; and bitocnes men. Some
men ledeC clene liiole. and ne deC ne ne queCce none name
loC ac lunigeC god. and godC ech e daie to chichre alshe shen to
uolde. and doC gladliche here rihte to chichre and elmesse
wreche men. and beC cleped shepisses men. Some men ne willen
non unriht: ac wimned wic pe eorC. and tiliget michel to o're
mannaes bihope. and pese men beC icleped rucherihse. men of
pese shepishse: and rucherishse men. spec2 pe prophete pus que
pinde. *Subiectisti sub pedibus eius. oves et boves. pis to seggen
pe shepisse and pe netisses men beC under cristes pralshipe.
Some men leden here [11f] also get: opeC buckes *Hoc animal pas
cit in altum et est libidinosum. *Dis oref is swiC egerne. and
fecheC his leswe. hwile uppen trewes. and hwile uppen clines.
and hwile in pe daies. and sticcC fulC for his golnesse. *Swu
ben alle oregel men. pe telleC hem seluen heige. and dricC hor
dom. and of pe horC fulC stinkeC. and of swilche men seC uere
louerd ihesu crist. *Statuet quidem hedos a sinistris. et mittet in
ignem eternum. A domeC dai sulle buckes. and pe get. po ben
pe wapmen and pe wimmen pe hormond drien. stonden an uere
louerd ihesu cristes lift houd. and hem sal senden into pe ech
cur on helle mid alle deflen. *Some men ladeC here lif on etinghe
and on drinkinge alse swin. pe uulicC and wroteC and sneucC
auere fulC. and fulC ping muchel brukeC. and pan hie fulle beC. hie
seechC to pe fulC floddri. and paron walewC. *Swo doC pe fulC
man pe folgeC his wombles wil. and of unriht beigete ofte lilleC.
pane he bereC abuten here senibhakel. and pe et metes and
drinkes ut speweC. and pan hie fulle ben. bisulicC hem on pe fulC
floddri of drunkennesse. and of hormond. and parfore ben
icleped swinisse men. and on hem wuneC pe deuel. bi uere louerd
ihesu cristes leue alse pe holie godspel seC. *Dominus eiecit
legiones demonum de homine quodam et rogaverunt demons.
Mitte nos in gregem pororum. Et ingressi precipitauerunt
porcos in mare. De holie godspel seC pat uere drihten
times under various forms
—as a fox, a wolf, a lion, 
&c. The cattle
worried by the wild
beasts are
sheep, oxen,
goats, and
swine, which
betoken men.
Sheepish
men lead a pure
and innocent
life.

Scottish men
till the earth
and lead an
innocent life.

On domes
day these foul
bucks and
goats shall
stand on our
Lord's left
hand. Swinish men
delight in
eating and
drinking, &c.

They follow
the will of
their bellies,
and detile
themselves in
the foul
mire
of drunken
ness.
The devil
dwells in
these men.

The Lord's left
hand
out of a man who was out of his wits, and thus healed him, and the devils entreated our Lord Jesus Christ to send them into a flock of swine, and he did so; and the swine ran, as the devils drove them, into the sea and drowned themselves. So giveth our Lord leave to the devil to be in the swinish men, of whom I before have spoken, and to dwell in them and to drown them, and to bring them out of their wits, and to drive them from one wrong to another, from a little vice to a great one, from sin to sin, from evil to evil, and lastly he drowneth them in shameful death and leadeth them with him to hell. These four sorts of men whom I have previously mentioned, are the cattle which the herdsmen were watching over; and the herdsmen themselves are the teachers of holy church which pasture their flocks, as the book saith, in pascuis uberrimis pascunt ea, on sweet pastures, which are the good words of Holy Book, which is the soul’s pleasant food, as dainty eating and drinking is the body’s. Iners pastor aut sedet in ignorantia aut accubat in negligentia aut jacet in voluntate. The bad (slothful) shepherd sitteth in ignorance, for he knows not how to guard his flock; or lounges about and sleepeth, and sinneth in negligence, as he that is reckless and standeth in no awe of his lord; or lieth in evil desire and sleepeth fast in his sins; then cometh the wild beast, of which I previously spake, and worrieth the flock, Sed boni pastores vigilant, et noctis vigilias custodient supra greyes suos et pro illis sese hostibus opponunt. But the good herdsmen watch in purity of life over their flocks, which they pasture in holy doctrine, and teach them to understand what is evil and what is good, and often admonish them to forbear vices and to follow good virtues. Vita presens caliginosa est tenebris peccatorum. All this life in which we live is compared to night, because it is so dark through our horrible sins. Hujus noctis sunt quatuor vigiliae. Sero, id est, puertia. Media nox, adolescencia. Galli cantus, viriles atas. Mane, senium. In this night there are four night-watches: (1) Before evening, which pertaineth to children; (2) midnight, which pertaineth to younkers; (3) cockerow, which pertaineth to adult men; (4) morning time, which pertaineth to old men. These herdsmen, that are the teachers (of holy church), as bishops and priests, watch before evening, and then the children are virtuous (well behaved). At midnight he (the bishop or priest) watcheth, when he takes away
The story of
the herd of
swine pos-
sessed by
devils.
* p. 28.

God gives the
devil leave to
dwell in
swinish men,
and at last to
drown them
in hell.

The shepherds
are the
teachers of
the Church.

The pasture
is the Word of
God.

The lawd
shepherd
takes no heed
of his flock,
but allows the
wild deer
to worry the
herds.

Good shep-
herds watch
over their
flocks, and
instruct them
to do good
and to for-
sake evil.

Life is com-
pared, on
account of
sin, to night.

This night
has four
watches—
before even-
ing, mid-
night, cock-
crow, and
morning:
which repre-
sent child-
hood, youth,
manhood,
and old age.
the vices of younkers and teacheth them good habits. At cock-crow he watcheth, when he turneth the full grown men to God's service. In the morning he watcheth, when he turneth old men to the bliss of our Lord [Jesus] Christ. Thus ought all good shepherds to keep a spiritual watch, for thus watched the shepherds of whom I have previously spoken, when that the tidings came to them that our Lord Jesus Christ was born; Qui est verus Samaritanus, scilicet custos hominum, who is the herdsman of all herdsmen, and the physician of all physicians, who came to heal the wounds that the devil had brought upon mankind, as ye before have heard. Alligavit vulnera, infundens vinum et oleum. He threateneth all sinful men who have done capital sins, and will not take shrift thercof, with eternal fire in hell unless they forsake, repent, and pray for mercy. All those who renounce their sins and amend he healeth of their sin-wounds with baptism, and giveth us his holy flesh for daily bread and his holy blood for drink, and biddeth us to use it in this long affliction and in this wretched world, and promiseth us for a reward eternal health in the Saviour's world. Quod qui promisit dignetur reddere nobis. Amen.

VII.

EPHPHANY.

Reyes Tharsis et insulae munera offerent. Reyes Arabum et Suba dona adducunt. With meed we may go over the water, and through benefit of gifts obtain friends, and with becoming presents we may gain the acquaintance of kings. So doth the wise man who is blessed (happy); and the unwise man will not do so, for he is not blessed. The unwise man and the spoilt child have both one law (custom); for they both desire to have their will, though it be wrong, and are therefore objects of contempt to every man. The wise man and the well-behaved child have both one custom, for that each forsaketh his own will and followeth his teacher's. So ought we so to do, and forsake our carnal will and follow our Saviour's lore and his fair example, according to our ability.
he frumberdlinges binime unxeawes and gode teche. to hanecrau he wakege panne he po ful pogene turne to godes bihoupe. In morgewile he wakege panne he halde men turne to ure londerdes cristes blisse. Dus agen alle gode herdes to wakenen gostliche. for pus wakeden po herdes pe ich er of spec. po pe hem pe tiingge com. pat ure lounderd ihesu crist was boren. 

Q Vi est uernus samaritanus scilicet custos hominum. pat is alre herdene herde, and alre lechene leche. pe com to helen pe wundes. pe pe ducel hadde on mancem broht. also ge er herden.

Alligait uulcerua infundens vinum et oleum: Alle synfulle men pe heued-synnes don have. and nelleg peref no shrift nimen: he bihat hem eche fur on helle bete1 hie forleton beten and milce bidden. Alle po pe here symen forlete2 and bete3 he heleheRe sijnwunden mid fulenege. and gisc his holi fleis to daiwamliche bred and his holi blot2 to drunche. and bit us pat we shule pis notien on pis longe wowe and on pis wrecche worclde. and bhait us to mede eche hele on pe helendes worclde. Quod qui promitis dignetur reddere nobis. Amen.

VII.

[IN EPIPHANIA DOMINI.]

Reges tharsis et insule munera offerent. Reges araebum et saba dona adducent. Mid mede man mai ouer water saren and mid weldele of giue4 frend wuerche. and mid bicumeliche loke5 man him mai cuileche wid kinge. Swo pe wise pe be5 seli, and pe unwise ne wile6 for he is unseli. De unwise man, and forwened child: have boce on lage for pat hie habben wille7 boce here wil7 peh it bi unwrast. and be8 perefore un-wurxe eche manne pe wise man and pat wel-peaud child. habbe8 boce on lage. for pan eicher lete8 his agen wille. and folge8 his larxewes. Swo we age8 to don ure lichames wille to forleton, and folgen ure helendes lore. and his faire forbisne bi ure mihte.
Legitum quod Dominus aliquando sub mercede nautica transfretavit. We find in the Holy Book that our Saviour, who is the shepherd of all waters, went on one occasion through need, over the water. So it behoveth us that we do so, who are in this ship, that is holy church, which is in this water, of which I speak, that is this wretched world; and it is fast assailed (encompassed) by storms, which are our foul sins, and many other tribulations.

Proferamus ergo ei de cordis nostri thesauru fidei sensum, et sacrificio landis honoriscemus eum, ut sine periculo vehet nos trans saeculi pontum. Let us receive in our hearts his holy words, and offer him our true belief and love instead of treasure, and praise him and exalt him with all our might, and try if he will set us over the great water whole and sound, and say with the psalmist, Non me demergat tempestas aquae necque absorbeat [me profundam: necque urgeat super me puteus os suum], &c., Lord permit not the storm to sink me, nor the devil to swallow me, nor the pit to close its mouth over me. World's riches raise pride in man's heart and sink him into hell, as the storm does the ship into the water. Distress raiseth distrust in man's heart, which sinketh him into hell, as the storm doth a man into the water. From these two storms the wise man desired to be preserved, and thus saith, Divitias et pau-pertatem ne dederis mihi sed tantum victui necessaria—Lord, give me neither world's wealth nor poverty, but my bare sustenance. The devil swallowed a man when he falleth into foul sins; the pit closeth its mouth over the man who lies in foul sins, delights in them, and will not forsake them. Christ shield us all therefrom, and if any of us are thus swallowed up and thus penned up, let us call upon our Lord Jesus Christ, thus saying, De profundis clamavi ad te Domine, Domine, exaudi vocem meam—In deep tribulation I call to thee, O Lord; Lord, hear my voice. Let us also plead by our good deeds with our Lord, whose foes we are, when we rebel against his behests and follow this wretched world, as the book saith, Amicus mundi constituitur inimicus Dei—Every man that is the world's friend is our Lord's foe, and contendeth against him, all the while that he followeth the world. For our trespass God became man, and our elders sought to put him to death; another (i.e. man) had the guilt,
Legitur quod dominus aliquando sub meceda nautica transfine-tuit. We finde in pe holie boe. pat ure helende pat is alre wateres herde. he ferde sumwile mid mede ouere water. Swo bihouned us pat we dou. pe be on pis shipe; pat is holi chirche.

*In pis watere pat ich of speke; pat is pis wreche wuereld. and is mid storme faste bistonden. po be ure fule synnes. and fele odre wosises.

P:loferamus ergo ei de cordis nostri thesauro fidei sensum. et sacrificacio laudis honorificemus eum. ut sine periculo uehet nos trans seculi pontum. Vnderstonde we on ure hearto his holic wordes. and forpe we him ure rihte bilene. and luue; for gersum. and herien him; and hegen on alle ure mithte. and cunnen gif he wil settin us over pat michele water: hole and sunde. and seien mid pe salmwrhte. Non me demeryat temperas a.

Let us offer Christ our gifts of love and belief, that he may carry us safely over the water.

1 read a. Worldly riches sink man into hell, 2 So in MS. Poverty renders man distrustful, and sinks his soul into hell.

The devil swallows a man when he falls into sin— and the pit closes his mouth over obstinate sinners.

Divicias et paupertates ne dederis michi sed tantum victui necessaria. louerd ne gif pe me nofer ne woreld winne ne meseise ac mi bare bilene. pat deuel forswuelge pe man. Iwanne he falle on fule synnes. pe tine his mif ouer pe man: pe lie on fule sijnen pe him wel. like and ne wilhe hem forleten. crist shilde us alle per wic. and gif ure ari is pus forswolgen. and pus penned. elupe we to ure louerd ihesu crist pus seggende DE profundis clamavi ad [te] domine domine exaudi vocem meam. * On diepe wosises ich elupe to pe hlonerd. * p. 32.

We are Christ's foes when we brake his behests.

The world's friend is God's foe.

Legit tur quod dominus aliquando sub meceda nautica transfine-tuit. We finde in pe holie boe. pat ure helende pat is alre wateres herde. he ferde sumwile mid mede ouere water. Swo bihouned us pat we dou. pe be on pis shipe; pat is holi chirche.

*In pis watere pat ich of speke; pat is pis wreche wuereld. and is mid storme faste bistonden. po be ure fule synnes. and fele odre wosises.

P:loferamus ergo ei de cordis nostri thesauro fidei sensum. et sacrificacio laudis honorificemus eum. ut sine periculo uehet nos trans seculi pontum. Vnderstonde we on ure hearto his holic wordes. and forpe we him ure rihte bilene. and luue; for gersum. and herien him; and hegen on alle ure mithte. and cunnen gif he wil settin us over pat michele water: hole and sunde. and seien mid pe salmwrhte. Non me demeryat temperas a.

Let us offer Christ our gifts of love and belief, that he may carry us safely over the water.

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We are Christ's foes when we brake his behests.

The world's friend is God's foe.
and our Lord Jesus Christ himself bore the penalty, "Quae non rapii exsol- 
vebam"—I repaid that which I took not. And so he did, thanked be he, for 
through man's heedlessness and recklessness, and through man's wicked 
will, and not by his own will, was death decreed (or passed) upon him. 
And thus man made himself a foe where he owed friendship; but our 
Lord Jesus Christ is so merciful (exalted and praised let him be!), that 
when a man forsaketh his sins and amendeth, and prays for mercy, then 
forthwith is his enmity turned to friendship. Again, we that are strangers 
to the heavenly king, because our mode of life displeaseth him very much, 
he also will not acknowledge us unless we please him; while we do not seek 
his acquaintance with becoming gifts, and follow, according to our ability, 
the fair example of the three kings who came from the east and made 
themselves friends with him with a threefold gift, aurum, thure, mirra, 
that is, gold, and incense, and myrrh. Tres reges significant tres ordines 
in ecclesia, scilicet—Virginum, Conjugatorum, Continentium.—The three 
kings betoken three states of believers, the first is virginity, the second is 
marriage, and the third widowhood. Each man who leadeth his life 
right in any one of these three states is called a king, for that he 
directeth himself ever to right; and therefore it becometh him to 
offer to the heavenly king the three gifts which I previously men- 
tioned, that is, gold, and incense, and myrrh. Aurum in tributum 
regi; Thus in sacrificium Deo; Mirram in sepulturam homini. Gold 
is a becoming offering to a king, incense to God, and myrrh to 
mortal man. Aurum significat orationis cordis manus titiam propter sui 
puritatem. Thus significat orationis devotionem propter sui redolentium. 
Mirra carnis afflictionem propter sui amaritudinem. Gold, on account 
of its purity, denotes pure thoughts; incense, on account of its sweetness, 
denotes inward prayer (devotion); myrrh, on account of its bitterness, 
denotes the pain of body with which man does penance for his sins. Let 
us, with these three gifts, make ourselves friends with the king of all 
kings, and with such good deeds make ourselves acquainted with him, 
and give him need so that he may lead us out of this water, that is, this 
world's tribulation, into eternal bliss. Qui vivit et regnat Deus per omnia 
secula seculorum. Amen.
IN EPHANIJA DOMINI.

ihesu crist hit acoredel. alse him self seix. Qve non rapi ex-
solubem. Ich geald pat ich noht ne nam, and swo he dode
po[n]cked wurche him. purh mannes gemeleste and purh mannes
recheleste and purh mannes unwraste wil and noht bi his agene
wille pe deac6 him wes iwealde. And pus man madeki him
sulzen so pe he fre[n]ships holde. ac ure hlioued ihesu crist is
swo mild hcerted, hegled and wurched bic he, for wanne pe man
forlet6 his synnen, and betse, and milce bidded6! penne is here
foshipe turnd al to frienshipe Eftsone we pe be6 unene6 pe
heuenliche kinge, for pat ure liflode him swiche mislike6, also ne
wile noht enowce bute pat pe1 him be6 quene, wile we ne cu-
lech6 us wid him mid biemeliche loke, and folged bi ure
mihte pe faire forbisne of pe pre kinges pe comen of estriche.

Mirra. pat is gold. and recheles. and mirre. Tres reges signi-
ficant. iijes. ordinis in ecclesiciae scilicet Virginiim. *Coniuga-
torum. Continentium. Do pre kinges bitocne6 pre hodes of
bilefule men. on is meidhod. pat oc6r spushod. pe priddle
widewehod. elch man pe ledex is lif rihtliche on an of pes6 pre
hodes he is cleped king. for pat he kenne6 eure to rihte. and
forpi him bitocne6 pat he offri pe heuenliche kinge. pe pre loc pe
ich er nemde. pat is gold. and recheles. and mirre. Averum in
tributum regi. Thus in sacrificium deo. Mirram in sepulturam
homini. Gold biemene6 to kinge. Recheles to gode. mirre to
deaclie men. Averum significat orationis cordis mundicium
propter sui puritatem. Thus significat orationis denocionem
propter sui redolenciaim. Mirra carnis affliccione6 propter sui
amavitudinem. Gold for is clenense bitocne6 elene ponc.

Rechelis for his swetnesse bitocne6 inwardche beche. Mirre for
ure bitemesise bitocne6 pe lichames pine. pat man his synne midle
bete6. Wille we mid pes6 pre lokes cuylechen us wi6 alre
ingene king. and mid swiche wekdele cuycen us wi6 him. and
gien to mede wi6 pan pe he us lede of pis water. pat is pis
weorde wowe. and to echel blisse lede. Qui viuit et regnat deus
per omnia secula seculum. AMEN.
VIII.

THE PURIFICATION OF SAINT MARY.

Obtulerunt pro eo Domino par turturum aut duos pullos columbarum, &c. To-day each man may hear, whoso will, what rites there were pertaining to women under the Old Law with respect to three things: the first is childbed, the second is churching, and the third the offering. Of childbed the Holy Book speaks thus, saying, *Mulier quae peperit masculum octava die circumsidet eum, et in tricesima secunda die deferet eum ad templum.* When a woman had a male child, [the law was that] on the eighth day after his birth she should perform the law of his body [cause him to be circumcised]; and after that, on the two-and-thirtieth day, that is to say, on the fortieth day after the child's birth, she should go to church. Before that day she came not out of her house nor handled anything except the meat she herself did eat; for all that she touched until she went to church was considered defiled. When she went to church, i.e. to the temple in Jerusalem, her company was found to be according to the friends she had; and she brought the child with her into the temple and presented an offering for him, as was convenient to her: if she was a rich woman, a lamb; if she was in middling circumstances, two turtle birds; if she was poor, two dove birds. Such a rite was observed in those days; and our Lady Saint Mary, the heavenly queen, observed it in childbed, in offering, and in churching, and we ought also to follow her good example, and as she bare her holy royal child spiritually in her heart and bodily in her hands, so ought we to obey our Lord Jesus Christ in our hearts, *fide et dilectione,* through a right faith and true love to God and to man, and to bear in our hands burning candles, taper or candle; each denoteth this rite. *In Christo enim corpus et anima et divinitas, et in candela cera exteriou, luminulum interius, ignis in ambobus.* In our Saviour there was seen outwardly his body; and the holy soul was within unseen, and the great wisdom existed in each of them. So is the wax of the candle visible and the wick within invisible, and the fire is in both. And therefore every
VIII.

[IN PURIFICATIONE S. MARIE.]

Optulerunt pro eo domino par turturum aut duas pullos columna et cetera. To dai man mai iheren he þe wile wicþ þeau wes on þe olde lage mid wimmen on þre pinges. þat on is childbed. and þat oþer chirchgang. and þe pridde þe offering. of childbed specþ þe hale *boc þus quœnisde. M. Vier que peperit masculum octava die circumcident evum. et in tricesima secunda die deferet evum ad templum. Þanne wimman hadde enane child on þe elteþe dai after his burþe: did þe lage þat wes of his hlichame. and after þan: on þe two and þrittene dai: gede to chirche. þat was þe fowertene dai: after þes childes burde. and þat dai hie ne com nauwer ute, ne noþing ne hau[d]ede bute þane mete þat hie hire self et. for þat men telden it ful al þat hie handlede: þorte þat hie gede to chirche. þanne hie to chirche gede to þe temple in ierusalem hire ferede was bifunden also hie frend heder and þrohte þat child mid hire in to þe temple. and offredde loc for him: also hie aisie wes. gif hie was riche wiman: a Lomb. gif hie was bitwene two: two turtle briddes. gif hie was poure two duce briddes. Swich þeau wes bi þan dagen. and þis þeau folgede þe heuenliche quen ure laðði. Seinte Marie. on childbedde. and on offeringe and on chirche gonge. and we ogen ec to folgen hire faire forbisne and also hie bar hire holic euneborn on heorte gostliche and on honde lichamliche. also we ogen to heren ure hlonerd ihesu crist on ure heorte. fide et dilec·
cione. Þurh rihte bileue and soþe luue to gode and to manne: and on ure honde beren candele berninde. taper oþer candele eþer bitocone þis þeau. IV Christo enim corpus et anima et divinitas. et in candela cera externus. luminum interius. *[I]gnis in ambobus. On ure helendas lichame wìxuten sene. þe holic saule wìxinnne unsene. and ðe michelé wisdom on eþer. Also wex on þe candele sene. þe wucke wìxinnen unsene. and þe fur on boðe. and forþi eþh cristene oh to habben on honden.

Saint Mary fulfilled all these laws.

We ought to follow her example, and to bear faith and love in our hearts, and burning candles or tapers in our hands.

The candle is a type of Christ: the wax denotes his body, the wick his soul, and the fire his wisdom.
Christian man ought to have in his hand to-day in church a light burning, as our Lady Saint Mary and her holy company had. This was the law [observed] in olden times, and this gift offered our Lady Saint Mary. And three gifts were offered to our Lord, and every man must understand what each gift signifieth. The first is a lamb, the second is a turtle, and the third is a dove. Let each of us endeavour to offer for himself one of these three gifts, and what it denoteth. *Agnus quod est animal mansuetum, et significat innocentiam, quæ nescit cordis, nec oris, nec opera simuliam.* The lamb is a patient and mild creature, and denoteth innocence; innocent is the man who neither doeth, nor saith, nor thinketh anything through which he need be the less pleasing or less acceptable to God or man. *Et haec oblatio perfectorùm est.* But this gift hath none to offer except these life-holy men of religion; and because this gift is thus hard to get, let us take the turtle's token, which is easily obtainable. *Turtur signifiicit castitatem.* The turtle will have no mate but one, and after that none; and therefore it denoteth the chastity which is distinguished from the uncleanness, that is called whoredom, which is the impurity of all impurities, and each person that is defiled therewith, man or woman, is a whore until he forsake it and repent of it. *Castitas autem distinguitur in virginalen, conjugalen, vidualen.* All those may offer purity who live a chaste life in maidenhood, or in marriage, or in widowhood, and no other; and each man who hath not ready lambs' harmlessness, nor turtles' purity, let him have at least the meekness of doves, as our Lord biddeth in the gospel, and saith, *Estote simplices sicut columbae—be as meek as doves.* *Quæ nullum ore, vel ungue lucit.* The dove harmeth no bird, neither with bill nor with foot, and feedeth [young] birds which are not hers, and thus showeth that she is meek and harmless. And if we are unable to furnish any of these three, let us pray then to the heavenly queen to entreat for us to her holy royal Child that he may give us the token that is common to turtles and doves, that is mourning for our foul sins. *Utraque enim avis habet gemitum pro cantu, quo signifiicitur moror compunctionis.* Turtles and doves have each sorrowfulness in the place of song; let us follow what their song denotes, and have in our hearts sorrow and grief for our sins, and therewith prepare our gift
to-dai in chirehe: lege bernende. ale ure lefdi 
Seinte Marie hadde: and hire holic fereden. pis was pe lage bi holde dagen. 
and pes loe offrede ure lefdi seine marie and 
pre loe offrede weren 
ure drihten pat is to understonden to eureche maune wet ech 
bietocne pat on is lamb pat ocer is turtle pat bridde is dune 
Vte we ure ech so[a]den himself to ofren pat on: of pes pre 
lokes. and wat it bietocne. Agnus quod est animal munsuetum. 
et significat innocenciam. que nescit cordis. nec oris. nec operis 
maliciam. lamb is drih ping and milde. and bietocne loxles-
nesse. loxles is pe man pe de do ne ne quae. ne penes no ping 
pat he purue ben pe lopere ne pe unwurere ne gode ne manne. 
et hee oblacio perfectorum est. Ac pis loc ne haue non to ofren. 
bute pes lif holie men of religium. and for pis loc is 
pures none and 
winne. nime we pe turtles bietocninge pat is ecwinne. Tertur 
significant castitatem. Turtle ne wile habbe no make bute on. 
and after pat non. and forpi it bietocne *pe elenesse. pe is 
bideled of pe hore: pat is eloped hordom. pat is alre horene hore. 
and eeh man pat is ful þeoffe wapman ocer wimman is hore: 
forte hie it for-leton and beten Castitas autem distinguiter in 
virginalem. coniugalem. vidualem. Alle þo mugen offre 
clenesses pe libbeclieniche on maiden-hode. ocer on spus-hod. ocer 
on widewe-hod. and non ocer. and eeh man pe ne haue noht 
redi. lombbes loxlesnesse. ne turtles clennesses. habbe we hurped 
hure mildshipes of duue. ale ure drihten bit on þe godspelle and 
sei. Estate simplices sicut columna. lut admore ale duue 
QVe nullum ore. vel uique ledit. dune ne harmex none fuele 
ne mid bile ne mid fote. and fede briddes þeh hie ne ben 
noht hire. and þus kie pat hie is admod and unbaleful. and 
gif we ne mugen forçen non of pes pre: bidde we penne þe 
heuenliche quen pat hie us þinge to hire holic kinchem. pat 
be us giue þe bietocinge. pat is imene turtlen and duunes. 
pat is bireusinge: of ure fulle simmes. Utraque enim anus 
habet gemitum pro cantu. quo significat meror compunctionis. 
Echer turtles and duunes habbet sorinesse for song. vte we 
folgen pat here song bietocne, and habben on ure heorte *sori-
nesse. and reuche of ure synnes. and þer mide dihten ure loc
which we bear in our hands, so that we with our gift may be pleasing to God. *Quod ipse praestare dignetur qui vivit et regnat per omnia saecula saeculorum.* Amen.

IX.

SEPTUAGESIMA.

*Quomodo cantabimus canticum Domini in terra aliena?* The holy prophet David speaketh in the psalm-book, and in a passage therein relates some of the words that were spoken between two peoples. The one was of Jerusalem the other of Babylon. And the words admonish us to amend our lives and to take example of the old and life-holy men who lived at that time. Jerusalem and Babylon are two cities, and ever strive and war one with another. The Israelitish folk were walking towards Jerusalem in toil, in dread, and in affliction, and were at that time obedient to God's behests. But after that they were dwelling in Jerusalem, and were whole and sound and secure of their gift (God's grace), and had the fulness of worldly prosperity, then they forsook God's lore and followed their carnal will, especially in two things: the first was mouth's meat (gluttony), the other was adultery. And therewith they brought God's wrath upon them, and he took sharp vengeance thereof. Hear now what it was: he permitted his hostile hinds (servants), who are the devils in hell, to put it into the king of Babylon's heart to go to the city of Jerusalem and to destroy it; and he gathered a great host withal, and sent it into Jerusalem, and came himself therewith, and encompassed the city until that he conquered it, and then destroyed the folk and all the land there about. And he took the people and put them into bonds and sent them to Babylon into bondage, and they remained in bondage two and sixty winters (and altogether some seventy winters). And the people of that land oppressed them with manifold torments, and with toil and great tribulation; and moreover others then grieved them sorely, thus saying, *Hymnum cantate nobis de canticis Sion*—Sing to us of the hymns (songs of praise) of Sion. Thus said the folk of Babylon to
pe we on honde bere, pat we mid ure loke ben gode to queme. Quod ipse prestare dignetur qui viuit et Regnat per omnia secula seculorum.

IX.

[IN SEPTUAGESIMA.]

Quonodo cantabimus canticum domini in terra aliena? pe hodie prophete david specie on pe salmboce. and on a stede peron munege sume of pe wordes pe weren speken bitwine two folkes. pat on was of ierusalem and pat over of babilonic. and po word munege us to rihlittlehen ure lifode. and nime for-bisne etter pe olde men pe po weren and lif holie. Ierusalem and babilonic be two burges. and flite eure. and winne bi-twinnen hem. pat israelisse folc was walkende toward ierusalem on swinche. and on drede. and on wanrede and po wile was hersum godes hese. Ae etter pan pe hie weren wuniende in ierusalem. and weren hole and sunde. and sikere of heere gin. and hadden pe fulle of wurldes richesse. po hie forleton godes lore. and folgeden here lichames wille. nameliche on two pigges. pat was mukes mece pat over hordom. and permide brohten godes wrache uppen hem. and he nam stronge wrache pe-er-of. here nu wich. he let hise wicerfulle hine po ben deules on helle bringen on pe kinges heorte of babilonic. pat he sholde fare to pe burh of ierusalem. and strugen it. and he gederede michel ferde mid alle. and seude in* to ierusalem. and com him self perwix * p. 35. and bilai pe burh forte pat hit wan and struide hem po. and al pe lond per abuten. and nam pat folc and dide into bendes. and sende hie in to babilonic to pralshipe. and on pralshipe hie wumeden two and sixti wintre. and sume hund seueni wintre fulle. and pat lond folc hem ouer-sette mid feelefede pine and mid swinche and michele wowe. and to eken ooper po gremeden hem sore sus queinde. Hymnum cantate nobis d. c. s. Singe us of pe loft songes of syon. sus sede pat folc of babilonic

1 ? = he it.
the people of Jerusalem. The Israelitish folk answered thus and said, *Quomodo cantabimus canticum Domini in terra aliena?*—How can we sing God’s hymns in a strange land? The while we were safe and sound in our own land and in all riches (prosperity) we often sang our Lord’s hymns; but now we are in bondage and suffer poverty, we may much more easily furnish weeping than songs. And thus they abandoned the blissful songs all the while that they dwelt in bondage, and that was two and sixty years. Then came a king called Cyrus, and conquered Babylon, and made the Israelitish folk free, and let some of them go home to Jerusalem. Now ought we and all Christian folk to take pattern after the people of Israel, and forsake during as many days as they did years—that is, two and sixty—singing the blissful songs, Alleluia and Te Deum Laudamus. And so many days are gi’anted to Easter Day, because we are also in spiritual bondage for our sins, as the Israelites bodily were for theirs; and this may each man understand who knoweth what these two cities, Jerusalem and Babylon, denote. *Jerusalem enim interpretatur visio pacis, et significat moraliter animam justitiae.* Jerusalem denotes sight of peace. *Quoniam oculis contemplationis semper intuetur salvatorem nostrum, qui Deo Patri reconciliavit genus hominum*; for he doth as Holy Writ saith, *Oculi mei semper ad Dominum*—Our eyes are ever open to behold our Saviour, who through his own death reconciled the heavenly Father to mankind, thanked let him be! *Quae nunc dicitur civitas co quod humilitatis et patientiae ceterarumque virtutum habitatio est; ut civitas civium.* The soul is called a city on account of the meekness and patience and such other holy virtues which dwell in her, even as folk dwell in a city. *Et in anima regnat spiritualis appetitus ut dux in urbe*—And in her reigneth the spiritual will, as a king in his city.

*Babylonia interpretatur confusio,* Babylon denotes shame, *et significat corpus subditum peccato,* and denotes the sinful body, *quod est confusum quoniam Dominus spernit illud,* which is put to shame, because it here deserveth that our Lord Jesus Christ should shame it, and he will banish it from his presence on Doomsday, before all the host of heaven,
to the folk of Jerusalem. Pat Israelisse folk andswerede pus and sede. Quonodo cantabimus canticum domini interea aliena? hu mugge we singen godes loft song in uncute londe? "How can we sing," they said, "the songs of Sion while we are in bondage? weeping is much easier than singing."


earth, and hell, thus saying, *Ite maledicti in ignem aeternum, &c.*—Depart, ye accursed spirits, into hell. *Quod etiam dicitur civitas quod vitia habitant in eo; ut in urbe cives.* The body is called ‘city’ because many crimes and foul vices dwell therein, as folk in a city. *Et in eo regnat carnalis appetitus ut dux in urbe sua.* And in it reigneth the carnal will, as an alderman (ruler) in his city. *Et fecit gulam militie sua principem*—And he has set mouth’s measure (moderation) over his army that he hath assembled, *scilicet carnalia desideria, quee militant adversus animam,* which is the soul conceived of fleshly lusts and foul sins, which strive ever against the wretched soul. And of this contention speaketh the apostle and saith, *Caro concupiscit adversus spiritum, spiritus adversus carnem*—The body striveth and warreth against the will of the spirit, and the soul against the carnal will. We have sinned against the will of the soul ever since midwinter came hitherwards, and have overcome it, and have put ourselves into hell-torments, on account of our mouth’s meat, in three modes—in eating too much of dainty meats that breed sins, and in over-eating, which feedeth them (sins), and in unseasonable eating, which further them; and in two modes in drinking—in unseasonable drinking and in excess; and on such drinkers cometh God’s curse, as the prophet saith, *Vae nobis qui potentes estis ad bibendum*—Woe to all that are strong to drink. In two modes men drink lechery—[by intercourse] at improper times, and in unlawful places, and which are not pleasing [to God] though they be lawfully joined together in marriage. And all the while that we are obedient to these two things which I have just named, that is, mouth’s meat and lechery, we may not sing the blissful songs, Alleluiah, nor *Te Deum Laudamus,* nor *Gloria in Excelsis,* so as to be acceptable to God.

Let us then be obedient to these [commands] and be sorry for what we have done, and get shrift thereof, and let each amend according to his ability with good prayers, with almsdeeds according to our shriver’s advice; and all these two and sixty days let us forsake the blissful songs and plays, and lead our life in purity, as the Holy Book teacheth us, and therewith deliver ourselves out of hell pain. *Quod ipse nobis prastare dignetur qui vivit, &c.* Amen.
in septuagesima.

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ge averhgede gostes in to helle. *Quod eciam dicitur civitas quod vicie habitant in eo: ut in urbe ciues. *pe lichame is cyleded burh. for *pat *pe fele lehtres. *and fule lastes wunen *peronne alse fole inne burh. *Et in eo regnat carnalis appetitus ut dux in urbe sua, and on him rixe6 lichamliche wil: alse eldrene man on his burh. *Et fecit gulum milicie sue principem. and sette muces mesure on his ferde. *pat he gaderede. scilicet carnalia desideria. que militant adversus animam. *po *ben *pe fule tuderende of flesliche lustes and fule sinnes. *pe flited eure toganes *pe wreche saule. and of *pis flite spec* pe apostel and seic. *Caro concupisit adversus spiritum. spiritus adversus carnem. *pe lichame flite6 and winnes togenes *pe gostes wille. and *pe saule agenes *pe lichames wille. *we auen forgult ure saules wille sic6 mid winter com hiderwardes and overcumen it. and don us in to helle wite: for ure muces mete on pre wise. on etinge to michel. on estmetes *pe brede6 sinnes. and on ouerete: *pe hem fede6 and on untimliche ete: *pe hem fordex6 and on to wise on drinke untimeliche: and on ouerede. and on swiche drinkeres cume6 godes curs. alse *pe prophete seic. *UE nobis qui potentes estis ad bibendum. Wo *po ilche *pat *ben mihti to drinken. on two wise men drinkex golnesse. on untame. and on unluued stede. and *ne *ben *nah *like *pteto 1 *bute hie *ben togedere bispusede. *and alle *pe *wile *pe hersumie* peso two *ping *pe ich nu nemde: *muces me6e and golnesse. ne muge *we noht *singe *pe blisfulle songes: alleluia. ne te deum laudamus. ne Gloria in excelsis gode to quemnesse. *Vte *we *penne *pis hersumien. and *bireusen *pat *we auen don. *and *gon to shirftte *perof. and beten ech *bi *his mihte mid gode bedes. mid almes dede. bi ure shirftes rede. *and *al *pe * seo *two *and *sixti dages: *forleten blisfulle songes. and plege. and *leden eldrenliche ure lif: alse *pe holie boc us *lere6. and *permide lesen us ut of helle pine. *Quod ipse nobis prestare dignetur qui viuit.
Understand yet one thing of which I shall warn you. If a man is severely wounded he will immediately seek after a physician and show him his wounds, and will lead his life after his instruction until he shall be whole. So ought we to do. Our soul is sorely wounded; for every sin is the soul's wound; and the priest is a physician of souls; and therefore ought we to come to our priest ere we begin to fast, and of him receive shrift, which we ought to keep all this Lenten time in fasting, in almsdeeds, and in good prayers, vigils, unwashed garments, and smart castigations, and in such other good deeds, according as each man prefers to repent of his foul sins; for no man may repent of his sins before he has forsaken them and has shown them to his priest and has been shriven thereof. 

Tribus de causis jejunant jejunantes, alius quidem ad purgationem culpe, scilicet peccator, alius vero ad custodiam justitie, scilicet justus, alius ad augmentum glorice, scilicet sanctus. In three modes a man fasteth who fasteth well during his Lent. The sinner fasteth to cleanse himself from sin; the righteous to preserve his righteousness and to approach to holiness; and the holy man fasteth to exalt his seat in heaven and to increase his holiness and to exalt his bliss. Quod melius patet acit exemplar utricum. The example of the washerwomen enables us to understand this. Some bear soiled clothing to the water to wash it clean—so fasteth the sinful man to cleanse himself of his foul sins; others bear clean clothes to the water to be bleached, so that they may be white—so doth the righteous man to please our Lord Jesus Christ, and for to have eternal life with him. Another beareth clean clothes and fair and white—so fasteth the holy man, to be high in heaven and to be near our Lord, and for to have the perfect bliss with him. Sanctus indiget confirmatione; justus autem conversatione; peccator vero penitudine, confessione, sanctificatione. The holy man needs to be confirmed
X.

[DE CONFESSIONE.]

Vnderstondex get an pi[n]g pat ich giu wile warnie fore. gif man bec forwunded, he wile anou sechen after leches. and shewen him his wunden. and bi his wissinge leden is lif. forthe pat he bie hol. alse we ogen to don. Ure saule is sore forwunded. for ech synne is pe saule wunde. and prest is salue leche. and forpi we agen to cumen to ure prest er panne we biginnen to festen. and of him understonden shrift. pe we shulen leden al pis leinten. on festing, on elmes dede on gode bedes. on weche. on swinke. on unwassen weden. on smerte swinginge and on oere swiche gode dedes! elch man alse him burc lief to beten his fule synnes. for no man1 ne mai synnes beten er panne he hem forlete. and shewe em *his prest. and * p. 42. nime shriftte peroffe. TRibus de causis ieuenant [ie]nantes. alius quidem ad purgacionem culpe scilicet peccator. alius vero ad custodiam iusticie scilicet iustus. alius ad augmentum glorie scilicet sanctus. On pre wise faste man. pe wel faste here leinten. pe synfulle for to clensen him. pe rihtwise for to witiende his rihtwisnesse. and nehlechen to holinesse. pe holic man faste forto hegen his sete on heuene. and to eken his holinesse. and to egen his blisse. [Q]vod melius patetfacit: exemplar lotrium, and pis us dox to understonden pe forbisne of pe washestren. Sume bere sole clo to pe wate re forto washen it elene. Swo faste pe synfulle man his festing to clensen him seluen of his fule sinnen. Sume bere sole clo to water. to. blechen him pat hit beo wit. Swo dox pe rihtwise man for to quemen ure louerd ihesu crist. and for to habben ech civ mid him. Sum oter bere sole clo. and faire wit. Swo faste pe holic man for ben hegh on heuene. and nehg ure drihten. and for to habben pe fulle blisse mid him. Sanctus induget confirmacione. Iustus autem conversacione. Peccator vero penitudine. Confessione. Sanctificacione. Pe holic man is ned pat he festned on his

1 This Homily seems imperfect.
in his holiness, the righteous to continue in his righteousness; and the
sinful man has need to forsake his sins and to mourn them greatly, and to
show them to his priest at shrift, and to do penance for them according
to his instructions. And therefore we ought all to be shriven of our
sins ere we begin to fast, for no one may repent of his sins before he
has been shriven thereof. May our Lord Jesus Christ permit us to
amend our sins, and to do such alms that we may be on his right hand at

XI.
BEGINNING OF LENT.

Convertimini ad me in toto corde vestro, &c. No earthly father nor
mother hath so merciful a heart to a beloved child as our heavenly
Father hath to us—thanked may he be! and that he showeth in all ways,
and especially in admonishing us often in his holy writings, by his messen-
gers, thus saying, Convertimini ad me, &c.—Turn ye to me. It is to be
feared that we and our ancestors have been turned from him, ever since
the devil came in the likeness of a serpent to Adam, and with his subtle
words deceived him, so that he omitted to do what God bade him do, and
did that which God forbade him; and in this way turned from him—not
he (Adam) alone, but all his offspring, as the Holy Book saith, Recessit
a Deo salutari suo, he forsook God his Saviour and his Lord; et abit in
consilio impiorum, and turned to the counsel of the wicked; et stetit in
via peccatorum, and stood in the way of sins; et sedit in cathedram pes-
tilentiae, and sat in the seat of unhealth. And though our Lord be
merciful to those who pray to him, yet is he just towards those that
beseech his mercy; as the book saith, Misericors Dominus et justus—Our
Lord is merciful and just: for through his mercy he had made Adam lord
over this earth, and also over Paradise, the while he would obey him;
and through his righteousness he drove him out of Paradise, when he was
holinesse. *rihtwise pat* he bileue on his rihtwisnesse *sinfulle* man is ned. *pat* he sỳnne forlete *and swi̯e* bimurne *and* shewe hem his *preste at shrifte*. *and after* his wissinge hem bete. *and* þerfore we agen alle to ben shrifene of ure sỳnnes her we bigin-nén *to* fasten. for no man ne mai his sinnes bete: er he habbe *nume shrift þerof*. *Ure louerd ihesu* crist leue us swo ure sỳnne to beten. *and* swich elmesse to wurchen. *þat* we mo ben on his riht hond on domes dai. *Quod ipse prestare dignetur qui viuit.*

XI.

IN CAPITE IEIUNII.

Convectimini ad me in toto corde vestro et cetera. Non cor-
liche fader ne moder ne hauec swa milde heorte to hire liefe child. swo ure heuenliche fader hauec to us: þouked wyrce him. *and* þat he cìe on alle wise. *and* namelicne on *þat* þe he hus mineget ofte on his holic write bi his erendrake þus queþinde. *Convectimini ad me et cetera.* Turneç giu to me, feren it is þat we and ure heldrene habbaç ben turnd fro him: eure siçcen þe deuel com on neddre liche to adam. *and* mid his hinder worde bicherde him: *þat* he forlet þat god him her don. *and* dide þat god him forbet. *and* on þese wise turne þro him. noht him ðone ac al his ofspring. als þe holic boc seiç. *Recessit á deo salutari suo.* forlet god his helende. forlet god his louerd. *Et abit in consilio ímpiorum.* *and* turne on þe hinderfulle rede. *Et stetit in via peccatorum.* *and* stod on þe wei of synnes. *Et sedit in ca. pestilencie.* *and* set on þe setle of unhele. *and* þel ðe unelt bê mild heorted. þo þe him biddeç he is noçele rihtwis togenes þe: þe his milce bischeç. also þe boc seiç. *Misericos domi-

nuus et iustus.* vre louerd is mild *heorted*. *and* rihtwis. for þurh his mild hertnesse he hadde maked adam louerd oner þis middel-

herd. *and ec oner* paradis þe wile þe he wolde heren him. *and* þurh his rihtwisnesse. drof him ut of paradis. þo þe was turun.
turned from him, and he made him a fugitive where he previously had been a lord, and a pauper where he was formerly a king. So doth to-day every bishop who is in his minster, and driveth out the guilty men who have to do those things that pertain to their shrift, and who shall do their penance until the Thursday before Easter Day; and then he will fetch them into the church. So our Lord Jesus Christ fetched Adam out of hell when he had ended his penance, and so he will us also when we have completed our penance. Adam was in hell in torments four thousand years for his sins, and we must be full forty days in penance for to make amends for our sins, and thereafter be delivered out of torment through the holy sacrament, which we shall then receive; and if we receive it in purity, then shall we be turned unto him and he to us, as he himself saith, Convertimini ad me, et ego convertar ad vos—Turn you to me, and I will turn myself to you. We turn oft to him and from him, for we are unsteadfast. At our baptism before the fontstone we turned from our foe to him, and promised him firmly that we would ever hold to him; and we have belied our promise: and each one again promiseth the same at shrift. But listen now what threats David setteth upon us except we perform our behests and turn to him instantly, Nisi conversi fueritis, gladium, &c.—Except ye turn to God instantly, he will draw his sword, that is, his vengeance, et aut in latere quassabit, aut in acie findet, aut in mucrone comburet, and he will smite and bruise flatling with the sword, or will cleave with the edge, or pierce with the point and burn. Evilly he bruiseth us if he taketh away from us our property, either through fire or through thieves, or through robbery, or through unjust judgment, or through negligence, or through other misfortune, or through cattle-murrain, or through smart-year (famine), and if he bereaveth us our sight or our hearing, or maketh us crooked in feet or hands, or depriveth us of the (health) use of all our limbs. And grievously he cleaveth us if, through sudden death, he separateth the soul from the body, as I fear he will unless we turn to him the sooner. Terribly he pierceth us with the sword's point and burneth us if he sendeth us into hell, soul and body, to dwell in eternal fire. My advice is that we should preserve us from each of these three dints (blows) and do as the prophet David
Thursday. turn sword, or be. forte pene puressai biforen estreme dai. and penne he wile hem feechen in to chirche. Swo ure louerd ihesu crist fette adam ut of helle. po pe hedde his penitence enden. and swo he wile us ec. panne we hauen ure penitence fulended. Adam was in helle in pine fuwerti hundred wintre. for his sinne. and we shulen ben fulle .xl. dages in penitence, for to beten ure sinne. and per after ben alesd of pine purh pat holie hasel pe we shulen panne understonden. and gif we clenliche it understanden panne bie we turnd to him? and he to us also him self set.

Convencinmini ad me? et ego convertar ad vos. Turnex giu to me: and ich wile turne me to giu. We turnen ofte to him: and fro him. for we be8 unstedefaste. At ure fuleninge biforen pe uantstone. we turnden fro ure fo to him. and biheten him festliche pat we wolden eure to him holden. *and habbe8 logen ure hese. and eft sone ech at shrifte pat ilke bihote8. Ac liste8 nu wich preat david setted uppen us bute lestlen ure bihese. and turnen to him anradliche. Nisi conversi fueritis gladium et cetera. bute [we] turnen to gode anradliche he wile his swerd dragen: pat is his awake. Et aut in latere quassabit. aut in aice1 findet.

aut in murvone comburet. and he wile smite mid breddlinge swuerde and brisen. o8er mid egge. and cleuen. o8er mid orde. and pilten. and bernen. Vuele he us brise8. gif he binime8 us ure agte. o8er purh fur. o8er purh piefes. o8er purh roberie. o8er purh unrihte dom. o8er purh gemeleste. o8er purh unlimp. o8er purh orf qualm. o8er purh smerte gier. and gif he binime8 us ure sihte. o8er ure liste. o8er us croke8 on fote o8er on honde. o8er on alle ure limes binime8 us ure hele. and reuliche he us cleune8 gif he purh ferliche de8: saule fro pe bhamhame dele8. also ich drede pat he wile bute we turne to him pe erur. Grisliche he us mid orde pilten. and bernen8. gif he us sende8 into helle saule. and lichame to wumiende on eche fur. Min red is pat we bergen us wi8 ech of pese pre dunes. and don also pitege2 david us

sinned, and in making him a fugitive. So doth bishops to-
day, who drive out all sinful men until the Thursday before Easter, when they will fetch them in, even as Christ brought Adam out of hell after a penance of four hundred years.

We turned to God at the font, and from our foe the devil. * p. 45.

God says "Turn to me and I will turn to you."

Hear what God saith upon us if we break our behests,

1 read acie. " God," he says, "will smite us flat-
ing with the sword, or chawe us with the edge, or pierce us with the point."
admonishes us, saying, Declina a malo et fac bonum—Decline from evil and do good. Et apostolus: emendemus in melius quae ignoranter peccavimus, &c. And St. Paul saith, let us turn to God and make amends for what we have done amiss heretofore; Per ignorantiam, per negligentiam, per impotentiam, per malevolentiam, either through ignorance, or through weakness, which are easy to repent of if we rue it sorely; or through recklessness, which is harder to repent of; or through evil thought, which is much harder to repent of, except sinners bemourn them the more, and the more earnestly pray for mercy and undergo greater penance (pain). Now ye have heard that our Lord bids us to turn to him, hear now in how many modes, scilicet in toto corde, in jejunio, in fletu, et planctu. In four ways it behoveth us to turn to him—in heart, in fasting, in weeping, in lamentation. The man who forsaketh some of his sins and conceals others turns to God with a part of his heart. But it behoves us not so to do. That man turneth with all his heart who forsaketh all his sins; and so we are bidden to turn and to keep back none in our hearts, and specially no wrath, nor envy, nor hate, nor have any [ill will] to another, though he may have some toward us. He biddeth us to turn to him in fasting. Jejunium corporis est abstinentia cibi et potus; jejunium mentis est abstinentia vitii. There are two kinds of fasting: bodily fasting is abstinence of dainty meat and over-eatings, and unseasonable eating, and unseasonable drinking, as the holy psalm says—Carnis terat superbiam potus cibique pareitas. Eating and drinking moderately ought to tame the pride of the body. If a man fast willingly, then fasting is abstinence of the lusts of the flesh and of other foul vices, as St. Paul saith, Abstineite vos a carnalibus desideriis quae militant adversus animam—Keep yourselves from fleshly lusts, which war against the soul. And of this fasting speaketh our Lord, through the holy prophet’s mouth, thus saying, Hoc est jejunium quod magis elegi, scilicet dissolvere colligationes impietatis et solvere fasciculos deprimentes. Each of them I will accept, he saith, but that is the more acceptable to me which unbindeth the bonds of wickedness and the overloaded burden. If we sin in deed and in speech against our church or against our fellow Christians, and thereto accustom ourselves, then are we bound with the bonds of impiety; and if we sought to amend
minegoe þus quechinde. Declina á malo et fac bonum. forbus iuel and do god. Et apostolus. EMendemus in melius que ignorantier peccaminus. et cetera. *and seinte poul seië. turne we to gode. and beten. for þat we hauen agilt her biforen. Per ignoranciam. Per negligenciam. Per inpotenciam. Per malis-volenciam. oþer þurh nutcluste. oþer þurh uniwald þe butë erëte gif hie us sore riewe. oþer recheluste þe is erëuer to betende. oþer to bipohte þinge þe is swëxe erëuer to betende. bute hie þe more hem bimurne. and þe gernere milce bidde: and þe more pine þolien. Nu ge hauen herd þat ure drihten bit turnen to him. hereþ nu ðu ucle wise. scilicet In toto corde. IN ieiiunio. IN fletu et plantu. On fuwuer wise us bihouë turnen to him: on heorte. on festene. on wope. on meninge. þe man turnë to gode on sumdel of his heorte: þe sume of his sinnes forlete. and sume et-hele. ac swo ne bihouë us noht to don. þe man turnë on al his heorte þe alle his synnes forlete. and swo we ben beden turnen. þat ne we athelde none on ure heorte. and nameliche no wraëxe ne onde. ne hatiginge. ne habe non to oþer þeh he haue to us. On festing he bit us us turnen. IEiunium corporis est abstinence cibi et potus. IEiunium mentis est abstinence uicij. Two kinne festing þe. þe lichames festing: is wixtiging of estinetes. and oueretes. and untimliche etes. and untimliclue drinke. also þe holie loftsong seië. CArnis terat superbiam potus cibique parcitas. Meelicelue eting. and drinking agen to temien þe lichames orguil. þe man þe fastë his þonkes festing is widtigig of flashes *lustes. and of oþre fule lastes also seinte poul seië. Abstinete vos ðu carnalibus desideriis que militant aduersus animam. Wïstëie giu fro fresliche lustes þe winnen togenes þe saule. and of þis festing speë ære drihten þurh þe holie prophetes muð: þus quechinde. Hoc est ieiiunium quod magis elegi. scilicet dissolvere colligaciones impietatis et solvere fasciculos deprimentes. eïer queë he ich wile. ac þat me is quemere þat unbinde þe bendes: of wiërfulnesse. and þo onersemdë eburden. gif we wiërëi on dede. and on speche. to- genes ure chirche. oþer togenes ure emoristen. and þerto wunicë us. þenne bie we bunden of wiërfulnesse. and gif beden hem bote. We sin through ignorance, through weakness, through recklessness, and through wicked in- tentions. We must turn to God in four ways: 1. in heart: 2. in fasting: 3. in weeping: 4. in lamenta- tion. 1. We turn in heart to God when we utterly for- sake sin.

2. Fasting is of two kinds: (a) refraining from dainty meats and excessive and untimelie eating and drinking; (b) refraining fleshly lusts, which war against the soul.

* p. 47.
them or sought for forgiveness, then we should unbind the bonds which we before bound upon them. And our Lord biddeth us to do that. And if a man hath trespassed against us either in words or works and we forgive him, then we unbind the burden that he had overladen us with. The third thing with which our Lord biddeth us to turn to him is weeping, which we weep for our sins, as the holy prophet saith, *Lacrimis meis stratum meum vigabo*—I will so beweep my sins that my bed shall be washed with my tears. And if it is so, methinks no sinful man bringeth any more pleasing offering for his sins than shedding of tears. And St. Peter and St. Mary Magdalen, who with weeping washed themselves of cardinal sins, knew this. In the fourth way God has bidden us to turn to him, that is in lamentation; and it behoveth us to do this in three ways, *Vos ipsos de peccatis reprehendo, sacerdoci ea confitendo, Dei misericordiam pro eis supplicando*. That is, that we ought to reproach ourselves on account of our sins, as the holy man Job saith, *Reprehendo me, et ago penitentiam in favillo et cinere*—I have sinned and rebuked myself thereof, and do penance in ashes and in embers. And to-day we ought to undergo these pains. The second is that we ought, bewailing our sins, to show them to the priest, and afterwards amend them according to his instruction, as saith St. James, *Confitemini alterutrum peccata vestra, &c.*—Show your sins to the priest, for all that the priest bindeth shall verily be bound, and all that he unbindeth shall be unbound. The third is to bewail our sins before God and to ask for mercy; and this it behoveth us to do each day, and to repent of our sins with all our limbs, as St. Paul saith, *Sicut exhibuistis membra vestra servire inmunditiue et inquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitiae in sanctificationem*—As ye have given up your body to obey foul and wicked lusts, also henceforth make your body to be obedient to purity and to righteousness and holiness, so that each limb may severally turn to God and amend its guilt. *Oculus vidit vanitatem, fleat nunc*. Let the eye weep because it hath beheld vanity. *Auris audivit otiosa, conversa audiat utilia*. Let the ear that has heard idle speech turn therefrom and hear God's word in the holy gospel. *Pes ecurrit ad malum*. Let the foot that has run into evil cease now so to do, and go often to church.
oer forgiuensesse beden: panne unbunde we pe bendes: pe we her uppen hem bunden. and pe bit ure drihten. and gif man haue wi us agilt. woerdes. oer wurkes. we pe him forgijenes. panne unbinde we pe burden pe he hadde us mide ouersemd. pe priddle ping hwanne ure drihten us bit turnen to him: is wop pe we for ure synnes wepe: alse ee holie prophete se: Lacrimis meis stratum meum rigabo. Swo iche vile biwepe mine synnes. pe mi bed bie iwassen mid mine teares. and gif hit is swo. me pingne ne brinc1 no synful man quemere loc: nene teares shedding for his sinnen. and wiste se[2]ute peter. and Seinte Marie magdaleine pe mid wope wessen hem seluen of heued synnes. On pe feorhe pingne. pat is meninge. god bad us turnen to him. and pe us bihoue *to don: on prefeld wise. Vos ipsos de peccatis *reprehendo. [S]Acerdoti ea confitendo. dei misericordiam pro eis supplicando. and is pe weagen to gabben us seluen forpat we synegeden. alse pe holie man iob se. Reprehendo me et ago penitenciam. in favillo et cinere. Ich hae syneged and gabbe me suluen peroffe and pine me seluen on asshen. and on iselen. and we weagen to dai understanden pese pine. oer is pe we weagen ure synnes meanende to shewen hem pe prest. and bi his wissingge beten hem synenen alse seint iacob se. Confitemini alterutrum peccata vestra et cetera. sewe giwer synnes pe prest. for al pe prest bindes sonlyche bu ibunden and al pe he unbinde be unbunden. pe priddle is menende his synnes bifoere gode. and milce pe of bidden. pis us bihoue paet we eche dai don. and mid alle ure limes ure synnes beten. alse seinte poul se. Sicut exibnistis membra vestra servire inm[3]dicet et iniquitati ad iniquitatem ita nunc exhibete membra vestra servire insticie in sanctificacionem. Also ge hauen giwerlichame don to her- sumiende fule lustes: and unriht. alse do giwer liamche heken-fo to hersumiende clennesse. and rihtwisnesse. and holinesse. paet eche lime synderlepes turne to gode and bete his gil. Occlusus vidit vanitatem fleat nunc. wepe pe ege forpat hit idel biihel. Avis audivit ociosa. conversa audiat utilia. care luste unnitte speche. turne perfro. and here godes word on holic lorse: PeEs ecurrit ad malum. fot gide to unicer: swike nu.

We unkose the bonds when we pray for forgiveness, or when we forgive others their trespasses.

3. Weeping and shedding of tears for sin is a pleasing gift to God.

4. Lamentation may be made in three ways:

(1) By rebuking our own sins:
(2) By shewing our sins to the priest;
(3) By confessing our sins to God, and by begging for mercy.

St. Paul bids us turn all our limbs to purity.

Let the eye beweep its idle sights; the ear the vain words it has heard.
Circa membra se tetigere illicite abstineant. Thy lascivious member hath done what it should not have done, and where and when it should not. Let it be restrained now, according as they are able, though they be united together in marriage; and if they are not together lawfully united, let them forsake it [unlawful commerce] altogether.

Manus effudit sanguinem, desinat et faciat elemosinam. The hand hath oft done injuries; let it cease now and do alms. Cor invidit et odivit habeat pacem et dilectionem. The heart hath had envy and hatred; let it now have peace and love to each living man. Os peccavit manducando, bibendo, male loquendo. The mouth hath sinned in eating and drinking, and in evil speech; let it now eat lenten meat, and once a day and at evening let it eat its fill, and drink once at meat and not thereafter, except it be on account of infirmity or toil. Let it speak truth and right, and pray earnestly for mercy. Thus biddeth our Lord that we should turn unto him, and saith that he will turn to us and remain with us. Qui vivit et regnat per omnia saecula saeculorum. Amen.

XII.

THE FIRST SUNDAY IN LENT.

Preoccupemus faciem domini, et in psalmis jubilemus ei. The holy prophet David admonishes us in the psalter book to preserve ourselves whilst we may from the awful shame and from the bitter grief that all sinful men shall suffer on Doomsday, who have not forsaken and amended their sins before that all mankind, who have been, and shall be, and now are, come to one moot (assembly), and our Lord Jesus Christ comes from heaven to them and divides the good from the evil. Et statuet oves a dextris; heblos autem a sinistris. And he shall separate the righteous on his right hand, and shall honour and praise them, because they have previously well pleased him; and he shall give them for rewards eternal life and bliss, and heaven with himself, and shall say, Venite benedicti patris, &c.—Come ye blessed of my father, and receive the kingdom that is prepared for you from the beginning of the world. Afterwards he shall set the sinful
I. IN QUADRAGESIMA.

*and gon ofte to chirehe. Circa membra se tetigere illicite absti-
* p. 49. Let the foot run no more astray, but go to church. Restrain all carnal de-
neant. ßi shape dide. pat hit ne sholde. and ßer hit ne sholde and
penne hit ne sholde. wiȝteo it nu. bi here mihte peh bie bien to
tedere bispused. and gïf hie ne be ß noht togedere bispused. forleten
hit mid alle. Manus effudit sanguinem. desinat et faciat elemo-
sinam. hand dide ofte harms. swike nu. and do almesse. Cor
invidit & odiliit habeat pacem et dilectionem. hoertede onde
and hatiunge habbe nu sehtnesse. and luue to ech lues man.
Os peccavit manducando bibendo male loquendo. Mus synegede
on etting. on drinking. and on uuele speche. ete nu leinte mete.
and enes o dai and euene fille. and drinke o tige atte mete. and
noht per after bute hit for unhehe be. ouer swinke. speke sox
and riht. and bidde gerne1 milce. pus bit ure drihten. pat we
shulen to him turnen. and seiß pat he wile to us. and mid us
bileue. Qui viuit et Regnat per omnia secula seculorum.

XII.

[DOMINICA I] IN XLA.

PRecupemus faciem domini. et in psalmis iubilemus ei. pe
holie prophete david minegeß us on pe sealanhoc to beregen
us pe wile pe we mugen. wiß pe eiseliche shame. and mid te
bitere grame pat alle synfulle men shule polen on domes dai.
pat ne haue noht here sinnes forleten. and bet: er þan al
mankin. pe was. and wurh. and nu is: cumen to one mote. and
ure louerd ihesu crist ßumeß of heuene to hem. and shodeß pe
gode fro pe iuele. Et statuet ones a dextris: hedos autem a
sinistris. and shodeß pe rihtwise an his rhithalue and wurß
hem. and hereß. for hie hauen him er wel quemed. and giueß
hem to medes eche lif. and blisse. and heuene mid him seluen;
and seiß. Venite benedicti patris et cetera. cumeß ge blescede.
and underfoß pat riche pat giu is igarked fro pe biginnigge of pe
worlde. Sißen he setteß pe synfulle on his lifthalf. and witeß

5—2
on his left hand, and shall reproach them because that in their lifetime they would not please him; and their own sins, in deeds and in speech, shall disclose themselves, and shamefully upbraid them, and shall fouly shame them before all the hosts of heaven, earth, and hell. And then shall our Lord Jesus Christ send them soul and body into hell, to dwell in everlasting woe, that thenceforth it shall be, as he said, *Ite maledicti, &c.*—Depart ye accursed spirits into the eternal fire that is prepared for devils and their fellows, therein to dwell for ever and ever without end. Thus their own sins shall shame them, and they shall be wroth with themselves because they had not previously amended their sins and preserved themselves from this great shame the while their day of amendment lasted. Our day of amendment is now, and lasteth the while that God willeth it. Let us amend earnestly, and be afterwards in the blessedness of which the psalter book speaketh, thus saying, *Beati quorum remissae, &c.*—Blessed are all those whose trespasses are remitted and their sins hidden, that is, those who amend their lives, as the prophet David taught them.

*Preoccupemus faciem domini, &c.* Let us think of our sins before the doom cometh, and forsake our sins and bemourn them sorely, and show them at shrift and amend them as the priest shall instruct us; and so amend with amendment of all behests that we previously have broken, so that God may then find no fault in us unpunished; then need we fear neither to be troubled nor shamed. The holy prophet Jeremiah admonishes us to forsake our sins, thus saying, *Dereliquat impius viam suam, &c.*—Let the evil man forsake his way and the unrighteous man his many vain speeches, and turn to God. Evil is he who will not help his own soul! and we are almost all in this condition, and our way that we ought to forsake is our mode of life, which we should rectify. Unrighteous are we when we do not our Saviour's will, who redeemed us from death, and giveth us all that we have, and promiseth us eternal life, and will perform his promise to all those who are obedient to him. And if we do our will, which ever leadeth us to harm, and do evil here and think to do worse, that is wrong. The holy man Job, who had no equal on earth, giveth us fair example to be sorry for our soul's sore, that is, our sins, where he saith, *Dimitte me domine, &c.* Permit me, Lord, a little while to bemourn my sorrow, ere I depart to
hem pat hie bi here lif dages ne wolden him quemen. and here the wicked he will shame before all men, and send them soul and body into hell.

agene synnes. on dede. and on speche. unhilte hem seluen. and shameliche hem bigredex. and fuls shendeex. biforn al heuene-ware. and eorteware. and helle ware. and penne sendeex ure louerd ihesu crist hem mid saule. and mid licheame into helle. to wuniende on eche wowe. he sefen forex shal wezen alshe he seide. 

Ite maledicti, et cetera. witeex ge aweregede gostes in pat eche fur pat is garked to deuules and here fereden to wuniende eure. and o abuten ende. þus here agene sinnes hem shendeex. and hie ben of-gramede wite hem selfen. for pat hie neden here synnes er bet. and witeþ pis michile shame boregen þe wile here bot dai laste. Ure bot dai is nu. and lasteex þe wile þe god wile. bete we gerne. and ben afterward þe edinesse þe þe salm boce of speceex þus queçunde. Beati quorum remisse. et * p. 51. cetera. Edie ben alle þoþ þe here giltes ben atleton. and helid here sinnes. þat ben þoþ hem rihtlecheex. als þe prophete dauid hem lerde. Prequcupemus f. d. in. con. þeneche we ure giltes er þe dom eume. and forleton ure synnes. and bimurnen hem sore. and shewen hem at shrifte. and beten hem swo þe prest us wisseex. and beten swo mid bote al þat we er breken. þat god ne finde þanne on us no gill unpined. þanne ne þarf us nofer gramiem. ne shamien. To forleton ure sinne us minegeex þe holie prophete ieremie. Sus queçinde. Derelinguat impius uiam suam et cetera. Forlete þe iuile man his wei. and þe un-rihtwise his fele unnette speche. and turne to gode. Iuel is þat It is a hard thing if a man will not help his own soul. ne wile his agene saule helpen. and we ben mest alle. and ure wei þe we shuleleton. is ure liffode þe we shule rihtleche, soul. Unrihtwise we ben þanne we ne don ure helendes wille. þe lesde us of deacex. and giex us al þat we bi ben. and eche lif bihoteex. i ? habben. and wile lesten alle þoþ þe him heren. and giex we don ure wille þe us teox eure to herme. and here iuel don and worse þenchen to don? þat is unriht. þe holie man iob þe non ne was his efning on eorçe. he us giueex fair forbiske to bireusen ure saule sor. þat is ure sinnes. þer he seicex. Dimize te domine u. p. p. d. m. a. pole me louerd alitelwan þat ich bimurne mi sor? er ich wite to þe þestere wunienge. and þe holie boc seicex on oðer
the dark abode. And the Holy Book saith in another place, Quacunque hora homo ingemiscit peccata sua, remittuntur ei.—As soon as the man bemourneth his sin's sore, our Lord looses the bonds of sin and rejoiceth the soul, as the Book saith:—Secundum multitudinem dolorum, &c.—As many sorrows as I have in my heart for my sins, with so many consolations hast thou rejoiced my soul. And when we have forsaken our sins and thus bemourned them, it behoveth us to do as the holy prophet admonishes us, thus saying, Confitemini Domino, quoniam bonus.—Confess to our Lord, for he is very good and also merciful. And St. James saith in his epistle, Confitemini alterutrum peccata vestra, &c.—Show your sins in another place; and in which other place we ought to show them our Lord tells us in the gospel which St. Luke made, when the ten lepers cried out before our Lord and said, Jesu preceptor, miserere nostri—Do thou, O Saviour, who healest with thy words all whom thou wilt, have mercy upon us. Et dixit eis: Ite et ostendite vos sacerdotibus.—And he answered them as he doth us now: go and show yourselves to your priest. We show ourselves to our priests when we tell to them our horrible sins which we have done, and said, and thought with pleasing foul thought; and then we are toward (before) him if we have it in our minds to show him our sins, and to forsake them and to amend. And we are cleansed of our sins if we rightly perform what we there have promised. We ought to tell there (to the priest) all our guilts that we have not amended, and not varnish with fair words those vile sins; and we should say there nothing that is false, nor omit anything of the truth, but show there openly the sin whatever it is, and whether it was done at an unseasonable time or in an unlawful place, or with illicit gesture, or in any unlawful manner, or whether it was hard to accomplish or easily fallen into. And if we thus show our sins, then may we be fully shriven. But there are few that thus show their sins, and that is owing to manifold evil vices and evil habits. Decem sunt quae impediunt confessionem—scilicet hac, oblivio, ignorantia, negligentia, verecundia, timor, diffidentia, delicacia, fiducia, pertinacia, desperatio.—Ten things there are that hinder men from their shrift; not all one man, but some one man and some another, and they are these—forgetfulness, ignorance,
ste. Quæcumque *hora homo ingemiscit peccata sua remittunt* p. 52. tur ei. also wat swo þe man his sinne sore bimurerx ure drihten Þe þe sinne bendes. and blisseþ swo þe soule also þe boe seïx. Secundum multitudinem dolorum m. in. e. m. et cetera. also fele sorinesses swo ich haue on min herte; for mine sinnes; mid also fele frefringe þu hauent blaised min soule. and þame we hauen ure sinnes forlethen. and þus bimurne us bihoueþ þat we don; also þe holie prophete us minegex þus quexinde. Confite-

mini domino quoniam bonus; knowex ure louerd for þat he is wel god. and swo mild hearted. and sein iacob seïx on his pistle. Confitemini alterutrum peccata vestra et cetera. showex giwer sinnes on oþer stede. and awich oþer stade age we hem to shewen. vre drihten us seïx on þe godspelle. þe sein lucas makede. þer þe x. lisse roweres clededen biforen ure drihten. and seiden. Jesu preceptor miserere nostri. þu helend þe mid þine wordes helest. alle þo þe wilt. haue milce of us. Et dixit eis. Ite et ostendite vos sacerdotibus et he andswered hem also he doþ us nu. goð and shewex giu giuwer prest. prestes we shewed us þame seien hem ure ateliche sinnes þe we hauen don. and queþen. and þoht mid lestinde fule þonke and þame we bien toward him. giþ we hauen on ure þoht to shewen him ure sinnes. and forlethen. and beten. we ben elensed of ure sinnes. giþ we *riht lesten þat we þere * p. 53. bihoten þere we shule tellen. alle ure gultes þat we ne hauen noht bet. and noht mid faire worde hihten. þo ateliche sinnes. and no þing seien þere þat les beo. and no þing of þe soþe forlethe. ac shewen þere openliche wicþe he is. and giþ hit was don on untyme. oþer on 1 MS. þich. unluuede stede. oþer mid unluued lete. oþer on unluued wise. oþer giþ it was erfeþ to forþen. and sneiþliche bicharede. and giþ we shewex þus ure sinnes. þenne muþe we fulliche ben shrifene. ac fewe ben þat þus shewen heore sinnes. and þat is long on feleselde iuele lastes. and iuele peawes. Decem sunt quæ impediunt confessionem. scilicet hec. Oblivio. Ignorancia. Negligenc. Verecundia. Timor. Diffidencia. Delicacia. Fiducia. Pertinacia. Desperacio. Ten þing ben þe letten men of here scrifte. Noht alle on. ac sum on. and sum oþer. þat ben þese and haten þus. forgetelnesse. nutelnesse. reciches. shamfestnesse. drede.
negligence, shame, fear, distrust, love of ease, confidence, obstinacy, and unbelief. The man who hath not love nor fear of God thinketh seldom or never of heaven's weal, which he forfeiteth through his sins, and of hell's woe, which he earneth through his sins. And on account of that guilt he ought to show his sins at shrift; and therefore cometh upon him that misfortune which the prophet wished in the psalm book, thus saying, Adhereat lingua mea faucibus meis, &c.—Let my tongue cleave to my cheeks if I forget thee, O Jerusalem. When a man forgets what he ought to say, then is his tongue as it were cleaving (to his mouth). Ignorance hindereth the man's shrift who never knows when he sins; and such are all those who will not listen to sermons, and therein learn what are sins, and so preserve themselves; and [learn] what pertaineth to godliness, and follow that. And thereof saith the book, Nullus vitare laborat quod ignorant.—No man fleeth a thing except he know or ween that it will hurt him. Carelessness hindereth the man's shrift who through his unbelief harboureth the foul spirit (the devil) in his heart, who teacheth him to follow his foul lusts and to take no heed of shrift. And of them the holy book speaketh and saith, Peccator cum venerit in profundum contemniet.—When the sinful man is fallen into deep sin, he taketh no thought at all of shrift. Shame hindereth the man's shrift who will not tell his sins which he oft sinneth to the priest for fear of shame, and understandeth not that the shame which a man hath on account of his sins when he showeth them to the priest is the beginning of advantageous amendment of sin. And that knew well the prophet who thus said, Toto die verecundia mea contra me est, &c.—My shame is ever before me, and oft overwhelms my sin-bonds. Fear hindereth the man's shrift who dare not tell the priest his sins, lest what they two know should come out; and the prophet blameth such men in the psalter book where he saith, Illic trepidavitunt timore, &c.—They stood in awe where they ought not, that is of vain things, and stood in no awe where they ought to have had great awe, that is of God. Distrust of one's own power hindereth the man's shrift who thinketh that he could not forsake his sins though he told and renounced them at shrift. Sed hii sunt filii diffidentiae de quibus dicit scriptura. Venit ira dei in filios diffidentiae. And such are the devil's
Ortrowe. Trewcleas. [Softgerne] Trust. wilfulnesse. Misleue, þe man þe naucæ. luue ne eie to gode. he þencheþ selde oþer naure of heuene wele: þe forgult mid his sunnes. and helle wowe. þe he erneþ mid his sunnes. and for þat gult he solde his sunnes at srisfte sheawen. and for þi cumëþ uppon him þat unlimp þe þe prophete wisste on se salmboke þus quecende. Aðheret lingua mea faucesibus meis. et cetera. Cleued be mi tunge to mine *cheken gif ich forgete þe ierusalem. þanne man forgiet þat he * p. 54. seien sholde. þanne beð his tunge also hit el[e]ned were. [Nutelnesse] leteþ þe mannes shrifte þe ne wot neure hwanne he sinegeþ, and swiche bene alþe þe ne wilene listan lorspel. and þeron lernen wicelæ ben sinnen. and bереgen hem. and þat bilimpæ to god-cunnesse. and folgen þat. and þerofle seïþ þe boc. Nélis vitare laborat quod ignorat. no man ne fleð þing bute he wite. oþer weene þat it him deren wille. Recheleste letteþ þe mannes shrifte. þe þurh his misleue herbergeþ þe fule gost on his heorte. þe him tcæ to folgen his fule lustes. and no wuerse of shrifte. and of hem þe holic boc speeþ and seïþ. Precator cum venerit in profundum contemptit. þanne þe sinfulle man beð bifallen on depe sinne. ne recheþ no þing of shrifte. Shamfestnesse letteþ þe mannes shrifte. þe ne wile his sinne seien þe preste. þe he ofte sinegeþ. for him sholde shamen of him. and ne understand noht þat þe shame þe þe man haueþ of his sinne. þanne he hem prest sheweþ: hit is þe biginnigge of fremfulle sinbote. and þat wiste wel þe prophete þe þus quecþ. Tota die uercundia mea contra me est. et cetera min shamfestnesse is to-genes me. and ouerheæþ min bend ofte. Drede letteþ þe mannes shrifte. þe ne dar his sinnes *seien þe prestat. leste hit uttere eume þe hie tweien witen. and swiche men blameþ þe prophete on þe salm boc þer he seïþ. [I]lic trepidauerunt timore u. n. e. t. þer hem stod eie: þer hem ne sholde. þat is of idele þing. and þer non: þer hem sholde michel eie stonde. þat is of gode. Ortrowe of agene mihte letteþ þe mannes shrifte. þe þincheþ þat he ne mihte his sinne forlete. þeh he hem seide at shrifte. and forhete hem. Sed hii sunt filii diffidencie de quibus dicit scriptura. Venit ira dei in filios diffidencie. and swiche ben þe deules bernes þe aren
children who are called distrustful, because they sin so greatly that they think to have wholly lost mercy; and God's wrath cometh oft upon those that so ween. Love of ease and prosperity hinder the man's shrift who thinketh that he cannot endure hunger nor thirst, nor any other pain in order to amend his sins. Unde scriptura dicit. Delicati se nutriunt ad incendia gehenne. The luxurious feed themselves for hell-fire, both hands and feet. Trusting to a long life hindereth the man's shrift who saith to himself in his heart, I am not yet sated with my sins, and therefore I cannot renounce them, but another time I may be sated therewith, and then I will forsake them and take shrift and repent of them. But the Holy Book blameth these men, thus saying, Deus promittit veniam penitenti sed non crastinum diem penitentia differenti—God has promised mercy to those who forsake and amend their sins, but he has not promised life till to-morrow to those who lie in their sins, but saith, Qua hora non putatis, mors veniet—When thou least weenest death shall come to fetch thee. Wilfulness (obstinacy) hindereth the man's shrift who thinks it hard that any one should compel him to forsake his sins and turn from the devil to God; and of them thus saith the Holy Book, Pertinaces in malo eliminat ecclesia—Holy church separateth from Christian communion those who are wilful to love their sins and are unwilling to forsake them. Distrust of God's mercy hindereth the man's shrift, who hath sinned greatly and will not forsake his sins, nor amend nor pray for mercy, because that he weeneth that God will not forgive such great sins for any amendment that he may accomplish; and of this saith the Holy Book, Qui desperat jam judicatus est—The man who despairs of God's mercy is condemned to eternal woe in hell; therefrom may our Lord Jesus Christ, if it be his will, protect us, and preserve us from all evil customs, and give us power to forsake our sins and show them the priest, and instruct us and aid us to amend them, as may be advantageous to ourselves and acceptable to him. Qui vivit et regnat Deus per omnia saecula. Amen.
cleped ortrowe for pat hie sinege swo michel. pat hie wenden to hauen forloren milce. and godes wra**e cume* ofte uppe po: pe pat wenen. softgerne and ednesse lette* pe mannes shrifte. pe pinche* pat he ne mai polen hunger. ne pirst ne osher pine to betende his sinnes. vnde scriptura dict. Delicati se nutriunt ad incendia gehenne. pe softgerne fede* hem seluen helle fur to honde. and to fote 1. Trist to longe lif. lette* pe mannes shrifte. pe sei* to him seluen on his heorte. Ich nam noht giet sad of mine sinnes. and forpi: ne mai ich hie noht forlete. ac oser ich mai ben sed peroff and panne ich wille hem forleten. and nine shrift. and beten hem. *ac pe holie boc blamed pesen men pus quezendes. [D]eus promittit uniam penitenti sed non cravstimum diem peni- tencie differenti. god bihet milce po pe here sinnes forleten and beten. ac he ne bihet noht pe lif til amoregen: po pe li* on simen. ac sei*. Qca hora non putatis mors veniet: Panne pu lest wenst dead cume* to fecchende pe. Willfulnesse lette* pe mannes shrift. pat pinche* uuel pat man him wile neden his sinnes to forleten. and fro pe deuel to gode turnen. and of hem sei* pe holie boc. Pertinaces in malo eliminat ecclesia. holie chirche dele* fro cristendom. po pe wilfulle ben here sinnes to luen. and loxe to forleten. Ortrowe of godes milce. lette* pe mannes shrift. pe hau* michel sineged. and nele lete1. ne bete, ne milce bidde. for pat he wene* pat god ne wile swo michel sinne forgine: for none bote pat he for*e mugge. and of pis sei* pe holie boc. Qui desperat iam indicatus est. pe man pe ortrowe* godes mildhertnesse. he is idem to eche wowe on helle. perwi* us wite ure louned ihesu crist gif his wille beo. and berege us wi* alle inele customes. and giue us mihte ure sinnes to forleten. and prest shewen. and wise us. and filste hem to beten. swo pat us beo biheue: and him to queme. Qui viuit et Regnat deus per omnia. . . .

Such people are the devil's bairns. Luxury pre- vents confession. and makes people afraid to do penance for their sins.

1 Originally fade but altered to fote. Trusting to have a long life hinders many from confession. They put off repentance until they are tired of their sins.
Behold, now is the acceptable time; behold, now is the day of salvation.

In these days, therefore, let us approve ourselves as the ministers of God, in much patience, in fastings, in vigils, in unfeigned charity, &c. When the heavenly physician perceived that those previously regenerated by his means were afterwards assailed by various diseases of sins, visiting them in his writings, he exhorts them to the medicine of confession; because, as the Scripture saith, all things are renewed by confession. And that they should not urge the excuse of time, he saith, 'Behold, now is the acceptable time; behold, now is the day of salvation'—that is, fit for creation, satisfaction, and remission; and he sets forth a mode of life, saying, live as the ministers of God. And because the medicines which he provides are sharp—that is to say, to bear fire and sword, he admonishes them to have patience, saying, 'In much patience.' By the sword indeed is superfluity cut off; and the fire by burning cures that whereby they are marked—that is to say, the heat of sorrow and the fervour of brotherly love, which salve and heal every disease of sin. And concerning sorrow indeed it is said, in whatever hour a man mourns his sins they are forgiven him. Concerning love, our Lord saith, 'I love those that love me.' So the apostle exhorts us to amend for the better that in which hitherto we have trespassed, lest divine vengeance take from us suddenly the opportunity of repentance. The heavenly physician St. Paul taketh heed of our soul's sicknesses, which are our sins, thanked be he! and admonishes us by his holy writing which we read to-day in church, that we should show our own great need, and the while we are able to think, and to come boldly to our soul's physician and lay bare our soul's wounds, which are our foul sins, and pray that he may instruct us how we may cleanse our souls of them and heal our wounds, and awake ourselves from our heavy sleep, and raise ourselves from our foul lust-bed, and that we do as those things that have lien in sleep, that is, revive when their time cometh; and that is now, for this time is thereto acceptable, as the apostle saith, Ecce nunc tempus. Now it is good time to look to the sickness of
[DOMINICA II] *IN QUADRAGESIMA.


* Now is the day of salvation.

\[\text{Live as the ministers of God.}\]

\[1\text{ MS. dictam,}\]

\[\text{Repent now before it is too late.}\]

\[2\text{ MS. uus,}\]

\[\text{Holy writ admonisbeth us to show our sinsounds to the soul's phyician.}\]

\[\text{The soul's physician is the priest.}\]
the soul. *Ecce nunc dies salutis.* And these forty days are befitting ones to heal the soul. Let us beseech then the soul's physician, that is, the priest, *ut ferro prohibitionis rescindat a nobis exterius carnis et mentis vicia,* to instruct us to abstain from all fleshly lusts which hurt the soul, and to put upon us such manifold pains that through their bitterness we may drive out of our thoughts the foul lusts that weigh down the soul. *In multa patientia, &c.* And be so patient under his instruction as to forsake what he forbiddeth and to do what he biddeth, so that that very patience may be our soul's salvation, as our Lord saith, *In patientia vestra possidebitis animas vestras*—In your patience ye shall keep your souls. *Tanta est virtus patientiae, quod quis eam exibendo animam suam servet* ostendendo ita *[non servet].* So holy a virtue is patience, that he who manifests it thereby preserves his soul; but not so doth he who makes a show of patience, but who suffereth not and forbear eth not one offence, and would avenge himself if he were able, and thereto prepareth and abideth his time—and nevertheless may not do any harm to him (sc. his enemy); he maketh a pretence of patience, and nevertheless hath none, and therefore hath no possession of his soul, because carnal lusts and foul crimes hold him bound under their subjection, so that he in no wise hath dominion over his soul. That man hath patience and manifesteth it who suffereth and forbear eth, and will not seek after vengeance nor hate him who offendeth him, nor wish him evil. If it happen that a man hath this forbearance, and observeth it in himself, both in speech and in deeds, or in either of them, he is patient, and acteth as though he knew it not, and therewith overcometh himself and preserveth his soul, and afterwards by that means has power over her (the soul). If the wicked man follows his will and with manifold wiles entice th him to criminal acts, as to stealing, or plunder, or treachery, or drunkenness, or whoredom, or other such vices, and promiseth him a precious reward if he will listen to his lore, and he will not, but suffers and forbears, he therewith overcometh the wicked man, and so preserveth and hath possession of his soul. If carnal lusts or desires of the mind entice him to any vice, and he will not but suffereth and forbear eth, though it be pleasing to his body, and striveth against his own will (as the wise man biddeth, saying, *Sperne voluptates, nocet empta dolore*
Main text:}

**II. IN QUADRAGESIMA.**

**dies salutis**

And *pons* fuerti dages ben bicumenliche to helen *pe* soawe, biseche we panne *pe* soawe leche *pat* is *pe* prest. **Vt ferro prohibitationis recindat a nobis exterius carnis et mentis uicia. pat** he us wissie to wiē-tien of alle flesliche lustes *pe* deriēs ure soawe.

and don uppenn we swilch manifeald pine. *pat* mid here biter-nesse. driuen ut of ure *poght*; *pe* fule lu[s]tes *pe* heuen *pe* soawe.

**In multa patientia. et cetera. and ben swo poleburde to-genes his wissinge to forleten *pat* he forbet. and don *pat* he bit. *pat* pe selue poleburdnesse be ure swole3 hele. also ure drihten seiē.** **In patientia vestra possidebitis animas ves-tras. *On* giwer poleburdnesse; *ge* shulen wealden giwer *p. 59.* saule. **Tanta est virtus paciencie. quod quis eam exibendo animam suam s. ostendendo hu. swo holie mihte is poleburdnesse. *pat* he *pe* hit kīη; *per* purh haueī his soule weald. ac swo ne haueī he *pe* sheweī poleburdnesse. *pe* ne polecis. **and** forberēs noht ā misbode. and wolde him seluen wreke gif he mihte. and ērto ettleī and abit his time. and neċeles ne mai him non harm don. he makeī lete of poleburdnesse and neċeles ne haueī non. and *per* for ne haueī his soule weald. for *pat* he lichamliche lustes and *ce* fule lehtres him holden bunden on here pralshepe. swo *pat* he ne mai his soule no ping weald. *Pe* man haueī and kīη poleburdnesse *pe* polecis and forberēs and ne wile seche after wreche. and naċemore haten him. *pe* him agilteī. ne him iuel unnen. gif hit is man *pat* haueī pis. *and* he balt uppenn him. on speche. and on dede. *ōcer* on eiċer he beī poleburde and doīs alse he hit noht ne wite. and ērremide ouercumē him. *and* his soule lokeī and efth hire swo wait. gif *pe* unfele man his wille folgeī. and mid felefolde wigeles4 *teċ* him to unwrenches. to stele. *ōcer* refloc. *ōcer* swikedom. *ōcer* drunkenesse. *ōcer* hordom. *ōcer* swiche. *ōre* unpeawes. and lef mede bihoteī gif he wile his lore liste. and he nele. ac *polecis *and* forberēs. and permide ouer- 

1 MS. falsitías. **During Lent we are to effect the soul's cure.**

2 **Looks at** first sight like lites.

3 **read soale.**

Vice holds man in subject.**

**Patience en-ables a man to overcome sin.**

4 MS. wigeses. **Shune lystche**

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**Sperne voluptates nocet empta dolore voluptas.** Shune lystche
voluptas—Shun lusty will, for it harmeth much, and is afterwards atoned for with bitter grief), and thus overcometh all his foes, and therefore he hath control over his soul, for then shall be seen in him that which the wise man hath said, Quem superare nequis, patienter vince ferendo—That which thou art unable to overcome with strength, overcome with patience, and in every such contest the man of patience has finally the upper hand. So may we strive against our foul lusts, all the forty days, and overcome them finally and all those things that lead us into sin. Quod ipse prestare dignetur qui vivit et regnat.

XIV.

MID-LENT SUNDAY.

When the unclean spirit has gone out of a man, he walketh through dry places seeking rest, and finding none, saith, I will return unto my house, whence I came out; and coming there he findeth it cleaned with besoms and trimmed. Then he goeth and taketh to himself seven other spirits worse than himself, and they entering, abide there, and the last state of that man becomes worse than the former.

The lord St. Matthew speaketh in his holy gospel of the dreadful words which our Saviour on one occasion gave for an answer to the unbelieving Jewish men who desired of him a token, and said, Magister, volumus a te signum videre—Master, we would see some sign of thee, whereby we might know whether what thou sayest be the truth and believe; and he gave them for an answer awful words, thus saying, Generatio mala et adultera signum quaerit, et non dabitur signum nisi signum Jone prophetæ—An evil and adulterous generation ask after a sign from heaven, and they shall have only an earthly one; and he showed them by Jonah the prophet a sign of his holy passion, which he would undergo to redeem all mankind from eternal woe (thanked be he!), and of his resurrection to bring all mankind from death to bliss. And afterwards he blamed their unbelief and their wicked mode of life, and said, Viri Ninive surgent
wil. for \( \text{pat it dere}^* \) swise and be\( ^\circ \) after boht mid bitere sor. and \( \text{bus ouercume}^* \) alle hise fon: \text{and pefore haued} his soule weald. for \( \text{penne be}^* \) on him sene \( \text{pat pe wise} \) seide. \( \text{Qvem superare nequis pacienter vince ferendo.} \) \( \text{Pat pu}^* \) mid stren\( ^\circ \) ne miht ouercume. ouercum mid \text{boleburduesse. and} \text{on ech swich flite:} \text{is man of \text{boleburduesse abuuen at ende. Swo mote we flite to-} \text{genes ure fule lustes. al pe fuwerti dages. and ouercumen at \text{ende hem. and} alle pe ping \text{pat} \text{us to sunne te}^* \). \text{Quod ipse pr-} \text{stare dignetur qui vivit et regnat.}

**XIV.**

IN MEDIA XLA.

\( \text{Cvm inmundus}^* \) spiritus\( ^1 \) exierit \text{ab homine ambulant (uadit\( ^2 \) per} \text{loca arida} \text{querens requiem et non inueniens} \text{dicit. Reuer-} \text{tar in domum meam unde exiui. et inueniens \( ^* \text{inuenit eam scopis} \text{mundatam et ornatam.} \text{Tunc uadit} \text{per} \text{loca arida} \text{querens requiem et non inueniens} \text{dicit. Revertar} \text{in domum meam unde exiui} \text{et inueniens} \text{inuenit eam scopis} \text{mundatam et ornatam.} \text{Tunc uadit et sumit videm} \text{alios} \text{spiritus}^* \text{secum} \text{nequiores} \text{et in-} \text{gressi habitant} \text{ibi. et fiant nouissima} \text{hominis illius peiora pri-} \text{oribus pe louerd} \text{seint matheu spec}^* \text{on his holi godspel of pe gruesome words pe ure helende at sume time gaf to andswere pe unbilefde iudeuisshe men. pe ge[r\( ^* \)den of him fortocne\( ^* \) and seiden.} \text{Magister} \text{volumus a te signum uidere.} \text{Meister we wolden sen sum fortocne of pe.} \text{Warbi we mihten cnoven gif it soe were pat pu} \text{seist: and lenen. and he hem gaf to andswere eisfulle word. pus que}^* \text{inde.} \text{Generacio mala et adultera} \text{signum querit.} \text{et non dabitur signum nisi signum ione prophetae. Iuelmennish and forhored mannish ase\( ^* \) after fortocne of heuene. and hie ne shulen hauen bute eordliche. and he hem shewede fortocne bi ionan pe prophete. of his holi prowegunge pe he wolde polien to lesen al mankin of eche wowe. ponked wur\( ^* \)he him. and of his riseng. and of de\( \times \) al mankin bringe to blisse. and seyen blamede here un-bileue. and here unwreste liflode. and seide.}

\( ^1 \text{MS.spiritiue.} \)
\( ^2 \text{uadit is written over ambulant in MS.} \)


of the answer which Jesus gave the Jews when they asked for a sign.

\( ^* \text{Or fortocne.} \)

He gave them the sign of the prophet Jonah.
in judicio cum generatione ista, et condemnabunt eam, quia penitentium egerunt in predicacione Jone.—On Doomsday shall the people (of Nineveh) arise in the great doom and shall condemn this generation. Non equidem sententiae latione, sed meritorum comparisone.—They shall not be judged with the doom of sharp words, but with very respectful words; because that they received the wise lore of Jonah the prophet, and forsook their sins, and according to his instruction amended and prayed for mercy. Et ita facta est Ninive speciosa quae prius turpis existebat.—And so that folk were turned from vile deeds to fair ones, and their end was better than their beginning; but this sinful generation, which treacherously tempt me, and hear my wise words and see my marvellous deeds, nevertheless believe me not, nor forsake their sins, nor amend, nor bow down to me nor pray for mercy; and therefore their end shall be worse than their beginning. Thus said our Lord, and we may say of a truth that there are still altogether too many of such men who will not forsake their sins, but think them sweet, and will not do any penance, and so their body is profligate. They go to church, not for the love of God, but to preserve their neighbours' (good) report. They give their tithe, not to have heaven's bliss, but for to have praise, the praise of earthly riches; they give their alms, not for God's sake, but for the sake of their neighbours or kinsmen, or for to have honour, or because they may not do otherwise for fear of shame, or for to have thanks or for to have praise. If such a man kneel in church and bend all his limbs, that is all in vain; though he pray with his mouth, he fetcheth not the sore sighs in the bottom of his heart, nor for sorrow weepeth any hot tears from his eyes; and these are false Christians, and are worse than heathen men, and their end shall be worse than their beginning. Soon after our Lord said, Regina austri surget in judicio cum generatione ista, et condemnabit eam, quia venit a finibus terrae audire sapientiam Salomonis, et ecce plus quam Salomon hic.—The queen of the South shall on Doomsday arise in the great judgment, and shall condemn this corrupt generation; because she came from the world's end to hear Solomon's wisdom, and this obstinate folk will not listen to the wisdom of that Instructor who taught Solomon and all wise prophets their wisdom; and therefore their
Viri niniuiæ surgent in judicio cum generacione ista. et con-
dempnavabant eam.quia penitenciam egerunt in predicacione isto.
On domes dai shall pat fole arisen on pe micelle dome: and
fordemen pis mannish. Non equidem sentencie lacione. sed meri-
torum comparacione. Noht mid domkete words. ac mid wured.1
luker wordes. for pat pe hie undernomen pe wise lore of ionan
*pe prophete. and lete here sinnes. and bi wissinge betten and * p. 62.
milce beden. Et ita facta est niniue speciosa que prius turpis
existebat. And swo warc iturn pat fole of ateliche to wen-
liche. and was here ende betere pene here beginninge. ac pis
witerfulle mannishe pe fondec me hinderfulliche. and herec
mine wise word. and sec mine wunderliche deden. and naxemo
me ne leuec. ne here sinnes ne forletec. ne beten. ne to me
abugen. ne milce bidden. and perfore wurc here ende worse
pene here beginninge. pus seide ure drihte. and we mugen seien
eto soce pat al to fele swiche men bien get. pe ne wilen noht here
sinnes forleten ac pinche hem swete. ne ne wilen don none sin-
bote. and hisc here lichame unmit swo. hie gon to chirsche noht for
godes luce. ac for to biregen nehebore speche. hie giuen here
tigec noht for to hauen heune blisse. ac for to hauen here. pe
hereword of eorlische richeise. hie giuen here elmesse noht for
godes luce ac for neheboreden. ocer for kinraden. ocer for onur to
sin seems
to many people. Why some
people go to church and
give alms.

The false
Christian is
no true re-
penant.

The Queen of
Nineveh shall
rise up in
judgment
against the
Jews.

[Matt.xii.41.] The ending
of the people
of Nineveh
was better
than their
beginning.

Sin seems
to many people. Why some
people go to church and
give alms.

The false
Christian is
no true re-
penant.

The Queen of
Nineveh shall
rise up in
judgment
against the
Jews.

[Matt.xii.42.] The ending
of the people
of Nineveh
was better
than their
beginning.

6—2
end shall be worse than their beginning. *Quatuor sunt genera hominum in seculo juventium. Alii enim habent bonum principium et finem. Alii antem malum principium et finem. Alii quidam malum principium et bonum finem. Alii [bonum] principium et malum finem.* Four kinds of men live in this world. Some begin to lead a pure life in their youth, and hold forth therein and end well, as St. John the Baptist, who in his childhood became a hermit and continued therein and ended well; and St. Martin, who began in his youth to lead a pure life and to be charitable, and held forth therein and ended it well; and St. Nicholas, who in his childhood accustomed himself to fast, and observed that custom to the end of his life, and many others who so led their lives that the beginning was good, the middle better, and the end the best of all; so that it was true what the wise man said concerning them, *Primo ne medium, medio ne discrepet principium—Their life’s end was comely, and also the middle and the beginning. Some men begin first to lead a pure life and afterwards abandon it, as did Judas Iscariot and others enough, as the holy gospel saith, thus saying, Ex hoc multi abierunt retro, et jam cum illo non ambulant.* At first many followed our Lord and afterwards forsook him, and it was true what the prophet said concerning them, *Cepisti melius quam desinis—Thou didst begin better than thou didst end; Item dissimilis que fuit, huic similis ille viro—Their end was unlike their beginning. Some men at first lead an evil life and afterwards turn to God, and therein continue, as St. Paul and St. Mary Magdalen, who did as wise men taught her, when they spoke with her thus saying, *Hine te melioribus offer—Refrain thyself from evil habits and accustom thyself henceforth to do better. Some men lead a wicked life, so that the beginning is evil, and the longer it is the worse it is, and the end the worst of all, as the Jewish folk whom our Lord spoke against and said, Cum immundus spiritus exierit ab homine vadit, &c. When the evil spirit goeth out of a man and strayeth widely and wandereth everywhere, from dry place to others seeking rest. *Explorat, enim corda fidelium, quae ideo dicuntur arida, quia sunt fervore sancti spiritus desiccata, et a mollitie fluxe cogitationis purgata.* The dry places that the foul spirit
here ende verse pene here biginninge. Quatuor sunt genera hominum in seculo iuuenecium. Alii enim habent bonum principium et finem. Alii autem malum principium et finem. Alii quidam malum principium et bonum finem. Alii principium et malum finem. Fuwerkinne mannishe liuen on his worlde. Sume biginne on here guwuche clene lif laden. and helde for verone; and feire enden. also sein[t] iohan baptism. pe on his childhode bicom eremite and hield for verone; and faire endede. and sein[t] martin pe bigan on his guwuche pe clene lif laden. and to bien almesful; and hield for verone. *and * p. 64. faire it endede. and sein[t] nicholas. pe ou his chillhode wunede him to fasten. and pat wune heold to his liues ende. and ocre manie pe swo ledden here lif. pat te biginninge was fair. and te middel fairere. and te ende alre fairest. Swo pat bi hem was soe pat pe wise seide [P]rimo ne medium. medio ne discrepet primum here lifes ende was bicumeliche. pe middel and pe biginnenge. Sume men biginnen erest to leden clene lif. and eft hit forleten. also dide indas scariot. and ocre inoge. also pe holic godspel seic pus quezinde. Ex hoc multi abicrunt retro. et iam cum illo non ambulant. Fele folgeden erest ure drihten. and eft him forleten. and bi hem was soe pat pe prophete seide. Cepisti melius quam desinis. Du bigunne betere pene pu ende. Item dissimilis que fuit. huic similis illi vire. Here ende was unliche here biginninge. Sume men leden erest iuel lissode. and turnen eft to god. and veron sewe[s] also seinte poul. and Seinte Marie magdaleine. pe dide also wise hire leren. janne hie wit hire spoken pus quezinde. Hine te melioribus offer. wit-te pe wiwit iuel wune. and wune pe hezenfor to betere. Sume men leden unfele lissode. pat te biginninge beic iuel: and swo leng pe verse. and te ende alre werest. also pe iudeuisshe folc. pe ure helende wit spec; and seide. Cum immundus spiritus exerit ab [hominum] unat et cetera. Denne pe *iuele gost farede* ut of pe manne and weue[s] wide. and wandre[s] ouer al. fro drige stede to oder sechende reste. Explorat. enim corda fidelium quaeideo dicuntur arida: quia sunt ferores sancti spiritus desiccata et a mollicie fluxe cogitationis purgata. De drige stedes pat pe fule

Four kinds of folk live in this world. One kind lived like John the Baptist, or as St. Martin, or St. Nicholas. Their whole lives were good.

Others, like Judaeus scariot, began well and ended badly.

Some, like Mary Magdalene, began badly and ended well.

Others begin badly and end very badly.
wandereth about seeking rest for himself, denote the hearts of the believer, which are washed clean of anxieties, of carnal lusts, and dried through the heat of the true love to God and to man. Such hearts the evil spirit tempteth day and night, and trieth if he may therein find lodging; and when he may in none, he saith to himself, *Revertar in domum meam unde exivi*—I will turn again to my house from which I previously came out. *Et veniens invent eam vacuum scopis mundatam et ornatum*—And cometh thereto and findeth it empty and with besom clean swept and neatly trimmed. This Jewish folk's law was and yet is, that on the eighth day after the child's birth the friends devised a name for the child, and with a stone, which for the nonce served as a knife, cut the foreskin of his procreating member; and this law our Lord instituted by the patriarch Abraham and bade him observe it, and all his offspring after him; and that rite cleansed them of sins, as baptism doth us. *Et habuit circumcisio eandem Judei quam habet nunc baptismus, delendo peccatum, sed non aperiendo coelum.* And that rite had then all the virtues which baptism now has, for that cleansed man of sin even as baptism now doth, but it opened not to them the bliss of heaven as baptism doth to us. And this rite banished the foul spirit out of the child, and he wandered widely, straying a long time seeking another place in believing men. And the children were cleansed of sin, and thus continued until they received world's wisdom and man's mind. Then came again the foul spirit which was previously banished out of him, and findeth it empty of evil spirits, and cleansed of foul sins, and decked with innocency. *Et tunc cadit et alios sumit septem spiritus nequiores se et ingressi habitant ibi.* And then went the foul spirit and seven other spirits with him worse than he himself was, and encompassed the child and watched it in every way and enticed it and embraced it and controlled it altogether, so that it again fell into its first (evil) habits; then came the foul spirit again into his abode and misleadeth that child, ever longer the more so, to their will; and therefore was their end worse than their beginning. The seven foul spirits of whom I previously spoke, were the seven devils' sins that our Lord drove out of St. Mary Magdalen, and therefore was
gost wandre\textsuperscript{e} abuten sechende him reste. \textit{pat} is \textit{pe} bileffulle mannes heorte \textit{pe} clene ben wasshen of \textit{pe} embeponke\textsuperscript{f} of fleshliche lustes. \textit{and} drigen bi \textit{pe} hete of so\textsuperscript{e} hue to god \textit{and} to men. Swiche hertes fonde\textsuperscript{e} \textit{pe} fule gost\textsuperscript{f} : deies \textit{and} nihtes. \textit{and} canne\textsuperscript{e} gif he mai \textit{pe}r-inne herbergen. \textit{and} \textit{penne} he a none ne mai he se\textsuperscript{i} to hit seluen \textit{Revertar in domum mean unde cxiiu}. The wile turnen agen to mine huse \textit{pe} ich er ut of wende.

\textit{Et uenientes inuenit} eam\textsuperscript{1} vacuum scopis mundatam et ornamentam. \textit{And canne\textsuperscript{e} perito} \textit{and} fint hit enti. \textit{and} mid beseine clene swoopen. \textit{and} faire makedy. pis iudeuisses folkes lage was. \textit{and} get is. \textit{pat} on \textit{pe} ehendye dai after \textit{pe} childes burde\textsuperscript{i} \textit{pe} frend shopen \textit{pe} child name. \textit{and} mid stone \textit{pe} for \textit{pe} nones was made for to keren \textit{pat} fel biforen on his strenende lime. \textit{and} pis lage sette ure drihten bi \textit{pe} patriarche abraham. \textit{and} bed him holde\textit{nt} hit. \textit{It} cleaned the child of sin.

\textit{Circumcision} among the Jews correspon\textit{d} to baptism among Christians.

\textit{quum habet} \textit{unne baptismus} delendo peccatum. sed non aperiendo celum. \textit{and pe} lage hadde \textit{pe} alte \textit{pe} mihtes \textit{pe} hau\textit{e} nu fulluht.

\textit{for} \textit{pat} clensede \textit{pe} man of sinne\textsuperscript{f} : swo do\textit{x} nu fulluht. ac it ne openede *hem noht \textit{pe} blisse of heuene alse fulcnen do\textit{x} us. \textit{and} pis lage flene\textsuperscript{e} \textit{pe} fule gost ut of \textit{pe} child, \textit{and} he wandrede wide wruende\textsuperscript{3} longe sechende him \textit{oxer} stede. on bileffulle manne, \textit{and} \textit{pe} children were clensed of sinnen. \textit{and} \textit{pu} bilefden for \textit{pat} hie understonden wurldes wit \textit{and} mannes mannde. \textit{Panne} com eft \textit{pe} fule gost \textit{pe} was er flemd ut of him. \textit{and} fint it enti of iuele gostes. \textit{and} clensed of fule sinnes. \textit{and} diht mid lo\textit{x}lenesse.

\textit{Et tune nัดit et alios sumit viit[en] spiri\textit{tus} nequiores se et ingressi habitant \textit{ibi}. \textit{and} \textit{panne} ferde \textit{pe} fule gost. \textit{and} seuene \textit{oxre} gostes mid him forc\textit{e}ere \textit{pen} him self were. \textit{and} bitrumede \textit{pat} child. \textit{and} waiteden hit on ech eche wise. \textit{and} fortheten hit \textit{and} biwunden it. \textit{and} biwalden it al. swo \textit{pat} it eft\textsuperscript{4} bifel on his \textit{oxer} wune. \textit{penne} com \textit{pe} fule gost ef[t] into his wunieng. \textit{and forte\textsuperscript{x} pat} child\textsuperscript{f} swo leng swo more to here wille. \textit{and} per fore was here ende werse \textit{pane} here bigi\textit{n}enge. \textit{pe} seuen fule gostes \textit{pat} ich nu embe was. waren \textit{pe} seuen difles giltes: \textit{pat} ure drihten drof ut of seinte marie magdaine. \textit{and} forpi were

\textsuperscript{1} MS. can.

\textsuperscript{2} MS werte\textsuperscript{e}.

\textsuperscript{3} MS wer-\textsuperscript{e}nde.

\textsuperscript{4} MS est.

\textsuperscript{f} The dry places denote the hearts of believers, which are tempted by foul spirits.
the beginning of her life such as they were;\(^1\) [but] the end became fair and good and blissful. So let all ours become, as our Lord willeth. *Qui vivit et regnat,* &c. Amen.

XV.

PALM SUNDAY.

The crowds which went before and followed after our Lord, cried out saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord. It is customary for each church-congregation to go this day in procession; and this custom hath its rise in the holy procession which our Saviour made toward the place where he would suffer death. *Et cum venisset Bethphage ad montem Olivarum, mittens duos de discipulis jussit adduci asinam et sedit super eam.* When that he came to Bethphage (so is called the town in which the priests dwell) near to Jerusalem, at the foot of the mountain which is called Mount Olivet, then sent he two of his disciples into the city of Jerusalem, and bade them bring a beast of burden to ride on; not a steed nor a palfrey nor a fair Aule. But though he be lord of all lords and king of all kings, nevertheless he sent after the meanest of all beasts to ride on, that is an ass, and gave an example of meekness in his acts, as he doth in another place in his speech, thus saying, *Discite a me, quia mitis sum et humilis corde.*—Learn of me, for I am meek and gentle in heart. And the two messengers went and made known in the city that the Saviour was coming thither; and they found an ass with her foal, and led it to him, and the holy apostles laid their clothes thereupon, and our Lord rode thereon into the holy city, and the citizens adorned the high street through which he would proceed to the holy temple, and hung it with palms and with other rich weeds, and they went out to meet him, and bore in their hands blossoms, some of palm-twigs, others of olive-boughs, as the Holy Book saith, *Occurrunt turbæ cum floribus et palmis redemptori obviam,* &c.—The people came out to meet him with blossoms and with palms, and received him in procession as they would a king, and those who went before and those who came after cried with a loud voice, thus

\(^1\) And therefore, &c. The sense seems to be, *although the beginning of her life was such as it was, the end,* &c.
here biginni[n]g of here lifode swich se he were. þe ende warþ fair. *and* god. *and* blisful. Swo wurce ure alre. þat wile ure drihten. Qui viuit et Regnat.

**XV.**

**DOMINICA PALMARUM.**

_Turbe que precedebant dominum. et que sequabantur clamabant dicentes. osanna filio david: benedictus qui venit in nomine domini._ It is custome þat ech chirchscyne goð þis dai a pro-

cession. *and* þis wune haueþ þe biginnigge of þe holie procession. þe ure *helende* makede to ward te stede þer he wolde deþ þolen. *p. 67._

*Et cum venisset bethfage ad montem olivarium. Mittens [duos] de discipulis iussit adduci asinam et sedit super eam. Þo þe com to bethfage Swo hatte þe prop þe pretæ one wunien, bi sides ierusalem on þe fot of þe dune þe men clepen munt oliuete._

Þo sende tweiene of hisi dicples into þe burch of ierusalem. *and* bed hem bringen a wig one to riden. noþer stede. ne palefrez, ne fair mule. ac þeh he alre louerdes louerd. *and* alre kingene ki[n]g. napæles he sende after þe alre unwurþeste wig one to riden. *and* þat is asse. *and* gaf us forbisne of admodnesse on his dede. also he doþ on oþre stede on his speche þus queþinde.

**Discite a me: quia mitis sum et humilis corde. lerne þis of me for þat ich am milde and admod on herte. and þo tweiene sander-

bodes ferden and cudden in þe burch. þat þe helende was þider-

ward. *and* funden an asse mid folc. *and* ledden hit to-genes him. *and* þe holie apostles leiden here cloþes þeruppe *and* ure helende rod þeron: into þe holie burh. *and* þat burh folc hiþten þe hege strete and biþengen it mid palmes. *and* mid oþre riche wedes. þer he wolde þurh faren to þe holí temple. *and* wenden ut togenes him. *and* beren on here honde blostme sum palm twig. *and* sum boh of oliue also þe holie boch seic. *Occurrunt turbe cum floribus et palmis redemptori o[þ][u]am. et cetera._ *Det* folc com togenes him. mid blostmen. *and* mid palmes. *and* *p. 68._

understoned him mid procession. swo me ki[n]g shal. *and* þo þe ferden biforen him. *and* þo þe after him comen. remden lude

*The people strewed the way with palm blossoms and with olive boughs. They brought him an ass, on which he rode into Jerusalem.*
saying, *Hosanna filio David benedictus qui venit in nomine Domini*—Let there be praise to the son of David, blessed be he that cometh in God's name. And the children who were in front did as the gospel saith, *Pueri Hebraorum viam pro, &c.*—The children bridged the way before our Lord, some with their clothes and some with boughs which they broke off the trees; and so brought him into the holy temple as unto his earthly throne. Thus made our Saviour his holy procession from Bethphage to Jerusalem; and each Christian man maketh this day his procession from church to church and back again, and it betokeneth the holy procession which our Lord made this day; and that may each man understand who knoweth what those two names, Bethphage and Jerusalem, denote. *Bethphage interpretatur domus bucae, vel buccarum sive maxillarum, et significat ecclesiam in qua buccae funguntur officio suo peccata confitendo, veniam postulando, deum laudando, carnum Christi manducando, et sanguinem ejus bibendo, gratias agendo.* Bethphage is called in English 'house of mouths'; and it denoteth holy church, in which men employ the offices of their mouths when they tell their sins and pray for forgiveness, and praise our Lord Jesus Christ, and enjoy his flesh and his blood, that is the holy house (sacrament), and render thanks unto him. *Jerusalem interpretatur visio pacis, et item significat ecclesiam in qua pax vera videtur dum passio Christi recolitur, et pacis osculum datur.* Jerusalem is called sight of peace, and denoteth holy church, wherein believing men are at peace, when the priest reminds them of Christ's passion, and receives from the cup the token of peace, that is the mass-kiss, and dismisseth the people. And thereby shows that our Lord is, through the holy offering, reconciled to believing men; and therefore the church is denoted by Bethphage, when the procession goeth out of Jerusalem and again when it cometh in. Let us take heed then whether our procession is made according to our Lord's procession. In his procession some went before him and made ready his way toward Jerusalem, and others covered the ass with their clothes, and some strewed the way with boughs which they broke off the trees. Those who made ready the way before him are teachers of the people, bishops and priests, who with their wise teaching ride and make God's way into men's
Hosanna! The children also did the same. Of the meaning of Bethphage and Jerusalem.

Those who went before folkes lorpæawes. bisshopes and prestes. þe mid here wise lore our Lord
hearts. Those who covered the ass with their clothes are those who
instruct the people with the good examples of their good deeds. Those
who strewed the way of the ass with the broken boughs are those who
teach the people to receive God, not with their good deeds, but with
their wise speech. Those who came after him are those who lead their lives
here as their instructors teach them. Those who were beside him on his
right hand are those who lead a clean life to please God and not for
words of praise. Those who were on his left hand are those who live a
pure life, not to please God, but to have words of praise. The ass upon
which our Lord sat are those sinners who have all their thoughts upon
earthly riches; and they are loath to forsake sin and are unwilling to
amend it, for it seemeth to them that God’s behests weigh heavily;
and nevertheless if they fulfil them they shall receive endless reward
in heaven. May our Lord Jesus Christ, who to-day made his holy
procession into Jerusalem (which each church to-day keeps in re-
membrance), teach and aid us so to follow his holy earthly procession,
that we may be in the holy procession which he will make with his
chosen on Doomsday from the judgment into heaven. Quod nobis præstet
qui sæcula per omnia regnat. Amen.

XVI.

EASTER DAY.

HÆC est dies quam fecit dominus exultemus et letemur in ca. This day
hath our Lord made to gladden and to rejoice us, thanks be unto
him; and he hath prepared that holy feast which he speaketh of, thus
saying, Ecce prandium meum paratum—My table (feast) is made; and he
biddeth us all thereto, thus saying, Come to the table (feast) and receive
bread. But before that we bend our steps to the holy table (feast) and
receive the bread, let us do as the apostle has bidden us, thus saying,
Prohet autem se ipsum homo, et sic de pane illo edat et de calice bibat—
Let each man prove himself, and if he feeleth that he is worthy to
approach thereto, then let him receive the houseth and drink of the cup.
The man receiveth it worthily who cometh thereto in a becoming manner
IN DIE PASCHE.

HEC est dies quam fecit dominus exultemus et letemur in ea. This day has our Lord prepared a holy feast for us.

 Pis dai haene ure drihten maked to gladien. and to blissen us ponked wurxe him. and giarked pat holie gestninge. pe he offe specis pus queininde. Ece prandium meum paratum. Mi bord is maked. and us bidded alle pert o pus seggendn. Venite 2 So in MS. prandium Cume to borde and understande bred. ac er pene pe 3 holie bord bugen. and pat bred understande do we also pe apostel bad. seinden dus. Probet autem se ipsum homo. et sic 3 read we. de pane illo edut et de calice bibat. Prone ech man him seluen. and gif he fele pat he is wurxe per to. pene understande he pat husel. and drinke of pe calice. pe man hit understande wurxliche pe cume perto on bicumedliche wise. and mid in a becoming manner,
and with comely garments, and at a proper time. In a becoming manner cometh the man who first showeth the priest his sins and forsaketh and bewaileth them, and taketh thereof good instruction; and secondly, taketh the holy ashes upon his head and the six pains which thereto belong, seilicet vigilias, labores, saccum, inedia, sitim, that is, vigils and toil, hard cloths (sackcloth), smart blows, seldom to eat, and less often to drink; thirdly, to go in procession on Palm Sunday; fourthly, to receive absolution on Sheer Thursday, which looseneth the sin-bonds; fifthly, to creep to the cross on Long Friday; sixthly, to go on Easter Eve around the font, which denoteth the holy sepulchre; and seventhly, to go to the holy table and to eat the bread. Becoming garments are of two kinds, bodily and spiritual; the bodily garments are of many kinds, but of them I speak not, but I do of the spiritual, which are also of many kinds, and they are all good with him who receiveth the house (sacrament); but two thereof are such that no man may receive [the others] for his own salvation except he have upon him one of them, which are thus called, Vestis innocentiae, vestis misericordiae. The first is innocency, the second is amendment. Vestis innocentiae restitutur in baptismo, dicente sacerdote, 'accipe vestem candidam et immaculatam.' The man receiveth innocency at his baptism, and that is denoted by the chrism cloth with which the priest envelopes the child, and thus saith—Receive white and clean shroud (clothing). This shroud hath each man upon him after his baptism, all the while that he keepeth himself from doing or saying or thinking anything that may make him the more unworthy before God or more hateful to man, which is evil for the soul. This garment is very comely and profitable to each man to have when he receiveth the house. The second spiritual shroud of which I have spoken is mercy, which is also named tender-heartedness. Tender-hearted is the man who the more bitterly grieveth on account of his sins and forsaketh them and amendeth and prayeth for mercy, as our Lord hath bidden us, thus saying, Miserere animae tuæ placens Deo—Have mercy upon thy own soul, then pleasest thou God. Merciful is the man who pitieth his neighbours' misfortune and is pleased with the prosperity of them all, and is sorely grieved on account of poor men's distress, and consoleth them with his good deeds. No man who hath sinned can, without these garments, receive
biculmeline wede. and on biculmeline time. On biculmeline wise *cume
de man é Erest shewe
gese his sinnes and
forleté and bimurnele and nime
of god wissinge. and ocher * p. 71.
sice de holic aicken uppon his heued. and de six pinen de ferto
bilen. slicilet vigilias. laboraes. sacceum. inedia. sitim. pat is Six penances,
weche and swinche. harde cloches. smerte dioutes. selde eten
and lesse drinken. Priddde sice palm sunedecies procession.
leorge sices sherecuresdaic absolucio[ù] de like de sinne
bendes. de fifte sice crepe to creuche on lange firdei sixte sice
on ester euon gono abuten de fantaston. de bitocne-
holie sepulcre. and de senece sice pat holie bord bugen and pat
bred bruken. biculmeline wede ben tweire kinne. lichamliche
and gostliche. de lichamlinche wedes ben manie kinnes. ac of
hem ne speke ich noht ac do of de gostliche. de ben ec fele
kinnes. and alle hic bien faire him de de husel underfo. ac
two perofe ben swiche pat no man ne mai underfo. him schuen
to hele buote he haue here ocher on him. de ben þus clepede.
Vestis innocencie. Vestis misericordie. an is loclesnesse ocher
sinbote. Vestis innocencie restituitur in baptismo dicente
saccrode [À]ccipe vestem candidam et immaculatam. loclesnesse
understonde de man at his folcninge. and pat bitocne de
crisme cloxe. de de prest biwindes pat child midc. and þus
seic. Underfo shrud wit and clene. þis shrud haue
ech man
on him after his fulcninge. alle de wile de he him berege pat
he ne do ne ne que. ne ne senehe no ping for pat he bic
unwurcere gode: *ne locere men: de iuele is soule: Þis * p. 72.
wede is wel biculmeline and biheue ech man to hauen penne
he husel underfo. Det ocher gostliche shrud ich embe spece:
is mildhertnesse. de is nemed ec: armhertnesse armheorted is
de man. de swicere reowe his sinne. and he hem forlet and
bet. and milce bit. also ure drihten bad seic þus. Miserere
anime tue placens deo. haue reowe of þin ogen sove. penne
likeste gode. Mildheorted be de man þe reoue his nehegebures
unselle. and like here alre selce and ofpin sore wrecche
mannes wanrede. and freure de hem mid his wellede. No man
þe sineged haue ne mai wiðuten þus wedes holi husel under.

The font betokens the holy sepulchre.

Two kinds of befitting garments.

The garb of innocence.

Of the garb of mercy.
the holy housel, except for the eternal injury of soul and body; and each man who receiveth it without either of these garments shall be shamefully driven out of this holy feast, and bound together hands and feet, cast into the horrible pit of hell, according to our Lord's word, which saith to such men, *Amice quomodo huc intrasti non habens vestem nuptiam, &c.*—How camest thou in hither with uncomely garments? This day is the fitting time to receive the housel. *Quia hae dies quam fecit Dominus, non quod magis hanc quam alias, sed quia majora quam in aliis a morte resurgendo, et nos a morte resuscitando*—Because our Lord, who made all other days, made this day, but he manifested in another way his might and showed more mercy to mankind on this day than on any other. When he arose from death he raised us with him. *Unde exultemus et laetemur in ea.* He fetched us out of hell-woe and therewith gladdened us; and if we follow him he will give us heaven's weal, and therewith will rejoice us to-day, thanks be unto him! Therefore this day is called Easter Day, that is, day of arising, because that he arose from the dead on this day; and we all do so when we receive the holy housel, if we go to meet him in purity of living and in true belief, and are at peace with all men. Our Lord who biddeth us to this feast and bringeth us to his holy flesh and to his holy blood, and permitteth us to partake of it, thereof speaketh, thus saying, *Accipite et comedite; &c.* *Bibite ex hoc omnes, hic est enim sanguis meus novi testamenti, &c.*—Receive this and eat it all of you, for it is my body which shall redeem you all. He offereth us also his holy blood, which he says shall be shed to redeem you, and saith that these two things are our food. *Caro mea vere est cibus et sanguis meus vere est potus*—My flesh is meat indeed and my blood is drink indeed; and after that he saith, *Nisi manducaveritis carnem filii hominis et biberitis ejus sanguinem non habebitis vitam in vobis*—Ye can have no life in you except ye live on my flesh and on my blood. That housel which ye receive is his holy flesh and his blood. First, there is the sacramental bread and wine, and through the holy words which our Saviour himself said with his holy mouth, and which the priest, after him, saith at 'still mass,' the bread is turned to flesh and the wine into blood. *Set in carne remanet forma color et sapor*—But in the holy flesh remain the form and colour and smell of the host,
IN DIE PASCHE.

Those who app. reach God's table must have on these garments.

To-day is the proper time to receive the housel.

On this day Christ arose from the dead.

Faster signifies resurrection.

Our Lord invites us to his feast.

We can have no life in us except we eat and drink of this food.

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Faster signifies resurrection.

Our Lord invites us to his feast.

We can have no life in us except we eat and drink of this food.
and in the holy blood remain the colour and smell of wine. Greater might doth our Saviour than the holy words which he spake with his mouth when he giveth to mankind [his flesh and blood].

Nevertheless when a man eateth and drinketh through the bodily nature, the bread turneth to flesh and the drink to blood; because God's word may turn the bread to flesh and the wine to blood; and so it doth; and that is the manifold delicacy which is the dainty of all dainties that all christian men ought this day to enjoy, because this day is called Easter Day, that is dainty-day (day of dainties), and the dainty is the housel, and no man may say how seely (i.e. how good) it is. *Quia est pretium mundi*, for it is worth all the world and is better than all the world. This is the holy manna which our Lord sent as sleeting snow, as the prophet saith, *Pluit ille manna ad manducandum et panem coeli dedit eis; panem angelorum manducavit homo*—He caused manna to rain down upon them for food, and gave them the bread of heaven; and men did eat angels' food. *Manna interpretatur, quid est hoc*—Manna signifies *What is this?* and when our Lord sent this meat from heaven to the folk of Israel it became in each man's mouth whatsoever meat he most loved; and it denoteth the holy housel, which each christian man now receiveth, which is to the man who is cleansed of sin, or has begun to be cleansed, the highest and sweetest delicacy, and to each man's soul who hath not forsaken all great sins, and hath not amended or began to amend, the bitterest of all bitters, as the apostle saith, *Qui manducat corpus domini et bibit, d.c.*—Each man that receiveth the holy housel unworthily receiveth to himself eternal pain and endless woe. Let each of us now take heed to himself whether we have come in a befitting manner; that is, to true shrift, to holy ashes (on Ash Wednesday), to procession on Palm Sunday; to absolution on Sheer Thursday; to the holy cross on Long Friday; to procession about the font on Easter Eve. And if we have come with the comely garment of innocency, that is, cleansing, so that we have forsaken our sins, and by the confessor's direction have amended, or began to amend and to pray for mercy, then may we go in a becoming manner to God's table and worthily partake of his body, and through the holy
shap and hiu. and smul of ouelete. and on pe holi blod hew and smul of win. More mihte dox ure helende panne pe holi word pe he purh his nue spec. panne he giue mannes cuinde. and Napelles panne man ete and drinke pureh pe lichames cuinde 

pat bred wur to fleis. and pe drinke to blod. for pi mai godes word turnen pe ouelete to fleis. and pat win to blod. and swo dox. and pat is pe felefolde heste. pe is alre hestene heste pat alle cristene men agen to dai to noten. for pat pis dai is cleped estre dai pat is estene da. and te este is huel. and no man ne mai seien husel\(^a\): wu god it is. Quia est precium mundi. for it is wur al pe wereld. and betere pene *al pe wereld. pis is pe holi manne pe ure dreihen sende alse snow sle\(\text{\textregistered}\)rende alse pe prophete seie. Pluit ille manna ad manducandum et panem celi dedid eis. [P]anem angelorum manducavit homo. he let hem reine manne to bi-liue. and gef hem bred of hueluen. and men etenenglene [bred].

Manna interpretatur. quid est hoc? Manne bitocene\(^*\) wat is tis?! and pe ure dreihen sende pis mete fro huelen pe israelisse folke! it wur\(\text{\textregistered}\) on eches mue wat mete se he mest luuede. and bitocene\(^*\) holi huel: pe ech cristeman understont nune. pe is pe manne hegeste sweeteste este pe is of sinne clensed. o\(\text{\textregistered}\)er bigunne to clensende. and alre biteres biterest eches mannes soule pe ne haue\(\text{\textregistered}\) alle michele sinnes forleten. and bet. o\(\text{\textregistered}\)er bigunnen also pe apostel seie. Qui manducat corpus domini et bibit et cetera. Ech pe understande\(\text{\textregistered}\) pat holi huel unwur\(\text{\textregistered}\)liche he understant him seluen eche pine. and endelesse wowe. Nime we nu gerne ure ech ajen him seluen. gif we bien cumen on bicumeliche wise. pat is to so\(\text{\textregistered}\) shrifte. to holi axen a palm sunedai: to procession. a shere\(\text{\textregistered}\)ursdai to absoluciun. a langefridai to holi cruche. an ester cuen to procession [abuten pe fanstone]. and gif we ben cumene mid bicumeliche wede. of lodlesnesse pat is clensinge. swo pat we hauen ure sinnes forleten. and bi shriftes wissege bet. o\(\text{\textregistered}\)er biguuen to beten. and milce bidden. panne mugi we bicumeliche to godes bord: bugen and his bode wur\(\text{\textregistered}\)liche bruken. and purch pe holi este cumen

\(^a\) A play upon the word \textit{husel}, as if made up of \textit{hui} = how, and \textit{sel} = good: in ill. 8, 9, there is a similar play upon \textit{estre} and \textit{este}, and in ill. 34, 35, upon \textit{estre}, \textit{este}, and \textit{ariste}. 

\(^*\)p. 74.
dainty come to our arising (resurrection). *Quod nobis præstet qui hodie surrexit et vivit cum Deo Patre in unitate Spiritus Sancti.*

**XVII.**

**THE FIRST SUNDAY AFTER EASTER.**

*Stetit Jesus in medio discipulorum suorum et dixit eis, 'pax vobis.'*  
*Legitur in evangelio quod dominus ante passionem sedit dum discipulos docuit; inter passionem et resurrectionem, jacuit et quievit; post passionem vero stetit et pacem eis optavit.* We read in the holy gospel-book that our Saviour suffered on the holy rood and underwent death, and with his short death redeemed us from eternal death; and on the third day arose from the dead, and raised us with him, and promised us eternal life in bliss, if we lead our life now as he directeth us. In this 'tale' we notice three things:—The first is, that before his passion he often sat and taught wisdom to them that followed him; the second is, that between his passion and his resurrection he lay in his sepulchre and was still, and for that cause the three days before Easter are called 'still days' (or days of silence); the third is, that he stood among his disciples and bade them 'peace,' as St. Luke saith in his gospel, thus saying, *Stetit Jesus,* &c. Our Lord stood among his disciples and bade them peace and reconciliation; 'peace' because he had made them free from the devil's thraldom in which they and all their offspring had lived, from the time that Adam our first-father sinned until that our Saviour with his death redeemed them [all]; 'reconciliation,' because he reconciled the Heavenly Father to mankind and opened for them the gates of Paradise, which through Eve's guilt were previously closed against them. *His tribus modis ponitur in hujus exilii miseria, quod alii sedent, alii jacent, alii stant.* In these three ways we dwell in this wretched world. Some sit, and some lie, and some of us stand. When we have forsaken our sins, lamented, and amended, and have been houseled (received the Lord's supper), then are we high; but as soon as we sin we have come from high to low; and though we be sorry for our sins, and have purposed to forsake them, nevertheless we sit until we forsake them and amend, as our Lord admonishes us by the prophets, thus saying, *Surgite postquam sedistis,* &c.—Arise when
to Ariste. Quod nobis prestet qui hodie surrexit et uiuit cum deo patre in unitate spiritu sancti.

XVII.

DOMINICA I POST PASCHA.

Stetit ihesus in medio discipolorum suorum & dixit eis. pax v. 75. nobis. legitur in evangelio quod dominus ante passionem sedit dum discipulos docuit inter passionem et resurrectionem iacuit et quievit. post passionem uero stetit. pacem eis opt[a]vit. we reden on pe holi godspel boe. pat ure helende prowede on pe holi rode. and dea[e] polede. and mid his elelche dea[e] lesde us of eche dea[e]. and on pe priddle dai aros of dea[e]. and ererde us mid him. and benieth us eche lif on blisse. gif we lede ure lif nu swo he us wisse. We nime gene of pre ping on pis tale. on is pat biforen his prowewege he sat ofte and tahte wisdom pan pe him folgeden. ocer is pat bitwenen his prowenge and his ariste he lai on his sepulcre and swiede. and for pat ben pe pre dage biforen estre cleped swidages. De priddle is pat he stod among his diciples and bed hem fri[e] also seint lucas se[i] on his godspelle þus quedinde. [S]tetit ihesus et cetera. Ure louerd stod among his diciples and bed hem fri[e]. and sehtnesse. Fri[e] for pat he hadde maked hem fre of pe deules pralsipe. pe hie hadden and al ofspr[i]g one wuned. fro pe time pe adam ure forme fader gitte forte pat ure helende mid his dea[e] hem alesde. Sehtnesse for pat he makede sehte pe heuen- liche fader wi[e] ma[n]kin. and opene[de] togenes hem pe giate of paradis. pe purh eue gitte wi[e] hem was er tined. His tribus Modis poninur in hius exilii miseria quod alii sedent. alii iacent. alii stant. On þese pre wise we wuneden on pis wrecche welerd. sume sitte[e]. and sume lige[e]. and sume we stonde[e]. *Danne we hauen ure sinnes forleton. and bireused. and bet. and ben huseled. we ben hege. ae also wat se we sinegen. we ben fro hege to loge. and peh us ure sinnes rewe. and imint hauen þat we hem wile forleton. mæcles we sitte[e] for þat we hem forleton. and beten also ure drihten us minege[e] bi þe propphete þus quedinde. Surgite postquam sedistis q. m. p. d. Arise[e] The resurrection of Christ. The three days before Easter are called still days. Of the word of peace that our Lord gave his disciples after his resurrection. Of the three modes of living in this wretched world.
ye have sat; but we are not able to do that without his help. Let us say then unto him, Domine, tu cognovisti sessionem meam et resurrectionem meam—Lord, thou knowest how I have sat and that I am unable to rise without thy help. Exsurge domine adjuva me, id est, fac me exsurgere—Arise, Lord, and help me up. Thus sitteth man in his sin, as I have said, and thus lieth as I now will say. When a man greatly sinneth, and the sin appears sweet to him, and he will not forsake it because it in some wise pleaseth him, and though he forsake it he will not amend according to the instructions of his confessor—he shall be lower than he previously was (as from his seat to his bed), and condemned to death, and thereto bound. So is the man who holdeth fast his sins, he is condemned from heaven to hell, from our Lord Jesus Christ to all devils, from eternal life to eternal torment, except he break the bonds and save himself by amendment. And all the while he thus lieth in his sin the right belief and the true love which he ought to have to God is prostrate and slain in his heart, and thereby he ceases to receive all wholesome lore. Et sic Jesus jacet in sepulcro cordis illius, et quiescit apud illum a doctrina, usque in diem tertium, scilicet, mentis illuminationem. Primus enim dies est lux boni operis. Secundus clarificatio sermonis. Tertius illuminatio mentis. And in that wise lieth our Saviour in his heart as in the sepulchre, and is silent with respect to wholesomeness of lore towards him until the third day, that is until the heart be enlightened. For though he do good deeds, which is called the second day, both help him little or nought except he have good thoughts (or intentions), which are compared to the third day; but as soon as the third day dawns (that shall be when his heart receiveth the light of right belief and of true love) then riseth our Saviour in his heart and teacheth him wholesome lore, and thus saith, Cur jaces pronus in terra? surge—Why liest thou prone to the earth? arise. That is to say, why lovest thou thy foul sins? forsake them and mourn over them, and amend and pray for mercy thereof; and if he receiveth this lore, he ariseth and standeth, and our Saviour standeth in his heart and bids him then 'peace and reconciliation,' thus saying, Pax vobis: 'peace,' for that they are then freed from the devil's thralldom, as I cre said;
DOMINICA I POST PASCHA.

Those that are sitting in sin are admonished to rise.

The man who holds fast to his sins, like a bedridden man is bound to death.

An explanation of the three: still days.

In the sinner's heart, the light of good deeds, wholeness of love, and good thoughts are silent.

The sinner is commanded to rise from his grovelling position.

Christ stands in the heart of him who

* The author of this Homily gives us a bit of popular etymology: peace is 'sfrīn' because it 'frieñ.'
'reconciliation,' because they are then reconciled to the heavenly father, and the gate of paradise is opened to them. *Per quanm nos introducat, qui vivit et regnat per omnia secula seculorum.* Amen.

**XVIII.**

**THE FOURTH SUNDAY AFTER EASTER.**

*Omne datum optimum et omne donum perfectum desursum est, descendens a patre luminiun.* Saint James the holy apostle, whom our Lord appointed as a teacher to the folk of Jerusalem, took heed of the customs, which then were and yet are among men—few good and many evil; and he began to turn the evil to good with his wise words which he spake unto them mouth to mouth, the while he dwelt bodily among them. And toward the time that our Lord would fetch him from this wretched world unto his blissful realm, then put he in a letter the wise words that he had spoken and the epistle he sent unto the churches; and it is come into this holy minster to-day and has been read before you, though ye understand it not; but we will through God's instruction and by his help make known unto you these few words thereof. *Omne datum optimum, &c.* Each good and perfect gift cometh downward from heaven, and each idle and vain and evil thing cometh upward from below, though the unbelieving do not esteem it so, but when they have sinned in thought, or in speech, or in deed, they cast the blame upon the Lord and say, 'If God had not willed it so, it would not have been so.' And sometimes they cast it upon creators that are [really] none but God himself who created all things, and say, 'it was no better destined to me;' and sometimes upon luck, and say, 'I had no better luck;' and sometimes upon the devil and say, 'he who ought not, drove me thereto.' And they lie in each word; for though the devil may mislead man, he is unable to force any man. And in this wise casteth the unbelieving man his own guilt upon the guiltless. *Omnis autem prava cogitatio in corde ascendit, tam innata quam illata, unde dicitur in evangelio 'ut quid ascendant cogitationes in cordibus vestris?*' Every idle speech and thought, whatsoever it be, ascendeth in the man's
Pralshipe: also ich er seide. Sehtnesse: for pat hie ben penne is no longer lying in sin, sahtnede wit pe heuenliche fader. and is pe giate of paradis opened to-genes hem. Per quam nos introducet. Qui viuit et Regnat per omnia secula seculorum. amen.

XVIII.

[DOMINICA IV POST PASCHA.]

Omne datum optimum et omne donum perfectum desursum est!

descendens a patre luminum. Seint iacob pe holie apostel.

pe ure drihten sette to lorpewae. pe folc of ierusalem. he nam
geme of pe wune: pe weren po: and get bien mid mannem:
fewe gode: and felu iucle. and bigan to turnen pe iucle to gode.
mid his wise wordes. pe he wit hem spec muq wit muqte. pe
hwile he wunede lichamliche among hem. and agen pe time pe p. 78.

ure drihten wolde him fechen fro pis wrecche world to his blis-
fulle riche: po sette he on write pe wise word pe he spec. and
pat writ sende into chirchen. and hit is cumen into pis holli
minstre to dai. and biforen giu rad peh ge it ne understanden.

ac we wilin bi godes wissinge and bi his helpe. perof cupen giu
pees lit word. Omne datum optimum et cetera. Ech god giu
and fule giue cume of henene dunward. and ech iedel. and
unnit. and iuel: necen uppard. peh pe umbilefulle swo no lete. ac
lat panne he laue singed. on pouke ocer on speche. ocer on
dede. Werpec pat gilt uppen ure drihten. and seie. gif god hit
ne wolde: swo hit ne were. and ocer while werpec it uppen
shependes pe none ben. bute god self pe alle ping shop: and
seie. ne was me no bet shapen. and ocer hwile uppen hwate.

and seie. nahte ich no betere wate. and wile uppe pe deuel:
and seie. he me drof perto pe ne sholde. and liged eches wordes.

for peh pe deuel mugen man bi-charre: he ne mai no man neden.
and on pis wise werpec pe umbilefulle man his agen gilt uppe pe
giltsele. Omnis autem prava cogitatio in corde ascendit. tam
inut a quam illata vnde dicitur in evangelio. Ut quid ascen-
dunt cogitaciones in cordibus vestris. eeh unnit speche and pow
heart, as this epistle saith, *Unus quisque trahitur a concupiscentia sua abstractus et illectus.* Each man is [tried] by slight of his own bodily lusts, as the book saith, *Diabolus per suggestionem in mittit homini malam cogitationem*—The devil with his suggestions bringeth unprofitable thoughts into men's hearts, and so leadeth them to evil speech and to worse deeds; and on this wise cometh each evil thought and speech and deed upwards from below, whether it have its beginning in the man's bodily will or whether it have its commencement in the devil's instigation; and for to prevent any man from throwing the guilt of his sins upon God, therefore saith St. James these words, *Omne datum optimum,* &c. Each good gift and perfect gift cometh from heaven, sent down from the Father of Lights. *Datum aliud est bonum ut quod fovet corpus. Aliud est melius ut quod ornat cor. Aliud est optimum ut quod sanctificat hominem.* That gift of God is good that feedeth and covereth the body (as the flowers that come of the corn, of the earth, and of trees), which is called world's joy; and that gift of God is better that enlighteneth the man with five-fold power (i.e. the 'five wits')—his eyes to see, his ears to listen, his nose to smell, his mouth to talk, and to protect wholly therewith his body. That gift of God is best which cleanseth the man from all sins and delivereth him from hell and openeth heaven for him, and that is baptism first, and afterwards, the housel (or the sacrament of the Lord's supper). *Bonum autem aliud inchoatum, ut fides, aliud propectum ut spes, aliud perfectum, ut caritas.* Again, some gift of God is begun, as right belief, and continues as trust, and a desire to do God's bidding, and some withal full (perfect), as true love to God and to men, and such are the seven which are called, *Charismatum dona, scilicet sapientiae et intellectus,* &c. *Item, remissio peccatorum quae datur in baptismo, est datum optimum; bonum vitae eterna est donum perfectum.* Again, the best gift [of God] is the forgiveness of sins, and this gift he giveth each man in baptism. The gift of eternal life in bliss is the perfect gift, and this gift he giveth with the holy housel (or sacrament) when it is received rightly and wholesomely. Such gifts (and no evil ones) sendeth mankind the Father of Light. We call our Lord the Father of Lights, for he kindleth the sun and the stars with their light,
Prosecco 107

*Man is led astray by his carnal lusts, tentatur in

Venus quisque traitur* "concupiscencia sua. abstractus, et illec-

tus. eeh man bece 6 bi sleht of his agene *licheames luste

as pe boce sce. [D]abolus per sugestionem inmittet homini

malam cogitationem. pe dewel mid his for-tiltinge bringes

unne to an means heorte. and te c him swo to iuele

speche and to verse dede. and on pis wis cuece ech iuel ponc.

and speche. and dede. neceinden. sam it haue angun of pe

manes lichames wille sam it haue pe beginning of the deules for-

tilting. and for to biletande pa t no man werpe pe gift of his

sinne anuppen god: and perfere seid seint iacob pos word.

Omne datum optimum et cetera. ech god giue: and ful giue:

cumec of iecurend send of lemege fader. Datum alium est bonum

ut quod fuit corpus Alium est melius ut quod ornat cor. Alium

est optimum ut quod sanctificat hominem. Pat godes giue is god

pe fet and shrut pe lichame also pe bostime pe cuce of coren of

corxe. and of trewe. pe ben cleped werlde winne. and pat

godes giue is betere. pe alime pe man of fifoldle mihte. his egen

to sen his earen to listen his nose to runien. his mud to

smellen. and his lichame al mid to friecende and pat godes giue

is best. pe clenec pe man. of all sines. and lesec of helle: and

to-genes him openec henene. and pat is fulcning ester and siren

husel. Bonum autem alium incoatum ut fides. Alium pro-
nectum ut spes. Alium perfectum ut caritas. Eft sone sum

godes giue is bigumen also rihte leue. and furere also trust.

and longenge to godes bihese and sum mid alle ful also soxluue
to gode and to manne. and swiche ben pe seene. pe ben cleped Carismatum dona. scilicet Sapiencie et intellectus et cetera.

Item remissio peccatorum que datur in baptismo est datum


pe giunesse of sinne is pe beste giue. and pe giue he giuec ech

man in pe fulluht. pe giue of eche [lif] on blisse. is te fulle giue.

and peo giue he giuec mid pe holi husel. pane man it under-

stondec rihtliche. and holsumliche. Swiche giues. and none

iuele sendec lemege fader: mankin. Leomene fader we clepec

ure drihten for pan pe he sunne atend. pe steores of hire leome.

*Why God is called Father of Light.*
and the moon with its light, and illumineth all the earth; and illumineth the very sun of our [Lord] Jesus Christ, who illumineth all other things, and man also. *Lumine intellectus et fidei*—he illumineth them with understanding and with true belief. *Angelorum autem,* &c. And then the heat of true love burneth in angels and men to himself. May he send us the good gift that forgiveth all sins, and the perfect gift that giveth eternal life in bliss. *Qui vivit et regnat per omnia saecula saeculorum.*

**XIX.**

**ASCENSION DAY.**

*Elevatus est sol in caelum,* &c. The holy prophet Habakkuk, who dwelt in this world and afterward therefrom departed many hundred years before the time that our Lord became incarnate and was born true God and true man of the holy maiden our lady St. Mary’s womb, nevertheless saw plainly many of the marvels that our Saviour did and wrought subsequently on the earth, and thereof spake, and especially of the great miracle that he did this day, and said therefore these words, *Elevatus est sol,* &c.—The sun was exalted in the heavens, and the moon stood in her place. In this ‘tale’ our Saviour is called ‘sun’ for four things:—one is that the sun is one and no more; the second is that it rises once a day and afterwards sets; the third is that it appeareth full of light, for it lighteth all this earth and the stars in heaven, and the moon; the fourth is that it appeareth full of heat, for that it heateth all things that grow upon the earth. Our Saviour also is Almighty God, and there is none other but he. *Unde dicitur, Pater et Filius et Spiritus Sanctus unus Deus.* The Father and the Son and the Holy Ghost are one Almighty God. Again, our Saviour arose as the sun when our lady St. Mary conceived him of her pure virginity, as the holy minster-book saith to the heavenly queen, thus saying, *Ex te ortus est sol justitiae Christus Dominus noster.* Of thee is arisen the sun of righteousness, that is, our Lord [Jesus] Christ, and he afterwards set just as the sun disappears, when the Jews cruelly put him
and te mone of hire leome. and al þis middelherd alemeζ. and ure ihesu christi1 alemeζ þe selue sunne! þe alle ofre þing1 MS. spi. aleomeζ. and ec þe man. Lumine intellectus et fidei. alemeζ of understondinesse. and of rihte bileue. Angelorum autem et o.m. and brin2 on englen and on mannen. þe hete of soçe luve to him seluen. He sende us þe gode giue þe alle sinnes forgifζ. and þe fulle giue þe giueζ eche lif on blisse. Qui vivit et Regnat per omnia [secula secularum].

XIX.

IN ASCENSIONE DOMINI.

Elevatus est sol in celum et. Þe holi prophete abaeuc. þe wunede on þis weorlde. and eft þeroft wot. fele hundred wintre. er þe þyme þe ure drihten understod mannisse. and was boren. soζ [god] and soζ man of þe holi maidenes inneζe ure lafdi Seinte Marie. and naζeleþe seh suterliche fele of þe wundren. þe ure helende dide síze; and on middenerd wrohte and þeroft spec. and nameliche of þat michele wunder þe he þis dai dide. and þerefore þese word seide. Elevatus est sol et eectera. Þe sunne was eþed into heuene. and te mone stod on hire stede. On þis tale is ure helend nemned sunne. for fuwer þing. On is Our Lord is called ‘Sun’ for four reasons. pat the sunne is on; and nanmo. oζer is þat hie arist anes á dai. and eft sigeζ. þe þridde is. þat he þinkeζ ful of liht *for heo *p.31. liht al þis middenerd3 and te sterres4 on heuene; and te mone. pat sceorζe is þat heo þineheζ ful of hete for þat hat alle þing. þe on eorζe weseζ. alsoþo hure helende is almíhtin god. and nis non oζer bute he. Vnde dieitur pater et filius et spiritus sanctus unus deus. þe fader and þe sunne and þe holigost ben on almíhtin god. Eft-sone ure helende aros also sunne. Þo þe ure lafdi Seinte Marie hin5 kennede of hire elene meζhode. also þe holi minster boe sciez. to þe heuenliche quen þus queζinde. Ex te ortus est sol iusticie christus dominus noster. Of þe is arisen þe sunne of rihtwisnesse; þat is ure drihten christ. and he eft aerh also sunne to-glade. Þo þe indeus him pineden on þe ho[li]
to death on the holy rood, and his holy body was laid in the sepulchre, as St. Peter saith:—Christus semel pro peccatis nostris mortuus est. Our Saviour Christ suffered death once for our sins, thanked be he. Again, he is, as the holy book saith, Fons luminis, well of light; and lux vera quae illuminat omnem hominem venientem in hunc mundum, &c., and he is the true light that lighteth every man with all the light that he hath, bodily without and spiritually within; and the sun itself he lighteth with all its light. Again, he is the sender of all holy heats, as he himself saith in the gospel, Ignem veni mittere in terram; quam volo ut ardeat—I came for to send fire upon the earth, and I will that it burn. The fire of which he speaketh is the heat which enkindleth in man's heart, which makes him greatly to bemourn his sins and to love our Lord more than himself, and his fellow Christian as himself. This sun that we speak of is our Saviour, who was this day exalted on high. Sed cum sit supra omnem altitudinem, quo potuit ascendere? But since he is above all exaltation, whither should he ascend? The holy apostle tells us how it happened, thus saying, Quod autem ascendit quid est nisi quia descendit primum in inferiores partes terræ—First he descended and afterwards he ascended on high. Of his descent speaketh David in the Psalm-book, thus saying, Inclinavit coëlos et descendit—The heavens he bowed down and descended; et ascendit super cherubin et volavit, &c.—and afterwards he ascended above the cherubim; and again, from how [high] to how low he descended saith St. Ambrose in his song of praise, thus saying, Egressus ejus a patre, excursus usque ad inferos, &c.—He went from the Father until he came down to hell; et in via bibit de torrente mortis, properea excultabit caput—and in this long way that he went from heaven to hell he drank of death's flood, and therefore afterwards lifted up his head, as St. Ambrose saith, thus saying, Recursus ad sedem dei—He ascended to his heavenly throne; and what strides he made downwards, and upwards again, as to that saith St. Solomon the wise, thus saying, Ecce venit saliens in montibus et transiliens colles—Here he cometh striding from mountain to mountain, and strides over the hills. Septem igitur, ut ita dicam, saltus dedit; de caelo in virginis uterum, inde in præsepium, inde in crucem,
rode to deæce. and his holi lichame was leid on the sepulcre alse seinte peter seïc. CHristus semel pro peccatis nostris mortuus est. He is the Well of Light, and his holi lichame was leid on the sepulcre alse seinte peter seïc. CHristus semel pro peccatis nostris mortuus est. 1 MS. Xpe. Ure helende crist ðolede enes deï for ure sinnes. þonked wurc de him. Eft-sone he is alse þe holi boc seïc. Fons luminis. welle of liht. et lux uera que illuminat omnem hominem venientem in hunc mundum et omnia. and he is þat soðc liht; þe lihtc 2 cetera, ezh man. of al þe liht þe he hauëc lichamliche wicuten. and gostliche wic-innen. and þe selue sunne! he lihtc 3 of al hire 3 So in MS. liht. Eft sone he is sendere of alle holie heten. alse him selfen seïc on his godspel. Ignem veni mil[æ]ere in terram quam uolo ut ardeat. Ich com for to senden fur on eorze. and wile þat it berne. De fur þe he embescæc; is þe hete þe atent on mannes heorte. þe makec him his sinnes swiðe bimurnen. and lumen ure drihten more þene him seluen. and his emcristene alse him seluen. þis sunne þat we of speken; þat is ure helende þe was þis dai heued on hegh. Set cum sit supra omnem altitudinem que 4 Read quo. potuit ascendere? ac sīcñen he is bauen *alle hegnesse hwider * p. 82. sholde he stige. þe holi apostel[æ] us seïc hwu hit warce and þus quec. Quod autem ascendit quid est nisi quia descendet primum in [i]inferiores partes terre. Erest he steg neoce and sīcñen on hegh. of neocestienge spece david on þe salm boc. and þus quec. Inclinavit celos et descendit. De heune abe heb and dun asteh. Et ascendit super cherubin et voluit. et cetera. and steh eft abuuen cherubin. and fro hwu [hegh] he to hwu loge steh; and eft agen seint ambrosius þat seïc on his loft songe. þus quecinde Egressus eius a patre excursus usque ad inferos. et cetera. he ferde fro þe fader; for þat he com neceber to helle. Et in horum 5 So in MS. via bibit de torrente mortis. propteræa exaltavit caput and on þis þe he ferde fro heuene to helle he dranc of deæces floode. and þarfore heuene sīcñen up þat heued. alse seint ambrosie seïc þus quecinde. Recursus ad sedem dei. he steh to heuenliche heh settle. and wiche strides he makeðe dunward. and eft uppard! þat seïc sanctus salomon þe wise. and þus quec. Ecce venit saliens in montibus et transitiens colles. here he cumcè stri-dende fro dune to dune. and ouer strit þe enolles. Septem iigitur ut ita dicam saltus dedit. D þe celo in virginis uterum. Inde Of the ascent and descent of our Lord, as described by St. Ambrose. Of the seven strides of the Saviour.
inde in sepulcrum, inde in infernum, inde in mundum, et hinc in colum.
Seven strides he made—one from heaven into the maiden's womb; the second from thence into the stall (or manger); the third unto the holy rood; the fourth from thence into the sepulchre; the fifth into hell; the sixth into this world; the seventh again into heaven. But when he came to hell the angels that came with him cried out to the devil, and said, Tollite portas, principes vestras, et elevamini porte aeternales, et intrabit rex glorie—Princes of darkness open your gates, the king of bliss will come herein. The voice was heard by the prophets who were therein, and one of them (that was David) answered thus, Dominus fortis et potens, dominus potens in praelio—The Lord, who is strong and mighty in battle; and our Lord did as the book saith, Portas aereas contrivit et vectes ferreos confregit et dedit lumen his, qui erant in ponis tenebrarum, et ligavit Satanam et captivam ducit in captivatum—And our Saviour then brake the iron hinges (or bolts) and shivered in pieces the gates, and went in. Then was hell light for once (and never afterwards) with heaven's light. And he bound the old devil and harrowed hell of those that previously had here pleased him. As the psalmist saith, Eduxit eos de tenebris et umbra mortis, &c. And he brake their bonds and led them out of darkness and from the shadow of death, and rose from the dead the third day, that is, Easter Day, and abode with his disciples, not continually but at intervals, until the fortieth day, that is to-day; and then he did as the holy book saith, Elevatis manus suis benedixit eis. Et factum est dum benediceret illis, recessit ab eis et ferebatur in colum. He lifted up his hands and gave them his blessing, and so went to heaven, as David saith, Ascendit Deus in jubilo et Dominus in voce tubarum. And our Lord ascended with wordless song and with sound of trumpets. Jubilus est exultatio mentis habita de eternis, quae nec taceri potest nec lingua explicari. Wordless songs are the great bliss that the heart hath on account of heavenly things, and may not thereof be silent, nor tell them in words. Such are the songs that are sung on 'high days,' as Alleluia, and other such songs. So did the apostles when they beheld our Saviour, when he went to heaven, and followed him with their eyes, since they were unable to do so with their bodies. And of that might or power they marvelled much, and thereof were so blithe that they
**IN ASCENSIONE DOMINI.**

*In presepium.* 
Inde in crucem. 
Inde in sepulcrum. 
Inde in infernum. 
Inde in mundum. Ett hinc in celum. Seuen strides he makede. On of heuene into dele maidenes iucne. Ocer penne in to dele stalle. Driddle in to dele holi rode, iucne: panne in to dele sepulcre, siue: into helle. Sixte: into pis Middenerd. dele sequene: clift into heuene. *De po he to helle com. dele engles po mid him comen. cleepeden to dele deuel and seiden. Tollite portas principes uestras et e. p. e. et intrabit rex glorie, ge maisterlinges of pesternesse opence giwer gaten. dele king of blisse wile faren herin. De stefne herden dele witeies. dele perinne weren and on of hem pat was. dawid andswerede pis. Dominus fortis et potens dominus potens in prelio. dele louerd dele is strong. and mildt and on fehte. and dide dele loerde also dele boe seif. Portas ereascontruit et uectes ferreos confregit. et dedit lumen his qui erant in penis tenebrarum. et liganit satanam et captinam ducit in captivitatem. and dele helende brac po dele irene herre and alto shiuredele giaten. and in wende. po was helle liht enes and nefre est dele of heuene liht. and bond te holde deuel. and herede helle of dele him hadden her er quemed. also dele salm wrihte seif. Eduxit eos de tenebris et umbra mortis et vincula eorum disripuit. and dele brae here bendes and ledde hem ut of pesternesse. and of deae shadewe. and roes of dece. dele pridde dai: pat is estrene dai. and wuned de mid his diciples noht alegate: ac stundmele forte dele fuvertiice dai: pat is todai. and po dele dide also dele boe seif. Elevatis manibus [suis benedixit eis. Et factum est dum bapiceret illis recessit ab eis et] ferebatur in celum et benedixit eis. he heuede up his hond. and giat hem his blescinge. and swo ferde to heuene also dawid seif. Ascendit deus in jubilo et dominus in voce tubarum. and ure drihten steh on wordlese songe. and on hemene stefne. Iubilus est exultatio mentis, habita de eternis. que nec taceri potest nec lingua explicari. Wordles songe is dele herte michele blisse. po heo hauex of heuenliche singe. and ne mai peroffe be stille. *ne mid worde hem atellen. swiche ben dele songes po me singex hege dages also alleluia. and swiche ocre. Swo dide dele apostles po bie bihelden ure helende. po he to heuene wende. and folgeden him mid egen po bie mid licham.
could not in words tell their joy. *Etiam in sono tubæ, prout regem decet, ascendit* — With the sound of trumpets he ascended to his high home, as a king is received when he cometh to his home. The trumpets were the angels who stood by the apostles with snow-white garments, and thus said unto them, *Hic est Jesus qui, &c.* — He who is gone from you into heaven shall come again as ye have seen him go into heaven. Then there followed our Saviour a great company of angels and of holy souls that he had delivered from hell, thanked be he! And those angels blew before him the heavenly trumpets, and so announced that he was a king come from battle and had overcome his enemy. And the sound of the trumpets that the angels blew came there before our Saviour to the gates of heaven, and thus they said to the angels that were therein, *Tollite portas principes, vestras, et elevamini, portæ æternales, et intrabit rex glorie* — Ye princes here within, open your gates, and each gate open yourselves for the king of bliss who will come herein. And they who were therein thus replied: *Quis est iste rex glorie?* — Who is this king of blisses? And those without said, *Dominus virtutum ipse est rex glorie* — He that is the Lord of all mights (or powers), he is the king of all blisses.

May the Sun that I speak of, that is our Saviour himself, who from himself illumineth all brightness, enlighten to-day our thoughts with right belief; and as he enkindleth all holy heats, may he enkindle our hearts to-day with twofold heats; that is, that we bemourn our sins, and forsake them and amend and pray for mercy. The second is, that we may have true love to himself and to our fellow Christians; so that we may long for him as did his apostles, and that he may lead us to him as he did them, and receive us with [them] into his kingdom. *Qui cum Patre et Spiritu Sancto vivit et regnat per omnia sæcula sæculorum.* Amen.
IN ASCENSIONE DOMINI. 115

ne mihten. and of pat mihte swiçe wundreden. and þerow weren swo bliçce þat hie ne mihten mid worde here blisse tellen. Etiam in sono tube prout regem decet ascendit. On bemes steuene he, asteh to his hege home. alse me king understant þanne he to his home cume%. þe bemes weren þe engles þe wiç þe apostles stoden: mid snouwite shrude. and þus seiden to hem. Eic est [Acts i. 71.] ihesus\(^1\). qui assumptus est a vobis in [celum] sic [uueniet quem-\(^-1\) MS. ðe. admodum uidistes] cun evunem in celum. et cetera. þe his faren fro giu into heuene he cume% eft alswó ge him segen faren into heuene. þo folgede ure helende michel feord of englen, and of holie soules. þe he lesde ut of helle ponked wurçe him. and þo engles biforen him blewuen þe heuenliche beme. and swo kidden þat he king was cumen fro sehte. and hadde his andsete ouercumen. and þe bemene dreem þe þe engles blewien. þe þere komen biforen ure helende to heuene gaten: and þus queçen to þe engles þe þer wiçinnen weren. Tollite portas principes [Ps. xxiv. 7.] vestras et elevamini porte eternales et intrabìt rex glorie, gie maisterlinges herwiç-immen openê giure gaten, and eeh gate untine% giu seluen to-genes þe king of blisse þe wile faren herin. and hie þe per-imne weren: þus andswerenden. Qvis est iste rex glorie? hwat is þis blissenæ king?: and þo wiç- uten seiden. Dominus uirtutum ipse est rex glorie. he þe is alre mihtene louerd he is alre blissene king. De sunne *þe ich of * p. 85. The Saviour is the same that gives light to all that is bright. specce. þat is ure helende self: þe alle brihtnesse lihte% of him seluen. he alithi to dai úre ponc of rihte bileue. and also he atent alle holi heten. he atende todai úre herte þe twifelde hete. þat is þat we ure sinnes sore bi-murnen. and forleten and beten. and milce bidden. ocher þat we hauen soçe lune to him selucn. and to u[r]e emcristene. swo us longe to him alse diden hise apostles and teo hus to him: also he hem dide and understande mid on his riche. Qui cum patre et spiritu sancto vniit et Regnat per omnia secula seculorum. AMEN.
WHIT-SUNDAY.

XX.

WHIT-SUNDAY.

Apparuerunt apostolis dispersitatem linguae, tamquam ignis, seditque supra singulos eorum Spiritus Sanctus. When our Lord Jesus Christ went bodily from earth to heaven, he bade his apostles and their holy fellowship not to be sorry though he departed bodily from them, and said, Non turbetur cor vestrum, neque formidet. Rogabo patrem et alium paracletum dabit vobis, et cum venerit, ille docebit vobis omnem veritatem. Let not your hearts be troubled nor afraid; I will send you the heavenly comfort within a few days, which shall comfort you and teach you all truth, and bring tidings of things that are to come. And the fair behest (or promise) he performed this day. For this day is the fiftieth day after Easter Day, as the lord St. Luke said in the holy epistle that is read to-day in each holy church, and thus spake, Cum compleverint dies pentecostes erant omnes discipuli pariter in eodem loco, &c. On the fiftieth day after Easter Day all the apostles and their company were assembled into one place, sitting and singing psalms and praising God in the temple of Jerusalem. Et factus est repente de coelo sonus tanquam advenientis spiritus vehementis et replevit totam donum ubi erant apostoli sedentes. And close towards 'undern,' as saith the holy 'singer' in his song of praise, thus saying—Dum hora cunctis tertia, &c.

Then came a din from heaven, as though it were to make known that the Holy Ghost had come upon the apostles, and filled the house full wherein they were sitting. Et apparuerit illis, &c. Then the Holy Ghost manifested himself, to be seen in what appeared to them as many-cloven tongues and in the likeness of fire. And why they saw him such St. Ambrose thus showeth and saith, Verbis ut essent, &c., that is, in English, he made them strong (or heavy) in words; for though there was only the speech of one country in each apostle's mouth that was there speaking, to each man who heard them, of whatsoever land he was (for there were men of every land under heaven's course), it seemed to each
Apparuerunt apostolis dispersitis lingue tanquam ignis seditque
supra singulos eorum spiritus sanctus. Do ðe ure louerd
ihesu crist fundede lichamliche fro eorðe to heuene, he forbed his
apostles, and here holi ferreden þat hie neren noht sore. ðeh he
hem forle[te] lichamliche and seide Non turbetur cor uestrum
neque formidet. Rogabo patrem et alium paracletum damit
vobis, et cum uenerit illæ: docebit uobis omnem ueritatem. Ne
beo giuer heorte noht iñreued ne ofdred. ich wiþ giu senden þe
heuenliche frefringe wiþ-innen a lit dages. þe giu shal frefrin
and techen alle sócaffastnesse and bringen tiñinge of þing þe beon
to cumende. and þe faire bihese lestc þe þis dai, for þis dai is þe
síþtungcþe dai. after estrene dai. also þe louerd seint lucas. seide on
þe holie p'þle. þe me ret to dai and ech holie chire þe and þus
quec. Dum1 completerunt dies þe[n]tecoste erant omnes pariter
discipuli in uodem loco et cetera. On þe físturþe dai. after estrene
dai weren alle þe apostles. and here fereden gadered on one stede.
sittinde and salmes singende. and god heriende. in þe temple of
ierusalem. Et factus est *repente sonus tanquam aduenientis
spiritus vehementis et repleuit totam donum ubi erant apostoli
sedentes. riht to-genes þe undrene also þe holi songere sécn on
his loft songe. þus quæcinde. Dum hora cuntis tercia: r. m. i.
o. a. d. u. n. þo com a dine of heuene. ase þeh it were to kideýd
þat þe holi gost com uppen þe apostles and filde ful þat hius þere
hie inne seten. Et appaeruit illis dispersitis lingue tanquam
ignis seditque supra singulos eorum spiritus sanctus. Do openede
þe holi gost him seluen to isende bi þan þe hem þuhte shapen also
tunge fele twiselende. and on ðires hewe and for þat hie him
swich segen seint ambrosiws shewed 2 þus : and seic. Uerbis ut 2 So in MS.
cessent pro. et c. f. þat is on englis he hem makede fundie on worde.
For þeh it were ones londes speche on þe apostles múaþes þe þere
speken : ech man þe hem herden were of wiche londe swo he
were. for þere were men of eche londe þat is under heuene liçc.
Our Lord's promise of the Comforter to his disciples.
The Comforter came to them on the day of Pente-
coast. The modes by which the Holy Spirit manifested
himself.
There was only one language in each apostle's
mouth, yet it
of them severally to be the speech of his own land. So the Holy Ghost filled them with himself, and put the words in the mouths of those that spoke there, and made them to differ in those that heard them. As St. Luke saith, Repleti sunt omnes Spiritu Sancto, et copcrunt loquc prout Spiritus Sanctus dabat eloqui illis. Thus they saw the Holy Ghost in the likeness of tongues, and therefore were they strong in speech, as I just now said. They also saw him in the form of fire, as I said before, and were thereof boiling with truer love to God and men, so that they loved God more than themselves, and each Christian man as themselves. Ignis enim, ut ait scriptura, triplicem vim habet, scilicet, illuminandi, calefaciendi, consumendi, quam Spiritus Sanctus effecit in apostolis augendo fidei ferorem, charitatis splendorem, et consumendo irremittendo sigua fuit in eis peccati macula. Fire hath in itself three virtues: the first is to give heat, the second is to give light, and the third to reduce oil to nothing. These three virtues the Holy Ghost employed in the apostles, and therefore he came upon them in the form of fire, as I before said, and enlightened them with brighter and firmer belief than they had before, and made them hotter in true love to God and to men, and reduced their sins to nought. For if any had committed sins, he forgave them altogether. Thus the holy apostles were assembled in one place, and thus the Holy Ghost came upon them and filled them with himself, and comforted them of sorrow, and taught them to speak the speech of every land, and enlightened them with right belief, and made them hotter in true love to God and to man, and cleansed them all from the filth of all their sins. Let us now beseech the Holy Ghost to have mercy upon us, and give us the disposition and power to forsake, be sorry for, and amend our sins, and to gather the hearts of us all to pure thoughts (as he gathered the holy apostles in the temple) and our bodies in this holy minster, and to come upon us and abide in us and comfort us of all sorrows, as he did them; and to lighten in us right belief, and make us boiling with true love, and clean from all sins; and to give us such firm speech that the few words that we say in our prayers may be known to all the saints that dwell in
hit puhte here ech sunderlepes pat it was his londes speche. Swo pe holie gost hem fulde of him seluen and sette pe word on hem pe pere spoken. and skilde on hem pat hie herden. also scint lucas seì. Repleti sunt omnes spiritu sancto et ceperunt loqui prout spiritus sanctus dabat eloqui illis. Pus hie segen pe holi gost on tungene euene. and perefore weren fundie on speche, also ich nu seide. ec hie him segen on fures hewe al ich er seide, and weren þerof wallinde on sôcere luue godes and mannen. swo pat hie luuded gode more þene hem seluen. and ech cristene man also hem seluen. Ignis enim ut ait scriptura triplicem uim habet scilicet illuminandi. calefaciendi. consumendi. quam spiritus sanctus effecit in apostolis augendo fidei ferverem. caritati splendorem. *et consumendo. irremittendo. sigua fuit in eis *p. 87. peccati macula. Fir haucex on him þre mihteon on to giuende hete. ðexer to giuende liht. priddle to wendende elet to none þinge. þese þre mihte hotter þe holi gost on þe apostles. and þerefor com uppen hem on fires hewe alse ich er seide. and alihête hem of brihtere and of festere bileue þe hie hedden er. and maked11. hem hattere on sôcere luue to gode and mannen. and welde here sinnes to none þinge. for gib anie hadden don be hem mid alle forgaf. Dus þe holie apostles were gadered on ane stede. and þus þe holi gost com uppen hem and fulde hem of him seluen, and freurede hem of sorege. and tehete hem spoken eches londes speche. and lihte hem of rihte bileue and makede hem hattere on sôcere [luue] to gode and to men. and elensesde hem alle of þe hore of alle sinnes. Bidde we nu þe helogist þat he hauve milce of us and gife us hige. and mihte. to forlede and bireusen and beten ure sinnes. and gedere ure alre herte to clene þonke alse he gaderede þe holie apostles. in þe temple. and hure lichames in þis holie minstre. þat he eume uppen us and wune in us. and freure us of alle sorege also he hem dide. and lihte2 on us rihte bileue. and make us wallende of sôcere luue and clenre of alle sinnes. and giue us swo findige speche. þat þe fewe word þe we on ure bede seien be cūce1 alle halegen. þe wunieicex on huene

May our hearts be united to clean thoughts, and our bodies be gathered together in God's house.

May our prayers be effectual.

1 I think we ought to read twêc (ep. tiêc on p. 125) = favourable, acceptable. In the MS. c and t are very similar; and in cūce the top of the c is longer than usual.
heaven, so that they may intercede for us with the Trinity—Father, Son, and Holy Ghost—that He instruct and aid us to follow the apostles’ lore, and in their fellowship have eternal life and bliss with Him. *Qui vivit et regnat in universa sæcula sæculorum Deus.*

**XXI.**

SERMON ON PS. LIII. I.

*Dominius de cælo prospexit super filios hominum ut videat si est intelligens aut requirens Deum. Omnes declinaverunt simul inutiles facti sunt, non est qui faciat bonum, non est usque ad unum.* The holy prophet David saith in a passage in the psalm-book the words that I have now said here, where he speaketh of the mercy that our Lord Jesus Christ shows to man and of the hostility that men exhibit against him. He is merciful to them in two ways, as he himself saith in the holy gospel, *Veni vocare peccatores ad poenitentiam, et recipere poenitentes ad justificationem*—I came to call sinners to repentance, and to receive those truly amending in righteousness, and to set free the thralls from their thraldom, and to give them freedom. And in all ways he comforts those sinners that desire to receive comfort. But in return for this manifold mercy men are so hostile that the more earnestly he calleth them unto him, the more perversely they turn from him, as I said before. *Dominius de cælo prospexit super filios hominum, &c. Omnes declinaverunt simul, &c.* Our Lord, who is the Lord of all lords, stooped from heaven to men, and looked if any of them understood or sought him, and he saw that they all turned from him to their own disadvantage. And of them all there was but one (i.e. Christ) that did any good deeds. So looketh he now from heaven to us, and sees that we do not understand nor seek him as is needful for us, but we turn from his behests to the will of our flesh, except it be any God-fearing man. *Intelligens quis homo est? Qui seipsum agnoscit et Deum credit.* That man understands who knows himself and believes in God. *Ille se ipsum cognoscit qui considerat in speculo mentis quantis sit expositus miseriis;*
XXI.

[SERMO IN PS. LIII. 1.]

Dominus de celo prospexit super filios hominum et videat si [est] intelligens aut requirens deum. [O]mine declinauerunt simul inutiles facti [sunt] non [est] qui faciat bonum [non est] usque ad annum. De holi prophete daudii seïx on ane stede on pe salm boc pe wordes pe ich her nu sêide. pe he speciç of pe mildhertnesse pe ure louerd ihesu erist doç men. and of pe wïzerfulnesse pe men don togenes him. Mild-heorte he is togenes heom on two wise, alse him self seïx on pe holi godspel. Ueni vocare peccatores ad penitenciam et recip[er]e *penitentes ad iustificacionem. Ich com to clepen po forsingenede to sinbote. and understonden po sinbetende on riht[w]isnesse. and to lesen pe prales of pralshippe. and gien hem freshippe. and on alle wise he freure po forsingenede pe frefringe wiljen understonden ac togenes pis manifold mildhertnesse. men bien svo wïzerfulle. pat swo he gerenluker¹ clepeç hem to him. swo hie wïzerere turnèç froward him. alse ich er sede. Dominus de celo prospexit super filios hominum ut et cetera. Omnes declinaverunt simul. Ure drihten pe is alre louerd louerd bihe² of heuene to mannen. and lokede gif here ani understoden oçer bi-sohten him. and sch pat alle hie turnedn fro him hem seluen to ubihefe and of hem alle ne was bute on pat dide anie gode dede. Alse he lokeç nu fro heuene to us. and seç pat we ne understonden ne bisechen him noht swo us nied were. ac turnen fro his heze to ure lichames wille. bute hit beo ani god friht³ man. Intelligens quis² Top of t has been erased and looks at first like a t. homo est⁴ qui seipsum agnoscit et deum credit. De man is understandinde pe him seluen cnowêç and gode leueç. Ille se *ipsum cognoscit qui considerat in speculo mentis quantus⁵ sit * p. 83.

¹ MS. geten-lanker.  
² Men are hostile to God.  
³ They all turn away from him,  
⁴ So in MS.
upote natus in maerore, vivens in labore, moriturus in dolore. That man knows himself who considers of what vile matter he is formed, and how wretchedly he here fareth, and how ruefully he shall go hence. Hither he cometh in woe, and he shall depart hence in woe. And here he dwelleth in distress and endureth discomfort, sometimes dry, sometimes wet, sometimes cold, sometimes heat, sometimes thirst, sometimes sickness, sometimes soreness, and sometimes weariness, and sometimes the biting of worms, and many others that I am unable to enumerate; and without help he is unable to protect himself against them. Thus ought each of us to know himself. Ille autem intelligit Deum, qui credit eum trinum et unum, omnipotentem, creatorem omnium—That man understandeth God who believeth that the heavenly Trinity—Father, Son, and Holy Ghost—is one Almighty God, the creator, ruler, and director of all creatures. And this belief each man exhibits when he singeth the Creed. That man seeketh God who acknowledges his trespasses and forsakes his sins, and sorely bemourns, and amends according [to the best of] his power. That does each man when he singeth pater-noster, except his wicked mode of life hinder his prayers. But few are those that thus understand and seek God; and those are good and therefore remain with him; and all others do as the prophet hath said—Omnes declinaverunt, &c. They all turn from God to the devil except one. Quatuor sunt genera hominum; alii enim non intelligunt Deum, requirunt tamen; et hii fatui. Alii intelligunt et non requirunt; et hii impii. Alii nec intelligunt nec requirunt; et hii mortui. Alii et intelligunt et requirunt; et hii boni et de iis dictum est, 'nullum genus hominum facit bonum nisi unum.' Four sorts of men there are. The first understand not God and nevertheless seek after him, and that is 'witless' men. The second kind comprehends those that believe in God and beseech him not, that is 'merciless' men, that have no mercy upon themselves. The third sort are those that do neither; they neither understand nor seek after God, and [those people] are wholly lost, soul and body. The fourth do both; they understand and seek after God, that is the good folk, and these he receiveth and retaineth with him, and giveth them everlasting life in bliss. May the same Lord, of whom I speak, who thus looketh from heaven to men with his merciful eyes, and seeth those that are hostile towards him, as those are who do not
expositus miseris. Vtpote natus in merore. Uiuens in labore Moriturus in dolore. De man knowe him seluen pe penche of wu medene pinge he is shapen. and wu aruelichen he her fare. and wu reuliche he hechen wit. hider he cume on wowe and hechen wit on wowe. and herene wunen on wanrede and pole his unwille. hwile druite. and hwile wete. hwile chelc. wile hete. hwile hunger. wile purst. hwile chele. hwile unhele. hwile sori- nesse and wile werinesse. and hwile wurnene cheu and fele 6. he ich telle ne mai. and ne mai wix-uten helpe him seluen per-wix werien. pus ahle ech of us him seluen to cnowen. Ille autem intelligit deum. qui credit eum trinum et unum omnipoten- tentem creatorem omnium. De man understand god. pe leue pat pe heuenliche prennesse. fader and sune. and holigost. is on almihti god. Shuppene. and wealdende. and dihtende of alle shaft. and pis leue shewen ech man penne crede singe. pe man biseche god pe bed is gultes cnowe. and his sinnes forleche. and sore bimurne. and beten bi his mihte. pat dov ech man penne he pater noster singe. bute his liere lifode his bede lette. ac lit ben pat pus understood and bischechen2 god. and po ben gode and perefore mid him bileue and alle ocre don swo pe proph[et]e seid. Omnes declinauert et cetera. alle hic turnen fro gode to pe deuel bute on. Quatuor sunt genera hominum. ali enim non intelligunt deum. requirunt tamen. et hii fatui. Alii intelligunt *et non requirunt et hii impii. Alii nec intelligunt *p. 60. nec requirunt. et hii mortui. Alii et intelligunt et requirunt et hii boni et de is dictum est. Nullum genus hominum facit bonum nisi unum. Fuver knenes men ben. pat an ne underst- ant god. and naceles bischeche2 him. and pat is unwiti mennisse. ocher is pat leue god. and ne bischechen him noht. pat is pat orelesse mennisse. pe ne hauene ore of him seluen. De stridde ne doth nocher. ne understant ne bischechen god. pat mannisse is puertut forlore soule and lichame. pat fcorthe doth. eicher understant and bischeche him. pat is pat gode menissche and pat he understant and mid him athalt. and giue eche lif on blisse. pe ilke louerd pe ich ofte speke. Pe pus loke of heuene to men mid his milde egen. and see po pe wicerie to-genes him. also don po po ne

1 Repeated in MS. by misteake.
2 So in MS.
understand or seek after him, and who knoweth those that are obedient to his behests, so look to us and give us disposition and power to understand him; and teach and aid us to seek him with humble thoughts and with noble and blessed words, and to grant our petitions if it be his will.  *Qui vivit et regnat Deus per omnia sæcula sæculorum.*  Amen.

**XXII.**

**ST. JOHN THE BAPTIST.**

_Ego vox clamantis in deserto, parate viam Domini, rectas facite semitas ejus._ The lord St. Luke remindeth you in his gospel of the wonderful hither-coming, and the hard life here, and the wonderful departure, of our lord St. John the Baptist. And where he speaks of his coming hither, he saith that our Lord sent his archangel Gabriel to an old man who was a holy prophet and also a bishop, and was called Zacharias; and he sent him to say that he should beget a holy child and call it John, and said what life it should lead; and that in his birth much folk should rejoice, and that he should be great and mighty before God. Then the holy man considered that he was of great age, and his world's partner was past child-bearing, and barren, and for these three things he esteemed it incredible, and believed not what the angel spake unto him, and thus said, *Unde hoc sciam?*_—How may I know this? Then said the angel, _Quia non credidisti verbis meis, ecce eris tacens et non poteris loqui usque ad diem nativitatis ejus._—Because thou believest not my words thou shalt be dumb until the child be born, and thereby thou shalt know that I speak the truth. Thus became the holy man dumb, and begat on his wife this holy child. On the sixth month thereafter was the holy maiden, our lady St. Mary, pregnant with the holy child our Lord Jesus Christ; and she came to her relative St. Elizabeth, of whom I before spake, who carried in her womb St. John the Baptist. And as soon as the holy maiden with words greeted the holy wife, then became true what the angel had previously said concerning this child, _Spiritu Sancto replebitur adhuc ex utero matris suæ_, that the child should in its mother's
understonden. oþer bisechen and enowæ wo ben hersume his hese. He bise to us. and giue us hige and mihte him to under-
stande, and wisse us and filste us him to bishechen mid admod þone. and mid eþele worde and edie. and tice us bene gif his 
wille beo. Qui uiniit et regnat deus per omnia secula seculorum. Amen.

XXII.

DE SANCTO IOHANNE BAPTISTA.

Ego vox clamantis in deserto parate viam domini rectas facite semitus eius. Pe louerd seint lucas giu mune on his 
godspel þe wunderlich hider kume, and þe erueþliche herbivivist, and þe wunderliche heþen siþ. of ure louerd seint iohan baptiste, and þer he speþ of his hider cume, he seie þat ure drihten 
sende his heþ engel gabriel to on old man. þat *was holi * p. 91, 
prophete, and ec bisshup, and het zacharie, and sende him to 
seien þat he sholdre strene an holie child and clepen hit iohan, 
and seide wic hit sholde leden, and on his burde michel 
folc blisse. and bifoire gode ben michel and miht. þo understod 
þe holi man þat he was of michel elde. and his woreldes make 
was teames atold. and unberinde. and for þese þre þing let hit 
unleþich. and ne lefed hit noht: þat þe engel him seide. and 
þus quaþ. Vnde hoc sciam. hwu mai ich þis wite þo seide þe 
engel. Qvia non credidisti verbis meis. ece eris tacens et non 
poteris loqui usque ad diem nativitatis eius. For þu art unlef 
mine worde, þu shalt beo dumb forte þat child beo boren. and 
þerbi wite þat ich soþ seie. þus bicom þe holi man dumb: and 
on his spuse þis holi child strende. On the sixte moþe þarfter 
was þat holi maiden ure lsfdi seinte mariæ liht mid þe holi child 
ure louerd ih[e]s]u crist and com to hire moge Seinte elizabet þe 
ich er embe was þe bar on hire wombe Seinte Iohan baptiste. and 
also wat se þat holi meide mid worde grette þe holie spuse: þo 
warþ soþ þat þe engel hadde er bi þis child seid. Spiritu sancto 
replebitur adhuc ex utero matris sue þat child sholde on his
womb be filled with the Holy Ghost,—so it was. *Et propheticus spiritus filii illuminavit spiritum matris et prophetavit uterque, hic gaudio, illa verbo.* For this child's prophetical spirit enlightened the mother's spirit with prophecy, so that they both prophesied of our Lord Jesus Christ's coming, and of the mother, our lady St. Mary: the child in its joy, for it sported and played before her; and the mother in her words, thus saying, *Unde hoc mihi, ut veniat mater domini mei ad me?*—Whence is this come to me that my lord's mother cometh to me? When this child was born and a name was given him, then the father came to his speech and foretold the child's austere life here, thus saying, *Tu puer prophetæ altissimi vocaberis, praebis enim ante faciem Domini parare vias ejus*—This child shall be called the prophet of God, and he shall go before the face of God and prepare his ways; and it so happened, for as soon as he was grown up in years and in stature, and had much of this world's things, then took he note of man's mode of life, and knew that their deeds were evil, and their speech unprofitable, and he fled their fellowship, because he would not follow their example, neither in word nor deed. And therefore he went into the desert wilderness, as St. Ambrose saith in his psalm, *Antra deserti teneris,* &c. In his youth he fled from people into the desert, for he would not with light words defile his life; and because he was sent into the desert to prepare God's ways there. Wherefore he made his dwelling in the wilderness, and settled his mode of life, both in food and clothing, as was then befitting his abode and also his office, as it is said in the psalm, *Præbuit hirtum tegimen camelus,* &c. The desert was his dwelling-place, and stiff hair of the camel was his garment, and wild honey and locust his meat, and water was his drink. Then sprang the word (or fame) of his holy mode of life wide throughout the land, and the people began to visit his dwelling for to see his holy manner of life and to hear his wise lore; and they thought then on account of his great wisdom that it was Christ himself. And he began then to prepare [the ways of God] as the book saith, *Instruendo ad fidem, invitando, ad baptismum, vocando ad *consentiam*—He taught them right belief, and
moder wombe ben fild of pe holi gost alse it was. *Et propheta
dis spiritus filii illuminavit spiritum matris et prophetan
turque. hic gaudio illa verbo. for pat pe pis childes witige
gost lihte pe moder gost: of witienge. swo pat hie witegede boéc of ure louerd ihesu cristes to cume. and of pe moder ure lasli
diente marie. pat child on his blisse for hit floxed. and pleide
to-genes hire. and te moder on hire worde pus seide. \*Vnde [Luke i. 43.]
*hoc michi. ut veniat: mater domini mei ad me. Weçen is me \*p. 92.
cumen \*pat mi lounedes moder cumeç to me? Do pis child
was boren. and him was name geuen 1 po com pe fader his
speche. and witegede pe childes arueéliche herbiwest. and
pus queç Tu puer prophetæ altissimi vocaberis prebìs enim
ante faciem domini parare vias ejus. Pis child shal hoten
godes prophete. and faré before godes neb. and maken his weies.
and hit swo warç. for \*pat alse wat so he was pogen on winbre.
and on wastme and hadde michel of wereld ſinge. po nam he
geme of mannès liflode. and cnew \*pat here dedes weren iuele.
and here speche unnutte. and fleg here ferede. for he nolde
noht folgen here forbisne ne on speche ne on dede. and \*performe
ferde into weste wilderne also Seinte ambrosii seiç on his loft-
songe. Autra deserti teneris s. c. tür. fugiens p. n. l. s. m. u. f.
posses. On his guweéç he fích fro folke to weste. for \*pat he ne
wolde. noh[t] mid lihte wordes ſilên his liflode. and for he was
send into pe weste to maken ſere godes weies: perefere he
makede his wunienge in pe wilderne. and stáçelede his liflode on
fode. and on shrude. swo \*pat he wa[s] bicumelich to his wunienge
and ec to his wike. alse hit seiç on pe loft songe. *Prebuit
hiricum tegimen camelus. a. s. tro. b. c. l. h. s. p. m. locustis.
The fame of the Baptist spread far and wide, and
Weste was his wunienge. and stark haire of oluente his wede,
wide hunie and languste his mete. and water was his drinke.
Do sprong pe word of his holi liflode wide into pe londe and
bigan \*pat folc sechen to his wunienge. for to seln his holi liflode.
and to here his wise lore and wenden po for his miche alse wisdom:
\*pat hit crist self *were. and he bigan po to maken alse po boc \*p. 93.
seiç. Instruendo ad fidem. invitando ad-baptismum. vocando
ad penitenciam. tehte hem rihte bileue. bed hem to fuleninge.

The prophetical spirit of the child caused the mother to prophesy. The words of Zacharias when he re-
covered his speech. The reason why John the Baptist went
into the wilderness.
invited them to baptism, and called them to shrift, that is, to mourn and to forsake and to amend their sins, for that is shrift. Then the bishops and the other learned men that dwelt in the land desired to know who he was, for they thought that he was Christ himself, and they sent their messengers to him, thus saying, Tu quis es?—Who art thou? Et respondit, 'Non sum ego Christus'—And he answered, I am not the Christ. And they said, Art thou Elias? Nay, he replied. And they said, Art thou that prophet? Nay, he replied, none of the prophets that ye ween. Et dixerunt, Quis igitur es, ut responsum demus eis qui miserunt nos?—Then they said, What answer shall we give them that sent us to thee? And he answered thus, saying, Ego vox clamantis in deserto, Dirigite viam Domini rectas; facite semitas ejus—I am the voice of him that crieth in this desert, thus saying, Prepare the Lord's ways and make straight his paths. Et enim vox ordine naturae antecedit verbum, sic Johannes ordine temporum antecedit Christum, unde dicitur, hic Dei vox, ille verbum. Listen now what this desert is, and why our Lord crieth therein. Populus, qui malo opere dereliquit Deum factorem suum et inutili verbo recessit a Deo salutari suo, est desertus. All people that through unprofitable speech and evil speech and ill-deeds turn from God and forsake obedience to him are called desert, because he dwelleth not in them nor they in him. Wherefore this wilderness is overgrown with brambles and with thorns and with evil weeds; that is to say, that mankind has trespassed against God in unprofitable speech, in evil deeds, and in idle thoughts. Clamat ergo Dominus ad nos per prædicatores, tanquam surdos et longe positos—And therefore our Lord crieth to us as to deaf men, and to those that dwell far from him. Deaf we are, or hard of hearing, when we hear God's word spoken and take little or no heed thereto. Far from our Lord we are, though we go to church and give right tithes and sing our prayers and distribute alms, [if we do so] more for to have earthly pleasure than heavenly bliss. But let us turn to God in right belief and approach him in purity of life, and prepare our way to him in true love to God and to men. Est enim dilectio Dei et proximi regia via qua eundum est ad vitam. For
DE SANCTO IOHANNE BAPTISTA.

and clepede hem to shritfe. \( \text{pat is to rensende. and to forleten.} \) and to beten here sinnes. for \( \text{pat is shritf.} \) Do wolden \( \text{pe} \) bisshupes. and \( \text{pe o}^\prime \text{re lerede \( \text{pe} \) wuneden in \( \text{pe} \) lond} \)' witen hwat he ware. for \( \text{pat} \) hie wenden \( \text{pat} \) hit were crist self. and senden here erendrakes to him \( \text{pu\'s que\'cinde.} \) \( \text{Tu qu\'is es?} \) hwat art tu? \( \text{E} \)t respondit. \( \text{N} \)on sum ego Christus. Ne ami noht crist? and hie seiden. Artu helias. nai he seide. and hie seiden. artu prophete? nai he seide. nam \( \text{pe} \) prophete \( \text{pe} \) ge wenen. \( \text{E} \)t dixerunt. Qu\'is igitur es. ut responsum demus eis qui miserunt nos? Seiden hie wich andsweere shule we giuen hem \( \text{pe} \) senden us to \( \text{pe} \) and he answerede. \( \text{pu\'s que\'cinde} \) Ego \( \text{vox} \) clamantis in [deserto] parate viam domini rectas facite semitas ejus. Ich am his steuene \( \text{pe} \) reme\'c in \( \text{pis} \) westerne. and \( \text{pu\'s que\'cinde.} \) Make\'c \( \text{pe} \) lounerdes wicies. and rihte\'c his pe\'ces. \( \text{Et enim vox ordine nature antecedit verbum. sic. iohannes ordine temporum antecedit christum,} \) Vnde dicitur hic dei \( \text{vox} \) ille verbum. listec\'c nu wat tis westerne is. and wi ure drihten grede\'c per onne. \( \text{Populus qui malo opere dereliquit deum factorem suum. et inutili verbo recessit a deo salutari suo. est desertus. al \( \text{pat} \) folc \( \text{pat} \) purh unmutte speche and inue speche. and inue\[le]dede. turnec\'c fra gode. and forlete\'c his hersumnesse. is cleped westren. for \( \text{pat} \) \( \text{pe} \) he ne wunec\'c noht on hem\'c nc he on him\'c for \( \text{pi} \) is \( \text{pis} \) westren for-grouwen. mid brimbles. and mid pones and mid inue wiedes. pat is to seien. \( \text{pat} \) folc is forgi\'t wi\'c god. on *unmitte speche. and on inue dede. and on idel ponc. Clamat ergo dominus ad nos per predicatores tanquam surdos et longe positos. and for-\( \text{pi} \) grede\'c ure drihten to us\'c also to deue men. and fer fro him wunien. Deue we ben o\'er pieke liste. janne we heren speke godes word. and nime\'c \text{pe} ter litel gerne. o\'er non. fer fro ure drihten we ben. \( \text{pe} \) he we gon to chirche. and giuen rihte ti\'xinge. and singen ure bede. and dele\'c almes more for to ha\'en e\'er\'cliche winne \( \text{pe} \) ne heuenliche wele. ac turne we to ure drihten on rihte bileue. and nehtleche him on elene li\'ode. and maken us wei to him. on so\'e luue to gode and to mann\'en. Est enim dilectio dei et proximi regia via qua

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What the wilderness is, and why our Lord cried therein.

By 'wilder-ness' we may understand those who turn from God and are disobedient to his laws.

Our Lord cries unto us as unto deaf men.

We are far from God while we think more of earthly bliss than of heavenly wealth.
that true love leadeth to everlasting bliss all righteous men, who loveth God more than themselves and each Christian man as themselves. But that is difficult for any earthly man, and therefore let us do as St. John the Baptist admonishes us, thus saying, Rectas facite semitas Dei nostri. Make straight God's paths. Semitae Dei, quibus facile pervenitur ad eum, sunt opera bona. God's paths are our good deeds, of alms and of other things, that shall lead us to eternal life. Quae si fecerimus pro celestibus, declinabimus ad terram; si autem pro favore populi, ad sinistram divertemus. If we do our good deeds to earn this world's happiness or man's praise for a reward, then we make God's ways crooked and are not in the way to heaven; but if we do and say and think well, because we love God and long for him, and we hold therein unto our life's end, then are we in the right way that leadeth us to eternal life, as did the lord St. John the Baptist, as I before said, who wonderfully came into this wretched world and hereon dwelt austerely, and herefrom at his death worthily departed; for he was beheaded in Herod's prison because he would not turn from the high way nor from the right paths (which he exhorted mankind to prepare), and was therein working and journeying until he came to the end, that is, to eternal life, ad quam nos ducat, qui vivit [in seculum seculorum].

XXIII.

ST. JOHN THE BAPTIST.

Inter natos mulierum non surrexit major Johanne Baptista. An unlying man seldom telleth lies, and a truth-saying (veracious) man often saith the truth, and he who never lied nor will lie nor can lie, that is our Saviour, speaketh ever truth; and therefore is true what he said of the lord St. John the Baptist, thus saying, Inter natos mulierum, &c. Of all the bairns that are born of woman's bosom, there is none greater than John the Baptist. The first man that came into
eundem est ad uitam. for *pat soe luue ledeo alle rihtwise men to eche blisse; *pe luue* god more *pane him seluen. and eeh cristene man also him seluen. ac *pat is arue* forpe ani corde*lich man. and perfore do we also seint iohan baptiste us minege* pus que*inde. *Rectas facite semitas dei nostri. Make* rihte godes paces. *Semite dei quibus facile peruenitur ad eum sunt opera bona. Godes paces ben ure gode dedes. on elmes. and on oere ping*e *pe us shule leden to eche line. Que si fecerimus pro celestibus declinabimus ad terram. Si autem pro favore populi ad sinistram diertemus. Gif we don ure gode dedes for to hauen pis weordles selhe. oer mammes herewood to mede. *penne* make we godes weies wronge. and ne ben noht toward heuene. ac gif [we] don. and queken. and *chenchen wel for *pat we god luuen. and us longe* to him. and we [peron [h]alden to ure lives* 1 M. S. lifer. *ende. penne beo we on rihte weie. *pe ledeo us to eche life. *alse * p. 95. dide pe louerd *Seint iohan baptiste. asl ich er sede. De wunderliche com into pis wreche worold and her-one arue*liche wunede. and her-offe at his ende wurliche wende. for he was bihauned on herodes prisone. for he nolde noht *turnen ut of pe hege weie. ne of pe rihte pakes. pe he minegede mankin to makiende. *and was per-one werchende. and farende. for to *pat he [com] to *e ende *pat is eche lif. ad quam nos ducat. qui u[c]uit.

XXIII.

DE SANCTO IOHANNE BAPTISTA.

Inter natos mulierum non suurexit maior iohanne baptista. Un-ligel man selde lige* and so* sagel man se* ofte so* and he *pe neure ne liigh ne lige ne wile. ne ne mai. *pat is ure helende. he seid* cure so* and perfore is so* *pat he seide bi *pe louerd Seint iohan baptiste *pus que*inde. *Inter natos Mulie- rum et cetera of alle *pe hermes. *pe ben boren of wives bosen. nis non more *penne iohan *pe fulcenere. De forme man *pe com in pis

9—2
this world, that was Adam, the father of us all, he was greater, quia immortalis fuit, donec peccavit, because he was immortal, until he sinned, and ever might have been if he would have kept himself so. But he was not born of woman's bosom, and had neither father nor mother. Sed Dominus fecit eum de virgine terra. But our Lord created him out of earth that was undefiled. Again, our Saviour, who is the creator and ruler of all creatures, is greater than St. John the Baptist; but he was begotten of the heavenly Father before that the heavens or the earth were formed, and was not born of woman's bosom, but of the bosom of the holy virgin our lady St. Mary. Isaac (whom the life-holy woman Sarah brought forth in her old age, and whom the life-holy man Abraham begot in his old age, as our Lord had previously declared unto them that he should be) was not greater or even as great, in some wise, as St. John the Baptist, nor was any other born of woman's bosom; and that is seen in three particulars respecting him—the first in his hither-coming, the second in his [mode of] life here, the third in his departure. Adventus ejus in mundum fuit mirabilis, status ejus in mundo difficilis multimodo afflictione carnis. Exitus ejus de mundo triumphalis, quia dum facinora viriliter obstitit, et hostem vicit, et mortem perdidit, et vitam invenit. His coming hither was full of wonders that our Lord wrought wherewith to honour St. John the Baptist. The first miracle was that when God came from heaven to earth to become incarnate in the womb of our holy lady St. Mary, the heavenly Father spake to the heavenly Son concerning St. John, and compared him to an angel, thus saying, Ecce mitto angelum meum qui preparabit viam tuam ante faciem tuam—Behold I send my angel before thy face, who shall prepare thy way before thee. Et revera fuit angelus, non naturaliter, sed officialiter—And he was indeed God's angel; not by nature, for he was not a spirit, but by his office. The second miracle was that he chose two life-holy persons for the father and mother of St. John the Baptist, who were both too old for issue, and the woman was barren, so that she might not, through lack of nature [i.e. the power of generation], have any child. The third marvel was that God sent the holy angel Gabriel to the life-holy priest Zacharias, when he went into the temple with his incense-vessel to burn incense upon the altar; and sent to tell him that he should beget this holy child. The holy
midden-erl pat was adam. ure alre fader he was more.  
Quia 
immortalis fuit. donec pecanuit for pat he was undeathlich forte 
he sinede. and eure beo mihte gif he him wite wolde. ac he ne 
was boren of wifes bosme. ne ne hadde fader ne moder. Set 
dominus fecit eum de vivine terra. ac ure drihten him shop of 
eorcē pat was unfiled. Eftsones ure helend pat is sheppende and 
wealdende of all shafte is more þene Seint iohan baptiste ac he 
was strended of þe heuenele fader. er þanne þe heuene oðer eorcē 
shapen were. and ne was of wifes bosme boren. and was of þe 
holi meydenes ure lefdi Seinte Marie. Ysaac. pat þe lif holi 
wimman sarra on hire elde kennede. and te lif holi man 
abraham. on his elde strende. *also ure drihten hadde er þan * p. 96. 
þan iscid. þat he sholde ne he ne was notht more ne forþe swo 
michel assume wise swo seint iohan baptiste Ne non oðer of wifes 
bosme boren. and þat is sene on þre þ[i][u]g of him. on his hider-
cume. oðer [his] he[r] biwist. þe pridde his hecensið. [A]duentus 
eius in mundum fuit mirabilis. Status eius in mundo difficiluis 
multimoda afflictione carnis. Exitus eius de mundo triumphalis 
quia dum facinora viriliter obstitit. et hostem vincit. et mortem 
perdidit et vitam innuit. his hidercume was ful of wundren. þe 
ure drihten wrohten : to wur̂ende mid sein[t] iohan baptiste þe 
forme wunder was: þat þo þe god fundede of heuene to eorðe 
to fonden1 mennisshe. of þe holic meidenes inneþe ure lefdi 
Seinte Marie. Do spec þe heuenele fader to þe sue heuenele 
of seint iohan and efnedde him to engel þus queðinde. Eece 
mitto angelum meum qui preparabit viam tuam ante faciem 
tuam. here ieh sende min engel biforen pine nebbe þe shal 
ruden pine weie to-forþ þe. Et renova fuit angelus non 
naturaliter sed officialiter. and he was iwis godes engel noht of 
kinde for þat he ne was noht gost: ac on wike. þat oðer wunder 
was: þat he ches two lif holi men him to fader. and to moder 
þe weren boxe teaemes atead. and heo þe winman was barrage2 2 So in MS. 
swo þat heo ne mihtre for unkinde hauen no child. þat þridde 
wunder was. þat god sende þe holi engel gabriel to þe lif holic 
prest zacharie. þo þe he gede3 in þe temple mid his rechel fat. to 3 MS.begede. 
rechelende þe alter. and sende him seggen þat he sholde þis holi
man saw the archangel at the end of the altar, and became afraid and terrified; and the angel spake unto him and said, *Ne timeas Zacharia, quoniam exaudita est oratio tua, et Elizabeth uxor tua pariet tibi filium, et vocabis nomen ejus Johannes, [et erit gaudium tibi et exultatio] et in nativitate ejus multi gaudebunt*—Zacharias, be not afraid; thou hast long wished for offspring, and God hath heard thy prayers, and granted thy petition, and Elizabeth thy wife shall have a male child, and he shall be named John, and he shall be a great joy to thee, and many shall rejoice at his birth, *erit enim magnus coram Domino, for he shall be great before God.*

Ut adjecit angelus explicare seriem magnitudinis Johannis contentam in quatuor scilicet, virtute abstinentiae, donis gratiae, officii dignitate, et palma victorie. The angel showed the child's greatness in four things—one is the refraining from all bodily lusts and evil vices, *Ut vinum et siceram non bibit,* &c.; the second is unattainable grace, the third is high functions, the fourth is the termination of his splendour. His greatness was manifested in a tenfold way, and more. One is that the heavenly Father compared him to an angel—*Ut ecce mitto angelum meum,* &c. The second is that he sent the archangel to the holy man that should beget him—*Et uxor tua pariet tibi filium.* The third is that his father became dumb because he believed not what the angel said to him—*Et eris tacens usque ad nativitatem ejus.* The fourth is that his mother bore him after she was past child-bearing and never before was with child, for nature denied it her—*Et processit in diebus suis sterilis.* The fifth is that when he was in his mother's womb yet unborn, he prophesied of the coming of our Saviour and of the virgin's who yet bare him in her sweet womb, that is our lady St. Mary—*Et exultavit infans in utero meo.* The sixth is that Elizabeth was enlightened by the Holy Ghost, who was in the child that she travelled with; so that she also prophesied of our Saviour's coming—*Et unde hoc mihi ut veniat mater Domini mei ad me?* The seventh is that he gave his father power to speak, who had been dumb ever since he disbelieved the angel—*Et*
and warde of-grisen: and of dred. and te engel que to him: [Lnc. i, 13,
and sede Ne times zacharia. quoniam exaudita est oratio tua
et elizabet vxor tua pariet tibi filium et vocabis nomen eius
Iohannem... et in nativitate eius multi gaudebunt. Ne beo
pu zacharie nob[!] of-grisen. pu hauest longe iwis after
strene and god haue> herd pine bede: and tificd te bene.
and elizabet p[e] spuse shal hauen a caudĉchild. and him shal
to name iohan. and hit shal beo to michel blisse. and
fele shule fagenien on his burde. Erit enim magnus coram
domin[o] for he shal ben michel biforn gode. Et adiecit
angelus explicare seriem magnitudinis iohannis contentam
Officii dignitate. Et palma victorie. Pe childe michelnesse
sheude pe engel on suwer pingen. On is wic-teinge of alle
lichames lustes. and iuele lastes. Et uinum et siecum non
bibit et cetera. Pat ocer is un-ernd gine. pat pridde is heh
wike. pat feorée is whites: ending his michelnesse was unhiled
on ten fold wise and mo. an is pat pe heuenliche fader henenede
him to engel. Vs ecce mitto angelum meum et cetera. Ocer is
pat he sende pe heh engel to pe holi man pe him strene shokde.
Et uox tua pariet tibi filium. Pat pridde is pat pe fader bicom
dumb. for he ne lefte hit noht pat pe engel him sede. Et eris
tacens usque ad nativitatem eius. pe feorée is. pat his moder
him bar sicken heo was teames atold. and neure er ne was mid
childe: for kinde hit hire werende. Et processit in diebus suis
sterilis. pe fife is. pat pe he was on his moder wombe get un-
boren he witegede of ure helendes to cume. and of pe maindenes
pe him bar get on hire swete wombe. pat is ure laði seinte
marie. *Et exultavit infans in utero meo. pe sixte is pat
elizabet was liht of pe holie gost pe was on pe child pe hie
mide hiede. swo pat hie ce witegede of ure helendes to cume.
Et unde hoe michi ut ueniat mater domini mei ad me? pe
seuee is pat he giat his fader milhte to speken pe hadde dumb

* Originally whites, but the second stroke of the h is dotted in order to
serve for an i.
apertum est os Zacharice et prophetavit. The eighth is that our Lord bade him to baptize in water for repentance, and to proclaim baptism, and also to say, Super quem videris Spiritum descendentem, &c. Hic est qui baptizat in Spiritu Sancto—When thou seest the Spirit come and abide upon a man, he shall baptize with the Holy Ghost for the forgiveness of sins. The ninth is that the heavenly Trinity was with him when he baptized our Saviour; Pater in voce, Filius in homine, Spiritus Sanctus in specie columbae—The Father in the voice, the Son in man's likeness, and the Holy Ghost in the form of a dove. The tenth is the great praise that our Saviour gave him, thus saying, Inter natos mulierum. Of all children of woman there is none greater than St. John the Baptist. This child himself in his mode of life had his own greatness in three ways—scilicet, abstinentia, humilitate, patientia. One is abstinence, the second is humility, the third patience. He had power to keep himself from all fleshly lusts, as the apostle biddeth, Abstinete vos a carnalibus desideriis quae militant adversus animam—Keep yourselves from fleshly lusts that fight against the soul. Restrain thine eyes that they behold no evil, nor unprofitable, nor even vain thing. Restrain thy body from pride, from vanity, from extravagant clothing. Restrain also thy concupiscence altogether, if thou hast no wife. And if thou hast a wife, restrain thyself in unlawful places and at unlawful times, that is, when thou shalt fast or keep holy-day. Be not thou wont to do it illicitly nor be wilful to stir up thy lust thereto, Quoniam qui sic agit vehemens amator est et proprice uxoris adulter—For all those who so do commit adultery towards their own wives. He had also humility. When all the people heard how high and how holy he was, and what a holy life he led, they weened that it was Christ himself, and said so; and he denied it, and said, Non sum ego Christus, nec etiam dignus ut solvam corrigiam calceamenti ejus—Ye ween that I am Christ; but I am not, nor even worthy to unknit his shoe-thong. He could not with any words better show that he was humble and modest. Quia in spiritu lenitatis peccatores corripuit, et ad paenitentiam vocavit—With gentleness
DE SANCRO IOHANNE BAPTISTA.

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ben: siéce he pé engel mislefigle. Et apertum est os zacharie et prophetauit. Pé égtecé is pat ure drihten him bed fulenen on watere to symbote. and fulcning beden and ec seggen super quem uideris spiritum descendtem. et cetera. Hic est qui baptizat in spiritu saneto. wanne þu sest gost cumen and wunien uppe mannem he shal fulenen on þe holie gost to sinnes for-giuennesse. þe nigece is pat þe heuenliche premnesse was mid him þo he fulcnded ure helende. Patær in uoce. Filius in homine. Spiritus sanctus in specie columbe. þe fader on stefne. þe sune on mannes efene. þe holí gost on culures hewe. þe tiecé is. pat michele hereword þat ure helend him gaf þus queçinde. Inter natos mulierum. Of alle wifes children his non more þanne Seint iohan baptiste. þís child him self on his lißlode hadde his agen michelnesse on þre wise. seilict. Abesti-nencia humilitate. Paciencia. On is vítege. ocer is admod-nesse. þe pridde poleburndesse. he hadde mihte to witen him of alle flesliche lustes. also þe apostel hit. Abstinete vos a carna-libus desideriiis que militant adversus animam. Witœ-teod giu of þe flesliche lustes. þe fihteç togenes þe soule. Witœo pine egen þat hie ne biholden non iuel ne non un-nut1 ne forçen idel. Witœo2 ði lichame fro orguil. *and idel. and oner mete wede. Witœo ec þine golicche deden mid alle: gif þu spuse ne hauest. and gif þu spuse hauest: witœo þe on unluued stede. and on [un]luued time. þat is þanne þu fasten shalt. ocer halgen. Ne beo þu noht wuned to don hit on unluued wise ne wilful to weechen lust þat3 to. Quoniam qui sic agit uhemens amator est et 3 Read þer. propriæ uxoris adulter. For alle þo þe swæ don: don eynwebruche on here agene spuse. he hadde ec admodnesse þo al folc herde. hwu beb. and hwu holie he was. and hwu holí lif he ladde and wenden þat hit were self crist and seden hit. and he vitœ-quad and sede. Non sum ego christus. nec etiam dignus ut soluam corrigiam cælicamentj eius. ge wenen þat ich beo crist. ac ich nam noht ne forçen wurcé þat ich un-cnutte his sho þuong. Ne mihte he mid none worden kiçen betere: þat he admod was and him seluen mece. Qvia in spiritu lenitatis pecatores corripuit. et ad penitenciam vocavit. Mid softnesse he castede

7. He gave his father power to speak.
8. He baptized our Lord.
9. The Trinity was with him when he baptized our Saviour.
10. Our Sa-vior gave him great praise. This child had its own greatness in three ways;

1. Abstinence.
2. Meekness.
3. Patience.

1 Or unith.
2 Ms. bidteo.
* p. 50.
he chastised the sinful, and exhorted them to repentance and to pure life. *Et semet ipsum præbuit exemplum*—And gave them fair example of himself, since he was not sinful, as St. Ambrose saith, *Antra deserti teneris subannis confugit turnas.* In his youth he perceived that he was sent into this world to perform threefold functions, *scilicet, adventum Christi prænunciare, baptismum prædicare, baptizare.* One is to make known Christ's coming; the second is to preach baptism; and the third is to baptize. And then he ordered his mode of life so that he was fit for such duties. *Ne forte, cum aliis prædicaret reprobus ipse secret*—For he would not live amiss when he was teaching men. *Nam ejus vita despicitur restat ut ejus prædicatio contemnatur*—For the instructor is not to be allowed if his life is evil and foul. And therefore he turned out of the city into the wilderness, and from men's abode to that of wild animals, and chose there a cave for a hall and an 'earth-hole' for an abode, and bare earth for his bed, and hard stone for a bolster, stiff hairs for a shirt and a great sack for his 'kirtle.' Roots and wild honey were his food, and nought but water was his drink. In vigils, in mortifications, and in all modes, he warred against his own body; and through such a mode of life his love appeared sweet to all that heard it. Then no longer could his holiness be kept secret, but his fame spread abroad into all the world, and drew folk to him to hear his wise words and to see his wonderful manner of life; and he exhorted all men to forsake and repent of their sins and receive baptism for repentance of sin. And many thereof he himself baptized. And in those days Herod the king loved his brother's wife and took her away from him. And St. John forbade it and opposed it as far as he could; and the king stood in fear of him on account of his holiness, and bade him cease [his rebukes]. And he durst not for fear of God leave off reproving the king for this conduct. Then was the king wroth, and ordered him to be bound and put into prison unless he would refrain from his words. Then St. John knew that if he should permit the king to continue his sin, he might live and be loved and honoured by him; but if he should follow righteousness, he would therefore lose his life: and so he did at last. For a maiden asked the king for his head, and he bade it be hacked off and given to her; and
De sancto Iohanne baptista.

Et semet ipsum prehuit exemplum. and gis hem faire forbisne of him selfen pæh he sinful ne were alse seint ambrosii scrib [A]ntra deserti. t. s. a. c. turnas. On his guwed he understod pat he was send into pis midden erd. to donde prefolde wike. His functions were threefold.

*bute* leued fulcninge. scilicet aduentum christi promuniciare. baptismum predicare. baptizare. an is to kiten cristes to cume. ocer is bodien fuleninge pat pridde is fulcen. and mecede po his liffode *swo* p. 100. pat he was bicumelich to swiche wike. Ne forte cum aliis predicaret reprobus ipsa fieret. For pat he ne wolde noht mis leued penne he men lerde. Nam cuius vita despicatur restat ut eius predicacio contemptur; for his pæh lorpæan noht to lunene; gif his liffode is iuel. and ful. and for pæh he turrente ut of pæh burh into wilderne. and fro mennes wunamienge to wilde deores. and chasede pere crudel to halle. and eorholhe to burre bare eorhe to bedde. and hard ston to bolstre. Stiue here to shurte and gret sac to curtle. Moren and wilde uni was his mete. and noht bute water his drinke. On weeche. and on swinne. and on alle wise he wa wolde his hagene lichame. and purs wilde liffode puhlte sweite his loere alle po pæh hit herden. Do ne milhte his holinesse ben no lengere for-hole. ac sprong his word wide into al pæh worlde and teh folc to him to heren his wise word. and to sende his wunderliche liffode. and he minede alle men to forloten here sinnes and beten. and on sinbote understonden fulcnenge. and fele þer of him seluen fulcenede. and bi þo dages luuede herodes þe king his broðer wif: and bi-nam hire him. and Seint Iohan hit wolde seide. and letted hit bi his mihte. and te king stod eic of him. for his holinesse. and bad him swike. and he ne dorste for godes eic forleton: pat he þe king pat peau ne binome. Do waþ þe king wroþ: and bad binden him and don him in to prisune bute he wolde his word wiþteon. po eceu seint iohan. pat gif he wolde þolen pat te king drige his unriht he mihte luuen and ben him lif and wurþ. ac gif he wolde folgen ri[ht]wisnesse he sholde þer*fore his lif forleton and swo dide atten ende. for þat a maiden bad te kinge his heued. and he hit bad of aeken. and hire bitechen. and he þat eccliche deaþ.


Herod commanded him to be beheaded.
he that sudden death meekly suffered and therewith obtained eternal life in bliss. Now we have said the three things that we promised you; how wonderful was his coming hither, how wretched was his [mode of] life here, and how sure his departure; and in what way he was greater than any other man born of woman's bosom, and in what way he departed from this world's woe into eternal weal. So may we all, and there dwell with him without end. *Eo praestante quem ore predicavit, et digito monstravit.* *Qui vivit et regnat per omnia sæcula sæculorum.*

**XXIV.**

MARY MAGDALENE.

*Mulier quae erat in civitate nomine Maria jam pœnitens venit ad domum Simonis ubi erat Jesus et procidens, lacrimis pedes ejus rigavit, et capillis suis tersit, et oscula affixit, et unguento unxit, ejus odore domus impleta est.* The lord St. Luke, who composed the holy gospel that is read in holy church, saith therein that our Lord received meekly a sinful woman and forgave her her sins, for two reasons: the first is her great hatred to her sins; the second is her great love to him. These words admonish us to take example of this woman, and hate and forsake and amend our sins, and love and follow our Lord as she did. Listen now then and take note of three things:—the first is the woman's name; the second is in what way she besought Jesus; and the third is what answer he gave her. *Nomen igitur est Maria, quod interpretatur stella maris.* She has the same name as the holy maiden our Saviour's mother, Mary, queen of angels, that is, in our language, 'sea-star,' and it well suits each of them. *Utraque enim lucis suæ radium, id est, examplar in mari, id est, in mondo diffundit. Illa pudicitie, ista pœnitentie.* Each of them illumines the sea, that is this world, with fair example. The queen gave example of virginity, that is, of purity. The other [gave example] of penitence, that is of cleansing, that is what maketh the filthy clean. And many more go on this sea, that is in this world, following the light of penitence, that is, example of the
Melier que erat in civitate nomine maria iam penitens uenit ad domum symonis ubi erat ihesuc. et procedens lacrimis pedes eius riguit. et capillis suis tertit. et oscula affixit. et unguento unxit. cuius odore domus impleta est. De lauerd Seint l. pe trenne\textsuperscript{1} pat holi godspel pe men ræd inne holic chiereche. sei\textsuperscript{2} par on pat ure drihten underfeng eadmoldiche ane sinfulle winman and forgiaf hire hire sinnen. for two pinga. an is muchel lec\textsuperscript{3}e to hire sunne. o\textsuperscript{4}er muchel luue to him. Das word munege\textsuperscript{5} us pat we nime forbisne after pes winman. and hatien. and forleten. and beten ure sinnen. and luuen and fulien ure drihten alse hire dide. Luste\textsuperscript{6} na \textsuperscript{7}panne and under- nime\textsuperscript{8} preo ping. on his pes wimmannes name. O\textsuperscript{9}er wiche wise hie hine bisohte. priddie hwich andswere he hire giaf. Nomen iigitur est maria quod interpretatur stella maris. Hie is ihaten alse \textsuperscript{10}pat holie maiden. ure helendes moder. *englene* p. 102. quen marie. \textsuperscript{11}pat is on ure ledene se-steorre. and pe gerisse\textsuperscript{12} wel here ei\textsuperscript{13}er. Vtraque enim lucis sue radium. id est exemplar in mari. id est in mundo diffundit. Illa pudicitie. Ista penitence. Hur ei\textsuperscript{14}er alum\textsuperscript{15} pe se \textsuperscript{16}pat is pis woreld of faire forbisne pe Mary showed quen gaf forbisne of ma\textsuperscript{17}hode \textsuperscript{18}pat is of clennesse. De o\textsuperscript{19}er of penitentence\textsuperscript{20}. \textsuperscript{11}pat is of closunge. \textsuperscript{12}pat is \textsuperscript{17}pat brink\textsuperscript{18} hori to clene. \textsuperscript{22}So in MS. and muchele mo fare\textsuperscript{23} on pisse sæ. \textsuperscript{18}pat is on pisse worelde.

XXIV.

DE SANCTA MARIA MAGDALENA.

\textsuperscript{1} Part of Æ cut off in MS.
cleansing, rather than follow the light of virginity. *Mundus nomine maris appellatur, tum propter procellas adversitatum tum propter affluentiam copic, tum propter refluentiam inopic tum quia extra navem in mari non est fiducia salutis.* Holy book calleth this world 'sea,' because that various accidents, sometimes of weal, sometimes of woe, come therein, as do the waves in the sea. And as the sea ebbs and flows, so this world sometimes gives weal and sometimes takes it away again. And as a man soon perishes in the sea, unless he be in a ship, so also goeth each man into hell from this world, unless he be in the church, through right belief and pure life and true love to God and to each christian man. This woman had also an additional name, Magdalene, *quod interpretatur turris,* et significat elationis altitudinem ante conversionem, et contemplationis post conversionem, that is, in our language, tower, and denoteth sometimes highness of pride, which she had when she loved sin, and sometimes heavenly thought, that she had when she forsook and repented her sins, as our Lord said, *Maria optimam partem elegit, quae non auferetur ab ea.* Mary hath chosen the best part, that is the heavenly abode that she shall have without end. Now ye have heard the woman's name, and also her additional name, and what each of them signifies; ye hear where she came to our Saviour and brought a present to him, and in what way she besought his mercy; and how she there previously acted when she had sinned so greatly, that seven devils took up their abode in her. When she heard what our Lord said in his teaching, that all men should suffer death and on Dooms-day rise again from the dead, and that those who had forsaken and repented of their sins (or therein commenced to do before they died) should go to heaven and with our Lord have eternal life and bliss; and those that did not so should suffer eternal torment with devils in hell; then she bethought her of her mode of life, and knew that she was hateful to God and loathsome to men, and therefore her sins became very loathsome to her and she thought that she would forsake and repent of them. Then came tidings that our Saviour was come to Simon's house, then she thought that she would seek him and bring him a present and
fuliende þe leome of penitence. þat is forbisne of clennesse, ðane
don þe leome of maeghood. Mundus nomine maris appellatur.
tum propter procellas aduersitatum tum propter aflueniam
copie. tum propter reflueniam inopie. tum quia extra navenum
in mari non est fulucia salutis. Hali boc nennæ þes woruld
se. for þan þe mistliche gelimpe, hwile of wele. and wile of
wawe walkeþ þar-onne, also doþ þe ure in þar sæ. and also þe sæ
ebbeþ and flowþ: also þis woruld hwile gifþ wunne. and hwile
hit efl binimþ. and also man sone forsairþ in þe sæ bute he on
ship be: also fareþ cfrich man into helle of þesse worelde bute
he on chirche bie. þurh rihte gielefe. and clene liuladfe. and sone
lune to gode. and to eche cristene mane. Þes winman hadde
ee on toname magdalene. quod interpretatur turris. et significal
elacionis altitudinem. ante conversionem. et contemplacionis post
conversionem. Dat is on ure ledene tur. and tænce hwile heinesse
of orgel þe hie hadde þo hie sinne lunded. and hwile heencliche
Þone þe hie hadde þi² hie sumne forlet. and bete also ure drihten
sede. Maria. *optimam. partem elegit que non auferetur ab
ea. Marie hauæ icore þat beste del þat is heunliche wuniengge. þe
hie habbe shal abuten ende. Nu þie habbeð iherd þes winmanes
name and ec hire toname. and wat here eiser bitoencæ. þe hereæ
ware heo com to ure helende. and heo him to loc brohte. and
awiche wise his milec bisohte. and hwu hie þare ierdede³ þo heo
hadde se swiæ heo selue forsineged. þat seuen awergede gostes
ware on hirc ðeherbercgede. Da iherde hie seggen þat ure
drihtes on his larspelle sede. þat alle men sholden denæ þolien.
and an domes dai eft arisen of deæþe and þo þe hadden here
sinnes forleten and bete: oþer þar-on biunoge are hie here lif
forleten. hie sholden faren to heunene. and mid ure drihten eche
lif habben and blisse. and þo swo no duden hie sholden þolien
mid defen eche pine. on helle. Da bisohte heo on hire liflode
and þe-cnew þat hie was lað gode. and laddich amang manne.
and þaruore hire sinne hire become swiæ laæ and heo þohete
þat heo wolde hem forleten. and beten. þo com tiçinge þat ure
helende was cumen to symones huse. þa þohete hie þat hie hine

¹ MS. navim.
² Literally, "heavenly hampers.
³ More people show penitence than practice virginity.

Of the name Magdalene.

It signifies tower, that is, 1. pride, 2. heavenly thoughts.

³ So in MS. * p. 103.

[Luc. x. 43.]

She was fully convicted of sin,

and deter-
minded to
come to Jesus
and pray for
mercy.

^ Evidently an error for elensunge.
pray for mercy. And she took a box made of marblestone and filled it with precious ointment and came where he was, and sought his holy feet and sorely bewept her sins, so that she laved his feet with her hot tears and wiped them thereafter with her fair hair, and kissed them with her mouth and thereafter anointed them. Then the house became filled full with the sweet scent. With such deeds she cleansed herself of every sin. *Et respiiciens dominus ejecit septem daemonia et dixit ei:* *Mulier dimittuntur tibi peccata tua.* When our Lord meekly beheld her penitence, and saw that she was bitterly tormented in each of the limbs with which she had formerly sinned, he had pity on her and drove out of her seven devils who were dwelling in her, and thus spake, ‘Woman, thy sins are forgiven thee.’ So be [forgiven us] all ours. *Eo dimittente. Qui vivit et regnat per omnia saecula saeculorum.* Amen.

XXV.

ST. JAMES.

*E*untes ibant et *fle*abant *mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos.* The holy prophet David (was king of Jerusalem many hundred winters before our Lord became man and was there born of the holy virgin our lady St. Mary) had abiding in him the Holy Ghost, who made him clearly to understand that our Lord would become man, and where, when, and of whom be born, and where he should suffer death, and within what time thereafter he should arise from the dead, and in what way he should ascend to heaven and again come to the doom (or judgment); and how men should live to him in this world, and what life they should lead, and how they should be obedient to him, and what reward they should, in return, receive in heaven’s kingdom. And he speaketh of each thing separately, at various times in the psalter. And in the few words that I now bring forth he speaketh of the holy men who followed our Saviour bodily on earth, as the
geseche wolde and him lac bringe, and milce bidden. and namene box gemaked of marbelstone and hine fulde mid derewurde smerieles. and cam þar he was and his holi fet gesohte. and sore hire sinne biviep þat hie his fet lauede mid hire hote teres. and wipede his þer after mid hire faire here and mid hire muerce custe. and þarafter smerede. þe warþ þat hus *al ful of þe swote swote breþe. Mid swiche dede hie clensede heo seluen of ache synne. Et respiciens dominus eiecit vii demonia. et dixit ei. Mulier dimittuntur tibi peccata tua. Da bish ure drihte mildeliche to hire penitence. and geseþ þat hie biterliche elche þare limene on hire seluen þe hie hadde erur mide iseneged. and hadde renxe of hire. and drof ut of hire. vij. deoﬂen þe ware on hire geherbered. and þus quaþ. Winman þine sunnen þe beþ forgimuene. Swo beo us alle ure. Eo dimittente. Qui viuit et Regnat per omnia secula secularum. Amen.

XXV.

DE SANCTO IACOBO.

Evates ibant et ﬂebant mittentes semina sua. Venientes autem [Ps. cxxvi, 6.] uenient cum exultatione portantes manipulos suos. De holi prophete david þe was king of ierusalem fele hundred wintre er ure drihten man become and were boren of þe holi maideu ure lafli seinte Marie. he hadde wunamiede on him þe holi gost þe him dide suterliche1 to understanden þat ure drihten wolde man biecumen. and ware. and wanne and of wam ben boren. and hware deþ polien. and wixinne wiche ﬁrste þar-æter arisen of deæe. and hwiche wise to heuene stie. and eft to þe dome cumen. and wet2 man him sholden on þis worycl abuten wuniem. 1 So in MS. He spoke of the holy men that followed our Lord; 2 ? jet. and wich lif leden. and wiche him hersumien. and wich mede þerto-genes understonden in heuenriche. and speked of ech þinge sunderlepes and in þe salmboe stundmele. and þe fewe word þe ich nu forse-tegh he specþ of þe holic mannen þe folgeden ure helende lichamlich[e] on eorþe: also þe louerd Seint iame was
lord St. James whose day it is to-day, and other holy apostles, thus saying, *Euntes ibant,* &c. They went weeping and sowing, and shall come with bliss and mow. He spake of what should happen as though it had come to pass, for he knew surely that it would come, *Sed quo euntes, in mortem.* But whither were they going? from world's weal unto bodily woe, from rest into toil, from health to unhealth (sickness), from youth to old age; and in this rueful way they were walking until they came unto bodily death. *Quas lacrimas fundentes, tum compunctionis, tum passionis, tum peregrinationis, tum contemplationis.* Such tears shed they in this rueful way, first for sorrow for their own sin when they first learnt that they had sinned. And sore they bewept their sin, and forsook the world and earthly weal, and turned withal to our Saviour, and in tribulation they repented of their sins and prayed for mercy thereof. *Talibus lacrimis lavit Maria Magdalena pedes Domini.* With such tears laved (washed) our lady St. Mary Magdalene our Saviour's feet, and she herself was thereby washed and was clean from her foul sins. *Hic etiam lacrimis lavit Petrus maculam trinae negationis.* With such tears laved St. Peter the filth of the foul sin of the denial of our Saviour, *Quando exivit et fleuit amare,* when he bethought him how he had sinned, and it sorely repented him, and he bewept it with bitter tears, and with that weeping became cleansed from the sin. *Interdum autem videntes aliquos affligi fuderunt lacrimas compassionis.* Sometimes when they saw men suffer affliction, or fall into sin, or afflicted with sorrow, thereof they had compassion and sorely bewept it. *Hæs lacrimas Dominus fudit quando Lazarum suscitavit.* Such tears wept our Lord himself when he saw the two sisters Martha and Mary Magdalene weep for their brother's death, and he commanded him to rise from his tomb, and he did so, and their weeping was stopped, and they turned their weeping into bliss. *Item Dominus videns civitatem flevit super illum.* At another time our Saviour beheld the city of Jerusalem, and knew, as he knoweth all things, that it should soon thereafter be destroyed. And so it was; and therefore from his holy eyes [he shed] hot tears, and so admonished us all and gave
dai hit is to dai. and oxe *holy apostles. and pus queç. Euntes * p. 105. ibant et cetera. Hie hiden wepende and sewende. and shule cumen mid blisse and mowen. he spec of pat pe sholde wurce. also pegh hit wurcen were. For pat he wiste siker pat hit wurcen solde. Set quo euntes: in mortem. Ac wider zeden hie; fro wureld wele to liehambliche wowe. fro reste to swinehe. fro hele; to unhele. fro guwexe to helde. and on pis reuliche wei hie weren walkinde forte pat hie komen to pe liehambliche deexe. Quas lacrimas fundentes: tum compunctionis. tum passionis: tum peregrinacionis. tum contemplacionis. Swiche teares shedden hie on pis reuliche wei; erest of reuex of here agene sinnes. po pe hie erest understoden pat hie sineged hadden and pat sore bi-wiepen. and forsoken pe wereld. and corzliche wele. and turnden mid alle to ure helende. and mid wosikes betten here sinnes. and perof milce beden. Talibus lacrimis lanuit Maria Magdalena pedes domini. Mid swiche teres lauende ure lafdi Seinte Marie magdalene ure helendes fet. and werex hire seluen lauend. and was clene. of hire fule synnes. His etiam lacrimis lanuit petrus maculam trine negacionis. Mid swiche teares lauende Seint peter pe hore of pe fule sinne. of ure helendes andseche Quando exuit et fleuit amare Do he him understod hwu he syneged hedde, and hit him sore reu. 2 or hadde. and he hit mid bitere teares biwip. and mid pat wope werx elensed of pe synne. Inferdum autem uidentes aliquos affligi fuderunt lacrimas compassionis. Ouerwile wanne hie segen men wanred polien. oxe on sinne *bifallen. oxe mid sorinesse bistonden. per-of hie hadden reuex; and sore hit bi-wipen. Has lacrimas dominus fudlit quando lazurum suscitauit. Swiche teares wep ure drihten seluen. po pe he sah martha and marie Magdalene po two sustres wepen for here broxres deax. and he him bed risen of his biricles. and he swo dide. and hem was staked wop. and turnden here wop to blisse. Item dominus uidens civitatem fleuit super illam. At oxe time ure helende biheold ierusalem burch. and wiste also he alle ping wot. pat it sholde some par after ben astruid. and swo was. and perof of his holie egen: hote teares. and minede swo us alle. and gaf

10—2
example of himself that we should beweep the sins and woes of each other, and forsake laughter and idle songs. Such weeping is advantageous to wash sins with. *Plerumque etiam te dies vita præsentis affecti, fudere lacrimas peregrinationis.* And sometimes holy men shed their tears because of this world's life; for this poor life seemed to last too long for them. *Tales lacrimas fudit Job quando dicebat.* *Tudet anima mea vita mea—Woe is my soul that I abide here so long.*

Such tears shed the holy prophet when he said these words, *Heu mihi! quia incolatus meus prolongatus est—Woe is me that I must dwell in a strange land, and that my life here is so prolonged.* *Hoc autem dixit quia non habemus hic manentem civitatem, sed in coelis debet esse conversatio nostra.* The holy man said that, because we are all here as exiles. But our abode is in heaven if we strive thereafter— *Justus autem cum languet desiderio patriae celestis quando fudit lacrimas contemplationis.* The righteous man, who with his heart and with his eyes looketh into heaven and seeth the endless bliss to which all God-fearing men are invited, and turneth then his love thereto, will soon long after it. And when he greatly longeth thither and cannot appease himself, he seudeth [thither] his thoughts and his hope with his hot tears. *Has lacrimas fudit sponsa sponso, quando dicebat, Trahe me post te.* Such tears wept the holy wife for her husband, when she said, 'Lord, draw me after thee, for I may not come to thee except thou help me.' *Utrasque lacrimas, scilicet peregrinationis et contemplationis, fudit apostolus fortassem cum dicebat.* *Cupio dissolvi et esse cum Christo.* Loathsome is this to me! Each of these tears shed, I think, the holy apostle, when he said, *Cupio dissolvi, d[e].—Hateful to me is this earthly life, and I long for Christ. Haæ quatuor lacrimæ sunt quatuor aquæ, de quibus lavari jubemur, per Isaiam dicentem, Lavamini, mundi estote.* These four
forbisne of him seluen. *pat* we sholden biwepen ure elch oëres sinne. *and* wosičes. *and* forletce lahtres. *and* idele songes. Swich wop is fremful to wassende mide sinnes. Plerumque etiam tetido1 uite presentis affecti. fudere lacrimas peregrinationis. *and* oër hwile pe holie men shedden here teares for lif of pis werelde for *pat* hem þuhte *pat* tis arme lif hem2 lastede. Tales lacrimas fúdit iob quando dicebat. Tedet anima mea uite mee, wuo is mi soule *pat* ich bide here swo longe. Swiche teares shedde pe holic prophete. po *pe* he þese word sede. Hen [Ps. exix. 5.] michi quia incolatus meas prolongatus est wumme *pat* ich shal wumien on uncüxe crde. and *pat* min biwist is teged here swo longe. Hoc autem dixit quia non habemus hic manentem cinitatem. sed in celis debet esse conversacioni nostra. Det seide pe holi man for *pat* we ben here alle on slene. Ac ure crd is on heunene *: gif* we þar-after anclene. Lustus autem cum languet *p. 107.* desiderio patrie celestis quando fúdit lacrimas contemplaciones. De riht-wise man pe mid his hearte *and* mid his egen bhalt into heunene. *and* seeð pe eudcelese blisse. pe alle gudfruhte men ben to elepede. *and* a turne5 penne his hune þerto. him wile sone longe þar after. *and* penne him swiclie longē hopid. him seluen leþien ne mai. he sent his hoht! *and* his to-hope mid his hote teares. Has lacrimas fúdit sponsa sponse. quando dicebat. Tra[he] me post te. Swiche teares wip pe holic spuse uppen hire spus. po *pe* hic seide lauerd drahe after *pe. for* ich ne mai cumen to þe bute þu me helpe. Vtrasque lacrimas. scilicet peregrinationis. et contemplacionis. fúdit apostolus fortassem cum dicebat. Cypio dissoluï et esse cum christo. loð is me pis. Eiher þese teares shedde ich wene þe holic apostel þo *pe* he seide. Cypio dissoluï. et cetera. Loð is me pis cordelice lif. *and* me longē to criste. He. iij.or lacrime. sunt. iij.or aque. de quibus lavari inbemur. per ysayam dicentem. Lavamini mundi estote. Des fower

1 ? teðio. They shed tears because weary of the world.
2 After hem read to longe.

*The good man sends his tears there.*

Four kinds of tears.

*Instead of ‘and turne5 penne . . . . teres’ the Lambeth MS. reads ‘him wile sone longe þiderward and hwenne he ne mei þider come also raðe se he walde: he send þider his hate teres.’ For leþien we ought, I think, to read leðen (=leðan, liðan), to travel, go. The translation then would run thus:-And when he greatly longeth, and he himself is unable to go [there], &c. See Old English Homilies, First Series, p. 157.
kinds of tears that I have here mentioned, are the four waters in which we should wash ourselves, as our Lord bade us by Isaiah the prophet, thus saying, Wash you and continue clean. *Lacrima autem compassionis, amara ut aqua maris.* The weeping that man weepeth for his own sins is very bitter, like salt water, and is therefore called sea-water. *Lacrima compassionis est tepida sicut aqua nivis, quae defluit ad calorem solis.* The weeping that a man weepeth for his fellow christians' woe cometh from the warm heart as the sun heateth the snow and melteth it to water. *Lacrimae vero contemplationis comparantur aquae roris, quia sicut illa nutu Dei curritur ab imo in altum, ita illus emanant propter alti desiderium.* The tears that a man weepeth because he is sorry that he must dwell in hateful abode, are named well-water, for they well (flow) from the heart's roots as water doth from the well. *Lacrimae vero contemplationis comparantur aquae roris, quia sicut illa nutu Dei curritur ab imo in altum, ita illus emanant propter alti desiderium.* The tears that a man weepeth for longing to heaven are called rain-water or dew-water; for as the sun draweth water from the earth up to the clouds and thereof cometh rain, so the Holy Ghost draweth man's love to heaven, and causeth him to long greatly to go thither, and for that longing he washeth his face with his tears. These four kinds of tears wept our lord St. James, and in these four waters he washed himself from sins, and then sowed in woe that which he shall again hereafter mow in bliss. *Quae sunt semina? qui manipuli? Verba veritatis, opera caritatis.* The seed that he sowed was true words and deeds of mercy; the blossoms (or fruit) that he shall hereafter mow are *Lux perpetua, salus eterna, letitia sempiterna,* that is, lasting light and endless salvation, and eternal bliss with angels in heaven's kingdom. Let us now follow the lord St. James's fair example, and go with our heart and with our feet out of unbelief into right belief, and from good unto better, and sow noble words and good deeds; and weep the four kinds of tears, and with the waters that I before spake of wash ourselves clean from our sins, and have in us what his name denoteth. *Jacobus interpretatur supplantator viciorum.* Jacob in book-language
These tears are four kinds of waters:

**1. Sea water;**

Lacrima autem communio est tepida sicut aqua maris. De prophete pus que ininde. wasshec giu: and wuniecl elene.

**2. Snow water;**

Lacrima compasiunio est amara ut aqua maris. De wop pe man wepe for his agene sinne is swiuce biter alse saltwater. and pere-fore is nemmed se water. Lacrima com- passionis est tepida sicut aqua maris De unte aqua. De wop pe man wepe for his remeristenes wowe. *p. 108.

**3. Well water;**

Lacrime quidem peregrinacionis comparatur aqua fontis. quia sicut hec ebullit de terra sic illa de cordis angustia. Pe teares pe man wepe for pat him wo be. pat he wunie shall on loxe erde: ben nemmed welle water. for well water; pat hic walle of pe heorte rotes: swo wone do of welle. Lacrima ucro contemplacionis comparatur aqua roris. quia sicut illa muta dei curritur ab imo in altum: ita ille emanant propter alti desiderium. Pe teares pe man wepe for longenge dew or rain water. to heuene ben eleped rain water. over dew water. for dew or rain water. for alse pe sunne tex water fram corxe up to pe wolene: and per-olfe cumec reines. swo pe holi gost tex pe mannes luue to heuene. and make pe pat him longed swiuce pider. and for pat longenge wasce his neb mid teares. Deser fower kinne teares wip ure loured Seint Iame. and on pese fower wateres wuesh him seluen of sinnes. and siew pe on wowe: pat he shal eft on blisse mowen.

**4. Dew or rain water;**

Que sunt semina: Qui manipuli: Verba veritatis. Opera caritatis. pe sed pat he sew were soxe wordes. and mild hearte dedes. pe blostmes pe shal eft mowen: ben. Lux perpetua. Salis eterna. Letitia sempiterna. pat is ilestende liht. and endeles hele. and eche blisse mid angles in heueneriche. folge we mus he loured Seint Iames faire forbisne. and gon mid ure heorte. and mid ure fote ut of unbliele. in to rihte bileue. and of gode in to betere. and swo *e*cele word. and edie deden. and *p. 109.

The meaning of the name James.

Iacobus interpretatur supplantator victorium. Iacob on boe leden is ileped on englisse under-plantere of fule.
is called in English 'supplanter of foul customs.' Et merito, supplantavit enim vicia, bene vivendo, in se docendo bene vivere, in aliis. And rightly he was called Jacob, for he supplanted foul customs by himself with his pure manner of life. So ought we all to do, both clergy and laity, and with fair lore receive God's word. Quod nobis præstet, qui secula per omnia regnat. Amen.

XXVI.

ST. LAURENCE.

Qui parce seminat parce et metet, et qui seminat in benedictionibus de benedictionibus et metet. Our lord St. Paul, the greatest of all teachers next to our Saviour himself, speaketh in the holy book and exhorts both clergy and laity to God's words and to good deeds. Specialiter quidem monens nos, ut ait Gregorius, ad sancte prædicationis officium, generaliter vero hos, et illos ad saltarem obedientiam mandatorum. The clergy he admonishes to instruct well [the laity], and both clergy and laity he exhorts to lead a good and pure life, and saith that each man shall receive recompense for his former deeds, and according as he ordereth now his deeds so shall his reward hereafter be estimated, and thus said, Qui parce seminat, parce. The man that soweth little shall mow (reap) little, and he that soweth in blessings shall reap in blessings; that is to say, the man who doeth well shall be well recompensed. Sacra scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum. Holy book commonly nameth three things as seed; one is man's progeny, the second is God's word, the third is good deeds. Our Saviour called man's progeny seed when he spake with the holy man Abraham of his offspring, and said that so great a people should spring from him that no man should be able to number them any more than one may number the stars in heaven, and thus said, Suspice caelum, et numera stellas, si potes, sic erit semen tuum. Look up to heaven, said he, and number the stars if thou canst, for so great shall be thy offspring. Sed advertendum est, quod prudens sator observat et glebe aptitudinem et temporis opportunitatem. But as the wise husbandman taketh note
custumes. et merito. supplantavit enim uicia: bene uinendo, in se docendo bene uinere: in aliis. and rithliche: he was cleped iacob: for he under-plantede fule custumes. of him selfen: mid his clenliche lifflode. Swo we agen alle to don. boxe lerede. and lewedede. and mid faire lore understoden godes word. Quod nobis prestet. qui secula per omnia Regnat. amen.

XXVI.

DE SANCTO LAURENTIO.

Qui parce seminat parce et metet. et quia seminat in benedic- tionibus d. [b.] et Metet. Ure lonerd seinte poule heges
alre lorpew after ure helende seloen spece on pe holi boc. and
minege: eifier hodede. and lewedede to godes wordes and to
weldee. Specialiter quidem monens nos. ut ait gregorius ad
sancte predicacionis officium. Generaliter vero hos 2. et illos ad
salutarem obedientiam mandatorum. Hodee he minege: wel to
lerende [lewede] hodede. and lewedede seir and elene lif to leden
and seie pat ech man shal understonden mede of his er dede. and
after pat pe he minege: nu his dede. shal eft ben meceged his
mede. and pus que: Qui parce seminat. parce. pe man pe litel
sowe: he shal litel mowen. and he pe sowe: on blessinge he
shal eft mowen on blessinge. pat is to seien pe man pe wel do?:
he wel underfo: Sacra scriptura nomine semen is 3 appellat. 3 Read
tria scilicet hominis progenitum dei verbum. opus bonum. holi
boc nemene: iuvunlich pe ping to sed. on is manners stren. pat
ofer is *godes word. pe priddhe is wel dode Ure helende clepede
mannes streon sed. po he spae wic pe holi man abraham: of his
strene. and seide pat swo michel mankin sholde springen of him.
pat no man hit ne mihte tellen. nan more pehe men mugen tellen
pe sterres: on heuene. and pus seide. Suspice celum et numerar
stellas si potes. sic erit semen tuum. Bi-hold up to heuene qua: 4
he and tel pe sterres: zif pe mihte: for swich shal ben pin of
spr[i]n Set aduertendum est quod prudens sator observat. et
glebe aptitudinem. et temporis opportunitatem. Ac also pe wise
of two things when he soweth seed (the first is whether the earth be fit for the seed, the second is whether it be right time thereto), so also ought each Christian person, man and woman, to do when they will labour for issue. They ought to take great care that they do it in a proper place and at the right time. There is never any place fit for procreation unless those that procreate are lawfully married, nor indeed is it right time when they should fast or keep holy day. God's word is also called seed in the beautiful parable that our Saviour said to his apostles, thus saying, Exiit qui seminat, &c. A husbandman went out and sowed, and some of the seed fell upon the stones and there dried up, and some fell among thorns and perished, and some fell by the way and became trodden under, and fowls devoured it, and some fell upon the good earth, and that threw well. Then the holy apostles begged him to tell them what the sower denoted, and he said as follows—Semen est verbum Dei, sator autem Christus; omnis autem qui audit eum manebit in aeternum. God's word is the seed, and Christ himself is the sower, and he who joyfully listens to God's lore shall have everlasting life in bliss. Sed est advertendum est quod hoc semen aliquando spargitur tum ore proprio tum ore ministerorum. But our Saviour soweth his holy word, sometimes by his own mouth and sometimes by the mouth of his apostles and other teachers, who know holy book-lore, and therewith teach God's people. In such wise speaketh the heavenly king with each man to whom he sendeth his holy writ. In hac etiam satione observa agri competentiam et congruentiam. And when the instructor of the people soweth his seed he ought to take great care to sow it in proper soil and at the right time, where the hearts of men listen joyfully to God's lore, where God is spoken of, and where God is honoured. Those are fitting earth in which to sow God's word. But those who love their sins and will not forsake them, or have not believed or received God's word, are not fitting earth for the seed of God's word. Every Sunday and other high day is the right time to sow the holy seed, that is God's word, and in church where all church-folks ought to be assembled. Bonum opus etiam nomine seminis appellatur, tum quia seritur in futuro metetur, tum quia more frugum multiplicabitur. Good works are called seed for two reasons—one, that as seed is sown at one time, and afterwards the
DE SANCTO LAURENTIO.

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Tilie  

is bicumeliche beo bicumeliche to  

Two things to be taken heed of in sowing seed.

The parable of the Sower.

The parable of the Sower.

Two things to be taken heed of in sowing seed.
fruit is gathered at another time, so also doth man his good deeds now, and in the other world he shall receive everlasting life and bliss. The second reason is that [as of one seed come manifold fruits] so also of one little (but good) deed a man shall receive manifold and great rewards. *Multa quidem sunt genera honorum operum, sed hic agitur de uno eorum, scilicet de largitione eleemosynarum, unde prophetam inducit dicentem, dispersit, dedit pauperibus, &c.* There are many kinds of good deeds; but the holy apostle exhorts us here to one of them, that is to distribute alms, and saith that it shall be given to destitute men, and not all to one, but as the holy psalmist David saith, Distribute it so that every needy man that asks it may have something thereof. And so he will do if he (who distributeth it) be wise. All good works are profitable for amendment, but none more advantageous than almsdeeds. *Quia sicut aqua extinguit ignem, ita eleemosyna extinguit peccatum.* For as water quencheth fire, so almsdeed quencheth sin; and if the alms be sold, then it loseth its name and its power. *Quatuo modis venditur eleemosyna, et tunc inde aut populi favor emitur, aut pudoris molestia redimitur, aut recompensatio rei temporali adquiritur, aut debiti beneficii solutio impenditur.* In four ways a man selleth his alms: one is when he buyeth praise therewith. *Et hoc animi morbo laborat fere omnis homo*—And this custom hath almost all men, for nearly every man giveth his alms both for the sake of God and for to have praise, and to be honoured far and near where that he is known. In the second mode a man selleth his alms when he giveth it to such men as he may not refuse, because they are his neighbours or else friends, and thereby frees himself from shame, which he should have if he gave not to them. In the third mode a man selleth his alms when he giveth it to such men as do for him, or have done, or shall do, services and good turns (chares), and thinketh with his alms to requite this man's time (or services). In the fourth mode a man selleth his alms when he giveth them to such men as he ought rightly to help, to feed and to clothe, as the man doth who giveth his alms to father or mother, sister or brother, or others so akin whom he ought rightly to help, to feed and
Quia sicut aego extinguit ignem: ita elemosina extinguit pecatum. for alse water quenched fur: alse almes quenched sime.

(1) When given for the sake of getting praise;
(2) To avoid the reproach of his neighbours;
(3) For good services;
(4) When a man gives alms to those whom he is bound to support.

The best of good deeds.

Do not sell thy alms.

Alms may be sold in four ways:

1. Read delen.
2. Originally debiti.
3. Read solucio.

(1) When given for the sake of getting praise;
(2) To avoid the reproach of his neighbours;
(3) For good services;
(4) When a man gives alms to those whom he is bound to support.

Alms-deed.

In fainter ink above the line.
clothe. And all the alms that a man doth specially to please God, they all quench sin and intercede for the penitent to our Lord; and all that a man doth in any other wise and for other causes, though it be done for God's sake also, nevertheless he selleth it (alms) and receiveth here the reward thereof, and never again shall he receive any, as our Saviour saith in the gospel, *Amen dico vobis, reciperunt mercedem suam*—Of a truth I say unto you that those who do their good works for to have reward in this life, shall not have any reward in the other world. But for all that a man doth specially for God's love, he shall have eternal life in bliss, and his reward shall be then determined according as it is merited here, as our Lord saith in the gospel, *Eadem mensura qua mensi fueritis, remetietur vobis*; with the same measure that ye mete now your good works, your reward shall be meted out. This the holy apostle said as I previously mentioned. *Quia parce seminat, parce et metet.* Each man shall hereafter reap according as he now soweth, and he that soweth in blessings shall afterwards reap in blessings; and that is every man that joyfully listeneth to God's lore, and according to his ability distributes alms, and deserves that men should bless him and pray for him; and may our Lord Jesus Christ for their prayers give him his blessing, that is the everlasting habitation and bliss in heaven. *Quod nobis præstet qui secula per omnia regnat.* Amen.

**XXVII.**

**ASSUMPTION OF ST. MARY.**

*Maria virgo assumpta est ad æthereum thalamum,* &c. One of the holy epistles that is read herein to-day brings us blissful tidings of a blessed maiden who was bespoused to the heavenly king as his wife, and saith that he fetched her home. Listen now what maiden this is, and what she is called, and where she was fetched, and who led her, and how and whither; and learn, if we may, to follow her, for we are all invited thither. Of this maiden speaketh the holy book and saith, *Hæc est virgo virginum, regina cælorum, domina angelorum, mater et filia regis regum omnium.* This maiden bore our Lord Jesus Christ, the father of us all, of her holy body, and her virginity nevertheless was
and to shruden. and al þat man doþ for sunderlepes to quemen gode, alle hie quenches sinne, and þinge þe sinbetinde to ure drihten. and al þat man doþ on oþre wise and for oþre þinge þehg hie ben don ee for godes luue. naþeles hie hit sellen, and here understonden þer-of mede and nefre eft non. also ure helende seiþ on þe godspelle. Amen dico uobis receperunt mercedem suam. To soo Þe ich giu seiþ þat þo þe don here weldede for to hauen mede on þis liue ne shulen hie hauen no mede on þat oþre worlde. Ac al þat man doþ sunderlepes for godes luue. he shal hauen eche lif on blissë. and his mede shal ben þanne gankeþ; also hit beoþ here auereled. also ure drihten seiþ on þe godspelle. Eadem mensura qua mensi fueritis remicetur uobis. Bi þat ilke met þe ge metecþ nu þiwer weldedeþ: shal ben meten þiwer mede. þis seide þe holie apostel. also ich er seide. Qui parce seminat. purcet et metet. Ech man sal eft mowen bi þan þe he nu soweþ. and he þe soweþ on blescinge. he shal eft mowen on blescinge. and þat is eech man þe luveliche lh[þ]steþ godes lore. and bi alle here milte almes delen. and auuen þat men hem blescen. and for hem bidden and ure louerd iesu crist for here bene giue hem his blescinge. þat is eehliche erding. and blisse on heuene. Quod nobis prestet qui secula per omnia Regnat. AMEN.

XXVII.

(ASSUMPTIO S. MARIE VIRGINIS.)

M aria virgo assumpta est ad etheerum thalamum. et cetera.

On of þe holie writes þe ben red herinne to dai bringen us blissfulle tixinges. of an edie maken. þe was iferen bispused þe heuenliche kinge. and seiþ þat he hes fette hom. Lusteþ nu wich maken þat is. and hwat he hatte. and hware he was set. and hwo hire ledde. and wu. and hwider. and cunnen þif we mugen cumen after. for þan þe we ben alle boden þider. Of þis maiden specþ þe holie boc. and seiþ. Hee est regina uirginum. Regina celorum. Domina engelorum. Mater et filia regis regum omnium. Dis maiden bar ure louerd ihesu crist ure alre fader. of hire holie lichame. and nis hire maiþhod þere fore noht a-
not impaired. She is the daughter of the heavenly king and also his mother, and maiden of all maidens and queen of heaven, and lady of angels. Her name is Mary, quod est interpretatum stella maris, that is in English, 'sea-star.' When the seafaring men see the 'sea-star' they soon know whither they shall hold their course, for the star's light is a good leader for them. Mundus mari comparabitur quia fluctus erigit naves obruit; ita mundus effluit, dum opes confert; refluit, dum aurfert, turbine, id est, ultione divina vel fraude diabolica turbatur. Discordiarum motus concitat, ecclesiarum pacem perturbat. This world is called sea, which floweth and ebbeth: and so doth also this world—it floweth when it gives world's weal, and it ebbeth when it taketh it away again. Storms fall upon the sea and disturb it, and God's vengeance cometh on this world to take vengeance on the sins of sinful men, and even on just men who dwell near them; and it [God's vengeance] depriveth them sometimes of their cattle, sometimes of other possessions, and sometimes of their heath, and sometimes of their life; and sometimes the devil hinders them in many ways, and harmeth them and injureth them, and stirs up among them strife and war, and withdraws (or disturbs) true love, and destroyeth right belief. And as the 'sea-star' sheddeth light from herself that lighteth seafaring men, so this blessed maiden St. Mary, from her holy body, sheddeth the true light that lighteth all bright things upon earth and also in heaven, as St. John saith in his gospel, Erat lux vera que illuminat omnem hominem venientem in hunc mundum. He is the true light that lighteth all men that cometh into this world, and are illumined. And on account of this light this holy maiden is called 'sea-star.' She was fetched from her desert habitation where she was found, scilicet, in terra deserta in loco horrovis et vastae solitudinis, that is to say, in a desert land and in a horrible place. That land is called desert; that is to say, it has without tillage long lain idle: and wilderness it is called, if many roots (or weeds) grow therein. This world's abode is compared to a desert, because that it has long lain idle without holy tillage, hinc ex quo veteres emigravere coloni, ever since the old tillers (husbandmen) went hence. The while that they were here they turned over the earth and cast good seed therein, and it waxed and throve well and brought forth various and many fruits. But after that they went
wemmed. hie is pe heuenliches kings dother and ee his moder. and ale maidene maide. and heuene quen. and englene laffli1. hire is to name maria quod est interpretatum stella maris Dat is on englis sce sterre. Dan pe safarinde men sec pe sa sterre. hie wuten some wunderward hie sullen weic holden. for pat pe storres liht is hem god latceu. Mundus mari comparabitur quia fluctus erigit. naues obruit. Ita mundus effluit: dum opes conferit. refluit: dum avert. turbine. i[d est] ultione divina. vel fraudle diabolica turbatur. Discordiarum motus concitat. ecclesiaraux pacem perturbat. Dis worlde is cleped sce. pe flowerd and ebbe. swo dos sec pis worlde flower. panne he worlde-wunne gienee. and ebbe: panne hie hit oft binimee. Storemes fallene in sce. and to-worpek hit. and godes wrake came on pis worlde to wrekende on sunfullen men here gutles. and forpan *onrih[t]wise men pe hem neih wunien. and binimee hem hwise orf. hwile ove aihite. and hwile here hele. and hwile here ogen lif. and hwile lat te deuel hem on fele wise. and haremee hem. and shende. and wecche among hem flite. and win. and fordrauee soe hune. and struike rihte bileue. And also pe sa storre shat of hire pe liht. pe lihtee sa farinde men. also pis edie maiden scinte marie. of hire holic licame shede pat soe liht. pe lihte alle brihte pinges on corce. and ee on heuene. also Seint Iohannes sai sec on his godspeil. Brat lux vera que. illuminat omnem hominem venientem in hune mundum. He is pat soe liht. pe lihted alle men. pe on pis worlde came. and aleomed ben. And for pis leome is pat holic maiden cleped sa sterre. Hie was fet of weste wuningen pe har funden was. scilicet in terra deserta in loco [h]orr[or]is et vaste solitudinis. Dat is to scien on weste londe. and on grisliche stede. Weste is cleped pat londe pat is longe tilke atlein. and wildernesse ges2 pare manie rotesonne waesee. Dis worldees biwest is efned to wastene: for pat pe hit is ferren atlein holie tilke. Henex eo quo voces emigra- vere coloni. Aure seccen pe edle tilie heenne wenden. De hwile pe hie here waren. hie wenden pe eorke. and wupen god sad parmonne. and hit waxe. and wel peagh. and brihete for5 blostmes fele and manie. Ae seccen hie heuen wenden: atlae pat lond

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Mary is the queen of heaven. Her name signifies 'sea-star.'

This world is like the sea. God's vengeance and wrath are the storms that trouble the world. **p 115.

On account of this light the Virgin Mary is called 'sea-star.'

Wilderness means uncultivated land.

2 Read geo.

This world is like a wilderness.

The holy husbandmen who sowed good seed have long since departed.

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hence the land lay idle and unturned, and became a desert covered all over with roots, and so became a wilderness. Now birds and wild animals and reptiles dwell therein. This land that I now speak of is the people that now live. The old husbandmen were the holy teachers, prophets, apostles, popes, archbishops, bishops, priests, who led a holy life. The husbandmen turned up this land that was previously down, when they by their wise words turned man's heart from earthly to heavenly thoughts, from unright to right, from whoredom to purity, from evil vices to love God and to obey Him; and afterwards they sowed on this land God's word for seed, and it took root in their hearts and waxed and thrived well, when the people listened diligently to God's word and firmly observed it, and led their lives according to it. But now has this land lain idle and for a long while has been so, for those that should till it, the teachers of holy church, sowed more diligently the devil's seed than our Lord Jesus Christ's, and by example of their foul manner of life invited men to hell and not to heaven. God's seed is God's word, which men sow in church in psalms and in songs, and in lessons and sermons, and in faithful prayers which the clergy sow seldom and carelessly. The devil's seed is idle, unprofitable, and evil words, opprobrium, scorn, stories, songs, jangling, double speech, cursing, leasings, swearing, and all deceitful speeches, &c. Many clergy speak as the laity, as our Lord said through the mouth of a prophet, Erit sicut populus sacerdos—the priest shall lead his life as the lay man: and so they do now, and somewhat worse; for the lay man honoureth his spouse with clothes more than himself, and the priest not so his church, which is his spouse, but adorns his servant, who is his whore, with clothes more than himself. The church cloths are utterly rent and old, and his woman's must be whole and new. His altar cloth large (coarse) and soiled, and her chemise small (fine) and white. And the aube soiled and her smock white, the head-linen black and her wimple white, or made yellow with saffron. The mass-cloth of common fustian, and her mantle green or burnet (or brown). The corporas soiled and mis-shapen, her hand-cloths and her table-cloths made white and pleasant to look on. The chalice of tin, and her cup of mazer, and her ring of gold; and the priest is so much the worse than
unwend. and bicam waste. and was roted oueral. and swo bicam
wildernes. Nu wunie\textsuperscript{a} par inne fueles. and wilde deor. and
wurmes. Dis lond \textipa{\textsuperscript{b}} ich nu of speke. *is \textipa{\textsuperscript{c}} pat mcniss\textipa{\textsuperscript{d}} pe nu liue\textipa{\textsuperscript{e}}. * p. 116.
De olde tilien waren \textipa{\textsuperscript{f}} holie lor\textipa{\textsuperscript{g}}ewes. prophetes. apostles. popes
archebissopes. bissopes. prestes. pe holie lif ladden. De tilien
wenden pis lond \textipa{\textsuperscript{h}} pat up. \textipa{\textsuperscript{i}} pat was ar dun. \textipa{\textsuperscript{j}}anne hie mid here wise
word turneden mannes herte fram cor\textipa{\textsuperscript{k}}eliche pankes. to heuenliche
\textipa{\textsuperscript{l}}anke. fram unrihtte to rithte. fram hordom to clemessse. fram alle
iuele lastes to huuien gode. and heren him. And after \textipa{\textsuperscript{m}} pat sewen
on pis lond godes word for sede. and hit morede on here heorte.
and weaes. and wel peag. panne \textipa{\textsuperscript{n}} pat folc godes word \textipa{\textsuperscript{o}}iereliche
listede. and fastliche hield. and ter after here lif ladden. Ac nu
is \textipa{\textsuperscript{p}} pat lond til\textipa{\textsuperscript{q}}e atleiu. and ifuren was. for \textipa{\textsuperscript{r}} hit\textipa{\textsuperscript{s}}
shine den. De \textipa{\textsuperscript{t}} defles sed. i.e. \textipa{\textsuperscript{u}} hit. 
\textipa{\textsuperscript{v}} pan ure lоuerdes iheu crist. and mid forbisne of here fule liflode.
beden men te helle and naht to heuene. Godes sed. is godes
word. pe men tilien in chireche. on salmes. and on songes. and
on redinges and lorspelles. and on holde bedes. \textipa{\textsuperscript{w}} pe lede men
selde and gemelesliche sowen. De defles sed. \textipa{\textsuperscript{x}} is idel. and
unnet. and iuele word. hoker. and scor\textipa{\textsuperscript{y}}. spele. and leox. cheast.
and twispeche. and curs. and leasinges. and swere. and alle
swikele speches. And o\textipa{\textsuperscript{z}}re fele lerdemen speken. \textipa{\textsuperscript{aa}}
also lewede. also ure drihten seide \textipa{\textsuperscript{ab}} purh anes prophetes nu\textipa{\textsuperscript{ac}}.
\textipa{\textsuperscript{ad}} Erit sicut
\textipa{\textsuperscript{ae}} populus sacerdos. Prest sal leden his lif also lewede man. and
swo hie do\textipa{\textsuperscript{af}} nu\textipa{\textsuperscript{ag}}. and sundel werse. For \textipa{\textsuperscript{ah}} pe lewede man
wur\textipa{\textsuperscript{ai}} his spuse mid clo\textipa{\textsuperscript{aj}} ese more \textipa{\textsuperscript{ak}} pan mid him seluen. and
prest naht sis\textipa{\textsuperscript{al}} chireche \textipa{\textsuperscript{am}} pe is his spuse. \textipa{\textsuperscript{an}} ac his daie \textipa{\textsuperscript{ao}} is his horc.
awlene\textipa{\textsuperscript{ap}} hire mid clo\textipa{\textsuperscript{aq}} ese. more \textipa{\textsuperscript{ar}} pan him seluen. De chire\textipa{\textsuperscript{as}}[che]
clo\textipa{\textsuperscript{at}} ese ben to brokene. and ealde. and hise wines shule ben hole. and
newe. \textipa{\textsuperscript{au}} His alter clo\textipa{\textsuperscript{av}} great and sole. and hire chemise
small. and hwit. and te albe sol. and hire smoc hwit. pe haued
line sward. and hire winpel wit. o\textipa{\textsuperscript{aw}}er maked geleu mid saffran.
De meshakele of medene fu\textipa{\textsuperscript{ax}}tane. and hire mentel grene o\textipa{\textsuperscript{ay}}
burnet. De corporeals sole. and uushapliche. hire handclo\textipa{\textsuperscript{az}} ese.
and hire bord clo\textipa{\textsuperscript{ba}} ese makede wite. and lustliche on to siene.
De caliz of tin. and hire nap of mazer. and ring of golde.

\textipa{\textsuperscript{ba}} The old hus-
bandmen were pro-
phets. apo-
stles. popes. etc.

\textipa{\textsuperscript{bc}} The ai temper is idle, use-
less words. scor.

\textipa{\textsuperscript{bd}} The devil's
seed is idle, use-
less words. scor.

\textipa{\textsuperscript{be}} The priest
lives like the
layman, only
far worse. He
honours his con-
cupine more
than his law-
ful spouse. the
Church.

\textipa{\textsuperscript{bf}} E The ei is
imperfect, and
looks like i.

\textipa{\textsuperscript{bg}} The e is
imperfect, and
looks like i.

\textipa{\textsuperscript{bh}} The e is
imperfect, and
looks like i.
the layman, the more he honoureth his whore than his spouse [the church]. Priests are those whom the apostle speaketh of, thus saying, *Quorum deus venter est.* Their belly is their Christ, and all evil examples they manifest in themselves, and the laity diligently follow them, and exhibit practices like wild animals, some like bears, some like wolves, some like other animals. And as the fowls (birds) fly from one place to another and are never steadfast, so do these people—they fly from ill to worse in speech and in deed, and they bring into their hearts pride, wrath, envy, and hatred, and other evil vices, just as reptiles breed in the wilderness, that is in this world, this horrible place to dwell in; for here is hunger and thirst, and old age and sickness, and debate and strife, and aching, smarting, sorrowfulness, weariness, and other great woes. Of such may men be afraid who know any good. Again, in this abode there is a great desert void of holy virtues; all right is laid low and wrong is raised, as the wise man said, *Nusquam tuta fides, non hospes ab hospite tutus.* There is nowhere any truth, for the guest is not sure of the host nor either of the other, *Non socer a utero, nor the father-in-law of his son-in-law. Fratrumque gratia rara est.* Seldom one brother trusteth the other. *Filius ante diem patrinos inquirit annos.* The son wisheth the father’s death before his day has come. *Imminet exitio vir conjugis, illa marití.* The wife would that her lord were dead and he that she were. From this desert and horrible place was fetched this holy maiden of whom I speak, that is our lady St. Mary, and the heavenly king fetched her, as the prophet saith in his discourse, *Tenuisti manum dextéram meam,* &c. Thou didst hold my right hand and didst lead me in thy will and received me with honour. *Ter ascendit primo quidem passibus corporis ante templum ab ino quindecem graduum, usque ad summum.* Secundo, in templo passibus mentis de virtute in virtutem, ubi videtur deus deorum in Syon. Tertio, corpore et anima assumpta in colum. Three times this holy maiden ascended—first bodily, when she was three years old, before the temple upon the ladder of fifteen steps, from downwards (bottom) to upwards (top), without man’s help. The second time she went up into the temple spiritually
And is pe prest swo muchele forec\'ere, pane pe lewede. Swo he wurc\'e his hole more pane his spuse. Prestes ben po. pe apostel of spec\'. pus que\'ende. Quorum deus uenter est. Here wombe is here crist. and alle iucle forbisne hie ippen of hem seluen. and te lewede men hem gierneliche fologen. and te\' for\' geres after wilde deore. Sume after boro. sume after wulue. sume after o\'er deor. And also pe fugeles fram o stede to o\'er. and ne ben nafre stedefaste. swo do\' pis mannisse flec\' fram iucle to werse. on speche. and on dede. and bringe\' on here heorte oregel. and wrace and onde. and hatinge. and o\'er iucle lastes. also wuremes breden on wilderne pat is pis wored. pis grisliche stede on to wunien. For here is hunger. and p\'ust. elde. unhale. flit. and win. cehe. and smertinge. sorinesse. werinesse. and o\'er wowe muchel. Of swich mai grisen men pe ani god cumen. Eft sone on pis biwiste is muchel weste of holic mihte. Al riht is leid: and wogh *arered also pe wise que\'. Nusquam tuta fudes non hospes ab hospite tutus. Nis nower non trew\'. for nis pe gist siker of pe lusebunde: ne no\'er of o\'er. Non socer\'a nuro Ne pe aldefader of hi[s] o\'em. Fratrumque gratia rara est. Selde leue\' pe bro\'er pat o\'er. Filius ante diem ante diem\' patrinos inquirit annos. De sume wusshe\' pe fader dea\', ar his dai cume. [I]nominet excicio uir coningis. illa mariti. Wif wolde pat hire louer dead ware. and he pat hie ware. Of \'esse waste and grisliche stede was pis holi maide fet pe ich of speke. pat is ure lafdli seinte marie. and hire fette pe heuenliche king. also pe prophete se\'c on his stefne. Tenuisti manum dexteram meam. et cetera. Du helde mi riht hond. and ledest me on pine wilhe and understode me mid wurdshipe. Ter ascendit. primo quidem passibus corporis ante templum ab imo quindecim graduum. usque ad summum. Secundo in templo passibus mentibus\' de virtute in uirtutem. ubi videtur\' deus deorum in synon. Tercio corpore. et anima assumpta in celum. Preo sices stegh pis holi maiden, cest lichamliche po hie was preo giier heold. biforen pe temple on pe steire of fiftene stoples. fro nepewarde to unewarde. wi\'ute mannnes helpe. O\'er sices\' hie stehg in pe temple gostliche. fram mihte to mihte forte 1 So in MS. 2 Read mentis. 3 Mary was taken from this world by holy angels.
from virtue to virtue, until that she beheld the lord of all virtues, as she wished to. The third time she ascended on this day when angels bore her with soul and body into the heavenly habitation, where she was honourably received. And Solomon the wise, who was king in Jerusalem many hundred years before this, saw these marvellous ascensions as manifestly as if he had lived at this day, and marvelled thereof and said, *Quae et ista quae ascendit sicut aurora, consurgens pulera ut luna, electa ut sol*—Who is this that ascendeth as the dawn, fair as the moon, choice (adorned) like the sun? May our lady St. Mary, as surely as she was on this day exalted into heaven, bear our petition to our Lord Jesus Christ, and may he give us eternal bliss in heaven. *Quod ipse præstare dignetur qui vivit et regnat per omnia sæcula sæculorum. Amen.*

**XXVIII.**

**OF THE DEAD.**

*Libera me domine de morte eterna in die illa tremenda, quando celi movendi sunt et terra, dum veneris judicare sæculum per ignem. Dies illa, dies ire, calamitatis et misericie, dies magna et amara valde.*

The life-holy man Job, whom the book speaketh of and saith, *Erat vir ille simplex et justus, et timens deum, ac recedens a malo,* he was meek in word, and just in deeds, and God-fearing in mind, and innocent withal, and therefore pleased our Lord so well that he praised him above all men and said, *Non est similis in terra*—There is none other on earth like him. This holy man had three states of life; the first was in great worldly prosperity, as the book saith, *Perdidit omnem substantiam ejus filios et filias. Caro quoque ejus gravi vulnere vulnerata est.* And our Lord who loved him so much gave the devil leave to deprive him of his cattle, and of his property, and of all his children, and of all the worldly wealth that he enjoyed. And the devil did so; and after that afflicted his body, and theron brought so much sickness through his dire crafts, that the body [of Job] became brim-full of wounds, and from each wound there welled out virus, so that no man might come near him on account of the stench; Not even would his wife, whom he had so greatly honoured, but most
DE DEFUNCTIS.

Libera me domine de morte eterna in die illa tremenda, quando celi movendi sunt et terra, dum veneris judicare seculum per ignem. [D]ies illa, dies ire. calamitatis et misericie, dies magna et amara valde. De lif holi man iob pe pe boe of speciæ, and saïs. Erat vir ille simplex et iustus. et timens deum. ac recedens á malo. he was admod on worde. and rihtwis on dede. and godfruht on ponke. and loxles mid alle. and perefore likede ure drihten swo wel pat he herede him ouer alle men: and seide. Non est similis in terra. Nis on eorçe non over his liche. pis holi man hadde þre biwistes: þe forme was on michel worlde wele. also þe boe seïs. Perdidit omnem substantiam eius. filios. et filias. Caro quoque eius gravi vulnere vulnerata est. and ure drihten þe him swo michel luened gaf leue þe deuel to binimende him his orcf. and his ahte. and his children. alle. and alle þe woreld winne þe he weald hadde. and þe deuel swo dide. and after þan toc his ogen lichame. *and per one brohte swo michel siencese þureh his þre creftes. þat te lichame warþ bretful of wunden. and at eche wunde wul ut atter. Þo ne mihte no man for stenche cumen him enden. ne his wif nolde. þe he hadde swo swiçc wurcðed. ac
men scornfully reviled him. The third state he had in such prosperity, that it was twofold greater than the former, as the book saith, Reddidit deus Job omnia duplicia, et melior fuit ejus finis principio. Our Lord requited Job twofold what the devil had deprived him of in youth, and in all the weal that he previously possessed, and his end was more blissful than his beginning. And in the intermediate state in which he suffered grievous torments he made a pitiful lamentation, and therein mentioned all his afflictions that he had endured in this wretched world, or should endure in the other. And then he raised his eyes to heaven and his heart to God, and his hands to his breasts, and sorely sighed, and beat his heart (or breast) and intreated God's mercy, thus saying, Libera me domine, &c.; deliver me, Lord, from eternal death in the horrible day, that heaven and earth shall quake and be in dread, when thou comest to judge all mankind with fire. Thus the holy man himself prayed, and gave example to all men so to pray; and as often as the priest singeth this prayer at the sepulchre he remindeth all those who are there thus for themselves to pray—Libera me domine, de morte, &c. Deliver me, Lord, from eternal death. Tres siquidem mortes sunt scilicet, una ut supra scripsi; una momentanea, scilicet, corporis quando ab eo recedit anima. There are three deaths—one is brief, that the body undergoes when the soul turneth from it. All believing men are afraid of death, as the book saith, Metuentes non metuenda. They have fear of what they ought not. Altera diuturna scilicet animæ quando declinat a justicia. The second death is sometimes long, which the soul undergoes when the body sinneth and separateth herself from righteousness, but of this death are all righteous and God-fearing men afraid, and no others. Tertia corporis et animæ simul, quando in ignem eternum mittentur a divina sententia dicente, ite maledicti, &c. The third death is everlasting and endless, and that suffereth man in soul and body together, except his sins be previously forgiven him or repented of, when he shall hereafter on Doomsday arise from the dead, when our Lord, who is both life and death, shall drive him from him to torment, thus saying, Ite maledicti in ignem eternum—Depart, ye accursed spirits, into everlasting fire. Of this
mest manne him gremede mid scorne. Ee pridde biwist he
hadde on swich wele, pe was bi twifold more: pane pe forme
alsc pe boc seic. Reddidit deus iob omnia dopplicia et melior
fuit eius finis principio. Shre drihten giiald twifoldliche iob. pat
pe deuel him hadde binumen, on guwece, and on alle pe winne
pe he eurur wickl. and warb blissfuller his ende: pane was his
bigimminge. and on pe midleste biwist pe he polede pe gimere
pine he makede ane reulicliche meninge, and peper one minegede alle
his wrecche sices, pe he polede on pis wrecche worelde. oer in
pat o'er sholde, and an hefe pe his egen to heuene, and his
heorte to gode, and his honden to his breste. and soare sihte,
and his heorte biet. and bed godes milce pus quecind. Libera
me domine et cetera. Ared me louerd of eche deacute, on pe
grisliche dai. pe heuene and eorche shulen quakien. of-dred,
panne pu cumest to demen al mankin mid fire. Pus pe hol
man him bad. and xaf alle men forbsurme swo to bidden. and
alsow ofte swo prest singeX pis bede at lich huse. he minegeX
alle xo? pe per ben, hem pus to bidden. Libera me domine. de
morte. et cetera. Alcs me louerd of eche deacute. Tres sigundem
mortes sunt seliceet una ut supra *scripsi. Vna momentanea. * p. 121.
selicet corporis quando ab eo recedit anima. Dre deaces beX
on is ecelich pat poleX pe lichame, pan pe sowle turneX fram
him. Of deace ben alle bileffulle men of-dradde, alspe boc
sei. Metuuentes non metuenda. Hie habbeX [drede] of pat hie
no sholden. Altera diuturna seliceet anime quando declinat a
iusticia. Pat o'er deac is oxe[r] hwile long. pat poleX pe soule:
pane pe licame senegX. and sundrecX hire fram rihtXwisnesse. ac
of pis deace ben alle rihtwise men and godfrihte of-dradde: and
non oxe. Tercia corporis et anime simul. quando in ignem eter
num mittentur 6 divina sentencia dicente. Ite maledicti et cetera.
De pridde deac is eche and endeles. pat poleX man on soule and
on licame to gadere. pane he beX eft on domes dai a-risen of
deace, bute his sunnes him ben ere forgieuenere. oer bette hwane
ure drihten pe is boxe lif and deac. drivenX him fram him. to
pine. pus quecind. Ite maledicti in ignem eternum. WiteX gie
awariede gostes in to eche fur. Of pis deac ben alle men
death are all men afraid who believe on our Lord. And Job intreated our Lord that he would deliver him from this death on the sorrowful day when he cometh to judge all the world, when both heaven and earth shall quake for fear. Unbelieving men are called earth, and believing men are called heaven, and they shall scarcely be secure. *Tremebunt etiam angeli et archangeli.* Then shall angels and archangels quake for fear. *Non quia conscientia sua eos accuset, sed quoniam judicem videbunt terribilem.* Angels shall become afraid, not for their sins, for they have none, but because they shall know our Judge's wrath by his stern looks, by his awful speech. When our Lord cometh to judge all mankind, neither in heaven nor in earth but between the two, in the clouds, fire shall come before him, as the prophet saith, *Ignis ante ipsum procedet et inflammabit in circuitu inimicos ejus.* Fire shall burn the earth and all that is therein or thereupon, and shall cleanse all believing men of all the sins that they had renounced or repented of or commenced to repent of, and shall make them sevenfold brighter than the sun, as the book saith, *Fulgebunt justi septies splendidius quam sol.* The righteous shall be sevenfold brighter than the sun, and else would they not be fitting to dwell in heaven. But the unbelieving men, who while alive did not forsake nor repent of their sins, nor firmly promise amendment, shall in the fire become so black and so awful and so horrible, that they shall be a hundredfold more horrible than any 'night-darkness,' and be then fitting to dwell in hell with all devils. Then shall it be as the book saith, *Deus manifeste veniet.* Then shall come our Lord openly to behold all that shall there be assembled. *Ignis in conspectu ejus exardescet et in [circuitu] ejus tempestas valida.* And then the fire shall still burn before him, and a great storm shall be all about him. *Advocabit calum desursum,* &c. Then will he call the heavenly men, who are the life-holy men, and the earthly men, who are the sinful, and judge each man according to his deserts. Those who in this life had all their sins forsaken and repented of, or began to repent of and prayed for mercy—all these he will call innocent and will send them to heaven, thus saying, *Veni.e bene.dicti patri miei,* &c.—Come, ye blessed, and receive eternal
DE DEFUNCTIS.

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Offradde: pe on ure drieht bileuec. And Iob witnedo ure drioten. *pat of pis deade him redde. on pe careufaldai. *pan he cume almiddeneard to demen. Danne shule boce quakien offradde heuene and erce. Unbileuede men ben cleped eorce. and bileffulle men ben heouene nemnede. and hie shule ben unnece boregen. Tremebunt etiam angeli et archangeli. Dar shulen engles and archangles quakien offradde. *Non quia conscientia sua eos accusat. sed quoniam indicem videbunt terribilem. Engles wurcen offrade. naht for here gultes pe none ne habbe. ac for *pat hie shulen eowen ure demandes wracce. bi his *grimeliche lete. and bi his eisulfle speche. *pan * p. 122. ure drioten cume to demen alle mankenne. ocer on heuene ne on eorce. ac bitwien two. on pe wolene. Fur cumeed biforen him also *pe prophete seide. *Ignis ante ipsum preclcedet et inflam

mabit in circuitu inimicos eius. Fur berne *pe core al and *pat bec par inne. ocer par uppe. and elense alle bileffule men of alle pe sumnes pe hie hadden forleten. ocer bet. *otes bigunnen to beten. and make hem seuefealde brihtere pane pe sumne alse pe boc seic. Fulgebunt iusti septics spleudidius quam sol. *De riht wise 1 shulle ben seuefeald brihtere pane pe sumne. and elles naren hie naht bicumeliche to wuniien in heuene. Ac po unbileffule men pe bi here quica liue here sumnes ne forleten. ne betten. ne fastliche bote ne biheten. hie bicumeic in pe fure swo bloke. and 2 swo eiseliche. and swo atelicne. *pat bi hundred fealde grisluker pan ani niht *peoster. and ben *panne bicumeliche to wuniien in helle mid alle deflen. *panne wure alse pe boc seic. Deus mani-

feste veniet. *Danne cumeic ure shulen openliche to bihealde alle pe *pare shulde ben gaderede. *Ignis in conspectu eius exar
life and bliss in heaven. But all those that have not so done, he will bid their unrepented sins of thought, speech, and deed to come before him and surround them firmly, and to shamefully cry out upon them, and to sting them vehemently, and they will do so. Every sin shall there appear to them, except it be here forgiven or hidden by repentance. Then shall stand those wretches, as those that are woe-begone, and they shall look up and down and all about, and shall see above them God's wrath, which driveth them from him, and they shall be thereof greatly afraid; and no wonder is it, for they shall see beneath them devils, who shall greedily seize them, and they shall be greatly terrified and full easily may. They shall see beside them such as were here familiar with them, and they shall be greatly ashamed on account of them and of their own sins, that shall so accuse them, and shall be sorely incensed, and with themselves, sorest of all because they had so foully sinned. This shall be on the day that the book speaketh of. Dies illa dies irae. On that day God’s wrath shall come upon the sinful, and they shall be powerless against the devils, and they shall be under them and shall wholly suffer woe at their hands, and such (woe) shall last them all the endless day which is ever without end. And when they change their habitation they turn from evil to worse, from bitter to more bitter, and from the doom to hell, to the habitation below that is full of all afflictions, for there they shall have shame and wrath and darkness, cold and hunger, thirst and stench, and gnawing of worms (reptiles), and boiling fire and the greatest of all woes. May Christ shield us therefrom, if it be his will, and all the sinful that are dead or shall die, and that men may entreat for them; and may he grant us all an eternal dwelling-place in heaven. Qui vivit et regnat per omnia sæcula sæculorum. Amen.

XXIX.

ST. ANDREW.

Ambulans Ihesus juxta mare Galileeæ vidit Petrum et Andream fratrem ejus mittentes rete in mare, &c. The holy gospel of this day speaketh of our Saviour and of two brethren—the one is St. Peter and the other
mei et cetera. Cume ś ibledsede and underfo ś eche lif and blisse on heuene. Ac alle po pe nabbe ś swo idon. he bit here unbette sennes on ponke. and on speche and on dede cumen biforen hem. and bistonden hem fastliche. and bigraden hem shameliche. and biten hem unradeliche. and hie swo don. and elch sinne pare him seluen bise ś bute hit be here forgieuen. ower mid bote iheled. Danne stonde ś po wreches else po. pe wo be ś. and loke ś up. and dun. and al abuten. and sen buuen hem godes wra ś e. pe hem fram him drie ś e. and be ś par of swi ś e ofdradde. and no wunder nis. Hie ise ś bine ś en hem deßen pe hem gredeliche kepe ś. and be ś swi ś e of grisen: and ful eae muqe. Hie ise ś bisides hem swilche pe hem waren her cu ś e. and bie ś swi ś e of-shamede. of hem. and mid here Owen sinnes pe hem swo bielepie ś. and ben sore ofgramede. and wic hem seluen alre sorest. for pat hie hadden swo fulliche sunegeđ. pis be ś on pe daie. pe pe boc offe spe ś. Dies illa dies ire. On pe dai cume ś godes wra ś e uppen pe sinfulle. and hie be ś unmihti to-genes deßen. and hie be ś bine ś en hem. and pólie ś fulle wowe in hem. and swilch hem shal leste al pe endelesai dai. pat is afre abuten ende. and gies 1 hie wunienge hwaresś. hie tu[r]ne ś fram iuele to worse. and fram bitere to biterure. and fram pe dome to helle. to pe nieśer wunienge. pat is ful *of alle wosi ś es. for pe hie shulen hauen shame. and grame. and peśternesse. chele. and hunger. purst. and stench. and wurme ġe ġe. and wallende fir and alre wowe mest. Crist us peśrim shilde. gif his wille beo. and alle pe sinfulle pe for ś sende farene. and pat faren shulen. and pat men moten fore bilden. and give us alle on heuene eche erdingstouwe. Qui viuit et Regnat per omnia secula seculorum. amen.

XXIX.

DE SANCTO ANDREA.

Ambulans ihesue iuxta mare. galilee uidit petrum et andream fratre m eius mittentes rete in mare. et cetera. De holi godspel of pis dai spec ś of ure helende and of two bro ś ren.
St. Andrew; and it saith that our Saviour went by the sea and saw these two brethren on the sea in their ships throwing out their nets into the sea; and he called to them and said, *Venite post me—*Come after me, and follow me; and they waited not for the second word, but did as the book saith, *Ad unius jussionis vocem relictis retibus et navi, secuti sunt eum.* At the first word they forsook their nets and their ship and came to our Saviour and followed him until their life's end. So may we all do who are after them; and by them our Saviour called us to follow him, and we may do so the more easily if we carefully heed and fully understand that our Lord was on the land and that these brethren were on the sea, when he called them unto him; and if ye also comprehend what the land signifieth and what the sea. Let us now entreat our Lord to instruct and enable me to say truly to you what it signifieth, and you profitably to understand it. *Mare semper est in motu, et significat ruinosam civitatem, id est, seculum de qua dicit apostolus.* *Non habemus hic manentem civitatem,* &c. The sea is ever waving, and therefore unsteadfast, and signifieth the ruinous city that is in such an unsafe place that nought may therein remain that can any while last; that is, this wretched world that is ever waving, not from place to place, but from time to time, and that is full well seen in many things, and most of all in man, for one taketh most notice of him. *Qui fugit velut umbra et nunquam in eodem statu permanet*—He is fleeting as a shadow and standeth never in one place, but declines ever from youth to age, from health to sickness, from comeliness to uncomeliness, from love to hate, from honour to dishonour, from bliss to sorrowfulness, from laughter to weeping, from weal to woe, and lastly, from life to death. *Qui numero cuncta tradit secum vertitque volubile tempus*—And all worldly affairs turn with time and go from one time to another. *Item sient tempestas mare incidens aquas turbat, fluctus agitat, naves subvertere temptat, sic fecit in secolo superbia et ira principium*—Again, the storm comes in, and throws the water upward and raiseth many showers, and driveth them before it; and if it findeth a ship it endeavours to sink it
pat on is Seint peter and pat ocher Seint andrew. and sec! pat ure helende giede bi pe se. and segh pos tweie brodren in pe se on here shipe werpinde ut here fishnet in pe se. and he clepede to hem and seide. Venite post me. Cume am after me. and folge me. and hie ne abiden noht pat ocher word, ac diden alse pe bo ce se. Ad unius iussionis vocem relictis retibus et nau, secuti sunt eum. At te forme worde hie forleten here net and here ship. and come to ure helende and him folgeden to here lifes ende. swo moten we alle don pe ben after hem. and bi hem clepede ure helende us him to folgen. and we muge pe ehere gif we nime! michie gene and wel understonden pat ure helende was on pe londe: and pes brexren weren on pe se: po pe hem clepede to him. and gif we understonden ee wat bitoone! pat lound. and hwat pe se. Vte we nu bidden ure drihten. pat he wisse. and fulste * me henliche to segen wat it bitoone! and heu frem- fulliche to understonden. Mare semper est in motu. et signi- ficat ruinosam civitatem. id est seculum. de qua dicit apostolus. Non habemus hic manentem civitatem et cetera. De se is eure wagiende. and pere fore unstedefast. and bitoone! pe abroidene burch pat is in swo warliche! stede: pat noht ne mai pe inne bileue. pat muge ani whe ileste. pat is pis wrecche world. pat eure is wagiende noht fro stede to stede!: ac fro time to time. and pat is on fele pinche ful michel iseone. and on pe man. alre mast for me l.32. nime! of him mest gene. Qui fugit velut umbra et nunquam in eodem statu permanet. He is fleonde alse shadowe and ne stont neure on one stede. Ac sige! eure fro zuwe! se helde. fro hele to unhele. fro wenliche to ateliche. fro lieue to loxe. fro wurse to unwurse. fro blisse to sorinesse. fro lehtre to wope. fro wele to wove. and attan ende fro line to dea!e. Qui numero cuncta trahit secum vertitque volubile tempus. and alle worlde ping turnede mid time. and sige! fro one time to ocher. Item. Sicut tempestas mare incidunt aquas turbat fluctus agitat naves subuertems! temptat. sic facit in seculo superbia et ira principium. So in MS. Eft sone bicumex! in pe se storm. and werpe! pat water upward and arece! shures fele. and drieve! hem biforen him. and gif he ship finde!: he fonde! to drenchen hit gíf he mai. Swo do! in
if it can. So do in this world pride and wrath of kings and of barons, who send their officers to bring evil tidings, and therewith trouble the land (which is called water) and bring upon the hearts of the people great storms of malice, and of envy, and of hatred, and curses in their mouths, and miseries; and war upon churches, or lessen their rights or hinder them, or withal deprive them of them, if they can, just as the storm sinks the ship if it is able—Singula quid referam? non novi nomina quorum; more fluentis aque currunt mortalia quaeque. I cannot tell all the things, nor can I here mention all their names, but all worldly things are fleeting like running water. Item: more effluit et refluit, similiter et seculum effluit, dum fletus multiplicat, refluit, dum mortis manu metit. Again, the sea floweth when she casteth out the water from her channel up on to the land, and it ebbeth when the water that had flowed from its place upon the land turneth back again. So floweth this world when men multiply greatly, and also cattle and wild animals, and fishes and fowls, and their progeny greatly increaseth and thriveth well, and for a long while go well in hand, and there is great bliss among men. And of this flood it is said, Elevaverunt domine flumina vocem suam. The 'water-storms' raised their voice; for what is people but fleeting (flowing) water, that flits from this world as the water-storm doth, from place to place? And again this world ebbeth when it withholds its fruitfulness, and there cometh pestilence or death and destroyeth much thereof. Then have indigent men much woe in their hearts and lamentation in their mouths, and each of them the more woe on account of another's mourning, and of such ebbing it is said, Elevaverunt flumina fluctus suos, &c. The 'water-storms' raised up their waves, that is the people, who sorely bemourn and greatly bewail such misfortunes. In a second mode this world floweth and ebbeth. Towards summer it (the world) floweth, when all roots quicken and earth and trees grow and blow and bear blossoms. Again towards winter it ebbeth, when all leaves fall. And on account of such flowing and such ebbing the prophet calleth this world a sea, thus saying, Mirabiles elationes maris, &c. Marvellous are the 'out-sendings' of the sea, and wonderful is our
pis worlæ pe oreguil and pe wraæce * of kinges. and of barones pe senden here sergentes to bringen iuele tisinges. and per mide drenen pat lond pat is to water nemned. and bringen on pe folkes heorte grete stormes. of nix. and of onde. and of hatiengæ. and on here muæ curse and wergingæs. and wurreæ uppær chirches. oer wanieæ hire rihtes. oer letteæ. oer mid alle binimeæ gif hie mugen. also pe storm bisinkeæ pe ship gif he mai. Singula quid referam non noui nomina quorum. More fluentis aquæ currunt mortalia queque. Ne mai ich noht alle ping tellen. ne ich ne can here alre name nemnen. Ac alle worlæ ping ben fleted¹ also water erinnen. Item mare effluit et refluit. Similiter et seculum effluit: dum fletus multiplicat, refluit: dum mortis manu metit. Eft sone pe se flouweæ pe hi casteæ ut pat water of hire stede. into pat lond: and ebbeæ panne pat water of hire stede [flouweæ] in to pat lond: and eft agen turnææ. Swo flouweæ pis worlæ penne men michel tuderiæ. and oræ. and deor. and fishiæs. and fuægeæs. and here tuder swiæxes. and wel pieæ. and goæ wel on hond: longe wile. and beæ michel blisse among mannen. and of pis flod is iseid. Elevauuerunt domine flumina vocem suam. De water stormes an-heffen here stefne. for wat is folæ bute fletende water. pe flitteæ fro pis pat was. also water storm fro stede to stede. and eft pis worlæ[æ] ebbeæ. penne hit pat tuderinde wiæ-teææ and cumeæ coæ æter qualm. ænd michel perof seleææ. Æanne hauen wanspedie men on heorte wowæ. and on muæ woninge. and here eeh pe more wowæ for ætres woninge. ænd of swiche. *ebbingæ is iseid. Elevauuerunt flumina fluctus suos et ceteræ. * p. 127. De water streemes on-heueden up here undes. pat is pat folæ pe sore binurnææ. ænd swiææ binemææ swich unilimp. On æter wise flouweæ ænd ebbeæ pis worlæ. To-genes sumere heo flouweæ penne alle moren quiken. ænd eoræ ænd trewes growen. ænd blouwen. ænd blostmen hereææ. Eft to-genes wintre heo hebbeæ penne alle leues fallen. ænd for swiche flode. ænd for swich ebbingæ pe prophete nemmææ pis worlæ se. ës queææinde. Mirabiles elationes maris. æt ceteræ. Wunderliche ben pe sææ ut sondæ. ænd wunderful is ure louerd on þeunææ. Item. in

¹ All worldly things are like running water.

² The world flows when all things go on well.

³ Towards summer roots grow and blow, when winter approaches leaves fall.
Lord in virtue. *Item: in mare pisces majores devorant minores.* Again, the greater fishes in the sea eat the smaller and live on them. So in this world do the rich who are lords, destroy the poor men who are underlings, and moreover live on them and obtain from their labour hounds and hawks and horses and weapons and spotted and grey (fur) and dainty meats and drinks, and all that they possess they have from their common labours.

The underlings think daily how they may labour most and expend their flesh and blood in hard toil, with feet and with hands, and with all their servile limbs; and yet they with difficulty obtain their lord's rights, and they themselves eat the worst that they get from the earth, and yet will not their lord be pleased with his just portion, but by treachery, or by violence, will rob his underling of that by which he should live. And, if he forces him to give, that becomes violence and robbery, and he commits a breach of the peace, where he ought to observe it; and if he involves him in litigation and by unjust judgment depriveth him of his sustenance, he hath dearly bought that with his own soul, *Et sic utricem Domini provocat iram*; and thus he stirs up against him God's wrath, who saith to the lord, *Ne facias alii quod tibi non vis fieri*; do not thou to another man that which would grieve thee if one did it to thee. To the man he saith, *Mihii vindictam, et ego retribuam.* Avenge thou not thyself by [evil] wishes and maledictions, but reserve vengeance for me and I will requite him his ill [deeds] with worse ones. *Item: mare est amarum, similiter et saeculum ab introitu usque ad exitum.* Again, the sea is bitter; so is this world from one end to the other, and all earthly men who dwell therein, as the wise man saith, *Nascinur in dolore, vicimus in labore, morimur in murore*; in sorrow we each came hither, in toil we here abide, in woe we depart hence. Listen now why, and in what wise. Sorrowful is our birth for Eve's guilt, to whom our Lord said, *In dolore paries filios*; in sorrow thou shalt conceive and bear; and so she did, and all others, except our Lady St. Mary—*Quae peperit sine dolore salvatorem,* who neither ached nor smarted when she bore our Lord Jesus Christ, thanked be he! But every other woman doth; and sorely acheth and smarteth
mari piscis maiiores dierant minores. Eft-sone pe more fishes in pe se eten pe lasse: and bi hem liuen. Swo don in pis worlde pe riche pe ben louerdinges struien pe wrecche men pe ben underlinges. and naxeles bi hem libben. and habbe of here swinehe hundes. and hauckes. and hors. and wepnes. and fogh. and grei. and estliche metes and drinkes. and al pat hie bi ben: hie hauen of here mene swinehe. De underlinges penchen 1 So in MS. oxe dai hu hie muwen mest swiknen. and spenen here flesh and here blod: on inele swinehe: mid foten and mid honden. and mid alle here hund-limes. and umnekes hie winnen giet here louverdes rihettes. and hem seluen eten pe werste pat hie of corce tilien. and giet ne wil pe louverd ben paid mid his rihete mol. ac mid swike-dome ocer mid strengce. and 1 bunimec his underlinge. pat he sholde biluuen. and zif he net him to ziuene pat bec.*strengce. and refloc. and brecce griec. par he hit healde sholde. and gief he him set a speche. and mid wode-dome * p. 128. bunimec him his biliue. pat he haucek dere boht mid his ogene sowle. Et sic ultricem domini provocat iram. And pus awesc to-genes him seluen godes warce:1: pe seic to louerde. Ne facias alli quod tibi non uis fieri. Ne do pu non ocer man ping. pe pe wohle ofpunche gief me hit dude pe. To pe man he seic. Michi uindictam: et ego retribuam. Ne wrec pu pe mid wussinge. ne mid warienge. ac heald me pe wrache. and ich him wile his iuel mid wese forgelde. Item mare est amaran. similiter et seculum ab introitu usque ad exitum. Eft-sone pe sæ is biter. swo is ee pis worlde fram ende to ocer. and alle corceliche men pe par onne wunien. alle wise quec. Nascimur in dolore. Vivimus in labore. Morimur in merore. On sore echc we hider eumen. On swunche we here wunien. In wowe we henne witec. Hlistec nu for hwat. and o wilche wise. Serchful is ure burde for eues gulte to wan ure drihten sede. In dolore paries filios. On sorege pu shalt child kennen: and beren. and swo hie dude. and alle ocer don. bute ure ladli Scintc Marie. Que peperit sine dolore salvatorem. Hira ne dide nocker. ne oc. ne sneart. po pe hie bar ure louerd ihesu crist. pouked wurc pe him. Ac elch ocer winman doe. akec. and smerte sore. pan

The greater fishes eat the smaller, so do rich lords live on poor men.

The master is not satisfied with his proper dues, and extorts more from his underlings.

Our whole life from birth to death is sorrowful.
when she is in labour with child, and at times such bitter throes seize her that she cannot stop her mouth, but shrieketh and ruefully wails and is wellnigh dead, because she goes wellnigh to her life's end; and many altogether lose their lives. The child in its birth suffereth also bitter throes, and cometh at a doleful time into a grim habitation, and that it showeth by its weeping. But when it becomes thereto accustomed it weepeth less, because, though not sweet, it is used to it; but woe is woutsome (customary) though it be not winsome (or lovesome). In this life we are in sorrowful toil for Adam's guilt, to whom our Lord said, *In sudore vultus tui vesceris pane tuo;* in the sweat of thy face thou shalt enjoy bread; so he did first, and afterwards we all do so; every man in his way employs such labour as he is tied to. Clerk after his mode, the knight in his way, the husbandman in his way, and the practice of each craft as he is tied to. And to increase the toil, each man's servile limbs all toil and obey the belly most of all. The feet support it, and heavily thereon it (belly) beareth; the hands take to it all things that are needful to it; the eyes look for, and the ears listen to, what and where it be that shall well please it; mouth receives its sustenance, teeth grind it, and tongue swalloweth it; throat turneth it, and most all the servile limbs obey the belly alone, and all this labour appears very little to them, if it well pleaseth it. Thus was Adam a slave when God's mouth cursed the earth, and for his transgression thus said to him, *Quia comedisti ex prohibito, maledicta terra in opere tuo;* because thou didst eat what I had forbidden thee, cursed be the ground in thy works. On the earth he toiled when he would fill his belly, and he did in himself what we do in ourselves, for we honour only the servile limbs and keep under the soul, and so evilly requite her good deeds, and dishonour our Lord and honour the devil. Again, in woe we depart from this life on account of Adam's guilt, to whom our Lord said, *Si ex ligno vetito comederes, morte morieris;* if thou eatest of the forbidden tree, thou shalt die. Once he thereof did bite and was therewith choked, and through that one morsel all his offspring became choked, so that death came to him as it doth to us all. When the soul seeketh to go out of her body she closeth to her five gates and penneth them full fast, and
hie be to mid childe bistonden. and nime be hire stundmele swo
bittere prowes pat hie ne mai hire mu be holden. ac shrike. and
reuliche biginu. and is welnei dead. for hie go be welnei to
hire liues ende. and fele here lif fulliche late. Dat child *on * p. 129.
his burde pole ce bittere prove. and cum be of gemere hwile in
to grimmuns wunie. and cut mid his wope. Ac hwanne hit be pat
warto wuned; hit wepe be lasse. for pat wune be. peih hit ne
be naht swete. Ac wowe be wunsum. peih hit ne lie naht
lesum. On pisie liue we be on baffulke swinche for adames
gulte. to hwam ure drihten seide. In sudore vultus tui usceiris
pane tuo. On pke nebbes swote. pu shalt piu bred noten. swo
dude crest. and we alle don after. Ich man of his wise note his
swinhe1 swilch se he is to iteied. Clerc on his wise. Cniht
on his wise. Ttile on his wise. And ilches craftes peau swo
he be to iteied. and to eche pat iswinech ilches mannens hund-
limen alle swinke. and hersume mest alpe po bere wombe. De
fet up aweige. and heuie puu onne bere. De honde fost to alle
pinge pe hire be biheue. Eien loke and care luste and hwat
lware beo pat hire wel like. Mu fos to hire bilene. Te hine
grinde. Tunge hine swelege. Drote turne hine. and
Mast alle pe hund limen hersumie pe oure wombe. and alle hem
pinche to litel gief2 hit hire wel lica. Dus was adame peu; po
2MS. ges. godes mu cursede corre. and for his ouerdede quae pus to him.
Quia comedisti ex prohibito maledicta terra in opere tuo. For pat
pu ete pat ich pe forboden hadde waried wure [pe corre] on
pine werke. On corre he wrohte po he his wombe fulde. and
on him dude pat we3 on us doe. For we one awlence alle pe
2MS. he. The body is honoured. but the soul is dishonoured,
hundlimen. and welt pe sole. and hire weldede swo mid ine
forgilde, and unwurde ure drihten wure pe deuel. Eft-
sones. *on wowe we of pisie liue wite for adames gulte pe ure * p. 130.
drihten pus to seide. Si ex ligno vetito comederis. morte moriervis.
gief [pu] estet of pe forbodene trewe. pu shalt adexe swelte. Enes
he par-offe bot, and wearse par mide achede. and pureh pat one
snede weare al his ofspring ached. Dat him cam to deace
swo hit dof us alle. Dan pe sole fuinde to faren ut of hire
licame. hie tune to hire fit gene. and penne wel faste. and

1 So in MS.
2 All the members of the body labour in support of the belly.
3 When the soul leaves the body she closes to her five gates.
depriveth them of their functions which they before enjoyed; the eyes
their sight, the ears their hearing, the nose its snifffing (suivelling), the
mouth its smelling, the teeth their grinding, and the tongue its speech.
And she takes away from all the limbs their power to protect themselves.
If the body was righteous in this life, sorrowful shall the soul be when
she must leave it, and ruefully will bewail it, and thus will say to it, *Heu
dilecta mihi caro, quod te ponere cogor,* alas, dear wert thou to me! now
I must leave thee. Thou wert obedient to me in all that I wished. We
were of one mind to do God's will. How shall I in such longing live
without thee. And if the body be evil, loathsome is it to the soul, and
it appears long for her to remain in it, and she continually purposeth to
go therefrom, but the time appears tedious to her, for she is displeased
therein. Then piteously she complains, and to the body speaks the fol-
lowing words, *Heu mihi, cur olidum fueram tibi juncta cadaver?* Alas!
thou soul abode, that I was ever tied to thee. Long have I dwelt in
thee, and woe worth me the while! for all that was dear to me was dis-
tasteful to thee. Thou wast joyful if I was angry; thou wast slow and
slack to [do what was] good, but quick and eager to [do] evil. All that
God enjoined appeared hateful to thee, and what he prohibited appeared
sweet to thee. May evil worms chew (gnaw) thee; so woe be to thee
that thou didst not pity me; for thy faults I must now go into torment;
mayest thou rot for ever! Thus the soul curseth the body because it hath
yearned after it. As soon as the soul departs, the body changes colour.
The friends, if there be any, beweep it; they take care of the body but
disregard the soul; then strangers take possession of the property that
was formerly his, as the book saith, *Relinquent alienis divitas suas,*
they shall leave to strangers the possessions that they have left. That
man is a stranger to the other if he will not know him nor help him if
he need it. Thus aeteth the living friend towards the dead; if the living
hath property that was previously the dead man's, which he bequeathed
to him when he himself was unable to keep it, the living applies it to his
own advantage and not to the profit of the dead man's soul. But he
saith to every one he speaketh with, Why should I love him since he was
hostile to himself, why should I help him since he would not help him-
self when he was able? Why should I distribute for him that which he
could not part with while it was his? He did his will therewith, so will
here wiken hæm binimeð, þe hie ar noteden. Eien here senc, and Earen he[re] luste. nose here sneuenge. and nuð here smel. Toxen here grind. and tunge here speche. and alle limen hie binimed mihte1 to friteunde. Gief þe liamce was rih[t]wis on þisse line. wo beð þe sowle þanne hie him shal forleten. and rewolflici bigimice. and þus to him seið.  

`Heu dilecta michi caro. quod te ponere coger.` Awi leof ware þu me. nu ihc shal þe forleten. þu ware me lastful on alle þo þe ich wolde. we ware onmode gode wille to done. Hwu shal ich of-louged wite-nüte þe libben. And gief2 þe liamce beð3 celu. loð is heo þe sowle. and hire þuneche lang: þat hie on4 him bilene. and hie þeneche fastliche par-offe to witen. Hit þuneche5 hire let. for hire is loð þar-inne. Dane bigimice hie rewolflic. and to þe liamce swilche wordes seið. Ḥeu michi cur olidum. fueram tibi inuenta cadaver. Aweileweĩ þu fule hold þat ihc aucre was to þe iþec. The soul's lament on leaving a wicked body. 

The soul's complaint on leaving a good body. 

Longe habbe ich on þe wunened. swo wo is me þe hwile. for al þat me was leof: hit was þe loð. þu ware a sele gief ich was wroc. 

To gode þu Ware slau and let. and to euele spac and hwat. Al þat good hut. þe þuht[œ] andsete. þat forbode þe þuhte *swete. Iuele *p. 131. 

Warwes mote þe chewe: swo wo5 þe þe þat tu me [ne] rewe. for 6 ? read wo. 

Pine gulte ishal nu to pine. rotic mote þu to time. Dus ware6 þe sowle þe liamce. for þat hit hauce þar after ierned. Among þat þe sowle witehe. þe liamce worpe þewe. þe frendum him biwpec6 gief þar anic ben. bigemice þe liamce: and forgemec þe sowle. þanne forn uncuœc me[n] to þe aihþe þe arure his waren. alse þe boe seið. Relinquent alienis diviciæ suas. Hie bilene6 uncuœc me[n] þe aihþe þe hie forleten habbec. þe man is uncuœc þe oœc: þe nele naiht him enowen. ne helpen him gief he neod hauce. þus doã þe libbened frend to-genes þe liggende. Gief þe quike hauce aihþe þe were þe dedes aœmure. þe he him biquec. þo he him seluen habben ne mihte. þe quike hem doã him selue to note. and nohte deacles sowle to note. Ac seið to hwam he wite spakehe, hwi sholde ich him huanen sīcen he was him seluen loð, hwi sholde ich him helpen: hir self ne wolde: þo he mihte. 

Hwi sholde ich dele for him: þat he ne mihte billeuæ. þe hwile he hise waren: he dude his wille par-offe. Swo ich wile How the living treat the dead. 

The living despises the dead and refuses to help him, because while alive he helped not himself.
I do mine now it is turned over to me; and let each man learn to help himself the while he is able. Now ye have heard that sorrowful is our coming hither and sorrowful is our departure, and our abode here is very grievous. Then let us now follow St. Andrew's fair example, and long to go hence to a sure habitation where our Lord dwelleth, and to which he hath invited us—Scilicet terra promissionis, civitas habituationis, conversatio cælestis. That is the promised land in which is the most winsome city and the most heavenly abode wherein all angels dwell. There hath each patriarch, prophet, apostle, martyr, confessor, and virgin made a fair city to dwell in, as bright as the sun. Each believing man who is bidden thither shall find there his city as he here maketh it by his fair mode of life; and in the fellowship of our Lord himself and of all saints shall have eternal life and endless bliss, and all happiness and perfect mirth, which is so great and so beautiful and so sweet, as St. Paul saith, *Quod oculus non vidit, et auris non audivit, et in cor hominis non ascendit;* so much mirth is in the city of heaven, that eye may not behold so much, nor ear hear, nor heart think. *Ad quam nos ducat, qui vitæ praemia donat.*

XXX.

BE STRONG IN WAR.

*Estote fortés in bello et pugnate cum antiquo serpente.* These few words that I here now declare, our Lord spake in his holy gospel at a time when he dwelt bodily upon earth among mankind and wandered in the land of Jerusalem, and in these words exhorted those to whom he spake to a fearful conflict; and because that the conflict was and is difficult to undertake, he promised them a great reward, provided that they would meekly undertake it, and thus said, *Estote fortés in bello,* &c., be strong in battle and fight against the old serpent, and if ye be stronger than she (the serpent) ye shall receive for a reward the endless kingdom—*Quia vero diversa hominum genera sequabantur ut audirent eum,* et...
mine nu hit is to me iturnd. and leren elch man to helpen him seluen þe hwile he mai. Nu ge habbeþ iherd þat sorethful is ure hider cume. and sorilich ure henen siþ. and hure he[r]-wunenge is swiþe reulich. Wule nu þanane folse seinte andreues faire forbisne. and þenchen heþen to fare to siker wunienge. þar ure helende wunþe. and hanþe us to cleped. Scilicet terra promissionis. Ciuitas habitacionis. Conversacio celestis. Dat is þat bihotene lond. þar is *on þe wunsume 1 burch. and on þe heuenliche wunienge þar all englen inne wunien. Dar haueþ elch patriarche. and prophete and apostles. and martirs and confessors. and uirgines maked faier lifode. and þon þe fereden of ure helende seluen. and of all healegen, shal haue þen eche lif. and endelense blisse. and alle selþe and fulle muriþe. þe is swo muchel and swo faier. and swo swete. alse Seint paulus seiþ. Quod oculus non vidiit. et auris non audiviit et in cor hominis non ascendit. Swo muchel muriþe is in þe burch of heuene þat eie ne maig swo muchel biiholden. ne [ere] lhisten ne herte þenchen. Ad quam nos ducat. qui uite premia donat.

XXX. 

[ESTOTE FORTES IN BELLO.]

Esto[t]e fortes in bello. et pugnate cum antiquo serpente. Dos feawe word þe ich nu here forþ-teah seide ure drihten. on his holie godspelle. at sume sele þo þe he wunede licameliche on eorþe. among mannen and wandrede ine þe lond of jerusalem. and mid þese wordes munegede þo þe he wiþ spaç grieþe lifte. and for þat pe þat fiht was and is arueþ to polien. he bihet hem muchele mede. wiþ þan þat hie wolden hit admodeliche polien. and þus quaþ. Estote fortes in bello. et cetera. Beoþ stronge on fiht. and fihtþ wiþ þe ealde neddre. and gef þe gie ben strengere þene hie? gie shulle fon to mede þat endeles kineriche. 2 MS. ges. Quia vero diversa hominum genera sequabantur ut audirent eum.

Each believer is invited to that abode where St. Andrew dwells in eternal bliss.

All men are exhorted to undertake a fearful conflict. They are promised a reward for bravery.
ipse sermones suos direxit, tum ad discipulos, tum ad populum, tum ad hos et illos, aperiendum est et quidus, et de qua fortitutine et de quo bello, et de quo serpente et de quo regno dixit. Many people followed our Lord to hear his wise words and to see his wonderful works, and to have from him their sustenance, and some to get their health from him. And therefore I will say to you what people he thus admonished. Some men lay in their sins and would not renounce them, and in that wise held with their foe; he did not exhort them to this conflict, but he admonished those who had forsaken, repented, or began to repent of their sins, and therefrom kept themselves and prayed for mercy. And chiefly the twelve apostles, and among them the lord St. N[athaniel], whose day it is to-day, and for whose sake we are here assembled, and thus spake, Estote fortes in bello, &c.—Be strong in battle, and fight the old serpent, and receive eternal bliss for a reward. Of the strength that our Lord exhorts us to have, the 'wisdom-book' speaketh and saith, Fortitudo simplicis via domini—God's way is strong to the simple man. Simple or double is each man. Of the double man speaketh the lord St. James, thus saying, Vir duplex animo inconstans est in omnibus viis suis. The double man is unsteadfast in all his words [ways]. Double or manifold is the man who is unsteadfast, in works or in words or in thought, towards God or towards man, and therefore is wholly lost, life (body) and soul. But that man is simple who hath a humble mind and noble speech and good works, and is steadfast towards God and man; as Job was, who fought against the devil, of whom the book saith, Erat vir ille simplex et rectus ac timens domini et recedens a malo. He was a simple, righteous, and God-fearing man, strong in the fight, of which I spoke. And that strength he had of God's way in which he was—Via domini, qua venit ad nos et nos ad eum, est misericordia et veritas. God's way—in which he cometh to man and man to him—is mercy and truth. Mercy he showed man when he sent his holy prophet to comfort the guilty of this wretched world, and promised them that he would come and deliver them from eternal woe. Truth he showed them when
et ipse sermones suos direxit. tum ad discipulos tum ad populum. tum ad hos et illos aperiendum est. et quibus. et de qua fortitudo. et de quo bello. et de quo serpente. et de quo regno dixit.

Manie manisshe folgeden ure *drihte. to herende his wise word * p. 133. for to isen his wunderliche deden. and of him to habben heore bilene. and sume to fechen at him here hele. and for pi wilcn segen eow hwile manisshe he þus munegede. Sume leien on here sunnes. and ne wolden hem naht forleten. and on þat wise mid here fó hielden. hem ne munegede he naht to pisse fíhte. Ac þo he munegede. þe hadden heore sinnes forleten and bette. over bigunnen to beten. and hem þarwiþ buregen and milce beden. And nameliche þe twolue apostles. and among hem þe louned saint N. hwos dai hit is to dai. and for hwos luue we beþ here gadered. and þus queþ. Estote fortes in bello. et cetera. beþ strange on fíhte. and fíhteþ ealde neddre. and foþ ecche blisse to mede. Of þe strengþe þe ure drihten us to muneged. specþ wisdom boe and seþt. Fortitudo simplicis via domini. Godes weí is strong þe ofealde man. Ofeald over twifalde is ilch man. Of þe twifalde man specþ þe louned Seint Iame þus queþende. "Viri duplex animo inconstans est in omnibusuis suis. De twifalde man is unstedefast on alle his spechen1. Twifold over manifold is þe man. þe nís stedefast ne on dade. ne on2 speche. ne on ponke. ne [to-]genes gode. ne to-genes man. and þar-fore is forlorn lif and sowle. Ac þe man is ofeald. þe haune edmod þane. and cæle speche. and edie dade. and is stedefast to-genes god and men. also Iob was. þe wan wíþ þe wurse. of hwam þe boc seþt. Erat vir ille simplex et rectus ac timens domini. et recedens á malo. He was ofeald man and rih[t]wis. and Godfriht. and strong on þe fíhte þe ic ofe speke. and þat strengþe he hadde of godes weí. þe onne was. Via domini qua venit ad nos et nos ad eum: est misericordia et veritas. *Godes weí þe he * p. 134. comeþ one to mannen. and men to him: is mild-herntesse. and sókfastnesse. Mildhertnesse he kidde mannishe þo þe he sende his holi prophete to freurende þo forsinegede of þis wrecche world, and bihct hem þat he cumen wolde. and lesen hem of ecche wowe. Sókfastnesse he cudde him: þo þe he him seluen

How our Lord ad- monished those that sought him to be strong in fighting against the devil.

Simple or double is every man.

1 Read weis.
that he himself came and performed his promises, and by his own death
delivered all mankind from eternal death, thanked be he! That same
way ought all men to hold who purpose to come to God, and who show
themselves mercy and truth according to their ability. That man shows
himself mercy who bethinketh of his sins and understands that he
hath there-through lost heaven's weal and merited hell's torment, and
sorely bemourneth it and forsaketh those sins and cometh to shrift.
Truth he showeth, also, to himself when he showeth his sins [to the
priest] as they were done, and omits nought thereof, nor aught that he
hath left undone, and thereof promiseth amendment, and as far as he can
performeth it and prayeth for mercy, and thenceforward keeps himself
from sin. Now ye have heard to what strength our Lord exhorts us,
hear now to what conflict we ought to apply this strength. The holy
man Tobias saith what fight this is, thus saying, \textit{Militia est vita omenis}
\textit{super terram}; man's life above earth is warfare. And against what foe
man ought to fight the holy apostle tells us, where he saith, \textit{Non est}
\textit{nobis colluctacio adversus carnem et sanguinem sed adversus rectores}
tenebrarum—We fight not against flesh and blood, but against accursed
spirits that rule the darkness; and in another place more plainly thereof
speaketh, thus saying, \textit{Caro concupiscit adversus spiritum, spiritus autem}
adversus carnem, ut quaecunque vultis illa [non] faciatis; the body war-
reth against the spirit and the spirit against the body, and so strive and
contend with one another, so that all that is hateful and displeasing to the
one is pleasing to the other. And in this conflict each man is strong
who subdueth the body and restraineth his will and adorneth his soul
and performeth her will. And in another place he saith, \textit{Abstinete vos a}
carnalibus desideriis, \textit{que militat adversus animam}; abstain from
fleshy lusts that war against the soul, and tempt her in many ways
with deceitful wiles, and strongly attack and sorely wound her; and it is
easier for him to deceive her because they dwell nigh together, as the book
saith, \textit{Nulla savior pestis quam familiaris hostis}; there is no worse
foe than a deceitful friend. \textit{Ab invisibili hoste difficile carectur assultus};
hard it is to preserve ourselves from this foe, for one knoweth not
in what quarter he is. And hard it is to ward off the dints (blows),
con. and his bihese lestede. and mid his ogene deače al mankin alesde of eche deače þonked wurcæ him. þat ilke wei ogh al mankin to holden þe þencheþ to cumene to gode. and kiþe him seluen mildhertnesse. and soþfastnesse. and after his milhte. þe man kiþ him seluen mildhertnesse þe þiþenechæ on his sinnen. 

and understant þat he haneþ per þurh forloren heuene wele. and of-ernd helle pine and þat sore bimurnecþ. and þo sinnen for-leteþ. and to shritste cumecþ. Soþfastnesse he kiþ ec him seluen þenne he his sinnen alle swo shewecþ also hie don weren. and noht þer-offe forleton. ne noht þat to non ne don. and þer offe bote hihat. and bi his milhte lesteþ hit. and milce bit. and þancen-forward wicþ sinnen him beregeþ. Nu þe hauen herd to wich strengþe ure drehten us to munecþ. herecþ nu to wiche flicht we ðoþen þis strengþe notien. þe holi man tobias se± wiche fliht þat is þus queçinde. Milicia est vita hominis super terram. Manna lifode buenen corcþ is fardung. An[†] to-genes hwuch fo man agh forðen se± þe holi apostle. þer he seith. Non est nobis coli-lectacio aduersus carnem carnem1 et sanguinem. sed aduersus rec- tores tenebrarun. We ne flichtec þoht to-genes flesch. and blod. ac to-genes averegedale gostes þe *weldeþ þesternesse. and on oþer stede wisluker þe[r] of speþ þus queçinde. Caro concupiscit aduersus spiritum spirituc autem aduersus carnem. ut quecunque nulis illa faciatis. De lichame winedec þogenes þe gost. and þe gost togenes þe lichame. and swo flihten and winnen bitwenen hem. þat al þat is on unlef and unqueme. hit is þat oþer iqueme. and on þis flihte is eck man strong. þe awelt is lichame. and his wille binimeþ. and wlicþ his soule. and hire wille drigecþ. and on oþre stede he seith. Abstineite vos á carnalibus desideriis que mili- tant aduersus animam. Wië-teoë giu þe fleshliche lustes þe flihtec to-genes þe soule. and fondeþ hire á fele wiseþ mid swikele wrenchen. and feste bisetteþ. and sore for-wundeþ. and boë þe smeçere him to biswikende. for þan þe þei neþgie wunien. also þe boe seith. Nulla sevior2 pestis quam familaris hostis. Nis non worse foþ þene frakede fere. Ab invisibili hoste difficile caeuetur assultus. Aruecé it is wië þo fo to bergende. for me ne wot a wiche halfe he boë. and aruecé hit is þe dintes to kepende. for

How a man is merciful to himself.

The words of Tobias.
for one knows not whence he (the foe) will come. To such conflicts our Lord bids us, and to manifest therein our strength, and in every battle against the old serpent who deceived Eve and Adam and all their offspring—Diabolus nominatur sic serpens propter tria; invidia tabescit, sine strepitu serpit, quod pungit veneno afficit. The serpent doth three things bodily that the devil performeth spiritually. The serpent hath malice and envy, and creeps about secretly and poisoneth all she stingeth. So hath the devil malice and envy to men, because to them is promised the exalted seat in heaven, from which he fell through his pride, therefore he endeavoureth to hinder them with all his hostile wiles, and would not that mankind should have that which he cannot have; but would that man were dead though he himself were the worse, as the apostle saith, *Per invidiam mors intravit in orbem terrarum*; through envy came death into the world all-about. Again, the adder creeps secretly; so doth the devil. When he findeth man's heart empty of right belief and of true love, he seeketh until he findeth an opening, and secretly sneaks therein; at the eyes, if they be open to behold aught idle or unprofitable; at the ears, if they are open to listen to what is idle or unprofitable; at the nose, if it is open to sniff up illicit smells; at the mouth, if it is open to speak amiss; or in eating or drinking to do amiss; at the privy parts, if they be ready for lascivious deeds. *Haec sunt autem v. porte mortis, per quas ingreditur auctor mortis, ut occidat et efferat mortuos*; at these five gates goeth in the worker of death and therein acts, as the Psalmist saith, *Per mille meandros agitat quieta corda*, with a thousandfold devices he troubles the heart, and seeketh out the thought that was previously feeble, and woundeth the heart with his treacherous wiles, and with the penetrating venom searcheth through all the soul. Thus warreth the devil against all men, and subdues too many thereof to his will, and those are all unarmed against him who have not that wherewith they may protect themselves. They know not when, nor on what side, nor in what way he will attack them when he unexpectedly giveth them his dints. But all who bear God's weapons and can defend themselves shall be preserved. Let us now intreat our Lord that he may keep us in this conflict and give us those weapons to defend ourselves with, which the apostle speaketh of, thus saying, *Induite eos armatura dei, ut possitis stare adversus insidias*
me ne wot hwanene he shal eumen. To swiche fihte bede\textsuperscript{1} ure
drihten us. \textit{and} \textit{pat} we kiden \textit{per} one ure streng\textit{e}. \textit{and} at ech
fihte to-genes \textit{pe} alde neddre \textit{pe} bipchte eue! \textit{and} adam! \textit{and} al
here ofspring. \textit{Diabo}lus nominatur \textit{hie} serpens \textit{propter triv.} \textit{In-
uidia tabescit. Sine strepitu serpit. Quod pungit venen\textit{o} afficit.
Neddre do\textit{e} pre ping lichamliche: \textit{pe} \textit{pe} deuel dri\textit{g} gostliche.
hie haue\textit{e} ni\textit{x}. \textit{and} onde. \textit{and} smug\textit{e} digeliche. \textit{and} attre\textit{e} hwat
heo prike\textit{e}. Swo haue\textit{e} pe deuel ni\textit{x}. \textit{and} onde to men for \textit{pan}.
*hem is bi-hoten \textit{pe} hege sete on huenene. \textit{pe} he fel of. purgh is
oregel persevero he cume\textit{1} letten hem mid alle his widerfulle
wrenches \textit{and} ne wolde \textit{pat} mankin hadde \textit{pat} he hauen ne mai.
ac wolde \textit{pat} man dead \textit{pe} heg him seluen \textit{pe} worse were.
also \textit{pe} apostle sei\textit{e}. \textit{Per inuidiam mors intranuit in orbem ter-
rarum. Durch onde com dea\textit{s} in to \textit{pe} wor\textit{e}\textit{d}: al unbegunge.
Eft-sone. neddre smuhg\textit{e} digeliche. Swo do\textit{e} \textit{pe} worse. \textit{penne he}
auint mannene heorte emti of rihte bi-leue. \textit{and} of so\textit{e}ere lune. he
seche\textit{e} forte \textit{pat} he open finte. \textit{and} digeliche smuhg\textit{e} per inne. at
te egen \textit{gif} it open ben to bi-holden idel. o\textit{e}r unnut. atte earen
\textit{gif} it open ben to listen unnut o\textit{e}r idel. at te nose \textit{gif} it beo\textit{e}
open to smuuen\textit{e} unhuude bre\textit{e}. at te mu\textit{e} \textit{gif} hit open beo\textit{e}
to spekende mis. o\textit{e}r on ete. o\textit{e}r on drinke to mis don. at te
shape \textit{gif} hie redie ben to golliche deden. \textit{He sunt autem. v. por-
tem mortis. per quas ingreditur autor mortis. ut occidat. et efferat mor-
tuos. attese \textit{fif} gaten fare\textit{e}\textit{s} in dea\textit{s}e wrihte. \textit{and} \textit{per} inne do\textit{e}:
also \textit{pe} loftsongere sei\textit{e}. \textit{Per mille meandros agitat quieta corda.}
Mid \textit{p}usend\textit{f}eld\textit{e} wrenches \textit{he} herte to-wende\textit{e} \textit{and} al te seche\textit{e}
\textit{pat} ponc \textit{pe} was er swo fieble. \textit{and} wunde\textit{e} \textit{pe} hertes mid hinder-
fulle wrenches. \textit{and} mid te shene attre \textit{purh} seche\textit{e} al \textit{pe} soule.
\textit{Dus} fihte\textit{e} \textit{pe} fiend \textit{w}it\textit{e} alle men. \textit{and} te fele \textit{per-of} walt to his
wille. \textit{and} \textit{po} ben alle unwepned. \textit{pe} ne hauen mid hwan hie hem
werien. Ne ne wite wanne. ne awiche. haue\textit{e} ne awiche wise \textit{he}
hem wilte bisette panne \textit{pe} he hem unwarliche his dinte\textit{g}iue\textit{e}.
Ac alle *\textit{po} \textit{pe} godes wapne bere\textit{e}. \textit{and} hem burege eumen: \textit{hie} *p. 137.
ben boregen. Bidde we nu ure helende \textit{pat} he us healde \textit{pis} win.
\textit{pat} he geue us \textit{po} wapnes mide us to weriene: \textit{pe} \textit{pe} apostles
offe speke\textit{e}. \textit{pus} que\textit{e}nende. \textit{Induie vos armatura dei. ut possi-

diaboli; clothe you with God's weapons, and defend yourselves from the assaults of the devil. Sumentes loricam fidei, galeam spei, clipeum caritatis, gladium spiritus sancti, quod est verbum Dei—Have right belief for a hauberk, and hope for a helmet, and true love for a shield, and God's word for a sword. His armis munitus victit David Goliam—With these weapons did David invest himself when he overcame Goliath. So desireth Christ that we may, and also use all these weapons in this conflict against the old serpent, that is the enemy of all men, and that we may overcome him and have for a reward eternal bliss in the endless realm—Quod nobis præstet qui sæcula per omnia regnat.

XXXI.

[BE WARY AND WATCHFUL IN PRAYERS.]

Estote prudentes et vigilate in orationibus. The heavenly keykeeper St. Peter saw that our elders had many foes, and we also have, who are very crafty in treachery and quick to betray us, and will do so unless we are on our guard; and they may much the easier if they find us sleeping, since no man defends us, nor are we ourselves able; and God will not, I am afraid, unless we the more diligently beseech him, and therefore the apostle in these few words that I now bring forward, exhorts us to three things: one is prudence, the other is watching, and the third is prayer, thus saying, Estote prudentes, &c. Be prudent and wary and watchful, and pray to God that he may give you prudence and wariness wherewith to defend yourselves; and these three things useth every man in two ways—well and badly. Man useth it badly who with shrewdness deceiteth his fellow-Christian and hindereth his own soul, as do chapmen (traders) of every kind in every bargain, and slanderous men who spread reports about and turn wrong to right and right to wrong, and all those who do wrong and deceive their fellow-Christians. That man hinders his own soul and separates himself from
**ESTOTE PRUDENTES ET VIGILATE IN ORATIONIBUS.**

*Stare adversus insidias diaboli.* Shrude eow mid godes wapne, and werie eow wic pe deflies waitinge. *Sumentes loricam fidei.*

*Galeam spei. Clipeum caritatis. Gladium spiritue sancti quod est verbum dei.* Habbe rihte bileue to brunie. and hope to helme, and soxe lue to shelde. and godes word to swerde. *His armis munitus victu duuid goliam.* Mid þos wapnes david shrude him mid þe he ouercam goliam. Swo wille crist þat we moten. and alle þese wapnes here noten on þis filhte to-genes þe ealde neddre. þat is alre manne fo. þat we him moten ouercumen. and habbe to mede echel blisse; and þat endelesse kineriche. *Quod nobis prestet qui secula per omnia regnat.*

XXXI.

[ESTOTE PRUDENTES ET VIGILATE IN ORATIONIBUS.]

*Estote prudentes et vigilate in oracionibus.* De heuenliche *[1 Pet. iv. 7.]*

keiherde sainte peter iseih þat ure elderne hadden fele fön. and we habbe alswa. þe ben alto smiea on swikedom. and hwatte us to biswikende. and wullel swo don bute we wurcen us warre. and mugen mucheles þe eðere. gef hie finde þus slepende. Þane no man us ne were. ne us seluen ne mugen. ne god nele ich adrade: bute we him þe gernere bidden. and þar-fore þe aþostel on þos feawe wordes þe iþe here forþ teaghþ: munege þus to prie þinges. On is giepshipe þat oðer is wakienge. þe pridda is bede. þus queþende. *Estote prudentes. et cetera.* Beþ giepe. and warre. and wakieþ. and *biddeþ þiu to * p. 133. gode. þat he giue þiu giepshipe. and warshipe þiu wiþ to werien. and þese preo þing noteð eeh man on two wise: wel: and wore. Man hit noteþ wrokeliche. þe mid giepshipe bicherþ his emeristen. and hindreþ his agene soule. alswa doþ eches kniþes chapman! on eche echpinge. and talewise men þe speches driend, and maken wrong to rihte: and riht to wronge. and alle þo: þe unriht don. and here emeristen bicharen. þe man hindreþ his agene soule: and deleþ him fro gode. and fulsteþ

a Read smiehe or smieliche. See p. 195, l. 5, and p. 205, l. 19, where the correct reading, smiehe or smehliche, is suggested.
God and lendeth himself to the devil, who is greedy for world's riches and greedy to gain them, and wary in keeping them. Such craftiness the apostle forbiddeth where he saith, *Nolite esse prudentes apud vosmetipsose;* be not wary against yourselves. That man is crafty against himself that is wily to deceive and cheat another man and [all] to serve his own purposes, as the fox that with his wiles overcometh other animals and hath his will thereof. That man useth well his wariness who preserveth himself from his own soul's loss and meriteth afterwards his soul's gain. To such wariness exhorted our Lord his apostles, thus saying, *Ecce ego mitto vos, &c.* When our Lord sent them they were meek as sheep, among the unbelieving people that would annoy them, and did so, as the wolf doth (annoy) the sheep; and he thus said, *Estote prudentes sicut serpentes*; lo, I send you as sheep among wolves; be then wary; and he said to them how wary—as the serpent. Though the serpent is evil, nevertheless one may profitably take heed of her. *Est equidem genus serpentum quod, cum timet periculum, occultat caput sub corpore, et corpus obicit periculo.* There is one sort of serpent that covereth her head with her body when harm is offered her, for her life is in her head. So did Job, to whom there was none like upon earth in alms (?) holiness), when the devil tempted him and would deprive him of his life, who was to our Lord the dearest of all living things; and if he had striven with God as the devil instigated him, then would he have lost God, Who is eternal life. But he used the serpent's wiliness, and, with its help, put his body before his head against the harm that the devil would do to him, when he brought the manifold misfortunes upon him. First he stript him of his sheep, which were his worldly possessions, *Scilicet septem millia ovium, et tres millia camelorum, et quinquagenta juga boun, et quingenti asini,* which comprised seven thousand sheep, and three thousand camels, and fifty yokes of oxen, and five hundred asses; all these riches adorned his dignity, as beautiful garments do the body. *Sicut legitur, temporalia sunt quasi quadam corporis indumenta.* As the wise man said—Earthly riches are man's garments. *Inde tuit ei septem filios, et tres filias, et familium multam nimis—*
him to as deuel pe is gredi uppen worlde richeise. and gredi him to pinende and zipe him to biwitiende. Swich zepshiphe forbeche pe apostel. pere he seie. Nolite esse prudentes apud vosmetipsos. Ne beo pe nohte zipe to-gene ziu seluen. De man is zipe to-genes him seluen: *pat* is smegh oher man to bi-charren. and to bi-swiken and his agene wille to fremen. Also pe fox pe mid his wrenches walt oher deor and lauce his wille perof. De man note wel his zepshiphe. pe birge him seluen wit his agene soule unfrene. and erne after his sole freme. To swich zepshiphe minegede hure helende his apostles. and us bi hem pvs quecunde. Ecce ego mitto vos et cetera. Do ure helende sende hie pe weren milde alshe shep among *pat* unbieleide sole pe wolden dreuen hem. and swo diden alshe wulf dox shep and seide pvs. *Estote prudentes sicut serpentes*. Here ich zin sende alshe shep amang wulfes. beo penne zipe. and seide hem wu zipepe. alshe pe neddre. pegh neddre beo iuel naecles man nime* of hire gense of gode. Est equidem genus serpentum quod cum timet periculum occultat caput sub corpore. et corpus obicit periculo. anes kinnen neddres is pe mid hire lichame hele& hire *heued. pane he be& of harme offered. for hire lif is on hire * p. 130. heued. Swo dude Job. pe nes non abuuen eorc he him ilich on almesse: po pe deuel him fondede. and wolde him binimen his lif. *pat* was ure drihte leuest of alle liuiende ping and gief [he hadde] werred wir god alsce pe deuel him to eggede. pane hadde he forloren god pe is echel lif. Ac he notede pe naddre giasphe. and dude his licame mid his helpe bifoeren his heued: to-genes pe harm pe pe deuel him dude. po he brohite pe maneifeld unlimpess uppen him. Erest he strepte of him his shep. pe weren his worlde winne. sellicet vii milia ovium. et iiij. milia camelorum et. l. inga boun. et quingenti asini. *pat* waren seuen pusend shep. and prie pusend oluontes. and half hundred giokes of ocsen. and fif hundred assen. alle po wemen huihten his wur#shepe. also faire wedes don pe licame. Sicut legitur. Temporalia sunt quasi quendam corporis indumenta. Also pe wise seide. Eorcaliche winne ben mannes wedes. *Inde* tulit ei. viij° filios!: et iiij. filias. et familiam multam nimi. After *pat* 13—2

shrewdness shown in cheating our neighbours is forbidden, 1 ? read winende.

A man is truly wary when he takes care of his soul.

Our Lord bade his disciples to be as wary as serpents.

How Satan dealt with Job in regard to his worldly possessions and offspring.
Afterwards the devil deprived him of all his offspring, which were, his seven sons and three daughters, and all the great household that should honour him, which had formed his strength against his bodily foe. *Cum percussit eum ulcer e pessimo*; finally, he wounded him wellnigh to death, so that he could not find a place in all his body where he might put his finger except upon wounds. And in all these afflictions Job never distrusted our Lord, but thanked him for that woe, as he previously did for the weal, thus saying, *Dominus dedit, Domini abstulit*: *sicut Domino placuit, ita factum est: sit nomen Domini benedictum*—Our Lord gave it, our Lord hath taken it away; it has happened as our Lord has wished it—exalted and praised be his holy name! *Caput quod occultavit fides ejus fuit.* The head that he covered from the devil's instigation was his right belief which he held fast, for as man's head is his highest limb and leader, so right belief directeth the soul and leadeth it aright to God. *Est et alivd genus serpentis, quod habet in capite gemmam: ne exaudiat incantantes, alteram auriculam ad lapidem applicat, alteram postremitatis suae obturat.* There is another sort of serpent, out in other lands, that hath in her head a precious stone, and the inhabitants sometimes charm her and so capture and kill her to obtain possession of the jewel; but when the serpent perceiveth that they are seeking her, she guards herself from them, as the Psalmist saith, *Sicut aspidis surdae, et obturantis aures suas, quae non exaudiet vocem incantantium.* The adder seeketh a stone and layeth one ear thereto, and in the other ear she putteth her tail and so stoppeth up both, that she may not hear their voice nor their song, and thus she escapeth her foe and preserveth her life. Let us observe this good example and follow her according to our ability. *Nos sumus quasi serpentes: terre corpore adhaerentes caput, nostrum fides; nostra gemma in capite, deus in mente.* *Diabolus incantator, suggestio incantathio; petra Christi divinitas; postremitas ejus humanitas; auricula intellectus noster.* We are as the serpent that creepeth prostrate upon the earth, and we do so when we seek and use and enjoy the earth's fruits in corn and other acquisitions. The serpent sometimes turneth herself to her
pe deucl hadde binumen him al his strence: pat waren his seuen suxes and prie dochtres. and al pat muchele husshippe: pe him sholda heren. pe hadde boden his strenge to-genes his licames-lice\(^1\) fo. Cum percussit eum ulbere pessimo. Si\(\text{\textsuperscript{e}}\)n-mest he wundede him wel neih to de\(\text{\textsuperscript{e}}\). Swo pat he ne milhte finden on al his licame hwar he his finger on sette butten wunden. And on alle pese limpes. ne untrowede neure Job to-genes ure drihten. ac \(\text{\textsuperscript{p}}\)onkedhe him of \(\text{\textsuperscript{p}}\)an wowe. also dude ar of pe wele. *\(\text{\textsuperscript{p}}\)us que\(\text{\textsuperscript{e}}\)inde. Dominus dedit dominus abstulit sicut domino placuit ita factum sit nomen domini benedictum. Ure louned hit \(\text{\textsuperscript{x}}\)af ure louned it binam. hit is wor\(\text{\textsuperscript{e}}\)n also ure louned wolde heged. and hered beq his holi name. Caput quod occultavit fides eius fuit. pat heued pat he heled. wi\(\text{\textsuperscript{p}}\)e deules eginge. was his rilhte bileue. pat he held faste. for also mannes heued. is hegest line: and latten. swo wisse\(\text{\textsuperscript{d}}\) riltte bi-leue \(\text{\textsuperscript{p}}\)e soule: and ledex\(\text{\textsuperscript{e}}\) hem\(^2\) rilt to gode. Est et al\(\text{\textsuperscript{i}}\)nd genus serpentes. quod habet in capite gemman ne exaudiat incantantes. alteram auriculam ad lapidem applicat. Alteram postremitat\(\text{\textsuperscript{a}}\)tis sue obturat. O\(\text{\textsuperscript{e}}\)r kynes neddre is ut in o\(\text{\textsuperscript{e}}\)r londe. pat haue\(\text{\textsuperscript{x}}\) on hire heued derewurte\(\text{\textsuperscript{e}}\) gimeh. and te londes men hire bigale\(\text{\textsuperscript{x}}\) over wile. and swo lache\(\text{\textsuperscript{x}}\). and do\(\text{\textsuperscript{x}}\) of line: for to hauen pe gimston. ac wanne pe neddre hit un\(\text{\textsuperscript{x}}\)d hie sechen after hire. hie warme\(\text{\textsuperscript{x}}\) hire wi\(\text{\textsuperscript{p}}\)e hem also pe salm wurhte see\(\text{\textsuperscript{x}}\). Sicut asp\(\text{\textsuperscript{i}}\)dis surde et obturant\(\text{\textsuperscript{x}}\)s. aures suas que non exaudiet vocem incantantium. pe neddre seche\(\text{\textsuperscript{x}}\) á ston and leix hire on eare per to. and hire o\(\text{\textsuperscript{e}}\)r eare pilte\(\text{\textsuperscript{x}}\) hire tail per inne. and swo for-ditte\(\text{\textsuperscript{x}}\) eier. pat hie ne muge heren here renemge. ne here gal. and \(\text{\textsuperscript{p}}\)us atbre\(\text{\textsuperscript{x}}\)e hire fo. and berged hire lye. Nime we gende of \(\text{\textsuperscript{p}}\)is faier forbisne. and folgen hire bi ure milhte. [\(N\)]os sumus quasi serpentes terre cor- porte adherentes Caput nostrum fides nostra. [G]emma in capite deus in mente. Diabolus incantator. suggestio incantacio petra christi divinitas postremitas\(^a\) eius humanitas. auricula intellectus noster. we bed also pe neddre. hie smug\(\text{\textsuperscript{x}}\) street bi pe cor\(\text{\textsuperscript{e}}\) and we don also. \\penne we pe cor\(\text{\textsuperscript{e}}\) blostmes. on corne and on alte bische\(\text{\textsuperscript{x}}\). and welde\(\text{\textsuperscript{x}}\). and note\(\text{\textsuperscript{x}}\) pe neddre hire turne\(\text{\textsuperscript{x}}\) wile to

\(^{1}\) So in MS.

\(^{2}\) Of the adder that has a jewel in its head.

\(^{a}\) Originally postremitatis. By means of a strong glass a faint line appears to be drawn through tremita.
destruction, so do we when we so firmly hold our world's wealth as not to come to honour God's Table on high days, nor to help the poor each day according to our wealth. The serpent hath in her head a precious jewel, and in our belief we have our Lord in whom we believe, who is the father of all lights and the well of all virtues. The wicked one with his charms instigateth us and tempteth us and leadeth us on to idle thoughts and unprofitable and evil speech, and with his wiles deceiveth us, except we the more warily defend ourselves; but when we draw away from the evil that assaults us, as I before said, let us go to the stone that the apostle speaketh of when he said, *Petra autem erat Christus*, that is, our Saviour Christ, who is called stone on account of his steadfastness. Upon him we lay our right ear when we understand that he is true God, and therefore let us approach him and so stop up the ear against the devil's lore. Our left ear we close with our tail when we understand that he became man for us (not for our deserving, but for his meekness) and suffered death in his body, and raised us from death, and promised us eternal life if we merit it here; and so we stop up the ear and do not hear the devil's charming. *Est et aliud genus serpentis, quod, cum senesceit, de fonte gurgitat et virus evomat, per lapidis artum foramen transit et pellem deponit, sicque se novum efficit.* There is another kind of serpent that, when it is old, becometh young through its wisdom. Listen now in what way. When she is very thirsty she cometh to a well and drinketh so great a draught that she bursteth asunder and then vomiteth her venom, and cometh to a stone that has been pierced, and creepeth forcibly through the narrow hole, and so leaveth her skin behind her; then she gets another skin and becomes quite new. We are all as the serpent; she hath lived long, and we have long lien in sin. She hath much venom in her, and is hateful to man, and we hide vile sins in ourselves through which we are hostile to God; she becometh very thirsty and then seeketh a well and drinketh until she bursteth and vomiteth her venom; and when we think of our sins we sometimes desire to learn how we may forsake and repent of our sins, and come where sermons are preached, and we listen, and our heart becomes then so sore for our sins that wellnigh it bursteth. Then with our hearts we forsake sins and renounce them with our mouth, and by our Lord's direction we come to the stone that hath
199

ESTOTE PRUDENTES ET VIGILATE IN ORATIONIBUS.

and we don

ti'esle.

alse * Jjanne

we ure

we ne mujen atemien

bi-witen. })enne

winne swo

woi'eld

to

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hire heued

ure drihten. on warn
welle of alle mihtin.

jjenne Ave ate^

and
we bileuen. \q is ah*e lemene
Man^ mid is gele. egged us and fonde^. and

and unnutte

to

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stone

he

swo

fonde^

te iuele

so^ god. and

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he sede. Vetra autem erat

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ston nenmed. for his stede-

riht eare })enne

we understonde^

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ure We

lore. Ure left eare we ditte^ mid
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admodnesse bolede on

left ears
^'len we
iinderstanu

his

^'''s''* *|l''

incarnation

>

lif

us biget'' gif

we

and noh[t] ne hercni^
here gal.
Est et almd genus serjjentis quod cum senescit de
fonte gurgitat ut uirus euomat. j^er lapidis artum foramen transit
and swo

here oferni^.

ditte^

nouum

et pellem dejJonit sicque se
is.

J)enne hie

nu awiche

be^

eare.

Jje

old. ]jurh hire gepshipe

wise. )>enne hie

be^

and cume^

>ureh nerewe
* J^anne^

hole,

cume^

chine^S.

to ane Jjurlede ston.

and

and

hire o^^er hude.

sinne.

Hie haue^ muchel

gode.
])at

hie

to-chined,

swi^e.

and

bl^enche^ on ure sinnes.

mugen

ure sinnes.
sinnes

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\>at

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lusten.

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and seche^
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O^r

ure sinnes forlcten.

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Jjenne

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PfJ^^^'^^'f/

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in
^^J^'^^g'!^""-

lo^ mannen.

^

So in

ms.

hwan we be^ andsete
and drinke^

And

we
hwu we
and cumen j^ar man

aspewe^.

jjane

hwile us luste leornie

and

beten.

wui-^^ ure heorte jjanne

for-hote^

lo^^"^""*"

spewed

and criepe^ nedlinge

})anne welle

wel neih hie to-chine¥.

heorte.

and

and we longe

on hire

atter

li^ere sinuen

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Hire

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bileue^ hire hude baften hire, \euue

alse \Q

and we hude^

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of-])Urst

drinke^ a draht swo michel \at heo
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for ure erniufi-e.
ac for his
o

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it

ciuist is the
stone of
steadfastness.

nehleche[^] us to him. andditt&6

Jiere-fore

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benne
>

after ende.

So in ms.

warluker us burejen. ac

]>o

ure helend crist 'hat

is

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speche. aiid iuele speclie.

J>e

us. alse ich er seide.

aposieZ of spac

To him we legged ure

fastnesse.
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]je

J)e

pat

christuc.

we

bipeche¥. bute

])at

bileue

fader,

for^-te^ to idele }jouke.

and mid wijes

p. i4i.

Neddre haue^

dages ue ecbe dai bi ure haue helpe wrecche men.

on

faste *

godes bord heje

Danne

mid mu¥e. a7id

swo sor

forsake

for kms.^miyA.

we ure

bi ure lor^ewes


five narrow holes, that is our Saviour Christ, who suffered his holy five wounds for us, thanked be he! and there-through with difficulty we creep when we with fivefold penance make amends for our sins. The serpent leaveth her behind him and there cometh a new skin, and she becometh young. And we change our form when we forsake our foul mode of life and become young in purity, as we were before we sinned, as the book saith, Veterem hominem excaminus et novum induimus—We have put off the old man that defiled us all, and have put on the new that cleanseth all. Such wiliness have these three sorts of serpents, and our Saviour exhorted his apostles to have them, and [he exhorted] us by them; as St. Peter saith, Estote prudentes et vigilate—Be prudent and watchful. Alii quidem dormiunt, alii autem vigilant. Some men sleep fast, and some nap, and some are altogether watchful. That man sleepeth fast who lieth in such sins as seem sweet and are well-pleasing to him, but if our Lord findeth him thus sleeping, that is, in sin, he will never wake again. Dormitans nunc oculos claudit nunc aperit, sed homo qui pec-catum gemit, nec tum reliquit; the man that nappeth sometimes raiseth his eyes and then seeth, and sometimes closeth them and then seeth not. So doth the sinner that greatly bemourneth his sins and sorely grieveth and thinketh to forsake them, and thereto endeavoureth and doth not follow it up. And if our Lord so findeth him he will send him to hell. The man who forsaketh his confessed sins, and by his priest's directions amendeth them, or beginneth to amend them, is altogether watchful. To such watching our Lord exhorts us in the gospel, where he saith, Omnibus dico, vigilate; all believers I bid thus to watch; but the heavenly Lord hath bidden us to watch in prayer, and to use such prayers as are needful for us. All holy prayers are needful for God-fearing men, but they are so many that they are hard to enumerate. Nevertheless thou mayest include so many in a few; and so doth each man when he sayeth his Paternoster. May our lord St. Peter, who thus exhorteth us to prudence and to watchfulness and to prayer, entreat for us with our Lord that He will give us such prudence and power thus to watch and pray, and will grant that our prayers may be successful, qui vivit et regnat per omnia saecula saeculorum. Amen.
Our stone is in our Saviour's five holy wounds.

We become young when we lead new lives.

Prayers are needful for all Christian men.

The Pater-noster contains many things in a small compass.

Qui vivit et regnat per omnia secula seculorum. amen.
Qui vult venire post me, abneget semetipsum et tollat crucem suam et sequatur me. Sorrowful may that man be that is in great affliction and one threateneth him with greater, and can and will bring it upon him; but that man may be blithe that is led from great woe to great weal, and such bliss is promised to us all. We are all in manifold afflictions in this world for our ancestors' transgressions and also for our own sins, but our Lord comforteth us with his gentle words, thanked be he! and inviteth us from our wontsome (habitual) woe unto his great bliss, and telleth in what mode and by what way we may come thither, thus saying, *Qui vult venire, &c.* Let the man who will follow me deny himself and bear his cross and come after me. When that he intended to go from earth into heaven he said these words to all those who then lived, or have lived, or who now live, and to those who will come hereafter; and he inviteth all, each in some wise, to endless bliss. But few thereof come [after Christ], and many remain, because it seemeth hard to them to forsake what they so greatly love. *Alii quidem amant peccata sua, alii parentes, alii vero possessiones atque alii voluptates et vicia;* some men love their sins, and some their kin, and some their earthly possessions, some their will and fleshly lusts and loathsome vices. Those who love their sins our Lord exhorteth, thus saying, *Poenitentiam agite, appropinquabit enim regnum coelorum,* cease from your sins and amend them, and preserve yourselves from them and from others; and pray for mercy while ye may, for doomsday is nigh at hand. Those who love their kin our Lord exhorteth, thus saying, *Omnis qui reliquerit patrem et matrem, fratrem et sororem, aut ceteros, propter nomen meum, centuplum accipiet et vitam aeternam possidebit;* every man who for my name forsaketh father or mother, sister or brother, or others, and followeth me, shall in return receive a hundredfold reward, and
SERMO IN MARCUM VIII. 34.

XXXII. 

QVi vult venire post me abneget semet ipsum et tollat crucem

suam. et sequatur me. Sori mai pe man ben pe be on

michele wowe. and me him more bihat. and mai and wile hit

him lesten. Ac pe man mai ben blise pe me lede fram miche

wowe to michele wele. and swich blisse me bihat us alle. Alle

we ben on manifolde wowe on his worlde. for ure eldren giltes.

and ec for ure agene sinnen. *ac ure drihten us frefre mid his

admodie worden ponke wurke him. and lake us ut of ure *p. 144.
wunsume wowe. to his michele blisse. and seic us on wiche wise.

and bi wich weie we mugen ijder cumen. pus quezinde. Qui

vult venire. et cetera. Pe man pe wile folge me forsake him

seluen and bere his rode and cume after me. po pe he fundede
to faren of eorde in to heuene. he seide pos word to alle po pe po

weren1. and sixen hauen ben. and po pe nu ben. and po her 1 MS. beren. 

after cumen. And alle he lake ech asume wise to endelesse
blisse. Ac feawe per-offe cume. and sele billeue. for pat hem

pine inel to forleton pat hie swie luwe. Alii quidem amant

peccata sua. Alii parentes. Alii vero possessiones. atque alii

voluptates. et uictia. Sume luwehe ore sinnen. and sume ore hoere

kin. and sume here eorliche ahte. and sume here wille. and

fleshliche lustes. and liere lahtres. po pe luie here sinnen

laxe ure drihten pus quezinde. Penitenciam agite apropinquabit

enim regnum celorum. Swike de giure sinnes. and bode 2 Read bete. 

hem. and berege giu wic po: and wi ocre and bidde miile

pe wile pe ge mugen. domes da nehleche. po pe luie here kin.

he lake pus quezinde. Omnium qui relinquerit patrem et matrem

fratrem et sororem aut ceteros propter nomen meum centuplum

accipiet et vitam eternam possidebit. Eeh man pe for mine

name forsake fader. ocer moder suster ocer brocer. ocer ocre.

and folge me he shal fon per-to-zenes hundredfeld mede. and

We are all

invited to

leave our

woe and

come into

bliss.

The reasons

why men

do not follow

Christ.

and for mine

name forsake the fader, the moder suster the broder, the ocre, and

folge me he shal son per-to-zenes hundredfeld mede. and
shall have life without end. Those who love world's wealth he inviteth, thus saying, *Qui non renunciaverit omnibus que possidet non potest meus esse discipulus.* No man may follow me unless he forsake all the world's wealth that he enjoyeth. *Duobus autem modis renunciatur possessio, scilicet, desinendo habere et desinendo amare;* in two ways a man may forsake worldly wealth: one is to remove it from him so that he have it not [*i.e.* by giving it to the poor]; the second is to think so little thereof as not to love it. It is a venial sin if a man have wealth, but it is a great sin if a man love his wealth, because no man may love God and mammon. Those who love their will and their lusts and their vices our Lord exhorteth, thus saying, *Si quis vult post me venire, &c.* Every man who will come after me let him forsake himself and bear his cross and follow me. It is difficult to understand unless one pay very great attention thereto, how a man may forsake himself. Take heed now thereto, and by God's help I will tell you. *Duo sunt in homine alterum per naturam conditum, alterum per culpam illatum.* Two things are there in man—the one is the pure and bright and beautiful nature that God hath therein brought through his wisdom [*i.e.* the soul]; the second is wilfulness, and bodily lusts, and loathsome vices, through which no man may follow God nor come to him, unless he forsake and leave the foul incomer that the malicious devil hath brought into him, and keep also the pure nature that our Lord hath created, and therein continue and bear his cross. *Tres igitur cruces sunt de quibus hic agit tur duo mentis et una corporis;* three crosses are there that I now speak of—two spiritual and one bodily. *Crux corporis est afflictio carnis, quando corpus membratim punitur;* the bodily cross is the pain that a man endures when his body is spread out and fastened to the cross, as our Saviour's holy body was on the holy rood, when that he suffered thereon, as his will was, and had a crown of thorns upon his holy head, which pricked him severely, and in his hands iron nails, and in his feet also; and was pierced in his side by a spear, and his holy body was spread and drawn out on the cross, and for our trespasses pitcously drawn asunder. But a man may follow God and come to him though his body undergo no such torture nor be so spread
habben lif abuten ende. \( \text{D} \)o \( \text{p} \)e luue\text{c}\ world winne he la\( \text{c} \)\( \text{e} \) \( \text{p} \)s que\( \text{c} \)\( \text{i} \)nde, \( \text{Q} \)ui \( \text{n} \)on \( \text{r} \)enu\( \text{n} \)\( \text{a} \)\( \text{i} \)auerit omnibus que \( \text{p} \)\( \text{n} \)\( \text{p} \) \( \text{m} \)\( \text{e} \)\( \text{c} \)\( \text{d} \).\n
\( \text{N} \)o man ne mai fol\( \text{g} \)\( \text{e} \) me bute he forsake alle \( \text{p} \)e wored\( \text{l} \) winne \( \text{p} \)at he weld abg. \( \text{D} \)uobus \( \text{a} \)\( \text{u} \)\( \text{t} \)em \( \text{m} \)\( \text{o} \)\( \text{d} \)is \( \text{r} \)e\( \text{n} \)\( \text{u} \)\( \text{c} \)iatur possessio. scilicet desinendo habere. et desinendo amare.\n
On two wise man mai forsake wored\( \text{l} \) winne, on is fersien hit fro him swo \( \text{p} \)at he it nabbe. o\( \text{e} \)r is. lete swo litel per of: \( \text{p} \)at he it noht ne luuie. hit is e\( \text{c} \)\( \text{e} \)\( \text{l} \)\( \text{i} \)\( \text{c} \)\( \text{i} \)\( \text{m} \)e sine\( \text{p} \)at man ah\( \text{t} \)e welde. ac it is michel sinne:\( \text{p} \)at man ah\( \text{t} \)e luuie. for \( \text{p} \)\( \text{a} \)n no man ne mai luuien god and eh\( \text{t} \)e. \( \text{D} \)o \( \text{p} \)e luuie\( \text{c} \) here wil. and here lustes. and lehtres. la\( \text{c} \)\( \text{e} \)\( \text{s} \) ure drihten. \( \text{p} \)s que\( \text{c} \)\( \text{i} \)nde. \( \text{S} \)i \( \text{q} \)uis\( \text{u} \)\( \text{i} \)\( \text{l} \)\( \text{t} \)\( \text{c} \)\( \text{u} \)\( \text{t} \)\( \text{l} \) post me uenire et cetera. Ech man \( \text{p} \)e wile cumen after me forsake him seluen. and bere his rode. and fol\( \text{g} \)\( \text{e} \) me. Hit is ar\( \text{f} \)\( \text{e} \)\( \text{c} \)\( \text{e} \) to understanden bute me nime \( \text{p} \)e more \( \text{g} \)\( \text{e} \)\( \text{m} \)e \( \text{p} \)\( \text{e} \)r-to\( \text{h} \)\( \text{w} \)\( \text{u} \)\( \text{n} \)\( \text{a} \)\( \text{i} \)\( \text{n} \)\( \text{e} \)\( \text{c} \)\( \text{i} \)\( \text{m} \)e mai hine selue forsake. nime\( \text{c} \) nu \( \text{g} \)\( \text{e} \)\( \text{m} \)e \( \text{p} \)\( \text{e} \)rto. and ich \( \text{g} \)\( \text{i} \)u wile seggen. bi godes fultume. \( \text{D} \)u\( \text{o} \)\( \text{s} \)\( \text{u} \)\( \text{n} \)t in homine. alterum per naturam conditum. Alterum per culpam illatum[\( \text{p} \)p]\( \text{e} \) of the two things in man.

\( \text{T} \)res \( \text{i} \)\( \text{g} \)\( \text{i} \)\( \text{t} \)\( \text{u} \)\( \text{r} \)\( \text{t} \)\( \text{u} \)\( \text{e} \)\( \text{r} \)\( \text{c} \)\( \text{u} \)\( \text{c} \)\( \text{e} \)\( s \)\( u \)\( n \)t de quibus hic agitur. due mentis. et una corporis. \( \text{P} \)e rodes ben \( \text{p} \)at ich nu of speke. of the three crosses that are to be borne. of the two gostliche. and on lichamliche Crucis corporis est affliccio

carnis. quando corpus membratum punitur. \( \text{P} \)e lichamliche rode is \( \text{p} \)e pine \( \text{p} \)e man \( \text{p} \)ole\( \text{c} \) penne his lichame be\( \text{c} \) tospred. and of the bodily cross.

to-tiht on \( \text{p} \)e rode. alse ure helendes holi lichame wes. \( \text{O} \)n \( \text{p} \)e \( \text{p} \)p\( \text{e} \) p. 146. holi rode. \( \text{P} \)o \( \text{p} \)e he \( \text{p} \)e\-one provede alse his wille was. and hadde pormene helm upp\( \text{e} \)n his holi hafde. \( \text{p} \)e him swi\( \text{c} \)e pri\( \text{k} \)\( \text{e} \)de. and on his honden irene nailes. and on his foten alse. and on his side was mid spere istungen. and his holi lichame to-spred and to-tuht. and for ure gulten reuliche ato\( \text{g} \)en. Ac man mai fol\( \text{g} \)\( \text{e} \)n gode \( \text{a} \)\( \text{n} \)d to him cumen. \( \text{P} \)eh his lichame swich pine ne polie ne swo ne beo to-spred ne to-tuht on lichamliche rode. and
and drawn out on the bodily cross, and therefore our Lord does not invite us to bear such a cross, but exhorteth us to another which this denoteth, which is called *Carnis maceratio*, that is, leanness of body (flesh); man's body is truly emaciated when he is tormented by hunger, by thirst, by vigils, by labour, by stiff garments next the body, and when he is smartly smitten by slender long switches, and sometimes by great cold. These crosses must all men bear who will have mercy for their sins. This cross is, in the book, called *Scala peccatorum*, that is, the ladder of sinful men by which they shall ascend into heaven. Now ye have heard what the bodily cross is, hear now what the spiritual cross is that hath two names—*Cordis contricio et proximi compassio*, that is, 'heart-sorrow' for one's own sins and pity for one's fellow-Christian's woe. The man that will bear this cross must know that he hath oft and in many ways sinned; with his eyes he has beheld what he ought not, sometimes what was vain, sometimes what was unprofitable, sometimes what was evil; and also with his nose hath sniffed, and with his ears hath heard, and with his mouth spoken sinfully and in many ways that which he ought not, and hath omitted those good words in his prayers that he ought to speak; and [hath committed sin of mouth] in excesses of eating and drinking when he ought not. And if he thinketh of that, and in his heart sorely bemourneth, then acheth his heart and smarteth on account of his sins, as his head would, if he had thereon a crown of thorns and the thorns severely pricked him. Again, if he remembers that he hath sinned often with his hands and in many wise hath refused alms, and done what was vain, unprofitable, and wicked, and with his feet gone when and whither he should not, and seldomer than he should to his church and to other holy places, and sorrowfully in his heart bemourneth, then acheth his heart and smarteth, as the hands and the feet would if they were pierced through with iron nails. Again, if he understandeth that he hath often sinned in lustful deeds, unseasonably or in unlawful places, or with illicit looks, or in any other disallowed manner, and in various thoughts and in manifold ways, and if he sorely bemourneth all that in his heart, then will his heart ache as his side would if one had
tere-fore ure drihten ne lācēs us noht to beren swiche rode. ac lācēs us to an o¢er. ūe pis bitocnēs pat is cleped. Carnis macenacio. Pat is lichames helsingæ. Mannes lichame ihalsneb of bodily mortification. iwis. ūe office me hine pined mid hunger. and mid purste. and mid wocche. and mid swinche. and mid stiue wedes next ūe liche and smerte smiten of smale longe ʒerden. and mid michele chele o¢er wile. ūes roden meten beren alle sinfulle men. ūe wile milce habben of here sinnes. ūes rode is cleped on ūe boc. Scala peccatorum. ūat is sinfulle manne leddre. ūe hi shulen one stien to heuene. Nu ʒie hauen herd. wich is ūe lichamliche rode. hereæ nu wich is ūe gostliche rode. hie haueæ two names. Cordis contricio et proximi compassio. Pat is herte sor for mannes o¢gne sinne and reuè for his emcristentes wowe. ūe man ūe wile ūes rode beren he mot cownen pet he haueæ ofte and afele wise agilt mid his egen bihelden pet he ne sholden. wile idel. wile unnut. wile ifel. and alse mid nose snened. and mid care list. and mid nuæ agilt spenken *pat he ne sholde ofte. *p. 147. and afele wise. and forlete ūe gode word. on his bede ūe he speken sholde. and on ouerdede on etc. and on drinke ūenne he ne sholde. and gif he ūet ūencheæ. and on his herte sore bimurnæ. ūenne akeæ his heorte. and smerteæ. for his sinnes alse sholde his heued gif he hadde per-uppe þornene helm. and ūe pornes swicæ prikedæn. Eft-sone gif he þenkeæ pat he haueæ agilt mid his honden ofte and a fele wise forlete almesdede. and don idel. and unut. and ifel. and mid his foton gon ūenne he ne sholde. and þider he ne sho[l]de. and seldere þeue he sholde to his chicher. and to o¢ere holie stowen. and soriliche on his heorte bimurnæ. ūenne akeæ þe heorte and smerteæ alse þe honden and te fet sholde gif hie mid irene nailen weren þurh stungen. Eft-sone gif he understand pat he habbe ofte agilt on golliche dedes. on untyme. o¢er on unluuned stede. o¢er mid unluuned loke. o¢er on unluuned wise. and mistliche þoht ofte and a manifeld wise. and al pat sore bimurnæ on his heorte. ūenne wile his heorte aken and smerten. alse his side sholde

a ? read blensing. Lambeth MS. has lensing.
b ? read thlæsæ. Lambeth MS. has lensæ.
pierced it with a spear. And if a man tortureth himself as I have said, and if he seeth his fellow-Christian suffer woe and in his heart sorely pitieth him, and protecteth his fellow-Christian from pain, as far as he is able, he may be God's knight (servant), for he beareth his cross. Let us take heed and beseech Him to help us to forsake ourselves and the foul incomer that our enemy has brought within us, and to bear our cross, that is the purification of our body, and sorrow of heart, and so come after him and follow him and remain with him. Quod nobis præstet qui vivit et regnat per omnia saecula saeculorum. Amen.

XXXIII.

[DISCOURSE ON PSALM CXIX. 110.]

Posuerunt peccatores laqueum mihi et de mandatis tuis non erravi.

The sinful have laid a snare to take me, and I forsook not thy commandment. Our enemy goeth a-hunting and layeth a snare in the wilderness to take the animals that dwell therein. Let us guard ourselves and pray God to help us and to shield us therefrom, that he may not deceive us, and let us say with the prophet, Custodi me a laqueo quem statuerunt mihi, Lord, shield me from the snares that are laid to take me. Listen now and receive it in your heart, and have it in your mind, for you have much need, and I will tell you why the devil is called 'sinful' and a 'hunter,' and this world a 'wilderness,' and evil vices 'snares,' and these men 'wild animals.' The devil is called sinful because through his pride he foully sinned when he separated himself from God. He is called man's foe, for he 'foe-ed' (set at enmity) the first man with God; that was Adam and all his offspring, that is, all mankind. He is called 'hunter' for he lieth in wait for each of us and endeavours to bring us into loathsome vices which are his snares, and therein catcheth us, as the hunter driveth wild animals into the snare or net and so catcheth them. And of this hunter speaketh the prophet and saith, Anima nostra sicut passus erepta est de laqueo venantium, our soul is snatched out of the hunter's snare. Holy book calleth this world 'wilderness,' because few men dwell there who are 'tamed' and go to God's hand to do his will, but all of them, for the most part, are wily and have
gif me him mid spere stung. and gif man him seluen pine\textsuperscript{\textregistered} also ich seid habe. and gif he se\textsuperscript{\textregistered} his emeristene po\textsuperscript{\textregistered}ien wosi\textsuperscript{\textregistered}. and him pat on his heorte sore re\textsuperscript{\textregistered}we\textsuperscript{\textregistered}. and were\textsuperscript{\textregistered} his emeristene wi\textsuperscript{\textregistered} pine bi his mihte. he mai ben ure helendes cnih\textsuperscript{\textregistered}t. for he bere\textsuperscript{\textregistered} his rode. Nime we zeme and bide we pat he us filste to forsakende us seluen. and pe fule on-cume pe ure fo on us bro\textsuperscript{\textregistered}hte. and to beren ure rode. pat is ure lichames clensing and ure heorte reusinge. and swo after him cumen. and him folgen. and mid him bileue. Quod nobis prested qui vivit et Regnat per omnia secula seculorum. amen.

XXXIII.

[SERMO IN PS. CXIX. 110.]

Posuerunt peccatores laqueum michi et de mandatis suis non erravi. De sinfulle hau\textsuperscript{\textregistered}e leid grune me to henten. and ich ne forlet pine bode. Ure fo fare\textsuperscript{\textregistered}e on hunte\textsuperscript{\textregistered}. and leiz grune in a wilderne to henten pe deor pe wunique\textsuperscript{\textregistered}e per-inne. Ute we ber\textsuperscript{\textregistered}zen us. and bidden god pat he us filste and shilde per-wi\textsuperscript{\textregistered}e pat he us ne shrenche and seien mid pe prophete. Custodi\textsuperscript{\textregistered}e me a laqueo q. s. michi. lonerd shild me wi\textsuperscript{\textregistered}e pat grune pat hie leid hauen me to henten. listed nu and ich giu wile seggen. and under-ni\textsuperscript{\textregistered}e hit on heorte. and hab\textsuperscript{\textregistered}e hit on minde giu is ned michel. wi pe deul is nemd sinful. and hunte. and pis worlde wilderne. and li\textsuperscript{\textregistered}iere lahtres grune. and pes men deor. pe deul is cleped sinful for he purh his orgel fulliche sine\textsuperscript{\textregistered}ede. po pe he sundredde him se\textsuperscript{\textregistered}len fro gode. he is cleped mannes fo. for he fode pe forme man wi\textsuperscript{\textregistered}e god. pat was adam. and al his ofspring. pat is al mankin. he is cleped hunte. for pan pe he waited ure ech. and cunne\textsuperscript{\textregistered}e te bringen us on li\textsuperscript{\textregistered}iere lahtres. po be\textsuperscript{\textregistered}e his grunen. and per-one hente\textsuperscript{\textregistered}e us also hunte drue\textsuperscript{\textregistered}e deor to grune. ocher to nette. and swo hente\textsuperscript{\textregistered}e and of pis hunte spe\textsuperscript{\textregistered}e pe prophete. and se\textsuperscript{\textregistered}e. Anima nostra sicut passer erepta de laqueo venantium. Ure soule is abro\textsuperscript{\textregistered}iden: of pe hunte grune. holi boc cleped\textsuperscript{\textregistered}e pis worlde wildren for pe fewe men pe wunique\textsuperscript{\textregistered}e [\textsuperscript{\textregistered}]erone pe ben temed. and wend to godes hond. his wille to don. ac alle mest hie be\textsuperscript{\textregistered}e iwile\textsuperscript{\textregistered}e\textsuperscript{\textregistered} and hab\textsuperscript{\textregistered}e\textsuperscript{\textregistered} 2 geres after wildes. M.S. habbed.
wiles like wild animals, and therefore each man is compared to the wild animal whose wiles he takes after; some fox, some wolf, some bear, some lion: and each man is named according to what his wiles are; and as the great animals oppress the little ones and live upon them in the wilderness, so oppresseth and destroyeth rich men the poor, and moreover live upon them in this world. *In hoc deserto sunt quatuor saltus quos bestiae deserti frequentant, scilicet, corea, cervisia, forum, monasterium*—In this wilderness are four hairs, to which all wild animals most resort. The first is play, the second is drink, the third market, and the fourth church. *In primo saltu ponunt venantes laqueum vanitatis, in secundo impietatis.* In these four hairs layeth our foe four snares wherewith to catch us. May Christ shield us therefrom if it be his will. At play he setteth the trap of idleness—for all is idle that is beheld, heard, and done at play, and it is displeasing to God and unprofitable for the soul; and the body toils, thigh and shanks and feet hop, belly wags and shoulders twist about, and hands are nimble; the heart thinketh that she must sing a song; tongue, teeth, and lips frame words; mouth sendeth out the voice. And each man that cometh thereto to look on, or to hear, or to behold, if it is well pleasing to him, is entrapped and caught in the trap of idleness that the devil hath set there. Of this snare speaketh the prophet and saith, *Non sedi cum concilio vanitatis et cum iniqua gerentibus non introibo*—I never held well with them that go to idleness. *Secundus saltus hujus deserti est comptatorium*; the second lair in this wilderness is drink: there setteth the devil the snare of unright, for there no man doth what is right, but each man doth wrong there against God and against his own soul, and against his fellow Christian. He doth wrong against God, who is his lord, and who preserveth his life and his health (the while he hath it) and giveth him all that he liveth by and biddeth him thereof minister to his wants, and keep himself from excess; and nevertheless he will not do what God biddeth him, but doth what God hath forbidden, and doth what the devil hath bidden; and so he dishonoureth God and honoureth the devil, and sinneth against God and pleaseth the devil, and forfeits heaven’s weal and hath hell’s woe. Wrong he doth also to his soul’s displeasure, and adorneth his body and keeps down his soul, and
deore. and for is ech man efned to pe deore. pe he nime\textsuperscript{e} after geres. sum fox. sum wulf. sum bere. sum leun. and ech man me nemen\textsuperscript{e} after pan pe his geres be\textsuperscript{o}x. and also pe michele deor hene\textsuperscript{e} pe little. and bi hem libbec\textsuperscript{e} on pe wilderne. Swo hene\textsuperscript{e}. and astruce\textsuperscript{e} pe riche men pe wrecches. and na\textae\textsuperscript{e}les libbec\textsuperscript{e} bi hem on pis worelde. In hoc deserto sunt iiiior saltus quos bestie *deserti frequentant silicet corea ceruisia. forum monasterium. on pis wilderne ben fuger lages. pat mest alle wilde deor to seeche\textsuperscript{e}. pat on is plege, pat oder\textsuperscript{1} drinch. pe prilde chep-\\textinge. pe fer\textsuperscript{e}e chirche. In primo saltu ponunt venantes laguem\\u00f3 \u00f3anitatis. In secundo impietatis. On pis fuwer lages le\textsuperscript{e} ure fo fuwer grunes us mide to bente. crist us shilde prerwil\textsuperscript{e} gif his wille beo. At plege he telde\textsuperscript{e} pe grune of idelnesse. for al hit is idel pat me at plege biihalt. and listex. and do\textsuperscript{x} and un-\\u00f3que me gode. and unbiheue pe soule. and swinch pe lichame. pih. \\nand shonkes. and fet oppie\textsuperscript{x}. wombe goshie\textsuperscript{x}. and shulders wrenchie\textsuperscript{x}. armes. and honden frikie\textsuperscript{x}. herte bi\textae\textsuperscript{e}ne\textsuperscript{e} pat hie seggen shall on songe. Tunge and te\textsuperscript{x}. and lippe word shuppie\textsuperscript{x}. Mu\textsuperscript{e} sent ut pe ste\textae\textsuperscript{e}ne. and ech man pe perto cumex\textsuperscript{x} pleie to toten. o\textae\textsuperscript{e}r to listen o\textae\textsuperscript{e}r to bihelden. gif he him wel like\textsuperscript{x}. he be\textsuperscript{x} biseid and hent on pe on pe\textsuperscript{x} grune of idelnesse. pe pe verse\textsuperscript{2} pe hau\textae\textsuperscript{e} itelded. of pis grune spe\textsuperscript{x} pe pro\\textae\textsuperscript{e}pte and se\textsuperscript{x}. Non sedi cum concilio \u00f3anitatis et cum \u00f3inica gerentibus non [introibo]. Ne held ich nefore wel mid hem pe gon to idelnesse. Secundus saltus huius deserti est computatorium. pat o\textae\textsuperscript{e}r lage on pis wilderne is drinch. pere telde\textsuperscript{e} pe verse pe grune of unrihte. for pere ne do\textsuperscript{x} no man riht. ac ech man do\textsuperscript{x} pere unriht to \textae\textsuperscript{e}nes gode and to \textae\textsuperscript{e}nes his \textae\textsuperscript{e}gene soule. and to \textae\textsuperscript{e}nes his emcristene. To-\textae\textsuperscript{e}nes gode he do\textsuperscript{x} unriht. pat is his lonerl. and halt his lif. and his hele. pe wile he hit hau\textae\textsuperscript{x}. and do\textsuperscript{x} him al pat he bi be\textsuperscript{x}. and bid\textsuperscript{x} him perof beten his nede and bere\textae\textsuperscript{e}en him wi\textae\textsuperscript{x}en ouer deede and na\textae\textsuperscript{e}les ne wile don pat god him het. ac do\textsuperscript{x} pat god forbed. and do\textsuperscript{x} pat pe deuel het. and swo unwur\textae\textsuperscript{e}e god. and wur\textae\textsuperscript{e}e \textae\textsuperscript{e}ene deuel. and agilt wi\textae\textsuperscript{x} gode. \\nand quene\textsuperscript{x} pe deuel. and forgilt heuene wele. and hau\textae\textsuperscript{x} helle \\nwowe. unriht he do\textsuperscript{x} ec to-\textae\textsuperscript{e}nes his soule unwille. and awlene\textsuperscript{x}
exalts his body and oppresses his soul; and he maketh the body, that ought to be the soul's joyous chamber, a horrible prison for her; and therein she never turneth through excess and unreasonable drink, so that she is sorrowful that she must dwell therein, and therefore desireth to go out. Wrong he doth also against his fellow Christian when he leadeth him to drink, not what was willing or pleasant, but what was more than needful for him, and bringeth upon him a burden greater than he can bear, and wasteth upon him what he should spare for poor men, or should rather pour it out than make men drunken therewith, and not waste what God has made, nor spend (use) unprofitably what God has made for men's assistance, nor dishonour God's handywork. This is at drinking. And there are numerous other wrongs; here are slanderous words, and idle vices, and wine-red brows (and they incline pleasantly to these vices) which are named adultery; and other numerous wrongs—witchcraft, fraud, theft, song, leasing, and rapine, and all the evil vices that man hath through the devil's lore. Of this dreadful snare speaketh the prophet and saith, Cum iniqua gerentibus non introibo—I will never go in thither where such wrong is practised. The life-holy man who knew God's will reproveth such drink and the wicked habit and the place wherein one so drinketh. Tertius saltus hujus deserti est forum ubi ponunt laqueum malignitatis—The third lair in this wilderness is market, where the devil setteth the trap of hindering, that is, of fraud; for when a man deceives another he maketh him to be behind in that which he weened to be before, that is the custom of us all that buy and sell. The seller priceheth his goods dear and saith they are well worth it or better worth it. The buyer biddeth little for them and saith they are not worth it, and they both lie; the seller bateth somewhat of his price, and sweareth that he will not sell it for less; the buyer increaseth his bid and sweareth he will not give more. Then cometh the devil and communcth with the thoughts of each, and causes the seller to take less than he swore and then the buyer to give less than he swore. And if it be chaffer that must be measured or weighed, the seller maketh it smaller than he ought and the buyer [wanteth to make it] larger than he ought. And thus they cheat each other and are then caught in the snare of 'hindering.' One is leasing, the second
his lichame. *and walt his soule. and hefe lx his lichame. and * p. 150.

hene lx his soule. and pe lichame pe sholde ben pe soule hicht-
lie heure. make lx hire to ateliche quarterne. and per inne neure
twiste lx. mid ouerlede. and unimiliche drinche. pat hire beox wo
pat hie sal per-inne wunien. and pere-fore wilne lx ut. Unriilt
heo dox ee togenes his emeristene. penne he hine laxe to
drinken more. noht pe him beo wille. o'er queme. ac penne him
ned were. and bringe uppem him birden more penne [he] bere
muge. and spille on him pat he sholde speliem wrecche men.
o'er raer helden hit ut penne men pemide fordrenchen. and noht
sheden1 godes shafte ne spenen on unicon. pat god shop mannem
to helpe. ne swo unwurk in godes handiwer. pis beox at drinche
and o'er unriilt inoh. pere he beh ollende word. and idele lehtres.
and winrede bruwes. and buwe wenliche. pe beox bispeke evey-
bruche and o'er unriilt inoh. wicching. and swikedom. stale.
and leox. and leising. and refloc. and alle pe luere lastes pe
man hafe lx purch deules love. of pis grisliche grune spece pe pro-
phete. and seix. Cum unqua gerentibus non interibo. Nelle ich
uere gon pider in: pere me swich unriilt drige lx. pe lif holi man
pe wiste godes wille. swic drinche wil que lx. and pe luere wune.
and pe stede per me swo one drinke lx. Tercius saltus huius deserti
est. forum ubi ponunt laqueum malignitatis. Pe priddle lage ou
pis wilderne is cheping. pere telde lx pe verse pe grune of hindre
pat is of bipeching for penne man bipeche o'er. he him make lx
to ben bihinden. of pat he wenex to ben biforen. pat is ure alre
wune pe bigge lx. and sille lx. pe sullere louex his ping dere. *and
seix pat it is wel wur. o'er betere. De beger bet litel par fore
and seix pat hit nis noht wur. and lige lx boce. pe sullere lat
sumerl of his lofe. and swere lx pat he hit nele lasse selle. pe
beggere ecne lx his bode and swere lx pat he nele more geuen.
panne cuene lx pe verse and rune lx wit here eexeres pance. and dox
pe sullere lasse to nimende2 panne he swore. and panne pe biggere 2 MS. gen-
more to genende panne he swore. And gif hit chepinge be. pe
me shule meten o'er weien. pe sullere dox narewere pance he
sholde. and te biggere rumluker pan he sholde. and pesse wise
bisswikex her aicher o'er. and be ox panne bisaid in pe grune of
perjury, the third fraud; and with this snare catcheth the devil all who thus buyeth and selleth: wherefore saith the prophet, *Odii ecclesiam malignantium*—Hateful to me is the assembly of the treacherous, for I know that they are hateful to God. *Quartus saltus hujus deserti est monasterium ubi ponuntur laquei impietatis*—The fourth lair of this wilderness is the church, in which the devil setteth up the snare of pride, and entraps therein, sometimes the clergy, and sometimes the laity, and sometimes both. The clergy he catcheth in this snare, sometimes single and sometimes double, when he causeth the clerk to let his church stand without a service when it is time to perform the services; and as often as he speaketh in church what he ought not, or is silent about what he ought not, that is to teach well the sinful and to admonish those that are slow to church and to good works to be diligent thereto, and those that lie in sin to forsake their wickedness, and to comfort them with kind words, and on each 'high day' to feed with God's word the hungry souls whom he hath to protect; and as many things as I have told that he should speak in church, if he will not or cannot do, or careth not, with so many traps the devil ensnareth him and catcheth him. And if he sing with voice to be well-pleasing to women or directeth willingly his eyes to them to seek their looks, then shall he be caught and be led to hell. The laity the devil catcheth in church with his snares in three ways—when the priest speaketh in church of the church's necessities that they should find new cloths or repair the old ones, book, bell, chalice, or mass-surplice, or altar-cloth or other cloths; then cometh the devil to the man's heart and holdeth private converse with his thoughts, thus saying: Why shouldst thou find this, of which thou receivest nothing; but he taketh all that cometh there, let him provide this now. Moses did not thus answer our Lord when he bade him to make a 'minister'; and he well-furnished it all, although he received nought thereof. So also did Solomon, to whom God sent his message. So ought each congregation to do when they see there is need. When the priest admonishes them to give their tithes aright, then cometh the devil to a man's heart and advises him not to do so, and whispers in the man's thoughts and thus misadvises him. 'If thou givest the priest all thy tithes he will
hinder. On is leasing, oer is mon-oë, pe priddle swikedom. and mid pis grune henteë pe worse alle po pe sus1 liggeë and sullëë. pare fore seië pe prophetë. Odivi ecclesiam malignantium. Me is andsete pe samninge of pe hinderfulle for ich wot pat pat1 hie ben losë god. Quartus saltus huinis deserti est monasterium ubi ponuntur laquei impietatis. De feorë[e] lage of pisse wilderne is chireche, pare teldeë ce worse pe grune of oregelnesse. and bisaië par-one hwile hodede. and hwile lose. De hodede henteë mid pis grune. hwile ofselad. hwile twifeald þanne he makeë pat pe hodede lat his chireche stonde wië-uten tide. pane hit time beë to done pe tiden. and also swo ofte swo he spekeë in chireche pat he ne sholde. oer swikeë of pat he sholde. pat is pe sinfulë wel tachen. and minigen po pe ben slowe to chireche. and to weltede. pat he be snel par-to. and lehtrie2 po pe 2 So in MS. on sinne lië. to forleten. *and mid milde worde to frefrien. and * p. 152. eche hege dai fede mid godes worde pe hungric soule pe hauök to witen. and also fele ping swo ich iteld habbe pat he ine chireche spoken sholde. gif he nele oer ne can. oer ne reccheë mid also fele folde grunen pe worse hine biseë. and henteë. and gif he whiteë mid stefne for to liken winnamen. oer ledeë hem his life3égen for to sechen hire loke. þenne beë he laht forto leden to helle. pe lewedë men henteë pe worse ine chireche mid his grune on þre wise. þanne prest speëë inne chireche of chireche noede and minegëë pat me niwe cloëës oer elde bete. boë oer belle caleh oer messe-ref. oer waferiht3 oer oëre cloëës. þenne cumeë pe worse to þe mannes heorte. and wië his pone sunderune halt þus quezinde. wi sholdest þu þis finden þe noht ne lost þerof. ac he fohë al þat þere cumeë. he finde þis no. Swo ne andswerede noht moyes we dreithen po he bad him minster maken. and be hit al wel forçede. þeh he noht þer-offe fenge. also dide saleman þe god sende his writ to. swo hoh ech chireche scene don þenne hie nedë sen. þenne þe prest þe menegeë rhitliche teëien. They hold back their tithes.

There are three ways in which the laity are trapped.

They won't give aught for the needs of the Church.

1 Po. xxv. 5.] 7 So in MS. 8 So in MS.

There are no turns in the Church.
not distribute as he ought, but will sell them dear and spend them unprofitably. Give thou thyself alms thereof, and distribute some to poor men;' thus he beguiles him to rob the church. Under the old law our Lord bade that no one should commit aught to any man, unless he were bound over to repair the church. Undecim generationes jusse sunt adnumero solis leviti decimas solvere. When 'high day' cometh God ought to be praised with right belief and with true love; and of that which God hath lent him one ought to bring a gift to the church, and to honour therewith God's table according to his means: then cometh the devil to a man's heart and whispers in his heart, and causes him to keep back his gifts, and thus saith:—'This church is rich enough, and many men are poor; the rich have no need, but the poor have much; withhold thy gift and give it to the poor. Sed ait in evangelio, hcec oportuit facere, et illa non omittere. It behoveth a man sometimes both to bring gifts to the church and also to help poor men, and therewith he shall free himself if he be caught in the merciless snare; then may he say with the psalmist David, Oculi mei semper ad domino, &c., 'Ever be my eyes open to our Lord, for I trust that he will not punish me according to my desert, but of His mercy will set my feet free from the devil's snare,' and so may He do [the feet] of us all, Who liveth and reigneth, &c. Amen.

XXXIV.

[DISCOURSE ON ISAIAH XI. 1.]

Egredietur virga de radice Jesse, &c. A rod shall sprout from the root of Jesse and a blossom shall come up from the root of it, and upon the blossom shall rest the Holy Ghost. On these few little words lie hid many good words, if they were well explained; but I may not, nor cannot, explain these words, but yet I will tell you what I understand therein through the power of the Holy Ghost. When the
delen also he don sholde. ac wile hit dere sellen and spenen on
unificor. do þu almes þer-of. and del sum wrecche men. þus he
hine bi-peche þat he chirche bireue. on þe helde lage hit ure
drihten þat me ne sholde none man bitechen *bute he were teid *p. 153.
to menden chirche. Undecim generationes iusse sunt adnumero
solis levitis decimas soluere. Þanne heh dai cumex man hoh
herien god mid rihte leue. and mid soe luue. and of þan þe god
him haueX lend. loc to chirche bringen. and wurtin þer-mide
godes bord; also his haue beX. penne cumex þe verse to sumes
mannes heorte and runeX wiX his heorte. and doX hine his loc
to wiX teonde. and þus queX þis chirche is riche inoh. and fele
men ben wrecches þe nes riche non nod. ac wrecches habben
michele. wiX-teo nu [h]ere þi loc and del hit wrecches. Set ait in
ewangelio. hoc oportuit facere; et illa non omittere. eiXer bihoueX
þat man do þe wile loc to chirche bringe. and helpe wrecche
me[n]. and þer-mide hine aleseX gif he laht beX. on þe orelese
grene. þenne mai he seggen mid te salm wirht þealud. Oculi
mei semper ad domino et cetera. Eure beo mine egene opene
to ure drihten. for ich triste þat he nele neng bi mine wirhte.
ac for his milde, willre. of þis verses grune mine fet breiden. swo
do he ure alre þe liueX and rixleX Amen.

XXXIV.

[SERMO IN ISA. XI. I.]

[E]gregietur virga de radice iesse, et cetera. An gerd sal
spruten of iesse more. and an blosme stien of þare more.
and uppe þare blosme resten þe holie gost. On þesse fewe litele
wored lotied1 fele gode wored gif hie weren wel ioponen1. Ac 1 So in MS.
ich ne mai ne ich ne can þosse on openi.. Ac naþeles ich wille
ew segge þat ich pronne understonde þur[h] þe mihte of þe holi
gost. Egrediectur. et cetera. Do þe heue[n]liche fader fundede to
heavenly Father determined to send the heavenly Son, he sent many messengers to make known that he would come; and one of those was Isaiah the prophet, on whom it was incumbent to say these words that I now say, and now begin to explain. He was a man dwelling in this world many hundred winters before the maiden was conceived or born, and spake of her and said what should happen with respect to her as plainly as if it had happened; and he compared her kin to a root and herself to a rod and her royal child to a blossom, and said, 

*Egreditur virga, &c.* 

Hear now and understand for what reason he compared her kin to a root and herself to a rod, and her royal child to a blossom. *Quemadmodum rami arboris prodeunt a stipite, et ille a radice, sic domina nostra de posteris Jesse, et ipse prodierunt de ipso Jesse*—As the uppermost bough of the tree springeth from the lowest root, so sprang our lady from her elders, and her elders from Jessie; and as the uppermost bough is of kin to the lowest root, so sprang [man from his elders, and] the last man shall be akin to the first man who was before us, and therefore are all men brothers and sisters, and all men should love one another. But pity it is, for now is every man a foe where he ought to be a friend—*Nunquam tuta fide, &c.* 

*Filius autem diem, &c., Domina nostra comparata est virga, propter quatuor quae sese inventuntur adjuncta virgae, que est recta, plana, excisis longa.* Our lady is compared to a rod for four things that one finds commonly in a rod, that it is (1) straight, (2) small, (3) long, and (4) smooth—*Rectitudinem virgae habuit in perseverantiam vitae.* 

Rod’s straightness she had in her mode of life, for she turned not aside in herself to do nor to say any of those things that she ought to forsake—*Et sic medio tutissima ibat.* And she understood holy-lore, &c. If I knew more I would say more! 

1 The curious termination of this Homily looks like an attempt at facetiousness on the part of the scribe. He seems to have been unable to carry on the comparison he commenced. Perhaps the Latin original had no more leaves, having been damaged, so he knew no more because his original was imperfect. The orthography and grammatical forms are less accurate than in the preceding Homilies.
senden þene heuenliche sune; he sende mani herendrake to
cüpēn þat he come wolde. And on of þo was ysaie þe propheete.
on was leid to segen þos wored þat ich nou sege, and nu þe
beginne on opini. þe was man wuniunde on þese worlde mani
hundred wintre are þe maiden ware icken, oper istren. and spac
of hire and seide wat of hire iwurþen solde also suteliche swo it
wurþe were, and heuenede hire cun to more. and hire su[1]f to
gerde, and hire cunebern to blosme. and seide. Egredietur virga
et cetera. Hered nu and understonded1 for wochæ þinge he
nemmede hire cun to more. and hire su[1]f to gerde and hire
cune bern to blosme. Quem ad modum rami arboris prodeunt a
stipite. et Ille a radice. sic domina nostra de posteris iesse et ipsi
prodierunt de ipsa iesse. Also þe huuemeste bou of þe treuwe
prunged1 of þe nepemeste rote. also sprung ure lafedi of hire
helderne. and hire helderne of iesse. and also þe uuemeste bou is
sib þe nepemeste rote. Also sprond worda þe laste man isib þe
forme*ste þe was biforn us. And for þi bed1 alle man ibroþren * p. 157.
and isustren. and solden anerihc man loueien oper. Acke nu is
rewœ, for nu is enerihc man ifo ðare he solde fren1 be. Nun-
quam futa fide et cetera. Filius autem diem. et cetera. Domina
nostra comparata est virge propter .iiiiv. que sepe inueniuntur
adjuncta virge que est recta. plana. excisis longa. Vre leuedi is
iuenedb to gerde for foure þinges þe man find1 ilome on gerde þat
he be riht and smal and long. and sœpe. Rectitudinem virge
habuit in perseveranciam uite. Gerde rihtnesse he heueden on
hire liflode. for he ne turnde naht on hire to doinde ne queþende
nan þer þinge þe he leten solde. et Sic medio tutissima ibat.
And he understod holie boc lore. et cetera. Si plus seirem,
plus diceream.

a ? Also sprung [man of his elderne and] wor _|c.
b The MS. originally had ' the leuened isuenedidin is iuened.'
XXXV.

A MORAL ODE.¹

My wit is not equal to my years.

Ich am nu elder þan ich was a wintre and a lore.
Ich wealde more þan idude mi wit oh to be more
To longe ich habbe child iben a worde and a dade.
Þeih ibie a winter eald to jung ich am on rade.
Vnnet lif ich habbe ilad. and giet me þinche ilade.
Þan ibíþenche me þar on wel sore ime adrade.
Mast al ich habbe idon is idelnesse and chilce.
Wel late ich habbe me bipoit bute me god do milce.
Fele idel word ich habbe ispoht bute me god do milce.

And fele þeunge dade idon þe me ofþinke þuþe.
Alto lome ich habbe igult a werke and a worde.
Alto muchel ic habbe ispend to litel ileid on horde.
Mast al þat me likede ar nu hit me mislicé.
Þe muchel folge his iwil him selfen he biswican.
Ich mihte habben bet idon. hadde ich þo iselce.
Nu ich wolde ac ina mai for elde and for unhalce.
Elde me is bistolen on ar ich hit iwiste.
Ne mai ich isien bifore me for smeche nc for miste
Argæ we beþ to don god to juel al to þriste
More eic stondeþ man of man þan him do of criste.
Þe wel ne deþ þe hwile he mai wel ofte hit sal him
rewen.

We shall reap what we have sown.

þan alle men sulle ripen þat hie ar sewen.
Do al to gode þat he muge eeh þe hwile he beþ alyue.
Nu lipne noman to muchel to childe ne to wine.
Þe þim selfe forgeit for wine oþer for childe
He sal cumen on euel stede bute him god be milde.
Sende god biforen him man þe hwile he mai to heuene.
For betre is on almesse biforen þan ben after seuene.

¹ For a translation of this poem, See Old Eng. Hom. First Series, p. 158.
Ne bie þe leure þan þe self ne þi mæi ne þi mowe
Sot is þe is oþer mannes freund betere þan his owen.
Ne hopie wif to hire were ne were to his wiue

32 Be for him self afric man þe hwile he beð aliue.
Wis þe him selue biþencheþ þe hwile he mot libben
For sone willeþ him forgieþe þe fremde and þe sibbe.
Þe wel ne doc þe hwile he mai ne sal he þan he wolde.

36 For mani mannes sore iswinc habbeþ ofte unholde.
Ne solde noman don a furst ne laten wel to done
For mani man bihoteþ wel þat bi forgieþe sone.
Þe man þe wile siker ben to habben godes blisse.

40 Do wel him self þe hwile he mai þanne haueþ hes mid
iwisse.
Þe riche men weneþ siker ben þurch wallen and thurh
dichen.
He deþ his aihte an siker stede þe hit sent to heueriche.
For þarf he ben of-draþ of fure ne of pieue.

44 þar ne mai hit him binime þe loþe ne þe lieue.
þar ne þarf he habben care of here ne of gielde.
þider we sendeþ and ec bereþ to litel and to selde.
þider we solden drawen and don wel ofte and ilome.

48 For þar ne sal me us naht binime mid wrongwise
dome.
þider we solde þième drawen wolde þie me ileuen.
For ne mai hit us binime no king ne no sýrreue.
Al þat beste þat we habbeþ her þider we solde sende.

52 For þar we mihte vinden eft. and habben abuten ende.
Se þe her doþ ani god forto haben godes ore
Al he hit sal eft finde þar and hundreðsfelde more.
Se þe aihte wile holde wel þe hwile hes möge wealden.

56 þieue hes for godes lune þanne doþ hes wel ihealden.
For ure swinch and ure tilþe is ofte wuned to swinde
Ac al þat we gieneþ for godes lune al we hit sulen eft
finden.
Ne sal þar non euel ben unboht ne god unforþolden.

60 Euel we doþ al to muchel and god lasse þan we solden.
A MORAL ODE.

Se ðe mast dou na to gode and se last to lothe.
Eitcer to litel and to muchel hem sal punche boce.
Par me sal ure werkes weizen before ðan heuen kinge
And gieuen us ure werkes lean after ure erninge.

Africh man mid ðat he haue5 mai bugge heueriche
ðe ðe more haue5 and ðe ðe lasse boce icle.
Alse on mid his peni se ðer mid his punde.
ðis is ðet wunderlukeste ware ðat ani man funde.
And se ðe more ne mai don mid his gode ipanke.
Alse wele se ðe ðe haue61 goldes fele manke.
And ofte god can more ðaue ðan ðe him gieue5 lasse.
Al his werkes and his weies is milce and rihtwi[es].

Litel lœc is gode lef ðe eume7 of gode wille.
And exclATE muchel gieue ðan his herte is ille.

Heuene and erce he ouer sili8 his eien be FULL ful brihte.
Nis him no ping forholen swo muchel is his mihte
Ne bie hit no swo derne idon ne on swo ðuster nihte.
He wot hwat þenche8 and hwat doe8 alle quike wîhte
Nis louerd swilch is criste ne king swilch ure drihte.
Boce gîme8 ðe his bien bi daie and bi nihte.
Heuene and erce and ðal ðat is biolken is in his honden
He do8 al ðat his wille is awatere and alonde
He make8 þe ðisses in þe sa þe fueles on þe lofta.
He wit and wealde8 alle ping and he sop alle safte.
He is ord abuten ord and ende abuten ende.
He is one afre on eche stede wende þar þu wende.
He is bunen us and bine8en biforn and bihinde
þe godes wille do8 aihware he maiz him finde
Elice rune he herce8 and he wot alle dade
He þurh sili8 elches mannes þanc wi hwat sal us to rade.
We þe breke8 godes has and gulte8 swo ilome

Hwat sulle we seggen ocer don ate muchele dome
We þe luuden unriht and enel lif ladden.
Hwat sulle we seggen ocer don þar ængles beþ ofsdradde.
Hwat sulle we beren us biforn mid hwan sulle we iqueme
We þe uafre god ne duden þan heueneliche dome.
A MORAL ODE.

100 Bute we haben hit ibet þe hwile we here waren.
Al hie habbeþ on here write þat we misduden here.
Þeih we hes ne niseien hie waren ure iferen.
Hwat sullen horlinges don þes wichen and þe forsworene

104 Wi swo fele beþ ilepled swo fewe beþ iceorene
Wi hwi waren hie bigiête to hwan waren hie iborene.
Þe sulle ben to deáce idemþ and afermo forlorene
Elch man sal þar biclepien himselfen and ee demen.

108 Hicþ ogen were and his þanc to witnesse he sal temen.
Ne mai him noman alse wel demen ne alse rihte
For non ne cnoweþ hine alse wel buten one drihte.
Man wot him self best his werkþ and þis wille.

112 Se þe last wot he seiþ ofte mast se þit al wot is stille
Nis no witnesse alse muchel se mannes ogen hierte
Hwo se seiþ þat hie beþ hal him self wot his smierte.
Elch man sal him selfen demen to deáce oþer to liue.

116 þe witnesse of his ogen were to oþer þan hine sal driuþ.
Al þat afri man haueþ idon seþen he cam to manne
Swo he hit iseie aboc iwrite he sal hit þenche þanne
Ac drihte ne demeþ noman after his biginninge

120 Ac al his lif sal ben teald after his endinge
þief þe endinge is god al hit is god. and euel þief euel is þe ende.
God þieue þat ure ende be god and þieue þat he us lende.
Se man þe nafre nele don god ne nafre god lif lade.

124 Are deaþ and dom cumeþ to his dure he maiþ him sore adrade.
þat he ne nuþe þanne bidden ore for þat itit ilome
For þi he [is] wis þe bit and bigiét and bet bifoþre dome
þanne þe deaþ is ate dure wel late he biddeþ ore

128 Wel late he lateþ euel were þan he hit ne mai don no more.
The repentant sinner shall find mercy.

The pains of hell are not realized as eternal.

Senne lat pe and pu nah him pan pu hit ne miht do no more:
For-ji he is sot pe swo abit to habben godes ore.
Peih lwe^ere we hit leue^ wel for drihte self hit sade.
Elche time sal pe man of-^unche his misdade
O^er ra^er o^er later milce he sal imete.
Ac pe pe her naue^ ibet muchel he haued to bete
Mani man sei^ hwo roeche pine pe sal habben ende
Ne bidde ich not bet bie ich alesed a domesdai of bende.
Litel wot he hwat is pine and litel he cnowe^ for drihte self
Hit sade.
Elche time sa^e man of-^unche his misdade

If men thought of everlasting pain they would undergo any temporary pain to escape it.

Hadle he ben par on o^er two bare tiden.
Nolde he for almidden eard pe pridde par abiden.
Pat habbe^ isaid pe come panne bit wiste mid iwisse.
Wo wur^e sore^e seue gier for seue nhite blisse.
And ure blisse pe ende haued for ende-lease pine
Betere is wori water pan atter imengd mid wine.
Swines brade is wel swete swo is of wilde diere.
Ac al to diere he hit abai^ pe gies^ par-fore his swiere.
Ful wombe mai lihtliche speken of hunger and of fasten
Swo mai of pine pe not hwat is pine pe sal ilasten.
Hadle [he] fonden sume stunde he wolde seggen o^er
Exlate him ware wif and child suster and fader and brocuer.
Al he wolde o^erluker don and o^erluker penche
Pan he bine^te au helle fur pat nowiht ne mai quenche
Asre he wolde her in wo and in wane wunien
Wi^e pan he mihte helle fur bisten and bisunien.
Exlate him ware al wele and er^eliche blisse
For to pe muchele blisse cume pis murie a mid iwisse.

Ich wulle nu cumen eft to pe dome ich eow ar of sade.
On pe daie and on pe dome us helpe crist and rade.
Par we mugen ben sore offerd and harde us ofdrade.

A MORAL ODE.

160 ¶par elch sal al isien him biforen his word and ec his dade.

Al sal ¶par ben þanne cuþ þat men luþen her and halen. All secrets shall be made known at doomsday.

Al sal ¶par ben þanne unwriþen þat men her hudden and stalen.

We sullen alre manne lif icnowen also ure ogen

164 ¶par sullen efninges ben to þe heie and to þe loge.

Ne sal þeih no man samie þiar ne þarf he him adrade. The merciless shall have a hard sentence.

þief him her ofpincheþ his gult and bet his misdade.

For hem ne sameþ ne ne grameþ þe sulle ben iborege.

168 Ac þeirre habbec same and grame and over fele sorege. Ne sal þeih no man samie (for) sylf to þeie heim and to þe heie.

Pe dom þal1 ben sone idon ne last hit nowiht longe

Ne sal him noman menþ par of strenche ne of wronge

Po sulle habben hardne dom þe here weren harldde.

172 Po þe euel hielden wreche men and euel lage arerde.

Elch after þat he haueþ idon sal þar ben þanne idemþ. Alle þo þe sprunge beþ of adam and of eue

176 Alle þis sulle þider cume for soþe we hit ilened. 2

Po þe habbecþ wel idon after here mihte

To heueriche þis sulle fare forþ mid ure drihte.

Po þe deueles werkes habeþ idon and þarinne beþ ifunde.

180 Hie sulle fare forþ mid hem into helle grunde.

þar hie sulle wunien abuten ore and ende.

Brecþ nafre est crist helle dure for lesen hem of bene.

Nie no sellicþ þeih hem be wo and þeih hem be uneþe.

184 Ne sal nafre est crist þolien deþ for lesen hem of deaþe.

Ænes drihten helle brac his frend he ut brohte

Him self he polede deþ for hem wel diere he hes bohte.

Nolde hit moþe don for mai ne suster [for] broþer

188. Nolde sune don for fader ne no man for oþer.

Vre alre lonerd for þis pralles ipined he was arode

Ure bendes he unbound and bohte us mid his blode.

We gieneþ uneþe for his luce a steche of ure breade

192 Ne þeneþe we naht þar þat sal deme þe quicþ 3 and þe þe 3 So in MS. deade.

1 Read sal.

2 So in MS.

3 So in MS.
Muchel lune he us keilde wolde we hit understande. 
Pat ure elderne misduden we habe\textsuperscript{1} euel an honde. 
Death came into the world through our elders' misdeeds.

Deac\textsuperscript{2} cam in pis midden\textsuperscript{2} paurh calde deeneles onde
And senne \textit{and} sore\textit{ge} \textit{and} iswinche awatere \textit{and} [a] 196
honde.

Vre foremes faderes gult we abuge\textsuperscript{1} alle
Al his ofsprung after him in harem is binalle

\textit{Pur}st \textit{and} hunger, chele \textit{and} hete \textit{and} alle unhal\textsuperscript{1}e
\textit{Purh} deac\textsuperscript{2} cam in pis midden\textsuperscript{2} and o\textit{cer} misal\textit{ce}.

\textit{Nare} noman elles dead ne sic ne [non] unsale

Ac mihte libbe abreme ablisse \textit{and} an hale.

Litel lac is gode lief \textit{and} ec ure ojen us muge sore of\textit{punche}
For senne we libe\textsuperscript{1} alle her in sore\textit{ge} \textit{and} in swunche.

\text候\textit{Se\textit{en}} god nan swo mukel wrache for one misdede
We pe swo ofte mis\textit{doe}\textsuperscript{3} we mu\textit{gen} us e\textit{ac}e ofdrade.

\textit{Adam} \textit{and} al his ofspreng for one bare senne.

Was fele hundred wintre an helle a pine \textit{and} unwenne\textsuperscript{a}. 212
\textit{Po} pe laide\textsuperscript{2} here lif mid unrihte \textit{and} mid wronge
Bute hit godes milce do hie sulle wunie \textit{par} longe.

Godes wisdom is wel muchel\textsuperscript{1} \textit{and} alsse is his mihte
Ac nis his mihte nowilht lasse ac bi\textit{cer} ilke wihte.

More he one mai\textit{z} for\textit{giene} \textit{pan} alle folc gulte cumne
Self deuel mihte habben milee \textit{gief} he hit bigunne.

\textit{Pepe} godes milche see\textsuperscript{3} iwis he mai hes\textsuperscript{2} finden
Ac helle king is ore-leas wi\textsuperscript{3} po pe he mai binden.

Se de\textsuperscript{2} his wille mast he sal habbe werest mede
His ba\textsuperscript{3} sal be wallinde pich his bed barnende glede.

Verse he do\textsuperscript{3} his gode winces \textit{pan} his fiendes\textsuperscript{3}
God silde alle godes friend wi\textsuperscript{3} swo ene\textit{le} friende.

Nafre an helle ine cam ne cumen ich \textit{par} ne reche
\textit{Pei}i\textit{h} ich aches wor\textit{eldes} wele \textit{pare} mihte feeche.

\begin{itemize}
  \item \textit{Fei\textit{nd}} helle pine \textit{and} an unwenne.
\end{itemize}
A MORAL ODE.

228 And [a] boc hit is write þar me hit mai rade.  

Ic wille seggen hit þo þe hit hem self nesten  

And warnin hem wiþ here unfr emo þieþ hie me willeþ blest.  

Vnderstondeþ nu to meward eadi men and arme  

232 Ich wille tellen cow of helle pine and warnin cow wiþ harme.  

An helle hunger and þurst euel two iferen.  

Post pine pieþ po þe ware meteniþinges here.  

þar is woning and wop after ache strate  

236 Hie fareþ fram hate [to] chele fram chele to hate.  

[P]an hie beþ in þe hate chele hem puncheþ blisse  

[P]an hie cumeþ eft to chele of hate hie habbeþ misse.  


240 [N]iten hweþer hem doþ wers to nafre none wisse.  

[H]ie walkeþ afre and secheþ reste ac hie hes ne muþen Want of rest, imeten.  

[F]or þi þe hie norde þe hwile hie mihten here senne beten.  

[H]ie secheþ reste þar non nis ac hie hies¹ ne muþen¹ Lambeth MS. es. ifinden.  

244 [A]c walkeþ weri up and dun se water doþ mid winde  

[P]at beþ þo þe waren her an þanc unstedeñaste.  

[And] þo þe gode biheten ahte and hit him ilaste.  

[And] þo þe gode were bigunnen and ful endin hit nolden.  

248 [N]u waren her and nu þar and nesten hwat he wolden  

[P]ar is pich þat afre walleþ þar sulle wunien inne  

[P]o þe laðeþ here lif on werre and an unwinne.  

[P]ar is fur þis² hundredseald hatere þan be ure.  

252 [N]e mai hit quenche salt water ne auene stream ne sture.  

[P]is is þat fur þat afre barneþ [hit] ne mai no wiht quenche.  

[P]ar inne beþ þe was to lef wrecche men to swenche.  

Þo þe swikele men and ful of eucle wrenchen.

15—2
In the fire of hell shall dwell all evil-doers.

_And_ po pe nihten euel don _and_ lief hit was to penchen. 256
Pe luueden rauing _and_ stale hordom _and_ dru[n]ken _And_ an defles werkes blîcliche swunken.
Po pe waren swo lease men _pat_ mes ne nihte leuen Medgierne domes men _and_ wrongwise reuen. 260
Po pe oðer mannes wif was lief her ozen eñlate _And_ po _pe_ sunegeden muchel on dru[n]ken _and_ on ate. _Pe_ wrecche men binomen here aïhte _and_ leide his on horde.

_Pe_ litel lete of godes bode _and_ of godes worde. 264
_Pe_ his ozen nolde gîeue _par_ he iseiহ _pe_ niede Ne nolde ihere godes men _pan_ he sat at his biede.
Po pe was oðer mannes ping leuere _par_ hit solde _And_ waren al to gradi of siluer _and_ of golde.
Po pe untrewnesse deden _par_ _pe_ he solden ben holde. _And_ leten al _pat_ hie solden don _and_ deden _pat_ hie wolden.

_Po_ _pe_ waren gietceres of pis wereldes aïhte _And_ dude al _pat_ _po_ loẹ gost hem tilhte to _and_ tâihte. 272
_And_ al _po_ _pe[n]_ ani wise deuel iquemde.
_Po_ be̥ mid hem \(^1\) in helle fordon _and_ demde.
Bute _po_ _pe_ ofkuhte sore [her] here mislade _And_ Gunne here gultes bete _and_ betere lif lade. 276
_Par_ be̥ naddren _and _snaken cueten _and_ fruden _Pe_ tere̥ _and_ frete̥ _po_ euele swiken _pe_ nißule _and_ _pe_ prude
_Nafre_ sune _par_ ne sîne̥ ne moie ne storre.
_Par_ is muchel godes hete _and_ muchel godes oerre \(^2\). 280
Afre _par_ is euel snech piesternesse _and_ eic
Nis _par_ nafre oder liht _par_ pe swarte leie. _Par_ lige̥ ateliche fiend in stronge raketeie _Pat_ be̥ _po_ _pe_ waren mid god angles swîke leie. 284
_Pat_ be̥ ateliche fiend _and_ Eiseliche wihten _Po_ sulle _pe_ wreche sowle isien _pe_ sunegeden purh sihte _Par_ is _pe_ loe̥ sathanas _and_ belzebub se calde
Eḁe _he_ mungen _ben_ sore ofdrad _pe_ sullen hes bihealde. 288
Ne mai non herte hit þene he ne mai telle
Hwu muchele pine ne hwu fele senden¹ in helle
Of þo pine þe þar bieþ nelle ich cow naht lie
292 Nis hit bute gamen and glie of þat man mai here
drie.
And giet ne doþ hem naht also wo in þe laþe bende
Swo þat he witen þat here pine sal nafre habben ende
þar bieþ þe haþene men þe waren laþe-lease
296 þe [hem] nes naht of godes bode ne of godes hease.
Euele cristene men hie bieþ here iferen
þo þe here cristendom euele hielden here.
And giet he bieþ averse stede aniþer² helle grunde
300 Ne sullen [hie] nafre cumen ùt for peni ne for punde.
Ne mai hem noþer helpe þar ibede ne almesse
For naht solden bidde þar ore ne forgienennesse.
Silde him elic man þe hwile he mai wiþ þos helle
pine.
304 [And] warnie his frend þar wiþ swo ich habbe ido mine.
þo þe silde hem ne cunnen ich hem wille tache
[If]ich can ben aþer þieft isal lichame and sowle lache.
Late we þat god forbet alle mankenne
308 And do we þat he us hat and silde we us wid senne.
Luue we god mid ure herte and mid al ure mihte
And ure emcristen alse us self swo us tached drihte.
Al þat me radeþ and singed biffer godes borde
312 Al hit hanges and halt bi þese twam worde
Alle godes³ lages hie fulles þe newe and þe ealde
þe þo þos two luues halt and wile hes⁴ wel healde.
Ac hie bieþ wel arefeþ-headl swo ofte we gulteþ alle
316 For hit is strong to stonde longe and liht hit is to falle.
Ac drihte crist geue us strengþe stonde þat we moten
And of alle ure gultes geue us cume bote.
We wilnieþ after wereldes wele þe longe ne mai ilaste
320 And legeþ mast al ure swinc on þing unstedefaste.
Swunke [we] for godes lune half þat we doþ for eihte.
Nare we naht swo ofte bieherd ne swo euele bikeihte

¹ Jesus MS. beop.
² Egerton MS. on þere; Jesus MS. anyþe.
³ No prayers nor alms will be of any avail in hell.
⁴ Love to God and to man are taught by the Ten Commandments.
⁵ MS. godeþ.
⁶ Egerton MS. hi.
A MORAL ODE.

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\[\text{\textcopyright 2023 A. M. O. D.}\

\begin{align*}
&\text{\textcopyright 2023 A. M. O. D.}
\end{align*}

\begin{align*}
\text{ziefe we serueden god halp that we do\'e for erminges}
\text{We mynten habben more an heuene pa[n] zierles and 324}
\text{kinges}
\text{Ne my\'e we werien na\'er ne \'iw\' hunger}
\text{Ne wid\' elde ne \'iw\' elde ne \'iw\' dea\'e pe elder ne \'e}
\text{zeunger}
\text{Ac \'par mis hunger ne \'urst. dea\'e ne unha\'e ne elde.}
\text{Of puese riche we \'enched to ofte of pare alto selde. 328}
\text{We solden \'ipancheus us wel ofte and \'ilome.}
\text{Hwawt we be\' to hwan we sullen and of hwan we come.}
\text{Hwun little hwile we bie\'e her hwun longe elles hware}
\text{Hwawt we mugen habben her and hwawt we finde\'e pare. 332}
\text{ziefe \'we\]\] waren wise men \'us we solden \'enchen}
\text{Bute we wuro\'en us iar\'is wereld us wile drenchen}
\text{Mast alle men hit \'ienne\' drinken of on euene senche.}
\text{He sal him cunnen silde wel \'ief hit him ncle srenche 336}
\text{Mid al mihtin godes luue \'ute we us biwerien}
\text{[W]i\'e pessse wreches worldes luue pat hit ne \'uze us}
\text{derien}
\text{Mid almesse. mid fasten and mid ibeden werie we us}
\text{wid senne.}
\text{Mid \'o wapne \'e god haunc 3 zieue alle man kenne. 340}
\text{[L]ate we \'e \'brode strate and \'ane weg bene}
\text{[P]e lat \'e nie\'e dal to helle of manne me mai wene.}
\text{Go we \'ane narewe pa\'e and \'ene we\'i grene}
\text{[P]ar for\'e fare\'e wel litel folc and cche is fair and 344}
\text{isene}
\text{[P]e brode strate is ure wil \'e is lo\'e te l\'ate}
\text{[P]o \'e folge\'e here iwil hic fare\'e bi \'are strate.}
\text{Hie mugen lihtliche cumen mid \'are nie\'er helde}
\text{[P]urh one godelease wude to one bare felde}
\text{348}
\text{[P]a narewe pa\'e is godes has. par for\'e fare\'e wel feawe}
\text{[P]at be\'e \'o \'e hem sildex zierne wi\'e achen un\'eawe.}
\text{[P]o as go\'e une\'e azien \'e cline and azien \'e heie}
\text{hulde}
\text{[P]es leten al bare iwil for godes luue to fulle. 352}
\end{align*}
Go we alle þane wei for he us wile bringe
Mid þo feawe faire men bfore þe heuen kinge
[þ]ar is alre blisse mast mid angles songe.

356
[þ]e is a þused wintre þar ne þuncheð hit him naht
longe.

þe last haueð blisse he haueð sswó1 muchel þat he ne 1 So in MS.
bit no more

þe þat blisse fórgeð hit sal him rewen sore.
Ne mai non euel ne non wane ben in godes riche

360 þeih þar ben wuninges fele elch oðer uniliche
Sume þar habbeþ lasse and sume þar habbeþ more
Elch after þat he dude her after þane þe [he] swanc sore
Ne sal þar ben bread ne win ne oðer kennes este

364 God one sal ben ache lif and blisse and ache reste.
Ne sal þar ben foh ne grai ne cunin ne ermine
Ne aquerne ne metheschele2 ne beuer ne sableine.
Ne sal þer ben nàcer seat ne srud ne wereldes wele
none.

368 Al þe blisse þe me us bihat al hit sal ben god one
Ne mai no blisse ben alse muchel se is godes sihte.
He is soþ sunne and briht and dai abute nihte.
He is aches godes ful nis him no wiht uten

372 Nones godes hem nis wane þe wunieð him abuten.
þar is wele abuten wane and rest abuten swunche.
þe mugen and nelleð þider cume hit hem mai ofþunche.
þar is blisse abuten treige and life abuten deaþe

376 þo þe afe sulle wunie þar blisse lie mugen ben eæe.
þar is gieþ abuten elde and hale abuten unhalþe
Nis þar-sarie ne sor non ne nafre unisalþe.
þar me drihte self isien swo se is mid iwisse

380 He one mai and sal al ben angles and manne blisse.
And þeih ne bed3 here eien naht alle icycle brihte
Hi nabbeð naht iliche muchel alle of godes lihte
On þesse liue he naren naht alle of ore mihte

384 Ne þar ne sullen habben god alle bi one wihte.
þo sullen more of him isien þe luueden hine more
Christ shall be sufficient for all his darlings.

1 Jesus MS. swete.

May God bring us to His everlasting bliss!

And more icnownen and ec witen his mihte and his ore
On him hie sulen al þat man mai to hleste
On him he sulen ec isien al þat hie ar nesten. 388

[C]rist sal one bien inoðh alle his derlinges.

[P]e one is muche more and betere þan alle oðer pinges.

[I]noh he haueþ þe hine haueþ þe alle þing wealdeþ
Of him to isiene nis non sæd swo fair he is to bihelden 392

God is swo mere1 and swo muchel in his godecunnesse

[P]at al þat elles was and is is fele wersse and lasse.

[N]e mai hit nafre noman oðer seggen mid iwisse

[H]u muchele murihœ habbeþ þo þe beþ in godes 396
blisse

[T]o þare blisse us bringe god þe rixleþ abuten ende.

[P]ane he ure sowle unbiut of lichamliche bende

[C]rist gieue us laden her swilch lif and habben her
swilch ende.

[P]at we moten þider cumen þane we henne wende. 400

AMEN.
NOTES AND EMENDATIONS.

P. 3, l. 3. pit = pe + hit = who it. This form is not uncommon in these Homilies.

8. wisten = wished (see p. 3, l. 14) : s for sh is very common in these Homilies. (See Preface to the Story of Genesis and Exodus.)

10. seggen = to seggen.

P. 5, l. 2. For lichamliche read lichamliche.

26. eche deače, from eternal death.

P. 7, l. 2. dieliche = digeliche. See p. 5, l. 14.

19 from bottom. mannen = manne, gen. pl. after mast.

11 from bottom. swoldred, probably for swaltre = swaltre. Cp. sqwalterin, Prompt. Parv. pp. 471, 481. But as O. E. sweltan is connected with swélan, so swoltren may be connected with O. E. swol, swolec, heat, burning.

P. 9, l. 2. waxest may be right if gierne be taken as an adverb, and then we must translate as follows:—If thou diligently increasest. But the Latin quotation shows that gierne corresponds to cupis.

P. 11, l. 11. cursinge = excommunication.


ascinge = (false) claiming. ‘De nerpe boq auarice is acsynge þet is to zerne ope oþre mid wrong.’ Ayenbite, p. 39.


24. wigeles = witchcrafts, sorceries, wiles. See Lajamon, 19250 ; St. Marharet, p. 13; Ancren Riule, p. 92.

30. eten, probably for etten, at the ; if so, and to eat in the translation must be deleted.

31. masthwat, mostly; used as late as Fabyan’s time. Cp. somhwat, otherhwat, which crop up during the twelfth and thirteenth centuries. In St. Katherine we have anhwat = one thing, something. Here we see that these forms arise out of the oldest English compounds a-hwa, a-hwet = anyone, anything, where the particle a = ever. Thus somewhere is formed upon the analogy of everywhere = O. E. ever-ihwer = efre-gehwcer. Nowhere = the negative of a-hwter (later forms owhar, owhar, awhar.)

metisupe = O. E. mete-scipe, a feeding, feast.
P. 11, l. 31. at ferme, meal, repast. O. E. feorm. See Laq. 14426. laðec = laðele, from laðe, to invite. See Ancren Rivle, p. 144; Laq. 14427; Allit. Poems, pp. 2, 81.


5. förse = förSen (see p. 137), = O. E. furcumen, furcian, furcian, even, indeed. Cp. na forn on in Old English Hom. First Series, p. 5.

7. chew = jangling, jaw (= chaw). Cp. ajar = a-char, on-char (on the turn).

10. of his = some of his. Cp. the use of some, in Prol. to Chaucer’s Canterbury Tales, l. 146.

‘Of smale hundes hadde sche that sche fedde.’

This use of of is very common in Bacon’s writings.

19. medene, O. E. medume, medene, moderate. See p. 123, l. 3.

22. oder = ocer.

enulice, evenly; O. E. emne-lice.

24. misuwne = ill habits. I have not met with this compound in the oldest English.

25. waker, vigilant, watchful. ‘Bi niht ne ancre forte beon waker and bis abuten gostliche bizite.’ Ancren Rivle, p. 142.

snel, quick, rapid, fast; see Owl and Nightingale, l. 918. ‘Bi burne þat is snel’


34. huulted; huilet = adorn. See p. 89, l. 9 from bottom. The usual meaning is to rejoice. O. E. hyhten, huhten. See Owl and Nightingale, l. 436.

P. 15, l. 3. bilige = ? biligge, lie to, belong to. See biligge, p. 61, l. 4; and bilien, p. 95, l. 5.

4. pinge, to reconcile, plead for; seeOrm. 8997.

7 from bottom. wane; see Old Eng. Hom. First Series, pp. 21, 29. P. 17, l. 20. inboreges. This seems to be a true compound; cp. O. E. inborh, the giving of goods as pledge or security.

26. paste. If not an error for lestet pet, at least, = þes þe, for that, as far as. The corresponding passage in Hom. VII. First Series, p. 75, is ‘Alle ye kunnen lestet þet ich wene ower eredo.’ For the phrase ‘leste ich wene,’ see Old Eng. Hom. First Series, p. 157.

17. attrel, poisoned. The First Series, p. 75, expands this passage. P. 21, l. 17. [a]-trinec. The MS. has trinec plainly enough, but the First Series, p. 77, has irinec. The sense is the same.

27. smeart. A very unusual though a very good form. It does not occur, I believe, in the oldest period.

awemmed, so in MS. The correct form is auemmed.


12. on (the second): read no. The sense evidently requires it.

15. mitten, animals, brute beasts.
P. 25, l. 27. mid wisse = mid wisse, with certainty.

P. 27, l. 10 from bottom. bene-tiš = successful in prayer. O. E. tič, = possession, favour (see p. 135, l. 7); tičian, to allow, grant.

P. 29, l. 6. hewic = lie heavy on; see p. 79, l. 6; Laž. 18408.

12. venlukest, most pleasant, acceptable; cp. O. E. wyn-te, pleasant.

Sansk. van, to accept; Lat. venus, venustas, venerari, &c. (See venliche = fair, pp. 83, 175.)

17. run-handled: cp. O. E. rām, gerām, roomy, wide; rām-heart, large-hearted, liberal.

20. forvučer; see Laž. 23240, St. Kath. (ed Morton), l. 2242, where foruc = wicked, bad.

23. biremen, to cry out upon. This compound does not occur in the oldest period. Cp. remen (= hremen), to cry, cry out, p. 89, l. 36; Laž. 5795; Ancren Riwle, p. 242; St. Marh. p. 18; Allit. Poems, A. 1180.

25. þe þe; read þe ne, thee not.

26. a-tiëræ = a-teoræ, from O. E. atorian, a-teran, to fail.

eiht-gradi = wealth-greedy, a compound like O. E. med-ierne, bribe-greedy, Moral Ode, l. 256. laf-þeorn = greedy for praise.

P. 31, l. 4. spelest; not spillest, but sparest. See Orm. 10133.


11. ligne, from O. E. lygnian, to believe. Cp. lhken, to contradict, in Orm. 7440. Stratmann connects this verb with O. E. leahn, leahan, to blame, reproach.

8 from bottom. se, an error of the scribe for þe or þo.

3 from bottom. bilihte. The more ordinary form is iðihte. See Castle of Love, II. 778, 794.

P. 33, l. 14. i-wanied, taken away, cut off. The verb wanied has usually an intransitive use in this period, but see p. 176.

25. hateringe (hatienge, see p. 177, l. 4) = hatefulness, misery, as opposed to edinesse, l. 24.

29. unermed, unattainable, from ernien to attain; a rather unusual sense of the word. See p. 135.

P. 35, l. 6. woninge may mean waning, want, but the more usual sense is weeping. See Hali Meid. p. 37; Owl and Nightingale, l. 311; and wanunge in Sawles Warde, Old Eng. Hom. First Series, p. 253.

13. iehen (see p. 123, l. 8), a very unusual form, pointing to an older ge-ceow. Cp. chev = jaw, p. 13, l. 7.

19, 20. for-gremede. The r is rather faint in the MS., but it was originally r and not i. The sense requires perhaps for-gremede.

For-zemen usually signifies to neglect, disregard. See p. 183 of these Homilies, where for-zeme is opposed to bi-zeme. As bi-zeme = to keep (by having an eye on) regard, so for-zeme may signify to lose (through neglect).

5 from bottom. bicachen. See Orm. 12288.

1 from bottom. teč-for = for-teč, from for-teon, to carry on, exhibit. See p. 37, l. 2.

geres, tela; also used in the sense of wiles (see p. 37, l. 2).
P. 37, l. 9. wonned...tiliget = winned ... tiligeth. Tilige = toil, till.
15. egerne: so in MS., I read gerner, diligent (the e seems repeated on account of swite), or giver = greedy.
25. nulie = fulie = foul, defile.
26. snevie points to an older snifian, to sniff, which however is not met with in O. E. Cp. snofel, secretions from the nose; Eng. snuff. Snifian must be a causative of root sni, to drip. Cp. Sansk. snu, to distill, flow; O. E. snyt-an, to sniff. The more common form is nevelen. Cp. nisle, Rel. Antiq. ii. 211; nevelinge, Piers Plowman.
27. 31. addri, a very unusual word, meaning probably mire or fen. Cp. 'Fette swin pet ful fæn [nuiæ] to liggen in.' O. E. Hom. First Series, p. 81.
29. semihakel. I can make nothing of this except to suggest that it is written for sam-hakel = semi-cope, a kind of cope. (See Prol. to Cant. Tales, l. 264.) Cp. O. E. mes-hakele, = mass-cloth. Or for semd-hakel = loaded, or heavy cloak, or sem-hakel = a bag-cloak, a cloak with many pockets in it.
30. bisulie is not a very common form: but compare sulie in Ancren Riwle, p. 158; Owl and Nightingale, l. 1238. See Old Eng. Miscell. p. 225.

P. 39, ll. 13, 25. lesewe. See leswe, pasture, l. 14, and p. 37, l. 16.
31. hlonæ, leans, reclines, from hleonien to lean, cognate with Latin clino: the h is often dropped in O. E. Cp. leonile, La3. 10776; leonie (subj.), Ancren Riwle, p. 142.
20. non eige ne stand of. See note to l. 392 of Story of Genesis and Exodus. 'Stand in awe of' is quite a modern expression.
29. reined, originally made even or equal to, hence compared to.

P. 41. l. 29. ewæ-leche, to acquaint (oneself), enter into friendship with. See p. 45 and La3. 17103.
31. forvened. Bosworth gives forvened the sense of proud; but the meaning 'spelt,' occurs in Piers Plowman (ed. Wright), 2541.

P. 43, l. 6. bistonden, the p.p. of bistanden, to stand about, surround, attack, assail. See p. 173, l. 4. See St. Marherete, p. 3; Ancren Riwle, p. 264; La3. 30323.
11. forpe = forpen or forpien, from iforpien, to offer, afford. Cp. p. 49, l. 8 from bottom; and O. E. ge-forxian, to offer. See p. 31, l. 15, and note on p. 308 of Old Eng. Hom. First Series.
gersum, sometimes written gersum. See La3. 1293.
15. 19. dune, denæ, from duien or duifen, to dive, sink. Cp. denuelung, divingly, in Juliana.
NOTES AND EMENDATIONS.


18. wanrede, the same as meseise, poverty, as opposed to woruldes richeise. See Orm. 3145.

19. ortrowe, properly an adjective (the substantive is ortrowpe), diffident, distrustful. See p. 73, and Orm. 11589.

36. waiteden = were on the look-out for, kept watch. See p. 87, l. 30.

scher, used in its etymological sense of one.

P. 45, l. 1. hit acored, bore it (the sin). Cp. 'Pu schalt acorien the rode; f is acorien his sume,' Ancren Riwle, p. 60. There is another sense much like O. E. abynge, abye, pay the penalty of, to atone for, and hence to be sorry for, complain. See Stratmann, s.v. Acorien.

3, 4. gemeleste, recheleste, abstract nouns formed from the adjectives, gemeles, reches, heedless and reckless.

5. Pe dear5 him wes iwealde, that death had exercised power over him. Cp. 'Ac youre tongen 3e wealde,' but have control over your tongues, Shoreham, p. 100.


20. king ... kenne5. Cp. rex and regere. The etymology is of course wrong. King is cognate with Sansk. janaka, father.

33. cuwse = cuwien, to become or make known.

P. 47, l. 28 from bottom. chirchegang = chirchegang. See l. 20, p. 47. Robert of Glouc. p. 380, has chirche-gong. See Gen. and Ex. 2465.


16 from bottom. hie; I read hire. aisie, easy, convenient. Fr. aisé. The earliest use of our word easy. Cp. mes-eise; and eise in Ancren Riwle, pp. 20, 108.

9 from bottom. heren, so in MS. ? beren = bear.

4 from bottom. sene is an adjective = visible, manifest.

P. 49, l. 3. pes loc = these gifts; loc is an old neuter, like deer, swin, &c.

9. drih, patient. I have not met the adjective drih in this sense. Like dregh, sorrowful, hard (Troy Book, I. 935); dryg, dryge, heavy, sorrowful (Allit. Poems, A. 823, B. 342), drih comes from drogen or drigen, to suffer, bear, endure. (See p. 31 of these Homilies, l. 10).

14. sc-winne, easily won; cp. O. E. esc-funfe, easily found.


P. 51, l. 15 from bottom. pigges = pinges. Cp. fruberdligges = frumberllinges.

4 from bottom. ouer-sette = of-sette = oppress.
NOTES AND EMENDATIONS.

P. 53, l. 10. *hern sume* = some of them.
15. *unen = cumen*, come; or *unen*, granted.
I. 28. *soleburdnesse* (O. E. *polebyrdnes*), patience; from *poleburde*. See p. 79, ll. 7, 9, 10; l. 25, infra. It has the same sense as the more common *polemòdnesse*.

P. 55, ll. 9, 10. *tuderende*. See Gen. and Ex. 630; Orm. 18307.


21. *wassheshiren*. *Wasshestre* is a true feminine in *-stre*, the only one that occurs in these Homilies.
P. 59, l. 7. *nu* (so in MS.) = *moten*.
18 from bottom. *cëð = këð = këð ; hus = us*.


7. *enden*, an error for *ended*; see *fulended* in the following line.
The verb is weak. Cp. *hidden* for *hid*.
20. *bute lestén = bute we lestén*.
24. *breddinge* = broadwise, with the broad or flat side as opposed to *egyDELinge*, edgewise.


P. 63. l. 6. *nuteluswe, used to translate *ignorantia*. See p. 71, l. 1 from bottom. The first instance of this form that I have met with. Unless an error for *nutelnesse*, it is evidently a negative form of an original *wit-leste*, which itself means *ignorance*, as if the origin of the -les was forgotten. *Nuteleste = nutelaste*, ought to mean *uselessness*.
22. *wit-tiginge*, a substantive formed from the verb *wit-teôn*, to withdraw. In l. 26, infra, it is wrongly written *wit-tiggy = wit-tigge* = *wit-tiginge*. See *wit-ticë*, l. 28, infra.

See these Homilies, p. 11, l. 5 from bottom, where *mece* and *met* are used in the same sense.

P. 63, l. 34. *over sende*, overloaded. See p. 65, l. 4. Bosworth has *oferesymel*, oppressed, overwhelmed. *Seme* = weigh, press upon, occurs on p. 93, l. 13; *sende* = loaded, occurs in Shoreham’s Poems, p. 85:

‘O swete lavedy wat the was wo
Tho that me Jhesus demde
Tho that me oppone hys swete body
The heeye crouche *sende*."

See *sene* = load, burden, in Gen. and Ex. 1365, 1368.

34. *wicerfulnesse*, the sin of enmity or opposition (see p. 121). This compound does not occur in Bosworth or in Stratmann. The form one expects is *wicer-ward-nesse*. See *wicerful* on p. 121.


36. *gide* = *yede* = *yede*, has gone.

*to unicor*, used to translate ‘ad malum.’ Can *unicor* be a corruption of *unýepower*?

P. 67, l. 11. *o tige* = *o time*, or *o sipe*, once; *tige* may be an error for *tigece*, tenth. See p. 83, l. 17 from bottom.

P. 69, l. 3. *bigrede*. See Owl and Nightingale, l. 279, where *bigrede* = cry after.

10. of *gramede*; see *gramien*, l. 22 infra, and p. 173. Not in Bosworth or Stratmann. *Agramed* occurs in Alis. 3310.

29. *bi ben* = be by, exist, live by. See p. 211, l. 31.


P. 71, l. 2. *also wat swo* = as soon as. See p. 101, l. 5 from bottom. *wat* = O. E. *hweat*, *hwat*, quick.

6. *frofringe* (also *frofringe*) from *frêfrian*, to console. See p. 95, l. 35; Orm. 150.


*bichared*, deceived, ensnared. See pp. 105, 195.

36. *forgetelnesse* is a true form; *forayetfulness* is comparatively modern. Gower has *foryetel* = forgetful, and *forayetelnessse*.

*recheles*, an error of the scribe for *recheleste*. See p. 63.

P. 73, l. 1. *Trewcheleas* is an adjective used as a substantive, if not an error for *trewcheleaste* or *trewcheleasnesse*, and is probably a gloss on *ortrowe*. 

NOTES AND EMENDATIONS.

P. 75, l. 3. ednesse (so in MS.) = edinesse, prosperity.

8, 9. sed, sed, are variant forms of the O. E. séd, full, glutted, weary.

P. 77, l. 34. for-quichies = for-quickies, revive.

35. licwurc. See Ancren Rivle, 120 ; Orm. 12919. Cp. dear-wort, stal-wort.

36. beloken. The ordinary sense of this verb is to look at, behold. See Orm. 2917 ; Ancren Rivle, p. 132.


27, 32. unfele, bad, wicked. See Laj. 22018; Orm. 8034; Owl and Nightingale, 1001.

P. 81, l. 1. after-boht. This compound is not found in the oldest period.

6. at ende = atten ende, or on ende, lastly; see ettan ende, p. 39.


P. 83, l. 5. dom-kete, a compound, = doom-sharp, like blood-red. For latter part of the compound, see William of Palerne, 330; Strattmann, s. v. Kete.

20. here = here, not praise.

26. on-neser-ward, a compound, like O. E. on-innen, an-inne, an-uder, an-wnen, &c.

32. soē = suē, south; not true.


P. 85, l. 15 from bottom. ende for endest. The verb is weak; bigunne is of course correct.

8 from bottom. swo leng þe worse = swo leng swo worse. Swo, like þe before these comparatives, is instrumental. See p. 87, l. 4 from bottom.

4 from bottom. wenēc. See Stratmann, s. v. Weeven.


22. wervenende = hvorvene, from hvorwen, to turn ( = hvurifian, hvorifian) go about. See p. 173, l. 21; Orm. 9658, 14137; Laj. 31680.


for-tehte. This seems to be the pret. of for-tehen (= for-tece-an,
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pret. for-tæhtæ, = misteach, mislead), but it is not met with in the oldest period. It may be a compound of tihlan (pret. tihte), to allure, seduce. See p. 107, ll. 5, 10.


bi-walden, not a common compound. It occurs in Gower's Confessio Amantis, i. 312.

P. 89, l. 1. se he = as it (liflode). In the oldest period liflade is fem.; hence I have taken he for hi = they (devils).


22 from bottom. prop = porp. Used by Nash in his 'Lenten Stuff.' Chaucer has prop. Porp occurs in Allit. Poems, B, 1178.

19 from bottom. wig = oldest English wicg, originally a war-horse.


sander-bodes, a rare compound; but see sander-man = messenger, Gen. and Ex. 1410, 2791, and p. 144 (note on l. 1410). Cp. O. E. sand, sond, a sending, messenger.

8 from bottom. bihengen, hung round about. See La3. 3637; Orm. 951.

2 from bottom. understoden, received. This is not an unusual sense of the verb understanden. See Gen. and Ex. 2393, 3434.

P. 91, l. 2. Sibif = si lof. Si is the 3rd sing. subj. of am (root as). It occurs only in this passage. Si occurs in Orm. 3378, sev in La3. Lof = praise, Orm. 3379, La3. 8376, Ancren Riwle, 104. See l. 34; p. 93, ll. 2, 3; p. 103, l. 26.

5. briggeden, bridged, the only rendering I can give; the sense requires bi-streweden = streweed (see Old Eng. Hom. First Series, p. 4, l. 36, where strehiten is used in the same sense).


18. noten. See Orm. 12228; La3. 30603; Gen. and Ex. 3144.


31. bi = bie = beo (subj.). See p. 95, l. 25.

P. 93, l. 11. fòrsiniegde = those who have deeply sinned: not in Bosworth or Stratmann. See Old Eng. Hom. First Series, pp. 95, 316.

10 from bottom. gestninge, entertainment. See gistninge in La3. 14262; Ancren Riwle, p. 414.


P. 95, l. 3. bimurne. See p. 111, l. 13, Old Eng. Hom. First Series, p. 149.

P. 95, l. 9. cruche. See Kath. (ed. Morton), l. 1171.
17. here ọcer, one of them. See note on p. 11, l. 1 of Old Eng. Hom. p. 307.
33. mild-heorted has the same sense as arm-heorted. Cp. mild-heorte, La3. 16813; Orm. 2896; Ancren Riwle, p. 120; Old Eng. Hom. First Series, p. 199.
30. ne muge = ne muge ge.
P. 99, ll. 1, 6. oustete = O. E. of-lote, of-lete, the sacramental bread.
9. or (so in MS.) = dæi.
12. sleðrende. The only instance I know of this form. Cp. the oldest English slörianc, to slide or glide away.
4 from bottom. int, intended. See Shoreham, p. 151.
103, l. 11. leire, dat. of leir, = O. E. leger, bed, grave. Eng. lair and ledger (book), ledger-bait. Cp. leirdel, prostrate, l. 16, which seems to be a coinage of the writer, and intended perhaps as a play upon leir.
14. bote (so in MS.) = bote, but, except.
16. leiredel and slaine. The final e here marks the plural.
P. 105, l. 13 from bottom. neæen = neoæan, from beneath. Cp. henan, heanan, hence, &c.
8, 7. hwate, wate. See note on p. 11, ll. 13, 19.
P. 107, l. 3. sleht = sleight. The more ordinary form is sleþþ, sleiþþ, sleilt.
5, 9, 10. for-tihting, fortuhting. Not in Stratmann. See note on p. 87, l. 30.
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P. 107, ll. 8, 9. "sam...sam," a very unusual form at this period.

8. angun = ongyn, beginning.

10. bileande. The only instance I know of this verb after A.D. 1100; cp. O. E. bi-leän, bi-leähan, to forbid, hinder.

18. alimeç = alemeç = aleomeç. See p. 109, ll. 1, 2, 3. The verb aleoman is not in Bosworth.


P. 109, l. 4. understandinesse = understandingnesse. Not in Bosworth or Stratmann.

19 from bottom. suterliche = sutelliche.

15 from bottom. efed = hefed, raised, exalted, heaved. See p. 111, ll. 16, 30; La3. 9010; Ancren Riwe, p. 156.

12 from bottom. sigec. See p. 175; La3. 2918, 11255, 14589; St. Kath. (ed. Morton), l. 2353; Hali Meid. p. 47.

2 from bottom. to-glade = to-glad, the pret. of to-gliden. Not in Stratmann.

1 from bottom. aseh, the pret. of asigen to settle, fall. Not in Stratmann.

P. 111, l. 32. strides; ll. 34, 35, stridende, strit. Bestridan occurs in Bosworth, but not stridan. See La3. 17982, and Stratmann, s. v. Striden.

35. cnoles. See Gen. and Ex. l. 4129; Prompt. Parv. 280; Ps. lxiv. 13.

P. 113, l. 4. stalle. See Stratmann, s. v. Stal.

8. maisterlinges = loverdinges = principes, a very early hybrid.

6. herre: cp. harre, in Prologue to Chaucer’s Canterbury Tales, l. 552.

‘Ther nas no dore that he nolde heve of harre.’


to-schivred. See Stratmann, s. v. To-schivren. Shivren points to an older sci-fri-an, to divide, a causative of the root ski, to divide.

23. stundmel = stundmelum, by times, intervals. Cp. wuke-malum, by weeks, Orm. l. 536.

33. atellen, to tell out, number. Not in Stratmann.

P. 115, l. 10. feord = ferd, host.


19. untineç. Not in Stratmann. See Bosworth, s. v. Untynan.

P. 117, l. 8. išrewed = idrewed. See Gen. and Ex. l. 318, and p. 125 (note).

9. lit takes the genitive case after it. See Stratmann, s. v. Lut.

11. lest. See Stratmann, s. v. Læsten, Lesten.

20. undrene, dat. of undren = undern, the third hour of the day, or nine o’clock in the morning. Cp. undern-time, Orm. 19458, from under in the sense of inter; ‘under þis’ = interea, l. 1880, and ‘under þat,’ La3.
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27. twiselende, double. This seems to be the pres. part. of a verb twiselien, to double; cp. O. E. twisel-tox, twisel-tunge (Wiclif). I at first took twiselende for twi-scélende = dividing in two.

33. findie (findige, p. 119, l. 35). See a full discussion of this word in White’s ed. of the Ormulum, note to l. 13327.

P. 121, l. 1. þremnesse. See Old Eng. Hom. First Series, pp. 99, 161; Ancren Riwle, p. 160; Orm. 11177. þremnesse is the form one would expect.

10 from bottom. bihe. Evidently an error for beih, the pret. of bujen, to bend.


P. 123, ll. 5, 6. polec his unwille = polec his unwilles, suffereth against his will; unwilles = genitive. Cp. hís unwil[le], Hali Meid. p. 31, used adverbially. Unwille is also an adjective = displeasing, Owl and Nightingale, l. 422; Ancren Riwle, p. 338. Cp. willes, Hali Meid. p. 27; Ancren Riwle, p. 6.

31. þwert-ut, throughout, entirely; þwertt-út, þwertt-ut, occur in Orm. i. pp. 4, 8; ii. pp. 7, 8, 78, 79.

P. 125, l. 2. hige, mind, thought. I have not met with this word except in the first period of the language. It is not in Stratmann.

24 from bottom. munex. The MS. has trinneș, and trenneș (? trennede) occurs on p. 141, Hom. xxiv. l. 5. The sense of the verb trennen seems to be ‘to relate,’ ‘make mention of,’ ‘touch upon,’ ‘discourse of.’

14 from bottom. atold (so in MS.), not in Bosworth or Stratmann; at-old, too old. See ateald, p. 133, l. 32. If we could read a-cold (the p.p. of acolden) the difficulty would perhaps be got over.


P. 127, l. 3. wititect, originally wise, prudent, = O. E. witig. The author has given it a new meaning to show its connection with witegede in l. 4.

6. floxed. I know of no such verb as floxen; ? from flocsen, from flocan to clap (Exeter Book, p. 402, l. 23).

20. wilderne. See Laq. 1238; Ancren Riwle, p. 160.

22. veste, desert. See Orm. 17409.

25. staðelede, made stable or firm; from staðel, foundation, basis, station. See Staðed, p. 147.

29. oluente, dat. of oluent, = O. E. olfend, camel.


P. 129, l. 23. brimbles. The form brimbil, = brimbel, occurs in the Prompt. Parv. The more ordinary form is brembel or brembler.

29. Deue, the pl. of def, deaf.

\pi\kappa\kappa\lambda\epsilon\nu\mu\tau\epsilon\acute{s} = of thick hearing. Cp. lust, hlust (= O. E. hlyst), hearing.

34. nehleche (so in MS.) = nehleche.

P. 131, l. 3. As forpe = even, it is probably an error for for.

6 from bottom. unligel ... so\varsigma-sagel. So\varsigma-sagel occurs in Bosworth; but not unligel. Neither are given by Stratmann.

P. 132, l. 22. fundede. See Gen. and Ex. 2831, 2958; Allit. Poems, A. 903.

28. ruden. The only instance I have met with of this verb. Is it connected with rid?

35. rechel-\varsigma\acute{f}t = O. E. recels-\varsigma\acute{f}t, a censer.


P. 137, l. 1. mistedl. See Ancren Riwle, pp. 68, 146.

21. over-mete. See Ancren Riwle, p. 296; Orm. 10720.

35. mece (so in MS.), ? mete, = O. E. met, meet. The form one would expect is mece = meec, meek. It is very difficult to distinguish between c and t between two e's.

P. 139, l. 15. crundel. Not in Bosworth or Stratmann.

16. Stine, the pl. of stif. Cp. deue, the pl. of def.

36. acken = hacken, to hack, cut (O. E. haccan, haccian). See Ancren Riwle, p. 298.

P. 141, l. 30. ge-\varsigma\acute{i}se\varsigma, it becomes. Not in Stratmann. See birise\varsigma, Old Eng. Hom. First Series, p. 109.

33. hur = here, of them.

alun\varsigma\varsigma, see note to p. 107, l. 18.

35. brin\varsigma\varsigma = bring\varsigma\varsigma, bringeth or brin\varsigma\varsigma = burneth.


gelimpe\varsigma\varsigma = gelimpe, accidents.

11. gielefe = gelefe = O. E. geleafia, belief.

P. 145, l. 4. lauese, bathed. See La\varsigma 7489.

29. firste, time. See Old Eng. Miscell. 59, 38; Orm. 261; La\varsigma 287.

P. 147, l. 2. hiden = giden = geden, went. Cp. gide, p. 175, l. 2.

The First Series, p. 155, has oden = oden.


27. bistenden, afflicted. The verb bistanden generally means to surround. See La\varsigma 30323; Ancren Riwle, p. 264.

32. sta\dot{c}ed = stae\dot{c}ed, stilled. The First Series, p. 157, for was sta\dot{c}ed has weren stille.

35. astr\underline{\epsilon}i\underline{\upeta} = ? the older astre\underline{\epsilon} =: or is it the p.p. of a-stre\underline{\epsilon}i\underline{\omega}?. See strue\dot{c}e\varsigma, p. 161.

P. 149, l. 11. biwist, living, being. See Ancren Riwle, pp. 156, 160. The First Series, p. 157, has utbiwist; and for teyed it reads ityped. Iteyed = the p.p. of a verb teyien (= O.E. teôhian, téhian, to design, appoint).

15. aevelcē. See p. 159, ll. 11, 19. The First Series, p. 157, has ernearu = merit; and iernen, p. 137. Is a-velcē i-velcē, feel, or = O.E. -fyligeian, to follow?

23. spus is evidently masculine, and spuse feminine. See Ancren Riwle, p. 98. In Fabyan's Chron. p. 655, spuse is masc. and spousesse fem.

P. 151, l. 9. vlache = O.E. wlice, luke-warm, tepid. Ancren Riwle, 202; Gen. and Ex. 3300. The First Series, p. 159, has nesache = soft. See vlech, St. Juliana, p. 70.

for-melten. See Hali Meid. 13. The First Series, p. 159, transposes this, and has for hit meltēcē.


20. tēcē = drach[ečē], First Series, p. 159.

28. ilestende = lestende, First Series, p. 159.

P. 153, l. 21. mæcgecē = O.E. mæcgian, mæcian, temper, moderate. See Læg. 25231; Gen. and Ex. 1242.

P. 155, l. 11. forwarcē, perished. The First Series, p. 133, has awond.

12. for-treden. The First Series has to-treden, p. 135.


25. þe þe = per þe, First Series, p. 15.

31. wike and cher = wiken and cherres, First Series, p. 137.

P. 159, l. 8 from bottom. He hes fette hom, he (the heavenly king) fetched her (the maiden) home. See p. 165, l. 25, where hire fette occurs. Mätzner alters this to 'he wes fet hom.' There is good authority for hes = her.

P. 161, l. 13. to-worpecē, to cast asunder, disturb. See Orm. 16199, 16277.

18. fordrawecē = ? fordredcē, disturbs, or ? for-drawecē = fordrawecē, scatters, divides.

30. aleißen. See l. 36. Cp. O. E. ætlignon, to lie still, or idle.

ges = gef, if. Mätzner proposes to read gesne = sterile, or gres = grass.

34. wenden (see l. 36, and p. 163, l. 6), turned up. Mätzner has wetilen = watered!

P. 163, l. 10. mordele. The earliest instance I know of a verb moren, to take root. See i-mored, 'Legends of the Holy Rood,' p. 28, l. 126. It is still common in Devonshire.

13. hit (see p. 3). Mätzner alters to þe hit.

ifuren = gefyrn, formerly, heretofore, long ago. See Old Eng. Miscell. 122, 335; 193 .21; Læg. 24017; Owl and Nightingale, 1304.
19. *selde* = seldom. Mätzner is inclined to take it as the pret. of *sellen*!
27. *sis* = *swo* his or *se* his = *so* (as) + his. Mätzner alters to *his.*
31. *smoc* is used by Chaucer.
32. *sward* = swart, black. See La3. 10189; Gen. and Ex. 286.
*justane.* The MS. seems to have *justani.* Mätzner reads *fustain.*
5. *teç* for *ge re:* *teç* for *-sec.* See note to p. 35, l. 1.
Mätzner takes *forç* with *gere* and renders it ‘later in the year.’
16. *leid* = *aleid,* prostrate.
*òcem* = O. E. *açum,* son-in-law, brother-in-law. See Orm. 19832; La3. 25106.
35. *stoples.* The oldest Eng. *steopl* = a steeple: but *stople* is evidently formed from O. E. *step,* steep, a step.
15. Hom. XXXVIII. *toc,* took possession of, seized.
17. *pre,* dire, severe. It occurs in the oldest Eng. in this sense only in composition, as *prea-wijld,* compulsion.
18. *wul* (= *weol*; see St. Kath. l. 1925), the pret. of *wallen,* to boil, flow. There is a weak form *wellen,* *wellien,* pret. *welde,* *walde,* to well, boil.
19. *enden* = *henden* = *hende.* Cp. *i-hende* (= *ge-hende*), Owl and Nightingale, 1129; *henden,* Gen. and Ex. 3361, 3370.
NOTES AND EMENDATIONS.


10. *anhefte*, the pret. of *an-hebben* or *an-hefien*? Bosworth has *an-hefélness*, exaltation. La₃. 21625 has *an-hof*, the pret. of *an-haven*.


35. *saceese*, without guilt (*sake*). See Gen. and Ex. 916; Orm. 1900.

P. 173, l. 4. *bistounden hem füstliche*, assail them vehemently. See note to p. 147, l. 27.


11. *kepe=*, seize. For this sense see Gen. and Ex. l. 3164; Old Eng. Miscell. p. 41, l. 137.


27. *forð sende farene = forð-farene sende*; *sende = senden*, are.

P. 175, l. 15. *heúliche = eu fulliche or trewliche*, you fully or truly. *Cp. henv fremfullichë.*


warliche, usually means cautious, prudent. The context shows that the sense is troubled, disturbed. Cp. O. E. *were*, doubt, confusion; Du. *werre* a muddle: Fabyan has *a warely weypyn* = a dangerous weapon. See Chron. (ed. Ellis), p. 630. I believe the writer intended to connect *warliche* with *worfld* (l. 21); cp. Hampole's derivation of *world* from *wer*, *war*, worse (Prické of Conscience, p. 41, l. 1479).

23. *iseone*, the gerundial infinitive, *to be seen*; not the perfect participle.

P. 177, l. 5. wurrex = wcorrex, or werre _, trouble, disturb, wage war on. St. Marh. p. 8; Ancren Riwle, p. 60; Avenbite of Inwyt, p. 29.
7. bisinkex. See Orm. 19690; Ancren Riwle, pp. 334, 400.
16, 17, 23. tuderiex, tuder, tuderinde. See Gen. and Ex. 164, 630; Orm. 18307. Stratmann has no instance of the substantive tuder. For tuderinde ? read tuderinge.
25. wanspedie. There is no example of this in Stratmann. See Bosworth, s. v. Wan-spedig.
36. ut-sondes : cp. O. E. ut-sendan, to send out. (Bosworth.)
pes-nesse (from pes = pes, manner, virtue). Not in Bosworth or Stratmann.

P. 179, ll. 1, 2. See Met. Hom. p. 5.

‘fon ne grey,’ ib. p. 70, l. 357.
6. bi ben = exists by ; not bi[lib]ben. See l. 14, infra.
10. hund-limes. See p. 181, l. 20. As this word occurs nowhere else, I have connected it with O. E. hyne, a servant, hind ; hean, poor ; cp. hinderling, in Orm. 4860 ; hine-folc, Gen. and Ex. 3655.

16. set = setteth, placeth ; a = in.
speche = strife, suit, or action at law. See Bosworth, s. v. Sprece.
As I have not seen the phrase set a speche before, the translation is merely conjectural.
woze-dom. This compound does not occur in Stratmann. See Bosworth, s. v. Woh-dom.
23. wussinge, a substantive, from wussen = wuschen, to wash ; cp. wusshe, p. 165.

wroche, variously written wreche, wrake.
P. 181, l. 3. After biginne a verb seems wanting; or does reuliche biginne = ‘is woe begone’?
6-9. Notice the play on wuninge, wuned, wune, wunsum; and see p. 185.
8. wun-sum = wune + sum, a coinage by the writer. Wunsum or wynsum always means pleasant, as on p. 185, l. 8. See Bosworth, s. v. Wyn-sum; Stratmann, s. v. Wunsum.

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18. *and hwat; hwat and.*
33. 34. *acheked* : cp. *a-ceocan*, to suffocate, choke (Bosworth).

8. *lastful, dutiful*. Cp. *gelast*, duty (Bosworth). The usual sense of *lasteful or lestful* is lasting.
12. *let*. The same as *lat*, late, tardy. See p. 11, l. 36. O. E. *læt*.
22. *par-after *i-erned*, ? merited accordingly. See note to p. 149, l. 15.

*Among hat = under hat*, meantime, whilst.
30. *lygende*, the one lying [dead].
11. *bode* ; *abode*, dwelling, from *abide* ; cp. *iboden*, l. 12, infra. I do not recollect *bode* in this sense ; *bodle*, house. See St. Kath.
P. 135, l. 4. *folge, folge* = follow.

*bottle*, house, city. See *bottle* inOrm. 2788.

3. *et sum sele* = at some time. First Series, p. 151, l. 3.
5. *griseliche*, strong ; First Series, p. 151, l. 4.
6. *arue\,\textsuperscript{\textdagger} to potien = uel to underfone*, First Series, p. 151, l. 6.
21. *unstedefast = unstapelfast*, First Series, p. 151, l. 27 ; Læg. 1140, 2843.

26. *worse*, the devil. In the Owl and Nightingale he is called ‘the ille.’ See p. 191, verse.

P. 189, l. 7. *of-erne\,\textsuperscript{\textdagger}*. See Ancren Riwle, p. 194; St. Kath. l. 2167.
17. *fyrdien*. The First Series, p. 153, has to *fechte* ; ? read *furdien* = O. E. *fyrdian*, to go against, be at war.
19. *We ne fliten* = ‘We ne a\,\textsuperscript{\textdagger}n naut to fihten’, First Series, p. 153.


*iweme = icweme*. Læg. 117; Ancren Riwle, p. 120.

35. *arue\,\textsuperscript{\textdagger} to bergeude = uel.. to verein*, First Series, p. 153.


... 

6 from bottom. *wroce*, *wroceliche* = with wrath, badly. See Stratmann, s. v. *Wroap*.

4 from bottom. *talewise*. Not in Bosworth or Stratmann.


15. *latteu = latteow*, *latteow*, a leader, guide (Bosworth); not in Stratmann.


34. *streect* may be another form of *strect*, the p.p. of *strecchen* or *strect*, O. Fr. *estrect*, Lat. *strictus*; or of *stroken*, to stretch out, become prostrate. See Gen. and Ex. 481.

P. 198, l. 1. *tresle*, *þræige = destruction*. *þrefle = trufle, delusion*, Ancen Rivie, p. 106, where *truzles* is given in the footnote as the reading of the Cleop. MS.
P. 198, l. 2. *atemien*. In the oldest period *atemian* = to tame. In the translation I have looked upon it as a compound of *temen*, to come, approach. See Glossary to Allit. Poems, s. v. *Teme*, p. 201.


*gele* = dative of *gel* or *geal*, the same as *gal* on p. 197.

9. *a-te^*, from *a-teon*, to draw from, withdraw from.


21-27. See Bestiary in Old Eng. Miscell. for a similar account of the adder.


P. 203, Hom. XXXII. This discourse is in the First Series, p. 145.

P. 205, l. 6. *on* is *towersien*. The First Series has *an is that he hit do for him*? *pet he hit nabbe* (p. 147). *Fersien*, to remove. See Ancren Riwle, p. 76; Orm. 14198.

17-23. The First Series, p. 147, here differs very much, and is more intelligible.

29. *to-tiht*; 34, 36. *to-tuht*. Not in Bosworth or Stratmann; and omitted in the First Series, p. 147.


P. 209, l. 21 from bottom. *grune* (plur. *grunen*, l. 6 from bottom), snare, *grin*. For other forms see Stratmann, s.v. *Grin*.


11 from bottom. *fô...fode*. Notice the attempt to express the etymology of *fô*.

4 from bottom. *abroiden* (= O. E. *abrogدن*, freed), the p.p. of *abreden*, or *abreiden*, to draw out, set free.


1 from bottom. *iwile^e^ = iwile^ede* = possessed of *wiles*. Not in Bosworth or Stratmann.


14. *and*, &c. So in MS. *i* read and *is unqueme*.

15. *swinche*, *swinche^*.

16. *gosshie^*. The meaning given in the text is quite conjectural.


23. **hindre.** See note to **hinderful**, p. 238.

26. **louex**, estimateth, praises. See note on **unluuved**. The substantive **lof** = price, estimation, occurs on l. 26 infra. Its ordinary meaning is praise. Cp. **allow**, from **allaundare**.

36. **bisaid = biseid.** Not in Bosworth or Stratmann. Is it a compound of O. E. **sægan**, to throw down? P. 215, l. 14. **lehtrie**; **lette** = the slower ones; or is it a verb corresponding to O. E. **leâhtrian**?


19. **neng**; **neuge** [wrake] = take vengeance. This word **neng** occurs in Old Eng. Hom. First Series, p. 135, l. 29, where it seems to be a contraction for **naleng** = no longer.

**bi mine wirhtes**, according to my desert. See Old Eng. Hom. First Series, p. 69.

4 from bottom. **iopenen.** So in MS.; read **iopened.** Cp. **onopini**, p. 219, l. 4.

P. 219, l. 3. **on was leid** = ? **on wam was leid.**
APPENDIX.

THREE THIRTEENTH-CENTURY HYMNS TO THE VIRGIN AND GOD,

WITH MUSICAL NOTES FOR TWO OF THEM,

FROM MS. 54, D. 5. 14 IN CORPUS CHRISTI COLLEGE, OXFORD.

Although these hymns have no direct connection with the Homilies, yet as Early English verses with musical notes are so rare in early MSS., the first opportunity is taken of issuing the present specimen, with a photolithograph, a transliteration of the old music by Mr. Alexander J. Ellis, and a representation of it in modern notation and words by Dr. E. F. Rimbault.

I. HYMN TO THE VIRGIN.

[MS. 54, D. 5. 14, leaf 113, back; before A. D. 1300.]

EDI beo þu heuene quene
folkes froure & engles blis.
moder unwemme & maiden elene
swich in world non oþer nis.
On þe.hit is wel eþ sene
of alle wimmen þu hauest þet pris.
mí swete leuedi her mí bêne
& reu of mí zif þi wille is.

þu astëge so þe daiȝ rewë
þe delec from [daiȝ] þe deorke nicht.
of the sprong á leôme newe
þat al þis world hauec ilizt.
nís non maide of þine heowe;
swo fair. so sschene. so ruði. swo bricht.
swete leuedi of me þu reowe;
& haue merci of þin knicht.
Thou art the blossom sanctified by the Holy Ghost for man's salvation.

I, thy man, cry to thee for mercy.

Thou art earth fit for the good seed sown by the Holy Ghost.

Bring us out of the Eve-brewed sorrow.

Mother of all virtues,

shield me from the devil, and reconcile me to thy Son.

Thou art of David's kin and hast no equal.

Bring us into eternal joy.

God ordained that thou shouldst be a maid immaculate,

Thou art the blossom sanctified by the Holy Ghost for man's salvation.

I, thy man, cry to thee for mercy.

Thou art earth fit for the good seed sown by the Holy Ghost.

Bring us out of the Eve-brewed sorrow.

Mother of all virtues,

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Thou art the blossom sanctified by the Holy Ghost for man's salvation.

I, thy man, cry to thee for mercy.

Thou art earth fit for the good seed sown by the Holy Ghost.

Bring us out of the Eve-brewed sorrow.

Mother of all virtues,

shield me from the devil, and reconcile me to thy Son.

Thou art of David's kin and hast no equal.

Bring us into eternal joy.

God ordained that thou shouldst be a maid immaculate,
APPENDIX. HYMN TO THE VIRGIN.

pat al pis world bicluppe ne mijte
pu sscholdest of pin boseme bere.
pe ne stijte. ne pe ne prijte.
in side. in lende. ne elles where.
pat wes wi8 ful muchel rijte:
for pu bere pine helere.

Po godes sune alijte wolde
on eôrpe al for ure sake.
herre težen he him nolde
pene pat maide to beon his make.
betere ne mižte hé paiʒ hé wolde
ne swetture ping on eôrpe take.
leuedi bring ús to pine bolde:
& sschild ús from helle wrake. AMEN.

II. HYMN TO THE VIRGIN.
[Corpus MS. 54, D. 5. 14, leaf 116, back.]

Moder milde flur of alle.
þu ert leuedi swupe treówwe.
bricht in bure & eke in halle.
þi love is euer iliche neówe.
on pe hit is best to calle.
swe te leuedi of me þu reowe.
ne let me neuere in sunnes falle:
þe me jarked bale to breówe.

Riche quene & maiden bricht.
þu ert moder swupe milde.
min hope is in þe daʒ & nicht.
pat þu me sauchte wid þine childe.
for þu nult noping bote richt.
swe te leuedi þu me sschilde.
pat ic non þing mid unricht.
wurche þe werches þe be08 towilde.
Swete leuedi ic bidde þe.
quen of heouene þer þu ert in.

and shouldst bear a son without pain.

When God's Son would come to earth, he could not find a sweeter thing than thou wast.

Lady, shield us from Hell's vengeance.

Flowr of all, on thee it is best to call.

I. MS. on

Let me never fall into sin.

Rich queen, my hope is ever in thee.

Keep me from evil works.

Sweet Lady, beseech thy Son to keep
me from the endless and joyless pain of hell.

bisech þin sune par cherite.
þat he me sschilde from helle pin.
for þer nis nouþer gome ne gleó.
aþ þer is pine widute fin.
swete leuedi sschild þu me!
þat min soule ne cume þer in. Amen.

III. HYMN TO GOD.

[Corpus MS. 54, D. 5. 14, leaf 66.]

It behoves us to speak and sing of the Creator of all things.

Oil him þe no mon mai at reke king of alle kinge.
He mai binde & to breke. he mai blisse bringe.
He mai luke & unstekte. michte of al þinge.

Thou, O God, art our Heavenly Father.

Vroure & hele folkes fader heóuenliche drichte.
Al þe þing þet is & was is on þine michte.
þu zifst þe sunne to þe daþ, þe mone to þe michte
þine strengþe þon ne mai telle, ne þin michte.

Hallowed be thy name!

Iherd þe beó þin holi nome in heóuene & in eórþe.
þu sscope ñld. & wind. & water. þe molde is þet feorþe.
Of whom we alle imaked beoþ þat is þe holi eórþe.
þu þe wost al ure þouht; louerd draþ us neór þe.

Draw nearer to us!

Fader & sune. & holi gost. on god in prinnesse.
iume þe nis lac ne lest. auþ alle holinesse.
Vre neode wel þu wost. & ure unkunnesse
in þine hond is michte mest; louerd þu vs blesce.

Triune God, thou who knowest our needs, bless us,

Let us come into thy holy kingdom.

Let vs louerd comen among þin holi kineriche.
ihesu crist þin elpi sune. þe is þe seolf iliche.
he Þis bouchte wiþ his blod of þe feóndes swiche.
& of bitter helle furþ & of þe fule smiche.

Let thy will be done on earth as in heaven.

Find the devil.

Al swo is in heouene heþ. in eórþe beo þin wille.
holi drichte swete. & dres. in heldes. & in hulle.
ne let þu neure eumen vs neþ þene feond þe is swo ille.
Ach bind him honden. fet. & þeþ; & let him ligge stille.
Vre daʒ wunelich bred lourerd þu vs sende.
þat bred of hele & of lif ihesu críst þe hende.
þat brééd þe monkun haueþ ibrought út of feondes bende.
he beó þre help. & ure red. to Ûre lines ende. 28

Fader for þif ús ure gult. & eke alle ure sunne.
Al swo we do× þe us habbe× igruld to freömede. & to
kunne.
bring ús út of worldes wo in to alle wunne
for her beo× werkes swipe unwreste! & þewes swipe
þunne. 32

Bring ús út of wo & kare. & of feondes fondoinge.
wicke is here ure fare & Ûre wunijinge.
mid wicke speche & false sware & mid lesinge.
þu ert hele. & help. & lif. & king of alle kinge. 36

[The above (on leaf 66) is over an earlier copy of the same poem, very
faintly written, and most of it illegible: the lines legible are the fol-
lowing:—]
A Thirteenth-Century Hymn to the Virgin,


Put into modern notation by E. F. Rimbault, LL.D.

This little hymn-tune, in harmony of two parts, is most interesting as showing the state of the art in the thirteenth century. It bears a great resemblance in character to the well-known "Summer is icumen in," and to a song called "Fowles in the frith," both of about the same date. The likeness is partly owing to all these specimens being in the key of F, with the half-tone for the leading note. It is somewhat difficult to account for the frequent use of a tonality which sounds so modern to our ears, and one so opposed to the theory of the old church chants. It is only by a thorough examination of the remains of the music of this early period that we could arrive at any satisfactory conclusion. The Music has been somewhat difficult to decipher, in consequence of the vagueness of the notation at this early period of composition; and the errors of the scribe are sometimes not a little confusing. However, by the aid of the two parts (the one correcting the other), I have been enabled to give the modern musician a tolerably correct interpretation of what was meant. Since writing it out, I have been favoured with an interpretation by Mr. Snell, of Corpus Christi College, which has been of the greatest use to me, especially in the reading of the ligatures.

E. F. R.
Henry A. Turner, Oxford, 1812

Note: The exact transcription of the text is beyond the scope of this description due to the image quality and the complexity of the notation.
A Thirteenth-Century Hymn to the Virgin,


Transliterated and Annotated by Alexander J. Ellis, F.R.S., F.S.A.

\[
\begin{align*}
1 & & 2 & & 3 & & 4 & & 5 \\
\text{Ede} & \text{i} & \text{hic} & \text{o} & \text{bu} & \text{he} & \text{u} & \text{eb} & \text{ne} & \text{quen} & \text{e} & \text{fol} & \text{kes} & \text{bu} & \text{a} & \text{ste} & \text{e} & \text{so} & \text{be} & \text{dai} & \text{z} & \text{rew} & \text{e} & \text{be} & \text{de} & \text{ley}^y \\
\end{align*}
\]

\[
\begin{align*}
6 & & 7 & & 8 & & 9 & & 10 \\
\text{fro} & \text{u} & \text{e} & \text{c} & \text{n} & \text{s} & \text{les} & \text{bi} & \text{is} & \text{mod} & \text{e} & \text{r} & \text{un} & \text{wem} & \text{mod} & \text{&} & \text{from} & \text{be} & \text{de} & \text{ork} & \text{e} & \text{ni} & \text{ch} & \text{of} & \text{be} & \text{s} & \text{prong} & \text{an} \\
\end{align*}
\]

\[
\begin{align*}
11 & & 12 & & 13 & & 14 & & 15 & & 16 \\
\text{maid} & \text{en} & \text{clen} & \text{e} & \text{swich} & \text{in} & \text{world} & \text{non} & \text{ob} & \text{er} & \text{nis} & \text{leom} & \text{e} & \text{new} & \text{e} & \text{kat} & \text{al} & \text{bis} & \text{world} & \text{ha} & \text{ue} & \text{y} & \text{i} & \text{li} & \text{st}.
\end{align*}
\]

\[
\begin{align*}
17 & & 18 & & 19 & & 20 & & 21 & & 22 \\
\text{on} & \text{be} & \text{hit} & \text{is} & \text{wel} & \text{ob} & \text{sen} & \text{e} & \text{of} & \text{all} & \text{e} & \text{wim} & \text{men} & \text{bu} & \text{nis} & \text{non} & \text{maid} & \text{e} & \text{of} & \text{bin} & \text{e} & \text{beow} & \text{e} & \text{swo} & \text{fair} & \text{swo} & \text{se} & \text{chen} & \text{e} & \text{swo}
\end{align*}
\]

\[
\begin{align*}
23 & & 24 & & 25 & & 26 & & 27 \\
\text{ha} & \text{uest} & \text{beo} & \text{pris} & \text{mi} & \text{swet} & \text{e} & \text{le} & \text{ue} & \text{di} & \text{her} & \text{mi} & \text{rud} & \text{i} & \text{swo} & \text{bricht} \\
\end{align*}
\]

\[
\begin{align*}
28 & & 29 & & 30 & & 31 & & 32 \\
\text{ben} & \text{e} & \text{&} & \text{reu} & \text{of} & \text{me} & \text{zi} & \text{f} & \text{bi} & \text{will} & \text{e} & \text{is.}
\end{align*}
\]
The bars are numbered at the end of each for convenience of reference. The only divisions in the original correspond to the double bars 8, 16, 24, 32. The other bars are placed on the principle which determined the barring of the Cuckoo Song (Early English Pronunciation, p. 426), and is thus explained in a letter from Mr. William Chappell to me (15 March, 1868), referring to that song: "It is in perfect time, in which a long note is to be taken as if dotted, unless followed by a short note. (This time was called perfect because it thus acquired the value of three short notes, and three was considered perfect because emblematic of the Trinity; 'Common Time' was called imperfect). When more than one note is found to one syllable, it either is or is intended to be in ligature." The ligature answers to the modern slur. Mr. Chappell referred me to the following work, which I have followed as much as possible: "Fratris Walteri Odingtonii de Speculacione Musice," of which the MS. is at Cambridge, and, according to Burney (2, 156), is described thus in the 4to catalogue of 1777; "410. 25. N. Codex membranaceus in 4to, Seculo xv. Scriptus." This MS. is printed at full in pp. 182-250 of "Scriptorum de Musica Medii Ævi novam seriem a Gerbertina alteram collegit nonque primum edidit E. de Coussemaker e Galliae imperiali instituto, ex Austriæ imperiali et Belgii regia Academiis, e Londini regia antiquarium societate &c. &c. Parisii apud A. Durand via dicta, Rue des Grès-Sorbonne, 7, 1864." In the British Museum, press mark 7895 f. To this and to the transcriptions in Coussemaker's "L'art harmonique aux xii et xiii siècles, 4to, Paris, 1865," Brit. Mus. 7896 g, I refer for the justification of the above transliteration, in which I have endeavoured to give as exact a representation of the old music in modern notation as it was possible for me to effect, following the ancient authorities conscientiously as an antiquary, without making any pretence to be a musician.

In Odington (De Coussemaker, p. 213) the different marks and liga-
tures, are drawn and described. The first mark in the Jesus College MS. (see photolithograph) is that which Odington calls *virga*, the second punctum, and the third, so far as I can judge, semivocalis. The upper mark over the word *folkes* (bar 5), seems to be an inverted semivocalis, and is at least so translated by De Coussemaker (L’art harmonique, p. ix). The mark over *hit* (bar 18) and me (bar 30) is that-called *flexu* in Odington. Flexu and semivocalis should of course be different. I have followed De Coussemaker in the semivocalis, making it two notes, of which the first is dotted. The following is Odington’s description of these marks: “Morosa longa vocatur que prius virga dicitur nota.... velox vero vocatur brevis que prius punctus figura scilicet quadrata” (p. 235). “Semivocalis meditata sui temporis transfert ad aliam vocem que dicitur semivocalis descendens” (p. 214). “Ligatura est plurium notarum contractus ut quia quidam cantus organici sunt sine litera, notis conjungunt propter brevitatem ligaturarum. Alia ascendens, alia descendens. Ascendens est ejus secundus punctus altior est primo;” then follow the examples semitonus, gutturalis, pes resupinus, which not occurring in this piece of music need not be noticed, “descendens e contrario,” and the first example is our *flexu* (p. 242). As to the mark in the MS. over *leuedi* (bar 26), Odington says: “Sunt et alie compositiones notarum ad predictas diverse, sed his habent cognosci et per modum in quo sunt, ut ista,” then the mark just mentioned is quoted, “in primo modo valent longam imperfectam, in tertio et quinto longam perfectam” (p. 245). Now this is in the fifth mode, as already mentioned, which Odington describes (p. 238) as proceeding “per omnes longas,” and is perfect, because in triple time. I have therefore interpreted as in the 4th bar of the Cuckoo Song, according to Mr. Chappell’s directions, who in his letter to me of 11 March, 1868, says of this bar: “There is one variation from Burney and from Hawkins in my copy, for which variation I have good authority. They jig the three notes upon the word ‘in’ (Sumer is icumen in), I make them equal.” Over the words unbecemed and (bar 10) we have a semivocalis followed by two puncta. In this case, as the semivocalis takes the place of a virga in length I have been obliged to consider the two puncta as representing virgae, as they would have done if following a virga, and consequently to divide the semivocalis as a dotted crotchet followed by a quaver.

There is still one mark concerning which I am in doubt. On refer-
ring to the mark in the MS. over froure (bar 6) it will be seen to consist of a punctum closely followed by a semivocalis. I have entirely neglected the punctum, considering it as a scribe's error, but I may be altogether wrong, and it is possible that instead of

\[ \text{eng} \quad \text{les} \]

we ought to read

\[ \text{eng} \quad \text{les} \]

This is a point for the consideration of musicians who are also antiquaries, like M. de Coussemaker. I content myself with drawing attention to it. There is a mark over the double bar (8), which seems to me merely an accidental blot, and I have therefore entirely neglected it.

At the end of bars 8 and 16 I have introduced a minim rest, but this was not necessary in bar 24, as the next line of the poetry beginning with an unaccented syllable (contrary to the regular rhythm), the bar is filled up by a corresponding minim.

Bar 22 in the MS. has only three puncta over the words wimmen pu. This I regard as a mere error of the scribe, who omitted the tail to the first, if indeed the tail has not disappeared in the photograph, having been too faint in the MS. I have not seen the MS., but I know from the examination of other xiii th century musical MSS., that this is a possibility. It will be seen that there is a sort of a cross stroke to the punctum over wim—— in the second part. Perhaps there was a tail to the punctum over folk—— in bar 5, and the shape of the punctum looks as if one had been intended, but had been cut short or obliterated not to interfere with the l immediately below. At any rate there should be a virga on account of the semivocalis above. The tail is again omitted to the punctum of the first voice over mod—— bar 9, which is corrected by the second voice.

Bar 23, over the words hauest peo, presents several difficulties. The upper part has two puncta and a virga. This I presume must be an error for a virga followed by two puncta, the regular form for three minimas, as already shewn; but see notes on bar 31 and the signatures. Then there is an inverted semivocalis in the second part, occupying the position of a virga. This I have treated as in bar 10, as already explained.

Bar 27, over the words her mi, has two virgae in both parts. This
is a perfect impossibility in the fifth perfect mode, hence I have taken
the liberty to correct the second *virga* into a *punctum*, and have
transliterated the bar by a semibreve and minim as usual. But see
bar 31.

Bar 31, over the words *pi wille*, presents the same anomaly as
bar 27, and I have corrected it in the same way. Yet another expla-
nation suggests itself, namely that the last *virga* in bars 27 and 31
were meant to convey the notion of *rallentando*, or slackening
the time previous to the final note. This of course is very common at
the end of a strain. Now bar 23 (in which the final *virga* occurs in
the first part only, and therefore must be wrong, as one part could
not slacken time without the other) is the last bar but one of the song
independently of the *refrain* or *burden*, and bar 31 is the last bar but
one of the whole piece of music. In both cases slackening time would
be likely. But this does not apply to bar 27, where the two *virgae*
would apparently imply a sudden transition from perfect $\left( \frac{3}{2} \right)$ to
imperfect $\left( \frac{2}{2} \right)$ time. But still a pause on *bene* is quite admissible.

Hence I throw out as an alternative transliteration the placing of a
pause mark \( \text{\textcircled{\textperiodcentered}} \) over the final notes of bars 23, 27, and 31.

Bar 32, over the word *is*, has in the MS. a longer head to the *virga*
in the second part than in the first, like the figure of Odington’s
“*duplex longa . . . que duas valet longas perfectas*” (p. 235). Of
course it should be in both parts, to be intelligible. I have simply
dotted the semibreve in this bar. It might also have a pause mark
over it.

In the MS. it will be seen that bar 32 has a double bar after it,
indicating the end of the piece of music. But it is immediately fol-
lowed by some notes which I have not transliterated. In the second
voice there is a blot to begin with, which I neglect. The following
notes are

![Notes](image)

This makes a slight variation from the commencement of the piece of
music in the singing of the second stanza. But the variation is so
slight, that, the transition of the third bar not being marked, I have
neglected it in the text, and have written the words of the second stanza under the notes of the first. The other words of the second stanza, with the exception of the refrain or burden, are not written to music, but occupy the last two lines of the photolithograph.

The music is for two voices. It is written on two staves, which for the first line of the MS. consist of four lines each. But these two staves do not form a single staff of eight lines. This is shewn in the first line by the letter C placed on the second line of each staff, whereas if the staff had been continuous, one of these two Cs must have fallen on a space. The C clef is the well-known signature of the tenor voice, and the first or upper voice is within easy compass of a tenor. It would also, taken an octave higher, be within tolerably easy compass of a soprano, though one note $\text{\small{\frac{4}{2}}}\text{\small{=}}$ which occurs in bars 7, 15, 19, and 31, but only as a passing note, is full low. A soprano must have been sung by either a boy or a woman, artificial men-sopranis not having been usual in England. The women are out of the question. Old songs are generally for adult males only. Hence I consider that the first voice was a tenor. The second voice has also the C clef. But it could not have been of the same pitch as the first, or otherwise, at the first note the second voice would top the first, and at the second note the voices would cross. Hence I conclude that the second C was an octave lower than the first, and indicated bass. Although the original is written on two staves, I have thought it best to transliterate it into "short score," on the bass staff only, indicating the two parts by the direction of the tails of the notes, as usual.

In the original the first line of the music has the two signatures C and the sign $\text{\small{\frac{3}{2}}}$ placed on the space after the first C, shewing that B is to be $\text{\small{\frac{3}{2}}}$ throughout. The scribe has not taken the trouble to write the $\text{\small{\frac{3}{2}}}$ on the space below the second C, but of course it must be understood. The key is therefore F, and it has the modern final cadence, and not that of the usual chants. The time $\left(\frac{3}{2}\right)$ is not marked, being sufficiently indicated by the form of the notes.

In the second line of the music the scribe employs two staves of three lines each, which also are not continuous. There was no necessity for using any particular number of lines (as the modern five), but either three or four were used according to the compass of the music
to be noted, and often varied in consecutive lines. The value of the
lines was shewn by the signatures. In the second line the first C is
omitted, but the $b$ is retained, and now falls on the first instead of the
second space, shewing that the $B\flat$ occupied this space, and hence that
the upper line of the upper staff had been omitted. In the lower staff
C appears on its first (instead of second) line, shewing that the upper
line had been omitted. The $b$ again is left out. It should be remem-
bered that $b$ is only a form of $b$, and that in the original scale B was
always $b\flat$. In German musical notation to the present day B repre-
sents the English $B\flat$. When B natural had to be marked, the letter
H was employed, as it still is in Germany. The small written form of
$h$, with second stroke descending (see $heuene$, her, in the photolitho-
graph of the hymn), still used in German handwriting, is the musical
sign, $\sharp$ or natural. And the natural doubled $\sharp\sharp$ (the two marks being
written rather over each other) gave rise to the modern $\natural$, or $\sharp$.

In the third line of the MS. two staves of three lines are again em-
ployed. The $b$ on the first space is the same as in the second line.
The first note on this upper staff is a punctum, which ought to have
been a virga (see observations on bar 23), and it falls below the lowest
of the three lines, so that if it had been a virga its tail would have
run into a lower staff, and might have confused the singer, especially
if the C had been written on the top line of the second staff, as in the
last case. Hence possibly, firstly, the tail of the virga was omitted,
and the last note of the bar received a compensating tail, for after the
first note the running of tails into the second staff would not have
caused confusion; and, secondly, instead of writing the usual C, which
would have been dangerous, an A is written on the second line of the
staff, which determines the value of the notes equally well, although it
is not one of the recognised signatures. The three usual signatures,
which are still retained, though in such strange disguises that their
relations to the old capital letters are scarcely intelligible, are

\[
\begin{align*}
G & \quad b\flat & \quad c & \quad F \\
\text{G} & \quad \text{C} & \quad \text{F}
\end{align*}
\]

The reader who is not accustomed to old musical notation will ex-
cuse this lengthy justification of every point in my transliteration, and
will see that, however strange and indeterminate the old notation
can appear to our ignorant modern eye, it had a well-known deter-
minate sense for the singers regularly instructed in its use.
I turn to the words of the song and the mode in which I have placed them under the notes.

In the first stanza I have strictly placed every syllable of the original (which I have as usual transliterated into Roman letters with the exception of p, q and 3) under the note or ligature to which it is most plainly and unmistakably referred in the MS., as may be seen in the photolithograph. Leaving the second stanza for the present, let us observe what this teaches us for the metre and pronunciation of the original. It is in this respect a trustworthy contemporary document, like the Cuckoo Song and Prisoner's Prayer transliterated and considered in my Early English Pronunciation, pp. 426 and 432. Written out as an ordinary poem, with translation annexed, this stanza runs thus—

Edi beo þu heuene quene Happy be thou heaven queen,
folkes froure and engles folk's comfort and angel's
bliss.
moder unwemmed and maiden Mother immaculate and maiden
clene clean
swich in world non oper nis. Such in world none other ne-is.
On þe hit is wel eþ sene On thee it is well easily seen
of alle winmen þu hauest Of all women thou hast the
þeo pris. prize.
i mi swete leuedi her mi bene My sweet lady hear my boon
and reu of me ȝif þi wille is. And rue of me if thy will is.

First, beo 1 (the subjoined figures refer to the numbering of the lines) is a monosyllable, and as be is also common, we conclude that it had the sound often written baɪ or baʊ in English dialects, with the ea of bear, followed by a faint sound of -e(r), or -o. Similarly for þeo 6, generally written þe.

Next, the final -e were pronounced at least in verse when it was sung (as they still are under such circumstances in French) except before a following vowel. We have a separate note to the last syllables of heuene 1, quene 1, folkes 2, engles 2, clene 3, alle 6, hauest 6, swete 7. In the case of froure and 2, e falls out before a, absolutely, probably as in French, and not merely theoretically as in Italian. In bar 6 I have separated the syllables frou-re and, putting ure and (pronounce u as v, as the u was an f in the Anglo-Saxon word frafre) to one note, to be read vrand. In sene 5, probably the e was pro-
nounced in reading, as the word occurs at the end of a line, and ought to rhyme with *quene* 1, *cleene* 3, in which the -e was pronounced. But it so happened that l. 6 irregularly began with an unaccented syllable. Had that syllable begun with a consonant, it is easily seen by *heuene*, bar 3, what would have been done in bar 20; the first semibreve would have been made into two minims of the same pitch. But in bar 20, as in the case of *bene* 7, bar 28, it so happened that this following irregular unaccented syllable began with a vowel, and hence we have -e elided before it in singing, thus *sen-e of = senof*, bar 20, and *ben-e and = benand*, bar 28. This was much easier for the singer, and avoided open vowels. In *ville* 8, the -e is regularly elided both in the verse and music, bar 32, before *is*, read *vill-e is = willis*. Every case of final -e in the first stanza is therefore accounted for.

Next it becomes clear that measures of three syllables each were distinctly recognised. There is no attempt to procrastinate them by the excision of a syllable, or to slur over the obnoxious item by a grace note. In *heuene* quene 1, we have the measure | *hëuëne* | *quëne*, with a distinct note to each syllable. Again, *mëdër ün* | *wëmmëd and* | 3; of | *ällë* | *wëmmën ëù* | *hëuëst ëò* | *prïs*, 6; | *mi* | *swëtë* | *lëuëdi* | *hër ëì* | 7, all shew the same resolute recognition of these accentual dactyles in a metre of accentual trochees. This is of the utmost importance for the appreciation of older versification.

Stanza 2 will run thus, omitting the two last lines, which, forming a *refrain* or *burden*, are not written twice in the MS.:

\[\begin{align*}
&\text{Thou aronest; as the day beam} \\
&\text{that separateth from the dark} \\
&\text{night.} \\
&\text{Of the sprang up gleam (light)} \\
&\text{new} \\
&\text{that this word hath lighted.} \\
&\text{Ne-is none maid of thy hew,} \\
&\text{so fair, so shiny, so ruddy,} \\
&\text{so bright.}
\end{align*}\]

It is seldom that the notes for a first stanza will exactly suit a second, especially where trisyllabic measures are allowed to intrude. The notes always require "humouring," as every singer well knows. But the fitting of the words to the notes in the first stanza readily shews in what this "humouring" has to consist.
APPENDIX. MR. ELLIS'S ANNOTATIONS ON THE MUSIC.

As regards the final -e in astēc 9, whether we take the notes of bar 2, or the other version noted on p. 265, this -e is furnished with a distinct note. So also deorke 10, bar 7; leome 11, bar 11; pine 13, bar 19; sschene 14, bar 22. In maide 13, bar 18, e is elided before of, read mai-de of = maiden. Observe also that the “poet” has quietly used maide 18 for maiden 3, in order to obtain this elision, and although for the verse maiden would have answered here, by introducing a trisyllabic measure, it would have occasioned much unnecessary humouring for the notes. For what now stands, bar 18, we should have had

Compare bar 22, where precisely the same passage occurs for precisely the same reason.

Now then we can understand how to sing rewe pe 9, 10, bar 4, and neve pat 11, 12, bar 12; heowe swo 13, 14, bar 20. All three arise from the “poet” beginning a line with an unaccented syllable, whereas the music went on the theory of commencing with an accented syllable. In bars 9, 10, exactly the contrary effect is wanted. We must evidently read

Lastly, we may note that where the “poet” has been careless in his rhythm, the “composer” has taken the liberty of correcting him. Thus, line 5: On pe hit is vel ep sene, would naturally require the speaker to give most force to the italicised syllables, making vel conspicuous but ep stronger. This destroys the “swing.” So the composer has quietly: On pe hit is vel ep sene, which would be detestable in speech. This is quite a common trick in hymn and ballad setters; but then hymns and ballads so often sin against poetry that it matters little. We cannot so much complain of line 8: and rev of me ʒif ʒi will’ is, as many persons would bring out ʒi with equal strength. The me and ʒis are less defensible. In line 9: þu astēc; so þe daiʒ
rewē, is rendered very uncomfortable by the stress on so and the absence of stress on daiʒ. But the "poet" had introduced a trisyllabic measure, and the "composer" could not help. But how inappropriate to sing heuene 1, with its two last very inconspicuous syllables, and so the daiʒ 9, with the heavy daiʒ, to the same notes, bar 3! In line 11, of pe sprong an leome newe, becomes of pe sprong an leome newe! And in line 12, where the "poet," according to the MS., seems to have taken the great liberty of changing his accentuation: ąt al őis world hauęs iliʒt, the "composer" makes him say, ąt al őis world hauęs iliʒt. Now this is so atrocious that I suspect a mistake in the MS. The form of world is weoreld in Orrmin, and weoreld, woreld in Laȝamon. Suppose that the scribe forgot the e, and forgot to write it above as a correction, as he has done in hewe 13; see the last line of the photolithograph. Restore it, and the verse becomes: ąt | al őis | woreld | hauęs i | iliʒt, which is at once rhythmical. The music would require an alteration only in bar 15, introducing three notes (a virga and two puncta, as in bar 3) instead of two (a semivocalis and punctum); so that this line of the second stanza would be sung, as I am disposed to believe was really meant, in the following manner:
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