THE PSALTER

TRANSLATED BY

RICHARD Rolle of Hampole

BRAMLEY
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THE PSALTER,

OR

PSALMS OF DAVID

AND

CERTAIN CANTICLES

With a Translation and Exposition in English

by

RICHARD ROLLE OF HAMPOLE

EDITED FROM MANUSCRIPTS

by the

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WITH AN INTRODUCTION AND GLOSSARY

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INTRODUCTION.

RICHARD ROLLE, better known from the place of his death and burial as Hampole\textsuperscript{1}, was a famous preacher and highly venerated hermit in Yorkshire, during the former half of the fourteenth century.

The day of his death seems to be clearly fixed to September 29, 1349.

The day appropriated to his memory was January 20.

An office was drawn up for this Festival\textsuperscript{2}, probably under the direction of the nuns of Hampole, in anticipation of his Canonization: the Lessons of which furnish the fullest and most authentic record of his life and acts. Additional particulars may be gleaned from some of his writings.

His father was William Rolle, a man apparently of respectable position; being the intimate friend of John de Dalton, the gentleman who afterwards became his son's patron.

Richard was born at Thornton, near Pickering: and was sent to Oxford by Thomas de Nevile, Archdeacon of Durham.

While he was at the University he applied himself, we are told, to the study of Theology and of the Holy Scriptures; rather than to the Natural Sciences, or to those subtilties of the Law\textsuperscript{3}, or arts of disputation, by which many sought to advance their fortunes at the peril of their souls.

At the age of nineteen, fearing that he might be entangled in the snares of sin, he left Oxford, and returned to his father's house.

Soon after this, as it would appear, he changed his habit, and assumed the profession of a hermit. The account given of this process is remarkably simple and graphic. He had a sister, whom he dearly loved. One day he begged of her two of her kirtles, a

\textsuperscript{1} A village about four miles from Doncaster on the road to Pontefract.
\textsuperscript{2} Published by the Surtees Society as Appendix V to the second volume of the York Breviary (1883).
\textsuperscript{3} This seems to be confirmed by his own words, in his Latin Commentary on Ps. i. 2, ‘in lege ejus meditabitur die ac nocte.’ ‘Non ergo in physica vel in lege Justiniani meditatur: cum inter diem ac noctem medium non sit.'
white one and a grey one: which, at his request, she carried, with the hood which their father wore in rainy weather, to a neighbouring wood. Her brother, having cut off the buttons of the white frock and the sleeves of the grey, stripped off his clothes and put on the white frock next his skin, and the grey one over it, thrusting his arms, with the white sleeves, which he had sewed up as well as he could, through the holes that were left in the grey frock: and thus, with his father's hood, completed, so far as he was able, the semblance of a Hermit. His sister, seeing him in this guise, raised the cry that he was mad: upon which, having kept her off with threatening gestures, he ran away from home.

He is next heard of at a church\(^1\), where he arrived on the eve of the Assumption; and happened to take up his place for prayer on the spot usually occupied by a lady of the parish, the wife of John de Dalton already mentioned. Her servants would have turned him away; but she, seeing him at his devotions, would not allow him to be disturbed. Next morning he put on a surplice and sang in the choir at Mattins and Mass. After the Gospel, having obtained leave of the Priest, he went into the Pulpit, and so moved the hearts and touched the consciences of his hearers that they declared that they had never heard such a sermon in all their lives. The evening before, he had been recognized as the son of William Rolle by the young Daltons, who had seen him at Oxford. After his preaching their father asked him to dinner: and after he in his humility, and from a fear that he might be thwarted in his purpose, had made several attempts to escape, first by hiding himself in an outhouse, and afterwards by endeavouring to leave the table before the meal was ended, he took him aside, and having convinced himself of the purity of his intentions, and drawn from him the reluctant acknowledgment who he was, he invited him to remain in his house: and provided him with a proper habit, and suitable accommodation.

He has been said by Wharton\(^2\), Tanner\(^3\), and other writers, to have belonged to the Augustinian Friars. He probably imitated their dress: but he does not appear to have been a member of any order.

His devotion seems to have been spontaneous, and his rule

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\(^1\) Possibly at Topcliffe near Thirsk, the parish of which includes a township of the name of Dalton.

\(^2\) Appendix to Cave's Hist. Lit. s. a. 1340

\(^3\) Tanner's Bibliotheca Britan. s. v. Hampolus.
of life unsanctioned by external authority. As the versicle to the
first lesson in his office has it: ‘Abbas amor dat morum formulam.’
He has left an account of some of his early trials and struggles.
In a small volume in his handwriting, found after his death, he
relates what he regarded as a special temptation of the fiend;
though there is nothing in the story which may not be explained
from ordinary causes. It does indeed give an insight into the
motive which lay deepest in his heart, which proved itself supreme
even in his dreams. After relating the particulars of the illusion,
he says, ‘I percyuede well þare was na womane bot þe deuell in
schappe of womane. Thare-fore I turnede me to Godde and with
my mynde I said, “A Jheru how precyous es thi blude!” makand
þe crosse with my fynge in my breste, and als faste scho weye
wayke and sodanly all was awaye; and I thankeed Godde þat de-
lyuered me, and sothely fra þat tym furthe I forcede me for to luf
Jheru, and ay þe mare I profette in þe luf of Jheru þe swetter
I fand it.’1 There are but few names which can be put in com-
petition with that of Richard Rolle in his claims to have inscribed
upon the record of his life and labours, All for Jesus.
It appears incidentally in the same narrative that there was a
fair young woman who loved him not a little ‘in good love.’ But
as at the first he had regarded God more than his earthly father, so
he continued to renounce all human affection: and laboured to
subdue the flesh by watchings and fastings, praying with sobs and
sighs, living in a little cottage, sleeping on a board, fixing his mind
on heaven, and desiring ever to be dissolved and to be with Christ.
This was at the beginning of his conversion. His prayers were
answered beyond his expectations; and he attained to that ‘soun
& myrth of heuen’ of which he speaks in his prologue to the
Psalter, and in other passages.2
His narrative of his progress in the contemplative life is as defi-
nite as it is singular. In his treatise De incendio amoris, quoted
like the last-mentioned ‘Tale’ in the Office for his Commemoration,
he relates his spiritual experience as follows. ‘From the beginning
of the alteration in my life and mind,’ he says, ‘to the opening of
the heavenly door, so that with unveiled face—the eye of the heart
might behold those that are above, and see the way to seek the
Beloved, and to sigh for Him, was a period of three years, all but
three or four months. Then, the door remaining open, up to the

2 For instance in his Commentary on Ps. xxvi. 11, xxxii. 3, xxxix. 4, xli. 5.
time that the warmth of eternal love was truly felt in the heart, about a year passed away. I was sitting in a certain chapel, and being much delighted with the sweetness of prayer or meditation, suddenly I felt in me a strange and pleasant heat."

For some time he was in doubt as to the nature of this heat, and often felt his breast, to see if it could arise from any outward cause. But he was convinced that it was purely a gift from his Maker: and so he was the more absorbed in heavenly love. 'And while this warmth, inexpressibly sweet, was sensibly kindling, so as to lead to the communication and perception of that celestial or spiritual sound which pertains to the song of everlasting praise, and to the sweetness of the invisible melody (inasmuch as it cannot be known or heard but by him who has received it, who must be cleansed and severed from this earth) there elapsed half a year, three months and some weeks. For as I was sitting in the same chapel, and singing the Psalms at night before supper¹ as well as I could, I heard a sort of chiming of voices overhead.' And so he was himself filled with this celestial music, and broke out before God into continual strains of melody, singing all that he had before been accustomed to say.

All this, however, was in secret, for he thought that if he divulged his privilege it might lead to vain-glory, and he might lose it. He regards it as a free gift from Christ; but one which will be accorded to those, and to those only, who so love and honour the blessed name of Jesus as never to let it go out of their recollection, except in sleep.

So from the beginning of the change in his mind to the attainment of the highest degree of the love of Christ, in which he was raised to uninterrupted joy, and in which he remained to the end of his days, was about four years and three months.

In its later stages the narrative of his life becomes more vague. For some unexplained reason, but not without good cause, as his biographer asserts with emphasis, he left the part of the North Riding where he had hitherto lived, and went into Richmondshire.

'I was wont,' he says, 'to seek for quiet; although to pass from one place to another, and even to leave their cells for a reasonable cause, and then, if it seem fit, to return to them again, is no bad thing for hermits. For some of the holy fathers did so.' But this seems to have given great occasion for fault-finding to those

¹ Or possibly in the night before the Thursday in Cena Domini.
who were ill-disposed to him; and he found those the greatest
backbiters whom he had before thought faithful friends. 'But I
did not,' he says, 'cease from what was useful to my soul for their
words.'

All this time he seems to have travelled about, and to have
laboured for the salvation of souls: turning great numbers to God
by his exhortations, and assisting and comforting many by his
advice and writings, and by the special efficacy which was granted
to his prayers. His aid was particularly sought by recluses, by
persons in need of ghostly comfort, and by those who suffered
in mind or body from the attacks of evil spirits.

It is related that he was at one time molested in his cell by a
troop of demons whom he had driven from the chamber of a dying
lady; but by renewed prayers he was enabled to put them to flight
a second time.

While he was in Richmondshire he was summoned to the aid
of Margaret, a devout recluse at Anderby, whom he had before
been accustomed to instruct in the love of God, and in the spiritual
life, to whom he had a strong religious attachment. She was suf-
fering from a severe seizure, in which she had lost her speech for
thirteen days. During his visit she was suddenly relieved; and
after the removal of a second violent attack, he promised her that
so long as he lived she would never be tormented so again.

Some years afterwards the disorder returned, though without
the loss of speech. Dame Margaret inferred that Richard was
dead, and sending the same man who had before summoned him
to her side from a distance of twelve miles to make enquiries at
Hampole, where he had lately been leading a solitary life at a still
greater distance from her, she found that he had departed this life
shortly before the return of her complaint. She afterwards re-
moved to Hampole, where he was interred in the Nuns' Church,
and suffered no relapse.

This is probably the 'dame Merget kyrkby' for whom this
English Translation and Commentary on the Psalter is said to
have been written. She is also supposed to be the 'Ankeresse,'
his 'gostly syster,' to whom he addressed his Instructions on the
Active and Contemplative Life. It may be noticed that in the
passage from this work, printed in his English Prose Treatises, he

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3 In the Metrical Preface (p. 1).
twice recommends the use of 'the Sauter,' speaking of it as 'a sekyr
standarde that will noghte faile: who so may cleue therto he sall
noghte erre'.

There is nothing to shew when the hermit came to Hampole, or
how long he remained there; nor is there any authentic record of
his age. 'The English Martyrologe,' published under Jesuit
auspices in a second edition in 1640, which refers to a MS. in the
English College at Douay, says that he 'reposed in our Lord,'
'full of sanctity of life, and venerable old age.'

Not long after his death his name began to be celebrated for
miracles, principally of healing; and pilgrims came to Hampole,
not only from York and other places in his native county, but
even from Durham and Leicester.

Among the first of his miracles was the entire preservation from
hurt of a man named Roger, a householder of Hampole, who was
bringing two stones drawn by twelve oxen for the building of
Richard's tomb. The oxen overturned the wagg on beside the
churchyard gate, and the stones fell on Roger, and held him fast
by the foot. But he was unhurt.

Twenty-five other miracles are recorded in the Lessons appointed
for the Sunday and other days within the Octave of his Commemo-
ration. Two of them are dated, the years in which they occurred
being A.D. 1381 and 1383. The catalogue includes the restora-
tion of persons blind, deaf, dumb, mad, and apparently dead: and
so coincides pretty closely with the terms of the Metrical Preface.

Hampole's writings were numerous, and shew him to have been
a man of active mind and of considerable learning.

One of his short treatises was published at Paris in 1510, and
again, with most of his Latin works, at Cologne, in 1536. These,
with the exception of the Commentaries on Scripture, were re-
printed in the Bibliotheca Patrum Maxima at Lyons in 1677.

Of his English works one was printed by Wynkyn de Worde,
under the title 'Rycharde Rolle Hermyte of Hampull in his con-
templacions of the drede and loue of god with other dyuerse
ytles as it sheweth in his table.' This ends, like the Paris edition

1 P. 47.
2 At the end of Speculum Spiritualium. 'Additur insuper opusculum Richardi
hampole.'
3 D. Richardi Pampolitani Anglosaxonis Eremitæ, viri in diuinis scriptus
ac veteri illa solidaque Theologia eruditissimi, in Psalterium Davidicum, atque
alta quædam sacrae scripturae monumenta, compendiosa juxtaque pia Enarratio.
4 Tom. xxvi, pp. 609 et seqq.
of De emendatione, with a prayer or address to a man's guardian angel; but the matter of the two prayers is different.

The Pricke of Conscience, a poem extending to 9624 lines, was edited by Mr. Richard Morris, from MSS. in the Library of the British Museum, and published by the Philological Society in 1863.

Some of his minor Prose Treatises were edited by the Rev. George G. Perry, from a MS. in Lincoln Cathedral Library, and published by the Early English Text Society in 1866. Besides these and the Psalter which follows, other works attributed to him, both in Latin and English, remain in MS. in various Libraries.

Dr. Waterland describes this Commentary as 'dry and insipid enough, after the mystical allegorical way current at that time'; and Mr. Lewis, the author of the 'Complete History of Translations of the Bible,' almost repeats his words. But this account scarcely does justice to the author. It is clear from the copies extant that Hampole's Psalter was in high esteem and widely diffused in the century after it was written, and it has been warmly commended at various times since then by persons of very different ways of thinking.

Hampole's works are spoken of by the Dominican editor of the Cologne edition as 'viri citra omnem iactantiam et eruditi ac pii,' while the author is characterized by another Dominican, Sixtus Senensis, in his Bibliotheca Santa, as 'Vir sincera pietatis et eruditionis.'

The learned Wesleyan, Dr. Adam Clarke, makes frequent reference to this Commentary, and gives copious extracts from it. 'The writer,' whom he supposes to have been a Scot, was, he says, 'not merely a commentator, but a truly religious man, who was well acquainted with the travail of the soul, and that faith in the Lord Jesus Christ which brings peace to the troubled heart.'

Dr. Littledale speaks of it as 'a terse mystical paraphrase, which often comes very little short in beauty and depth of Dionysius the Carthusian himself.'

1 Beginning, 'A good curteys augell, ordeyned to my gouernale. I knowe well my feblenes and my vnconnynge.'


INTRODUCTION.

The works of Richard Rolle exhibit the better and more spiritual side of one of the movements which led up to the Reformation.

In his Comments on the Psalms and Canticles of the Old Testament he sees Christ throughout. Christ's union with His Church, and His abiding in holy souls therein, are his perpetual theme. His Birth, His Passion, His Resurrection, His present and future reign over His saints, are brought in to shed light upon obscure passages, and are evidently the habitual subject of the writer's thoughts. The eternal separation between the righteous and the wicked is constantly in his mind.

At the same time he is free from the abnormal doctrines and political extravagances which vitiated the teaching of the Lollards.

Human merit is frequently denied, but never the necessity of holy living: indeed fides forma, 'trouth fowrmyd with luf,' is expressly said to be that through which men see God.

The efficacy of the Sacraments and the functions of the priesthood are fully recognized. Wicked princes and worldly prelates and pastors are unhesitatingly condemned; but no hint is given that their authority is impaired or their acts invalidated by their want of grace.

Though it is said of priests that many fail and few are holy, yet it is also asserted that 'oft sithe prestis opyns til other men the gate of heuen, gifand thaim the sacramentis; and thai for thaire ill life ere barrid out.' The clergy are the appointed leaders and teachers of the flock of Christ. 'That thou has mystire to kun (need to learn), thi prelate and thi preste ere haldyn to lere the.' 'I bow in all thynge,' says the servant of the Lord, 'til the lare of halykirke, that is thi handmaydyn.'

God's bindings, by which now, as a leech, he binds up the breakings of our crooked hearts, are 'the sacraments, in the whilke we hafe comforth til we perfytly be hale.'

Baptism is frequently mentioned. It purges us of the filth of original sin: a Christian man's heart was hallowed in baptism: it is life to them that keep it, death to them that keep it not: some turn away and keep not the covenant that they made with Christ in baptism, to renounce the devil and all his works. They are untrue sons that 'hald noght trouth till god that thai hight in

1 P. 82 (Ps. xxi. 29).
2 Pp. 196 (Ps. liv. 10); 304, 305 (Ps. lxxxi. 11-14); 290, 291 (Ps. lxxviii. 1-4).
3 Pp. 451 (Ps. cxxxi. 9); 276 (Ps. lxxvii. 20).
4 P. 514 Song of Moses (ii. 9).
5 P. 495 (Ps. cv. 6).
6 Pp. 483, 484 (Ps. cxi. 3).
baptism.' As God led Israel out of Egypt through the Red Sea, so he does his folk through baptism: and as 'he shot out pharao & his vertu' into the midst thereof, 'so he slees the vicis of his seruaunts in baptym or in penaunce.'

'Thorgh trew shrift is a man made rightwis': 'for if we shrife vs clene with sorow of hert, we sall lepe out of the deuels chekis.' 'If i. shrafe that the will of my hert was stird sumwhat fra stabilies in temptacioun, thi mercy broght me agayn til my state. lo what shrift is worth.'

The Mass is not spoken of by that name, but in the Commentary on the 21st (22nd) Psalm, which is described at the beginning as 'the voice of crist in his passion,' the words, 'my vowes i. sall yeld in syght of him dreedand,' (my vows will I perform in the sight of them that fear him,) are thus interpreted: 'Lo, my vowis, that is, the sacrifice of my fleysse and bloede that i. offord til God, i. sall yeld in syght of dreedand him, that thi vnnderstand that it is my verray body, and that thi sall be saued thurgh it.'

In later parts of the Commentary on the same Psalm the qualifications necessary for a profitable reception are insisted on. The poor, that is, 'meke men and despisers of this world,' 'sall ete and sall be fild.' 'Pore men louys God, riche men thaim self:' they also 'resaued the sacrament of cristis body: bot he says noght that thai ere fild as the pore; for thai solugh noght crist, bot thaire bely and the world.' 'Thai sall fall: for thai take vnworthy the sacrament in the syght of God.' 'And forthi, as he says in another place, 'thai ete thaire aghen dome.'

Here, as in some other passages, there is perhaps an exaggerated tendency to identify the poor of this world with the poor in spirit, and rich men with the worldly and ungodly; but it is said elsewhere of the Psalmist, 'He dampnes noght men that has richesse, for thai may wyn heuen with thame: bot tham he dampnes that settis the hert on thame, for to halde thame.'

The doctrine of predestination to life is clearly stated: 'The boke of life is the knawyng of god, in the whike he has destaynd all goed men to be safe.' But 'nogh all that sumytyme ere rightwis

1 Pp. 185 (Ps. 1.6); 263 (Ps. lxxiii. 4); 279, 287 (Ps. lxxvii. 16, 63); 317 (Song of Moses (ii.) 30); 458 (Ps. cxxxv. 14, 15).
2 Pp. 310 (Ps. lxxxiv. 12); 241 (Ps. lxviii. 19); 340 (Ps. xiii. 18).
3 Pp. 81, 82 (Ps. xxi. 26, 31); 282 (Ps. lxvii. 34). See also pp. 281 (Ps. lxxvii. 29); 300 (Ps. lxxx. 14, 15); 316 (Song of Moses (ii.) 21).
4 Ps. lxi. 10 (N.).
and dos wele dwells in the boke of life, bot any that that endis in rightwisnes, 1.

The idea that a man's sins are the result of his destiny, which is said to be sometimes urged as an excuse, is denounced as 'wicikdnes and defamyng of god.'

Wharton, in his Appendix to Cave's Historia Literaria, quotes Archbishop Ussher as saying that Hampole, in this Commentary, delivered his judgment on the necessity of vernacular translations of the Holy Scriptures: a statement which was probably borrowed from Foxe the 'Martyrologist'; who makes the same assertion in the Preface, addressed to Queen Elizabeth, which is prefixed to his edition of the Gospels in Saxon. But no such passage is to be found in the genuine text. He only alludes to the subject twice: once to the effect that no man should be so hardy as to translate or expound Holy Writ unless he feel in himself the Holy Ghost, who is the maker of it; and in the other place he says that Holy Writ lay sleeping, while men understood it not.

There is a curious passage upon 'spectakils,' which are said to make 'men to lose ther wit fra God,' directed against rope-dancers and similar performers; and 'new gises' and 'degys ayre' are censured very much as they are in the Pricke of Conscience.

Other points in which the two works closely coincide are the account of the Judgment, in which occurs the doctrine frequently repeated in the Psalter, that all perfect men will take their seats with Christ, the domes-man; and the description of Anti-Christ.

The notices of the Liturgical use of the Psalms are not very frequent. The sixth is noted as the first of the seven (penitential) Psalms, and also as 'songen in the office of dedmen,' a remark which is made also on the twenty-second, the forty-first, and the sixty-fourth; a reason being assigned in each case. The title Song of Degrees which is given to the fifteen Psalms beginning

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1 Pp. 243, 244 (Ps. lxviii. 33).
2 P. 269 (Ps. lxxv. 5). See also p. 470 (Ps. cxl. 4). On Ps. cxviii. 43.
3 P. 61 (Ps. xvii. 13).
4 P. 147 (Ps. xxxix. 6, 7).
5 P. 99 (Ps. xxvii. 5); 485 (Ps. cxlvii. 11).
6 Book ii, 1524-1572.
7 Compare p. 8 (Ps. i. 6) with the Pricke of Conscience, book v, 6017-6072; and pp. 35-39 (Ps. ix. 20-40) with the Pricke of Conscience, book v, 4102-4314.
8 P. 21 (Ps. vi. 1).
9 P. 24 (Ps. vi. 10).
10 P. 85.
11 P. 153.
12 P. 225.
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with the 119th (120th), is also mentioned and explained. The use of Psalm 62 with Psalm 66 at 'lauds,' which in the second place is called 'matyns,' is noticed and accounted for. The 50th Psalm (51st) is said to be 'mast hauntid in halykirke.' The practice of concluding all Offices with the words benedicamus domino, and of children singing them, is commented on, and so is the custom of striking the breast in confession. A superstitious value attributed by some to a particular verse of the Psalter is spoken of without comment.

The profane oaths which have left their mark on the English language to the present day are more than once denounced; but on the whole the references to the actual life of the times are very scanty.

The description of a pestilence in the explanation of Ps. i. 1, may have been suggested by the Plague which is recorded by chroniclers as following upon the famine of the previous year in 1316. It can scarcely be due to any recollection of one of the more famous pestilences of that century: as the first of the three is not reckoned to have ended till the very day of Hampole's death.

Allusion is made to 'ill pryncys,' to 'oure pryncys now that ledis thaire life in filth of syn,' and to the strife which is poured out on them; to the perplexities of the prelates, and to their being slain.

There can be little doubt that these expressions refer to the 'evil times' and character of Edward II, to his wars with the nobles, to the entanglement of the bishops in the contending factions, and specially to the death of Walter de Stapledon, bishop of Exeter and Lord Treasurer, who having been left by the king as governor of the city of London was murdered in Cheapside, Oct. 14, 1326.

It might perhaps be conjectured from the absence of any clear allusion to the murder of the King, which took place Sept. 21, 1327,

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1 P. 437 (Ps. cxxix. 1). 2 Pp. 218 (Ps. lxii. 1); 230 (Ps. lxvi. 6).
3 P. 185 (Ps. 1.1). 4 Pp. 214, 215 (Ps. lx. 8). 5 P. 216 (Ps. lxi. 8).
6 P. 405 (Ps. cvv. 7).
7 Pp. 666, 667 (Ps. lxxxiii. 19, 23); 309 (Ps. lxxxiv. 7). 8 P. 6.
9 Pp. 323 (Ps. lxxvii. 17); 370 (Ps. civ. 28); 385, 386 (Ps. civi. 34, 40).
10 Pp. 383, 384 (Ps. civi. 26, 27); 323 (Ps. lxxxviii. 39).
11 According to Stowe, 'he refused the company of his lorde and men of honoure, and hanted the company of villains and vile persons. He gave hym self to onermuch drinking,' and 'to the appetite and pleasure of the body: 'so that shortly he becam to his lorde odible.' A Summarie of ur English Chronicles, by John Stowe, 1566, ff. 110, 111.
that the completion of this commentary is to be assigned to the period between those two events.

The Commentary does not profess to be original: 'In expounynge i. fologh haly doctours'. But there are few authors cited by name. Besides writers or books of Scripture, references are made to 'saynt Austyne', to 'the glose'; to 'Raban and cassiodire', on the significance of certain birds; to 'Remyge', on the habits of the crow; and to 'straby', as to the different heavens which are below the heaven that angels are in. In one place the Greek is appealed to, and the Latin is read and translated in accordance with the LXX, and against the sense of Hampole's Latin Commentary. But it does not follow that the author himself had any acquaintance with Greek. The passage is discussed in a similar manner by St. Augustine.

The phraseology of this translation is often very like that of the Prayer Book version of the Psalms, and one verse is the same, with the exception of a single word and the transposition of two others. In Wycliffe's version of the passage the order of the words is further varied. But the whole verse is so simple that much stress cannot be laid upon these facts, as indicating the influence of Hampole's version upon our present translations, though it is very possible that it might be traced more definitely.

The text of this edition is based on a MS. (U), the property of University College, Oxford, which exhibits the purest dialect of North Yorkshire. It was presented to the college by Dr. Thomas Walker, Master 1632-1648. This MS. has lost twelve leaves in all, five of which, distinguished as U, have been supplied in an Elizabethan hand, apparently that of William Wraye, possessor of the book in 1590. These passages seem to show traces of Scottish influence. The blanks have been filled up from a Bodleian MS. (L), from which the metrical preface also has been taken; the whole being collated with the Sidney Sussex MS. (S), apparently the earliest extant; and from time to time with one or more of the

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1 Prologue. p. 5.  
2 P. 5 (Ps. i. 1).  
3 Pp. 96 (Ps. xxvi. 11); 154 (Ps. xli. 5).  
4 P. 153 (Ps. xli. 4).  
5 P. 433 (Ps. cxviii. 4).  
6 P. 432 (Ps. cxviii. 147).  
7 Enarratio in Ps. cxvij; Sermo xxix. 3.  
8 Ps. xxxv. 10 (Prayer Book version xxxvi. 9), p. 129.  
9 If, gife, for if; 217 (lxi. 10); 255 (lxxi. 14); larde, lardeshipe, sauf; 253, 254, 255, 260.
others from which the following specimens are given. All deviations from the primary MS. are noted at the bottom of the page.

The editor regrets that he was not aware sooner of the existence of the Newcastle MS. (N), of the finding and cleaning of which by the Rev. J. T. Fowler, Vice-Principal of Hatfield Hall, Durham, an interesting account may be read in Notes and Queries for Jan. 17, 1874. This MS. is very defective: and two passages (Ps. xxiv. 21—xxvi. 7, and cxxxv. 11—cxxxviii. 5) which are altogether wanting in U are wanting in it also. But the text comes nearer to the original dialect, and agrees more closely with U than that of any other of the MSS. to which the editor has had access.

The Latin text is based upon S, and represents in general the spelling of MSS. of that period: though some barbarisms of frequent though not universal occurrence, such as the interchange of d and t in such words as set, caput, aput, &c., have been discarded. The false spelling misericordia has been inadvertently allowed to stand throughout the earlier portion of the Psalms.

With regard to punctuation, the stops of the MS., consisting of single points, often equivalent to commas, and inverted semicolons, are with few exceptions retained, and supplemented by commas, colons, and occasionally full stops.

In conclusion, the editor desires to express his obligations to the Delegates of the University Press for accepting his work; to the Master and Fellows of his old College, University, to the Master and Fellows of Sidney Sussex College, Cambridge, and to the Vicar and Librarian of St. Nicholas' Cathedral, Newcastle on Tyne, for allowing him the use of their respective MSS.; to the Bodleian Librarian for facilities of access afforded to him there; and to the Rev. W. D. Macray and other friends for assistance and encouragement in a task for which he was but slenderly prepared. Particularly are his best thanks due to the Rev. Professor Skeat for his kindness in revising and completing the Glossary, which would otherwise have been of little value. Such as it is; he hopes the publication may promote the study of the thoughts and speech of one of the Worthies of Yorkshire in the Middle Ages.

1 For further particulars, see p. xxiv.
1. MS. Univ. Coll. LXIV (U).
   for vmgifen me has illes of the whilke nouwbir is noght my wickednesse toke me and I. mught not that i. sagne. That is synnes has vmlappid me of the whilke is na nouwbir for na man may wit how many vices er thot men er tangild with.

On the snake and the basilisk thou shalt goo; and thou shalt defoul the lyon and the dragon. The snake werpis, and the tade nuryssis the eg. and therof is broght forth the basilyske. That is kaid kyng of serpentes. For a white spot is in his heued. that makis him to seme as he had a dyadem on. his stynke and smell alas serpentes. his ande fughlys that fleugh aboun him. his syght all lifand thynges. but that the wesill ourcunys him and slas him.

2. MS. Coll. Sidney Sussex Cantab. A. 5. 3 (S).
   For vmbegyve me hath the euels of the whiche noumber is noght my wickednes toke me. & iake myght noght that ihe sawe. That are synnes has vmlappede me of the whiche are no noumbir. for noman may wyte how many vices are thot men are tagild with.

On the snake & the basilisk thou shalt goo & thou shalt defoulle the lyon & the dragoun. That the snake werpis & the tode noriches the eyi. & therof is broght the basiliskey, that is cleped kyng of serpentes. For a whited spot is in his heued that makes hym to seme als he had a dyeadem on. his stynked and smel scloes serpentes. His onde, foules that fleugh abone hym, his sight scloes alle lyfond thinges. but that the wesill ourcume hym & scloes hym.

3. MS. Laud 286 (L).
   for vmgifen me has illes of the whilk nouwbir is not my wikkidness toke me. & i myght not that i sawgh. That is synne has vmlappid of the whilk is no nouwbir. for no man may wit howe many vices are thot men er tangild with.

4. MS. Tanner 1.
   for vmgyuen han me euels of the whiche noumbr is nost: my wikkidness is token me and y myste not that y saw. That is: synnes han biwrappid me, of the whiche is no noumbr. for no man wyte may how many vices are thot men are tangild with.

On the snake and the basilisk thou shalt goo: & thou shalt defol the lion and the dragon. The snake leith. and the tade norichith the eg. and ther of is broght forth the basilisk. That is calid kyng of serpentes. As within is in his head that makith hym to seme that he had a dieadem on. his stynkyng smell sleeth serpentes. his breth foules that slegen aboun hym. his stite sleeth alle lyuynge thynges. but sith the vest hym. and sicle

5. MS. Laud 321.
   for vmynes han me yuyles of the whiche noumbr is not: my wikkidness is token me. & I myste not that I saue. That is: synnes han biwrapped me of the whiche is noon noumbr. for no man witte may how many vices are thot men are tangild with.

On the snake & the basilisk thou shalt goo! & thou shalt defoul the lion & the dragon. That the snake leith. & the tade noricheth the eg. & therof is brought the basilisk. That is calid kyng of serpentes. As within is in his head that makith hym to seme that he had a dieadem on. his stynkyng smell sleeth serpentes. his breth, foules that slegen aboun hym. his stite sleeth all lyuynge thynges. but sith the vest hym. & sleeth

6. MS. Laud 448.
   for yuelis han etwyroun me of the whiche noumbr is not! my wikkidness is token me. & I myste not that I saue. That is: synnes han etwyroun me of the whiche is noon noumbr. for no man mai wite how many vicis ben that mess ben tangild with.

On the snake & the basilisk thou shalt goo: & thou shalt defoulle the lyon & the dragoun. That the snake leith. and the tade norichith the egis. & therof is bred a basilisk. That is calid kyng of serpentes. For a white spot he halith in his head. to make him to seme as he had a dieadem on. his stynkyng smell sleeth serpentes that folowen & fler aboon hym. his stite sleeth all lyuynge thynges. but sith the vesel ourcome hym & sleeth.
7. MS. Bodl. 467.
for envoysed me han juel of the qwych nowombre is noghte, my wykkynednes toke me & j myghte noghte that j sawhe, that is synnes han vnbywapped me, of the qwych is none nowambre, for no man may withe how many vices ar that men ar smaryd with.

On the snake and on the basilyke thou shal go: & thou shalt defoule the lyoune and the dragoun. " The snake warpys the tade nurysche the ege, & therof is brought forthe the basilyke, that is cled king of serpentys, for a white spotte is in hys heued that makys hym to seme as he had a dyadem. on hys stynked smell slase serpentys hys folyghys that beghes abouten hym hys syghts slase allelyf & thynge bot jite the wesel ouercomys hym & slase hym.

8. MS. Magd. Coll. 53 (M).
for wynsuen han mejuelis of the whiche noumbre is not: my wickednesse taken me. & I myst not that I saw: that is: synnes han bewrapped me of the whiche is no noumber, for noman withe how many vices are that men are tanglaid with.

On the snake, & on the basilk shal shalt go: & thou shalt defoule the lyoun & the dragoun. " The snake leith & the tod norisich the eg & therof is brount the basilk, that is cled hypkyng of serpentys, for a white spot is in his hed that maketh hym to seme. that he had a diadem on his stynkynge smelle. sleeth serpentys. his breeth foules that leen abouten hym, his sij sleeth al lyuyng thing, but jite the wesel ouercometh hym. & sleeth him.

9. MS. Univ. Coll. LVI (Ury).
for yuels han enyround me of the whiche noumber is not: my wickednes took me, & I myst not that I saw. " That is synnes han enyrounded me of the whiche is none noumbire, for no man may wette how many vices ethat men ethat tanglyd with.

On the snake and on the basilisk thou shalt go & thou shalt defoule the lyoun and the dragoun. " The snake werpinke the tede norisich the egges, and therof is bred the basilk, that is cled kyng of serpentys, for a white spotte he hath in his hed, to make hym to seme as he hade a diadem on his stynkynge smelle. sleeth serpentys, his breeth foules that flen abouten hym, his sij sleeth al lyuyng thing, but jite the wesel ouercometh hym, & sleeth him.

10. MS. Bodl. 953.
for enueryond me han heketh wikkef of the whiche noumber is not: my wikkednes toke me & I myst not that I sawe. " That is synnes haneth enueryond me of the whiche is none noumber, for no man may wette how many vices ethat men ethat tanglyd with.

On the snake and the basilisk thou shalt go: & thou shalt defoule the lyoun & the dragoun. " The snake werpes the tede norisich the ege, & therof is brount forthe the basilk, that is cled king of serpentys, for a white spotte is in his heued, that maketh him to seme as he had a dyadem on his heued. his stynkynge smell sleeth serpentys. his breeth sleeth foules that fleeth abouten him his sij sleeth al lyuyng thing. but jite the wesel ouercometh hym & sleeth him.

11. MS. Bodl. 877.
for yuels han yene aboutone of thewhiche nowmber is not: my wikkeynednes toke me & I myst not that I sawy. " That is myn owne synnes & otheres mevnys han vni appled me of the which is not nowmber, for synnes of my sylf & otheres mevnys to the which y am enere reddy to assent: assailith me eche tym of my lif.

thou shalt go on the snake & the basillik, & thou shalt defoule the lioune & the dragoun. As clerks seyn the snake leith an ey: & the toode norisich the egge, & therof is brount forth the basilk, that is cled kyng of serpentys, for a white spot is in his heued that maketh hym to seme as he had a diadem on his stynkyng smel sleeth serpentys. his breeth sleeth fouls in the eyrlyynge abouten hym. his stynkyng is wounde incureble in what thynge he stynge eth. his sij sleeth al lyuyng thynge: & jite the wesel ouercometh hym & sleeth hym.

12. MS. Bodl. 288.
for enueryond han me yuels of the whiche noumbre is not. my wikkeynednes took me: & I myst not that I saw. " That is myn owne synnes & otheres mevnys han vni appled me: of the which is noon nowmber. for synnes of my syl & otheres mevnys. to the which I am enere reddy to assent: assailen me ech tym of this tym of this lif.

On the snake & the basilisk thou shalt go: & thou shalt defoule the lioun & the dragoun. As clerks seyn the snake warpinke or leith an ey: & the toode norisich the egge: & therof is brount forth the basilk, that is cled kyng of serpentys, for a white spot is in his heued that maketh him to seme as he had a diadem on his stynkyng smel sleeth serpentys: his breeth sleeth fouls in the eyrlyynge abouten him. his stynkyng is wounde incurable in what thynge he stynge eth: his sij sleeth al lyuyng thynge: & jite the wesel ouercometh hym & sleeth hym.
13. MS. Newcastle. (N.)

flor vngifn me has illes: of the whilke noumber is noght, my wickednes toke me, and j myght noght that j sagh. 7 That is, synnes has vnslappid me. of the whilke is na noumber. for na man may wit hou many vices ar that men ar tagild with.

On the snake and the basilike thou sallle gail and thou sallle defoule the lion and the dragoun. 7 That the snake warps and the tade norischis the egge. 8 And that of is broght forth the basilike that is cald kinge of serpentes for a white spot is in the heued that makis him to seme as he had a dyademe on: his stynkand smelae alas serpentes his ande foules that slays abouen him his sight alle luand thing slas bot yhit the wesell overcomes him and alas hym.

14. MS. Tamise. 16.

For enueronyd hath me yuylis of the which noumbr is not my wickednes toke me and I might not that I sawe. 7 That is, myn owen synnes and other mennes haueth enueroned me. of the which is no noumbr. for synnes of my self and others mennes. to the whiche I am euer redy to assente. assailith me eche tyme of this lif.

The dialect of these MSS. has been defined by Professor Skeat from the specimens above given as follows:

1. Northern.
2. Northern originally (not pure).
3. Northern.
4. Mixed (Northern: Midland, or S. scribe).
5. Midland? (originally Northern?).
7. Northern originally (slightly impure).
8. Northern originally (but impure).
10. Southern (Wiltz) (impure: traces of Northern).

NOTES ON THE FOREGOING MSS. &C.

1. (U.) This MS., a small folio of the fifteenth century, is on paper, and consisted of 136 leaves. All the other MSS. are on vellum.

This MS. before it came into the possession of Dr. Walker seems to have belonged to country people.

On the fly sheets, which appear to have been added at the same time as the supplementary leaves, are written the verses of St. Bernard as far

1 Certainly Northern originally.
NOTES ON THE FOREGOING MSS.  xxxi

as 'Fac mecum—consolatus es me,' with the heading, 'quicunque dixerit devote istas versus quidquid nunquam damnabitur;' 'A table conteyninge the names of the psalms after the order of the Alphabet,' and an entry of 'Bourds swone And (?) partchid the 16 of December 1592,' amongst them, 'in swanles or outysdes viii*,' all in the same handwriting, apparently that of William Wraye, whose name appears twice on the second and third pages of the Psalter, the first entry being 'Liber Gulielm. Wraye 1590. Ex dama henghe Gille.' On the margin of one of the leaves which has been partly cut away has been a receipt given by one Elisabeth in 1569 for something 'payd att Martyynes last past,' which contains the name of 'twhats of Marston' 1; and in the same hand is part of a prescription for sheep or cattle, ending with the words, 'burne of the nare horne—wylly contentt theym houer theyr paynes. On another leaf in an older hand is the name of 'Thomas geffraye of brynytea.'

2. (S.) A large folio written towards the close of the fourteenth century. The columns (754) are numbered in old arabic numerals with some sharp pointed instrument, and at the top of col. 426 is inscribed in the same way the name of R. Broke. On the margin of col. 501 is written 'per me petrum morganne.'

On the first page of the fly leaves at the end is 'Thomas (?) Aineth owithe this Booke wittnessth Wilm. Eton A* Dio: mccccliiij to.' Below this, in a later hand, 'Thomas Cokks:' and lastly, the following note, which appears to be derived from Dr. Waterland, but not to be in his handwriting:—

'Richard Rolle, Hermit of Hampole, who died A.D. 1349, might write This Comment about 1330. This copy is antique, and very probably coeval with the Author. There are several later copies, drawn up about Wickliff's Time, and very much interpolated; wherein also what is seen of Hampole, is put into more modern Language. There is one such interpolated copy in Trinity College Library: R. 10. 25. Another, as I suppose, in the King's Library, called St. James's Library: E. 512. And there is a Third in C.C.C.C. 9. But whether there be any true old copy, besides This, may be inquired. The Benet copy is modern, in comparison to this. But it appears to be a true copy, without the interpolations.'

The next page is covered with copies of three deeds, of which the first, dated in 1311, is a conveyance of certain lands to Gilbert Wyles of Thedilthorp: the second, dated in 1330, is a conveyance from this Gilbert Wyles to Robert Agge of Malthorpe: the third, undated, is a conveyance from Alan de Besoby of certain land in Wald Newton. These names, Thedlethorp, Mablethorp, and Beesby all belong to places on or near the east coast of Lincolnshire, not very far from the town of Alford. Wold Newton is nearer Grimsby. This parchment was probably used in the original binding; and the names may perhaps afford an indication of the part of the country in which the MS. was written. It is not improbable that they may point to Alvingham, a Gilbertine house in the same neighbourhood, or to the Cistercian Abbey of Revesby, which held the Rectory and other property in Thedelthorp. On the next page of the same sheet is the following reference to the Commentary: 'Sollimus Richard Hermet ascens croit que mout dez ppeches serount pardonnex se le vers apres prochimenent ensuaust soit iij foiz dit en le fin del vie dascun crestitan voir repentaiure le que vers est (Dirupuist iunica mea tibi sacrificabo hostiam ladiis et nomen domyn invocab). id est en le 7mo ps. dele 8toocturn. id est dixit dominus domino meo.'

1† Long Marston near York. 2 No. 38 in the present Catalogue.
NOTES ON THE FOREGOING MSS.

After that follow some astrological formulse, and a computation of the rate of sailing in the North Sea, 'After the seinge of Johon Spurle marchaunt and prantis or chapman to Schawe of lundun.'


Archbishop Laud's Arms are stamped on the covers, and embazoned on the fourth page. On the first fly-leaf is the beginning of the will of Nicholaus Wyllyamson of Stone or Stonie, anno 1496. At the bottom of the first page is written Liber Guil: Laud Archebiscopi Cant: et Cancellar: Universit: Oxon. 1638. On the last page are the names Thoma peinten, and Wm. de Newe Clarenceux bk.

4. A smaller volume. Early fifteenth century, ff. 278. Inside the cover is written 'Wanting, one leaf at the end of ψ (ps.) 18, a whole quayer after ψ. 144. 11, the end of the book.' On the first page is the autograph of Archbishop Sancroft, IV: Cant. 'The last page ends with 'venym of makes' (Song of Moses (II) 48).


On the first page is written Liber Guil: Laud, &c. as in No. 3. 1636. Ends with Ps. cviii.

6. Smaller and more oblong than No. 3. Fifteenth century, ff. 159.

On the first page Liber Guiselmi Laud, &c. 1635. The six Old Testament Canticles are followed by the Te Deum, Benedictus, Nunc dimittis, Benedictio, Quicumque vult and Magnificat.

7. A broad oblong volume of the fifteenth century. The Psalter only.

Inside the cover at the beginning is written in an old hand:

Inter sapientes sapiens est qui humilior est.
Cantis adde modum virtutes qui regit omnes
Quem tamen ignorant pastus amore dei
Namque modum divinum amor si demperit omnem
Mens in amando deum nesciat oro modum.
Est amor ipse deus quem si bene mente recondas
Temet divinum perficiis esse virum.

This is repeated in the same hand as the following:

Liber Thomae Barlowe e Coll. Reg.
Oxoni ex dono amicissimi
Diff Whate de Glinton
In Agro Oxoniensi
Armigeri.

III Calend. Sept. CIOCLVI.

At the end, after 'Explicit Psalterium David,' comes—

Iste est liber domini Hugonis Eyton
Superioris Monasterij sancti Albani
Anglorum prothomartiris.


Wants one leaf (Ps. xcvi. 9–xcvii. 8). Ends at 'whiles the word stondith he resseyue*h' (Magnificat, 10). Includes the same Canticles as No. 6, and in the same order.


Inside the cover at the beginning is written:—

NOTES ON THE FOREGOING MSS.  xxiii

Next comes a Kalendar, in which are the following entries:—

Sept. 23. obitus Katarínae Hamptóne s. mcccxxiiij.
P. 520. Donum Samuelis Clerke Collégii magnæ Aulae Universitatis Co
mensalis Oxon. 1641.

After the Old Testament Canticles come Te Drum, Cant. 3æ puerorum,
Zacharias, B. M.V., Simonías, Symboolum Athanasii, & pars litanie ad sanctos,
ending at ab appetitus inanis gloriae, the lower part of the leaf being cut away.
Inside the cover at the end is written 'that ye in the congregatyon of thys saynt
Paul and saynt Gregory.' 'God save the Queene our sufrayne.'

10. A large and very handsome MS. ff. 251. Written early in the fifteenth
century for Thomas IV, tenth Lord Berkeley, probably by the monks of Kings-
wood Abbey in Wiltshire, founded originally by the Berkeleys of Dursley, of
which he became patron in 1412. He died in 1416.

His arms are emblazoned at the beginning of the Prologue and of the
Canticles, with the motto In Domino confílio: and in the illuminated border
round the first page of the Psalm is interwoven the inscription Liber ñòl
thome, seigneur de Berkeley, with the arms and crest below. In the Calendar
are entered the obits of his wife and of his father and mother, namely,

March 20. Ob. díae Margaretae Díæ de berkeley Filie & her. Díæ de Insula
Anno Dm. M. CCC nonagesimo tercio.
July 13. Obitus dne Elisabet díae de Berkeley. A. d. M. CCC LXXXIIX.
And in the margin that of a member of the family of Wykes, to whom the
Manor of Dursley passed by marriage.
Nov. 8. Obitus Elizabethe Wykres M. V. XLII.

The order of the additional Canticles here is Te Drum, Benedictus, Benedictus,
Magnificat, Nunc dimittis, Quicumque: one leaf of which, but not the last, is
wanting; and at the end of it comes Explicit totum.

11. A moderately-sized squarish volume of the early part of the fifteenth
century, very neatly written on thin vellum. An interpolated copy. After the
Magnificat come Te Drum, Benedictus, Nunc dimittis, Benedictus, and
Quicumque vult.

12. A large folio, ff. 270, of the middle of the fifteenth century. On the fly-
leaf at the beginning, which is an indenture of 1606, is written, upside down—

The gift of Sr James Lee
His Maiesties Solicitor in the Court of Wardes.

The Canticles are in the same order as in No. 11, and the text is similarly inter-
polated.

13. (N.) This is a carefully written MS. of the early part of the fifteenth century.
It begins with Ps. xxxix. 1. It also wants Ps. xxxix. 17-xl. 9; xlvi. 5-xlvii. 11;
xlvii. 11-xlxi. 4; lxxxiv. 13-lxxxvii. 19; cviii. 28-141; Canticum Anne 3—
Canticum Mesyli (i) 13; and many portions are more or less illegible from the
effects of dirt and damp. After the Magnificat the Benedictus is added in a
coarser hand. On the outside of the last leaf Mr. Fowler deciphered 'October
the 30th 1660. The gift of Dr. Thomas Burwell Chancellour of this Diocese.'

14. Part of a very large folio MS. of the middle of the fifteenth century. 117
leaves remain, ending with Ps. lxxx. 7, c. 'he ordeigned the Préstis in the olde.'

Dr. Adam Clarke's MS. is thus described in the Auction Catalogue of his
MSS., 1836, pp. 6, 7:—
NOTES ON THE FOREGOING MSS.


'This is an exceedingly curious and valuable MS. of the early part of the fifteenth century, on vellum. The text is in Latin with a very ancient Scottish version and paraphrase, in which are contained not only some curious anecdotes, but also many Scottish words which do not appear in Dr. Jamieson's Dictionary. The paraphrase is, in general, very forcible in expression and sentiment. The MS. begins with four lines of the comment on the last verse of Psalm vii: what preceded is lost. It is also imperfect from Psalm xlvi. 6 to lxviii. 17, and the latter portion of the book is written by a different scribe. Some Magnificats or Hymns, being translations in Latin taken from various parts of the Old and New Testament and accompanied by a comment, follow the Psalms. The last two leaves contain a gloss upon various virtues and vices connected with the Commandments. The last leaf is imperfect.'

This MS. was afterwards purchased by Sir Thomas Phillipps; and is now no. 8884 in the Library which he collected.

It will be observed that the Metrical Preface speaks of the original autograph of this Psalter as preserved at Hampole. It is singular that in a Will considerably later than the MS. which contains that Preface there is a bequest of such an autograph to the Nuns of Hampole. This Will is referred to, under a wrong name and wrong date, by Bishop Tanner in his Bibliotheca Britannica-Hibernica (London, 1748), p. 374, s. v. Hampolus, note b.

H. A. Hudson, Esq., the Deputy-Registrar of the Diocese of York, has kindly furnished a correct account of it. The Will of Robert Est of York, dated at York, Nov. 10, 1473, and proved on the 23rd of January following, contains this clause: 'Item lego domui sanctimonialium de hampaulpe psalterium glosam de propri scriptura beati Ricardis, heremite ibidem jacentis.'

Is it possible that an autograph copy of this Psalter may yet be found?

ERRATA.

116 32. 11. c. For name read mane.
118 33. 2. c. last line. For the read ye.
236 57. 32. c. For louyn read louynge.
265 73. 12. For auertus read auertis.
320 88. 6. For mirabilis read mirabilia.
370 104. 25. c. For second wondirs read wordis.
(U wondirs. N. words. S. M wordes.)
404 115. 2. c. For ine. read of me.
(U om. of. N. S ins.)
408 117. 19. c. For The read Ye.
HAMPOLE'S
COMMENTARY ON THE PSALTER.

This blessyd boke that here begynneth: full of louyng and melodye,
Of prayours be the which me wynneth: the grace of god all mystrye,
Dauyd sauter it is cald: a holy prophet and a kynge,
That holy chyrche worthisest hold: in goddes serouys for to synge.

This blessid boke kynge Dauyd made: thorugh teching of the holy
gost,
But he pleynle in him hade: which is euer of mystes most.
Euer day at vche an our: holy cherch in vche a place
Louys tharwith our saueoure: with psalmes of his grete grace.

In this boke who so wol rede: he may fynd salue ful sete
To the soul, if he take hede: tharof the psalmes ben ful swete: 10
To hem that haue vndurstondyng: & lysten god to plese or paye,
Hit makes hertys all brennyng: in luf of god lastand aye.

In this boke is muche vertu: to reders with deuocyon,
And lufen hertly crist thi: & hym to servue bene redy bown.
Mych vertu he may him wynne: that seys thes psalmes deoutlye,
If he be out of dedly synne: and in perfyt charite.

Bot for the psalmes bene ful derke: in many a place whos wol take
ehede,
And the sentence is ful merke: euery row who so wol rede;
Hit nedeth exposicyon: written wel with monnes honde,
To stirre to more deuocyon: & hit the bettur vndurstonde. 20

Therfore a worthy holy man: cald Rychard Hampole,
Whom the lord that all thing can; leryd lely on his scole,
Glosed the sauter that sues here: in englysch tong sykerly,
At a worthy reclusse prayer: cald dame Merget kyrkby.

This same sauter in all degre: is the self in sothnes
That lyst at hampole in surte: at Richard own' berynes,
That he wrote with his hondes: to dame Merget kyrkby:
And thar it lyst in cheyn bondes: in the same nonery.
COMMENTARY ON THE PSALTER.

In Jork shyre this nvrny ys: who so desires it to know;
Hym that no way go omys: thys ben the places all on row:
Hampole the nonr hyst: betwene dancastir and pounefreyt:
This is the way to mannys syyt: euen streyght with out deseyt.

Thys holy man in all his lyfe: lufd god ouer all thing,
Therefore myracles mony and rife: be hym wrouȝt all mystry kyng.
The blynd to se, the halt to go: & tho were slayne he saued eke;
And keuord mony of hur wo: the douwbe the dese and other seke.

And many myracles he has wrouȝt: & made many a holy boke,
And many out of bales brouȝt: that in lywyng went on croke.
His werkis were ful profetabul: to pore and rych & all on rowe,
That thei bene soth and nothing fabul: at Hampole ye may hit
knowe.

This holy man, in expownyng: he foloth holy doctours;
And in all his englysching: ryȝt aftur the latyn taketh cours.
And makes it compendious: short gode and profetabul
To mannys soule, goddys spouse: in charite to make hym stabul.

Error in hit is ther non: ne deseyt ne heresy,
Bot euery word is sad as stone: and sothly sayd, ful sykerly.
Whos wol it write, I rede hym ryght: wryte on warly lyn e lyn
And make no more then here is dyght: or ellys I rede hym hit ne
ryne.

Copyed has this Sauter ben: of yuel men of lollardy:
And afturward hit has bene sene: ympyd in with eresy.
They seyden then to leude foles: that it shuld be all enter,
A blessyd boke of hur scoles: of Rychard Hampole the Sauter.

Thus thei seyd, to make theim leue: on her scole thorso sotelte:
To bryng hem in, so hem to greue: ageyn the feyth in grete folle:
And slaundird foule this holy man: with her wykkyd waryd wyles:
Hur fantom hath made mony a fon: thoro the fend that fele begiles.
Now ihū gentil just iustice: that iewe vniust to [heuines]8
Diden. wykkyd & vwnyse: & dredeful deth with destres,
Hafe mercy on vs with myldnes: and Hampole help tharto in hyght;
To clywe and kwnynge & clennes: to buske vs to the blysse ful
brigth.

AMEN.

1 MS. ins. he. 2 MS. iewes.

[Bodleian MS. Laud. Miscell. 286.]
PROLOGUE.

[Here bigynnes the prologue of this boke.]

Grete habundance of gastly comfort and ioy in god comes in the hertes of thaim at says or synges devoutly the psalmes in louynge of ihü crist. thai'drope swevenes in maunys saule and hells deltie in thaire thoghtis and kyndils thaire willes with the lyre of luf; makand thaim hate. and brenmand withinnen. & faire and lufly in cristis' eghen. And thaim that lastes in thaire deuociouse thai rays thaim in til contemplayf lyf. & oft sith in til soun & myrth of heuen. the sange of psalmes chases fendis. excites aungels til oure help. it does away synne. it quemes god. it enforms perfytynes. it dosaway & distroys noy and angiere. of saule. & 'makes pees itwix body & saule. it' bryngs desire of heuen. & despite of ethrly thynge. Sothly this shynand boke is a chosen sange byfor god. als laumpe lyghtmand oure lyf. hele of a seke hert. huny til a bittire saule. Dignyte of gastly persons. tonge of prize vertus. the whilke heldes the proud til meknes. and kynges til pore men makes vndire-loute. fosterand barnes with hamlynes. In thaim is so mykill farhed of vndirstandynge. & medycyne of wordes. that this boke is cald garthen closed¹, wel enseled. paradyse ful of all appils: now with halesome lare drouyd & stormy saules it² bryngis in til clere & pesful lyf. now amonestand to for do synne with teris. now hyghtand ioy til ryghtwismen. now manassand hell til wyckyd. The sange that delites the hertes³ & lerese the saule is maede a voice of syngand. and with aungels whaim we may noght here! we menge wordis of louynge. sa that worthil he may trow him. aliene fra verray lyf wha sa has noght. the dilatabile of this gyft. O. wondirful suetnes. the whilk waxis noght soure. thurgh the corrupciones of this world. bot ay lastand in the dignyte of it. in grace of purest softnes is waxand. All gladnes & delite of erth wanyis. & at the last wytes til noght! bot it the langere tyme it has! the mare it is. & airdiremast aguyns man ded. when luf is perfittest. [This boke is cald the psautere. the whilk nam it has of an instrument of musyke that in ebru is nablum. in grek psautery of psalm. that in inglis is to touche. and it is of ten cordis. & gifes the soun fra the ouerere. thurgh touchynge of hend. Alswa this boke leres to kepe the ten comauendments. and to wyrk noght for ethrly thynge.

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bot fore heuen that is abouen. & swa we gif soum fra vpward at the touchynge of oure hend. when all that we wele doe is for goddis luf. Alswa this boke is distyngid. in thiss fynty psalmes, in the whilk thre statis of cristin mammis religion is sygnifyd. the first in penance. the tother in rightwisnes. the thrid in louynge of endles lyfe. the first fisty is endyd in Misereire mee deus. the tother in Misericordiam & iudicium cantabo. The thrid at omnis spiritus laudet dominum. This boke of all haly writ is mast oysed in halykyrke seruys, forthi that in it is perfeccioun of dyuye pagyne. for it con-
tenys all that other bokes draghys langly. that is, the lare of the ald testament. & of the new. Thare in is discryued the medes of goed men. the pynes of ill men. the disciplyne of penance. the waxynge in rightwyse lif. the perfeccion of haly men, the whilk passys til heuen. the lyf of actyf men. the meditacioyn of contemplatifs. & the ioy of contemplacioyn, the heighest that may be in man lisand in body & feland. Alswa what synne reues fra mammys saule & what penance restores. It is na ned to tell ilkan her, fore thurgh the grace of god thou sall fynd thaim oppynd in thaire stedis. This scripture is cald boke of ympnes of crist. ympne is louynge of god with sange. Til an ympne falles thre thyngs. louynge of god. ioyynge of hert or thoght. affectuouse thynynge of goddis luf. Sange is a gret gladnes of thoght of lastand thynge & endles ioy. brestand in voice of louynge. wel than is it sayd boke of ympnes. for it leres vs to loue god with glad chere & myrth & softnes in saule. noght anly in hert bot alswa with voice louand, & kennand thaim that are vnconand. The mater of this boke is cris & his spouse, that is, haly kyrke, or ilk ryghtwise mammys saule. the entent is: to consourme men that ere silyd in adam til crist in newnes of lyf. the maner of lare is swilke. vmstust he speks of cris in his godhed. vmstust in his manhed. vmstust in that at he oises the voice of his seruauntes. Alswa he speks of haly kyrke in thre maners. vmwhile in the person of perfite men. somtyyme of vnerfite men. som tyme of ill men, whilk er in halikyrke. by body noght by thoght: by name noght by ded, in noumbire noght in merit. In this werke i. seke na straunge ynglis, but lyghtest and comonest. and swilk that is mast lyke til the latyn. swa that thai that knawes noght latyn. by the ynglis may com til mony latyn wordis. In the translacioyn i. folow the lettere als mykyll as i. may.

1 S. U clad.
PSALM I. I.

And thare. i. synd na propire ynglis. i. folow the wit of the worde, swa that thai that sall red it thaim thare noght dred errynge. In expounynge. i. fologh haly doctours. for it may come in some enuyous man hand that knawes noght what he soould say, that will say that. i. wist noght what. i. sayd. and swa doe harme til hym. and til othere. if he dispise the werke that is profytabile for hym and othere.

[ PSALM I. ]

BEATUS vir qui non abijt in consilio impiorum: & in via peccatorum non stetit, & in cathedra pestilencie non sedit. C IN this psalme first he spekis of crist. & of his folouers. bloundisand til vs. hightand blissfulhed til rightwise-men: sithen he spekis of vengaunce of wickedmen, that thai dred pyne. sen thai will noght luf ioy. he bygynnes at the goed man & says. C Blissful man the whilk oway 3ed noght in the councsaile of wicked: and in the way of synful stode noght. & in the chaiere of pestilens he noght sate. C He is blissful til whaim all thynge comes that he couaites. or that has all that he will. & will nathynge that is ill. and as saynt Austyne sais. fise thynge falles til blissfulhed. the first is to hafe that he will. the tother that he will noght bot goed. the third that his gode be ay lastand. the ferth is sykernes neuer to lose that goed. the fiste is. that it be myghty to fill his desire. thes are noure plenerly bot in heuen. In erth a party we ere blissful. in als mykil als we ioy in god and hatis symhe. & ere fild of gasly vertus. In als mykil as we symhe & delites vs in any thynge bot in god. or suffirs pyne agayn oure will. we ere wrecches. He is man. that is fast and stabile agayns ese & anguys. whaim na welth of this werld heghis in til pryde. ne na tribulacioun bryngs in till gruch-ynge or vntholemodes. the whilk 3ed noght oway. fra god. synnaand in thoght. for ill thoghtis departes men fra god: of he ware sett in the councsaile of wicked. that is. of wicked red him till ill. there wicked he kalles the deuel. that redis the flesch til lust. and the flesch that redis the saule. & the saule that assentis till the deuyll & til the flesch. the deuel thurgh his red getis til him ded of body and saule. the flesch for delite deserves fire that nathynge may slokyn. the saule thurgh assent gets the worme that neuer sall dye. this is a werid councsaile. bot the rightwisman gas noght thare in. and he
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stode noght in the way of synful. that is. he festid noght the fote of his luf in lykyng e & ioy of this werld, that is way that ledis synful men till hell. for that stand thare in. bot the rightwisman passis that way swiftly, as he that gas on qwik grauel. that gers him synk that standis that on. the entent is this. that the blissful man synned noght in thoght, couetand delites or ryches, ne delityd hym noght in thaim. as he dos that standis & bihaldis a thynge wirily. bot he hastid him til heuen. as he dos that has swa gret hegh on his way that he setis his egh on noght. that he sese til he come thare he will be. and he sat noght in the chaiere of pestilens. Pestilens is an euyl\(^1\) rechand o lenght. and bred. that all or nerand all um-lappis. that the folk kallis. Moryn or manqwlum, that bytakyns luf of lordschip and appetite of dignyte. that nerand coromips all men. as that yuel dos when it comes. bot in this chaiere sat noght crist. for he fled by hym ane in til the hill, when thai wald haf mad him kynge. And his verray lufers folous him, fleand honur. & louyngge in erth. and noght lufand vaynglorye.

2. Sed\(^2\) in lege domini voluptas eius: & in lege eius meditabitur die ac nocte. C Bot in laghe of lord the will of him: and in his laghe he sall thynke day & nyght. C Hys wil is in godis laghe. that kepis it gladly. & for luf, noght for dred. & in sarynys. swa that he has na noy of travauale in godis seruys. and that will is noght ydell na shortly. bot he sall thynke in hys laghe. noght out tharof as ill men dos. day & nyght. that is, assiduelly, in wele & wa. or ay when he sall thynke he sall thynke that in: noght anly in the lettirs of the laghe. bot in halynes of stabil purpos in cristes luf. for this thoght of his laghe is lastand kepynge of halynes.

3. Et erit tanquam lignum quod plantatum est secus de-cursus aquarum: quod fructum suum dabit in tempore suo. C And he sall be as a tre. that is set bysid the stremes of watirs: the whilk sall gis his froyte in his tyme. C As wha say. he sall noght anly be goed in him selfe. bot he sall be as a tre that is profitabile til many & noyand til none. that has ay wetyngne of the watirs of grace & haly lare. If a tre be layd til the fire it is kyndeld in it selfe. & gis lyght til other. Als swa a rightwisman brenmys in luf of god in his hert & shynes til men with outen in lyght of goed lyfynge. & fayre. that gis his froit. that is, goed

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\(^1\) S hy. \(^2\) U neyyl. S an yuel. \(^3\) MSS. Set, et sic passim.
PSALM 1. 1–6.

werkes in ensaumpile & goed dedis in help: he selles thaim noght
for fawoure and louynge of men. bot he gifes thaim for louynge of
god, that quytes a hundreth fald. & that in his tyme. for all thynge
that goed are askis tyme & discrecioun. & this is agayns selfwillid
men. the whilk gifs ensaumpil to fast when tyme is to ete. & to
wake when tyme is to sleepe. forthi thai may noght fast ne wake
when tyme is. & swa thai shame thaire state. And alswa this tyme
is agayns auereus men & chynches, that gifes froit. bot when it is
roty & out of tyme. or if thai oght tall gif, it is with swa mykil
delaynynge. & swa wrathly, that it is noght worth that thai doe. for
god lufs wele cherid gifers. Swilke tres ere wicked, that for eld in
syme beris na goed froit. & forthi thai tall be smyten down & kastyn
in til the fire of hell.

4. Et folium eius non defluet: & omnia quomquae faciet
semper prosperabantur. C And the lef of him tall noght
downren: and all thynge that he tall doe. ay tall esely fare.
C The rightwisman dos in tyme his dede, & alswa his leef, that
is, his worde, tall noght be aboute erthly thynge ne ydel ne dis-
sayubile ne legbyngle: for swilk wordes reynes down in till syme.
bot it tall be noteul, lerand the way till heuen. & swa ren vpward:
and all thynge that he tall doe. whether thai be werks or wordis.
ay tall esely fare. that is, thai tall turne hym til prou & other that
ere edified in him. he that symnes noght in his tongue: he is a per-
fit man. that is, his leef to ryn noght down.

5. Non sicut impij non sic: sed tanquam pulvis quam pro-
iciat ventus a facie terrae. C Noght swa wicked noght swa: bot
as the dost. the whilk wynd ferkastis fra the face of the erth. C
Here he departis ill men. fra crist. & fra the company of all goed
men. and sais, noght swa wicked. boxsom til god. noght swa
festid in godis laghe, bot as doste. that is. thai ere drye with outen
wetynge of grace. & light to assent tililk temptacios. the whilk
wynd. that is, pride. that heghis & boles thaim as wynd dos. dryues
fra the face of the erth, that is, fra the presens of endles stabines.
that nurisch\(^1\) our saule as the erth dos our body.

6. Ideo non resurgunt impij in judicio: neque peccatores
in consilio fustorum. C forthi wicked rise noght in dome:
ne synful in counsaile of rightwis. C forthi that thai ere dryuen
thurg pride fra god in till the deuel seruys. thai ryse noght in

\(^1\) S now rises.
COMMENTARY ON THE PSALTER.

dome. *that* is, to dem *thaim* self in gastyly rysynge fra *syrne* thurgh penaunce. ne *thai* rise nought in red of rightwis. *that* is, *thai* will nought sett godis will byfor *thaire* will. ne make amendis til *thaim* *that* *thai* haf doen wrange, *that* rightwismen redis. If we speke of the last day of dome. wikkid sall nought rise in dome for to deme? bot for to be demed & dampned. And vndistand. *that* in the dome sall be foure ordis. An sall be *that* sall deme and nought be demed. as apostels & *other* perfite men. *the* tother sall nother dem ne be demed, as hathen men. for *thaire* dampnacious is knawen til all haly kirke. for he *that* trous nought now he is demed. & *thai* *that* synnes withouten laghe. *thai* sal peryssch withouten laghe. The thrid sall be demed & be safe. as *tha* *that* ere goed weddid men & byes *thaim* heuen with almus dede, & *other* *that* dos penaunce for *thaire* synne, bot *tha* kan nought come in til perfite lyf. *the* ferth sall be demed and dampned, als fals cristen men. *that* has the trouth of ihu *crist* withouten luf & goed werkes. *thai* sall greuoslyere be dampned than hethen men. for *the* vb-braidyng of *crist*. *thai* wild nought luf him. *that* swa mykill goednes did til *thaim*, sall grefe *thaim* mare than any man may thynke. bot hathen men sal viliere be dampned, for withouten dome.

7. Quoniam nouit dominus viam iustorum: & iter impiorum peribit. *Cit* for lord knew the way of rightwis! & the gate of wicked sall perisch. *Cit* As wha say? wicked sall nought rise with halyghs in dome. ne in ioy of heuen. *that* til haly men is counsil. for god lufis the way. *that* is, the werkis of rightwis. and rewardis *thaim* in blis. & the werk of wickid he hatis. wharfore the wicked man perisch in his synne.

[ PSALM II. ]

QUARE fremuerunt gentes: & populi meditati sunt inania. *Cit* Whi gnaistid the genge: & the folke thoght vnnayte thyngs. *Cit* The preyf snyband *thaim* that tourmentid crist. sais whi what enchesos had *thai*: as wha say, nan, the genge. *tha* ware the knyths of rome *that* crucified crist. gnaistad as bestis withouten reson: & the folkes, *thai* ware the ioues, thoght vnnaiete thyngs. *that* was, to hald *crist* in ded, *that* *thai* myght noght doe. forthi in vayn *thai* trauaild.

1 S heythene. *And so elsewhere.* 2 S knyghtes. 3 S thyngis. *U om.*
PSALM I. 6—II. 5.

2. Astiterunt reges terre & principes conuenuerunt in unum: aduersus dominum & aduersus eum eius. Ce Tostode the kynges of erth. & princes come samen in an: agayns lord & agayns his crist. Ce Noght anly folk & genge rase agayns crist, bot alswa the kyngis, that is, herode that sloghe the innocenz. & the tother herode his son. that assentid in cristis ded. and prynces. anna and caiphas. the whilke ware prynces of prestes, assentid in a wicked will. folxe presumpeion: the kynges of erth com samyn agayns the kyng of heuen. for thai com agayns his crist. ihese his son. And now kyngs & prynces of erth comes in an agayns crist, when thai doe or suffire vnrightwisnes in thaire land, & puttes men in dignytes of haly kirke that ere vnworthi. Gastyly to speke: Genge ere wicked thoghtis. folk ere ydel thoghtis. than this genge gnaistis when fleschly 3ernyngs ryse agayns skil. & folk thynkis vnnait thyngs when tha that could gis thaim hally til godis luf. studis in vanytes, & sutilis thaim in swilk thynge that draghs thaim fra thoght of heuen in till werldis besynes. than the kyngis of erth standis til thaim. tha ere fendis, that bigiles wricched saules when thai gis thaim til any erthly thynge: & than there prynces comes agayns the fadire of heuen & his son. for to put god out of manmys saule and make thaire the deuels rest.

3. Dirumpamus vinula eorum: & procliamus a nobis ingum ipsorum. Ce Breke we the bandis of thaim: and kast we fere fra vs thaire yoke. Ce As wha say, thus thai rise agayns crist & manmys saule. bot we that draghis til heuen. brek we thaire bandis. that is, dispise we thaire bloundisynges & thaire manaunces. and kast we fra vs thaire yoke. that is, thaire lordschipe. swa that fendis haf na maystri of vs.

4. Qui habitat in osibus iridebit eos: & dominus subsanabit eos. Ce He that wonnys in heuens sall drif til hethynge thaim: and lord sal scorn thaim. Ce Wele aghe we to brek thaire bandis. of couatis & ill dred, that byndes men in synne: for god that wonnys in heuen. that is, in haly saules. and aungels, sall shew all tha worthi hethynge & scornynge that now ere dissayed thurght quayntis of the deuel and kitlynges of thaire flesch or heghnes of the world.

5. Tunc loquetur ad eos in ira sua: & in furore suo conturbabit eos. Ce Than he sall spek till thaim in his wreth: and

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1 S. U same.  
2 S thyngis. U om.  
3 S. U ethynge.
in his wodnes he sall druuy thaim. C Wit ye wele that god is
nother wrath ne wod: bot his ire is rightwis pyne that he does on
syn fulmen: & thaim that he dampnes til hell. he makis thaim as
thai ware for toment wode. swa that thai wate of noght bot of
sorow & pyne. and forthi when he venges him, his vengaunce is
cald woednes: for he sparis namare than a woed man dos, that
dos all the ill that he may. And is this the wit: than when he sall
make hethynges at thaim, he sall speke til thaim in his wrath. that
speche sall be vpbraydynge. that thai wild noght doe his biddynges.
now he is stil & suffirs. than he sall speke and punysh. and in his
wodenes. that is, in his vertu. in the whilk he venges rightwisly.
he sall druuy thaim. that is, he sall ref thaim all thaire brightnes & ioy.
& gif thaim to bren in endles fire.

6. Ego autem constitutus sum rex ab eo super syon
mon tem sanctum eius: predicas preoeptum eius. C Bot
.i. am stabild kynge of him on syon his haly hill: prechand his
comandment. C Thus sall thai be dampned: bot .i., says crist,
whas yoke thai lufid noght to bere. am sett kynge of my fadire on
syon, that is, contemplatif men. the whilk has the eghe of thaire
hert ay till heuen. his haly hill. for thai ere fast and heghe in vertus:
prechand his comaundment. that is, charite. the whilk specially
he comaundes. and that is mast haly mens techynge. that men
luf god.

7. Dominus dixit ad me filius meus es tu: ego hodie
genui te. C Lord sayd til me my son ert thou: this day .i. gat
the. C Her he sais that the son is of his fadire withouten bigyn-
nynge, & euen til hym in godhed. for this day bitakyns presens,
noght thynge that is gan, or that is at come. and the lastandnes
of god euermare is all at ans.

8. Postula a me & dabo tibi gentes hereditatem tuam: &
possessionem tuam terminos terre. C Ask of me and i sall gif
til the genge thin heritage: and thi possession terms of erth. C Thou
ert my son by kynd as nan other is. forthi ask of me. that is, be
boxsum, suffrand and dyand. that thou may swa aske with dede. this
askynge fallis til his manhed. in the whilke he dyed for vs. and that
is that he says. and .i. sall gif til the genge. the whilke ware hathen
men, bot now ere cristien men, thin heritage. the whilke thou sall til
& make to bere goed froit. in lyf withouten end: and thou sall rest
and delite the in thaim as in fre heritage. and .i. sall gif termes of
erth, that is, the halnes of all creaturis thi possession, the whilke thou weldis with me as god. 3e wate wele that the termes of the erth beltis\(^1\) in all the erth. And forthi when he says that he gis him the termes. he will that we wit that he\(^2\) gis all that is withinen tha termes: noght that we trou that all men sail be safe. bot that of all manere of men he chesis whilk he will.

9. Reges eos in virga ferrea: & tanquam vas figuli confringes eos. C Thou sail gouern thaim in wand of yren\(^4\) and as vessel of the pottere thou sail thaim breke. C These wordis the fader spekis til the son. and the twa versis byfore. contynue the lettere thus. I sail gif til the men. & thou sail noght be tyraust til thaim. to pil thaim & spoile thaim, as wicked princes dos. bot thou sail be thaire kynge and gouern thaim in wand of yren. that is, in stabile and vnsfichand\(^3\) rightwises and kyngs pouste. and in this wand, noght bresil ne falland. bot stalworth and lastand. thou sail thaim breke. that is, thou sail distroye in thaim thurgh penauence erthly couaitye, ald synne. and layry\(^4\) lustes. swa that thai leue to be fleschly and lit gastly: forthi sais. he, as vessel of the potter. that is\(^5\), in als mykil as thai ere layre. that is, vile & synful. thai that will noght be now broken thus. thai sail be broken in hell, and neuere reparaild.

10. Et nunc reges intelligite: erudimini qui iudioatis terram. C And now kyngs vndirstandis\(^1\) 3e ere lerid that demes the erth. C As wha say. the laire in 30u is brokyn, and now 3e ere newid, & made kynes, that is, right reuland 30ure lyf. and settand vndire 30ure fote 30ure enmys. thera ere wickid sterynge. of pride. ire. enuye. couaitis. iolife. and other vices. swa that 3e be lordes of thaim, and thai noght of 30u. swilk kynge ere cristen men & haly men. all other, of thai be honourd of men. thai ere the sugetis til the deuel. forthi kynges, all that will huf crist, vndirstandis what is said. and what godis son has doen: and if 3e suffis noght thurgh 30ure self. 3e ere lerid of other. swa that 3e may noght be excused by ignoraunce. 3e that demes the erth. that is, that dampnes in 30u erthly thynges. for 30ure consciens sais 30u that 3e doe wrange lufand thaim out of mesure and hafand besynes for thaim agayns 30ure saule.


\(^{1}\) S bynden.  \(^{2}\) S. U om.  \(^{3}\) S unsfichand.  \(^{4}\) S intr. or clayly.  \(^{5}\) S. U om.
COMMENTARY ON THE PSALTER.

C Seruys til lord in dred! and ioyes til him in quakyng. C If ye doe wele as ye aghe at doe. seruys til god in dred. that ye be noght pridid. for the dred of god suffers noght to syme. And he that standis! loke that he fall noght. for the pote of laire\textsuperscript{1} is bresil and soen will breke, bot if it be warly kepeld. and ioyes til him. for the dred of god is noght of wrichchidnes bot of ioy: with quakyng. swa that youre ioy be noght ouere sykire, ne forgetand what ye soould doe. Dred is wirkere of vertus. and sykernes brynges necligence. forthisi dred is nedful. that we hegh vs noght: and ioy, that we yrk noght in godis yoke.

12. Apprehendite disciplinam na quando irascatur dominus: & pereat de via iusta. C Gripes\textsuperscript{2} disciplyne, leswhen lord wretch: and ye perisch fra rightwis way. C If it befall that ye be angird with ill men, lettis neuermare thersore to luf crist. bot takis disciplyne. that is, haldis goed lyf and sayre conversacioun, and ordene\textsuperscript{3} amendment of youre maners, and takes\textsuperscript{4} tribulaciouns of the wereld as in helpe & warnysynge. leswhen god wretch him. this worde bytakyns doutyng, noght of the prophet, that is certayn, bot of tha that he amonestis. the whilk ere wont for to thynk lyghtly by the vengaus of god. and dout whether he be wrath, for thai sele noght soen his vengaus: and ye perisch fra rightwis way. that is, fra crist. fra whaim wha sa perisch, with mykil wrichchidnes he erres by the way of wickidnes. for he is right way til heuen. the whilk way nathynge departis fra vs. and vs fra it. bot symne. that blyndesoure herts swa that we may noght the way knaw that we ga in.

13. Cum exarserit in brevi ira eius: beati omnes qui confidunt in eo. C When his ire has brent in short\textsuperscript{5}: blisful all that traistes in him. C Now ere many that says. thai traist in god and hopes that thai sall be saf. and neuere the lettere cesses noght to doe ill: and thai ere bigild. for when his wreth brenys. that is, when vengaus comes of synful men. than thai may noght traist in hym. for thai aghen dedes sall dampne thataim. in short while, for all men sall be demed at anes, in na langere tyme than a man may opyn his eghe. and na tyme sall be ituix will of demyng and of vengaus. or, in short. wha swa wenys that it is lange are the dome come. alswa say, it is bot short tyme thaire\textsuperscript{6} til. and than

\textsuperscript{1} S clay. \quad \textsuperscript{2} S ins. or takes. \quad \textsuperscript{3} S ordaynes. \\
\textsuperscript{4} S. U om. \quad \textsuperscript{5} S ins. tyme. \quad \textsuperscript{6} U thaire. S thor.
blisful ere all that draistis in him. for than may nane draist in him. 
bot that ere fonden in clennes of lyf and in charite. & tha sall all 
be fre of all pyne and duell with aungels in endles bliss.

PSALM III. 

DOMINE quid multiplicati sunt qui tribulant me: multi
insurgunt aduersum me. C Lord, whattill ere thai many
falldid that angirs me! many rises agayns me. C The voice of
crsten mawms saule. till crist, for persecucious of gesty enmys
and bodyly. Lord whattill. that is, whether til thai scheanship or
myne: if i. ouerecom thaim it is till my corone: if thai ourcom me.
it is my dampnacioun. multiplide ere that angres me. that is, vices
and fleschly couaytys, agayns whaim ilk a rightwisman feghtes all
his lif here. ill men fighits noght bot agayns god: for til him thai
make thaim contrarius & acordes thaim til synne. many, that is,
fendes and the fendes lymmys, rises agayns me, for to put me doux
and brynge me out of charite as thai ere.

2. Multi dicunt anime meo: non est salus ipsi in deo eius.
C Many says til my saule! that is na hele til it in god of him.
C This saghe is of the deuel and of many synnes, that waitis to
brynge men in till dispers: as wha say, thou has mykell synned, and
it is hard to lef lust of thi flesch & likynge of the world, do forth
& led thi lyf as the list. for thi' god will not hele thi saule. there ere
leghers, and thai say to bigile the, for godis mercy is ay redy till all
that forsakes synne: and this the prophet shewis, and says.

3. Tu autem domine susceptor meus es: gloria mea, &
exaltans caput meum. C Bot thou lord is myn vpakers: my
ioy, and heghand my heued. C Thus thai sayd to dissayue me.
bot thou takes me vp in til thi grace. that i. assent noght till thaire
saghe: and forthi thou ert my ioj. that is. i. ioj in the. and seks
anly thi honour! noght vanye ne lounyge of men. and thou is
heghand my heued fra uthly luf in til contemplacioun and luf of
heuen. swa that i. be noght put doux in what tribulacyon or temp-
tacyon that byfalles. for,

4. Voce mea ad dominum olamui: & exaudiuit me de
monte sancto suo. C With my voice i. cried til lord: and he
me herd fra his haly hill. C Voice of hert, that is, gret 3ernynge

1 S. U forthi.
of godis luf, sounys bisor crist. his prayere he calles criyng: for the fors of fire of luf is in his saule, that makis his prayere to thrill heuen, and swa he hard him. fra his haly hill. that is, of his rightwisnes: for it is rightwis byfor god to help him that is in anguys for his luf.

5. Ego dormiui & soporatus sum: & exurrexi, quia dominus suscepit me. C I slep and .i. am soked: and .i. rase. for lord vp toke me. C What did he. i. slepe, that is, .i. ristid me first in synful lyfe and in slawnes: and .i. am soked in my synne, lange ligand thar in. & sithen .i. rase fra ded til lyf, fra ydelnes til excercise in godis seruys. and this noght by my self, bot for my lord toke me til penaunce, and enspired my hert forto hate synme. and tharfor,

6. Non timebo milia populi circumdantis me: exurge domine, saluum me fac, deus meus. C I sall noght dreed thousand of folk vmgifand me: rise lorde, make me safe, my god. C This thousand of folk is all the deuels of hell and thaire temptaciouns. and all vices, the whilk vmgifs men to dissai thaim and turne thaim fra god. bot all there thare him noght drede, whaim god has uptakyn. and at it be swa. rise lord, that is, gare me rise perfittily in til thi luf, and make1 me saf my god. for thi luf safes fra dreed of all thynge.

7. Quoniam tu peroussisti omnes adversantes michi sine causa; dentes peccatorum contriviisti. C for thou has smyten all contrariand til me withouten cheson: the tethe of synful thou alto brake. C Thou sall saf me, and thou sall smyte the deuel and all his lymmys in dampnacioun. withouten cheson he sais. for na man has cheson to noy a rightwisman, that noyes na man. forthi naman may be excused that harmes a goed man in word or dede. for all ere haldyn to help him in his mystere, and to luf his goedness: the tethe of synful ere the malycyouse gnawyngs of bakbiters and the desayfable wordis of flaterers, the whilk crist sall allto breke. in thaire ded. for than thai sall noght cun say ill agayns rightwismen, ne goed of ill men. whaim now thai flater for aghe or for fauour. bot than thai sall lose thai2 teth. and bren fore thaim in the fire of hell.

8. Domini est salus: & super populum tuum benedicció tua. C Of lord is hele: & on thi folk thi blissynge. C Trowis that is said, & hopes in crist. and noght in 3oure self: for hele anly

1 S. U om. 2 B 467 tho. U the. S those.
is of him, and he will noght safe bot his lufers: and lord on thi folk, that is, on ilkun of vs, be thi blissynge, that may brynge vs til thi luf. & swa til endles lif in heuen.

[PSALM IV.]

Cum inucarem exauduit me Deus iusticia mea: in tribulacione dilatasti michi. 

C When i. incalde me herd god of my rightwisnes: in tribulacioun thou made brad til me. 

C The voice of a rightwisman. when i. incalde, that is, inwardly cald ihū erist in til my saule. to gif me mare grace. god, gifere and wirkere of my rightwisnes, herd me. that is, he gaf me my yernynge, that was in profit of my saule. & in waxynge in his luf. noght in erthly thynge. this he spekis til men. telland that god hard him, & how: sithen, hafand god in hert, of whaim he spake, for luf hamly he spekis til him: in tribulacioun thou made brade til me my hert: that is at say. fra anguys and sarynes thou has broght me in til brede of gastly ioy. the whilk is of pure consciens, and of hope of endles lif. this brede of hert charite makis, and puttis away striatnes. this brede has haly men and wymmen thos thai be touringted in body. and wha sa tharnys it thaire guttis ere full strayt, and all thaire ioy is wrecchidnes.


C Thou has mercy of me in rightwisnes and brede, 3it haf mercy of me, agayns the wricchidnes of this lif, that nathynge let me to be perfite in that at is bygusen in me. And here my prayere. that my desire be fulfild in goed.


C God has mercy of me. and swa will he haf of other if thai will. and forthi 3e somnes of men, adam & eue, whaim 3e folow and beris thaire ymage, how lange will 3e be heuy of hert, that is, when will 3e leue the byrthin of synnes, and the weight of wickednes, that makis 3oure herts heuyere than lede. whartil luf 3e, as wha say, in vayn, til 3oure aghen dampnacion. 3e hals & kys & sekis with traualie, vanye. and leghe: that is at say, erthly thynge, the whilke ere vayn. for thai passe as the shadow. & thai ere leghes. for thai doe noght that thai hight til thaire lufers, bot thai dissaif

1 U cald. S in called. 
2 U say. S who so yernes it not.
all that traitis in thaim, whi will 3e than be blisful in vayn thynges:
only sothfastnes makis men blisful, whi than haldis you luf of
erthly goed. wonderful erroure blyndis you.

4. Et scitote quoniam mirificauit dominus sanctum su-
um: dominus exaudiet me cum clamauero ad eum. C And
wites for lord selkouthid has his haligh! lord sall here me when i.
haf cried til him. C 3e seke vanytes: and wites that it is\(^1\) vayne
that 3e luf. for our lord ihû crist selkouthid has his halogh, that
is, ilk perfite man he\(^3\) shewis wonderful in dede. and he sall gif
him pouste of dome. that 3e turne 3ow fra the luf of the world and
folow his conuersacioun: swa that 3ow thare noght wey see we say nan
that does wele, whaim we may take ensawmpyle by. for in ilk a
contre is some that lifis rightwislyke. and lord sall here me, of
endles rest. & alswa he will here 3ow if 3e cry til him in soth-
fastnes. noght in fayntys, as thai doe that prayes and dwellis in
thaire synne.

5. Irascimini & nolite peccare: que dicitis in cordibus
vestris, et in oublibus vestris conpungimini. C Wrethis and
will noght synne! that 3e say in 3oure hertis, and in\(^5\) youre dennes
ere stongen. C That 3e serue\(^4\) to be herd, wrethis at 3oure self,
doand penance, & pynd 3ow for youre synnes. and willes noght
synne eft, bot forsake symm perfityly: that 3e say in 3oure lippis
says in 3oure hertes, swa that 3e be noght ypcorites, the whilk
loues god with thaire lippis, bot thaire hert is fer in hym: and
in 3oure dennes ere stongen. sorowand youre synnes. Our dennes
are our conscience: if thai be soft and warme in godis luf we haf
goed rest. if thai be sharpe & calde & bytand vs in synne, nourewhare
may we fynd goed rest: bot if thai pryk vs in forthynkynge of
oure synne! we haf bygymynge of rest. when all the prykynge
is gane, than we come til ful rest.

6. Sacrificate sacrificium iusticie & sperate in domino:
multi dicunt quis ostendit nobis bona. C Offers the offrand of
rightwisnes: and hopes in lord! many sais wha shewis vs goeds.
C The offrand of rightwisnes is a sorowful gast, punyschand the\(^6\)
self for synne. for what thyng is rightwisere than that ilkam mare
wreth with thaire aghen synnes than with other mennys: & swa
thurghe sorow and shrift & satisfaccioun & rightwis werkis offire

\(^1\) U is (erased) it. S it is. \(^2\) S. U om. \(^3\) S. U om. \(^4\) S deserue. \(^5\) S it.
PSALM IV. 3-10.

thaim self brennand with the fire of the haly gast: and thus doand hopes in god, forso haf ioy in heuen, noght in this world, for youre med: bot for that vnneths any is that lufis verraly gystly goeds. the whilk anly sould be lufid. he says, many says wha shews vs goeds. of heuen. this is the voice of tha that lufis noght bot bodily thynges, and sais. wha wate if it be soth that thai say. or wha is comeen fra hell or fra heuen to tell swilk thynges: bot fra wandly ask that, & wrechidly erre thai: thught skil in thaire saule thai myght knaw that god is rewardere of goed and ill. and this is that he says,

7. Signatum est super nos lumen vultus tuæ domine deus:
dedisti leticiam in corde meo. C Takynd is on vs the lyght
of thi face lord: thou has gifen faynes in my hert. C The light
of godis face is the light of his grace that refourmes in vs his
ymage, thurg the whilk ymage we ere like till him in gast. and
the prynt we bere of that light, as the wax does of the sele. how
myght than man be in mare wrechidnes than swa to foule this
ymage that it kan noght knaw til whas lyknynge it is made. and
thurg that light thou has gifen faynes, that is gystly ioy. noght
withouten in vanytes bot withinen in my hert. whare thou god
wones withinen, ere verray goeds and certayn, that ill men sees
noght: and forthi thai luf that thai see. of the whilk he says,

C Of the froit of whet of wyne & of thaire oile: thai ere multiplide.
C Whet wyne and oile, for thai ere mast nedful til manmys oise, he
settis for all riches. of the whilk many that sekis noght verray goed
eri multiplide. that is. thai ere draghen in many salf wrechidnes,
and fantoms withouten end, of couaitise & vayn thoightis, swa that
a souereyn goed thai may noght se: in the whilk goed the haly
man ioyys sayand,

9. In pacc in id ipsum: dormiam & requiescam. C In
pees in it self: .i. sall slepe and .i. sall rest. C That is at say, in pees
of thoight that is in it self. that is. it is tendant in til lastandnes and
vchaungeable ioy, .i. sall slepe. that is with all softnes, pryue fra
all the noys of the world .i. sall dye, and sythen .i. sall rest in the
bed of endles blis and in the setil of heuen. and this verraly soll be.

10. Quoniam tu domine: singulariter in spe constituisti me.
C for thou lord! syngulerly in hope has sett me. C That is at say,
in a hope, thurg the whilk. i. hope a thynges, that is verrailly goed.
thou has festid my hert: noght in many fald thyngs of the warld: thai perisch that sekis many thyngs. and syngularite is halden in halymen. for thai sett all thaire hert to luf anly a god.

[ PSALM V. ]

Verba mea auribus percipe domine: intellige clamorem meum. ¶ My wordis lord persayue with eres! vndirstande my crye. ¶ The voice of halykirke, that prayes to be departid fra the malice of the warld and cum til god, says. lord persayue my wordis. that is the psalmodye of my mouth: and vndirstand my cry, that is the will and jernynge of my hert that cries til the. with eres. that is with presens of thei mageste, thurgh that thou heres when thou will.

2. Intende voci oracionis mee: rex meus & deus meus. ¶ Byhold til the voice of my prayere: my kynge my god. ¶ I cry with mouth & hert. for thi' byhald. that is make me to byhald: til my prayere, that i ne lose noght the froit thereof thurgh ill entent or ydill thoghtis. thou that ert my kynge, kepand me in rigthwisnes, and my god, fedand my saule.

3. Quoniam ad te orabo domine: mane exaudies vocem meam. ¶ for to the lord i. sall pray: in morne thou sall here my voice. ¶ If thou here noght als tyt i. sall noght therfore leue! bot i. sall pray til the ay, till thou here: noght in nyght bot in morne. when the myrknnes of synne wytis a way & the light of grace comes, thou sall here my voice. that is than i may vndirstand that thou has herd me.

4. Mane astabo tibi & videbo: quoniam non deus volens iniquitatem tu ea. ¶ In morn i sall stand till the and i. sall see! for god noght willand wyckednes thou ert. ¶ In morne, when i haf forsaken myrknnes of vices i. sall stand till the in persuerance and cleenes of lif: as wha say i. sall noght lige in flescly lustis. for swilk an sese noght god: bot he that standys til god in morn of vertus. or morne he calles bygynnyng of the endles day. in heuen, when halykyrke and ilk rightwisman sall aperly see that na wickidman does godis will. and that is soth. for

5. Neque habitabit inixa te malignus: neque permanebunt inusti ante oculos tuos. ¶ The ill sall noght won by the' ne the vnrightwis dwell sall byfore thin eghen. ¶ He is ill that does that god has forboden hym to doe: and he wonnys noght bysyd

1 U for the.
god, bot bysyd the deuel. vnrightwis is he that does noght that god biddis him doe: and he dwellis noght before godis lyght: for if he any tyme see oght what he sould doe, he dwellis noght tharin: for he lufes that thynge that turnys him fra god.

6. Odisti omnes qui operantur iniquitatem: perdes omnes qui loquuntur mendacium. C Thou hatid all that wickednes: thou sall tyne all that spekis legh. C Na hatredyn falles in god na mare than othere styrnyge. bot it is said that he hatis ill men, for he departis thaim fra him, fore thai luf synne ay till thaire ded, and it lykes thaim. Bot til whaim swa synne myslykes, and he hate it: of that he fall. frelte of kynde does that synne, noght he. as saynt Paule says If .i. doe ill that i. will noght doe, i. doe it noght, bot synne that wonys in me: that is couaite, in the whilke ilk man is borne, and it lastis in him till he dye. thou sall tyne all that spekis legh. in entent to dissayf any man: for that is contrary til sothfastnes. til perfite men it falles not to leghe, nouther in ernest ne in gamen: noght of thai myght saf a mannya lyf there thurgh: for sothfastnes is of that thynge that is: leghynge is noght of the thynge that is, bot of the thynge that is noght; and worldly he is lost that heldis fra that at is til that at is noght.

7. Virum sanguinum & dolosum abominabitur dominus: ego autem in multitudine misercordie tue. C Man of blodes & swikel wlat lord: bot i. in mykilnes of thi mercy. C That is at say, men slaers, with tonge or hand or hert, and fals men, leghers, god sall desherit, and make tham partles of heuen: bot .i., says halykyrke, and ilk trew man, in thi mykil mercy, noght in my merit.

8. Introibo in domum tuam: adorabo ad templum sanctum tuum in timore tuo. C I sall entire in till thi house: .i. sall lout til thi haly tempil in thi dred. C The mykilnes of godis mercy is the gret merit of perfite men, that thai haf of godis mercy, in that thai entire in till godis house of heuen, and takis thaire ioy and thaire mansyon efiere thaire perfeccioun: and i. twix1 .i. sall lout til thi haly tempill. liftand my hert vp til the til whaim .i. aproche2 with goed3 werkis and denote prayer: in thi dred, that is gret help in the way.

9. Domine deduc me in iusticia tua propter inimicos meos: dirige in conspectu tuo viam meam. C Lord led

1 S & betwix & thorne. 2 S. U om. 3 U om. S gole.
me in the rightwisnes for myn enmys: adress in the sight my way. 

Led me lord. that is make me to wax in the luf, and that in rightwisnes, in the whilk thou byhaldis thaim that mekly does pen-

ance. for myn enmys: that thai be confused or commertyd. dress my way in the whilke i sall ga til the: in the sight, that is in consciens whare man sees noght, bot only god: and that consciens aghe noght to trow til man, lackand or louand, for he sees it noght: in the whilke our wae way is rightyd till god.

10. Quoniam non est in ore eorum veritas: cor eorum vanum est. C for sothfastnes is noght in the mouth of thaim: thaire hert is vayn. C And nede is that thou right me, for in the mouth of my enmys, tha ere bakbiters and defamers, sothfastnes is noght. for thai it is noght to trow til thaire demynge, bot to fle til my consciens. whare i may best knaw my selfe, and na wondire if thai be noght sothfast in tongs, for thaire hert is vayn without grace.

for thai wen outher that thai synn noght, or that thaire synn sall noght be punyst.

11. Sepulorum patens est guttur eorum: linguis suis do-

lose agebant, indicas illos deus. C Grafe oppendand is the throt of thaim: with thair tonges swikilly thai wroght. deme thaim god. CThaire throt is lyknyd til a grawe openand, for thai shew stynkand wordes that corumpis the herers, and with flaternitye thai deuoure whom swa thai may selaghe with thaim. with thaire ill tonges swikilly thai wroght. vndire colour of soth bryngand in falshed. and for thai ereswilk, deme thaim god. that is dampne thaim. the prophet couaitis noght thaire dampanacioun, bot he says that is at come.

12. Decidant a cogitationibus suis, secundum multitudi-

nem impietatum eorum expelle eos: quoniam irri
tauernunt te domine. C sfall thai of thaire thoughtes, etere the mykilnes of thaire wickidnes, out pute thaim: for thai excitid the lord. CThus deme thaim. fall thai, that is be thai dampned. witnes thaire awn consciens and accusand thaim. and than ouputhe thaim fra the heritage of heuen, sere as thaire wickidnes diserues; for thai excitid the til vengauce, duelland in thaire symne.

13. Et letentur omnes qui sperant in te: in tertnum ex-

ultabunt, & habitabis in eis. C And fayn be all that hopes in the. withouten end thai sall ioy: and thou sall won in thaim. C Thai sall down fall. and fayn be of the heritage in the tother lyf all that now hopes in the: till the whilk thou ert soft and swet. and
PSALM V. 9—VI. 1.

that sall ioy wihouten end, noght shortly, as erthly lufers does: and thow sall won in thaim, for that sall be thaire ioy, when that este made thi tempile.

14. Et gloriaruntur in te omnes qui diligent nomen tuum: quoniam tu benedices tusto. C And ioy sall all in the that lufts thi name: for thow sall bliss the rightwis. C The name of thi is hele and ioy: forthi na wondire if thi be in ioy of hele that lufts it. tis lufts is noght passand bot lastand, in perfect memoire and grete delite. the rightwise has godis blissynge. for his ioy is in god in this lyf & in the tother.

15. Domine vt scuto bone voluntatis tue: coronasti nos. C Lord as with a shedd of thi goe I will: thow has corounde vs. C That is at say, lord thi goed will in this present is till vs as shedd agaynsoure enmys, & in the tother world as coroune, that is endles blis & honour ymange aungels and haloghys.

[ PSALM VI. ]

Domine ne in furore tuo arguas me: neque in ira tua corripias me. C Lord in thi wodnes argu me noght: na in thi iri amend me. C Wodness or ire is a stirynge of manmys will, excitand to vengaunce. the whilk stirynge is neuermare in god. bot the wodnes of him standis for gret ire. that is rightwis dome, when he sall be seen til ill men as wrethid & as wode. for men sais of a man that sparis noght, he faris as a woedman. as wha say. Lord in thi dome argu me noght. that is sett noght swilk skilles agayns me that i. be conycte and worthi dampancioun. for arguyngis is to ouer come a nother with skilles: na in thi wresh amend me or chasti me, bot hele me here. with pyne & penaunce, that i be noght share nouthere arguied ne chastid. If i be made hale here, me thare noght dred ded, ne the hand of the leche bremnad or sherand. The seuen psalms of the whilk this is the first. bygynnys all in sorowand gretenge and bitterness of forthyngynge, & thai end in certynte of pardoun. And thai este seuen, that we wit that thurgh the seuen gifis of the haly gast all synne may be doen away, that is worengt in seuen dayes of this lif. And alswa for thare is seuen maners of remyssion of synn. baptem. almes dede. Martirdome.

1 S chastes me noght. 
2 S. U rightwisdome.
3 S wreted. U wrecchid.
4 S No in thi wretel chasti me noght.
COMMENTARY ON THE PSALTER.

turnynge of neghbure til god. forgifynge til him that synnes in vs. satisfaccious and greynge for synn. commynge of sacrament of the autere.

2. Miserere mei domine quoniam infirmus sum: sana me domine quoniam conturbata sunt omnia ossa mea. C Haf mercy of me lord for i am seke: hele me lord for druuyd ere all my banes. C Haf mercy of me in this lif. for i am seke of kynde and thurg wynn. swa mykil that i may noght bere thi rightwisnes: hele me lord in saule. for my banes, that is my thoght, and all the strenght of my will, ere druuyd in sorowyng of my synne and in penance. his entent is. that sorow for his synn has reft him the shynes of warldis delite and fleschly lust, as druuyng does water.

3. Et anima mea turbata est valde: sed tu domine vsquequo. C And my saule is druuyd mykil: bot thou lord how lange. C That is at say. Mi saule is mykil turned til penance: forthi how lange dylayes thou to gif grace and to hele me: as wha say. i doe that in me is, forthynkand my synne: doe thou that in the is, heland my saule.

4. Conuertere domine & eripe animam meam: saluum me fac propter miserecordiam tuam. C Turne lord and out take my saule: make me saf for thi mercy. C I fele travaile in turnynge: forthi thou that may. turne me perfitly til the. fulhard it is to be turnyd enterly til the bryghthed and the pees of godis lyght, fra the myrnnes of erthly consistaynt; forthi he says. out take my saule, bondyn in synn, and lettid with many enmys in turnynge. Naman that heres this sailt thynk to be perfit withouten lange travaile and gret bessynes in saule. noght as some soles does. that wenes thaire fete are thare. whare thaire heued come noght 3it: for a litill penance that thi ere in.

5. Quoniam non est in morte qui memor sit tui: in inferno autem quis confitebitur tibi. C for he is noght in ded that menand is of the! and in hell wha sail shripe til the. C Thus i sorow for my synn, and that aghe me wele. for he is noght in dedly synne that ever has the in his thoght: and he that despises thi worde. he hasforgetyn the. and swa he is in ded: in hell. that is in blyndhed of whanhope. wha sail shripe till the! none. for that hell graves synful men.

6. Laboraui in gemitu meo, lauabo per singulas noctes

1 U forgif him. S for gyynge to hym.
leotum meum: lacrimis meis stratum meum rigabo. C I travaaild in my sorow, i sall waysch my bed ilkz nyght by nyght: with my teris my beddyng: i sall wete. C Sinful ere in ded and in hell, and that i be deluyerd tharof i. travaaild, makand amendis for my synn in sorow of my hert. and .i. sall waysch my bed, that is his consciens. the whilk till some is rest. til some tourrment. thare restis clen of hert. thare vnclen ere pyned. than he sais, i sall clens my consciens, passand ilk nyght by nyght, that is bi all synnes, that nane be forgetyn vnpuyst, and with my teris, that is the bitternes of penance, my beddyng, that is the neither party of my saule. that is cald 1 the sensualite, i sall wete. that is .i. sall make it to bere froit, that before was drye fra goed werkes.

7. Turbatus est a furore oculus meus: inueterauui inter omnes inimicos meos. Druuyd is of woednes myn eghe: i. eldyd ymang all myn enmys. C Myn eghe, that is my skil, druuyd is, for dred, noght all out: of woednes, that is the ire of god on domes day, that i dred gretly. for i eldied ymang all myn enmys. that is i. dwelled lange in syn, and in felaghship of ill men, till whaim i assentid: that enmys ere to the saule, thof thai same frendes til the body: til whaim now he spekis, forsakand thaire felaghship.

8. Discedite a me omnes qui operamini iniquitatem: quoniam exaudiuit dominus vocem flatus mei. C Departis fra me all that wirkes wickidnes: for lord has hard the voice of my gretyng. C Here he shewis that tha that duellis in thaire syns sall be departid fra all that does penance: the voice of his gretyng he kallis compuncioyn of his synne.

9. Exaudiuit dominus deprecationem meam: dominus oracionem meam suscepit. C Lord has hard my bee: lord my prayere has taken vp. C Estire mykyl sorrow and penausce he sais verraly that god has herd him. swa that na synful man fall in dispair, that will folow his penausce. god vptoke his prayere as offrand. for god has delite in lastynge of men in goednes. forthi.

10. Erubescent & conturbentur vehementer omnes ini- midi mei: convuertantur & erubescent valde velociter. C Shame and be druuyd gretly all myn enmys: turndyd be thai & shame ful swiftly. C In ensaumpile of me shame thai with thaire dedis, and for drede of dome stired be thai till penausce: in gret sorow be thai turndyd til god. that thai ga 2 noght whidere thai thoght:

1 S clepede: and so frequently.  
2 U om. S go.
COMMENTARY ON THE PSALTER.

and shame thaim ful wighty. this falles til cristes myght, that tornes the synful est man of the world als tyt when he will, and makes to shame with his synn that biforn had ioy & louyng therof. this psalme is songen in the office of dedmen, forthi that for swilk sorow and penance trew men has eftyre this lyf that thai gretly couaityd here. and ill men than feles the fire of hell, that thai wild noght here dred, bot dispised it, as nane swilk pyne ware ordaynd for synful men.

[ PSALM VII. ]

Domine deus meus in te speravi: saluum me fac ex omnibus perseuentibus me & libera me. 

Lord my god i. hopid in the: make me safe of all folouand me and deluyere me.

A rightwisman prayes that god deluyere him of the deuel and his lymmes, and sais: Lord of all thurgh myght, god of all, for all thynge has thou made: myn with will: i hoped in the, noght in me.

forthi saf me fra all gastyly wickyndnes. and vices and synmes. and deluyer me.

2. Ne quando rapiat ut leo animam meam: dum non est qui redimat mecum qui saluum faciat. 

Leswhen he reue as lyon my saule: to whiles nane is that byes ne makis saf. 

This lyon is the deuel that sekis how he myght wynn mennys saule. His armes with the whilk he fightis agayns vs ete synmes. If crist by noght, ne makis safe our saule, gifand lif with outen end. this lyon reues thaim till hell.

3. Domine deus meus si feci istud: si est iniquitates in manibus meis. 

Lord my god if i did this thynge: if wickidnes is in my hend.

Here speks a perfit man, that byhoues be war with the quaynt desaitis of anly the deuel. that when a man is ful of vertus, than is he ay aboute to put him in til pride. forthi a perfit man sais, lord if i did this thynge. that is pride, the whilk is rote of all illes. and if wickidnes is in my hend. noyand any man: as wha say, nother i haf pride in my self, ne i. doe harme til my nehbure.

4. Si reddidi retribuentibus miobi mala: decidam merito ab inimicis meis inanis. 

If i. yeldid til yeldand til me illes; down fall i., thurgh my desert, of myn ennys, ydel. 

If i yeldid ill til yeldand til me ill for goed. that is signe of gret sufferynge when he yeldis goed til thaim that yeldis ill for goed. as wha say, if i

\[ S \text{ soules.} \]
did ill for ill, doun fall i. for my dede, overcomen of myn enmys. idel made in vayn glory. thus he says as he myght noght haf ben overcomen. for he that yeldis noght ill he overcomes his ire: that is perfittnes.

5. Persequatur inimicous animam meam & comprehendat, & conculcet in terra vitam meam: & gloriam meam in pulnerem deducat. *The emny folow my saule and take it*, & tred in erth my lyf: and my ioy bryng in til dust. *That is at say: if *i. yeldid ill, noght anyly be i made ydel, bot alswa the deuel, that* is emny til all man kynd, folow my saule, eggand til symne: and take it. *that is. desaif it thurgh delite and assent. and tred my lyf in erth. that is tredand my lyf make it erthly and his mete. for synful mammys lif is the deuels mete, & my ioy, that should be in my con-sciens, stabile in godis syght! bryng he in til dust. that is till vayn glorye and lonyng of men. he will that his ioy be withinen thare god sees, for it is bot dust if he ioy in any thynge withouten.*

6. Exurge domine in ira tua: & exaltare in finibus in-imioorum meorum. *Rise lord in thi ire! and be heghid in endis of myn enmys.* *Als wha* say, if i. did that ill byfyll me. anyly perfit men may say this: but for i. did it noght. rise lord in thi ire, *that is in vengauce of the deuel and be heghid in endis. that is in the possession of myn enmys. that is the deuel and his angells. the possession of the deuel is synful men. for that prays the perfit man, that the deuel lose thaim. and thail be made the possession of god. that is when a wickid man becomes a rightwisman, and is godis tempill.*

7. Et exurge domine deus meus in prodeo quod man-dasti: & synagoguea populorum circumdabint te. And rise lord my god in the biddyngne *that thou comaundid: and synagogue of folk sail vngif the.* *Rys* lord, *that is appere in flech: in the biddyngne of meknes that thou comaundid: for thou biddis meknes: first* doe it, and be sen meke, *that other may lere for to overcome pride, swa that the deuel weld thaim noght: and the synagogue. that is the gadrynge of folk sail vngif the: some lufand some disipand the.*

8. Et propter hanc in altum regredere: dominus iudicat populos. *And for that in heght agayn ga! *lord demes folk. *And for that synagogue lufand the, in heght agayn ga*: that is,
make *thaim* that luhs the wit thi myght: *that thof thou semed.* mek in ert. *thou ert god and demere of all: for thou lord demes folk: the whilk dome the perfit man noght dredand dare praye.

9. *Judica me domine secundum justiciam meam:* & secundum innocenciam meam super me.  
   *Deme me lord eftere my rightwisnes:* & eftere *myn vnoyandnes abouen me.*  
   *His rightwisnes is in good dedis. his vnoyandnes is that he is withouten ill.*  
   A man *that* has kepid the comaundments of god. wele dare ask to be demed eftire his rightwisnes: the whilk rightwisnes and vnoyandnes ere abouen me. for thi ere of god noght of me.

10. *Consumetur nequicia peccatorum:* & diriges iustum, scrutans corda & renes deus.  
    *Endid be the felony of synful:* and *thou sall right the rightwis, ransakand hertes & neris g.*  
    *Endid be, that is be fullfild the felony of synful. that he that is in filth be mare filed,* swa *that at last comes rightwis dome.* he desires noght *that it be.* bot he says as it sall be: and *thou sall right the rightwis that he be mare rightwis:* and for it is noght known of man whare is verrai rightwisnes, for ypocrysi. he sais *that it anly falles til god.* to ransake hertes and neris, *that is thoghtis and delites.* for he anly wate what ilk man thynkis & what thynge his delite is in. *Oure werkis may men see:* bot whi we doe *thaim* and whidere we thynk in doand *thaim.* anly god sees: and when he sees oure hert in heuen & noght be delityd in flechly luf bot in his luf. *than he makis vs mare right and helpis vs.*

11. *Iustum adiutorium meum a domino:* qui saluos facit rectos corde.  
    *My rightwis help of lord: that makis saf right of hert.*  
    *This help kepis hele:* for it is rightwis *that he be helpid of god and saued,* *that swa helpis his brothere.*

12. *Deus iudex iustus fortis & patiens: nunquid irascitur per singulos dies.*  
    *God rightwis iuge. stalworth and soffrand:* whether he wreth him day by day.  
    *God is rightwis iuge,* for he demes ilk man eftire his dedis. stalworth in punyschand, & soffrand. abyndand synful men if *thai* will come til penaunce. and *that is that he wretthis him noght ilk day.* but swa mykill *the harder* will he punysch if *thai* mend *thaim* noght: and neuer *the lattere he somondis thaim* till penaunce & sais.

13. *Nisi conuersi fueritis gladium suum vibrabit: arcum*  

---

1 S. U haldere.
suum tetendit & paravit illum. C Bot if ye were turned he
sall braundis his sword: his bow he has bent and redid it. C
Wickid men torne 3ow til god, or elles he will braundis his sword:
that is, he will doe in 3ow apert vengaunce for he has bent his bow.
that is he manuance 1 3ow with halie writt. and redid it. thurgh haly
men expownyng. whain 3e dispise. and halie lare alswa.

14. Et in eo paravit vasa mortis: sagittas suas ardentibus
effectit. C And tharre in he has redid vessels of ded: his aruys till
brenmand he made. C In halie writt he has redid uessels of ded.
that is goed wordis, the whilk slas men fra synne, and makis thaim
lifand til god. and his arues. that is sharpe sentence thirland
mennys hertis, he made til thaim that ere brennand in his luf. swa
that thai may say we ere woundid with charite, & na thyng may lett
thaim of thaire luf. bot for many heris godis word that lufis noght.

15. Ecce parturit inusticiam, concepit dolorem: & pe-
perit iniquitatem. C Lo he bryngis forth vnrightwisnes, he has
consayued sorow: and born wickidnes. C He has consayued of
the deucl sorow. that is appetit of erthly goedis, that is cald sorow.
for ill men has sorow when thai lose thaim, thai ere sede of the
whilk he bryngis forth vnrightwisnes for to dissaise his neghbure.

16. Lacuam aperuit & effodit eum: & incidit in fousam
quam fecit. C The lake he oppynd and vp grose it: and he fell
in the pit that he made. C Oppynynge of the lake is when he has
consayued sorow of couaitis and thynkis to begile 2 his neghbure:
he vpgrays it when he waitis all that he may to doe it in dede. bot
he falles in the pit that he made: for ilk a gyloure is first hurte in
his saule than he may noy any man in his katell.

17. Conuertetur dolor eius in caput eius: & in verticem
ipsus iniquitas eius descendet. C The sorow of him sail be
turnyd in his heued: and in the skalp of him his wickidnes sail
lyght. C That is at say, the sorow that he consayued sail be
turnyd in his thoght. and his wickidnes in his skalp: for he willyd
noght flee synn. bot likyd to be seruaunte of syn. swa that his syns
weghe him down. that he neuer rise til the rest of heuen.

18. Confitebor domino secundum iusticiam eius: & psal-
lam nomini domini altissimi. C I sail shrif til lord etfere his
rightwisnes: and i. sail synge til the name of lord aldirheghest.
C fisals men descendis with thaire synne till hell. bot i., says the

1 S manascas.
2 U be gile. S begyle.
rightwisman, sall shrif till lord. that is i. sall loue my lord etiire his rightwisnes, that is for his rightwisnes. for this shrift is noght of symne, bot of rightwisnes of god, that safes rightwismen. and puncyhill men for thaire malice. and i. sall synge til the name of my lord. that is i. sall synge his name, that is. ihü. in my hert, and shew that in dede. Syngynge falles till ioy. and he that synges wele that name his ioy is mare than i. kan tell.

[ PSALM VIII. ]

DOMINE dominus noster: quam admirabile est nomen tuum in univera terra.  
Lord oure lord what thi name is wondrful in all the erth.  
The prophet in louynge bigynys and sais. Lord of all, thou ert specially oure lord that dredis the and lufis the. thi name, that is the ioy and the fame of thi name ihü. for the creatures that thou has made and boght, what it is wondrful: as wha say, withouten end: for nane suffis forto knaw all creatures in whilk we wonder of the, and that in all the erth, noght in a party anly.

2. Quoniam elevata est magnificentia tua: super celos.  
ffor liftid is thi worship: abouen heuens.  
That is at say, thou ert mare worthi to be loued and worshipid. than any aungel or haly saule may thinke.

3. Ex ore infantecium & lactencium perfecisti laudem propter inimicos tuos: vt destruas inimicum & vitorem.  
Of the mouth of noght spekand and sowkand. thou has made louynge, for thi enmys: that thou distroy the enmy and the vengere.  
Noght anyy thou ert loued of perfitt men, bot of the mouthe of barnes that spekis noght jyt. there ere tha that kan noght speke the wisdom of this world. and of soukand, the whilke gladly resaifes the lare of haly kyrke thaire modere. thou has made thi louynge perfitt: for thin enmys, fals cristen men, to shame and to shend: for thai ere were then hathen men. that thou distroy the enmy. that is he that is wise in his awn eghen & will noght be vnderloute til thi wil. and the vengere. that is he that defendis his synn. and sais that he synmys noght, or that his synn is less than other mennes.

4. Quoniam videbo celos tuos, opera digitorum tuorum: lunam & stellas que tu fundasti.  
ffor i. sall see thi heuens,

1 S punys.
werks of thi syngirs: the mone and the sternes the whilk thou gruwid. Thou distroys all that ere contrariand til the. bot i. in all thynge confourme me to doe thi will: forthi i sall see in life withouten end thi heuens, that is aungels and apostles, the whilk ere werks of thi syngirs. that is thi ere made perfite thurgh the haly gast of whaim is seuen giftes thof he be bot a spirit. as many syngirs ere in a hand. and i. sall se the mone. that is halykirke, and the sternes, that is ilk rightwisman by him selfe, the whilk thou grundid in charite.

5. Quid est homo quod memor es eius: aut filius hominis quoniam visitas eum. What is man that thou ert mynand of him: or son of man for thou visites him. As it ware with dispite he says Man, erthly and synful, what is he that thou has mynd of him, as fere sett fra the: at the lest gifand him hele and ese of body. or son of man. that is he that is gastly and beris the ymage of heuens, what is he for thou visites him as present, the whilk is nere the for clemmes of lyf. or son of man he callis crist, thurgh whaim he visites man kynde.

6. Minuisti eum paulominus ab angelis: gloria & honore coronasti eum, & constituisti eum super opera manuum tuuarum. Thou lessid hym a litel fra aungels: with ioy and honour thou coround him, and thou sett him abouen the werks of thi hend. Crist was lessid fra aungels, for he was dedly and myght suffire pyne. bot a litell, for in othere thynge he is abouen aungels, thair kyngye: and sythen thou coround him with ioy, that is with brighthed of body, na marte suffrand pyne. and honur, for he is honorabile till all: and thou sett him abouen aungels and all creatures.

7. Omnia subiecdsti sub pedibus eius: oues & bones vniuersas, insuper et pecora campi. All thynge thou vn-dirkast vndir his fete: shepe & oxin all, ouer that and the bestis of the feld. That is vndir his lordship and his myght thou has kasten all thynge. tha ere shepe that is innocents, als well aungels as men: and oxyn, tha ere traualand men gastly in halykirke, ouer that and the bestis of the feld, thai ere lufers of this world, womand in the feld of fleschly lustes noght in hilles of vertues: and swa by the brad way thai ga till hell.

8. Volucretes oeli & piscis maris: qui perambulant semitas maris. Floghlis of heuens & fischis of the see: that gas the wayes of the se. Floghlis of heuens ere proud men, that
COMMENTARY ON THE PSALTER.

wild bhegh thaire setill abouen all other: fischis of the se ere cousaitous men. the whilk in the grounde of the werld sekis erthly godis. that as streis\(^1\) in the ses seon wytyis away. all there sall be vndirloute till crist, othuer here in grace or thes in pyne.

9. Domine dominus noster: quam admirabile est nomen tuuum in vniuerse terra. C Lord oure lord: what thi name is wondifull in all the erth. C As he bygan swa he endis, shewand that bigynnynge & endynge of all goed is of god. & til his louynge aghe it for to be done.

[ PSALM IX. ]

CONFITEBOR tibi domine in toto corde meo: narrabo omnia mirabilia tua. C I sall schrifie lord til the in all my herte: i sall tell all thi wondirs. C Here the prophet spekis agayns thaim that grucchis with the ese of ill men, and the trauaille and anguys of goed men. I sall shrif til the lord. that is i. sall loue the in all my hert, hally gedirand it til thi luf, and gisand na party thar of til erroure na til couaitise, na til flechly luf. A vile error it is that sum men says that god does vnrightwisly in many thynge in erth: for thaim thynke that thai sould noght be doen: as i. herd say noght lang sythen. of a man of religioun and of gret fame. that when he was in the se ypoynnt to perisch. he sayd til god, lord thou does vnrightwisly if thou suffire me to perisch here. God myght haf answerd him. my rightwisnes rechis to suffire a bettene man than thou erty eto perisch here. for i hope had he beyne a rightwisman he had noght sayd swa. for all ere vnightwis that hopes that any vnightwisnes may be in godis will. Bot i. sall loue the in all thi werkis, and tell all thi wondirs: that is bath that ere sen and that ere noght sene, visibles and invisibles.

2. Letabor & exultabo in te: psallam nomini tuo altissime. C I sall be sayn and i. sall glade in the: and i. sall synge to thi name aldirhegest. C As wha say, i. sall tell til other, and ynence my selfe i. sall be glad in the, na thynge 3ernand bot the. for naman has ioy in the thynge that he lufs noght. Anly luf is cheson of sorow and of ioy. and ioyand i. sall synge to thi name. thou aldirhegest. this syngynge is to wik goed werkis in louynge of god. and in ensaumpile of men.

3. In convuertendo inimicum meum retrorsum: infirma-

\(^1\) S steghes.
buntur & peribunt a facie tua. ¶ In turnand myn enmy biiynd: thai sall be seke, and thai sall perisch fra thi face. ¶ Thou hast turned the deuel byyn, that is thou gers him fle fra thi seruauntes, that he ouere come thaim noght: and wicked men his lynnys sall be seke. that is swa sebile in ill that thai sall na myght hase to noy till goed men: and thai sall perisch in the day of dome fra thi face, falland in the fire of hell.

4. Quoniam fecisti iudicium meum & causam meam: sedes super thronum qui judicas iusticiam. ¶ for thou did my dome and my cheson: thou sittis on trone that demys rightwisnes. ¶ Thou did my dome. that is thou demyd in thi goednes to departe me fra the malice of the deuel and his lynnmes. that i. ware noght felagh with thaim in synne: and my cheson of clenmes that may noght be tormentid with vnclennes: for thou sittes on trone as iuge that demes rightwisly: and demand.

5. Increpasti gentes & perijt impius: nomen eorum delesti in eternum & in seolum seoli. ¶ Thou blamed genge, and the wicked perisch: the name of thou did away withouten end and in word of word. ¶ This lettere may be red in goed. thou blamed genge. that is thou made thaim rad for thaire syn, and swa wicked perisch, that is the deuel lost his right that he has in thaim. the name of wicked thou did away. swa that thai namare haf the name of wickidmen: for nane is wicked that lufis god. bot thai haf the name of goed men thurgh thaire penance. word of world he calles that at is withouten end.

6. Inimici defeuerunt framee in finem: & ciuitates eorum destruxisti. ¶ Swerdis of the enmy sayld in end: and the cites of thou has distroid. ¶ The swerdis of oure enmy ere the rebellions of the deuel, and seer erreurs, in the whilk he slas wrecchid saules: bot thai f faild in end, that is thurgh ihu crist, that is end of goed memnys desire: and the cites of th, that is ill men, in the whilk fendis regnes, thou has distroid: that is thou putt out fendis and made thaim thii seruauntes: the folk of the deuels cites is deliciouse afeccious of flsely lust, and drublid styrings of pryde, and ire and lichery, that raises ilk day contekis in thaim.

7. Perit memoria eorum cum sonitu: & dominus in eternum permanet. ¶ The mynd of thai perischt with dyn: and lord duelles withouten end. ¶ That is the mynd of thai that dyes in

1 U ins. ‘in.’ 2 S ins. ‘or ferde.’ 3 S haues, and elsewhere.
thaire synn. sell perisch in a nother world. with dyn, that is with
gret crynyge. as it is when mykell honur & gret lordschipe comes
down with sorrow in all mennyis wondiryng. bot oure lord that pun-
ysch thaire synn has nan endyng: for

8. Parauit in iudicium thronum suum: & ipse iudicabit
orbem terre in equitata, iudicabit populo in iusticia. C He
redid in dome his trone: and he sell deme the world of the erth in
uenhed, he sell deme folk in rightwisnes. C He redid his trone,
that is myght of demynge, in dome noght in mercy. as he does
now when he resaifes all till penance that will. than is bot dome:
for than tha hat than neure swa mykill sorow fore thaire synn, he
will resayue noght ane. bot than he sell deme the erth in euenes, that
is he sell gif till all men as thai ere worthi. and he sell deme folk in
rightwisnes. for thai that has lufed him mare sell sitt nerr him in
heuen. and thai that has synned mare sell be depest in hell.

9. Et factus est dominus refugium pauperi:
adiutor
in oportunitatibus in tribulacione. C And made is lord
fleynge til the pore: helpere in tydfulnesses in tribulacion. C God
is fleynge fra ill til the pore. that is he that lufis noght and coudaydis
noght of this world. and he is helpere to doe the goed. til him that
is sett in tydfulnesses, that is in tribulacioun: and wele he calles
tribulacioun tydfulnes: for nedfulere is noght a man drawn. fra
the lust of the world. than when god melles sorow anguys & travaile
till his flascly lykynge, for to gete him leue thaim and draw til him.

10. Et sperent in te qui nouerunt nomen tuum: quoniam
non dereliquisti querentes te domine. C And hope thai is
the all that has knawen thi name: for thou forsoke noght lord sekand
the. C Thou ert fleynge tyll pore men, noght til riche. that lufis
other thynge than the. for thai hope in the. noght in the warde ne in
any man: all that has knawen thi name. that is at say, thai at haf felid
the suetnes in thaire saule of ihû, and knawis it be prouynge: noght
that knawi it be sigh o boke and tellynge of mouth. for thou for-
soke noght sekand the. and noght ellis: of thou suffire thaim be in
seknes or in tribulacioun. thou forsakes thaim noght, bot swa mykell
thou ordays thaim til the mare ioy.

11. Psallite domino qui habitat in syon: annunciate inter
gentes studia eius. C Synges til lord that wommys in syon: shewis ymange the genge the studi of him. C 3e that sekis oure
lorl syngis til him. that is loues him wele, sayand hele of saule, and
fulfilland in ded that ye say. he wonnes in syon, that is in halykirke, and in a contemplatif saule, that has ay the eghe vpwarde til him. his studis ere his comaundmentis, in the whilk we aghe to study, that is to thinke: and we aghe to shew thaim til other that kan thaim nought.

12. Quoniam requirens sanguinem eorum recordatus est: non est oblitus clamorem pauperum. C for sekand the blode of thaim he has vmthoght him! he has nought forgetyn the cry of pore. C If we suffre persecucion & the ded of ill men for sothfastnes, we sall nought tharfor lef to say and to doe godis will. for he is sekand with vengauce the blode of thaim that ere wrangwisly slane or harmed. in his dome, whare joy is til him that has suffred wrange. and pyne till him that did wrange. and he has vmthoght him to glorifie his seruantes and to punysh thaire mysdoers, and he has nought forgetyn the cry of pore men. that is, gret desire of inaim that ere in anguys, and says till god.

13. Misere re mei domine, vide humilitatem meam: de inimiciis meis. C Haf mercy of me lord: see my meknes: of my enmys. C Ane speks for all. haf mercy of me & see with the eghe of mercy. the lokyng of god is help: for he is light. when he comes he putts away myrknes and cleris the thoght. see my meknes, that is help it. for how mykill it be it is shewid of myn enmys. Als my-kill is he mekid as his enmys ere heghid in pride. see thou.

14. Qui exaltas me de portis mortis: vt annunciam omnes laudaciones tuas in portis filie syon. C That heghis me fra the yates of ded: that i, shew all thi loungis in the yates of the doghtire of syon. C Thai ere heghed withouten. bot thou heghis me with ynnen: sere fra the yates of ded. that is fra all wickyd couaitis, thurgh the whilk men gas till ded. Ded is that ioy that ill men has when thai oise that thynge that thai wickidly couaitid. for thi says the apostle. the widow that lifes in delites is ded: til the whilk delites men comes thurght couaytis as thurgh yates of ded. and fra tha yates thou heghis me: that i, shew all thi loungis. that is when all that i. say is the louyng of god. in the yatis of syon. that ere trouth. hope and charite. withouten there may naman loue god.

15. Exultabo in salutari tuo: infere sunt gentes in interitu quem fecerunt. C I sall be glad in thi hele: festid ere

S. U om.  S. U that. D
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genge in the ded that thai made. C I sall be glad gastly in thi hele, that is in ihů, of whaim we haf hele. bot genge, that lifes in lust & likynge of thaire flesch, ere festid in ded of synn, with nailes of ill delite. that is at say, thai dye in saule: the whilk ded thai made synnand. for pyne til ilk man is his awn wickidnes. his synnes turnes in till pyne: swa that that thynge that is delite till man synnand is instrument til god punyschand.

16. In laqueo isto quem absconderunt: comprehensus est pes eorum. C In this snare the whilk thai hid: taken is the fote of thaim. C That is at say, in thaire desayuabil coursaille thaire luf is taken. for the delite byndes thaim swa that thai dare noght breke ill luf and turne till god. for sorrow is to forsake thynge that delites. and that sorrow suffirs thaim noght to be trew.

17. Cognoscetur dominus judicia faciens: in operibus manuum suarum comprehensus est peccator. C Lord sall be knawen doand domes: in werkis of his hend taken is the synful. C Here is god pruve, and all his domes ere noght knawen. bot he sall be known of all doand domes. that is in the day of dome. when he sall tuyn all ill fra the goed. and than the synfull sall be takyn in werkis of his hend! swa that he nourewhare fle. fra dampnacions that he deseryd with ill dedis.

18. Conuertantur peccatores in infernum: omnes gentes que oblituiscontur deum. C Tornyd be synful in till hell: all the genge that forgetis god. C That is at say, synful men that dwellis in thaire synn sall be turnyd in till hell, that thai na lengere haf ioy. in thaire lustis. he neuens hell by name. that synful men wit wele. that thai sall till na sted bot till hell when thai dye. and all that forgetis god. God biddis vs luf him in all ore hert. for trew lufere is ay lufand: than ere thai wele worthi hell that forgetis god and lufis him noght.

19. Quoniam non in finem oblivio erit pauperis: pacioncia pauperum non peribit in finem. C for noght in the endyne sall be forgetynge of pore: the tholmodnes of pore sall noght perisch at the end. C As wha say. god thynks on thaim that thynkis on him. pore men thynkis on him: and for thi, thof thai be despisid now. when the riche florishes. in the endyne of the world god forgetis thaim noght. and that for thaire tholmodnes.

1 S. U om. 2 S. U om. 3 S. U om. 4 S. U om.
that is necessarie here if thai will be thoght on thare. If pore men
be that has na tholemodnes i, wen that god will forgett thaim.

20. Exurgo domino, non confortetur homo: iudicentur gentes in conspectu tuo. C Rise lord, man be noght strenghid! demed be genge in thi sight. C Here the prophet prays that the
dome ware comen. for spekand of the end of the world thrugh
lyghtnyng of his hert. he bi held the comynge of antecrist: whare
fore he was rad, and cried, rise lord for to deme: that the thol-
modnes of pore perisch noght. and man be noght strenghid. that is
the utter man hal noght maistry of the inere. na antecrist be noght
ledere of the pore: bot demed be genge. that is thorg he him be thai
put in tyll symn in thi syght. tho thai seme florischand bifor men.

21. Constitue domine legis latorem super eos: sciant
gentes quoniam homines sunt. C Sett lord bryngere of
laghe obouen thaim! wit genge that thai e s men. C for thai wild
noght luf the and thi laghe. sett antecrist, bryngere of wickid laghe,
bouen thaim, that is in dampnacioun of thaim: and swa witt genge
that lifis as thaim list. wit thai thrugh tournment. that thai ere men. that
is that thai ware foles, noght seruaunt till crist bot till antecrist.

22. Vt quid domine recessisti longe: despicis in opor-
tunitatibus in tribulacione. C Whi lord departid thou ferre:
thou dispises in tydfulnesis in trubulacyon. C God semes fere
gane. when he helpis noght als tyte as men wild. bot whi does he
that! for thaire goed, to prowe thaire paciens. for thou despisis in
nedfulneses in trubulacyon. that is nedfullly thou suffirs vs to be
angird and tribled, that oure symnes swa be purged and oure mede
be the mare.

23. Dum superbit impius incenditur pauper: compre-
henduntur in oonsiljs quibus oogitant. C I whils the
wickid prides kyndel is the pore! takyn thai ere in cousails in
whilk thai thynke. C As wha say. thou suffirs men to be in anguys,
that the pore be kyndel in yernyng of thi comynge. for whils the
wickid shewis malice the pore is brent in the luf of god, or purged
of symne, and the wickid ere taken in cousails, that is in the thoght
in the whilk thai thoght to take other men.

24. Quoniam laudatur pecator in desideriis anime sue :
& iniquus benedicitur. C for the synfull is loued in yernyngis
of his saule: and the wickid is blissyd. C Thaire will & thaire

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thoghtis ere bandis till thaim. for the synful is loued of his flaturers. noght amendid na chastid, in ʒernynge of his saule, that is in fulfil-
lynge of the ʒernynge of his flesch. Grete ʒr is of god when correc-
cious is away and flaterynge comes that byndes men in synn. for that
thyngge has man delite to doe in the whilk thai hafe sum louere & nan
with takere. and the wickid that noyes til his nektbure es blissid,that is
loued in his werke, that he ware better worthi to be werid. and theryfore.

25. Exacerbaut dominum peccator: secundum multitudinem ire sue non queret. C The synful sharpid god: eftire the mykilenes of his ire he sall noght seke. C Antecrist sall sharp
god, that is sall excite him in his synn to punysch him 4 in sharp &
bittire pyne, swa that god that is wont to seke men & kall thaim
fra ʒaire synn, sal noght seke antecrist. that is sall noght bihald his
syymes to venge 5 thaim here. that thai be venged in hell. and that
eftire the mykilnes of the wretch of god. for he is mykil wretched til
him when he suffirs him or any other come til honures & riches
thorph gilrys and syn, and chasties thaim noght here.

any man has tynt his bodily syght. than is it full mykel wrecchrides
in a manmys saule when the light of sothfastnes has forsaken it. for
wickidnes: that is cheson whi god is noght biforn his eggen: for
thi ere his 4 wayes foule, that is his thoghtis wordis and dedis, the
whilk ledis till hell. in ilk tyne, that is in all the tyne of his lyf.

27. Auferuntur iudicia tua a facie eius: omnium inimi-
oorum suorum dominabitur. C Taken away ere thi domes fra
the face of him: of all his enmys he sall be lord. C He thynkis
noght of godis rightwisnes. for he wenes that god will noght
dampne him, for god delayes his dome awhile. & that while he sall
be lord of all his enmys: for it is writen that he sall ouere come
all kynges, and regne by him ane, and sitt in the tempill of sharp,
behand him abouen god.

28. Dixit enim in corde suo: non mouebor a gener-
ciones in generationem sine malo. C for he sayd in hys hert: i sall noght be stirid fra getynge in getynge 7 with outen ill. C This
he sall say in his hert: for bifor men he sall say other thynge, as he

1 S. U om.  2 S boldes.  3 S. U om.  4 U ins. antecrist. S om.
5 U venege.  6 S. U is.  7 S kynreden into kynreden.
ware god. neuers the lattere he sall be a soule lichoure in wynnmen
prively. what sayd he, i. sall noght be stirid, that is, my fame & my
honour sall noght pass, fra this generacion in all other that ere at
come, wihouten artis1. for he wenes that he may wyn fra erth till
heuen. thurght the deuels craft: as symon magus wend. and merlyn,
as that say.

29. Cuius maledicccione os plenum est, & amaritudine
& dolo: sub lingua eius labor & dolor. C Whas mouth is
ful of weriynge & bitternes. & treson: vndire his tonge travaile &
sorrow. C His mouth is ful of weriynge, that is blasfemy in god,
and bitternes, that is bittere wordes and manauce, and treson, that is
bloundisynge. with there wordes he sall desaif the folk. and vndire
his tonge is travaile and sorrow: that is he sall thynk how he may
tourment and sla haly men in travaile and sorrow.

30. Sedeit in insidiis oum diuitibus in ocultis: vt inter-
ficiat innocentem. C He sittis in waitis with the riche in hidels:
that he sla the innocent. C He sall sitt with the riche men of this
world, the whilk he has made riche, and shew thare fals ioy and
honor. for to desayf other: and that in waytes sett in hidils, that is
in doute. whare men may noght lyghtly see whilk way thai sall take.
and whilk fle. that he sla the innocent. that is of an that is goed
make ane ill.

31. Oculi eius in pauperem respicient: insidiatur in
abscendito, quasi leo in spelunca sua. C The eghen of him
lokes in the pore: he waytes in hidell, as leon in his dyke. C for
the kyngdome of heuen is hally pore mennys, cruely he lokes in
thaim. for he wate wele if he myght wyn tha. he ware sykere of all
tha other. he waytes in hidell. for he that is desaifed knawis it
noght. as leon, for strenght and violence. in his dyke, for gilry. he
sall haf strenght in his biddynges, & gilery in myracles.

32. Insidiatur vt rapiat pauperem: rapere pauperem
dum attrahit eum. C He waites that he rauysch the pore: to
rauysch the pore i. whils he drawis him. C He waietes with
treson to rauysch the pore fra god, to rauysch the pore fra blissid
pouert and make him riche in fals delites. whils he drawis him til
him with payre hetis2 & sace pynes. Wha may thynke whatkyn
tribulacioun that sall be when he3 that will desaife sall hate the
swerd in the ta hand & the myracle in the tother.

1 S artes. 2 S hetynge. 3 S. U om.
33. In laqueo suo humiliabit eum: inclinabit se & cadet cum dominatus fuerit pauperum.  
C In his snare he shall make him thence. he shall hold him and he shall fall. when he has beyn lord of pore.  
C In his snare, that is his gile, he shall make the pore. for halmen shall be despisid than. and sett att noght. for the many wondirfull signes of antecrist. bot when he is in his mast ioy, he shall held him sodanly, and fall in ded of hell.\(^1\) when he has beyn lord of pore, sloan thaim in body noght in saule. riche he shall sla in saule.

34. Dixit enim in corde suo, oblitus est deus: avurtit faciem suam no videat in finem.  
C for he sayd in his hert\(^1\) god has forgetyn : he turnys away his face that he see noght in the end.  
C His thougt is that god has forgetyn to safe pore men. or to punysch him. and that is he turnes away his face fra him. or fra thaim : that he see noght in the end. that is, that he see noght the thyngis the whilke ere doen in this erth. and reke noght of mennys dedis. for the erth is the end of thyngis, and the last element : in the whilke na thyng is doen withouten ordere : bot men sees it noght. for thi haly kirke in that tyme, travailand as a ship in gret stormes, prays the dome, and says.

35. Exurge domine deus & exaltetur manus tua: ne oblituiiscaris pauperum.  
C Rise lord god, heghid be thi hand! forget noght the pore.  
C Rise lord. that is com soen : he speks of vengacance agayne antecrist and his fautors, of the whilke this world is now ful. heghid be thi hand. that is shew thi myght and thi dome. and forget noght the pore, as antecrist wenes.

36. Propter quid irritauit implius deum: dixit enim in corde suo, non requirit.  
C for what thyng\(^2\) the wickid\(^3\) excitid god for he sayd in his hert he shall noght seke.  
C That is at say, what prost has he to doe swa many illes, for the whilk he excitid god to doe him pyne. for he sayd in his hert. nght trowand god punyschare of synnes. he shall noght seke that i. doe, to punysch it.\(^3\)

37. Vides, quoniam tu laborem & dolorem consideras: vt tradas eos in manus tuas.  
C Thou sees, for thou trauaille & sorow bihaldis: that thou gif thaim in till thi hend.  
C Antecrist sayd that thou sekitis noght. bot he leghis. for thou sees, that is thou knawis in what maner thou may gif thaim in till thi hend, that is in till thi vengacance. vgly is it to fall in there hend. for thou bihaldis

\(^1\) U ins. ‘bot.’ \(^2\) S wyke. \(^3\) S. U om.
the travaile and the sorow that he has doen till haly men, that he be tournmentid thare\(^1\) estire.

38. Tibi derelictus est pauper: orphano tu eris adiutor.  
[This is left the pore:\ all stepbarn thou sall be helpere. [This pore, that leues all the couaitis of this world, is left til god,  
that crist be anys his hope. till the stepbarn, that is he of whaim his  
fadire the deuel and the world is ded. that gat him in till syn. thou  
sall be helpere til heuen.

39. Contere braobium peccatoris \& maligni: queretur  
peccatum illius \& non inueniatur. [Altobreke the arme of  
the synful and of the ill willid: soght sall be the syn of him. and it  
sall noght be funden. [Breke the arme, that is the myght of  
the synful in him selse destroy: and of the ill willed, begiland othere :  
soght sall be his synn, that is. he sall be demed of his synn. and it  
sall noght be funden: that is. \& he sall perische for his syn.  
his synn he calles his pouste that made\(^2\) him to synn. and nouther that,  
ae the stede of him sall be funden estere domes day. for than na  
mare sall be knawen in erth where synful mamsys wonynge was.  
than thou man\(^3\) now knaw the steppis of the foughill. in the ayre.

40. Dominus regnabit in eternum \& in seculum seculi:  
peribitis gentes de terra illius. [Lord sall be kynge withouten end and in warld of warld: perische sall ye genge fra the  
land of him. [This kyngdome sall be the graciousers for the  
illes that reynys before: \& when antecrist is distroid. all goed sall  
regne\(^4\) thare in. bot ye genge, that is all ye synful, that lis noght  
in the luf of god\(^6\), sall perische fra the land of heuen.

41. Desiderium pauperum exaudiet dominus: prepara-  
donem oordis eorum exaudiet auris tua. [The yeynynges  
of pore men lord herd: the redynges of thaire hert herd thin ere.  
[The yeynynges of pore that breemys in luf and couaitis the  
comynges of criest. thou herd: the rediynge of thaire hert. that is  
thaire hert redy to servae the. and to thole. thin ere herd, that is thi  
myght and thi mercy. for in the godhed is na bodily ym. bot we  
sall vndirstand in swilk wordis his myght and his werke. bree-  
ynynges of desire is when all myghtis of oure saule is gedired to couait  
only a thyng.

42. Iudicarum pupillo et humili: vt non apponat ultra

\(^1\) U thaire. S thore.  \(^2\) S halp.  \(^3\) ? mon S may.  
\(^4\) U renge. S reyne.  \(^5\) S ins. 'yee.'
magnificare se homo super terram. C for to deme to the fadirles barn & till the meke: that man sett noght over to wischip him self abouen erth. C for to deme to fadirles barn: that is that crist gif sentence of dome. for him that confourmes him till godis will, noght til this wold: and til the meke, noght til the proud, agayns whom the dome sall ga. that na man sett in his hert to wischip him self, that is to make him gret: for he mon be broght down with sorow ouere this:¹ fra he haf herd this lare and damp-nynge of antecrist and all his, for thaire pride. abouen erth. that is that na man be hardy him to hege abouen the stabilnes of haly men and godis seruauntes.

[ PSALM X. ]

IN domino confido: quomodo dicitis anime mee, trans-migra in montem sicum passer. C In lord i. traist! how say 3e til my saule, ourpasse in til the hill as a sparow. C The voice of haly kyrke answers till heretikis and fals brether. In my lord i. trayst, that saues all that hopes in him. how than say 3e til my saule. a blamyng it is. passour in till the hill. that is, com in til oure lyf, and folow vs. that is as a hill hege in vertu. there ere fals brether that will seme goed and ere noght. or that semes bettire than thai ere. and speks & demys all men, bot if thai outhir lif at thaire will or folow thaim. bot i will noght take thaim till my counsaile: for thai haf godis malysou. and if i. doe i. sall be like a sparow. that is, vnstabile and lyght and withouten charite. as thai ere.

2. Quoniam ecce pecatores intenderunt arcum, para-uerunt sagittas suas in pharetra: vt sagittent in obscuro rectos corde. C for lo synful has bent thaire bow, thai redid thaire aruys in qwyuere: that thai shote in myrke the right of hert. C Armes 3ow in vertus, that 3e mai stand. for lo the synful, fals brether. bacbiters, flaterers, has bent thaire bow. that is thaim thynke that thaire vndirstandyng and thaire conversacions is perfitere than other. thai haf redid thaire aruys in qwyuere. that is that haf redy in thaire hertis venymouse wordis and sharpe: for to shote in myrke right of hert. that er ther in lytill conyng, and for thi er eth² to desaife, and soon trowis faire wordis thof thai be fals.

3. Quoniam que perfecesti destruxerunt: iustus autem

¹ S ins. 'that is.' ² S thei er eth. U erth.
quid facit. C for the whilk thyngis thou made perfite: thai distroide, bot the rightwis what did he. C Gif vs grace lord to stand agayns thaire wickid tonges, for that thou made perfite, that was thi louynge, of the mouthis of innocentes, and tha that kan noght defend thaim with claryg, thai distroide thorgh thaire ill saghis. bot the rightwis, ihū crist, what did he. as wha say, we aghe to folow him in his dede, that we nouther assent til ill mennys entycynge, ne be stird agayns thaim in hateredyn, bot suffre thaire malice for godis luf.

4. Dominus in templo sancto suo: dominus, in celo sedes eius. C Lord in his haly temple: lord, in heuen the setil of him. C As wha say, if god won in vs, he makis vs bath templ & heuen. that is witand his priuytes: and he is 1 restand in vs. for in haly saules is his rest, and his sete: and swa thai ere suffrand at godis will.

5. Oculi eius in pauperem respicient: palpebre eius interrogant filios hominum. C The eghen of him lokes in the pore: his egh lidys askis sonnes of men. C The eghen of his mercy lokis in the pore, the whilke loke makis the pore heuen. and his egh lidys, that is the domes of god is erth, that now ere oppynd & now sperd, that is some tyme knawen some tyme noght. askis, that is proues, sonnes of men, whether thai kan suffire or thai fall in gruchyne.

6. Dominus interrogat iustum & impium: qui autem diligit iniquitatem edit animam suam. C Lord askis the rightwis and the wickid: bot he that luftis wickidnis he hatis his saule. C God askis, that is proues thorg tribulacioum, the rightwis and the wickid: for he anly demes sothfastly of thaire consciens and in askand. he sand that he that luftis wickidnis hatis his saule: for he alas it in swilk luf. Naman lifis without syns: bot he luftis wickidnes, the whilke syns with yernynge & will, and if he ay lifid ay willd he syns: and for thi he sail ay be punyscht.

7. Plust super peccatores laqueos: ignis sulphur & spiri-tus procellarum pars calicis eorum. C He sail rayn on synful snares: fire brunstan 2 and gast of stormes part of the chalis of thaim. C He sail rayne on synful in this world snares, that is wickid lare, fire, of couaitis. brunstan 2, that is stykn of ill werkis. and gast of stormes. that is a stormy thought, that is withouten rest in

1 S. U om. 2 S om. 3 S bronston.
ihū crist, and ay is travauild with the wynd of the deuel. Or the
gast of stormes is the last departynge of synful fra rightwismen.
and thare fire and brustyne. storme. ere part of the chalice of thaim.
that is thai ere thaire part in payne. he calles thaire pynes a cope,
for ilk dampened man sall drynk of the sorow of hell efiure the
mesure of his synn. Bihald the pynes of wickidmen. first god
raynes on thaim snares. that is when he suffirs fals prophetis, that
comes in clathyng of meknes and withinnen ere wers than wolfs,
to desaif thaim thurgh errour. sythen the fire of lichery & of couaitis
wastis all the goed that thai haf doen. eftireward, for stynk of ill
werkis, thai ere kastyn fra crist and all his haloghis. and than thai
er in sentence of dome, as in a gret storme, dryuen in til the pitt of
hell, to bren in fire withouten end. this is the entent of this vers.
forthi bes ware to ffe synn. for other endyng may it nan hafe, if it
pass out of this world vpunyynsch.

8. Quoniam iustus dominus, & iusticias dilexit: equi-
tatem vidit vultus eius. ¶ for rightwis is lord. and he lufid
rightwisnessis : euennes sagh the face of him. ¶ If 3e ask whi
our lord 3eldis pyne til synful. lo here answare. for he is rightwis.
alwa if 3e will wit whi he gisf isoy til goed men. lo here answare.
for he lufid rightwisnessis. that is rightwis men, in the whilk ere
many rightwisnessis. thof an be the rightwisnes of god, in the whilk
all rightwismen ere parceuel. ¶ Euennes sagh his face. that is,
euennes is sen in his knawyng, ynetes bath the partis of goed
and ill: this is agayns wrechis that says if god saf me noght i.
dare say that he is vnrightwis; bot thof thai say it now, when he
suffirs wrecchid men to erro in thoght and word and dede, thal sall
noght be swa hardy to speke a word when he comes to dampne
thaire errour. bot wha swa luifs him here and haldis that na vn-
euennes may be in him, wham sa he dampnes. & wham sa he safis.
saill hafe thare myght to stand, and to speke goed space. Now
ere swilk in a wonderful wodnes, that wenes fore thaire gret wordis
to gett oght of god.

[ PSALM XI. ]

SALUUM me fac Deus, quoniam desecit sanctus: quoniam
diminutus sunt verititates a filijs hominum. ¶ Saf me make
god, for haloghe failid; for lessid ere sothfastnessis fra somes of

1 In the margin of S, hereticos, seudiprophetas & lollardos. 2 S partiner.
men. The voice of a haly man that sees the vanyte of the world multiplied, and therfor dredis, and for mykilnes of the peril cries. saf me make god. and whi dredis i., for haloghe failed, that is ther is na haly man funden in this world. whare swa many ere of ill men. and therfor says he thus: noght that we trow that na haly man be in the world, bot for vnnethes ere any funden that failes noght fra halyne, and that is for sothfastnesse ere lessid: that makis halyne to faile. for nane is haly bot that is sothfast in thoght and word and dede. fra sonnes of men, for thaire synn, that makes the giftus of god to be distroid & lessid fra thaim.

2. Vana locuti sunt vnnusquisque ad proximum suum: labia dolosa, in corde e corde locuti sunt. Vayn spak ilkan till his nebbure: swikil lippes, is hert and thurgh hert thair spake. Sothfastnes is lessid, and falshe waksi, and alswa vayn spak ilkan, to bigil his nebbure: and many spendis thaire tymne is vayn speche withouten profite and gastly rofis: and thaire ere swikil lippes, that is tylgers, berkand agayn sothfastnes: & swikil, for that speke in hert & thurgh hert, that is in dubbil hert: when a fals man thynkis an and says a nother, to desaif him that he spekis with.

3. Disperdat dominus vniversa labia dolosa: & linguam magniloquam. Lord lose all swikil lippes: and tonge of gret speche. He prays noght that god lose the men, bot all thaire ianglyngis & tresons, that will make thaim to be lost. bot if god distroy thaim here. and the tonge of gret speche, that is a proud tonge, the whilk ypoctites has, louand thaim self. that thais myght same gret biser men.

4. Qui dixerunt linguam nostram magnificabimus: labia nostra a nobis sunt, quis noeter dominus est. The whilk sayd oure tonge we sall worship: oure lippes ere of vs, wha is oure lord. The ypoctites worchipis thaire tonge: for thais hegh thaim self in ianglyng, and settis in thaire pouste to doe mykill thynge and grete: and thais rose thaim that thaire lippes, that is thaire facunde and thaire skilles ere of thaim self, noght of god, ne of haly mennyss large: for thi say thai, wha is oure lord. that is. what is he til whas rewle & conversacione we sall be vndirloute & conforme vs til: as wha say, ther is nane.

5. Propter miseriam inopum & gemitum pauperum: nunc exurgam, dicit dominus. For the wrechidnes of
COMMENTARY ON THE PSALTER.

helples, and sorowyng of pore: now i. sall rise, lord says. C
This ill thai say and does: bot our e lord says, now i. sall rise. that
is, als tite i. cum to deme and yeld thai in thai in wikkidnes: and
that for to doe away the wrecchidnes of helples. that is the bodily
pyne of tha that has noght the deuel till help in pride, na the
world in couaty, na his flesch in lichery. and to doe away the sorow of
pore, that has sorow for synn and langis til heuen: elles ware thai
nogh worthi to be helpid.

6. Ponam in salutari: fiducialiter agam in eo. C I sall
sett in hele: traisty i sall wirke in him. C The voice of the fader:
I sall sett in hele. that is in ihu our e hele: he sages noght what he
sall sett, bot he will that we witt. that it is that thyng e that failes til
the comfort and the ioy of helples and of pore. that is at say, I sall
sett in ihu the solace and the ioynge of pore men. and traisty,
that is, myghtyly i. sall wirke in him, in safynge of rightwis and
dampnyng of wickid.

7. Eloquia domini eloquia ostas: argentum igne exami-
natum, probatum terre, purgatum septuplum. C The world of lord wordis chaste: syluyre examynd in fire. proued of the erth,
purgd seuenfal. C Here the prophet comendis the prechynge
of crist, and shewis the prof it thar of. the wordis of oure lord e
chast withouten corrupcion. for sum spekes of god for thai will
be haldyn wise & haly. that men haf will to gif thai giftis bot
cristes wordis ere chast, and syluyre examynd in fire. that is thai ere
proued thurgh the fire of tribulacion, whether thai be lastand in
vs or noght. proued of erth. that is thai ere departid fra the erth,
nathyng e hafand of erthly filth. Imange all metalles nan is that
swetterly chymes than syluyre. als ymange spechis nan is swa swet
til the thoght as godis word. and that is purged seuenfal. that is
perfitly, thurgh the sen giftis of the halygast, thurgh the whilk
godis word shynes. when the lif of him that says the word is
bright in the seuen giftis. then e there: wisdom. vn dirstanyng;
coursaile. and fors. conynge. and pite. and the dreed of our e lord.

8. Tu domine servabes nos & custodies nos: a genera-
ciones hae in eternum. C Thou lord sall quem vs and kepe vs.
fr the generacion, withouten end. C Thou lord thurgh the
wordis sall quem vs in this world: for we may noght. and kepe vs,
if we kepe thi wordis: here as helples and pore. bot in heuen as

1 U bihaldyn. S be boldene.
2 S seuen.
plenteous and riche, ledand vs fra this generacion, that is fra this
world, in till ioy withoaten end.

9. In circitu impij ambulant: secundum altitudinem
tuam multiplicasti fillos hominum. C In vngange wickid
gas; estere thi heghnes thou has multiplid the sonnes of men.
C Vs thou kepis, bot wickid men gas in vngange: that is in
couatis of erthly godes. that tornes with the whole of seuen dayes.
in the whilke couaitis thai ren ay aboute, for thai sett nan endyng
of thai/e synn. and therfor settis god na terme of thai/e pyne, bot
sonnes of men that liis skilwisly and in rightwisnes. thou¹ has
multiplid estere thi heghnes, in vertus: in the whilke thai may wyn
to see the heghe. or estere the heghnes of thi counsaile thou has
multiplid men bath ill & goed. for na man may witt perfecti in
erth² whi god makis swa many men, the whilk he wate wele sal be
damned: bot it is the privet of his counsaile, sa rightwis that
nathyng may be rightwisere.

[ PSALM XII. ]

VSQUEQUO domine obliviscois me in finem: vsquequo
acertis faciem tuam a me. C How lange lord forgettis thou
me in the endyng! how Lange away turnes thou thi face fra me:
C The voice of haly men, that couaitis & yernys the comynge
of ihū crist, that thai myght lif with him in ioy. & plenand
thaim of delaiynge says, lord how Lange forgettis thou me! in the endyng
that i. couait to haf and hald. that is, how Lange delays thou me fra
the syght of ihū crist, that is right endyng of myn entent: and
how Lange turnes thou thi face fra me. that is when will thou gif me
perfite knawyng of the. this wordis may nan say sothly bot a
perfit man or womman, that has gedird to gedire all the desires of
thaire saule, and with the naile of luf festid thaim in ihū crist: swa
that thaim thynke an oure of the day ware ouere lange to dwell fra
him, for thaim langis ay til him. bot an that lufis noght swa has
na langynge that he come: for thaire consciens says thaim that thai
haf noght lufid him as thai sould doe.

2. Quam diu ponam consilia in anima mea: dolorem in
corde meo per diem. C How Lange saill i. sett counsails in my
saule! sorow in my hert by day. C Ǝit the langynge of a clen

¹ S. U that.
² U ertht. S erthe.
gast is shewd. how lange sall. i. sett coursails in my hert of diuere
thyngis. Grett bremynge of the suffrond heres is sene. as wha say,
how lange sall be in aduersites: for men has na mystere of couns-
saile but in 'aduersite: bot i. am in' anguys and sorow in my
saule, of the delaynyge: by day, that is continually, whils my lif
lastis. for when we couaite a thynges. and that thyng is deilad, the
sorow of jernynge waxyx. And for na man lifis here withouten
temptacion, thof he be ofuer swa perfor, he says,

3. Vasquequxo exaltahtur inimicxs meus super me: re-
space & exaudi me domine deus meus. C How lange sall
myx enmy be heghid abouen me: loke & here me, lord my god.
C His enmy, the deuel, or fleischly costom, that is heghid abouen
him, whillis god sustors him to haf myght to tempe him or tourment
him: bot that i be lesid of that enmy. loke whas lokynge is help.
and here me in this.

4. Illumina oculos meos ne vnquam obdormiam in morte:
nequando dicat inimicxs meus preualui aduersus eum.
C Lyghten myx eghen that i noght any tyme slepe in ded: les-
when myx enmy say, i had the maistry agaynes him. C Lyghten
with thi luf the eghen of my hert. that i. slep noght in ded. that is
that myx eghen be noght loukid in delite of syns. than we slepe in
ded when the lyght of godis luf es grauen and slekynd in vs, and
we haf our delite in fleischly lust, or in any other dedly syns. les-
when myx enmy, that is the deuel, say, i. bad maystri agayns him.
he makes his saute in vs, and bost bifo god, to gare vs be dampped
if he may ouere com vs in any temptacion.

5. Qui tribulant me exultabant si motus fuero: ego
autom in miserecordia tua speravi. C Thai that angirs me'sall be glad if i. ware stird: bot i in thi mercy hoped. C The
deuels that tempis vs nyght and day. has nan other ioy than if thai
stire vs fra stabilnes of thoghte, and gare vs fall in synn: thai angire
me for to stire me, and sythen etfere stirynge waiets when i fall:
that that swa myght make hethynge at me: bot i. lord hoped in
thi mercy, to stand: and sett noght by thai stirynge, na mare
than a geauete dos at the puttynges of a walk man.

6. Exultabit cor meum in salutari tuo: cantabo domino
qui bona tribuit michi, & psallam nomini domini altissimi.

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1 S. U om. 'aduersite—in.'  
2 S ins. 'he clepis.'  
3 S be lesede. U belisid.  
4 U ins. a second 'me.'  
5 S pincynge.
My hert sall ioy in thi hele: i. sall synge til lord that gaf goedes til me, and i. sall synge til the name of lord heghest. C Thou sall noght any make me lyght and brennand in luf for me, but alswa that myn enmy ioy noght. for if he be overcomen he sall haf sorow, & my hert sall ioy in thi hele. that is in ihū. whaim i bihald in thoght: and til him i. sall synge in gladnes of saule, when all the myghtys of my hert ere raised in till the soun of heuen: than may i. synge with ioy and wonderful crynge. that falles till contemplatif lyf: for he gaf goeds gestly til me, for to synge till him in swilk louynge: and i sall synge with werke til honour of him: that falles til actif lif: as wha say, with ioy i sal thanke him in thoght and dede.

[ PSALM XIII. ]

DIXIT insipiens in corde suo: non est deus. C The unwise sayd in his hert: god is noght. C The prophet, blamand thaim that gis thaim till all the lust and lykynge of thaire flesch and this world, swa that thai haf forgotten god and his domes, says, the vnwise, that has na sauour of god na of gestly thynge, sayd in his hert. for that a wreche dare thynke god is noght. that is thare is na god that dampnnes or safes, he dare noght say it. Naman that has a clen hert felis that god is noght: bot delite of syns egges errand men to wen god noght to be.

2. Corrupti sunt & abominabiles facti sunt in studiis suis: non est qui facat bonum, non est veque ad vnum. C Thai ere broken and walthsum thai ere made in thaire studis. that is nan that does the goed, that is nan til an. C Thai say thai god is noght: for thai ere broken fra the luf of god, & blyndid in the world that thai luf. and walthsum thai ere made in ill werkis. in thaire studis, that is thaire thoghtis. for thai kast and studis how thai mought doe in dede that thai haf wickidly thoght. that is pane of tha that does goed, noght anly til ane: that is, that is noght ane goed.

3. Dominus de celo prospexit super filios hominum: ut videat si est intelligens, aut requirens deum. C Lord lokyd of heuen on the somes of men: that he see if any is vndirstandand, or sekand god. C Oure lord lokes of heuen, that is thurgh haly saules: for in him na thynge is hid fra him. on somes

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1 So also S. ? the.
2 S thore. U that.
of men: forto haf mercy of thaim if thai will turne till him. that he see. that is that he make vs to see, in whom he wonnes. if thar be any wndirstandand in hert the goednes of crist till mennys kynd, and than sekand god with goed werke, doand his bidyngis.

4. Omnes declinauerunt, simul inutiles facti sunt: non est qui faciat bonum, non est vsque ad vnum. C All thai heldid, to gidere thai ere made vnprofitabile: thar is nane that does goed. thare is nane til ake. C Thus ioyn the lettir. he saig if any ware vnndirstand or sekand god 1. bot he fand that all heldid away fra god, ilkan in his wickyd yermyng: and to gidere with that heldynge thai ere made vnprofitabile, ilkan til other. For a wickid man drawis an other til wickidnes, swa that ilkan is cause of other perischyng. and swa mykil thai held 2, that thar is nane of thaim that does goed, that quemes god: thar is nane til ake: thai is bot ake: for nane does goed withouten the luf of ihū crist.

5. Sepulchrum patens est guttur eorum, linguis suis dolose agebant: venenum aspidum sub labijs eorum. C A graf oppynd and is the throt of thaim, with thaire tongis tricherously thai wroght: venome of snakis vndire the lippes of tha. C Sothly thai corumpe thaire neiburs. for thaire throt is like till a graf oppynd, that slas men thurgh ill aire. and swalows thaim in: swa thai sla thaire herers in stynk of errore, and sithen thaim 3 graues in obstynacioun, when thai dwell in thaire synn ay til thaire ded. or by an oppynd graf he bitakyns glottery, that wastis bath bodily goed and gastly: and is 4 ay gapand to take. with thaire tongis tricherously thai wroght: for thai loue men bfore thaim. and spekis ill byhynd thaim. venome of snakis. that is incoryibble malice vndire the lippes of thaim. that is in thaire hert. than is na wondire if thai speke ill and doe ill.

6. Quorum os maledicione & amaritudine plenum est: veloces pedes eorum ad effundendum sanguinem. C Whas mouth is ful of werynge and biternes. swift ere 5 thaire fete to spill blode. C Thaire mouth is ay redy to myssay and reprove and to manauence. thaire fete, that is thaire willes and affectious, ere swift to spill blode. that is to sla thaire saules and other mennys: 6 for a manys saule is in the blode.

7. Contricio & infulicitas in vijs eorum, & viam pacis

1 S. U om. 2 S heldid. 3 S. U om. 4 S. U om. S erre. 5 S. U om. 6 U ins. 'and.'
non cognouerunt: non est timor dei ante oculos eorum. 

Brekynge and wreachidnes is in thaire wayses, and the way of pees thai knew noght: the dred of god is noght bfore the egben of thaim. Brekynge, for thai breke and ere broken, when the noy thaim self & other. and wreachidnes in saule, for thai haf na rest in god. ere in thaire waies, that is thaire werkis, be the whilke thai ga til hell. and thai torne noght agayn: for thai knew noght the way of pees. that is crist thai lufid noght, that is oure pees, and way till heuen. and that for thai drede noght god.

8. Nonne cognoscent omnes qui operantur iniquitatem: qui deurant plebem meam sicut escam panis. Ne sall thai noght knaw all thai wirkis wickidnes: the whilk deuours my folke as met of brede. Ne sall thai noght knaw this thurgh tourment, all that wirkis wickidnes, and now will noght knaw thaire wickidnes and leue it. the whilk deuours my folke. that is gredely etis. as thai doe that wynnes til the offices of haly kirke for to take riches and honour of men, noght for hele of mannys saule, na for the louynge of god. bot for to ete godis folke as mete of brede, that thai ete ilk day. Alswa thai ilk day ere aboute to refe fra sympile folk thaire goed.

9. Deum non inuocauerunt! ilio trepidauerunt timore vbi non erat timor. God thai incald noght: thare thai quoke for dred whare dred was noght. Thai incald noght god with luf in till thaire hertis. for thai luf the thynge that god hates. and forthi thaire thai quoke for drede whare na dred was: that is in losynge & harm of erthly goeds, the whilke is noght to dred. bot thai soould haf dred of the fire of hell, that thai fall in. for thai drede it noght.

10. Quonian dominus in generacione iustae est: consilium inopis confudistis, quoniam dominus spes eius est. For lord is in rightwis getynge: the counsaile of the helpes 3e shamed, for lord is the hope of him. Oure lord is wonand in rightwis getynge: that is in the that lifes rightwisly, fra the tyme that thai ere gastyly borne thurgh penance or baptem: bot 3e wicked men, that ledis youre lif in syns, shamed the counsaile of the helpes. that is 3e hald it hethynge and shame to folow the meknes and the pouert of ihü crist, or of ilk haly man. and that 3e did for our lord

1 S. U om. 2 U om. S thei.
is his hope anly. and ye traiist in men and youre riches, for thi ye dispise him that dispises that thynges that ye luf.

11. Quis dabit ex syon salutare Israel: cum auertarit dominus captivitatem plebis sue, exultabit Iacob & Ieta-
bitur Israel. C Wha sall gif of syon hele til Israel? when lord has turned away the caitife of his folke, glad sall Iacob and fayn be 
Israel. C Wha bot crist, that ye dispise when ye will noght doe his 
coursale, of syon, fra heuen, sall gif hele til Israel. that is sall safe 
all trew cristen men: noght as ye ere that lufis noght god. and 
when ourd lord has turned away the caitife of his folke. that is when 
he has dempned the deuel and all his servantes. the whilk tour-
mentis goed men and makis kaitifs in pyne. than glad sal Iacob, 
that is all that wrestils agayns vices in actif lif: and fayn be sall 
Israel. that is all that with the clen eghe of thaire hert sees god in 
contemplatif life. for Iacob is als mykill at say as wrestler or sup-
plantere of syn. Israel is man seand god.

[ PSALM XIV. ]

Domine quis habitabit in tabernaculo tuo: aut quis 
requiescat in monte sancto tuo. C Lord wha sall won in thi 
tabernakile? or wha sall rest in thi haly hill. C The prophet for 
he saghe many that wenes ‘that thai ere wele’, and that thai sall 
come til heuen and sall noght. he askis god whilke men servyes 
god here in haly kyrke, & whilke comes til his blis and says. Lord 
wha sall won in thi tabernakile. that is wha worthily lufis the here, 
seghtand agayns thin enmys. for tabernakile properlly is the mansyon 
of seghtand men, and passand, for here it bytakyns haly kyrke. fra 
the whilke we passe til heuen, if we swa stalworthly seght that we 
ouercome oure gastly enmys. or wha sall rest in thi haly hill, that is 
in the hege kyngrike of heuen. god answers and says,

2. Qui ingreditur sine macula: & operatur justiciae.
C He that ingase withouten spot! and wirkis rightwisnes. C Bi-
haldes wele ten dedis of vertus he settis. the whilke ere nedful till 
cristen men. he that ingase in til this tabernakile to seght for godis 
luf and thynke ay til him. withouten spot. that is in clennes as inno-
cent. and sitthen wirkis rightwisnes. that is does rightwis dedis and 
gode.

3. Qui loquitur veritatem in corde suo: qui non egit

1 S. U than.  
2 S. U om.
dolum in linguas suas. C He *that* spekis sothfastnes in his hert; he *that* did na treson in his tonge. C He spekis sothfastnes in his hert *that* has knawyng of his synn. and haldis him synful as he is. and did na treson in his tonge. *that* is he spekis noght ane and thynkis a nother.

4. Nece fecit proximo suo malum: & opprobrium non acceptit aduersus proximos suos. C Ne he did til his neghbur ill! and reprove he toke noght agaynes his neghburs. C *That* is he harmyd noght any man: and reprose *that* was sayd agayns men he accept it noght. and it was noght lykand till him: bot he had sorow *that* he sould here ill be spokyn of any man. flaterers & bakk-biters ere fere fra *this* life: for *thai* haf ioy to spek ill. and here it be spokyn of *thaire* neghburs. for *thi* may *thai* noght rest in godis hill.

5. Ad nichilium deductus est in conspectu eius malignus: timentes autem dominum glorificat. C Til noght is led the ill willed in his syght! bot *thaim* *that* dredis god he glorifs. C The ill willid, *that* is the deuel. or an ill man *that* tournemts him, or does him wrange, is led til noght in his syght. *that* is at say, he settis *thaim* at noght in *thaire* malice. bot *thaim* *that* dredis god he glorifs. *that* is he haldis *thaim* glorious and worthi to rest in godis hill: *this* perfeccioun is *that* the deuel and the wold haf na pouste in vs.

6. Qui iurat proximo suo & non decipit: qui pecuniam suam non dedit ad vsuram, & munera super innocentem non acceptit. C He *that* sweris til his neghbure and desaifis noght: he *that* gaf noght his katel til okyre, and giftis abouen *the* innocent toke noght. C He *that* sweris til his neghbure, *that* is, he *that* soothfastly hightes *that* gode is, til any man. and desaifis noght. *that* is he yeldis *that* he hight. when we ware baptized we hight til ihú crist. to kepe his comandmentis and to forsake *the* deuel and all his werkis: forthi if we will rest in his hill vs behoues bahl *that* we hight. he *that* gaf noght his katell till okere. bodily, as couaitouse men does. gasly, *that* he seke noght for his goed dede med of this wold. bot anly of heuen. and giftis abouen *the* innocent toke noght. *that* is. dome of a rightwis man na gift moght gere him fordoe. bot he lufid rightwisnes ouere all thyngis.

7. Qui facit hec: non mouebitur in eternum. C He 1

1 S. U her.

E 2
that does there: he sall noght be stirid withouten end. ¶ That is at say. he that liis in haly kirke here on this manere. he sall com til perfitt stabilnes. and rest in godis haly hill in endles blis.

[ PSALM XV. ]

Conserva me domine quoniam speravi in te: dixi domino, deus meus es tu, quoniam bonorum meorum non eges. ¶ Kepe me lord for i. hoped in the: i. sayd til lord my god thou ert, for of my goeds thou has na nede. ¶ The voice of crist in his manhed, prayand til the fadere, and sayand. lord fadere kepe me ymange perils, for i. hopid in the noght in me. i said til the, my god thou ert. in that at i. am man, for thou has na ned of my goeds. bot i. haf of the all that i. hafe. here is the vile pride of men confoundid, that wenes that thai hafe oght of thaim self bot synn.

2. Sanctis qui sunt in terra eius: mirificavit omnes voluntates meas in eis. ¶ Til halighis the whilk ere in his land: he selcouthid all my willes in thaim. ¶ Noght til wickid, bot til halighis, clen in saule and departid fra entrly besynes. the whilk ere in his land. that is. thai haf festid thaire hope in the land of heuen, and roud in luf: the whilk hope is as ankere in stremys of this world: he selkouthid all my willes. that is wondriful he made my willes of dyynge and rysynge, sett and fulfild in thaim. that is in thaire profit, whare in thai felid what it profistid thaim, my meknes that i. wild dye, and my myght to rise.

3. Multiplicate sunt infirmitates eorum: postea accele-rauerunt. ¶ Many falsid ere thaire seknessis! and sithen thai hastid. ¶ That is at say, thai knew that thai ware fulseke in body and saule. and sythen thai hastid thaim till the leche: for he that felis him seke he sekis remedy. ill men wenes thare saule is noght seke, for thi thai dye in thaire synn.

4. Non congregabo conuenticula eorum de sanguinibus: nec memer ero nomenum eorum per labia mea. ¶ I sall noght gadire the couentis of thay of blodis; na i. sall be menwed on thaire names thurgh my lippes. ¶ That is at say. the couentis of haly men my servantes sall noght fleschly be bot gastly: for blode bitakyns synn and vnclennes that thai ere in. that folous thaire flesch, and the vanyte of thaire blode. that ere comen of
gret kyn. ne i. sall be menand of thaire names. for thai ere chawgid. fra synn til rightwisnes. on domesday when i sall speke thurgh my lippes til thaim that baldis the name of wickidnes. ga ye werid til fire withouten end.

5. Dominus pars hereditatis mee et caliciis mei: tu es qui restitues hereditatem meam michi. C Lord is part of myn heritage. and of my chalice: thou ert that sall restore my heritage til me. C Lord the hadere is part, that is, he is porcius and mede of myn heritage. that is, of haly men whaim i weld in heritage. other men ches thaim what thaim list. my part is god. and he is part of my chalice. that is, he is cope of all my delite and ioy. warldis men drynke the venoumose lustis. and the drubly deities of lychery and couaitys: i. and my halighis sall drynde god. for thou ert fadire that sall restore til me. that is til my men, myn heritage that thai lost in adam. that is thou restores til thaim the knawynge of my brighthede.

6. Funes occiderunt michi in preolaris: etenim hereditas mea preclara est michi. C Strengis fel til me in fulbryght: for whi myn heritage is fulbright til me. C Strengis. that is. merkis of my possession, in thi brightnes fell. as with kut. als the possessious of prestes and dekens in the ald laghe was god. forwhi myn heritage. that is haly men, is ful bright til me: thof thai seme laith. and outkastynge til some of the warld, til me thai ere faire and bright.

7. Benedicam dominum qui tribuit michi intellectum: insuper & vsque ad noctem increpuerunt me renes mei. C I sall blis the lord that gaf til me/vndirstandynge & our ert that til the nyght snybid me my neris. C That is i. sall loue the fadere. that has gifen vndirstandynge til my seruauntes, thurgh the whilk the heritage of heuen may be sene and weldid. and our ert, vndirstandynge in the whilk i. sagh, says crist, all sothfast thyngis and haly. of that i. sall loue him. that my neris, that is the ioues, of whas kynd i. toke flesch, that is my kyn. snybid me in wrangis and temptacions and passions: til the nyght. that is, til the ded, thai myssaid him. Alswa our ert neris, that is, our ert fleschly delites, makis vs worthi snybyng til our ert ded. for perfitly may we noght be withouten synn. whils we lif.

8. Prouidesbam dominum in conspectu meo semper: quo-

1 U chawgid.
niam a dextris est michi, nec commouerar. C I poruayd
god ay in my sight! for he is at the right hand til me, that i. be
noght stirid. C And in all this angirs i. forgat noght god, bot i.
puruaid him ay in my syght: that is. i. cumand amange passand
thyngis 1 toke noght myn eghe fra him. that ay is. bot i. festid it in
him, swa that he was 2 ay in my syght: and he is not filed in
synnes that assidually, with the eghe of his thoght, bihaldis god.
for he is at the right hand til me, that i. be noght stirid. that is. he
helpis me in desir of endles goeds, that i. last stabil in him: and
for thi nane ill thynge may haf maystri of me.

9. Propter hoc letatum est cor meum, & exultauit lingua
mea: insuper et caro mea requiescet in spe. C That for
 gladid is my hert and my tonge ioyed: ouer that and my flesch
sall rest in hope. C This is ful ioy, that in hert is resaifid, and
with tonge shewid. and ouer that ioy in hert and mouth my flesch
sall rest in hope of rysynge.

10. Quoniam non derelinques animam meam in inferno:
neo dabis sanctum tuum videre corupcionem. C for thou
sall noght leue my saule in hell: ne thou sall gif thi haligh to see
corupcion. C That is at say, the saule that i. haf as verray man
sall noght be left in hell. and my body that thou haliqhd sall noght
rote. here may men knaw that this is cristis word. for other menny
bodis rotes.

11. Notas michi fecisti viae vite: adimplebis me leticia
cum vultu tuo, delectaciones in dextera tua vasque in finem.
C Knawyn thou maked til me the wayes of life: thou sall full
me of ioy with thi face, deliteyngis in thi right hand in till the end.
C Knawen thou makid thurgh me til myn the wayes of life. that
is the wayes of meknes. and charite, that men come til heuen
thurgh meknes, fra whethen thi fell thurgh pride: and thou sall
fulfill me. that is my seruauntes, of ioy with thi face, that is in syght
of the aperly: swa that thi desire nothyngue ouere, when thi haf
seen the face til face, and ay till than delityngis til thaim in way of
this lif in thi right hand. that is in thi favour and thi mercy. the
whilk delityngis ledis thaim in til the end: that is in til perfeccioun
of endles blisfulhed.

1 U ins. 'i.'
2 S. U way.
PSALM XV. 8—XVI. 5.  55

EXAUDI domine iusticiam meam: intende deprecacionem meam.  C Here lord my rightwisnes: biauld my praizynge.  C Crist in his manhed, takand with him the voice of his body, halikyrke, prays til the faderere, and says. lord here my rightwisnes. that is, here me as my rightwisnes desires. blissid man whas rightwisnes cries thof he slape: for rightwisnes has voice before god. and for rightwisnes here my praizynge. that is that my men may fle ill. Hafes na wondire that crist and his lusere spekis bath in a voice: for that ere ane thurgh grace and confourmynge of will.

2. Auribus percipe oracionem meam: non in labijs dolosis.  C With eren here my bede: noght in swikil lippes.  C With eren of thi mageste here my bede, in the whilke i. ask goeds til me and myn: for that bede is noght put forth in swikil lippes, as that doe that says lord, lord, and does noght thi will.

3. De vultu tuo iudicium meum prodeat: oculi tui videant equitates.  C ffr thi face my dome forthga: thin eggen se euenessis.  C This is my bede, that my dome, in the while i. deme all thynge, forthga fra the light of thi knawyng, that i. deme sothfastly: thin eggen. that is the sight of thi godhed see euenessis, in glorifynge of me and myn and in dampanyng of synfulmen.

4. Probasti cor meum & visitasti nocte: igne me examinasti, & non est inuenta in me iniquitas.  C Thou proved my hert and visitid in nyght: in fire thou examynd me and noght is funden in me wickidnes.  C Thou proved my hert, that is thou alowed it as withouten lake. and visitid it in nyght, that is, in tribulacios of this world, that angirs men that is thar in. as myrk nyght does to ga in. in fire of passion. thou examynd me, at the likynyng of the fournas that purges metall: and amange all this, wickidnes is noght funden in me: that is, i. am funden clen of synn. and swa rightwis,

5. Vt non loquatur os meum opera hominum: propter verba labiorum tuorum, ego custodii vias duras.  C That my mouth spezk noght the werkis of men: for the wordis of thi lippes i. haf keped hard wayes.  C That is that nathyng passe out of my mouth. bot that falles til the louynge of the, noght til the

1 S. U sees.  ² S. U the.  ³ S lacke.
werkis of men that does agayns thi will. as wha say, i. spake noght bot goed. and for the words of thi lippes. that is to fullf the words that thi prophetis sayd, i. kepith harde wayes of vertus and tribulacioun: the whilk men thynke hard. and for thi thi leue the hard way til heuen, and takis the softe way till hell. bot it is fulhard at the end.

6. Perfice gressus meos in semitis tuis: vt non moueantur vestigia mea. C Mak perfitt my gatis in thi strites: that my steppis be noght stirid. C That is, giff grace that the charite of my lufers be perfitt in the strayt strites of thi counsails, bi the whilke thi ga til the rest of thi blis. that my steppis be noght stirid. that is that thi perfittly fowol me, doand my lerynge. for if crist be ourse heued and we his body, it is ill semand that the heued gange .o. gate and the body on other: longe or thi swa ioyne wele.

7. Ego clamavi, quoniam exaudisti me deus: inclina aurem tuam michi, & exaudi verba mea. C I cried, for thou herd me god: held thin ere til me, and here my words. C I cried. that is, with stalworth entent i. adressid my prayer til the. for thou herd me: that is, for .i. wate certeiny to be herd. This saghe bcomes na man bot if he be rightwis: for this criynge is of a brennand luf. and the softnes of heuen in his saule, that makis him to cry in wondriful louynge. held thin ere til me, meke & boxsome, and here my wordes. there.

8. Mirifica miserecordias tuas: qui saluoe facitis sperantes in te. C Selkouth thi mercys: thou that makis saf hopand in the. C That is make the werkis of thi mercy be wondriful. that ill men may wondire of thaim: that thi mercy wax noght vile and be noght lesse lufid. new thyngis ere wondriful.

9. A resistentibus dexterae tue: custodi me vt pupillum oculi. C ffra gayn standand til thi right hand: kepe me as the appile of the eghe. C ffra thaim that agayn standis til thi right hand. that is fra thaim that lufis noght thi son ihu crist. kepe me as the appel of the eghe: that is, perfedly and tendirly. for a man has na lym that he is warere with. than with his eghe.

10. Sub umbra alarum tuarum protege me: a facio impiorum qui me affixerunt. C Vndire the shadow of thi wenges hil me: fra the face of wickid, that me has tourmentid. C Vndire the shadow of thi wengis. that is, in the warnysynge of thi charite

1 S stightes. 2 S. U om. o. gate—longe. 3 U thi nere.
and of thi mercy, byl me fra the wickidnes of fendis and ill men, that lettis me of my rest. thus.

11. Inimici mei animam meam circumdederunt, adipem suum concluserunt: os eorum locutum est superbiam. C Myn enmys has vmsgifen my saule, thaire grese thai closid: the mouth of thaim spake pride. C That is, fals men, that ere enmys to sothfastnes, vmsgafe me with ill counsails, willand refe me my lif. thaire grese thai closed. that is thai hyld thaim in thaire ioy that come of fat pride. or he says this til lickynynge of bestis. that waxis iolife when thai ere ful of grese. as wha say. thai held thaire pride farsid in felonys. and losand right vndirstandynge thaire mouth spake pride. for oft sith wickid men defendis with mouth. for thaim thynk shame to be ouercomen. that thai dample in thaire hert. for thai knaw the soth.

12. Proicientes me nunc circumdederunt me: oculos suos statuerunt declinare in terram. C forthkastand me now thai haf vmsgifen me: thaire eghen thai sett to held in the erth. C forthkastand me out of the cite, as the stede had ben filed of me. now thai haf vmsgifen me in the crosse hyngand, as soleis that gedirs til a somere gamen. for thai sett thaire eghen. that is the entent of thaire hert. to held it in the erth. that is in erthly thynge. to couait thaim and haf thaim. And thai wend when thai sloghe crist that he had suffird all the ill and thai nane.

13. Susceperunt me sicut leo paratus ad predam: & sicut catulus leonis habitans in abditis. C Thai toke me as leoun redy til pray: and as whelp of leoun wonand in hidils. C The princes ware like til the leoun. that is the deuel, redy til pray of marnys saule. for he was pryncipall autoure to sla ihú crist. and the folk was as the whelp of the leoun. that is the deuels son. wonand in hidils. that is waytand how thai myght sla him.

14. Exurge domine preueni eum & supplanta eum: eripe animam meam ab impio, frameam tuam ab inimicis manus tne. C Rise lord, bifor cum him and supplant him: take out my saule fra the wickid, thi swerd fra enmys of thi hand. C Here he prays that the fader yeld til his adversaris. Rise lord til vengauence, biforcum him. the werid folke. that is, be for thaire ded cum ven-gauss of gaslty blindyng. for ilk ill man sonere hurtis him self than any other. and supplant him. that is make thaim vnspeedy and

1 S titter.
kast thaim down. take out my saule fra the wickid deuel. raisand me fra ded. and take thi swerd, that is my saule, fra enmys of thi hand, that is of thi vertu, the whilk toke my saule to werray with the kyngdome of wickidnes, and to depart goed men fra ill.

15. Domine a paucis de terra diuide eos in vita eorum: de absconditis tuis adimptus est venter eorum. ¶ Lord fra a fa of erth depart thaim in thaire lif: of thin hid filled is thaire wambe. ¶ Lord fra a fa of this erth. that thou has chosen til the, depart thaim. that ere the wickid. in this warld: and swa in the tother warld thi sail haf all wrechidnes: for of this hid, that is of filth of syn that is hid fra the light of sothfastnes. fild is thaire wambe. that is the mynd of thaim: swa that thai for lust of syn forgetis god.

16. Saturati sunt filii: & dimiserunt reliquias suas parvulis suis. ¶ Thai ere fild of somnes: and thai left thaire leuyngis till thaire smale. ¶ That is thai ere fild of ill werkis. and thai left the malison of god till thaire osfrynge.

17. Ego autem in justicia apparebo in conspectu tuo: satiabor cum apparuerit gloria tua. ¶ Bot .i. sail appere in rightwisnes in thi sight: .i. sail be fild when thi ioy has apperid. ¶ I sail appere in thi rightwisnes. for .i. fulfild thi will. and thai ere fild of synn and vnclenes. bot .i. sail be fild of clenes in halighis that me knawis, when the brightnes of thi ioy is shewid til thaim that lufid me and folawed1 my lare.

[ PSALM XVII. ]

DILIGAM te domine fortitudo mea: dominus firmamentum meum & refugium meum et liberator meus. ¶ I sail luf the lord my strenght! lord my festynynge and my fleynge and my deluyrere. ¶ This psalme contens the sacrament of all chosen men. the whilks doand the laghe of god thurgh the seuen fald grace of the haly gast, fra all temptaciouns and the pouste of ded and of the deuel lesid. this sange thai synge till god and thankis him and says! .i. sail luf the lord, noght a daye or twa bot euermare. my strenght, thurgh whaim .i. am stalworth in thoght: lord my festynynge. that me has festid, that .i. be fast agaynes my faes. and my fleynge, til whaim .i. fle in my anguys. and my de-luyrere. that .i. be noght like til waridis men.

1 S seologhe.
PSALM XVI. 14—XVII. 8.

2. *Deus meus adiutor meus: & sperabo in eum.* C My god my helper! and _i._ sail hope in him. C That is, he _that_ made me helpis me. and for _thi_ _i._ hope in him to be safe.

3. *Protector meus & cornu salutis mee: & susceptor meus.* C My hilere and horn of my hele! and myn vptaker. C My hilere fra strakys of my faes. and horn of my hele, _that_ is stabill heghnes of my saluacioun. and myn vptaker. fra _the_ luf of _this_ world in _til_ _the_ luf of _the_.

4. *Laudans invocabo dominum: & ab inimicis meis saluus ero.* C Louand _i._ sail incall god! and of myn enmys _i._ sail be saf. C Louand, _that_ is, _the_ ioy and _the_ honur of my lord _i._ sail seke, and noght myn: _i._ sail incall god. _that_ he dwell in me lasandy, and swa _i._ sail be saf of myn enmys. _that_ is _the_ errour of wickednes sail noght noy me.

5. *Circumdederunt me dolores mortis: & torrentes iniquitatis conturbauerunt me.* C The sorowes of ded has vmgifen _me! and the strandis of wickednes has drouyd me. C The sorowes, noght of _this_ world. bot of ded. _that_ is _the_ deuel, thurfh whaim is ded in ert. has vmgifen me, if _thai_ myght rauysch me till _thaim. and the strandis of wickednes. _that_ is boland wickednes, as strandis does in gret rayn. has drouyd me, _that_ is gert¹ me haf sorow.

6. *Dolores inferni circumdederunt me: preoccupauerunt me laquei mortis.* C The sorowis of hell has vmgifen _me! before occupid has me. _the_ snares of ded. C The sorowes of hell _ere_ men _that_ er klumst in _thaire_ synn, and comes about rightwis men to angire _thaim. the_ whilke sail be tourmentid in hell. _with_ sorow _that_ _thai_ has deserued. and ouer _that_ _the_ snares of ded. _that_ is orygynal syn, titere band me _than_ _i._ synd of my propire myght.

7. *In tribulatione mea invocavi dominum: & ad deum meum clamavi.* C In my tribulacions _i._ incald lord! and til my god _i._ cried. C And when _i._ was in swa mykil anguys _i._ cald & _i._ crid til my lord: _that_ is remedy synguler. amangre anguysses of _this_ world.

8. *Et exaudivit de templo sancto suo vocem meam: & clamor meus in conspectu eius introiuit in aures eius.* C And he herd of his haly tempile my voice! and my cry in his sight in _jede in the_ eris of _him_. C And he hard my voice fra

¹ U gret. S gerte.
heuen, or fra cristis haly body, thurgh whaim haly men has thaire prayere. and my cri, that is the cheson of my rightwisnes that is in his sight, for i. haf it in my consciens whare he sees and na man, inyede as a trew messangere in the eres of his mercye.

9. Commota est & contremuit terra: fundamenta mon- cium conturbata sunt & commota sunt, quoniam iratus est eis. C The erthe is stirid and it quoke: the grumdis of hilles ere drouy, stirid thai ere for he is wreteth til thaim. C Lo how god herd: the erthe. that is synfulmen, stirid is withinnen til penance: and it quoke withouten for dred of dome. the grundis of hilles, that is the hope of proud men, and thaire vile presumpiouns, ere drouyd and stirid, swa that hope of the world haf na langere festyng in thaim. for god was wrath til thaim. that is, for he made thaim to wit his wreth: and swa.

10. Ascendit fumus in ira eius, & ignis a facie eius exarsit: carbones succensae sunt ab eo. C Reke steghe in the ire of him, and fire breat of his face: coles ere kyndild of him. C Reke, that is a gretynful1 prayere of men that does penaunce. stegh in his wreth, that is when thai wate. that god manaunsid thaim with hell for thaire syns: and sithen etfre thaire penaunce fire of luf breat in thaire hertis of knawyng of him: and swa coles, that before ware ded and slokynd fra luf and rightwisnes, ere kyndild and qwikynd agayn. of him comand in til the saule.

11. Inclinauit celos & descendit: & caligo sub pedibus eius. C He heldid heuens and he lightid down: and myrknes vndirre his fete. C He heldid heuens. that is he mekid his son to take fleisse and blode, and swa he lightid down til vs: and than he mekid heuens: for he made aungels vndirreout til man kynd. and myrknes, that is the deuel, the whilke makis wrecid hertis blak and vile. is vndirre his fete: for his myght tredis the deuel in til hell.

12. Et ascendit super cherubyn & voluait: voluait super pennes ventorum. C And he steghe abouen cherubyn and he flow: he flow abouen the fethirs of wyndes. C He stegh abouen cherubyn. that is he passis all manere of conyng. for cherubyn is als mykel as fulnes of conyng: swa that na man may come til him bot thurgh luf. and he flow. that is he shewis til his lufers that

1 U grete yngful. S gretyngge full.  
2 S. U fote.
he is incomprehensible. He flow abouen the seithirs of wyndis. that is he passis the vertus of haly saulis.

13. Et posuit tenebras latibulum suum, in circitu eius tabernaculum eius: tenebrosa aqua in nubibus aeris. C And he sett myrknosis his tapissesynge, in his vmgange his tabernakile: myrke watere in clowdes of the aiere. C He sett myrknosis his tapissesynge. that is, in this myrk lyf and dedly, he hid him fra vs, that we may notghe se him face til face. bot in luf we ga til him. and in his vmgange is his tabernakile. that is, rightwisme that serues him is next him, and he is ymedis thaim. for he does favour til ilk. for myrk watere, that is priue lare and hid, is in the clowdis of the aiere. that is, in the prophetis, and in haly prechours, the whilk er lystid fra the erth in til contemplacioun, and raynes down godis word till other. Her may we see that nan sould be swa hardy to translate or expound haly writ. bot if he felid the haly gast in him. that is makere of haly writ. for soen sall he erre that is noght led with him.

14. Pre fulgore in conspectu eius nubes transierunt: grando & carbones ignis. C Biforme the shynyng in his syght clowdes passid: haghil and coles of fire. C Mirk is the lare of clowdis, biforme the shynyng, that is, in lykynyng of the shynyng that sall be in his sight in heuen. clowdis passid. that is lerers of godis lare. yed fra man til man: and thai passand sithen is haghil\(^1\), that is compunccioyn\(^3\) of synyn: and coles of fire, that is werkis of charite.

15. Et intonuit de celo dominus, & altissimus dedit vocem suam: grando & carbones ignis. C And lord thonwred of heuen, and the highest gaf his voice: haghil and coles of fire. C And ourl lord thonord, manaunsand\(^2\) pyne of hell. til synful men. and the highest gaf his voice soft, hetand endles soy till all that forsakis synyn: of heuen, that is of the hert of haly man: and swa com haghil and koles of fire: it is sett abouen.

16. Et misit sagittas suas & dissipauit eos: fulgura multiplicauit, & conturbauit eas. C And he sent\(^4\) his aruys, and he scatird thaim\(^4\) leuenyngis he multiplid, and he drouyd thaim. C And he sent his aruys. that is his apostles and haly lerers right fleand. for thai erre seitherid with vertus. and he scatird thaim til

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\(^1\) U seein is halighe. S set hen is heyle.
\(^2\) U manauwised. S manace &.
\(^3\) S correccioyn.
\(^4\) S. U sett.
whaim thai ware sent. for some takis godis word and does thar estere, some despises it: and swa thai ga sere wayes. he multiplid leuennyge, that is he shewyd many myrakils. and he drouydy thaim, that is 1 some of thaim he stirid til penaunce.

17. Et apparuerunt fontes aquarum: & reuelata sunt fundamenta orbis terrarum. C And the welles of waters apperid: and shewid ere the grundis of the erthe. C That is the sothfastnes of prechours is seen, that weis men with halesome lare. and the prophecies ere vndirstandyn, in whas trouth haly kirke is gruundid.

18. Ab increpacione tua domine: ab inspiracione spiritus ire tua. C Of thi blamynge lorde: of the inspiraion 2 of the spirit of thi 3 wretch. C The blamynge of god is, when he makis oure consciens to bite vs. for oure syn. and the inspiryng of his ire is. when he says stilly in oure hert. bot if ye lefe youre syn and doe penaunce ye be tynt men.

19. Misit de summo & acceptit me: & assumpsit me de aquis multis. C He sent fra heghest ‘and he toke me’ 4 and he toke me fra many waters. C That is he sent fra heuen his son, and he toke me til his spouse: and fra many waters. that is, he chese me fra many lost men. for many ere cald and sa chosen.

20. Eripuit me de inimicis meis fortissimis: & ab hiis qui odorunt me, quoniam confortati sunt super me. C He reft me out fra my faes stalworthest: and fra tha that hatid me, for thai ere strenghid abouen me. C That is he lesid me of vices and synn. as with maystrif for there enmys mast noyis vs. and agayns thaim haf we ned of stalworthest standyng. for if thai ouere come vs we be dampned: other enmys that hatis vs ere ill men and fendes, the whilk ware strenghid abouen vs whils we ware noght lusand cris. and alswa.

21. Preuenerunt me in die affliccionis mee: & factus est dominus protector meus. C Thaibefore come me in day of my tourment: and made is lord my hilere. C That is thai noyed me first in the tyme of my anguyis: for fendis and ill men has oft sith leue of god to pyne goed men. in thaibreyss, noght in saule. for thi says he, in day of my tourment. for all this lyf he haldis bot tourment, whils he is fra the syght of god. bot in day of his ioy,

1 S. U om.
2 S inspiraunce.
3 S. the.
4 S. U om.
that is, in the tother world, he comes before thaim. for god is made his hilere fra all wrechinnes.

22. Et eduxit me in latitudinem: saluum me fecit, quoniam voluit me. C And he out led me in breed: he made saf me, for he wild me. C When we suffire fleysly stratynes, he ledis vs in gaslty breed, til brennynge and ioy of his luf: and swa our meryt waxis. & we ere safe fra ded: and all this is for he wild vs or we wild him: and lufid vs in his goednes, noght for our seruys.

23. Et retribuet michi dominus secundum iusticiam meam: & secundum puritatem manuum mearum retribuet michi. C And lord1 sall yeld til me eftere my ryghtwisnes: and eftere the purte of my hend he sall yeld til me. C That is, god sall yeld til me on domes day ioy and honur amange the aungels of heuen. eftere that i. am rightwis in trowth and luf and goed will. and eftere the clenenes of my werkis: and alswa god in this world yeldis gaslty goed til his lufers, as swetnes in his luf & perseverans.

24. Quia custodiui vias domini: nec impie gessi a. deo mee. C ffor .i. kepid the wayes of lord! .i. bare me noght wickedly fra my god. C Rightwis he is that kepis godis wayis, that is, his comauandmentis: and he is clen that beris him noght wickedly, departand fra his god with ill thoght or ill delite.

25. Quoniam omnia iudicia eius in conspectu meo: & iusticiae eius non repuli a me. C ffor whi all the domes of him ere ay in my syght! and his rightwisnes .i. put noght fra me.

26. Et ero immaculatus cum eo: & observabo me ab iniquitate mea. C And .i. sall be vnwemymyd with him! and .i. sall kepe me fra my wickidnes. C That is .i. sall draw til god in luf, and swa be with him clen of dedly synn. ffor na man is in erthe that synnes noght vennyally: and .i. sall kepe me that .i. fall namare in wickidnes.

27. Et retribuet michi dominus secundum iusticiam meam: & secundum puritatem manuum mearum in conspectu oculorum eius. C And lord sall yeld til me eftere my

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1 U lor.
2 S fallyngs. U flalyngis.
COMMENTARY ON THE PSALTER.

rightwisnes: and eftere the purte of my hend in syght of his eghen. 
That is eftere my welwillynge that is in my saule. whare he 
sees and nan other.

28. Cum sancto sanctus eris: & cum viro innocente in-
nocens eris. C With haly thou sall be haly: and with man 
innocent innocent thou sall be. C Thou, ilke cristen man, with 
crist that is haly. thou sall be haly: that is traist in him that he will 
halighe the, and help the in halines. and with crist innocent, that 
noyes na man. bot ilkan is bonden in thaire awn synn, thou sall be 
innocent, thurgh his help, noyand til nane.

29. Et cum electo electus eris: & cum pernueso per-
uerteris. C And with chosen chosen sall thou be: and with the 
wickid thou sall be wike. C Crist is chosen, and with him dwell-
and thou sall be chosen til his blis. and the wickid, that is the deuel. 
if thou be with him in synn, thou sall be wike. for swilke ere all that 
ere with him: and thaire maners ere fourmed of samen lifyng.

30. Quoniam tu populum humilem saluum facies: & 
oculos superborum humiliabis. C For thou sall make safe 
meke folke: & the eghen of proude thou sall meke. C All that 
ere verraly meke god saues thaim in heuen. and all that 
dyes in 
thaire pride he mekis thaim in til the lawe pitt of hell.

31. Quoniam tu illuminas lucernam meam domine: deus 
meus illumina tensbras meas. C For thou lightyns my lantern 
lord: my god, lighten my myrknis. C That is lord thou kyndils 
my hert. with the fire of luf: for thi my myrknes, that i. suffire here, 
light thaim, takand me out of thi lif in thi rike, whare ay is light 
and neuere myrknys.

32. Quoniam in te eripiar a temptacione: & in deo meo 
transgrediar murum. C For in the. i. sall be outreft fra 
fandynge: and in my god .i. sall ouerpasse the wall C In the, 
that is thurgh the. nght by my self, .i. sall be reft fra the deuels 
fandynge. and in vertu of my god .i. sall ouerpasse the wall. that is 
obstakil of synn: that is made. itwix synful men and heuen. swa 
that bot if thi will passe that wall til heuen cum thi neuere.

33. Deus meus inpolluta via eius, eloquia domini igne 
examinata: protector est omnium sperancium in se. C 
My god vnfiled the way of hym. the wordis of lord examynd in fire; 
hilere he is of all hopand in him. C God comys in till our his 

1 S. U his.
by a clen way. for thi vs bihoues make clen with luf the way of trewh, that he won in vs. his wordis ere proued in fire of tribula-
cious. and he hiles fra synn all that hopes in him, when thai ere
proued in anguys.

34. Quoniam quis deus preter dominum : aut quis deus
preter dominum nostrum. C for whi wha is god bot the lord!
or wha is god bot our lord. C That is at say, na god is bot the
lord of heuen. and erth. that is our lord, cristen mennys god.

35. Deus qui precinxit me virtute: & posuit inmacu-
latam viam meam. C God that beltid me with vertu! and sett
vnfiled my way. C That is, he armed me that i ware stalworth
agaynes couatis: and wickid lustes he beltid vp, that thai lettid me
noght in his luf: and swa he sett my way clen. that is charite, by
the whilke i. come til him. as he come til me bi the way of trouth.

36. Qui perfect pedes meos tanquam corno rum: &
super excelsa statuen me. C He that made perfite my fete
as of hertis: and on hegh stabiland me. C That is my luf, on the
whilke i. ga til him, he made perfite as of hertis, that i. lepe ouer
all the 'thorny and the lairy besynes' of this world: and on heghes
in heuen he stabilid the entent of my hert.

37. Qui docet manus meas ad prolimum: & posuiisti vt
aroum ereum brachia mea. C He leris my hend til bataile:
and thou sett as a brassen bow. myn armes. C That is he leris to
werke that i. overcum the deuel and synnes in gastly feghtynge. for
thai asforce thoum to close the way of heuen fra me: and thar agayn
thou sett myn armes as a bow of brasse, that is thou has gifen me
vnwery bremynge to wirke the goed and put away slawnes.

38. Et dedisti michi protectionem salutis tue: & dext-
tera tua suscepit me. C And thou gaf til me hilynge of thi
hele: and thi righthand vptoke me. C That is thou hilded me til
endles hele: and the favour of thi grace toke me fra synn.

39. Et disciplina tua correxit me in finem: et disciplina
tua ipsa me docetit. C And thi disciplyne amendid me in end:
and thi disciplyne that sall lere me. C That is at say, thi chas-
tiynge suffirs me noght to erre fra the end, to cum til the, to quem
the, to luf the: and that disciplyn sall lere me to last thare in.
and na anguys of body lettis. for

40. Dilatasti gressus meos subtus me: & non sunt infir-

1 S thorne & the cley of hisines.  
2 S att.
COMMENTARY ON THE PSALTER.

mata vestigia mea.  Thou made brade my gatis vndire me: and thai ere noght febild my steppis.  ffors thou made charite brade in me til tha that ere vndire me, that is, ill men vndire me in merit bifor god: whaim i. luf, thof thai doe me harme. and my steppis, that is, my gate til the, is noght febild. na waike, bot ay waxand in stalworthnes.

41. Persequare inimicos meos & comprehendam illos: & non convertar doneo deficiant.  I shall folow myn ennys and i. sall take thaim: and i. sall noght be turnyd til that thai faile. There ennys ere fleysly afeaecionys and ydel thoghtis, that he folows to sla. and takis thaim, that is distrois thaim, that thai distroy noght him: and i. sall noght be turnyd fra that entent til that thai faile. and wite away and leue thaire rebellynge. Many will noght thus last. bot for thai synd hard bataile. at the first tyme thai faile, are thai haf halfe doen. swa doe i noght. for

42. Confringam illos, nec poterunt stare: cadent subtus pedes meos.  I shall brek thaim, thai sall noght mow stand fall thai sall vndire my fete. That is, i. sall swa litell make thaim: that thai sall haf na myght agaynes me. and thai sall be troden vndire my luf that ledis me til god.

43. Et precinxisti me virtute ad bellum: & supplantasti insurgentes in me subtus me.  And thou beltid me with vertu til bataile: and thou supplantid rysand in me vndire me. That is, all my vile desires thou restreynde with vertu of luf. and risand agayns me. thou made thaim to be desayued in thaire aghen ill. swa that thai ware vndire me that wild hafe ben abouen me. for i. despise that thai luf.

44. Et inimicos meos dedisti michi dorum: & odientes me disperdisti.  And myn ennys thou gaf bake til me: and the hateand me thou scatird. That is thou gert my faes fle fra me, that thai tempte me na mare than i. myght suffire: and hateand me thou lost, or scaterd fra thaire purpos. for na good man has ennys bot that is ill. and in thaire scaterynge.

45. Clamsuerunt, neo erat qui saluos faceret: ad dominum, neo exauditi eos.  Thai cried, nane was to safe thaim: til lord, he herd thaim noght. Many cries when thai fare ill, bot thai synd nane to safe thaim. for na man may. and our lord will noght to whiles thai dwell in thaire malice and synn.

1 S weys.  2 S. U rest—.
46. Et comminuam eos vt puluerem ante faciem venti:
vt lutum planterum delebo eos. C. And i. sall lesse thaim as
dust before the face of wynd: as layre\(^1\) of wayes i. sall for doe thaim.
C. This is the voice of crist in his person. i. sall lesse thaim as dust.
that is i. sall rese thaim all vertus, swa that thai sall have na myght
to stand agayn any temptaciuon. And as layre\(^1\) of wayes, that is, as
licherous and couaitous that gas by the brade way til hell, i. sall
foroe thaim, that thai haf na parte amange rightwisemen.

47. Eripies me de contradiccionibus populi: constitues
me in caput gencium. C. Thou sall out take me fra the gayn-
saiyngs of folke! thou sall sett me in heued of genge\(^2\). C. That is,
thou takis me fra the iws and settis me kynges of cristen men. Alsaw
when we ere lesid of the noys of thoghtis and the flyntyng of ill con-
scien
t. than god makis vs maystirs of vices.

48. Populus quem non oognou seruiuit michi: in
auditu auriis obediuit michi. C. folke that i. knew noght
serued til me! in herynge of ere he boghed til me. C. That is, the
folke that i. visitid noght with bodiely presens seruyd and bowed til
me. at the prechynge of my men.

49. Filij alieni mentiti sunt michi: filij alieni invete-
rati sunt & claudicauerunt a semitis suis. C. Othere somnes
leghid til me: other somses eld id ere, and thai haltid fra thaire
stretis\(^3\). C. Sumes noght myne bot other, that is the deuels
sonnes. for he has geyn thaim in synn. leghid til me: for thai wild
noght doe as thai hyght. and thai ere eld, that is in thaire ald synful
lyf: and thai halt fra thaire stretis\(^3\). for if thai doe a thyng right
that doe fourre wrang. and sit in that thyng that thai wen thai doe
wele thai halt, for nathyng is wele doen withouten the luf of god.

50. Viuit dominus & benedictus deus meus: & exal-
tetur deus salutis mee. C. Lord lifes, and blissid\(^4\) my god! and
heghed be god of my hele. C. Lord lifes in my hert, whaim i.
fele: & loued be my god of his giftis, and heghid be god of my hele.
that is i pray him that he gif me hele of heuen, noght of erth. for
i. hope to hafe of him hegh hele.

51. Deus qui des vindictas michi, & subdis populos
sub me: liberator meus de inimicis meis iraoundis. C.
God that gifes vengance til me, and makis vndirloute folk vndire

\(^1\) S cley. \(^2\) S meene. \(^3\) S stighes.
\(^4\) S. U fra. \(^6\) S ins. ' be.'
COMMENTARY ON THE PSALTER.

me; my delyuerete of myn enmys yrous. 
That is the vengauence that he gifes, that he makis myn enmys vndirlout til me, that thai be at my will: and my delyuerete fra enmys yrous. for the mare that the ill is, the mare is the ioy of him that safes me there fra.

52. Et ab insurgentibus in me exaltabis me: a viro iniquo eripies me. 
And fra risand in me thou sall hegh me! fra wicked man thou sall out take me. 
Sa mykil is he the heghere biforn god that suffirs, that his enmys rise heghere in ire.

Tharfor i. sall shrifte til the in nacyons lord: and til thi name psalme i. sall say. 
Tharfor, that is for thou thus has doen with me, i. sall shrifte til the, that is i. sall loue the in naciouns: that is in conuersyon of synful men. and til the honour of thi name ihü i. sall gif ensample of goed werks.

54. Magnificans salutes regis eius & faciens misericordiam xpo suo dauid: & semini eius vaque in seculum. 
Worshipand heles of his kynge, and doand mercy til his crist dauid: and til the sede of him in til the world. 
God the fadere worships heles: that is worschipful makis the heles of crist. that is the men the whilke crist has saued & bryngis til endles hele. and he does mercy til his crist dauid: for he does it til his sede, that is til all cristes lufers, withouten end.

[ PSALM XVIII. ]

Celi enarrant gloriam dei: & opera manuum eius annuoiat firmamentum. 
Heuens tillis the ioy of god: and the werks of his hend shewis the firmament. 
In this psalme he spekis of the first comyng of crist, thurgh whaim the deuel falles and man is lesid of syn. heuens, that is apostils & haly men, that has thaire conuersacioun in heuen, tellis the ioy of god: that he is euen til the fadere. and that he ras fra ded, and that he forgifes syn of his goednes. and the firmament, that is men festid in the haly gast. shewis the werks of his hend, that is the dedis of his vertus.

2. Dies diei eructat verbum: & nox nocti indicat scientiam. 
Day til day riftes worde: and nyght til nyght shewis comyng. 
Day til day. that is bright til bright, haly til haly, riftes word, that is fulnes of wisdom and gastly sauour. bi riftyng he

1 Sirus.
2 conuersacioun. U couersacioun.
PSALM XVII. 51—XVIII. 6.

69
takyns fulnes of wit, for wha sa riftes it semes that he is ful, and
nyght til nyght, that is synful til synful, hellis the witt of thaire
wickid hert, sayand as thai fele.

3. Non sunt loquela neque sermones: quorum non
audiantur voce s eorum. C Na spechis ere ne na wordes:
of the whilke the voices of thaim be noght herd. C Thus thai tell
the joy of god: and swa wondroufully that na spechis ere. that is na
tonges na wordis. that is na kyndes of saiynge, make\(^1\) mene heghe,
of the whilk, that is thurgh the whilke wordes, be noght herd the
voices of thaim: that is the apostles. for the haly gast lerid thaim
to speke all langage.

4. In omnem terram exiuit sonus eorum: & in fines
orbis terre verba eorum. C In all the land yed the sound\(^2\) of
tha: and in endis of the world thaire wordes. C That is in ilke
party aboute the erthe passed the same of the apostels, and in hirnes
of the world the wordes yede that thai sayd. & that is na wondire.
for the fame of a good man gas ferrere than his fote may.

5. In sole posuit tabernaculum suum: & ipse tanquam
spousus procedens de thalamo suo. C In the soen he sett his
tabernakile: and he as spouse cumand forth of his chawmbire.
C Aswa aske, how is all this doen. he answers, for godis sun sett\(^3\)
in the soen, that is in light, that men myght see him. noght in hidels:
and he sett in hete\(^4\) of travaulls that he suffird, his tabernakile, that
is his body: in the whilke he faghth with the fend, and overcame
him: and he as spouse. for he was oft syth light\(^5\), cumand forth of
his chawmbire, that is of the maydys wambe\(^6\), god til mankynd, as
spouse til spouse, is copild.

6. Exultuit vt gigas ad currrendam viam: a summo
oso ogressio eius. C He ioyid as geaunt at ren the way: fra
heghest heuen the gangynge\(^7\) of him. C He ioyid, for gladly he
toke travaile, noght agayn his will. at ren the way of this lif, noght
to stand thar in. and that as geaunt. that is as stalworthest, and
passand all creatures in vertu: wele is he likynd til a geaunt, for
nathynghe might make him rade\(^8\), na gerte him turne agayn, na wyn
maistri of him: for his gangynge\(^7\) is fra heghest heuen: that is he
is born of the fadere, & become man in erth.

\(^1\) S. U meke. \(^2\) S soun. \(^3\) S sate.
\(^4\) S. U blank. \(^5\) S. U hight. \(^6\) U ins. 'wharc.' S om.
\(^7\) S oute gangynge(e). \(^8\) S sfard.
COMMENTARY ON THE PSALTER.

7. Et occursus eius vaque ad summum eius: nec est qui se absoondat a calore eius. C And his gaynras\(^1\) til the heighest of him: nan is \textit{that} him may hide fra his hethe. C \textit{That} is, he stege in til heuen, til the euenhede and ioy of his fader, and swa he suffirs nan to be \textit{that} may excuse thaim of the hethe of his luf: for he has shewid luf til all, for noman may excuse him. \textit{that} he ne is sum tyme stird fra syns to gode.\(^2\)

8. Lex domini immaculata convertens animas: testimonium domini fidele sapienciam prestans paruulis. C The laghe of lord vnwemmyd, tornand saules: the witnessynge of lord trew, wisdome gisand til smale. C Clen is the laghe of ourl lord: for it is soth in all thynge, and it forbedis all ill thynge: tornand saules til god, what for dreed what for luf, and it is godis witnessynge, gisand wisdome, \textit{that} is sauoure of heuen til smale, \textit{that} is til meke, noght till proude.

9. Iusticie domini recte, letificantes corda: preceptum domini lucidum, illuminans oculos. C The rightwisnes of lord. right, gladand hertes: the comaundment of lord shynand, lightenand eghen. C Right ere his rightwisnes, \textit{that} is his laghe, \textit{that} makis thaim rightwis \textit{that} kepis it. gladand hertis in hope of endles blis. the comaundment of god is shynand, \textit{that} is charite, \textit{that} makis the eghen of ourl saule lyght and lufly.

10. Timor domini sanctus, permanet in seculum seculi: iudicia domini vera iustificata in semet ipsa. C The dred of lord haly, dwellis in world of world: the domes of lord soth, rightwisid in thaim self. C The dred of god is haly in vs when we dred noght to be punyscht, bot to wretch him, or be departid fra hym, and the froit of this dred lastis ay, and the domes of ourl lord ere soth. for whether he manauence or he hethe, he desaifs na man: and thai ere rightwisid in thaim self, for thai haf na nede of any other auctorite than godis, thail thai be halden ferme.

11. Desiderabilia super aurum & lapidem preciosum multum: & dulciors super mel & fauum. C Desiderabile abouen gold and preciouse stane: and swetter abouen huny & huny kambe. C \textit{That} is at say, the domes of god ere desiderabile abouen all riches: \textit{that} is takynd bi gold, and myght, \textit{that} is takynd by the preciouse stane. and lust of fleysse, \textit{that} is takynd by the huny, and the huny kambe. aswha say, mare ere to luf the domes of god. than

\(^1\) S ogeyne goynge.
\(^2\) S om. \textit{that} he—to gode.
all the pompes of this world: for the whilk godis domes oft synth ere
noght desired, but outhere dred or despisid.

12. Etenim seruus tuus custodit ea: in custodiendis illis
retribucio multa. C forwighi thi seruaunte kepis thaim: in thaim
to kepe mykell ȝeldynge. C Sothy thai ere swete: for thi for thi
seruaunt kepis thaim in dede, in thaim to kepe. that is in als mykil
as thai ere kepid, es mykel ȝeldynge in this life. ffor na man may
tell the mykilnes of his ioy that enterly gifes him til godis luf, and
for the kepynge of thaim is mede withouten end.

13. Delicta quis intelligit: ab occultis meis munda me,
& ab alienis parce seruo tuo. C Trespasiss wha vndirstandis:
of myn hid make me clene. and of other spare til thi seruaunte. C
Wha vndirstandis all symes. as wha say, nane: for synn letist the
thoght to se the synn. for thi lord make me clene of all that ere hid
in me, that .i. may loze the in clemes: and of other symes, that
comes of ill eggyngis, spare til thi seruaunte, puttand away the
draghere til ill.

14. Si mei non fuerunt dominati tunc immaculatus ero:
& emundabor a delicto maximo. C If thai were noght lordid
of me, than .i. sall be withouten wem: and .i. sall be clenised of
mast trespass. C That is if nouther my symes na other memys
haf lordschip of me, than .i. sall be withouten wembe 4: of dedly gilt.
if we assent til other men synn, swa we make it oure synn. and .i.
sall be clenised of mast trespass. that is of pride. that is bigynnynge
and chesin of all synn, wha sa tharnys it he is verraly vnfiled.

15. Et erunt vt omplaceant eloquis oris mei: & medi-
tacio cordis mei in conspectu tuo semper. C And thai sall
be that thai quem, the wordis of my mouth: and the thyngynge of
my hert ay in thi syght. C And the wordis of my mouth in thi
louynge sall be swilke that thai quem ay in thi syght, noght in
syght of men: and the thyngynge of my hert sall quem bifor the.

16. Domine adiutor meus: & redemptor meus. C Lord 4,
my helpere: and my bire. C Helpere to doe goed. bire fra hell,
that .i. ne perysche.

1 S om. for thi. 2 S & them to kepe. 3 S euel entysynge.
4 S wem, 5 U Lor.
[ PSALM XIX. ]

EXAUDIAT te dominus in die tribulationis: protegat te nomen dei iacob. C Here the. the lord in day of anguys: hile the. the name of god of iacob. C Here the prophet spekis of crist as of a prest, that sall offire, and of a kyngle that sall til bataile. and he says the thyngne that was at cume til crist in tyme of his afflicticoun, that was til his ded, and in tyme of his ioy, that was eftere his resurreccions. for thi, gernand that the voice of the prest be herd, he says. O crist, lord the fadere here the in day of anguys, in the whille thou sayd. fadere clarifie thi sun. In anguys we pray god with mast desire: hile the the name of god. for whaim thou suffirs. of iacob, that is of cristen men. that is, swa hile he thin men that he doe til thaim as he did til iacob, blissand thaim with his grace.

C Send he til the help of haly: and of syon defend he the. C That is help he the, makand til the a halighid kyrke. and of syon. that is of heghe contemplacions, defend he the. that is make he sykere thi lufers in the.

3. Memor sit omnis sacrificij tui: & holocaustum tuum pingue fiat. C Menand be he of all thi sacrifice! and thin offerand fat be made. C That is, menand make he vs of all travauls and wrangis and myssaghis and pynes that thou suffird for vs: and swa thin offerand be fat. that is, the crosse, in the whille thou ert offird for mannys saule, turn he in till ioy. Oure sacrifice is sorow for oure synnes. that god has in mynde to reward with blisses: oure offerand is when all oure hert is brenmand in cristes luf: and that is fat. that is, it is diletabile til god in swett deuciauon.

4. Tribuat tibi secundum cor tuum: & omne consilium tuum confirmet. C Gif he til the eftere thi hert! and all thi counsaile he conferme. C That is eftere thin entent, that wist what thi passion soulde be worth. gif he grace to thi lufers: and thi counsaile of mannys hele. he fulfil: for crist does all thyngne with hegh 1 counsaile.

5. Letabimur in salutari tuo: & in nomine dei nostri magnificabimur. C We sall ioy in thi hele: and in the name of

1 Sehgal.
O criste, we thi lufers sall ioy
in that. that ded sall noght noy the: and that thou makis that ded
noy vs noght: and in thi name ihū. oure god. that is the luf of thi
name, sall noght lose vs. bot worship vs in heuen: that is, make vs
gret amange angels.

6. Imploset dominus omnes peticiones tuas: nunc cognou
quoniam saluum fecit dominus x̄pm suum. C Lord fulfil
all thin askyngis: now i. knew 1 that lord has makiel save his crist.
C Ilkan may be cald godis crist that is enoyn with the grace of
the haly gast: bott all thaire askyngis ere noght ay fulfiel. for that
is the pryvelege of crist godis sune.

7. Exaudiet illum de ceo sancto suo: in potentatibus
salus dextera eius. C He sall here hin fra his haly heuen'
in myghtis hele of his righthand. C Alsaw say, he heris crist
fra erth. he heris him fra heuen prayand for vs. in myghtis is hele
of his hand. that is, we ere mygyhty in vertus thurgh help of his
grace.

8. Hii in curribus & hii in equis: nos autem in nomine
domini dei nostri inuocabimus. C Thai in cartis and thai in
horsis: bot we in the name of lord oure god sall in kall. C The hele
of cristis righthand is noght shorte bot lastand euermare. The hele
of his left hand is erthly riches, in the whilk his lufers ere noght
myghty, bot the lufers of this world. and thai ere in kartis. that is,
thaieri draghen aboute with the whels of couatys, and in the
pompe of the world is thaire ioy. and thai ere in horsis. that is, thai
will noght ga in the sote of meknes, bot thai ere on heghe, and has
thaire delite in proude honurs and vayn. Thus ioy thai: bot we
that dredis to sitt on proude horsis, that will stumpill and gere vs
breke oure neke, sall seke the honer of god and festen our hope in
heuen.

9. Ipsa obligati sunt & occiderunt: nos autem surreximus
& erecti sumus. Thai ere obligid and thai fell: bot we rase and
we ere rightid 3. C That is, thai ere bunden in erthly jernygis,
and thai fell. fra hope of heuen in til warldis couaitis, and swa is
till hell: bot we rase fra syns and couaitis, and we ere rightid in the
way till heuen.

10. Domine saluum fac regem: & exaudi nos in die qua
inuocauerimus te. C Lorde make saf the kyng! and here vs

1 S know.  3 U rightid.
in day that we inkal the. \( \text{C} \) That is, saf criste of ded. and here vs in the light of trouth and luf, in the whikre lyght we inwardly call the: withouten this day of luf naman sothfastly calles on god.

[ PSALM XX. ]

\text{Domine} in virtute tua letabitur rex: \& super salutare tuum exultabit vehementer. \( \text{C} \) Lord\(^1\) in thi vertu the kynge sall ioy: and on thi hele he sall glad greetly. \( \text{C} \) That the prophet in the psalm befor praid of crist. here shewis he it, and says. lord the sadere, the kynge crist man. sall ioy in thi vertu. \( \text{that} \) is, in \( \text{that} \). that god is made man. and on thi hele, \( \text{that} \) is, in \( \text{that} \) thynge. \( \text{that} \) thou thurgh him saues mankynd, he sall glade greetly: for \( \text{that} \) is cristes ioy and gladnes, \( \text{that} \) we doe swa \( \text{that} \) we be parceuel in his redempcroun, and he spend noght his preciouse blode in vayn on vs.

2. Desiderium cordis eius tribuisti ei: \& voluntate labiorum eius non fraudasti eum. \( \text{C} \) The yernynge of his hert thou gaf til him: and of the will of his lippes thou gilid\(^9\) him noght. \( \text{C} \) for all \( \text{that} \) he wild he hade, and all \( \text{that} \) he sayd es doen and sall be doen.

3. Quoniam preuenisti sem in benediccionibus dulcedinis: posuisti in capite eius coronam de lapide precioso. \( \text{C} \) for thou before come him in blisseyngis of swetnes: thou sett in his heaud a corous of preciouse stane. \( \text{C} \) The blisseyng of swetnes is the grace that he had in his manhed. \( \text{that} \) he was ay fre of all symn. the corous in his heued of preciouse stane. is the loung and the honur that he has of apostels and all haly men. the whilk ere about him til his fairhed. as a cercle in a marmys heued.

4. Vitam petijt a te: \& tribuisti ei longitudinem dierum in seculum \& in seculum seculi. \( \text{C} \) He askid lif of the: and thou gaf til him lenghe of dayes, in warld \& in warld of warld. \( \text{C} \) Lyf he askid til hys lufers. and thou has gifen thaim lange tyme in this warld to luf him. for all that lufts noght him, thof thai lifid a thousand yer. thai haf shortt lif and shamful endynges: and all that lufts him, thai haf lange dayes in this warld, and in warld of warld. \( \text{that} \) is, in heuen, thai haf lif withouten end, what tyme sa thai dye, whether alde or yonge.

5. Magna est gloria eius in salutari tuo: gloriam &

\(^{1}\) U Lor.

\(^{9}\) S deceyuede.
PSALM XIX. 10—XX. 10.

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magnum decorum impones super eum.  

C Gret is the ioy of him in thi hele: ioy and gret fairhed thou sall sett on him.  

C The ioy of cristes manhed is gret in his godhed: for he has the name that is abouen all names: and thou sall sett on him ioy of thi dome. for he has myght to deme of his godhed. and he sall deme in his manhed, in the whilke he may be sen of all. and 1 gret fairhed, for he sall appere in mageste.


C for thou sall gif him in blissynge in warld of warld: thou sall make him fayn in ioy with thi face.  

C He sall be in blissynge withouten end, swa that thurgh him sall 2 all his lufers be blissid, and be made fayn in ioy of thi syght, face til face, that is end and fullfyllyng of all ioy.

7. Quoniam rex sperat in domino: & in misericordia altissimi non commouebitur.  

C for the kynghe hopes in lord: and in the mercy of the heghest he sall noght be stirid.  

C Kyng crist is noght proude of all this. bot as meke of hert he hopes in god. & in his mercy. for thi nathynge sall let his meknes and box-sumnes til the ded.

8. Inueniatur manus tua omnibus inimicos tuus: dextera tua inueniatur omnes qui te oderrunt.  

C sunden be thi hand til all thin enmys: thi righthand fynd all that has the hated.  

C Crist, when thou comes to deme, thi pouste punyesand be sunden til all thi faas that lufid the noght, and wild not knaw thi meknes. all is ane, his enmys and 3 that hatid him: on domes day thai be sunden dampned thurgh cristes myght, that now ere tynt fra his grace.


C Thou sall sett thaim as fournyse of fire. in tyme of thi face! lord in his wreth sall druuy thaim, and deuoure thaim sall the fire.  

C Thou sall sett thaim as fournase, that is, brendand within in consciens of thaire wickidnes, in tyme of thi face, that is in tyme of thi shewynge: and than ounl lord sall be seene wrath til thaim, and swa the fire of hell sall deuoure thaim. Her may men see aperly the end of ill lyfe.

10. Fructum eorum de terra perdes: & semen eorum a filiis hominum.  

C The froite of tha. thou sall lose fra the erth! and thaire sede fra sumnes of men.  

C The froite of thaim, that

1 S in.  

2 S shal. U om.  

3 S ins. 'tho.'
is, thaire werke, for it is all of this erth, 'it shall be lost from the erth' of heuen: and thaire sede, that is, tha that ere desaifid thurgh thaim, thou sall lose fra suanes of men: that is, thai sall noght be taide amange thin aires.

11. Quoniam declinauerunt in te mala: cogitauerunt consilia que non potuerunt stabilire. C for thai heldid illes in the! thai thoght redis the whilke thai myght noght stabile. C Ill men wenes noght to be punyscht. for thai say that god is swa ful of mercy that he will dampe na man that has tane baptem, and thus thai held ill in god, sayand of hym that he neuer thoght, and that is agayns his mageste. for it ware ill if he\(^1\) wild noght deme synn: and swa thoght thai counsails in vayne hope, that thai may noght stabile: for thai sall be dampen for thaire synn.

12. Quoniam pones eos dorsum: in reliquiis tuis preparabis vultum eorum. C for thou sall sett thaim bak! in thi leuyngis graith thou sall thaire face. C Thou sall sett thaim bake. that is thou sall put thaim fra the, and sett thaim byhynd, that wend in this life thai had ben biforn, and in thi leuyngis, that is, amange the demels of hell, the whilke thou has forsakyn and reproued. thou sall graith thaire face. for amange fendis sall thai be known, noght amange the halighis of heuen, whaim thai dispers, and sett lightly by thaim in this word.

13. Exaltare domine in virtute tua: cantabimus & psalmamus virtutes tuas. C Be heghid lord in thi vertu: we sall syenge, and we sall syenge thi vertus. C Shew the heghes in thi halighis, and we sall syenge with joy of hert: and we sall syenge thi vertus, that is, we sall make knowyn thi wondirs\(^2\) in goed will and goed werke. for he syngis wele that wirkis wele: for thi says he twis we sall syng. an tyme for the luf of hert, another for shewynge of rightwisnes till ensaumpile.

[ PSALM XXI. ]

DEUS, deus meus, respice in me, quare me dereliquisti: longe a salute mea verba delictorum meorum. C God my god loke in me: whi has thou me forsakyn: seer fra my hele the wordis of my synnys. C The voice of crist in his passion:

\(^1\) S it shall be lost from the erthe. U om.  \(^2\) S. U we.  \(^3\) S wonders. U wordirs.
for when he hyngid on the crosse & sayd. hely hely lamazabathani, 
that is, my god, my god, whi has thou forsakyn me. he shewid that 
this psalme is.writen of him. when he says whi has thou forsakyn 
me. it is noght elles bot that he lete him suffere pyne: and the skil 
he settis for the wordis: that is, the askynge of my synnes. that is, 
the synnes of my men askand my ded, withouten the whilke is na 
hele til man. ere fere fra my bodily hele. that is thaire synnes ere 
cheson that i.e. suffire this hard pyne: for swa thurg my passion 
thaire synnes sall be fordoen. he callis our synnes his, for he made 
thaim his, noght to hase, bot for to doe away: swa that he make 
his rightwisnes ours.

2. Deus meus, clamabo per diem, & non exaudies: & 
nocete, & non ad insipienciam meam. C My God i.e. sall cry 
by day and thou sall noght here: and in nyght, and noght til 
vnuwisdome til me. C And swa fere thrai er that i.e. sall cry til the 
bi day. that is in ese, that it be noght chawngid. and in nyght, that 
is in anguys, that it be done away. and thos thrai that cry in tribula-
cious ere wont to be herd, thou sall noght here me, that i.e. ne be 
doen on the crosse: and that sall noght be till vnwisdom til me. 
bot that wisely with my blode man kynd be deluyed fra the deuel. 
crist for to shew the frete of mannys fleysse says that god herd 
noght. for the resoun of his saule was ay acordand with god, forto 
dye.

3. Tu autem in sancto habitas, laus israel: in te spera-
uerunt patres nostri, sperauerunt & liberasti eos. C Thou 
sothly wonys in halighe, louynge of israel: in the hoped oure faders, 
thai hoped and thou deluyered thaim. C Thou wonys in halighe, 
that is, in men the whilk thou has halighid, and thou makis to 
vndirdand that thou will that thai cry for hele of saule. Thou ert 
louynge of israel, that is thou loues him that sees the, and he louys 
the. in the hopid oure faders, alde rightwismen, and thou deluyered 
thaim in thaire hope.

4. Ad te clamauerunt & salui facti sunt: in te spera-
uerunt & non sunt confusi. C Til the thai cryed and saf thai 
er made: in the thai hopid and thai ere noght shamed. C Thai 
cried til the with zernynge of hert, and thou saued thaim: and thai 
er noght shamed, for thaire mede is in heuen.

5. Ego autem sum vermis & non homo: opprobrium

1 S. U me.
hominum & abiectio plebis. C Bot i. am a worm and noght man: reprove of men and outkastynge of folke. C Thaim thou herd. bot me, that am mare than all, thou has made til mast pyne. for i. am a worm. that is .i. am borne of the mayden, withouten mawmys sede: and noght man anly. bot god alswa. and neuer the lattere i. am reprove of men. in spittyngre buffetynge and pungynge with the thornes. and outkastynge of folke: for that chesid baraban the thefe and noght me.

6. Omnes videntes me deriserunt me: locuti sunt labijs & mouerunt caput. C All seand me scornyd me: thai spake with lippes, and wagid the heued. C All ill men that sagne him hynge on the crosse made hethyng at him. for he sayd that he was godis sune. and thai were proud, and thoght that godis sune wild suffire na swilk pyne. for thi thai spake with lippes, noght in thaire hert. if he be godis sune cum he down of the crosse, and we trow til him: and thai wagid the heued, laghand and manasand and sayand.

7. Speraut in domino, eripiat eum: saluum faciat eum, quoniam vult eum. C He hopid in lord, he take him out: he make him safe, for he will him. C This sayd the iowes in hethyng: for thai wend that he myght noght hafe ben deluyerd of thaire hend.

8. Quoniam tu es qui extraxisti me de ventre: spes mea ab vberibus matris mee, in te proiectus sum ex vtero. C for thou art that droghe me out of wambe: my hope fra the pappis of my moder, in the fra wambe .i. am kasten. C Thus thai say, for .i. am man: and that is, thou droghe me fra wambe. that is, thurgh thi vertu. close the maydys wambe .i. am borne. my hope fra the pappis of my moder, gret perfecccious in crist. he hopes fra the pape that vnnethis any aid man does. in the .i. am kasten fra wambe, that thou be anly my hope.

9. De ventre matris mee deus meus es tu: ne discesseris a me. C fra the wambe of my moder my god ert thou: departe noght fra me. C In als mykil as .i. hafe of my moder thou ert my god: for thi departe noght fra me: and that is nede.

10. Quoniam tribulacio proxima est: quoniam non est qui adiuuet. C ffor tribulacies is next: for nane is that helpis, C This trribulaciones was in bigynnyng of his passion: and nane may helpe when god helpis noght.

11. Circumdederunt me vituli multi: tauri pingues ob-
sederunt me. C Many califs has vmgifcn me: fat bulles me has vmseged. C Many califs. that is the multitude of licherous folke. withouten the yoke of god: fat bulles, that is proude pynces, for thaire riches cruellere, vmsegid me as a kastell, that i. passe noght fra thaim.

12. Aperuerunt super me os suum: sicut leo rapiens & rugiens. C Thai oppynd on me thaire mouth: as lyon rawysand 1 and rummyand. C Thai oppynd on me thaire mouth, as thai wild ette me: as lyon rauysand thai toke me. and rummyand thai cryed that i. ware doen on crosse.

13. Sicut aqua effusus sum: & dispersa sunt omnia essa mea. C As wateres i. am helt! and scaterd ere all my banes. C That is, i. am slane of thaim as fouly as wateres is helt: thai roght na mare to sla me than to spill wateres: his banes he calles his apostels, that sould haf bene strenght of other, and thai ware 2 scatird : for thai forsoke him and fied.

14. Factum est cor meum tanquam cera liquescens: in medio ventris mei. C Made is my hert as wax meltand! in mydis of my wambe. C That is my lare, that i. had festid thaim with, it vanyst away fra thaim, when thai saghe me suffire, and it fell fra febill men and tendire, the whilk ere lykynd bi the wambe. Me thynek gret wondire that oure hard hertis meltis noght with the fire of his luf. that swa mykill lufid vs.

15. Aruit tanquam testa virtus mea: & lingua mea adheuitt faucibus meis, & in puluerem mortis deduxisti me. C My vertu dried as a pot: and my tonge droghe til my chekis, and in dust of ded thou has me broght. C My vertu that first was proved thurgh myrakils. dried, that is, wex vile as a pot scarth, that men settis noght by. and my tonge drogh til my chekis. that is, i. answerd thaim noght : and in dust of ded thou has me broght. this says he, noght grauntand it, for his body rot noght, bot he sayd it for the iwes wend that he sould haf fallen in till dust. of ded, as men does.

16. Quoniam circumderunt me canes multi: consilium malignandum obsedit me. C for hundes many vmgaf me: coursail of ill wiland me has vmsett. C Hundes he calles iwes, and bakkiters: noght for sothfastnes, bot for ill custom, berkand & bitand, as hundes folus ther custom in berkyng and bitynge: ill

1 S ins. ‘& rumpande.’
2 S ins. ‘disppilt.’
COMMENTARY ON THE PSALTER.

willand ere all that thynkis for to doe any thynge that is agayns the luf of god.

17. Foderunt manus meas & pedes meos: dinumerauerrunt omnia oessa mea. C Thai grof my hend and my fete: thati noumbird all my banes. C He says thati grof, forto shew the myklines of his pyne. vgly grauynge in hend and fete. and as the erth that is grauen gifis froit, alswa crist grauen, that is wondid with nayles, gaf the froit of life: and thati noumbird. that is, thati made nouumberable all my banes. in there wordis proprily the pyne of the crosse is discryued, and the strekyng of his body in the tre myght noght haf ben bettere discryued.

18. Ipsi vero consideraurunt & inspexerunt me: diiserunt sibi vestimenta mea, & super vestem meam miserrunt sortem. C Thai sothly biheld and lokid in me: thati depardid til thaim my clathes, & on my clathe thati laid kut. C Thai biheld, bot thati vndirstode noght what thati did: and lokyd in me, that is, thati saghe me bodily with bodily eghen, bot thati hade nasyght of my mageste: and thati saghe me with delite, thof men warz want to torn men eghen fra a crudell thyng. and thati partid his clathes in foure partis, out takyn his kirtel, the whilke thati durst noght shere. bot laid kut thar on, wha sould haf it.

19. Tu autem domine ne elongaueris auxilium tum a me: ad defensionem meam conspice. C Bot thou lord lengh noght thi help fra me! loke til my defens. C Criste, efiere his tellynge, prais that the help of his faders be noght lenghidd fra him til the comun risyng of all ded men, bot that he rose seen: and that he loke til his defens, that na thyng noy him.

20. Erue a framea deus animam meam: & de manu omnis vnicam meam. C God deluyer fra swerd my saule: and of the hand of hund myn anleype. C This swerd he calles ded. the hand of hund, myght of ill men and of deuels: his anleype halykirke: agayns that there hundes:berke, bot he prays for vs that we be delyuered of thaim.

21. Salua me ex ore leonis: & a cornibus unioornium humilitatem meam. C Saf me fra the mouth of lyon! and fra the horns of vyncorns my meknes. C That is, saf me that the deuel ete me noght: & fra the horns of vyncorns, that is fra the heghnes of iws, and all proud men. saf my meknes. the vyncorn is an of.

1 U thaire. S this. 2 U breke. S berkis.
PSALM XXI. 16-27.

the proudest bestis that is: swa that he will dye for deoigne1 if he be baldyn agayn his will, and a horn he has, by him is lykynd all proude men, that raises thain vp syngulerly, and suffers na felaghis.

22. Narrabo nomen tuum fratribus meis: in medio ecclesie laudabo te C I sall tell thi name til my brether: in myddis of the kirke i. sall loue the. C His brether he calls the apostils, that lufis ilkan other as he lufis thaim: and thurgh thaire lare he loues his fadere, in myddis of the kirke, that is in comu of all rihtwismen: for whare sa god is dred and loued than is the kirke.

23. Qui timetis dominum laudate eum: vniuersum semen iacob glorificate eum. C ye that dred god louys him: all the sed of iacob glorifie him. C The dredand god he calls til louynge: for dred of the world deseruys blamynge, noght louynge. the sede of iacob is the folke of cristen men, that is gadird of all the folke in erthe.

24. Timeat eum omne semen israel: quoniam non spre-nut neque despetit deprecationem pauperis. C Dred him all the sed of israel: for he forsake noght, na he dispis the priyng of the pore. C The sede of israel is all that ere born til new life and reparaild til the sight of god. another kan noght dred god: he is pore that traistis noght in him self, bot anly in god: and bolnes noght in pompe & vanye of this world.

25. Nec austit faciem suam a me: & eum olamarem ad eum exauduit me. C He turnyd noght his face fra me: and when i. crid til him he me herd. C God turnys noght the face of his mercy fra him that cries in gastly desnocioun and brenmand desire: for than in is verraly the criyng that god heris.

26. Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timencium eum. C At the my louynge in kirke gret: my vowis .i. sall yeld in syght of him dredand. C Thou herd me, and forti .i. sall loue the, and that in kirke gret, that is, thurgh all the world: how sall be louynge: lo! my vowis, that is, the sacrifice of my fleymes and blode that .i. offird til god, .i. sall yeld in syght of dredand him, that thai vndirstand that it is my verray body, and that thai sall be saued thurgh it.

27. Edent pauperes & saturabuntur: & laudabunt dominum qui requirunt eum, viuent corda eorum in seculum

1 U de deigne. S dede yng (interlineation).
COMMENTARY ON THE PSALTER.

The pore sall ete, and thai sall be fild: and thai sall loue the lord, wha swa sekis him thaire hertis sall lif in world of world. The pore ete meke men and desipers of this world. thai sall ete gastly mete in swetnes of luf and gladnes of heuen: and thai sall be fild foluand ihū crist, and louand in bremand deuocion: & swa thai sall nother couaite the plente of this world, ne dreed the hungere, bot seke god. Pore men louys god. riche men thaim self: for thi thof the bodis of pore men dye, thaire hertis lifes with outen end. and riche men lifes in this world in ioy, and sythen thai dye is endles pyne.

28. Reminiscentur & convertentur ad dominum: vniuersi fines terre. Thai sall vmyhynke and be turnd til lord: all the endes of the erth. That is, the kirke of all the world sall vmyhynke of god. for thai had forgetyn him: and swa vmyhynkand, thai sall be turnyd till him.

29. Et adorabunt in conspectu eius: vniuersae familie genoium. And lout sall in syght of him: all the menes of genge. That is, of all maner of men sum sall lout in his syght. that is, in thaire consciens, whare verray louters loutes the fader: & in trouth sowers myd with luf, whare thurch thai see god. for the syght of god in this lif is noght bot thurch trouth.

30. Quoniam domini est regnum: & ipse dominabitur genoium. For the kyngdome is the lordis: and he sall be lord of genge. For god crist is kyng of all and lord, and he makis kynges in heuen and in erth whaim he will. thof proud princes wene thal thaire myght may wyn kyngdomes, bot thai er desaifid: for all is in his hand.

31. Manducauerunt & adorauerunt omnes pingues terre: in conspectu eius cadent omnes qui descendent in terram. Thai ete and thai loutid, all the fat of erth: in syght of him sall fall all that lightes in the erthe. Nought anyl pore men ete, bot alswa all the fat of the erth: that is, riche men resaude the sacrament of crisis body: bot he says nought thai thai ete fild as the pore. for thai solugh not crist, bot thaire bely and the world: and he sais thai thai loutid: for ther body is oft in the kyrke, and thaire hert is neuer mare with god. thai ete with pore, bot all that lightis in the erth. thai is that lulfs erthly goed, thai sall fall. for thai take vn-worthily the sacrament in the syght of god. for he wate anly how thai fall and whidere. in a nother world sall we witt.
32. Et anima mea illi viust: & semen meum serviet ipsi.

C And my saule sall if til him! and my sede til him sall servue.

C As wha say. the fat salttes. bot my saule, that is lene of couaitis and riches. thof it be sene dyand in mennys sight, it sall lif til him. that is, til his honur, of whaim it has lif: and my sede, that is, my goed werkis, sall loute him.

33. Annunciabitur domino generacio ventura: & annunc-

C Shewid sall be till lord getynge at cum! and heuens sall shew his rightwisnes til folke that sall be born, whaim lord made. C Getynge that is forto cum sall be convetid til the honur of oure lord, and heuens, that is, haly men, sall shew the comand-

Cmentis of god til the folk that sall be born. gasly, whaim god made forto be born til him, and to be his luere and louere, in goed will and goed dede.

[ PSALM XXII. ]

DOMINUS regit me & mihil mihil deerit: in loco pascuae

C Lord gouerns me and nathynge sall me want; in sted of pasture there he me sett. C The voice of a rightwisman, lord crist is my kyng, and forthi na thynge sall me want. that is, in him i. sall be sikere and suffaunt for i. hope in him gasly goed and endles; and he ledis me in sted of pasture, that is, in vndirstandynghe of his word, and delite in his luf, whare

C am sikere to be fild; there, in that sted, he set me to be norist til perfeccions.

2. Super aquam refeccionis educavit me: animam meam

C On the waters of rehtynge forthe he me broght! my saule he turnyd. C On the water of grace ere we broght forthe, that makes vs to recouere oure strenght that we lost in syn, and rehetis vs to doe goed werkis. my saule he turnyd: that is, of a syn-

C full wreche he made hit rightwis, in waxinge of luf and meknes. first he turnys oure saule til him. and than he ledis and fedis it. ten

C graces he telles in this psalme, the whilk god gifes til his luers.

3. Deduxit me super semitas iusticie: propter nomen

C He led me on the streitis of rightwisnes! for his name.

C That is he gaf me lastynge in his biddyngis, and rotid me, and made me perfite in charite. for the streitis of rightwisnes ere his
COMMENTARY ON THE PSALTER.

straitere counsails. the whilk ere noght kepit bot of a fa. that ere perfite. on there he led me, noght for my merit. bot for his name, that is ibü. that he be lufid and lousy.

4. Nam & si ambulauro in medio vmbre mortis: non timebo mala quoniam tu mecum es. Cf for whi, if i. had gane in myddis of the shadow of ded: i. sald noght dred illes, for thou ert with me. C Gret vertu is in man when he dredis na ill. that may fall: for he setis the werst. If i. had gane ymyddis of the shadow of ded, that is, thof i. ware dwelland amange thaim that nouthere has knawynge of god, na luf: or in mydys of this lif, that is shadow of ded. for it is blak with myrknos of syn and it ledis til ded. and ill men, amange whaim goed men wonnes, beris the figure of ded, that is, the ymage of the deucl, for him thai folow in syn. bot if i ga amange all there i. sald not dred ill, priue me apert. for thou ert with me in my hert, whare i. fele the. swa that ertere the shadow of ded i. be with the in verray life.

5. Virga tua & baculus tuus: ipsa me consolata sunt. C Thi wand and thi staf: thai haf confortyd me. C Sothly i. sald dred nan ill : for thi wand. that is thi light discyplyne that chasties me as thi sun, and thi stafe, that is thi stalworth help. that i. len me till. and haldis me vp. thai haf confortid me, lerand me what i. sould doe, and haldand my thoght in the, that is my comfort.

6. Parasti in oonspectu meo mensam: aduersus eos qui tribulant me. C Thou has grayid in my syght the bord! agayns thaim that angirs me. C That is, thou has purged my hert, and lfitid vp to haf the ioy of contemptious, and thoght of the bord of heuen, swa that i. sett noght bi all that my enmys may angire me.

7. Inpinguasti in oleo caput meum: & calix meus inebrians quam preclarus est. C Thou fattid my heued in oyle: and my chalice drunkynand what it is bright. C That is, thou made glad my thoght in gaily ioy, and my chalice. that is, the wyne of thi luf, hetand and strenghtand me withinen. myn, for i. take it of the: and drunkynand. that is, gerand me forgete all vayn delites of this world. what it is bright: for it gifes me the brightnes of lif withouten end.

8. Et miserecordia tua subsequetur me: omnibus diebus vitemee. C And thi mercy sall folow me: all the dayes of my

1 S Ims. 'here.' 2 U ant. S &. 3 S ordand. 4 S. U me. 8 S. U brightere.
PSALM XXII. 3—XXIII. 3.

Thi mercy, that come biforn me, that i. resailid grace. that sall folow me helpand. and kepand me in grace: and that all the dayes of my lif whils i. lif here.

9. Et vt inhabitem in domo domini: in longitudinem dierum. C And that i. won in the hows of lord: in lenght of dayes. C That is thi mercy saf me in this lif fra synn, and in the tother brynge me til heuen. This psalme is songen in the office of ded men: for thurgh the graces here neuend, as bi iournes, right-wisemen comes til endles lyf, the whilk thai couait.

[ PSALM XXIII. ]

DOMINI est terra & plenitudo eius: orbis terrarum & vniuersi qui habitant in eo. C The eth is the lordis and the fulnes of it: the world and all that wones than in. C The prophet, at the likynnge of a bedel, that estere the victory cries that all the land is the victors: bialdand the ioy of the resurreccious of crist, says. the lordis, that is, cristis that is lord of lordis. is the eth, that is, halykirke, that beris goed froite of will & werke. and the fulnes of it: that is, halymen all, and rightwis, of the whilk halykirke is full: for anly goed men fillis it. the world and all that is than in: that is, of the world, and in all the world, is his kyrye.

2. Quia ipse super maria fundavit eum: & super flumina preparavit eum. C for he abouen the sees grundid it: and graid8 it abouen flodis. C That is, he stabild haly kyrk abouen all the stremes of wickidnes of this world, swa that thai be overcomen, and noy it noght: and he graid9 it in saule abouen floses, that is, abouen couaitus men: for as floses rynmys in till the see, swa does couaitous men in till the lust of this world, and sithen in till hell. and abouen tha ere halymen: for thai overcome couaitis, and in luf ere redy to resaife the blisse of heuen.

3. Quis ascendet in montem dominii: aut quis stabit in 1000 sancto eius. C Wha sall stegh in the hill of lord: or wha sall stand in his haly stede. C Wha is sett here for latsumnes: for ful fa ere that standis in the hill of rightwisnes, or steghis there til: and many steghis that standis noght. for thai last noght, falland down agayn til the dale of synn. thate thai come fra. bot til his askynge he answers. that we may wit wha standis.

1 S shal. U om. 2 S greythed. 3 S graythed.
4. Innocens manibus & mundo orde: qui non accept in vano animam suam, nec iteruit in dolo proximo suo. C Innocent of hond and of clen hert: the whilk toke noght in vayn his saule. and sware noght in treson til his neghtbure. C He sall stand that is pure in werkis and clen in thooghtis, and toke noght his saule in vayn. that is, he put it noght til luf of vayn thynge, na fyled it noght with synn. sen that he was baptized or toke penaunce: bot seland his saule vnedly, enterly gaf him til godis luf, and til desire of heuen. for he takis his saule in vayn that does oght elles thar with. and sware noght in treson: that is, he hight noght to desaife, bot that he thynkis, that he sais: and that he does in dede.

5. Hic accipiet benedictionem a domino: & misericordiam a deo salutari suo. C He sall take blissynge of lord: and mercy of god his hele. C That is, swilk a man sall haf the blissynge of god, whare thurgyg he sall sesthe and stand in godis hege rightwisnes: and he sall haf mercy, that is remyssion of his synnes, of criste.

6. Hec est generatione querendum eum: querencium faciem dei iacob. C This is the generation of secand him: of secand the face of god of iacob. C This is. that is, swilk is the getynge. that is, multitud of tha that sekis him, noght for erythly goeds, bot sekand the face of god: that is, his presens, and his knawynge: of iacob, that is, tha sekis him as iacob did. tha eri that eri breimmundes in luf, and putiss thaim til trauaille bifer other, that god gif thaim the primate in blisse, as he did till iacob, bifer for his elderr brothers essau.

7. Attollite portas principes uastras: & eleumini portae eternales, & introbit rex glorie. C Take vp youre gates princes! and endles gates ye eri heghid, and in sall ga the kynge of ioy. C Sen that nane may stand in godis hill. bot that eri swilk as i. haf sayd. for thi ye men that suld be princes of vices and haf the victory of ill stiryngis. takup, that is, doe away fra youre saule, youre gates of couaitis and of worldis dred: that eri gates of ded, the whilke the deuel set in sow for his entre: and agayn tha 3atis ye endles gates. that is, entre of endles life, as forsekyng of the warld and perfyt turnynge til god. ye eri heghid. that is, ye suld

1 S. U. noght.  
2 S row.
be heghid in hertis of men: for swa sall inga til youre saules the kyng of ioy: crist, in whaim we ioy withouten pride.

8. Quis est iste rex glorii: dominus fortis & potens, dominus potens in prelio. C What is he this kyng of ioy? lord stalworth and myghty. lorde myghty in bataille. C The prophet askis noght what is he this, for his ignoraunce, bot for to lere vs with his answere. lord of all, stalworth in all that he will doe, and myghty to punye synfulmen: lord he is, myghty in bataile, when he fagh agayn the deuel.

9. Attollite portas1 'principes vestras: & eleuamini porte eternales, & introbit rex glorii. C Take vp youre 3ates princes: and endles 3ates ye ere heghid, and in sall ga the kyng of ioy.' C That he sayd before he repeis, for to determyne mare of the kyng of ioy.

10. Quis est iste rex glorii: dominus virtutum, ipse est rex glorii. C What is he this kyng of ioy? lord of vertus, he is kyng of ioy. C Lord of vertus, that is, of aungels, or of graces, for he gifs all giftis til men. or lord of vertus, that is, of erthly princes: that thai wit that thai2 behouses answere in his dome of all that thai doe, alsenforth as the leste of the world.

[ PSALM XXIV. ]

Ad te domine leuani animam meam: deus meus in te confido, non arubesca.m. C Til the lord i. liftid my saule: my god i. traiest in the, i. sall noght shame. C The voice of halykirk, or of a rightwisman. lord i. liftid thurgh gasty desir fra erthe: for wha sa ligges thare in, the deuel tredis him: my saule, that was foulid in the eth with fleysly 3ernygis, til the, to hals and see. for na man may perfity til godis luf be ioynd whils he has any affeccious enclyndan til any creature. my god, now i. traiest in the, noght in me: for thi i sall not shame: that is, i. sall noght doe syns, that is chesun of shame.

2. Neque irrideant me inimici mei: stetim vniuersi qui sustinent te non confundentur. C Na my faas lagh me til hethynge: for whi all that suffirs the thai sall noght be confusid. C That is, my faas sall noght haf maystre of me, thof thai waite nyght and daye with ill suggestions to till me til syn: for whi, all that suffirs the. that is, all that tholmodly beris the birthin of

1 U &c. ut supra.  
2 U thai. S them.
tribulationem, and the het of temptation, til thai dye. thai sall noght be confusion with ill men. bot thai sall be honord with engels. Sothly if we bigyn to luf ihu crist, and last noght ay better be better. oure enemies laghis vs til hethynge. and of swilke he spekis and says,

C Counfoundid be all wirkan wicked thynge: outragely.
C for thai lef the swet luf of crist. and takis thaim til the bittire luf of this world, confundid be thai in endles pyne: and thai ere wirkan wicked thyngis: that is, thai doe wickedly, to get thaim the fauour and lufredyn of this world. & outragely travaills in vanytes. for all is vayn and withouten frout that helpis noght til god.

4. Vias tuas domine demonstra michi: & semitas tuas edosse me.
C Thi wayes lord shew til me: and lere me thi streatis.
C Godis wayes he calles his lightere biddingynge, that falles till all men: his streatis ere priue and straw entre of perfecioun, that bot fa knawis.

5. Dirige me in veritate tua & doce me: quia tu es deus saluator meus, & te sustinui tota die.
C Righten me in thi sothfastnes, and lere me: for thou ert god my safeoure, and the i. suffird all day. C Righten me, fleand errors, in thi sothfastnes, that i. lif rightwisly, as thi sothfastnes askis of me: and lere me sothfastnes, that i. vndirstand it, and luf it: for by my self i. knaw noght bot leghynge. Tw a thyngis makes the saule perfitt and halie. that is, luf. and conynghe. doe that i. ake: for thou ert god my saueoure fra my faes: and the i. suffird all day: that is, all my life i. gruchid noght what sa thou did til me, bot ay louyd the, abydand thi mercy.

6. Reminiscoe miserationum tuarum domine: & miserecordiarum tuarum que a seolo sunt.
C Vmethynke ye of thi mercyingis lord: and of thi mercys, the whilke ere fra the world. C Vmethynk the, for men wenes thou has forgetyn, for thou gifes noght alstite as thai wild, of thi mercyingis, that is, of the werkis of thi mercy: and of thi mercys, the whilke ere kyndly in the, and thai ere fra the world, that is fra the bygynyng of the world: for neuer was thou withouten mercy.

1 S outereageusly. 2 S out rauisliche. 3 S styes. 4 S stieghes.
5 U om. 6 U Vmethynge.
7. Delicta iuventutis meae: & ignorandae mess ne memineris. C The trespassis of my youthed: and myn ignoraunces, thou thyne noght on. C That is kepe noght til vengauance perpetuell the trespassis of my youthed. that is, my ioliste and folle hardynes, when i. ha had na dreed to forsake the way of clemmys: as a youngman dredi noght to vndirtake the peril that he is slane in. and myn ignoraunces. that is, the synnes that i. did, noght knawand thaim for synnes, or wenand thaim less than thai ware.

8. Secundum misericordiam tuam memento mei: tu propter bonitatem tuam, domine. C Estere thi mercy vmyynke the of me! thou for thi goednes lord. C Vmyynke the of me, that is, see how frele i. am of kynd. thou whas werke is to for gif syn: noght estere thin ire that i. haf deseruyd, bot estere thi mercy. Awha say, as thi mercy is large, swa haf thou mercy of me: and that for thi goednes, noght for my meryt.

9. Dulcis & rectus dominus: propter hoc legem dabit delinquentibus in via. C Lord swet and right: for that he sall gif laghe til trispasand in way. C Oure lord is swet, forgisand syn. and he is right, 3eldand in his dome til all men as thi haf doen. that says he, that his swetnes make vs noght ouer sykere and ydel: and for that. for he gaf first mercy to brynge vs in til goed life, he sall gif laghe of chastiynge til trispasand in way of maners, swa that he sett thaim in way, that is, in his comaundment.

10. Diriget mansuetos in iudicio: docebit mites vias suas. C He sall ryght the debonere in dome: he sall lere the myld his wayes. C He sall right thaim in his last dome, and make thaim withouten sarynes, sykere and safe, all that now folouys his will, and standis noght agayns him in thoght na dede. and he sall lere the myld his wayes: noght thaim that ere proud and full of ire, and thynk thaim seluen does better than other men kan lere thaim. bot the myld, the whilke gladly beris godis 3oke.

11. Vnuerse vie domini misericordia & veritas: requirentibus testamentum eius & testimonia eius. C All the wayes of lord mercy and sothfastnes: til the sekand his witword and the witnesyngis of him. C Thof godis wayes be many, thai ere all closed in there twa. Mercy he gifis, forgisand syn. Sothfastnes, demand merits. he leri mercy thurgh the whilke he is quemed, and sothfastnes thurgh the whilke he is vntamed, and thof that be noght knawn til all. it is knawn til the sekand his witword, that is, his passion,
and his ded, when he made his testament, and hight vs life, and yeilds it. and sekand his witnesynges, that is, bihaldis that he sayd in prophethis, and witnesid in the euangelisist: for thai er are witnes of his highynge.

12. Propter nomen tuum domine, propiciaberis pecato meo: multum est enim. Cf for thi name lord thou sall do mercy til my synne: for it is mykill. Cf for thi name lord, that is ihū, als mykill at say as saueoure. that is, that thou fulfil thi name in dede, thou sall do mercy til my syn, that i. haf sorow of. for i. graunt. that it is mykell: that is, that ilk day is doen: & i. hald it mykill that thou brynge it til noght. The mare that men haldis their synne, the lesse god haldis it. and the lesse that thai wene it is, the mare thai mun fynd it when thai cum til the dome.

13. Quis est homo qui timet dominum: legem statuit ei in via quam alegit. C Whilke is the man that dredis lord' laghe he sett til him in way that he has chosen. C Whilke is the man that liffis skilwisly, and dredis our lord, not sykere of him self. for god sett til him laghe of charite, forto fulfill in way of trouth that he has chosen: that is that he frely toke, knawand that all erres that are not in that way.

14. Anima eius in bonis demorabitur: & semen eius hereditabit terram. C The saule of him sall duell in goedis: and his sede sall enherite the erthe. C His saule, when it is passid fra the body, sall duell in goeds of heuen. now til ward1! and at the last his sede, that is, his goed werke. whare of froit is gadird, sall enherite the erth. that is. it sall haf hale heritage in blisse: when for the goed werke that he here did he sall resaife his body gloriside.

15. Firmamentum est dominus timentibus sum: & testamentum ipsius vt manifestetur illis. C festsynge is lord til dredand him! and the testament of him that he be til thaim shewid. C A man is chawngabile: bot god festis him that dredis him, that he be stabile in wele and in wa: and the testament of god is that he be shewid till vs, that is, that we se him as he hight.

16. Oculi mei semper ad dominum: quoniam ipse enellet de laqueo pedes meos. C Myn eghen euermare til lord! for he sall of snare out draghe my fete. C That is, the loekyngs of my hert ere ay vpward til ihū crist my luf. i loke noght in vanytes and besynes of erth, and .i. dreed not perils. for he til whaim i. loke

1 S toward.
sall out draghe of snare of vices and of ded my fete, that is myn affeciousns.

17. Respice in me & miserere mei: quia vnicus & pauper sum ego.  [Loke in me and haf mercy of me: for anlepy & pore i. am.  [I loke til the: for thi loke thou in me, and haf mercy of me: for i. am a wrecche in ill of pyne and of syn: and now is stede of mercy: for i. am anlepy. that is i. am noght distruste in many thoghtes. bot in anhed of thi lufe dwelland, and pore of worldis thynge. anlepy is mare lufid, pore is mare sorowid.]

18. Tribulaciones cordis mei multiplicate sunt: de necessitatibus meis erue me.  [The tribulacions of my hert ere many falsid: of my nedynges deluyere thou me.  [That is at say. swa many ere the wretchednes of this world that the anguys of thaim is comen till my hert. and for thi deluyer me lord of my nedynges: that is, of aduersites, the whilke ere nedful till all that will lif in crist. and ned is that we suffire thaim til the ded, that we be safe.

19. Vide humilitatem meam & laborem meum: & dimitte vniuera delicta mea.  [Se my meknes and my travaile: and forgif all my trespases.  [Se with a blithe eghe my meknes, that i. hald me in luf, withouten rosynge and pride: and my travaile, that i. suffire ill manerd men be mengid with me: and with this offrand quemed forgif all my symes that i. doe thurgh frete or myrkses of this lif.

20. Respice inimicos meas quoniam multiplicati sunt: & odio iniquo oderunt me.  [Loke my faas for thai ere multiplide: and in wickid hatrebyn thai hatid me.  [That is, doe with myn emys as thou wate: for thai ere many, withinen and withouten. and the losse of swa many men may noght be withouten sorow. and for thi he prayses for thaim. and thai hatid me in wickid hatrebyn: for i. luf thaim in als mykil as thai ere men that god made.

21. Custodi animam meam & erue me: non erubescam, quoniam speraui in te.  [Kep my saule and deluyer me: i. sall noght shame for i. hopid in the.  [Sfra my faas kepe my saule in the goeds that it has, and deluyer me, that is, make me perfit in hert, that i. folow thaim noght. and swa i shal not shame.

1 S rewede.  
2 S wretchedneses. U wretchednes.  
3 U blank to Ps. xxvi. 7.  (Vnam) pecij a domino.  Text from L.
COMMENTARY ON THE PSALTER.

thei ryse ageynes me. for i hopid in the, nothing in my virtu.

22. Innocentes & recti adhæserunt michi: quia sustinui ta. C Innocentis & rygh drogh to me: for i suffird the. C Ill men i suffird, & thei wold not til me ward. bot innocentis in dede, & rygh in hert, drogh to me, foloande my convusacyon. & that for i failid not in thi way: bot i suffird the, abidand thi dome.

23. Libera deus israel: ex omnibus tribulacionibus suis. C God delyuer israel: of all his trybulacyons. C God delyuer thaim that are israel. that is the folke the whech in all thair myst redyes thaim to se the: delyuer thaim of all thair anguys. with in or with out. and bryng thaim to thi blys that lastys ay.

[ PSALM XXV. ]

LUDICA me domine quoniam ego in innocentia mea ingressus sum: & in domino sperans non infirmabor. C Deme me lord, for i am ingone in myn isnoyandnes: & in lord hopand. i shal not be seke. C The voice of an holy mon, 'seyng a few" gode with mony ill, prayes that he be departyd, & says. lord deme me, that is depart me fro ille men in body. for we are sere otwyn in soul: depart vs, that thof we be to gedur in erth. we go not to gedir in to helle. He says, deme me: & that is not presumcyon of arystwisman. bot certenty of godes mercy. for i am ingone in to the way of vertues in myn in noyandnes: that is such cleymes as men has: in lord hopand. for thi i shal not be seke. that is, i shal noght stubbul, thof i be among symneful men.

2. Proba me domine & tempta me: vre renes meos & cor meum. C Proue me lord & tempte me: brenne my neris & my hert. C I am innocent & ryghwis. bot for no man vnderstandis all symnes. that none be hid fro me, prue me & tempte me. that is, in fandynges prue me, that is, shewe me prowyd. not to the that all wot. bot to me, & to men: that no synne dwell in me: bot if we' were tempted we wold be forgetil. the holyman prayes trybulacyons, that non gruch for thaim. & brenne my neris, that is my delites, with the fire of thi luf. the goed enflaumand, the ill wastand. & my hert", that is my thowghtis.

1 S their. L om.
2 S seond a fo.
3 S L om.
4 S. L &. S in oure.
5 S Sunder.
6 S tempe.
3. Quoniam misericordia tua ante oculos meos est: & complacui in veritate tua.  { For thi mercy is byfore myn een: & i quemyd in thi sothfastnes.  { That is, not my merits bot thi mercy that me such has made i.¹ behald: & i quemyd in thi² sothfastnes: that is, thi godes delites me & payes me wel within: 'as lo³,' who se him selfe sayre⁴ in a merour.

4. Non sedi cum consilio vanitatis: & cum iniqua gerentibus non introibo.  { I satt not with counsel of vanite: & with the⁵ berand wykkyde thinges i shal not ingo.  { That is, i assentid not til thaim. that sekis thair ryches, or thair⁶ delites of this worlde. that is, cheison of all wykkydnesse. & i shal not ingo. that is, i shal not begynne to wyrk with thaim wykkyd thing. thof i be among thaim.

5. Odiui ecclesiam malignancium: & cum impiis non sedebo.  { I hatid the kyrke of ille willande: & with wykkyd i shal not sitt.  { This kirke is the gedryng of ill men. that thei make for to cum till the counsell of vanyte. & with wykkyd i shal not sytt. that is, i shal not hafe thowght ne delite in thair wikkidnes.

6. Lanabo inter innocentes manus meas: & circumdabo altare tuum, domine.  { I shal wasch among innocentis my hondis⁷: & i shal vmygif thin auter, lord.  { That is, with penance & schryfte. i shal make clene my werkis, conversaunt among innocentis bodely & gostly. & i shal vmygf thine auter. that is, my soul, in the which i offir to the sacrifice of luf. i shal make feyre in vertues.

7. Vt audiam vocem laudis tuae: & enarrem vniuersa mirabilia tua.  { That i here the voice of thi louynge: & telle all thi wonders.  { That is, that i lere with whilk voice thou shal be loued. for i may not know the sang of thi louynge bot if thou lere it me. & bot if i here the voice of the holy gost, that lerus to loue the. & when i hafe lerid. then shal i tell til other all thi wondirs. that is, i. shal tel that all is thi wondirs. not myne, thof thou hafe shewid thaim to me.

8. Domine dilexi decorum domus tuae: & locum habitationis gloriae tuae.  { Lord i luffid the⁹ fairhed of thi house:

¹ S. L &  ² S. L the.  ³ S. L om.  ⁴ S om.  ⁵ S. L om.  ⁶ S their. L om.  ⁷ S hende.  ⁸ om. S & U.  ⁹ S. L thi.
& the sted of the wonnyng of thi ioy.  C That is, i luffid to make my self a feyre howse to the: not suffrand any filthe be thar in. that shuld mys pay the. Mony lokes how fowle thei my3t make thaim to the deuel: & i lufid the sted of the wonnyng of thi ioy. that is, i lufid to make me asted in the whilk thou wold joyfully wonne, so that i my3t sumwhat fele & take of thi ioy: the fairhed of his howse is gode werkis. the sted of the wonnyng of his ioy is the privete of ourse hert, where is the setyll of holy thowgthis, in the whilk wonnes his ioy.

9. Ne perdas cum impis deus animam meam: & cum viris sanguinum vitam meam.  C Lose not god with wykkid my soul: & my lif with men of blodis.  C Thof godemen & ill men be now to gedir, thei be not in helle to gedir, ne in heuen. for god erres not in his dome. men of blodes are tho that hatis thair neyghburs. & that lifis fleshly as blode askis. & they are lost with the wykkid.

10. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.  C In hands of whom wykkednes are: & thaire ry3t hand is fild of giftis.  C That is, thair werkis are wykkid. & if thei do any gode. thei do hit for ethry giftis. or for louyng of men, or for drede of ryche men. & if thei do any gode for god. thei are rewardid in gyfis of this worlde.

11. Ego autem in innocentia mea ingressus sum: redime mei & miserere mei.  C Bot in myn vnoyandnes i am ingone: bye me & haf mercy of me.  C Thei coueit to be ryche in giftis. bot i am rych in gostly tresoure. forthi bye me. that is, be hit worth to me til perfyt delyueryng. the prise of thi blode: & thi mercy. forsake me not in perils of this lyfe.

12. Pes meus stetit in directo: in ecclesiis benedicam te domine.  C My fote stode in rygth: in kyrkis i shal blesse the, lord.  C Mi fote, that is my luf, stode in ry3t: that is, hit departid not fro thi ry3twysnes. ‘bot stod vnstird ogyne alle sclaunder3.’ to blesse god in kirkes. is so to lif: that in the lyf of ilkon god be louyd. for he that blessid god. with his tong, & not in dede, his blessing is nowght alowid be fore ourse lord.

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1 S. L bot under all sclaunder ageyna.
[ PSALM XXVI. ]

**Dominus illuminatio mea: & salus mea, quem timebo.**

Lord my lyghtynge: and my heel, whom shal i drede. A ryghtwsman anoynt *with the grace of the* holy gost, in sygne of *the kyngdam of heuen*, says: lord, wonnande in me. is my light-nyng aȝeyns *the merknes of ignorance* and synnes. & my heel aȝeyns sekenes. *that i mai now stand aȝeyns synne*, for *thi* whom shal i drede. none: for none may aȝeyn him.

2. **Dominus protector vite mee: a quo trepidabo.**

Lord, heyler of my lyf: of whom shal i quake. He gifis lyf of vertues. & *that* he hiles fro my foes. ellis were, all lost: of whom shal i quake: as who say, i shal drede of none bot of hym.

3. **Dum appropiant super me noocentes: vt edant carnes meæs.**

O whiles noyand neghis on me: *that thei* ete my flesch. Myn enemys noyande me *are with* wille, not in dede. for they neogh on me. to ete my fleshe. *that* is, to distroy my fleshly þernynge, not to sle my soul, as thei wende.

4. **Qui tribulant me inimici mei: ipsi infirmati sunt & ceciderunt.**

Myn enemys *that* angirs me: *thei are sekid, & doun* fell. *Thei* *that* angirs me vnskilwysly are sekyd, that ys ensefol, for *thair* malice: & *thei* fell in synne & pyne.

5. **Si consistant aduersum me castra: non timebit cor meum.**

If castels be set agaynes me: my hert shal not drede. Kastels are conspiracyons of oure foes. *that* waytes how thei myȝt vmlappe vs. bot my hert shal not drede. for i ronne til my hiler, not to tho kastels, to seke help.

6. **Si exurgat aduersum me prælium: in hoo ego sperabo.**

If batali rise aȝeyns me: in *that* i shal hope. *That* is, if persecucyon of *the* world, or temptacyons wax aȝeynes me. in *that* batali i. shal hope in my lord: *that* is, i hope *the* victory thoro his help. & ioy *with* outen end. for,

7. **Vnam pecij & domino hanc requiram: vt inhabitem in domo domini omnibus diebus vite mee.**

Ane *i. askid of lord* *that* *i. sall seke: that* *i. won in hows of lord in all the dayes of my life. Ane* *i. askid. *that* *is, a thynge is myn askynge, that* *is* god. ill men askis many thyngis, *i. bot* ane: and *that* *i sall*
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seek in all myght, all the dayes of my life. that is, als lange als i. life: that i. won in godis hous, in erth and in heuen.

8. VT videam voluntatem domini: & visitem templum eius. C And that i. see the will of lord: and visite his tempile. C He sees the will of god that vndirstands gastly his bidynge: and that i. visite his tempile. that is, that i. make his wonyngstede: for his ristyng is noght bot in a meke saule. that is withoute ill steryngis: and i. haf my hert ay vp til his tempile thare crist is.

9. Quoniam abscondit me in tabernaculo suo in die malorum: protexit me in abscondito tabernaculi sui. C ffor he hid me in his tabernakill in day of illis: he hild3 me in the hid of his tabernakill. C ffor he hid me in his tabernakile: that is, in haly kirke, and in memere of his passion, fra myn enmys, in day of illes: that is, in this life, where ill men florysis in ese & ioy. and goed men ere in penuuse and tribulacioun: and he hid me fra hortyng in the hid of his tabernakile, that is, in the priuete of his godhed, where a rightwisarmys will es ay.

10. In petra exaltavit me: & nunc exaltavit caput meum super inimicos meos. C in the stane he heghid me: and now he has heghid my heued abouen my faes. C In stane, that is, in stablnes of vertus, or in crist, he heghid me, passand fra vertu till vertu. and now in this lif he heghid my heued abouen my faes: that is, my thought abouen synfull 3eryngs: and he lightid me withinen, to see before the dampnacioun of ill men, that is to cum in domes day.

11. Circuiui & immolaui in tabernaculo eius hostiam vociferacionis: cantabo & psalmum dioam domino. C I vm3ed and i. offird in his tabernakile the hoste of heghynge of voice: i. sall synge and psalm i. sall say til lorde. C I vm3ed. that is, i. gadird in my thought his benefices that he has doen till me. and vnkynd i. was noght. bot i. offird in his tabernakile. that is in haly kyrke, the hoste of heghynge of voice: that is, of gastly crynge & louynge in wonderful ioy. that ioy is & crynge when a haly saule is fild with cristis luf, that makis the thought to rise in til soun of heuen, or the soun of heuen lightis thar in. and thon that man may loue god in heghynge of voice. All the clerkis in erth may noght ymagyn it, ne wit what it is, bot he that has it. and in that i. sall synge in dilatabilte of contemplacyon. thus is sayd in the glose:

1 S. U om. 2 U Et. 3 S hilde. U hid.
and i. sall say psalme til lorde: that is i. sall shew goed dede til his honore.

12. Exaudi domine vocem meas qua olamaui ad te: miserere mei & exaudi me. C Here lord my voice with the whilk .i. cryd till the: hase mercy of me and here me. C Here the voice of my desire, with the whilk .i. cryd till the stalworthy, for to hase the: and hase mercy of me, that thi mercy be with my meryt: and here me that .i. haf ane that .i. couaite. the mare that a man has the bremandere he askis.

13. Tibi dixit cor meum, exquisuit te facies mea: faciem tuam domine requiram. C Till the sayd my hert, the my face soght: thi face lord .i. sall seke. C The zernyng of my hert that spekis til god, and he anly heris. sayd til the, my face, that is, my presens soght the and nane other thynge. and fra now .i. sall seke thi face lastandly til my ded. and that .i. fynd my sekynge.

14. Ne auertas faciem tuam a me: ne declines in ira a seruo tuo. C Turn noght away thi face fra me: held noght in wreth fra thi serauunte. C Turn noght away fra me: for it is noght in myght to wyn that .i. aske, bot in thi goednes: and held noght fra me in wreth in the tother wordl. that is, suffire me noght forto fall swa that thou punyes me in hell.

15. Adiutor meus esto domine: ne derelinquas me, neque despicias me, deus salutaris meus. C My helpere lord be thou: forsake me noght, na dispise me, god my hele. C I am sett in the way: bot .i. suffis noght to synd that .i. seke withouten thi help. withouten the .i. faile: for thi forsake me noght, bot end as thou has bygunen: and despise me noght. thof .i. dedly aske endles ioy. for thou ert god my hele. that salues the wounde of my syn.

16. Quoniam pater meus & mater mea dereliquerunt me: dominus autem assumpsit me. C for my fader and my modire has forsakyn me: bot lord has taken me. C My fadire the deuel, that was my fadire in syn, and my modire the cite of the wordl, of whaim .i. was born til the fend. has forsaken me, sekand the and despisand thaim, for that may noght gif me that .i. seke. bot ourc lord toke me, that may gif me all that .i. will: and he takis me to norysch and to rewle, as fadire and modire.

17. Legem pone michi domine in via tua: & dirige me in

1 U om. S more. 9 S brennondlier.
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semita recta propter inimicos meas. C Sett til me lord laghe in thi way: and in right strete thou dresse me for myn enmys. C I thynke til the: forthi sett til me laghe of charite and discy- plyne. that it suffire me noght to erre in thi way, that is in crist: and in right stret of courseails and anguys dresse me, for myn enmys, that seses noght to waite whare thai myght take me.

18. Ne tradideris me in animas tribulancium me: quon- iam insurrexerunt in me testes iniqui, & mentita est iniquitas sibi. C Gif me noght in saules of angirand me: for wickid witness rase in me, and wickidnes has leghid til it self. C Thof thou suffire thaim to pyne me bodily, gif me noght in thaire saules: that is, suffire thaim noght to be fild of myn ill. that i. assent til thaim: swa that thi hafe noght thaire will of me. for wickid witness rises agayns me, sayand fals thynge of me, forto stire me, and make me departe fra the: and wickidnes has leghid til the* self, noght til me: that is, a wickid spekere delited is in his leghe, bot he stird noght me.

19. Credo videre bona domini: in terra vivencium. C I trow to see the godis of lord: in the land of lifand. C Thai leghe on me til thaire awn harm: for i. trow to see verray goed and lastand, in heuen, when thai sall felle the fire of hell: and as I am certayn of this ioy, alswa ilk cristyn man,

20. Expecta dominum, viriliter age: & confortetur oor tuum & sustine dominum. C Abide the lord, manly wirke: & confortid be thi hert, and suffire god. C Abide god, doand his biddyngs: and in that haf thi desire: wirke manly, withouten slawnes, and hardily, as a man: for swa thi hert sall be confortid in god: and that thou be noght wery in godis way, suffire our lord. that is, suffire that thou suffirs for god and of god. for wa is thaim that losis suffrynge.

[ PSALM XXVII. ]

Ad te domine clamabo, deus meus, ne sileas a me: ne quando taces a me & assimilabor descentibus in lacum. C Til the lord i. sall cry, my god still not fra me: leswhen thou still fra me and i. sall be lyke til lightnand in the lake. C Crist, in als mykil as he is man, settand him ensaumpile til rightwismen,

1 S stighe.

2 S it.
mekly says til the fader, lord .i. man cried til the, still not fra me. that is, the anhed of god depart noght fra me man. for if thou depart fra me on that maner? .i. sall be like til thaim that lightis in the lake: that is, til thaim that ere haiden in hell.

2. Exaudí domíne vocem deprecacionis meæ, dum oró ad te: dum extolló manus meis ad templum sanctum tuum. 

[C Here lord the voice of my prayer, whiles .i. pray til the! whiles .i. hegte my hand til thi haly tempile. ] hepatitis of hend is to wirke goed werkis in the louyng of god. Crist held vp his hand in the crosse forto make men godis haly tempile. and men liftis thaire hend in prayere til heuen: that is the custom of cristen men, for thethyn thai hope help.

Ne simul tradas me cum pecatoribus: & cum operantibus iniquitatem ne perdas me. 

 Cri Gif me noght samen with synful: and with wirkand wickidnes lose me noght. 

[Cri Gif me noght in ded samen with synful: that is, lat me noght dye in that entent that synful men dyes in. for thai for thaire synn, .i. for sothfastnes and lose me noght, dampand me1 as coupabile, as thou does thaim that wirkis wickidnes.

Qui loquuntur pacem cum proximo suo: mala autem in cordibus eorum. 

[C The whilk spekis pees with thaire neigbure: bot illes in thaire hertis. ]

This is the manere of fals men: to speke pees and concord with the mouth, and hald hateredyn in thaire hert.

Da illis secundum opera eorum: & secundum nequidam adinuenctionum ipsorum. 

[Cri Gif til thaim estere thaire werkis: and estere the felony of thaire synyngis. ]

[Cri Jeld thaim estere thaire ill will, noght estere the goed that comes of thaire ill dede. for the iowes soghe crist. that was the mast syn: and the mast goed come tharo. ]

And alswa2 ill men tormentis goed men, and purges thaim of thaire syn: bot thai mun be punyst estere thaire dede. and estere the felony of thaire synyngis. Many ill dedis does men, and many thai fynde, bryngand vp new gises, new vanytes and besinesis, that gers many syn. for all tha. sall thai be punyst that first fyndes thaim, and all that oyses thaim and mayntens thaim.

Secundum opera manuum eorum tribue illis: reddie retribucionem eorum ipsis. 

[Cri Estere the3 werkis of thaire hend

1 S. U om.  
2 U aswa.  
3 S. U thaire.
gift til thaim: 3eld the 3eldynge of the til thaim. C Aswha say, as thai 3eld desaite for soothfastnes, alswa thaire awn desaite desaife thaim self.

7. Quoniam non intellexerunt opera domini, & in opera manuum eius: destrues illos, & non edificabis eos. C for thai vndirstode noght the werkis of lord, and in the werkis of his hend: thou sall distroy thaim and noght edifye thaim. C Agayns iwes and fals cristen men he spekis, that vndirstandis noght godis werkis that he made til his lykynyng, and become man him self: bot as bestis thai lifand 1 desous the faire ymage of god. and for thi thou sall distroy thaim, and thou sall noght edifye thaim. that is, thou sall blynd thaim that thai neuer haif grace to be made rightwe.

8. Benedictus dominus: quoniam exaudivit vocem de precacionis mee. C Blissid lord! for he hard the voice of my prayer. C Here crist thankis the fader of his resurreccioun, whare of the fadire is louyd.


10. Et re floruit caro mea: & ex voluntate mea confitobor tibi. C And my floysse reflower: and of my will i. sall shrieve til him. C My floysse reflower. that is, eft it florist in my resurreccion. for it florist in my concepcioun: and of my will i. sall shrieve til him. that is, my lusers sall loue him, in whaim i. am: and that with thaire fre wil, noght constraynd.

11. Dominus fortitudo plebis sue: & protector saluationum xpi sui est. C Lord strenght of his folke: and hilere he is of sauyngis of his crist. C God is strenght of his folke, in feghtynge agayns the fende: and he is hilere of sauyngis of his crist: that is, h m that crist has chosen to saluacioyn. he hiles here, that the deuel hurt thaim noght, and in the tother warld fra pyne in endles ioy.

12. Saluam fac populum tuum domine, & benedici hereditati tue: & rege eos & extolle illos vsque in eternum. C Make safe thi folke lord, and blisse thin heritage: and gouerne thaim, and hegh thaim in til withouten end. C Lo what crist prayes, raised fra ded til lif: safe thi folke lord, fra the syn of this

1 S lyuen &.
warld: and blis til thin heritage, that is, encrese thaim in vertus that lufts the. and thou welde\(^1\) thaim, and gouern thaim in this life, that thai held noght til ill. and heghe\(^2\) thaim fra erthly lykyngis in til withouten end. that is, for to desire thi luf, that is endles, and makis thaim to hafe ioy in the.

[ PSALM XXVIII. ]

Afferete domino, filii dei: afferete domino filios ariestum. \(\) Bryngis til lord ye godis somnes: bryngis til lord sumnes of wethirs. \(\) The prophet, amonestand cristen men to bryng\(e\) til god gastly hostis, says, ye godis somnes. noght sumnes of ire na of hell. bryngis tiloure lord youre self in luf and in goed werkins. bryngis til oure lord sumnes of wethirs, that is youre self, sumnes of apostils: that ware ledirs of godis froke, whaim ye study to folow.

2. Afferete domino gloriam \& honorem: afferete domino gloriam nominis eius, adorate dominum in atrio sancto eius. \(\) Bryngis til lord ioy and honur: bryngis til lord ioy til the name of him, loutis the lord in his haly hall. \(\) Bryngis til lord the trinatyte ioy and honur, that in youre goed werkins he be glorified and honord: and bryngis til him ioy, swa that ye bryng it til his name, and it be known thurgh 30w. loutys youre lord in his haly hall: that is, in youre hert, brade in luf and halighid: for all halynes is of luf.

3. Vox domini super aquas, deus maiestatis intonuit: dominus super aquas multas. \(\) The voice of lord on waters, god of mageste thonyrd: lord\(^3\) on many waters. \(\) The voice of crist is on waters. that is, on the iews, that ware in stremes of the world: and on many waters. that is, on mykil folke of cristen men. in this manere it was. god of mageste thonyrd: that is crist, that is kynge of ioy, aghefully\(^4\) biddes thaim doe penaunce, or thai sall dye in thaire synn.

4. Vox domini in virtute: vox domini in magnificentia. \(\) The voice of lord in vertu\(4\) the voice of lord in worschipe. \(\) The voice of cristis word is doen in vertu. that is, it gifes vertu til the lufers, \& pite: and in worschipe of konynge that makis men worschipful.

\(^1\) S. U weldis. \(^2\) S. U held. \(^3\) U lord thonyrd. S thomnerd our lord. \(^4\) U aghe fully. S awefuliche.
5. Vox domini confringentis cedros: & confringet dominus cedros libani. C The voice of lord brekand cedirs: and lord sall breke the cedirs of lyban. C That is, our lord sall breke, thurgh penausce & meknes, the cedirs, that is proud men, in thaim selfe, and the cedirs of liban. that is, the hegehe in the farhed of this world, he sall meke thaim, lisand or dyand.

6. Et comminuet eas tanquam vitulum libani: & dilectus quemadmodum filius unicum. C And he sall lesse thaim as kalf of liban: and lufid as son of vyncornes. C He sall meke thaim as kalf of liban. that is, swa mykill that thai sall will dye for cristes luf: and the lufid, that is crist, sall meke there pride: he that is as son of vyncorns. that is, of the iwes, of whas kynd crist is borne. thai ere kald vyncorns, for pride and dedeye.

7. Vox domini intercedidentis flamam ignis: vox domini conscuentis desertum, & commovebit dominus desertum cades. C The voice of lord sherand the flaume of fire: voice of lord smytand deserte: and stire sall lord desert of cades. C The fire is couaitis in marnys kynde. the flaume that comes of this fire is assent and dede and custum. this flaum god sheris and brekis. that it cum noght til assent: and that in stalworth men. desert ere tha that neuer jët did wele: desert of cades ere tha that sum tyme dide wele, and has forsakyn contemplacioun, and gas agayn til besynes of the world & vnnayte thynges.

8. Vox domini preparantis ceruos, & reuelabit condens: & in templo eius omnes dicent gloriam. C Voice of lord graythand hertes, and he sall shew the thyk: & in his tempilie all sall say ioy. C Hertis he graithis, that is, he makis thaim perfite that ouercomes and puttis away venomus tongis: and swa he sall shew thyke: that is, he sall oppyn the priuetes of haly writ, whare there hertes sall be fed. and all that is in his tempilie sall say ioy of god, and loue him in halykirke, and in heuen.

9. Dominus diluuium inhabitare facit: & sedebit dominus rex in sternum. C Lord the flowynge makis into wone: and lord sall sit kyngge withouten end. C That is, our lord makis haly men, as in noe ship, sa sett in haly kirke, to passe the flowynge of this world, withouten hurtynge: and he sall regne in thaim withouten end.

10. Dominus virtutem populo suo dabit: dominus bene-

1 S. U renge.
Psalms XXVIII. 5—XXIX. 5.

dicet populo suo in pace. Lord saul gif vertu til his folke: lord saul bliss his folke in pees. God gifis vertu til his folke that fghtis agayn the many temptaciouns of the fende, and of this warld: and at the last he sail bliss vs in endles pees, that is, in him self.

[PSALM XXIX.]

Exaltabo te domine quoniam suscepisti me: nee des-
lectasti inimicoe meos super me. I sail heghe the lord, for
thou me vptoke: thou delited noght myn enmys abouen me. The voice of crist til his fader. lord i. sail heghe the, that is .i. sail loue thi heghnes, for thou me vptoke in my resurreciou: thou delited noght myn enmys abouen me: that is, thou suffird noght the iws. and sendis to have the maystry of me.

2. Domine deus meus clamavi ad te: & sanasti me.
Lord my god .i. cried til the: and thou me helid. I cried til the in my passion, and thou helid me in my risynge. for now my body is not seke bot glorius. and we sail be helid in body and saule on domes day.

3. Domine eduxisti ab inferno animam meam: saluasti
me a descendentibus in lacum. Lord thou brought out my saule of hell: thou saued me fra lyghtand in the lake. This lake is the lichery and wickidnes of this lif. for thi wha sa gifis thaim til lustis of fleyss and erthly 3ernyngis, thai light in the sloghe, and thai ere enmys of ihil crist. bot in his resurreciou he was saued fra thaim, that he na mare be with thaim.

4. Psallite domino sancti eius: & confitemini memorie
sanitatis eius. Syngis til lord 3e halighis of him: and shriifes til the mynd of his halynes. 3e his halighis that luis him, syngis til him in goed thought and goed dede: and shriifes til the mynd of his halynes. that is, loues him for he was menand to make 3ow haly.

5. Quoniam ira in indignacione eius: & vita in voluntate
eius. For wret in his dedeyne: and life in his will. Wret, that is vengaunce. that he vengid in 3ow the first syn with ded, was in his dedeyn that ourr form fader left his biddyngs and did as his wife red him, bot 3it is hope: for lif is in his will. that is, he gifis vs endles life, noght for ourr seruys, bot for he wild of his goednes.
   C At euenynge sall greynge duell: and at the mornyng faynes.  
   C Greynge, that is all manere of wrecchidnes of pyne and 
   syn, bigysnand at euenynge, of adam, when the soen of 
   rightwisnes departid fra him. for his syn, sall duell till the 
   mornyng of generall resurreccioun: and than we sall haf 
   faynes withouten end, when god sall wipe away all ourte teris. 

7. Ego autem dixi in habundancia mea: non mosebor 
   in eternum.  
   C I sothly sayd in myn haboundaunce: i. sall 
   noght be stird withouten end.  
   C Of adam is greynge. bot i. 
   crist sayd in myn haboundaunce. that is, in traystnes of my god-
   hed i. sall noght be stird fra' god as adam was. 

8. Domine in voluntate tua: prestissi decori meo 
   virtute.  
   C Lord in thi will: thou gaf til my fayrehed vertu. 
   C To doe myracles. fayrehed of crist is. that he is fre of all syn. 
   til the fayrehed of ourte saule, that is his lykynynge. he gifis vs the 
   vertu of luf. in thi will, noght in ourte werkis. 

9. Avertisti faciem tuam a me: & factus sum conturb-
   batus.  
   C Thou turnyd away thi face fra me! and i. am made 
   druyyd.  
   C Thou turnyd fra me thi face: that is, in adam thou 
   toke fra me the light of my knawyng, and swa i. am druuyd in 
   syn. and sorow: bifore syn was noght bot brightnes of joy. 

10. Ad te domine clamabo: & ad deum meum depre-
    cabor.  
    C Till the lord i. sall crye: and til my god i. sall 
    praye.  
    C That i. may get the state of immortalite, and that 
    all wrecchidnes be doen away, sayand, 

11. Que utilitas est in sanguine meo: dum descendo in 
    corupcionem.  
    C What profetabilte is in my blode: ywhils i. 
    descend in corupcioun.  
    C That is, what proft is in spilynge of 
    my blode. that is shed withouten gilt. if my body rote in erth. as 
    wha say, nane. 

12. Nunquid constabitud tibi puluis: aut annunciabit 
    veritatem tuam.  
    C Whether dust sall shri fe til the! or it sall 
    shew thi sothfastnes.  
    C That is, whether the lif of synful man 
    sall graith loungis til the, or preche thi sothfastnes. that thou 
    fullis that thou hight, bot if it be made rightwis thorg my rysynge: 
    as wha say, 

13. Audiuit dominus & misertus est mei: dominus factus

   1 S fro. U for.
est adiutor meus. C Lord herd and he had mercy of me; lord made is my helpere. C for he gaf noght my body til corupcioun.

14. Conuertisti plantum meum in gaudium michi: ooncidisti saccum meum & circumdedisti me leticia. C Thou turnyd my sorrowynge in ioy til me: thou share down my sek, and thou vngaf me with gladnes. C Thou turnyd the sorrow of my passion in ioy of resurreccion til me and myne. thou share down my sek. that is, the mortalite of my fleytte. that is sharp and hard, thou distroyd in my resurrecioun. and thou vngaf me with gladnes of in mortalite.

15. Vt cantet tibi gloria mea, & non compungar: domine deus meus in eternum confitebor tibi. C That my ioy synge til the, and i. be noght stangid: lord my god, withouten end i. sall shrif til the. C That is. that is my ioy, that my chesun, that my lufers synge til the: the sange of thi louynge. and i. be noght stanged. that is i. suffire na mare the ded. And the sorow of ourse syn god turynys in till ioy of remyssion: and sheris away oure sek. that is, penaunce and anguys of dedly body he fordoes, and vngifs vs when we dye with gladnes of the first stole: that oure ioy synge til him that has gifen vs that ioy. for we be namare stangid with consciens of syn, na dreed of ded, or of dome: bot withouten end we sall loue him. Na tonge may tell, na hert may thynke the mykilnes of ioy that is in louynge of him in gast and sothfastnes.

[ PSALM XXX. ]

In te domine speravi, non confundar in eternum: in iusticia tua libera me. C In the lord i. hopid, i. be noght shamed withouten end: in thi rightwisnes delyuer me. C The voice of a rightwisman. lord i. hopid in the, not in me. if men be in anguys and hope in god his comfort sall noght wont. and therefor i. be noght shamed in this life. in thi rightwisnes delyuer me. that is, in that rightwisnes that thou has gisen til me.

2. Inolina ad me anarem tuam: accelera vt eruas me. C Held til me thin ese hast that thou delyuer me. C That did thi mercy when thou sent thi son. he says hast, for that is noght lange that has end. and that is lange til vs, in godis eghen it is shorte.
3. Esto michi in deum protectorem: & in domum refugij, vt saluum me facias. C Be til me in god hilere! and in hows of fleynge, that thou make me safe. C Be til me in god hilere: that is, be til me swilke a hilere as it falles til god: and be til me as a hows, til the whilk .i. scand be safe.

4. Quoniam fortitudo mea & refugium meum es tu: & propter nomen tuum deduces me & enutries me. C for my strenght and my fleynge ert thou! and for thi name thou sall lede me and fostire me. C That is, nourewhare .i. fele me strenghti and sykere bot of the: and for thi name to glorifye, not for my meryt, thou sall lede me, that .i. ga not wil1: and fostire me, that .i. be made myghty to ete in heuun at angels borde. that is, thou sall be litell and litel brynge me forth til .i. be perfite.

5. Educes me de laqueo quem absconderunt michi: quoniam tu es protector meus. C Thou sall lede oute of the snace that thai hid til me: for thou ert my hilere. C That is, thogh thi grace .i. sall not be taken with the snare of endles pyne that thai hid til me, vndire the likynge of synn, as venome is hid vndire a swet morsell. for thou ert my hilere, that .i. assent noght til thaire eggynge.

6. In manus tuas domine commend o spiritum meum: redemisti me domine deus veritatis. C In thi hent .i. betake my gast! thou boght me, lord god of soothfastnes. C Verraly thou ert my hilere: for thou lord god of soothfastnes, that is, soothfastly fulfilland that thou hight, boght me fra the deuel, in crist criand in the crosse, In thi hent .i. be take my gast. Alswa we aghe to bitake our saules in godis poute silk day, that he thaim kepe til his louynge, for we may noght.

7. Odisti observantes vanititates: supernaque. C Thou hatid the kepand vanytes! outrageously. C Me thou boght: bot thou hatid, that is thou reprouyd, thaim that settis thaire hertis on the fals ioy of this wert. the whilke outrageously is kepid, when a man for his life does ill, couaytand vanyte, and neuer the latters he losis his lyfe.

8. Ego autem in domino speraui: exultabo & letabor in miserecordia tua. C Bot .i. hopid in lord! .i. sall glade, and .i. sall ioy in thi mercy. C I, that kepis na vanytes, hopid in my lord: for .i. hate that be hatis. wha sa hopis in katell or in honur

1 S wile.
or in any heghnes of mannyss myght. he kepis vanye: for outh er
he dyes for thaim, or thai perisch fra him: bot god lastys ay:
for thi he hopis in him. and is glad in his mercy, that saues fra
lu of vanyeys, and bryngis him to luf sothfastnes.

9. Quoniam respeunisti humilitatem meam: saluasti de
necessitatibus animam meam. C for thou lokid my meknes:
thou saued fra nedyngis my saule. C for meknes pays the, thou
saued me of nedyngis. that ere many. as to knaw nght the hert
of a nother. haf ill susseccious of a trew frend, or goed of an
vntrew: vncertayne what thou sall be the morne. will not dy,
and bihoues dye: folow ald customes: he that is verraily meke god
sall saf him of there, here a parcy in the tother world plenerly.

10. Neo conclusisti me in manibus inimici: statuisti in
loco spacioso pedes meos. C Thou loukid me nght in hend
of enmy: thou sett in rowmsted my fete. C Hend of enmy is the
myght of the deuel, that gildirs men with couaits of life and
dred of ded. of tha hend ere thai deluyered that wele lys and wele
dyes. ill men ere loukid in thaim: bot thou sett my fete, that is
my willes, in rowmstedede: that is in charite, that is the rowm
of haly men, and ere fra the deuels myght. bot for haly men suffirs
pyne in this life, he says,

11. Miserere mei domine quoniam tribulon: conturbatus
est in ira occlus meus, anima mea & venter meus. C Haf
mercy of me lord, for .i. am in anguys: druyd is myn eghe in
ire, my saule and my wambe. C Haf mercy of me wrecche man.
for .i. am in anguys: .i. dred nght ded. bot pyne tourmentis me.
druuyd is in ire of thaim that pyses me. myn eghe. that is my skil :
it is not put out, hor hateredyn: my saule, that is my sensualite,
and myn wambe, that is my fleysse: alswa say, na thynge is fre
of me, withouten pyne.

12. Quoniam defect in dolore vita mea: & anni mei in
gemitteribus. C forwhi in wa wanyd my lyfe: and my zeris is
sorrowynge. C In wa of tourments til ded is my lyfe broght:
and my zeris, that is my tymes, ere not in clere voice, bot in
sorowynge, that swa many wirks ill, and leues the way of charite.
in this maner the life of perfitt men is profit of other men.

13. Infirma est in paupertate virtus mea: & ossa mea
conturbata sunt. C Seke is made in pouer t my vrtu: and my

1 S of.
2 S to.
3 S party.
4 S byndes.
banes ere druuyd. C My vertu, that is the trayst that i. had in memmys goed dede, is waxand wayke, and wites away, in pouert of thaire gastly goed:- for¹ luf kelis and wickidnes bremys: and my banes, that is the strenght of my saule, is sary for thaire synn.

14. Super omnes inimicos meos factus sum obprobrium vicinis meis valde: & timor notis meis. C Abouen all my faes .i. am made reprove' til my neighburs, and mykil dred till my knawy. C Abouen all my faes, that is abouen hathen men, .i. am made reprove til my neighburs: that is, til thaim that ere in poyn to be convertid, and for thai see the wickidnes of cristen men, that ere ware than hathen men, thai lese thaire conversion, and haldis thaim in thaire synn. and .i. am dred mykil til my knawy: that is, thai ere in dout that all be swilke as thai see sum in haly kyre or in religyon.

15. Qui videbant me foras fugerunt a me: obliuioni datus sum, tanquam mortuus a corde. C Thai that saghe me out thai fled fra me! til forgetynge gisen .i. am, as ded fra hert. C Worldis men that sees haly men haf thaire hope anly in thyng e that is not in syght. thai fle out fra thaim in til lust and lykynge of body: and swa thai forget crist, as ded fra thaire hert: for all that luufs him noght has forgetyn him.

16. Factus sum tanquam vas perditum: quoniam audiui vituperacionem multorum ommorancium in circuitu. C I am made as vessell lost! for .i. herd myssagh of many duelland in vmgange. C That is, me thoght that .i. perischt lifand til god. and wynand na saules til him, or losand that .i. had getyn. and this .i. say, for .i. herd myssaghe of many. for many myssays me that will noght cum with me til heuen. bot thai duell in the vmgange of couaytys. 3e wate wele that for ill men the goed ere myssayd: for thus thai say: thai ere all faiors and ypocrates and iogulors, that desayues men: bot thai ere fouly: for thai myssay and dampnes haly men with werid men.

17. In eo dum conuenirent simul aduersum me: accipere animam meam consiliati sunt. C In that ewhils thai come samen agayns me! to take my saule thair ware cousaid. C Thai com to gidere in that myssagh and vmgange: for thai will not out of thaire wickidnes: and than ware thair cousaid to sla my saule: that is, that it assentid til thaim in synn.

¹ S. U fo. ² S. U convertid.
18. Ego autem in te speravi domine: dixi, deus meus es tu, in manibus tuis sortes meae. [Bot. i. in *the* hopid lord: i. sayd my god *thou* ert, in *thi* hend my kuttis. [Nathynges is halesumere than to hope in god in all anguyes in *thi* hend, *that* is, in *thi* pouste and knawynges, is my kuttis, *that* is, *the* chesun and *the* ordire *that* *thou* has chosen me til *thi* luf fra wickid men, and *that* i. felle til *the* mare than a nother: and therafore,

19. Eripe me de manu inimicorum meorum: et a perseverentibus me. [Out take me of *the* hand of my faes: and of solum and me. [Sen *thou* has chosen me of *thi* goednes, lat *the* deuel and his mynystres haf na maystri ouer me. *that* i ne* with all my hert luf *the*, and fullf *thi* will. oure aghen fals brether mast folus vs in ill. for all haly kyrke has reprofe of *thaire* ill life.

20. Illustra faciem tuam super seruum tuum, saluum me fac in misericordia tua domine: non oonfundar, quoniam inuocas te. [Lygght *thou* *thi* face on *thi* servauente, make me safe in *thi* mercy lord: be .i. noght shamed, for .i. inkald *the*. [That is. make *that* it may be sene whilke is *thi* servauente, and whilke falles til *the*. and safe me in *thi* mercy: for *thof* .i. knaw *that* .i. luf *the*. .i. trayst noght in my *mery*, bot in *thi* mercy, and .i. be not shamed in *thi* dome, for .i. inkald *the*. in til me with luf.

21. Erubescent impij, & deducantur in infernum: muta flant labia dolosa. [The wickid shame, & broght be in til hell: dumb be made swikil lippes. [Nane sall shame *that* lufis *the*. bot *the* wickid *that* lufis vanites *thai* be shamed, and be broght vs till hell. *that* is, felaghid* be *thai*. with *the* shadus of hell. *thare* is endles shame. and swikil lippes. *that* ete here ianglers, & dredis noght *the* dome, dumb be *thai* in pyne.

22. Que loquuntur adversus instum iniquitatem: in superbia & in abusione. [The whilke speks agayns *the* rightwis wickidnes: in pride and in abusione. [In pride *thai* speke*, for *thai* heghe *thaim* self agayns god when *thai* dispise his servauwtes: in abusion. of godis giftis, for *thai* ere vnkyned til god, and oyses wrangre his benefices.

23. Quam magna multitudo dulcedinis tuae domine: quam abscondisti timentibus te. [How gret the multitude of *thi* swevenes lord: the whilke *thou* has hid til *the* dredand *the*. [Thai

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1 S. U om.
2 U ine. S that i'(che) wyth all my hert ne luf *the*.
3 S filed.
4 U speke. S spekyne.
5 S to th. U om.
ere proude: bot lord the swetnes of ioy that thou hides, that it be mare desired, til the dredand the. and in heuen it sall be shewid til thaim, that is sa mykil that naman may tel it.

24. Perseociisti eis qui sperant in te: in conspectu filiorum hominum. Thou made perfit til tha that hopis in the: in the syght of menny synnes. That is, thou has made perfit that swetnes til hopand in the. that is that swa hopis that thaim shame noght of thaire hope & luf, bot grantis it bifor men.

25. Abscondes eos in abscondito faciei tue: a conturbacione hominum. Thou sall hide thaim in dern of thi face: fra druuyinge of men. Swa perfit is the swetnes, that thou sall hide thaim tharin, that ill men see thaim noght, in derne of thi face: that is, that thai see the face til face, that is swa dern that na man may see it bot that is clen as purged gold: and that fra the druuyinge of men. that is, when ill men are dampeed.


27. Benedictus dominus, quoniam mirificavit misericordiam suam michi: in ciuitate munita. Blissid lord, for he selkouthid his mercy til me: in cyte warnyst. That is, louyd be my lord, for he made wondorful his mercy til me, that is, til my hele. in cyte warnyst. that is, in thi wold, that is armed agayns god in witt of fleyss, & connynge of ill, and clomstnes in syn.

28. Ego autem dixi in excessu mentis mee: proiectus sum a facie oulorum tuorum. Bott. i. sayd in outpassynge of my thoght: i. am ferre kastyn fra the face of thin eghen. I sayd in outpassynge of my thoght. that is, when my thoght is raust til heuen in contemplacroun. than i. say that i. am ferkasten fra the clere syght of thi fairhede. for ay the mare we knaw the heghnes of god the lawere vs thynke oure self.

29. Ideo exaudisti voce oracionis mee: dum olamarem ad te. For thi thou herd the voice of my prayere: whils i. crid til the. For thi that i. knaw me a wreche, and fere fra thi sight, thou herd me. Cries til god noght in the mouth bot in the hert. for thi cry withinnen whare god heris.

1 Sc clennes.
2 S wyth inne. U withouten.
30. Diligite dominum omnes sancti eius: quoniam veritatem requirit dominus, & retribuet habundanter facientibus superbiam. C Lufis the lord all his halighis! for soothfastnes he sall seke, and he sall yeld haboundanly til doand pride. C je halymen that lufis noght the world, na ought that is thar in. lufis oure lord, that is, seruys til him in luf mare than in dred. for he sall seke in his dome soothfastnes. that is, that ilke man serfe til his god. this he sall seke of halymen. what sall synful do that serued the world? and than he sall yeld endles pyne til thaim that now does pride, haboundanly: for thai doe na penaunce for thaire synn: bot symmes til the ded.

31. Viriliter agite & confortetur oor vestrum: omnes qui speratis in domino. C Wirkis manly, and confortid be youre hert: all that hopis in lord. C Wirkis, that youre luf be noght ydell: and if anguys comes agayns you, confortid be youre hert in luf of crist, ye all that hopis in him. In this vers is expressid the vertu and the entent of all the psalme: that is, that the frelte of oure fleysse dred noght swa many illes of the world.

[ PSALM XXXI. ]

Beati quorum remisse sunt iniquitates: & quorum teota sunt peccata. C Blisful whas wickidnessis ere forgifen: and whas symmes ere hiled. C Here the prophet speks is his person that does penaunce for his sym, and says. blisfull ere thai, and sall be in heuen, whas symmes ere forgifen in verray contricyon and shrift: and whas symmes ere hiled fra the deuel, that he shame hym noght for thaim. and fra god, that he punyss thaim na mare. this hilynge is with charite.

2. Beatus vir cui non imputavit dominus peccatum: neo est in spiritu eius dolus. C Blisful man til whaim lord rettid noght synn: na treson is in his gaste. C He that has doen plener satisfacciouen for his synn, god rettis\(^1\) it namare til him, bot he is asoild of synn and pyne: and na treson is in his gaste when he grauntis him swilk as he is, and defendis noght his syn. he that is synful and says he is rightwis, treson is in him.

3. Quoniam tauci inueterauerunt ossa mea: dum clarem tota die. C ffor .i. stilled eldid my banes: whils .i. cried

\(^1\) S arettis.
all the day. C ffor i. stilled that was nought to still. that is shrift of mouth, my banes eldid. that is, the strengh of my saule failed. whils i. cried all the day. rosand me of rightwisnes, i. stilled that was at say, and i. sayd that was at still.

4. Quoniam die ac nocte grauata est super me manus tua: conuersus sum in erumpna mea dum configitur spina. C ffor day and nyght heuyd is on me thi hand; turnyd i. am in my wrichidnes whils the thorn is festid. C That is, lord, for thi venguance touchid me, for to make me meke, and that day and nyght, that is assiduely, turnyd i. am til the in my wrichtidnes, knawand me a wreche, whils the thorn is festid. that is, whils com- puwccious for my synn is festid in my hert.

5. Delictum meum cognitum tibi feci: & iniusticiam meam non abscondi. C My trespas i. made known til the; and my vnrightwisnes i. hid noght. C My trespas, that i. wald noght doe. that i. was haldyn til, i. made known til the shrifand it: and my vnrightwisnes. that i. did that sould not hase ben doen, i. hid noght in shrifte.

6. Dixi confitebor aduersum me iniusticiam meam domino: & tu remisisti impietatem pecci mei. C I sayd i. sall shrife agayns me myn vnrightwisnes til lord! and thou relesid the wrichtidnes of my synn. C I sayd, that is i. thoght first in me. that i. sall shrife agayns me, accusand me self skilwisly, and thou relesid the wrichtidnes of my synn: that is, that he hid his syn and cried his merit. Gret pite of god is shewid here, that he forgis syn at a heghtynge of shrifte.

7. Pro haec orabit ad te omnis sanctus: in tempore opportuno. C ffor that sall pray til the ilk halygh! in tideful tymne C ffor that forgisnes. sall pray til the ilk haly man. for in that he is haly and praies that, thou forgaf him his syn. tideful tymne is tymne of grace, that makis our prayer to be herd.

8. Verumptamen in dilunio aquarum multarum: ad sum non approximabunt. C Noght forthi in flowyng of many watirs til him thai sall noght neghe. C Tha that ere in flowyng of many waters. that is, tha that flowis in lust of fleysse and delites of this world and in serf errorrs of couaitis. thai sall noght neghe til god as thai wene, bot thai ere lenghid fra him. ffor many wenes that thai may lif in thatre likynge in this world, and sithen duell with crist: and thai ere desaifed.
9. Tu es refugium meum et tribulacionem que circumdedit me: exultacio mea, erue me circumdantibus me. C Thou ert my fleynge fra tribulacion indivis : my ioynge, deluyer me of vmgifand me. C In all myn angus i. fle til the : for thou ert my ioy in wele and wa: deluyer me of vmgifand me to tempt me. gret perfecciouns: his ioy cesses noght in crist thof he be in tournement.

10. Intellectum tibi dabo & instruam te: in via hao qua gradieris firmabo super te oculos meos. C Vndirstandynghe .i. sall gif till the, and .i. sall ensourme the: in this way that thou sall in ga .i. sall fest on the myn eghen. C He askis to be deluyered, and god answers. vndirstandynghe .i. sall gif the, that thou knaw and witt that all goed is of my grace, and ioy in hope: and .i. sall ensourme the, that thou erre noght in this way of luf, that thou sall inga withouten errore, ay thynkand til me: .i. sall fest on the myn eghen, that nane noy the, for thou liftis thin eghen til me. for men says, whare is the luf? thare is the eghe. lo what ioy is of him that does verray penaunce.

11. Nolite fleri siout equus & mulus: quibus non est intellectus. C Willes noght be made as hors and mule: in the whilk is noght vndirstandynghe. C Here he amonestis other men: thus has god doen with me. for thi willes noght be as hors. that is he that has na discretion who sit on him, and resayes the deuel with als goed chere as god: and the mule. that is he that forsakis na byrthyn of syn: and in nother is vndirstandynghe: for the tane beris the deuel, the tother is chargid with vices. for thi,

12. In chamo & freno maxillae eorum constriynes: qui non approximant ad te. C In keuel and bridel streyn thaire chekus: that neghis noght til the. C That is, in lesse and in mare tribulaciones streyn thaire chekus: that is, thaire foly and thaire pompe in speche, fordo it, that neghis noght til the in meknes.

13. Multa flagella peccatoris: sperantem autem in domino miserecordia circumdabit. C Many swyngyngs1 of synful: bot hopand is lord mercy sall vmgif. C Eftere the bridel comes the swyngyngfe forto teme him that is wilde: and if he will noght swa conviert him, he sall be swongen in hell. bot him that hopis is god mercy sall vmgif on ilk syde, that the enmy fynde nouwhare inlate8.

1 S ere the scourgynges the sywngyns. I
2 S in—entre.
14. Letamini in domino & exultate iusti: & gloriamini omnes recti corde. C faynes in lord and glades rightwis: and ioyes all right of hert. C Bes now fayn in our lord, that was first fayne in the world: and glade be ye rightwis in his grace: and ioyes all right of hert, that standis noght agayns god. Krokid of hert ere tha that says that god is vnrightwis, when thai see ill men in welth, & goed men in wa.

[ PSALM XXXII. ]

EXULTATE iusti in domino: rectos deoet collaudacio. C Gladis rightwis in lord: the right becomes louynge. C Vnrightwis men has thaire gladynge in the world. bot the rightwis gladis in our lord, whas ioy is endles: and in him ye may not ioy bot louand. for thi says he. the right men becomes louynge, noght the krokid in couaytys, fore thare is na faire louynge in a synful mouth. wha sa is right he louys.

2. Confitemini domino in cythara: in psalterio decem cordanum psallite illi. C Shiris til lord in the harpe: in psautery of ten cordis syngis til hym. C In the harpe tha shrif that louys god whether wele or wa fall on thaim: and syngis til him in psautery of ten cordis, that is, stire you to serue til charite, in the whilke ten commaundments is fuller.

3. Cantate ei canticum nouum: bene psallite ei in vociferacione. C Syngis til him a new sange: wele syngis til him in heghyngge of voice. C Syngis til him a new sange, that is, dosaway all synn: and clathis yow in new life and clen: and wele syngis til him with goed werkis in heghyngge of voice, that is, in a wondrful full ioyynge that heghis youre voice til god. when youre thoght is taken in til the myrth of heuen: as it may be in erth lifand.

4. Quia rectum est verbum domini: & omnis opera eius in fide. C for right is the word of lord: and all the werkis of him in trewh. C His word is right, for that he hight is sothfast, and he desaifs naman. and all the werkis of him ere in trouthe. that is, the grund of all that he biddis vs doe is in trouthe: for withouten that may na man quem god.

5. Diligite misercordiam & judicium: misercordia do-

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1 U thaire. S thor.
2 S treuthe.
3 S trewthe.
mini plena est terra. C He lufts mercy and dome: of the mercy of lord ful is the erth. C He lufts forto doe mercy in this life. & dome in the tother. and that is soth: for of his mercy ful is the erth: for in ilk sted he forgifes synn, and his word is prechid.

6. Verbo domini celi firmati sunt: & spiritu oris eius omnis virtus eorum. C Thorgh the word of lord heuens ere festid: and thorgh the gast of his mouth all the vertu of thaim. C That is, thorgh godis sun ere haly men stabild in luf, and fully leryd: and thorgh the haly gast all thaire vertu is strenghid and made perfitt.

7. Congregans sicut in vtre aquas maris: ponens in thesaurus abissos. C Gadirand as in¹ gourde waters of the see: settand in tresours depnes. C That is, god in the hertis closes of wickid men², as in a vessell of lethire, the bittermes of thaire willes, that thai ouer cum noght haly men, and noy noght bot at godis suffrynge. settand depnes, that is, tha that erre depe in malice, in his tresors: that he make his knyghtis riche of thaim, when he suftirs thaim to tourmente his seruauntis til thaire coroun.

8. Timeat dominum omnis terra: ab eo autem com-museantur omnes inhabitantes orbem. C All the erth dred the lord: bot of him be stird all wonand in the warld. C The erth, that is ilk man, dreed oure lord, that he leue syns: and all that wonys in the warld, that is, all that standis in haly kirke perfittly, be stird of him and of nan other. If the deueil or man or neddir or leon rise agayn the: dred god. noght thaim. for all tha ere vn-dire him.

9. Quis ipse dixit, & facta sunt: ipse mandavit, & creata sunt. C for he sayd and thai ere maybe: he bade and thai ere shapyn. C He sayd, that is he wild, & thai ere made. that is, thai ere fourmyd of vnfourmyd matere: he bade with his worde, and thai ere shapyn in fourme. of noght. for thai may noght doe bot that he suftirs. A man has will to noy. of him self: bot myght to noy he has noght bot if god gif it him.

10. Dominus dissipat consilia geniorum, reprobat autom cogitaciones populorum: & reprobat consilia principum. C Lord skaters the counsails of genge, and he reproves the thoughtis of folke: and he reproves the counsaile of princes.

¹ S ins. 'a.' ² S god closes in the hertis of wicked memme.
That is, he suffereth the counsels of wickidmen take effecte, that ere agayne him and his. and he reproves the thoghtis, ydel and vnnayt, of folke: and he reproves the counsals of princes, that is, of tiranuys of this world, that courtis to be lordis of the folke.

11. Consillum autem domini in eternum manet: cogitaciones cordis eius in generatorum & generationem. Bot the counsaile of lord lastis withouten end: the thoghtis of his hert in generatorum & generationem. Thaire counsails he dampnes: bot his counsaile, in the whilke he makis name worthi heuen bot him that is vndirlyt til him, lastis ay. and thoghtis of his wisdome er noght chawngabil bot endles.

12. Beata gens cuius est dominus deus eius: populus quem elegit in hereditatem sibi. Blissful genge of whaim is lord god of thaim: folke whaim he chese in heritage til him. Na man cume til blisse bot oure lord be his god, that is, federe of his hert, and weld him as his heritage, that be noght full of thornes and brers of synnes.

13. De oculo respexit dominus: vidit omnes filios hominum. Lord lokid of heuen: he saghe all sunnes of men. He lokid in comynge of his sune: of heuen, that is, of cristen man: & he saghe with the eghe of merci all that will be borne in new life.

14. De preparato habitaculo suo: respexit super omnes qui habitant terram. S fra his graithid wonyng: he lokid on all that won the eth. That is, fra the wonyng of mamys kynde, that god graithid til him, he lokid on all, forto be thaire leder, that wonys the eth, that ere maistirs of thaire fleysse.

15. Qui finxit singillatim corda eorum: qui intelligit omnia opera eorum. He that made sundirly the hertis of tha: he that vndirstandis all thaire werkis. He made, that is, he fourmyd with the hand of grace, sundirly thaire hertis: for he gifis til ilke a hert proprii gift. som on a manere sum on other: and he vndirstandis all thaire werkis, that is, he wate how ilkan oyse his gifis.

16. Non saluaturn rex per multam virtutem: & gigas non saluabitur in multitudine virtutis sue. Kynge is noght safe thorgh mykel vertu: and geaunt sall noght be safe in multi-

1 U ins. 'and.'
2 S is the folke.
tude of his vertu. C Kynge, that governs his fleyse, slaand vices and couaitis, is noght saf thorg th mykil vertu. if he pride him thar in: and geaunt, that feghtis agayn the deuel, sall noght be safe in his strentgh, if him thynke that his vertu suffis til his saluacioun.

17. Fallax equus ad salutem: in habundancia autem virtutis sue non saluabitur. C Desaisable 1 hors til hele: bot in abundaunce of his vertu he sall noght be safe. C That is, proude pouste of warldis ioy desaifes and leghis men of hele, bodily or gystly. for the sittere on that hors sall noght be safe in habundaunce of his vertu: that is, thof he be stalworth and riche and faire.

18. Ecce oculi domini super metuentes eum: & in eis qui sperant super miserecordia eius. C Lo the eghen of lord on dredand him: and in thaim that hopis in his mercy. C See whare is hele: the eghen, that is the luf of god. & the lokyng of his godhed, is on thaim that dredis him, and hopis in his mercy: noght in thaire vertu or meryt.

19. Ut eruat a morte animas eorum: & alat eos in fame. C That he deleyuer fra ded the sauls of thaim: & fostire thaim in hungire. C He deleyuere of ded, and gifis endles lif, and fostirs thaim with his worde and ioy of his luf. that ere in hungire, euermare desirand rightwisnes & the foed of heuen.

20. Anima nostra sustinet dominum: quoniam adiutor & protector noster est. C Oure saule suffirs the lord! for 2 helpere and our e hilere he is. C That our saule be fild in mete that may not passe away it suffirs our lord. that is, it is suffrand his disciplyn, and it may suffire: for he is our helpere, owhils we afforce vs til him, and our hilere, owhils we stand agayn our enemy.

21. Quia in eo stabitur oor nostrum: & in nomine sancto eius sperauimus. C Se in him ioy sall oure hert: and in his haly name we hopid. C All ioy that is noght in god is erroure: for thi we ioy in him, and hopis in his haly name, that is, in iba, to be safe.

22. Fiat miserecordia tua domine super nos: quemadmodum sperauimus in te. C Lord thi mercy be on vs: os we haf hopid in the. C That is, thurgh thi mercy be fulfild in vs that we ioy in the withouten end: as we haf hopid in the, that thou will of thi goednes doe.

1 S ins. 'is.' 2 S ins. 'oure.'
COMMENTARY ON THE PSALTER.

[ PSALM XXXIII. ]

BENEDICAM dominum in omni tempore: semper laus eius in ore meo. 

1 I sall blisse the lord in ilke tyme: euermare the louynge of him in my mouth. 

2 I sall blisse, that is, i. sall loue my lord, in hert and mouth and werke: and that in ilke tyme, bath of wele and wa: and euermare the louynge of him in my mouth: that i. enfourme other men, and that euermare. for all that he says or thynkis is withouten blame: and swa the louynge is ay in him.

2. In domino laudabitur anima mea: audiant mansueti & letentur. 

C In lord loued sall be my saule: the deboner here and be sayn. 

C My saule sall be louyd, noght1 in my self, na in vters thynges, bot in god: for my louynge is the prechynge of my lord. in him is sykery louynge and ioy. here this, noght wise men, noght fastand men, bot debonere men that has temperaunce in all thynges, that ere soft in saule: for he that is not debonere he wrethis soen: and be sayne to folow me, for it is diletabil thyngte that i. lere. and the debonere.


C Worschips oure lord with me! and hegehe we his name in it selfe. 

C This he says of brennynge of luf: hegh we his name ihū in hert and dede: in it selfe, that is in an, that of all be made an.

4. Exquisitum dominum & exaudiunt me: & ex omnibus tribulacionibus meis aripuit me. 

C The lord i. soght and he herd me: and of all my tribulaciouns he me out toke. 

C I soght in clen consciens, noght gold na riches, bot my lord, and he herd me. bi this it semes that wha sa is noght herd he soght noght god. and of all myn anguyus me out toke he: this he says. for eftere clen hert and pure consciens ere tribulaciouns: bot him he out takis hally on domes day.

5. Acoedite ad eum & illuminamini: & facies vestra non confundentur. 

C Comes til him and 3e ere lightid: and youre faces sall noght be shamed. 

C Comys til him nere on the fote of luf2: and lufand 3e ere lightid in saule. for if 3e turne fra him 3e ere myrkid. bot in lyght yourse faces, that is yourse thinktis, sall noght be shamed: that is, thai sall noght be desaifed of mede

1 U nogh. 2 S ounched. 3 S. U om. 'of luf.'
of heuen. And in this life a rightwiseman shames not, what sa
bisalles him: but he that is proud shames ofte.

6. Iste pauper clamauit & dominus exauduit eum: &
ex omnibus tribulacionibus eius saluauit eum. • This pore
cried and lord him herd: and of all his tribulacions he saued him.
• This pore,1 he that lufis nan erthly thyenge, cried and god herd
him²: for a lufere of riches is noght herd. for thi be pore, if thou
will be herd: and in his ded. passand til him, he safid him of all
his anguys.

7. Immittit angelus domini in circuitu timendorum eum:
& eripiet eos. • In sendes the angel of lord in vngange of
dredand him: and he sall out take that. • The angel of lord,
that is ihū, angel of gret coussaile, insendis, that is he makis
insendynge of goed thoghthis³ and zernygis: in vngange, that is
that he be wardayn of thatan that dredis him purly.

8. Gustate & videte quoniam suavis est dominus: beatus
vir qui sperat in eo. • Swelighis⁴ and sees for soft is lord:
blisful man that hopis in him. • Swelighis⁵ the swetnes of his luf
and swa sees, that is, undirestandis, that god is soft mete, and
diletabile til the saule. for he is life, puttand away all angirs. he
that hopis in him wham he swalighis sall be blisful in endles life:
and alswa he is blisful for he has him in hope that is all goed.

9. Timete dominum omnes sancti eius: quoniam non est
inopia timentibus eum. • Dredis the lord all hys halighis⁶
for ned is not til dredand him. • 3e halymen dredis, swa that
he that standis loke that he fall not and nane, thof he be neuer
swa haly, leue of dred. for ned is not of bodily sustenunce, na
of gastly, til dredand him. other has oft ned, bot not his lufers:
forthi forsake not god for dred of hungire. he hight til his lufers
thaires necessaris, not outrage. Many forsakis him that thai be not
in nede, and swa thai fall thare in.

10. Diluies eguerunt & esurierunt: inquirentes autem
dominum non minuentur omni bono. • The riche had ned,
and thai hungird: bot sekand lord sall noght be lessid of all goed.
• Oft syth riche men and proude falles in pouert for thaire wick-
idnes: bot thai haf ay nede and hungere in saule. for thai tharn
god that is fode of saule. and swa thai haf noght. bot sekand ourse

¹ U ins. 'is.' S i. that loues. ² S me. ³ U thought is. ⁴ S Tastes. ⁵ S Tastes & swallowes.
lord in all ther hert, and noght elles, sall not be lessid of all good. that is, withouten lessynge thai sall haf god, that is all goed: for in god is all goed.

11. Venite filii, audite me: timorem domini docebo vos. C Cummys sunnes, heris me: dred of lord .i. sall 30w ler. C Cummys with trouth and luf, sunnes whaimes .i. get in haly laze. heris me with ere of hert: .i. sall lere 30w, noght the fabils of poetis, na the storis of tyraunts, bot the dred of our lord, that will brynge 30w til the felaghship of aungels: and thare in is life, of the whilk he spekis.

12. Quis est homo qui vult vitam: diligit dies videre bonos. C Whilke is the man that will life! lufis goed dayes to see. C Whilke is the man that will endles life, and lufis goed dayes, that neuer mare ere in this warld: all men couaits this thyng1, bot thai seke it noght in the2 aghen land: for thi he leris to seke it right.

13. Prohibe linguam tuam a malo: & labia tua ne loquantur dolum. C for bede thi tonge fra ill: and thi lippes that thai speke not treson. C Thou that will life doe this: falshed and bakbyntyng and vnnaite speche he will that thou hate: and alswa.

14. Diverte a malo & fao bonum: inquire poaeum & persevera eam. C Turn fra ill and doe goed: seke pees and perfity folow it. C Turnynge fra ill escapis dampnacions. doynge of goed deseruys the coroun. seke pees itwix thi body and thi saule, that may not be plener in this life: or pees is god: seke him and perfity folou it, that is, lastandy, in till heuen: for thare sall thou haf him perfity.

15. Oculi domini super iustos: & aures eius ad proced eorum. C The eghan of lord on rightwis: and the eren of him in thaire prayers. C That is, the lokynge of his mercy is on rightwis men: and his eren ere in prayers of thaim. forto gif them that thai aske, & that tite.

16. Vultus autem domini super facientes mala: vt perdat de terra memoriam eorum. C Bot the face of lord on wirkand illes: that he lose fra uth the mynd of tha. C He that does ill, wen he not to be vnpunyst: for godis knawynghe is on hym, that he lose fra the uthr of heuen thaire mynde, swa that na prayere be

1 S thurghe skile. 2 S their.
made for thaim til god. sa fast thai ere that is in heuen in godis rightwisnes.


18. Iuxta est dominus hijs qui tribulato sunt corde: & humiles spiritu saluabit. C Bisyd is lord til tha that ere of angird hert: and meke in gaste he sall safe. C He is not besyde til all that ere angird in hert, bot til angird in hert. that is, til tha that brekis the hardnes of ther hert and gers it melt in cristes luf.

19. Multe tribulaciones iustorum: & de omnibus hijs liberavit eos dominus. C Many tribulaciouns of rightwis: and of all tha lord has delyuerd thaim. C Many ere thaire tribulaciouns for thaere ere of the deuel of enuyouse men, and of thaire sleysse. for thi he that suffirs not he is not rightwis: faere anguys ere of wickid men.

20. Custodit dominus omnia ossa eorum: vnum ex hijs non conturter. C Lord kepis all thaire banes: an of thaim sall not he brokyn. C In the tother world god is delyuerer of his seruauntis, bot in this th life he kepis all thaire banes, that is charite and sufferense and other vertus. and an of thaim sall not be brokyn, that is not an sall be ouercomen.

21. Mors peccatorum pessima: & qui oderunt iustum delinquent. C The ded of synful aldirwarst: and thai that hatid the rightwis. sall trespas. C The ded of synfulmen is not anly ill, bot it is werst: for it raussels thaim til hell, thof it be endid in riches and honours and waymentynge of men: for thai that hatid the rightwis, that is crist, that rightwisly punys syn, thai sall trespas. that is thai forsake god. for all that will not luf him, that hate him, and forsakys him.

22. Bedimt dominus animas servorum suorum: & non delinquent omnes qui sperant in eo. C Lord sall bye the saules of his seruauntis: and thai sall not trespas all thai hopis in him. C That is, thai sall not syn til ded: for thai hope in him, in whaim thai hafe remyssion of synnes.

1 S. U om. 2 S thei ere. U om. 3 S. U his.
[ PSALM XXXIV. ]

IUDICA domine nocentes me: expugna impugnantes me. **C** Demi lord noyand me! werry fighand agaynes me. **C** Crist, in his person, and in person of his lufers, says deme, *that* is dampne, noyand me with will. werry, *that* is ourcum, *thaim* *that* fightis agaynes me in ded. lo god fightis for vs, wha may be agayns vs.

2. Apprehende arma & scutum: & exurge in adiutorium michi. **C** Grype wapyns and sheld: and rise in help til me. **C** Godis sheld is hilyng of his goed will: his armes we er, for as we er armed of hym, swa be of vs, when he with vs smytis his enmys: and namly with the saule of crist he did his enmys mykill shame and sorrow. a wonderful syght, to see god armed for vs: and rise in helpe til me. *that* is, make it be known *that* *thou* helpis me.

3. Effunde frameam & conclude aduersus eos qui sequuntur me: dice anime mee salus tua ego sum. **C** Outhell the sward, and louk agayns *thaim* *that* folus me: say til my saule thi hele i.am. **C** Outhell the sward: *that* is, multiply vengaus agayns my faes visibilis and invisibilis: and louk *thaim* in, *that* thi haif na roume to noy as thi wald. say til my saule, *that* i. may here it in dede. what? thi hele i.am, now and withouten end.

4. Confundantur & reuereantur: querentes animam meam. **C** Thai be shamed & drede: sekand my saule. **C** Shamed be *thai* of *thaire* syns, and drede the fire of hell. *that* sekis my saule, noght forto folou in vertus, bot forto sla in vices.

5. Auertantur retrorsum & confundantur: cogitantes michi mala. **C** Turnyd be *thai* agayn and shamed: thynkand til me illes. **C** *That* is, make *thaim* to folou. noght to ga biforn. *that* thi take gode counsaile. for *thairs* is venymouse. thynkand ill till me, for *thai* ere withouten luf.

6. Plant tanquam puluis ante faciem venti: & angelus domini coartans eos. **C** Made be *thai* as dust bifor the face of wynd: and angell of lord straitand*1* *thaim*. **C** *That* is, lightly be *thai* dryuen in ilk temptacios, and seen assent till all eggynge*2:  

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1 S constranande.  
2 S ins. 'or entisyng.'
and the ill angel of god be ay tourmentand thaim in that ilk suggestion. the prophet sais as it is, he cauitid it noght.

7. Fiat via illorum tenere & lubricum: & angelus domini persequens eos. C The way of thaim be made merknes and skilther: and aunget of lord folowand tham. C That is, ignoraunce and lichery be thare way, by the whilke thai fall in the lake of ded. this is vgly way. Wha is that vggis not with a way that is bath myrke and skilther, whare he may not fest his fete, and tharewith the deuel foluand & promtand, on that thai stand noght til light cum. swilk is the way of all synful men. and thai wen that thai fare wele. the fend he calles godis aunget, for he may doe na thynge bot at godis suffryng, and he seruys god in tourmentyng of synful men, and rightwis, bath.

8. Quoniam gratis absconderunt michi interitum laquiet sui: supernacque exprobrauerunt animam meam. C for of selfwill thai hid til me ded of thaire snare: outrageusly thai vpbraidid my saule. C Of selfwill, that is withouten cheson. for i. did tham na harm, thai hid til me crist, ded of thaire snare: that is, wickid cousails thai soght, to sla me. bot that was thaire dede and noght myne: thai vpbraide¹ my saule, accusand it outrageusly, that is withouten profit, sayand fals thynge, and prouand na thynge.

9. Veniatur illi laqueus quem ignorat: & oapool quam abscondit apprehendat eum, & in laqueum cadat in ipsum. C Cum til him the snare that he not knawis: and the trap that he has hid him take, and in snare fall he in it. C Alswa say, thare aghen desaite desaife thaim self: nathyng is rightwisere than that cum til thaim that thai wild come til other men. for ilk man is bunden in his² syn: and in snare fall he in it. that is, in that ilk that he hid til me.

10. Anima autem mea exultabit in domino: & delectabitur super salutari suo. C Bot my saule sall ioy in lord: and it sall be delitid on his hele. C Thai haf ioy in wickidnes. bot my saule sall ioy in my lord. in wham is verrr ioy. ioy in otherthyng is woednes. the first blissfulhed of mammys saule is to ioy in crist, and be delitid on that. that it has hele of him.


¹ S vpbreyded.
² S ins. owene.
COMMENTARY ON THE PSALTER.

12. Gripiens inopem de manu forciormus eius: egoenum & pauperem a diripientibus eum. C Out takand the helpes of hand of stalworthere of him: nedyd and pore of robband him. C Thou out takis the helpes, that is mansys kinde, fra the pouste of the deuel, that was stalworthere: for he ouercome him, and robberd the nedy and the pore: that ware we, for oure syn: bot now he lesis vs of his hand, thorg his passion.

13. Surgentes testes iniqui: que ignorabam interrogabant me. C Risand wickid witnessis: that .i. not knew thai askid me. C Syn is that crist says he knew not: for he did it noght: aswha say thai wild haf made me culpabil of syn, bot thai myght noght.


15. Ego aitem oium michi molesti essent: induebar ollculo. C Bot when thai ware angri til me: cled .i. was in haire. C That is, when thai shewd thaire hatredyn in me, .i. hid me in mansys fleysse: and shewd noght agayns thaim the myght of my godhed. We fynd noght writen that crist werd the haire: forthi it bitakyns his fleysse, whare in he was prkide.

16. Humiliabam in ieiunio animam meam: & oracio mea in sinu meo conuertetur. C I mekid in fastynge my saule: and my prayere in my bosom sall be turnd. C That is, .i. tormentid my saule in fastynge, for .i. fand na werkis in thaim that .i. delitid me in. and for thi my prayere turmys in til my bosum: that is, it profits til nane bot that ete in my bosum, my men that .i. hafe chosen.

17. Quasi proximum & quasi fratrem nostrum sio complacebam: quasi lugens & contristatus sic humiliabar. C As neghure, as oure brother, swa .i. qwemyd: as sorowand & sary made. swa .i. was mekid. C That is, .i. quemed til my fadere, hafand thaim as neghure and brother: and for all this,
when thai wild not be convirtid, i. was mekid as a fadire sorowand and sary for ded of his sune.

18. Aduersum me letati sunt & conuenerunt: congre-
gata sunt super me flagella & ignoraui. C Agaysns me
thai ioyde and samen come: gadird ere on me swyngyngis, & i.
not knew. C I was sary for thaim and thai ware wickedly glad
agaysns me. thai toke coussaile, and gadird tourmentis agaysns me,
& i. not wist. that he says for thai wend swa. bot he wist all.

19. Dissipati sunt nec compuncti temptauerunt me,
subsannauerunt me subsannacione: frenduerunt super me
dentibus suis. C Thai ere scatird not stungen, thai temptid me,
thai skornyd me with scornynge: thai gnaystid on me with thaire
tethe. C Thai ere scatird when thai saghe the myracles in the
passion: bot for hardnes of hert thai ware not stungen. to doe
penaunce: thai temptid me sayand. say vs if thou be crist: thai
scornyd me with scornynge of emny: and thai gnaystid on me
as bestis wild & cruel.

20. Domine quando respiciones, restitue animam meas
a malignitate eorum: a leonibus vnicam meas. C Lord,
when thou sall loke, restore my saule fra ill willandnes of thaim:
fra lyons myn anlepi. C Lorde, when sall thou loke that thou
rayse me, restore my saule til the body: and fra lyons, that is
wickid princes, myn anlepi, that is my fleysse, or my kirke.

21. Confitebor tibi in ecclesias magna: in populo graui
lausabo te. C I sall shrif til the in kirke gret: in folke heuy
i. sall loue the. C Gret kirke it is. for it is of all kyndes of
men: in heuy folke, the whilke wynd of temptacioun may noght
lift fra stabilnes of thoght, i. sall loue the: for in caf, that is
light to fle with the wynd in til syn, na louynge is.

22. Non supergaundseant michi qui aduersant misch
inique: qui odorant me gratis & annuunt oculis. C Abouen
ioy thai noght til me, that aduersaries ere til me: wickedly that
hatid me of selfwil, and takyns with eggen. C Aboueniow thai
not. that is, thai sall na ioy haf abouen my lufers, for thai sall not
ourcum thaim. thai hate me wickedly: and not forthi thai takyn
with eggen, as thai lufuld me: swa does ynocrites, that makis that
face semand that is not in thaire hert.

23. Quoniam michi quidem pacifice loquebantur: & in

\[1\] S. U om.
\[2\] S. U kyndes.
\[3\] S. chaufe.
iracundia terre loquentes dolos cogitabant. C for soothly til me pesfully thai spake: and in breth of erth spekand tresons thai thoght. C Thai spak pesfully, bot thai thoght tresons and that in breth of erth. that is, for the erth. the whilk in wrth. thai drede to lose.

24. Dilatauerunt super me os suum: dixerunt euge euge, viderunt oculi nostri. C Thai bradid on me ther mouth: thai sayd euge euge our eghen saghe. C Thai bradid theaire mouth. for thai spake our eugrately. when thai cried doe crist on ye crosse. and in his ded thai sayd euge. euge. wele is vs: our eghen saghe of the that we zernyd.

25. Vidisti domine, ne sileas: domine ne discedas a me. C Thou saghe lord, stil not: lord departe noght fra me. C Lord thou saghe my buxomnes and theaire wickidnes: forthi stil not, that is, gif sentence of dome. on thaim, and depart not fra me in passyon.

26. Exurge & intende judicio meo: deus mens, & dominus mens, in causam meam. C Rise and bihald til my dome: my god, and my lord, is my chesun. C Rise to yeld my adversaries, and bihald to my dome, gifand me name that is abouen all names. and bihald in chesun of my passion.

27. Iudica me secundum iusticiam tuam, domine deus mens: & non supergaudensant mihi. C Deme me eftere thei rightwisnes: lord my god, and abouen ioy thai noght til me. C Thai deme me vnrightwisly: bot thou deme me eftere thei rightwisnes, that thou has gifen til me: and abouen ioy thai not til me, bot grete thei more than ioy that thei haf doen ill.

28. Non dicant in cordibus suis euge euge anime nostre: nec dicant deorabimus sum. C Say thai noght in theaire hertis, euge euge, til our saule: na say thai, we haf swaluaghid him. C Thof thai say in theaire mouth, say thai noght in theaire hertis, euge euge, til our saule. that is, wele is vs, we haf doen thai we wild. as wha say, shew thaim that thai hase noght doen.


30. Induantur confusione & reuerentia: qui magna

1 S wrethe. 2 S schal swallow. 3 S maligna. U mala. S & U grete.
loquantur super me. C Cled be that in shame and drede: that grete spekis on me. C That is, that spekis proudly on me, cled be that in shame in hell.

31. Exultent & letentur qui volunt iusticiam meam: & dicant semper, magnificetur dominus, qui volunt pacem serui eius. C Glade that and sayn be that will my rightwisnes: and say that ay, worship be lord, that will the pes of his seruanunt. C Glade that noght that is proude of thaire rightwisnes, bot that will folu my rightwisnes: and that will the pees of his seruaunt, that is crist, that biddis vs halde pees: and ioyand say that, worchipid be oure lord ay. that is, swa be he worchipid til the ende of the warlde as he is now in conversion of sum.

32. Et lingua mea meditabitur iusticiam tuam: tota die laudem tuam. C And my tongue sall thynke thi rightwisnes: all day thi louynge. C Thoght is of hert, noght of tongue: bot fore the voice of mouth aghe to acord hally to the hert. he says that his tongue sall thynke the rightwisnes of god. and all day his louynge. for in all wordis and dedis he louyd god. He louys all day that does all thynge wele. and he stynis not of louynge whils he haldis his rightwisnes, and erres not fra godis luf.

[ PSALM XXXV. ]

Dixit inustus ut delinquat in semet ipso: non est timor dei ante oculos eius. C The vnrightwis sayd that he trespas in him self: the dreed of god is not biforn his egheen. C The vnrightwis, that is, the kynde of wikkid men, sayd in him self: whare man sees noght: what. that he trespas, that is he syn at his will, as god rought noght what he did: and swa it is seen that the dreed of god is not biforn his egheen: for if he drede god he durst not swa say.

2. Quoniam dolose egit in conspectu eius: vt inueniatur iniquitas eius ad odium. for tricherously he wroght in syght of him: that funden be his wikkidnes til hateredyn. C He tricherously wroght: that is he boghid til his flysse, not til god: tho his skil tald a nother: in syght of god: for that he sees: swa tho his wikkidnes be funden til hateredyn: that is, that he fynd that god hatis his wikkidnes.

3. Verba oris eius iniquitas & dolus: noluit intelligere

\(^1\) Swrought.
vt bene agaret. C The wordis of his mouth wickidness and treson: he wil not vndirstand, that he wele did. C That is, his wordis, priue and swikil, outher ere aperty ill, or if thi ware goed, thai ware with treson. and his thought, that myght be goed, is wickid: and that is, he wil not vndirstand, that he wele did: he myght and wild not for thi he has na pardon.

4. Iniquitatem meditatus est in cubili suo: astitit omni vie non bone, maliciam autem non odiiuit. C Wickidnes he thought in his den: he stode til ilk way not goed, bot malice he hatid noght. C In his den, that is in his hert, he thought wickidnes, that he delitis him in: & he stode with dwellynge til ilk way not goed. that is, he was redy to doe all ill: and malice he hatid noght, bot lufid it: that is the werst. At the lest vs bihoues hate malice, thof we may not hally tharn syn.

5. Domine in ocel misericordia tua: & veritas tua vsque ad nubes. C Lord in heuen is thi mercy: and thi sothfastnes til the clowdis. C In heuen, that is in thi that ere in heuen, witand thi priuetes: and thi sothfastnes cumys til the clowdis, that is, til prechours and doctors, of whaim we take the rayn of lare.

6. Iusticia tua siout montes dei: iudicia tua abyssus multa. C Thi rightwisnes as hilles of god: thi domes depnes mykil. C Thi rightwisnes, that is thi rightwismen, ere gastly hilles of god: fore thai ere beghe in contemplacions & sonere resayues the light of crist: and thi domes, that thou there lightis. & other thou blyndes, ere mykil depnes: that is, na man may comprehend thaim: sa depe thai ere and myrke.

7. Homines & iumenta salvabis domine: quemadmodum multiplicasti misericordiam tuam deus. C Men and bestis thou sall saf lord: as thou has multiplide thi mercy god. C Men, that lifis rightwisly, and bestis, that is ill men, that lifis vnsclwisly, thou sall safe lorde: bot the bestis anly bodily, the men gastly: for dampnable men he gifis shorte hele and lange seknes, til his chosen shorte seknes and lange hele: as thou has multiplide thi mercy, lord of men and bestis.

8. Filij autem hominum: in tegmine alarum tuarum sperabunt. C Bot sumnes of men! in the hilynge\(^1\) of thi wengis sall hope. C That is in the hilynge\(^1\) of the alde testament and the new thai sall hope the joy of heuen.

\(^1\) S. U helynge.
9. Inebriabuntur ab vertate domus tuæ: & torrente voluptatis tuæ potabis eös. C Thae shall be drukyn of the plentuuste of thi hows: and of the strand of thi lust thow sall gif thaim drynke. C Than shall thae all be drukyn in god that wonys in godis hows, and lid thae shall be that now hopis: and of the strande of his lust, that is, of the mykilnes of his delite: noght that thare ioy be passand, as strandes ere, bot for it is wondirfully large as strandes ere in flode. And in thi world godis lufers ere drukynyd in the wondfurly swetnes of contemplicioun, and gretly deytyd in the ardaunt accesse of cristis luf.

10. Quoniam apud te est fontis vitae: & in lumine tuo videbimus lumen. C for anes the is the well of life: and in thi light we sall se light. C Crist, with the and in the, well is of life, that is, bigynnynge of all godis: and in thi light, that is, in the light of ioy that we sall haf of the. we sall se light, that is, the fadere: and the sune. and the haly gast, in endles life: for thi,

11. Pretende misericordiam tuam scientibus te: & iusticiam tuam hijs qui recto sunt corde. C Bede thie mercy til witand the: and thi rightwisnes til thae that ere of right hert. C That we may sykire passe thiis world, bede thie mercy til wittand the: that is, til thea that right trowis, and wate that goed is of the. and ill of thaim self. and thi rightwisnes, that is, rightheed of life, til thae that ere right of herte, and rightis thaim til thi will, to loue the, in ese & anguys.

12. Non veniat michi pes superbis: & manus peccatoris non moveat me. C Cum not til me the fote of pride: and the hand of the synful stir me noght. C The fote of pride is a proude will or thoght, that beris men fra god til the deuel: but that cum not nere me. for i. luf to laghe my selfe: and the hand of the synful, that is, the puttyng of the fende, stir me not till syn. Wha sa is proude he is soen stird. elles noght.

13. Ibi ceciderunt qui operantur iniquitatem: expulsi sunt nec potuerunt stara. C Thare fell thai that wirkis wickidnes: output thai ere, na thai myght stand. C Thare, that is, in the fote of pride, thai fell as fra heghe, thai that wirkis zite wickidnes, that is, the deuel and man. output thai ere of paradise, first the deuel and sithen man. na thai myght stand thorgh thare strength.

1 S Forthe bede.
COMMENTARY ON THE PSALTER.

PSALM XXXVI.

NOLI emulari in malignantibus: neque seuatoris facientes iniquitatem. C Will not haf dedyn in ill willand: na luf wyrk- and wickidnes. C This psalme is all of amendment of maners: forthi halykirke, amonestand vs that we nother haf indignacions that ill men floresse here, na that we folou thaim, says. thou fesil in luf, that is wont thar til, will not fra nowforthward hafe dedyn in ill willand, that is, in the bihaldynge of ill men, for that thou sees thaim in welth. na luf thaim that does wickidly. and angirs goed men. whi swa.

2. Quoniam tanquam semen velociter arescent: & quem-admodum olera herbarum cito decident. C for as hay swiftly sall thai dry! and as kale of gressis soon sall thai fall. C By the hay vnindrstand gentil men and lordis, that lightly comes til honurs & riches of this world. bot thai sall swiftly drye: for all thare joy passis as the shadow, and than ere thai til nathynge abil bot till the fire of hell: by the kale, that he says. not ere of garthis bot of gressis, that grouys bi thaim ane in the feld, as brisokis, vnindrstand ill men, that falles as the kale does, that a while in somere ere grene, and witis away til noght. right swa is it of all the ill men of the world, bath gret and smale: awhile thai doe ther likynge, in the same, that is, in the welth that thai may get in this world: and als tite thai wite away, swa that thare mynd is nother in heuen na in erth. forthi folow thaim noght. bot.

3. Spers in domino & fac bonitatem: & inhabita terram & pascaris in divitiis eius. C Hope in lord and doe goednes: and inwon the erth. and thou sall be fed in riches of it. C Hope is entre to see that thou trowis: forthi hope and doe goed dedis, and won in haly kirke, and thou sall be fed in riches thearo, that is god. sfo nane is swa gredy that he ne may be fild with god. for thi ere couaitouse men neuer mare full, for thai haf not him.

4. Delectare in domino: & dabit tibi petitiones cordis tui. C Be delitid in lord: and he sall gif til the. the askyngis of thi hert. C Haf swa mykil delite in him, that thou fele the mynd of him in the soft and diletabile: for swa thi luf sall be perfite for

1 S ins. ' or wortis.'
2 S ins. ' or ketelokes.'
the mare we luf him the mare ioy we fynd when we thynke on him.
mykil luf mykel ioy. litil luf litill ioy. and he sall gif til the. the
askyngis of thi hert. noght of thi sleysse, bot that thou askis skilwisly.
and that he gif,

5. Reuela domino viam tuam: & spera in eo, & ipse faciet.
C Shew til lord thi way: and hope in him and he sall doe. C
That is, shew til him what thou suffirs in this mortalite of body, and
what thou will: that is, that thou wil be delyueryed thar of: and
hope in him, and he sall doe it. that is, brynge the ou of dedly body
till heuen.

6. Et educet quasi lumen iusticiam tuam, & iudicium
tuum tanquam meridiem: subditus esto domino & ora eum. C And he sall forth lede as light thi rightwisnes, and thi
dome as mydday: be suget till lord, and pray hym. C That is, he
sall forth lede fra the myrknos of this worlde thi rightwisnes, til light
of the dome: whare thi perfeccioun sall be aperty sene, that now
is hid in crist: and thi dome that thou demes, and chesis to luf &
folu that thou ses not, that ill men haldis hethinge, he sall lede forth
as mydday: that is, as ful clerle light, that sall be till the gret honor:
forthi be suget til god, boghand til his biddyngis in all thynge, and
pray hym, that he gif the that he bight. Lo here oure rewle: that
we doe goedie and ay aske.

7. Noli emulari in eo qui prosperatur in via sua: in
homin faciente injusticias. C Will not haf dedeyn is him
that fars wele in his way: and in man wirkand vnightwisnessis.
C As wha say, haf na dedeyn thof thou see ane ill man haf welth.
for he has it in his way, noght in godis. forthi when he comes at
his way end he fyndes noght bot ill fare. forthi thou,

8. Desine ab ira, & derelinquque furorem: noli emulari
vt maligneris. C Stynt of wret and forsake woeednes: willnot
haf dedeyn that thou be ill willed. C Loke that the ese of ill stire
not the fra perseueraunce: bot stynt of wret. that the eghe of thi
hert be not druuyd: and forsake wodnes, that it be not all put
out and namly will not haf dedeyn, that thou be ill willed, as he is
folouand him.

9. Quoniam qui malignantur exterminabuntur: sustin-
ettes autem dominum ipsi hereditabunt terram. C for
thai that ere ill thai sall be out terrymyd: bot suffrand lord thai sall
enherite the erth. C Tha that ere ill, thof thai florissee now in
welth and ioy, sall be kasten out of the termys of the land of life:
bot suffrased lord, tha eet what beris gladly all anguys. and despisit
this warld, thai sall haf thaire heritage in heuen.

10. Et adhuo pauullum & non erit peccator: & queres
locum eius & non inuenies. C And 3it a litel and the synful
sall not be: and thou sall seke his stede and thou sall not it fynd.
C Suffre 3it a litel that is at cum, that it noy the noght:
for it is bot schort til the end. and than the synful sall not be.
that is, his lordship sall not be: and thou sall seke his stede & not fynd it.
that is, thou soght it thou fand it noght. for he has lost bath him self and
his stede: neuer the latter men myght fynd his stede in hell, wha
sa wild seke thare.

11. Mansueti autem hereditabunt terram: & desolata-
buntur in multitudine pacis. Bot the debonur sall eherite the
erth: and thai sall be deltid in mykilnes of pees. C Debonur ere
men withouten ire, that thelemodely beris that god lays on thaim:
and thai sall won in heuen whare the mykilnes is of pees.

12. Observabit peccator iustum: & stridebit super sum
dentibus suis. C Kepe sall the synful the rightwisman: and he
sall gnayst on him. with his teith. C Than sall be pees. bot now
is were. for the synful sall kepe, that is waite in hidils, the rightwis,
for to draghe him til his life. for he dredis of accusynge: and if
he may not sla his saule, he sall gnayst on him with his teith:
that is, he will waite to sla him in body.

13. Dominus autem irridebit sum: quoniam prospicit
quod veniet dies eius. C Bot our Lord sall laghe him til
hethynge: for he sees that his day comes. C This is grete com-
forht til crïtis luers: god sees that the wickid is not worthi bot
hethynge. Alswa we, when we see ill men that ere at perishe
make bost, we laghe thaim til hethynge in ther presens: for thai
eres as men in the rauynge, that wate not what thai doe: for god
sees that his day cumes, when he will wenge him on wickid men.
if the ill man sagh that, he wild dred that now is proute.

14. Gladium euaginauerunt peccatores: intenderunt
arcum suum. C Synful swerd out droghe: thai bent thase bow.
C Thaire swerd is apert shewynge of malice: thare boghe is treson
and gilry, that thai bend when thaire wickidnes withouten helpis not.

15. Ut decipiant pauperem & inopem: ut trucidient rootos
oorde. C That thai desaif the pore and helples: that thai sla the
right in hert. C Pore he calles the meke: helples is he that na help has bot of god.

16. Gladius eorum intret in oorda ipsorum: & arcus eorum confringatur. C The swerd of thaim gange intil thaire hertis: and the bogh of thaim be brokyn. C That is, thare malece turn til thaim self, of whaim it come. the wit is, slaand men in body thai sla thaim self in saule: and thaire bow be brokyn; that is, thare waites be made¹ vnnayt: that thai noy not til the rightwis-man: the whilk, thof he ware robbid, say

17. Melius est modicum iusto: super diuinias peccatorum multae. C Bettere is litil til the rightwis: abouen mykil riches of synful. C flore mare suffisaunt is a litill with rightwisnes, than many goeds of synful men, that thai wickedly hafe getyn, and dispendis thaim noght in godis servys.

18. Quoniam brachia peccatorum oonterentur: confirmat autem iustos dominus. C for the armes of synful sall be brokyn: bot lord festyns the rightwis. C The armes, that is, the myght of synful men, that getis goed wrangwisly, sall be brokyn, that thai haf na myght to doe harm: bot our lord festyns in luf and hope the rightwis, that he syn not in hateredyn of tyraustis.

19. Nouit dominus dies immaculatorum: & hereditas eorum in eternum erit. C Lord knew the dayes of vnfiled: and the heritage of thaim sall be withouten end. C God knew, that is, he alowis and louys, the dayes, that is, the life of vnfiled men with lust and lichery of flesse: and thaires heritage, that sall be gifen til thaim for vnfiled dayes, is endles in heuen.

20. Non confundentur in tempore male: & in diebus famis saturabuntur, quia peccatores peribunt. C Thai sall not be shamed in ill tyme: and in dayes of hungire thai sall be fild. for the synful sall perische. C In ill tyme, that is, in domes day, thai sall not be shamed bot honurd. for all ill men and proude than sall haf shame, for thai sall cume doun with sorow: and in dayes of hungire, that now ere in mykil nede and wretchides in saule, thai rightwis sall be fild in hope and in godis word and delite in cristes luf: for synful, that tharnys this fillynge, sall perische for nede: for all ther goed sall be reft tham, and thai haf noght in saule. how may thai than bot fare ill.

¹ S. U maid.
21. Inimici vero domini mox vt honorificati fuerint & exaltati: deficiences quemadmodum fumus deficiunt. Ce The enmyss sothastly of lord, soen as thai ware honourd and heghid: fayland as reke thai sall fayle. Ce In sothastnes godis enmyss, that ere fals cristen men, soen as thai ere honourd and heghid in myght and dignite and ioy of erth, failand assiduely. thai sall faiile in saule fra all vertu, as reke faiil, that swa mykil the sonere it wanes, and the mare. that it rises heghere. swa ill men, the heghere thai kllymb in honours and riches, the soner thai dye, and the deppere thai ere in hell.

22. Mutuabitur peccator & non soluet: iustus autem miseretur & tribuet. Ce The synful sall bowow and he sall noght quyte: bot the rightwis has mercy and he sall yelde. Ce That is, the synfull takis of god body and saule & sustenaunce, and he thankis him noght, as he is halden. bot the rightwis has mercy and pite in his hert, and he sall yeld largely til pore men of that. that he has of god.

23. Quia benedicientes ei hereditabunt terram: male-dicientes autem ei disperibunt. Ce for blissand til him sall enhirte the erth: bot weriand til him sall myskary. Ce forthi he yeldis, for he wate that all blissand god. that is, that thankis hym in all thyngis and kepis his biddyngs, sall haf heuen. and weriand him with foule life sall myskary in body and saule.

24. Apud dominum gressus hominis dirgetur: & viam eius volet. Ce Anens god the gangyng of man sall be rightid: and the way of him he will. Ce Mannys gannyng til heuen. that is, his werkis and his willes, sall be rightid of god. and swa the way of him, that is of god, will he, man, folow. the way of syn is not hard, bot it is ful of thefis. the way of god, thot it be hard, it is clen and sykere.

25. Cum ceciderit iustus non collidetur: quia dominus supponit manum suam. Ce When a rightwis has fallen he sall not be hurt: for lord vndirsettis his hand. Ce That is, if a right-wisman syn venyally: god settis his help til him, that he be not hurt in dedly syn.

26. Junior fui etenim senui, & non vidi iustum dere-lictum: nec semen eius querens panem. Ce Jongere i.i. was, forwhi i.e.ldid, and i.sagh noght the rightwis forsakyn: na the sede of him sekand bred. Ce I was jonger. that is, bigynand to
doe wele. and .i. eldid. that is, i. come til perfeccioun of life: and is all this tyme .i. saugh noght the rightwis forsakid of god, na the sede of him, that is his werkis, or his folouers, sekand brede. that is, .i. saugh thaim not have nede of gastly sode: for godis luf & godis worde is ay with thaim.

27. Tota die miseretur & commodat: & semen illius in benedictione erit. C All day he has mercy and lennys: and the sede of him in blissynghe sall be. C He has na nede: forthi all day, whils he lifis, he has mercy, amonestand synful men: and he has pite of helpes, and he lennys, lerand and gifand almusdede till pore, if he be of myght: and that is bot lennynghe til god, for he sall haf heuen therefore: and swa his sede, that is, his goed werke, sall be in blissynge, that is, in multipliynghe. forthi thou.

28. Declina a malo & fac bonum: & inhabita in seculum seculi. C Held fra ill, and doe goed: and inwon in warld of warld. C That is, doe na man harm, and doe goed till all that thou may: and swa won in warld of warld, that is, in heuen.

29. Quia dominus amat judicium, & non dereliquet sanctos suos: in eternum conservabuntur. C For lord lufis dome, and he sall not forsake his halighis: withouten end thai sall be kepid. C Our lord lufis dome: that is¹, he suffirs his halighis to be tormentid in erth, for thaire coron. for that is of luf: forthi luf thou that dome, and he sall not forsake his halighis. thof he suffire thaim be pyned: for thai ere kepid till endles blis.

30. Iusti punientur: & semen impiorum peribit. C The vnrightwis sall be punyst: and the sede of wickid sall perische. C Wickid men for thaire wickid werkis sall be punyst in hell: and thaire sede, that is ther folouers, sall perysbe with thaim, as the folouers of haly men sall be in mede with haly men.

31. Iusti autem hereditabunt terram: & inhabitabunt in seculum-seculi super eam. C Bot rightwis sall enherite the erth: and on it thai sall won in warld of warld. C This has na nede of expounynge, for it is opon ynoghe.

32. Os iusti meditabitur sapienciam: & lingua eius loquetur judicium. C The mouth of rightwis sall thynke wisdome: and his tongue sall speke dome. C The mouth of the rightwis mannys hert sall thynke wisdome, that is, of god, and of

¹ S. U om. ² S ins. 'to.'
hele of saule. and his tongue, til laire of men, sall speke dome. that is, he sall speke that god biddis men doe or fle.

33. Lex dei eius in corde ipsius: & non supplantabuntur gressus eius. C The lawe of his god in hert of him: and his gangyngis sall not be supplantid. C The laghe of god is luf, and that he has in his hert: forthi hys gangyngs sall not be supplantid, that is, godis luf and godis word, that is in his hert, sall kepe him fra the gildire\(^1\) of the deuele.

34. Considerat peccator instum: & querit mortificare eum. C The synful bihaldis the rightwis: and he seks hime to sla. C That is, for the rightwismannys life is unlike til his, he thynkis him to swyke, and waytis how he myght for doe him.

35. Dominus autem non deselinquet eum in manibus eius: nec dampnabit eum cum indicabitur illi. C Bot lord sall not leve him in his hende: na he sall dampne him when he sall be demede til him. C Oure lorde sall not leve the rightwisman saule in the synful mannys myght, thof he suffre him hafe pouste of his fleyss: na oure lord sall dampne the rightwis when he sall be demed till him. that is, when til the prou of him he sall be demed in the dome of crist.

36. Expecta dominum, & custodi viam eius, & exaltabit te vt hereditate capias terram: cum perierint peccatores videbis. C Abide the lord, and kepe his way, and he sall heghe the, that thou in heritage take the erth: when synful perysche thou sall see. C If thou be in anguys, abide oure lorde, that will lese the, and abydaed kepe his way, that is charite: and swa when he comes he sall heghe the fra all wa in till endles blisse: that is, that thou take in heritage the erth of heuen, and that with thou sall see when synfull men perishe with the deuel: that thi ioy be the mare, and thi luf brenandere in him that saues the.

37. Vidi impium superexaltatum: & elevatum siuit cedros libani. C I saghe the wickid abouen heghid: and lystid vp as cedirs of liban. C This is sayd agayns that, that men wenes, that he mypsays not god that has ese of all thyngis. abouen heghid, that is, in honours ouere mesure, and lystid vp as cedirs of liban, that is, in the fayrshed of this world, that soon is kastyn down.

38. Et transiui & ecce non erat: quaeuii sum & non est inuentus locus eius. C And i. passid, and lo he was not: i.

\(^1\) S gelori.
sought him, and his stede is noght funden. I passid till his end-yng in my thoht: and lo he was not myghty. for than he tynes all his ioy: i. sought him, that is, i. broght in mynde all his welth. and his stede is not funden. for in an houre all his myght and riches is distroyde.

39. Custodi innocenciam & vide equitatem: quoniam sunt reliquie homini pacifllo. Kepe vnoyandnes and see euenhede: for relikes ere till a pesfull man. Kepe vnoyandnes, that thou be clene in thi selfe before god: and see euenhed til thi negebure, in worde and dede: or if thou be in anguys see that it is euen for relikes ere till a pesful man eftere this life: for all goed is left til him in heuen.

40. Inuisti autem disperibunt: simul reliquie impiorum interibunt. Bot vnrightwis sall myskary: relikes of wickid samyn sall dye. The relikes of wickid ere erthly thyngis: forthi when vnrightwis men myskaris, that is dyes, and gays till thare pyne, samen with thaim ther goedis wites away.

41. Salus autem iustorum a domino: & protector eorum in tempore tribulacionis. Bot the hele of rightwis is of lord: and hilere of thaim in tyme of tribulacionis. Of nathynges may hele of saule be bot of god. bot warldis men hopis mare in ther riches than in god. forthi thai hafe na hele, na thai ere hild fra angirs, as rightwismen ere.

42. Et adiuuabit eos dominus & libersbit eos, & erust eos a pecatoribus: & saluabit eos quia speranterunt in eo. And lord sall help thaim, and deleyure thaim, and he sall out take thaim fra synful: and he sall saf thaim, for thai hopid in him. Oure lord sall helpe thaim to doe goed: and deleyuer thaim, that is, he sall make thaim fre and sykere as nane ware agayns thaim. swilke ere tha that lufis perfity. and he sall take thaim out fra synfull: that is, he kepis thaim that thai ere not hurt in the contrarioust of the world: & he sall saf thaim, not for thai synned neuer, bot fore thai hopid in hym.

[ PSALM XXXVII. ]

Domine ne in furore tuo arguas me: neque in ira tua corripias me. Lord in thi woednes argu not me: na chasty

1 S at.
2 S thei. U om.
me in thi ire. C The voice of him that does penance for his syn: in prayere and greynge he bigynys, & says. lord in thi wodnes argu me noght. that is, i. pray the that i. be noght amange tha til whom thou sall say. in thi dome, ga ye werid in fire endles. na chasty me in thi ire. that is, be i. noght amange tha that sall be purged in the fire of purgatory: bot here amend me.

2. Quoniam sagittae tuae infixe sunt mihi: & confirmasti super me manum tuam. C for thin arues infestid ere til me: and thou has confermyd on me thi hand. C Chasty me not in thi wretch: for tha pynes may suffis that i. suffire: that is thin arues ere festid in me: that is, thi vengaunce, as werkyngis of body and saule, and many fald wreichidnes: and than with thou has confermyd on me thi hand, that is thi vengaunce, that duellis on me til my ded.

3. Non est sanitas in carne mea, a facie ire tue: non est pax ossibus meis, a facie peccatorum meorum. C Hale- nes is not in my fleysse, fra the face of thi wretch: pees is not til my banys, fra the face of my synynys. C Ther of my fleysse seme hale, it is not hale: fore it may lightly be hurt: and that is at thi vengaunce, for the syn of adam: and na pees is til my banes, that is, na i. haf pees in my saule: fore the fleysse syghtis agayn 'the spirite' at the presens of myn ill suggestion.

4. Quoniam iniquitates meee supergresse sunt caput meum: & scient onus grane grauata sunt super me. C for my wickednessis ouergane ere my heued: as heuy birthyn heuyd thai ere on me. C That is at say, forwickidnes liftid my proude thoght agayns god. god has heued it with the charge of pynes. synnes, that ere light and swet when thai ere doen, thai wegh ful heuy and ere ful bittire when thai ere punyst.

5. Putruerunt & corrupte sunt cicatrices mee: a facie inspiciendae mee. C Thai rotid and thai ere brokyn, myn erres: fra the face of myn vnwit. C Myn erres, that is, the wondis of my synnes, hale thurgh penaunce, rotid whils i. eft assentid til syn. and thai ere brokyn when i. synned eft in dede: and all this is fra the face of myn vnwit: that is, fore my soly, that i. wild not halde me in the grace that god had gifen me. on this maner myn alde synnes rotis til my self, and ere brokyn and stynkis til other men.

1 S. U om.
6. Miser factus sum & curatus sum vsque in finem: tota die contristatus ingrediabar. C Wrecid .i. am made and krokid .i. am in til the end: all the day sary .i. 3ede. C I am tourmentid with wrechidnes, and forthi krokid fra pride. or .i. am krokid, gisen til ertly thynge, til the end, that is till the ded. and all the day, that is, all my life assiduelly, sary .i. 3ede in way of this world: for .i. tharnyd the io of paradise.

7. Quoniam lumbi mei impleti sunt illusionibus: & non est sanitas in carne mea. C for my lendis ful ere fild of hethyngis: and hele is not in my fleysse. C My lendes, that is my fleysse, is fild of hethyngis of the deuel. for .i. syn not any for my frete, bot alswa of the fende, that tourments my body and trouails my saule in vayn ymagynaciouns: and swa makis he me his hethyng.

8. Afflactus sum & humilitatus sum nimis: rugiobam a gemitu oordis mei. C I am tourmentid and .i. am mekid ful mykill: .i. romyd fra the sorow of my hert. C I am tourmentid with penauwe, and .i. am mekid ful mykill in meknes of for-thynkynges: .i. romyd, that is, .i. desird and soght gretly fode til my saule: fra the sorow of my hert. that is for heuen. All sorow that is for any bodily thynge is sorow of the fleysse, noght of the hert.

9. Domine ante te omne desiderium meum: & gemitus meus a te non est absconditus. C Lord biforn the all my desire: and my sorowynge fra the is not hid. C Lord biforn the that sees my hert is all my desire. that is, .i. desire na thynge, bot to be biforn the: or swilke it is that it 3is worthi to be biforn the: for me forthynkis my syn, and swa my sorowynge fra the is not hid, bot herd of the: for it is tore na ertly thynge, bot for heuen. other sorowyngis god rekis not of.

10. Cor meum conturbatum est, dereliquit me virtus mea: & lumen ooulorum meorum & ipsum non est mecum. C My hert is druuyd, my vertu has forsaken me: and light of myn eghen, and it is not with me. C Drede of dome and by-synes how .i. sall answere stiris me, and makis me sorowfull: and that is for my vertu has forsakyn me, that .i. had biforn syn. had .i. halden that. nathynge had made me rad: and the light of myn eghen is not with me, for god, that is light, departid fra me when .i. synned: and swa .i. fell in myrknes.

1 S. U om.
11. Amioi mei & proximi mei: aduersum me appropinquauerunt & steterunt. C My frendis and my neyburs: agayns me neghid and stode. C In there twa solaces man ioyes: bot til him that is verraly in penaunce that ere encressyng of wa, when thai outher entice him fra scilwis penaunce, or vpbraid him of oght that he has doen or does: forthi says he, thai stode agayns me.

12. Et qui iuxta me erant de longe steterunt: & vim faciebant qui querebant animam meam. C And thai that ware biseide me stode olenght: and fors thai made that soght my saule. C That is the deuel with his mynystir, that swa mykil the mare seki the ded of his saule that thai see him manly stande.

13. Et qui inquirebant mala michi locuti sunt vanitates: & dolos tota die meditabuntur. C And thai that enquerid illis til me spake vanytes: and tresons all day thai thoght. C Thai spak vanytes: for thaire redis, that ere goed for the body, thai ere ill till the saule: and swa thai thynke treson, that is, to sla the saule in lykyng of fleyss.

14. Ego autem tanquam surdus non audiebam: & sicut mutus non aperiens os suum. C Bot .i. as defe herd noght: and as dumbe oppynmand not his mouth. C As defe .i. herd not thaire consale til wickidnes. and as dumbe .i. spake noght agayns god, na .i. gruchid with anguys: and agayns ill sugges- tiuns .i. held me stile in god.

15. Factus sum sicut homo non audiens: & non habens in ore suo Redarguiciones. C Makid .i. as man noght herand: and noght hafand in his mouth blamyng. C As whasay, .i. am like til him that lattis as he herd noght his reproues and myssaghis. in that he does as a man that is scilwisly, that he fall not in werre: and .i. stilled as noght had bene that .i. myght yeld rightwisly. lo here gret vertu. here noys wordis and yeld not agayn.

16. Quoniam in te domine speravi: tu exaudies me, domine deus meus. C Sor in the lord .i. hopid: thou sall here me lord my god. C Halesum medicyn is to hope in anguys, noght to faile: and for .i. hopid in the lord, that chaungis sorow in til ioy, thou sall here me. Sor if oure consciens be goed na thynge is at dred. and thou sall here.

17. Quia dixi nequando supergaudeant michi inimici

1 U repeats 'be goed.'
PSALM XXXVII. 11-21.

mei: & dum commouentur pedes mei super me magna locuti sunt. C for .i. sayd leswhen my faes abouen ioy til me: and ywhils my fete ere stirid on me gret thai spake. C Amang als many illes the halymen is ware that his enmy ioy not of his fullynge in syn: that is .i. sayd that thai ioy noght ouer me: and neuer the latter that bifell, perauentur til a mendment: and that is, owhils my fete ere stirid, that is my dedis. gret on me thai spak: for if thai be stirid any tyme of frelte. wickidmen makis hethynge, and says, lo what the halymen did: bot goed men has sorrow therfore: and alswa thou sall here.

18. Quoniam ego in flagella paratus sum: & dolor meus in conspectu meo semper. C for in swyngyngis .i. am redy: and my sorow euer in my syght. C I wate that .i. haf symed: forthi .i. am redy to suffere pyne, and therefore .i. am born to bere swyngyngis: for god chastis ilke sun that he resayues: and my sorow is in my syght. that is, .i. sorow that .i. haf symmed. & wickid man put his sorow bihynd him, & defendis his syn: a goed 

19. Quoniam iniquitatem meas annunciabo: et oogitabro pro peccato meo. C for my wickidnes .i. sall shew: and thinke .i. sall for my syn. C Twa maners ere of perfite penausce: shrift, and amendmet: that is in pryere 'and teris' with almusde: and 'thynke and be besy' to clens his syn.

20. Inimici autem mei viuunt & confirmati sunt super me: & multiplicati sunt qui oderunt me inique. C Bot my faes lifes and conferymyd thai ere abouen me: and multiplise thai ere that has hatid me wickidly. C My faes, sent thurgh the sufferyngel til my prouyngel, lifs in ioy and lust of this world, where .i. romy and sorowis: and thai ere conferymyd in luf of erth, as .i. in thi luf: and that abouen me, in persecucion: for thou suffirs thaim, and thai ere multiplid ilk day, ma and ma: and vnnethis may men knaw any goed amange thaim that hatid me wickidly, gifand ill for goed lere.

21. Qui retribuunt mala pro bonis detrabeant michi: quoniam sequar bonitatem. C Thai that yeld ill for goeds bakbitid til me: for .i. foloud goednes. C Goednes is chesun of enmy and bakbyntyng. for any wrichidnes tharnys enuy. forthi

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1 S ins. *man.
2 S om.
3 S think besely.
4 S clene.
5 S enemy.
doe wele, and than enmys sall rise agayn the, and wrik til the a corown of preciouose stanes.

22. Ne derelinquas me domine deus meus: ne discesseris a me. C forsake me noght, lord my god: na depart fra me. C This he says for the wrethynge of god is ful heuy, if any turn agayn till syn, fra he haf takyn him til penaunce, and god haf forgifen his trespas: for/thi he prays that he depart not fra him, bot that his grace be with him ay.

23. Intende in adiutorium meum; domine deus salutis mee. C Byhalde till my help: lord god of my hele. C That is, god gisere of my hele endles, help me owhils i. fight agayns my faes.

[ PSALM XXXVIII. ]

DIXI custodiam vias meas: vt non delinquam in lingua mea. C I sayd .i. sall kepe my wayes: that .i. trespas not in my tonge. C The haly man, of his goed fame suffrand enuy & chalange of ill men. & bakbiters, thynkis amange ill men to be still, that he say nathyng vnconabilly. and thus he bigynns, .i. sayd in my hert, whare wisemen vmthynkis thaim are thai speke, .i. sall kepe my wayes, that is my warkis and my wordis, that .i. trespas not in my tonge with ydell wordis or folys. that is hard: for oure tonge is in wate, for/thi lightly it slippis, as we doe when we ga in skilther way. he is persfit that synnes not in his tonge.

2. Posui ori meo custodiam: sum consisteret peccator aduersum me. C I sett kepynge til my mouth: when synful was agayns me. C I sett kepynge, that nane reprovabill word withpassid me, when the synful. that is he that waytes if he myght chalange me or take me in worde or dede. 'was agayns me'.

3. Obmutui & humilitatus sum & silui a bonis: & dolor meus renouatus est. C I wex dumbe and .i. am mekid & .i. stilled fra goedis: and my sorrow is newid. C That is, .i. suffird reprovues of thaim, and .i. stillid fra shewynge of goed, for .i. sagh that thai dispised that .i. sayd. and swa my sorrow, that .i. suffird spekand, is newid in my silence: that men will not here godis word with delite & joy, as thai sould: bot in all this .i. was not ydel: for,

4. Concealuit cor meum intra me: & in meditacione

1 U & S om. 'was agayns me.'
mea exardescet ignis. C My hert hetid withinen me: and in my thynkyng bren sal me fire, C That is, my hert verraly hetid with the fire of cristes luf. say that my thoght was hally takyn til the ioy of god: and in my thynkyng, that is, in meditacions of crist and of heuen, bren sal me fire of perstite luf, sa that i. fele the bremynge in my hert: and thus delitid.

5. Locutus sum in lingua mea: notum fao michi domine finem meum. C I spak in my tonge: make till me knawyn lord myn ende. C I spak til god, that gars me fele the hete of luf. this, make till me knawyn myn ende. that is crist, that is end of my zernynge: that i. mohtg see him as i. couaite.

6. Et numerum dierum meorum quis est: vt sciam quid desit michi. C And the nowmbire of my dayes that is: that i. wit what wantis til me. C That is, make me to bighald how fa my dayes ere here, and how vnnoumerabil in heuen: that i. swa may wyt what wantis til me: that is, that i. be mekid mare forse that that i. haf noght, than i. be proude of that i. haf: for i. tharn the nowmbire that is verraly lastand: and i. haf dayes ill, and passand i. wate noght how soen. for,

7. Ecce mensurabiles posuisti dies meos: & substancia mea tanquam nichilum antea te. C Lo mesurabils thou sett my dayes: and my substauence as noght biforn. C Here thou sett my dayes mesurabils, that is in mesure, that that be endid in shorte tym: and my substauence. that is my life, is noght biforn the. that is, in lykynynge til thi lastandnes all this life is noght.

8. Verumptamen vniueras vanitas: omnis homo vivens. C Noght forthi all vanye: ilk man lifand. C Noghtforthi, thof i. seke any crist, all is vanye in this world: for all ers chawngeabil and passand: and til this vanye falles ilk man goed and ill lifand hers: forse if he be an ill man, he is vayn in warldis thyngis: if he be goed, this life is vayn til him that zernys to be with crist.

9. Verumptamen in ymagine pertransit homo: sed & frustra conturbatur. C Notforthi in ymage passis man: bot and in vayn druuyd is he. C That is, a mansys passynge fra this life til a nother is likynd til the ymage of a meror, that soen wites away: and zit he knawis it noght: bot in vayn, that is withouten profit, he is druuyd fra purte of thoght, and broght til druublynge of warldis werkis and vnnayte zernyngis.

makis horde, and he not knawis: til whaim he sall thaim gadere.

C Lo the prophet, of all vices he bigynyss at avarice, forto shew that it is ill¹: that is, for it is rote of all syrnnes: a man makis horde, but he wate not wha sall weld it: for oft sith has thesifs or thare enmys that thai gadiurd.

11. Et nunc que est expectacio mea nonne dominus: & substan cis mea sapid te est. C And now whilk is myn abyngynge, whether noght lord: and my substaunce is anence the. C Couaitous men abidis honors and riches, bot now whilke is myn abyngynge, that is myn end, whether not lord. aswha say, what sa men abidys, i. abide the comynge of ihū crist, to take me til his blis: and that for my substance, that is, weldynge of pure consience, that fedis my saule, is anence the, & with the, til whaim it quemys, not in sachelis²: bot for naman is wiouthen syn.

12. Ab omnibus iniquitatibus meis erue me: obprobrium inispi enti me. C ffra all my wickidnessis take me oute: reproue til vnwis thou has gifen me. C Thof a haly man³ praye ˣ that god forgif him all his synnes, it lettis not his per feccioun, bot makis it, for wha felis him synles, for thou has gifen me reproue til vnwis, the maner of folis is that thai laghe thaim maste til hethynge that thai knaw gifen til best life. agayns whaim.

13. Obmutui & non sperui os meum, quoniam tu fecisti: amone a me plagas tuas. C I dumbid, and i. oppynd not my mouth, for thou makid: stire away fra me thi woundis. C Thai had me til reproue, and i. was still, not strifand with thaim: and i. oppynd not my mouth til gruchynge agayns god, for thou makid me swilke, gifand me tholemodnes: and fore i. am swa ordaynd, stire away fra me thi woundis, that is pyne and ded. that thou has set in him for syn: and nede is that thou doe thaim away: for i.,

14. A fortitudine manus tue ego defeci in increpaci onibus: propter iniquitatem oorripuiisti hominem. C ffra the strenght of thi hand i. failed in snybyngis: for wickidnes thou chastid man. C That is, fra thi stalworth myght i. failed in snybyngis of maznys kynd. that thou has wondid vs all in pynes and wrichidnes: and fore our wickidnes thou chastid man with

¹ S that it is euel. U that he will.
² S sacles.
³ Erased in U. S mane.
⁴ S. U om.
PSALM XXXVIII. 10-18.

tha woundis, that he myght see that thou lufid him: for elles had he not ben.

15. Et tabescere facisti sicut araneam animam eius: verumptamen vane conturbatur omnis homo. C And to languyis thou did" as aran saule of him: nought forthi vaynly druyyd is ilk man. C That is, thou did" his lif to languyis and be" seke thurgh meknes. all pride done down as aran. than the whilke na thynge is febilere: for it failes at a litel touchynge of a fyngire. This is a goed languyesynge. as a stalworth pride is" ill. noughtforthi thof a man be thus mekid and chastid. jtit ilk man lifand in vncertayn of riches vaynly is druyyd: that is, thurgh febilnes of man he is drawen and confusid in sere thyngys. fra this vanyte and druuyinge is na man fre. bot he that with clene thoght festis his gastly eghe in ihu crist.

16. Exaudi oracionem meas domine, & deprecationem meas: auribus percipe lacrimas meas. C Here my prayere lord and my bed: with eren persayue my teris. C All ertility thyngis er vayn: bot .i. nowthere ask thaim. na .i. haf sarynes for sthaim: forthi here my prayere, that is, the ternyng of my hert in thi luf: and my bede, that .i. offire til the in psalmes and ympnes. with eren persayfe my teris: that is, my langynge to see the, and sorow that .i. haf of mennyss syn.

17. Ne sileas quoniam aduena ego sum apud te & peregrinus: sicut omnes patres mei. C Still noght, for cumlynge .i. am anence the and pilgrym: as all my fadirs. C Still not, that is, make that .i. here the. for thou spekis priuely in hert of thi lufere. for thi say til my saule .i. am thi hele, thi symes ere forgifen the. for .i. am cumlyngge: that is. na duellynge stede haf .i. here. bot ay .i. am passand til the. and pilgrym, fra my cite of heuen: bot .i. thynke ay thidere: anens the. for now .i. am with the in hope. some ere pilgryms with the deuel: all that ere in dedly syn. and til him thai ga. bot .i. am pilgrime as all my faders, that ere passid til thare heritage of heuen.

18. Remitte michi vt refrigerer priusquam abeam: & amplius non ero. C fforgif til me, that .i. ware kolid, are than .i. ga: & mare .i. sall not be. C And for me bihoues passe and cum til thi dome. that .i. be siker. forgif til me all synnes: that .i. ware kolid in thi mercy fra hete of vices and temptacions, are than

1 S maide.  
2 U he. S to be.  
3 S. U om.
.i. ga out of this life. that .i. ga not with syn: or elles, if thou forgif
noght, .i. ga hethen, and mare .i. sall noght be in verray beynge,
that is to be with god. for wha sa dyes in dedly syn he is lost
withouten end fra god.

[ PSALM XXXIX. ]

EXPECTANS expectauini dominum: & intendent michi.
C Abidand the lord .i. abade: and he biheld til me. C Abidand
.i. abade with desire and suffrynge our lord ihū crist, that myght
safe me: and he turnyd not fra me his grace, bot he biheld til me.
that is, til my prou, and till my hele.

2. Et exauduit preces meas: & eduxit me de laou
miserie, & de luto facis. C And he herd my prayers: and
he led me out of the lake of wrichidnes, and of the layre1 of fen.
C In that he herd my prayers, that he led me out of the
lake of wrichidnes. that is, fra the depnes of fleysly jernynsg and vile
couaitys. and of the layre1 of fen. that is, out of ill werkis that
haldes the fete of our2 willes & files thaim.

3. Et statuit supra petram pedes meas: & dixit gressus
meos. C And he sett abouen the stane my fete: and he
rightid my gatis. C And he sett, that .i. may ga sikirly in luf,
on the stane, that is on crist, in stabilnes of trouh and charite,
my fete. that is my wittes: and sa he rightid, that .i. lokid not
agayn til the world. my gatis, that is my werkis, that thai errid
noght fra his will.

4. Et immisi in os meum cantioum, nouum: carmen
deo nostro. C And he sent is my mouth a new sange! ympyn
til our e lord4 god. C When he had taken me fra syn & fra all
bisynes of erth, and stabild me in luf and vertus. thain he sent
in til the mouth of my hert and of my body alswa a new sange,
that is the melody of the tone of heuen, that nane may syngge bot
his derlyngs. for it is ympyn, that is, verray louyngge, til our e god:
fore god anly wate it, and nane may be heghid ther of for louyngge
of men. for men may not knaw8 how it is.

C Many sall see and thai sall drede: and thai sall hope in lord.

1 S clay. 2 S. U om. 3 S willes. 4 S om. 5 U knawn. S know.
PSALM XXXVIII. 18 — XXXIX. 10.

Many saw see. that is, that sawe gret joy to know this new sange, and therefore aforce them til godis luf. and thai sawe dreede to doe any mare thare syn. and saw thai sawe hope in lord, drawand til him in all thaire hert.

6. Beatns vir cuius est nomen domini spes eius: & non respercit in vanitates & insanias falsas. C Blissful man of whom the name of lord is hope of him! and he lokid not in vanytes and in wodenesssis fals. C The name of oure lord is ih, that is saueoure. than is he blissful that hopis in him na bodily thynge na ertly, bot that any that his name shewis, that is saluacioun. and god him self. and sythen lokid not in vanytes. that now ma lokis than sothfastnes: and in wodenesssis fals. that is, in the vile lustis of this world, as hoppynge & daunnceynge of tumblers and herlotis, and other spectakils, that makis men to lose1 ther wit fra god, and gif it til the deuel. bot he sawe bihald godis dede. for

7. Multa fecisti tu domine, deus meus mirabilia tua: & cogitationibus tuis non est quis similis sit tibi. C Many thyngis made has thou lord my god thi wondirs: and in the thoghtis nane is that be like til the. C Thou lord has done mare wondire than the herlot: he lerid to ga in a corde. thou makis men to ga abouen the watire: and in thi thoghtis. that is, in thi wisdome forthi nane is like til the.

8. Annuncial & looutus sum: multiplicati sunt super numerum. C I shewid and i. spake! multiplid thai ere abouen noumbire. C Crist says. i. shewid first in prophetis, and i. spake in my person afterward, and thai ere multiplide, that ere ill men, abouen the noumbire of gode men. or thai ere sa many that na man may noumbire thaim.

9. Sacrificium & oblacionem noluisti: aures autem per fecisti michi. C Sacrifice and ofrynge thou not wild: bot eres thou made perfite til me. C Sacrifice of bestis, ofrynge of other thyngis, thou wild not: as thai did in the ald laghe. bot eres thou made perfite til me. that is, thou gaf me grace to vndirstand perfity what thou wild.

10. Holocaustum & pro peccato non postulasti: tuno dixi ecce venio. C Offrand and for syn thou askid noght! than i. sayd lo .i. cum. C Bodily offrand that was when all was brennt.

1 S turne.

* S. U om.
thou askid noght fore syn. bot thou askis now a hert brennand in luf. than .i. sayd, lo .i. cum. that is, tyme it is that it cum that thou hight.

11. In capite libri scriptum est de me vt facerem voluntatem tuam: deus meus volui, & legem tuam in medio cordis mei. C In the heued of the boke writen it is of me that .i. did thi will: my god .i. wild, and thi laghe in myddis of my hert. C It is writen. that is, it is ordaynd, in the heued of the boke, that is in my godhede, that is heued of my manhed: crist says. that is boke of mannys kynde, in the whilke ilke man aghe to rede: for his life is fourme of rightwisnes til men. that .i. doe thi will, bogh- and till the ded: and, my god, .i. wild it, and thi laghe .i. had in myddys. that is, in fulnes of my hert.

12. Anunciaui iusticiam tuam in ecclesia magna: ecce labia mea non prohibeo, domine tu scisti. C I shewid thi rightwisnes in gret kirke: lo my lippis .i. sall not forbede, lord thou wist. C That is, .i. shewid that rightwisnes is of the, in haly kirke: and .i. sall not forbede my lippes to speke, for drede of men: lord, thou wist my hert, that it dredis the. noght ill men. & thou ert witnes.

13. Iusticiam tuam non abscondi in corde meo: veritatem tuam & salutare tuum dixi. C Thi rightwisnes .i. hid not in my hert: thi sothfastnes and thi hele .i. sayd. C Thi rightwisnes, that is, the trouth of the, .i. hid not in my hert for drede: bot thi sothfastnes. that is, fulfilynge of that thou hight, and thi hele, that is thi safyinge, .i. sayd till other.

14. Non abscondi misericordiam tuam & veritatem tuam: a consilio multo. C I hid not thi mercy and thi sothfastnes: fra mykil gaderynge. C Thi mercy, that thou forgifs syn, and thi sothfastnes, that thou yeldis mede, .i. hid not fra mykil gaderynge. that is, for many gadrind agayns me.

15. Tu autem domine ne longe facias misericordies tuas a me: misericordia tua & veritas tua semper susceperunt me. C Bot thou lord make not fere fra me thi mercyngis: thi mercy and thi sothfastnes ay vptoke me. C That is, the dedis of thi mercy do not away fra woundid saules. for thi mercy & sothfastnes ay vptoke me. that is, luf and drede ledis me bisor the, and thare of haf .i. nede1.

16. Quoniam circumdederunt me mala quorum non est

1 S iche nede. U mede.
numerus: comprehenderunt me iniquitates mee, et non potui vt viderem. C for vngifen me has illes of the whilke noumbire is noght: my wickidnes toke me and .i. mught not that .i. sage. C That is, symes has vmlappid me of the whilke is na noumbire: for na man may wit how many vices ere that men ere tangild with: my wickidnes toke me in the dede, and thai presse doux myn eghe. sa that .i. myght noght doe that .i. sage myn awn defaute or the light of god.

17. Multiplicate sunt super capillos capitis mei: & cor meum deseliquit me. C Multiplide thai ere abouen the hares of my heued: and my hert has forsaken me. C My symes ere multiplide abouen my hare. that is, thai ere withouten noumbire: & my hert, that is, my skill, has forsakyn me. for it couaitis na profittabile thynge. Lo what wrichidnes. syn bryngs men til. forthi.

18. Complaceat tibi domine vt eruas me: domine ad adiuuandum me respice. C Queme it til the lord that thou delayuer me! lord to help me thou see. C Queme it til the, a god in trinite, that thou delayuer me of swa many illes. and lord see to help me. in good deed. thi sight is ourse help.

19. Confundantur & reverientur simul, qui querunt animam meam: vt aserant esam. C Shamed be thai and drede to gidire that sekis my saule: that thai take it away to sia. C Shamed be thai of thaire syn. and drede thai to gidere pyne of body and saule.

20. Conuertantur retrorsum & reverientur: qui volunt michi males. C Turnyd be thai agayn and drede: that will til me illes. C That is, folow thai crist in meknes. that will proudly ga bfore.

21. Ferant confessim confusionem suam: qui diciunt michi euge euge. C Bere thai swiflty thare shame: that says til me euge euge. C Bere thai as a gret birthyn thaire shame, that nan other be heuyd ithar with, that says til me in flaterynge, euge euge. that is, that says wele wele, ioyand till me, as with goed will, bot thaire hert thynkis agayns me. swilk ere fikil lowers and fals.

22. Exultent & letentur super te omnes querentes te; & dicant semper magnificetur dominus qui diligunt salutare tuum. C Glad thai, and sayn be on the all sekand the:
and say thai ay, worshipid be lord, that lufis thi hele. C All sekand god, and noght elles, be glad: that is, wele cherid & fayne in hert, that thai ere grundid on god and on na vanye. & thai say ay, worshipid be oure lord: that is, sa thai sall ay seke his louynge, noght thairs. that lufis thi hele, that is, ihū.

23. Ego autem mendicus sum & pauper: dominus solici-itus est mei. C Bot .i. am beggere and pore: lord is bisy of me. C Of the .i. say, louyd be thou: bot of me .i. say, .i. am beggere and pore. that is, thar is nathynge in me, of me, that may be louyd. He is beggere that askis of other. he is pore that suffisch 1 not til him self. forthi my lord is bisy of me. that is, he has me in his cure.

24. Adiutor meus & protector meus tu es: deus meus ne tardaueris. My helpere and my hilere ert thou: my god 3 cum not holy 4. That is, doe that .i. be not lange in illes, bot soen end thaim, that hulynes 4 that he will not bifell. is that god late vs not sa lange be in wa and anguys that we lost suffraunce or charite: for if it ware swa, god come oure huly 5 til oure bihofe.

[ PSALM XL. ]

Beatus qui intelligit super egenum & pauperem: in die mala liberabit eum dominus. C Blisful he that vndirstandis on the nedy and the pore: in the ill 4 day lord sall delyuer him. C In this psalme is the voice of crist and haly kirke, as of a man. sum wordes falles til the prophet, sum til crist. sum til his lufers. Men aghe to bihalde on pore men that sumwhat be gifen 7 til thaim: and he says not, blisful ere thai that gifis, bot that vndirstandis. for god will that men gif til sum thof thai aske not. and swa mare meryt it is. to vndirstand him that is still, and thynke on his nede. in ill day, that is, in the day of dome, oure lord sall delyuer him.

2. Dominus conservet eum & viuificet eum & beatum faciat eum in terra: & non tradat eum in animam inimiciorum eius. C Lord kepe him and qwykyn him and blisful make him in erth: and gif him noght in the saule of his enmys. C Swylk a man is kepid of god in that vndirstandynge, & qwick-

1 S suffice. 2 S. U om. 3 S latli. 4 S latlynes. 5 S latly. 6 U om. S euel. 7 U bigifen. S be gyuene.
PSALM XXXIX. 22 — XL. 7.  

3. Dominus opem forat illi super lectum doloris eius: vniuersum stratum eius versasti in infirmitate eius. □ Lord brynge help til him on the bed of his sorow: all his beddyng he thon turnyd in sekenes of him. □ Delites and riches is bed of rest: bot god makis thal ful of sorowis, that men haf not hope in thaim, ‘bot only in god: & makis thaim’ bed of sorow til him. for god tournemtis him for thaim, that he luf thaim noght: and swa all his beddyng, that is, warldis joy, that a febil gast chesis til his rest, as wife and barnes\(^1\) and katel. thon turnyd in sekenes of him. that is, thon blendis\(^2\) a soure with a swete, and sendis turbulaciouns: that he luf noght the stabil of erthe for the hall of heuen.

4. Ego dixi domine miserere mei: sana animam meas quia peccavi tibi. □ I sayd, lord haf mercy of me: hele my saule for i. symned til the. □ Doe mercy on that manere, that thou hele my saule in this world with pyes: for i. accuse my syn, and opynd\(^3\) my wounde, and says, i. haf symned til the. thon ert leche, hele it.

5. Inimici mei dixerunt mala michi: quando morietur & peribit nomen eius. □ Myn enmys sayd illes til me: when sall he dye, and his name sall perysse. □ Voice of crist. Myn enmys sayd illes, that is fals, til me: this. when sall he dye, for thaim thougt heuy to loke on him. and langid eter his ded. for til a 3ernand saule nathynge hastis it ynoghe. and when sall his name perisse: that is his fame. this was gret ill. for the name that is abouen all names may not perysse.

6. Et si ingrediebatur vt videret, vana loquebatur: oor eius congregabat iniquitatem sibi. □ And if he 3ede in, that he sagh, vayn thyngis spak his hert: he sall ge4ire wickidnes til him. □ If any 3ede in. as iudas, for to spye cristis werkis. vayn thynge and saynt spak his hert. as oure fals brethre spyes\(^4\) vs, and oft comes in with vs to wit oure priuetes. or if thai myght fynd any thynge in vs prethendable. snd swa he gadirs wickidnes til him. that is, til his aghen damnacions.

7. Egrediebatur foras: & loquebatur in idipsum. □ He

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\(^1\) U om. S bot only in god: & makes them.  
\(^2\) S childer.  
\(^3\) S melles.  
\(^4\) S oppens.  
\(^5\) S be ore.  
\(^6\) S spirs.
COMEY ON THE PSALTER.

that is, he spak in it self. That is, he spake stra sothfastnes.
and lustredyn, that he saynd, out, forto be apert enmy: and he
spak in it self, that is, ydel thyng and fals.

8. Aduersum me susurrabant omnes inimici mei: ad-
vuersum me cogitabant mala michi. Agayns me ronynd all
myn enmys: agayns me thoht that illes til me. When
bakbiters and enyous men thynkis how thai mought fordo the
goed fame of a haly man, thai rawn ilkan til other thaire cousails,
as fals iwes did agayns crist.

9. Verbum iniquum constituerunt aduersum me: nunc-
quid qui dormit non adjiciet vt resurgat. Wickid worde
thai sett agayns me: whether he that slepis sall noght tokas that
he rise. This wickid word was that thai cried his ded: bot he
that slepe, that is wilfully dyed, he woke when he wild: that is, he
rase fra ded til life.

10. Etenim homo pacis mee, in quo speravi, qui edebat
panes meos: magnificauit super me supplantacionem.
florwhi man of my pese, in wham i. hopid, he that ete my brede:
he worshippd on me supplantynge. This man of his peas was
iudas, whaim crist kissid, in signe that* crid dit til him nane vn-
frendship. in whaim i. hopid, as men wend. for he was halden
as ane of the apostels. that ete my brede, that is, my lare he herd;
and he made it worschipful to betray me.

11. Tu autem domine miserere mei, & resuscita me: &
retribuam eis. Bot thou lord hafe mercy of me, and raise
me: and i. sall yelde til thaim. Crist in his manhecd askis, and
as god he dos that he askis: he yeldis til his enmys in erth that thai
ere blyndid in saule: and in the tother world he dampnes thaim til
endies pyne.

12. In hoo cognou quoniam voluisti me: quoniam non
gaudesbit inimicus meus super me. In that i. kne that
thou wild me: for myn enmy sall not ioy abouen me. That is,
i. knew that thou lufrid me, for myn enmy ioyes not abouen me:
for i. haf ouercomen the deuel & he is put in til ded that lastis ay.

13. Me autem propter innocentiam susoepisti: & con-
firmasti me in conspectu tuo in eternum. Me sothly for
vnnoyandnes thou vptoke! and consermyd me in thi syght with-
outen end. That is, my lufers, says crist, thou sall take fra ded

1 U a pert. S apert.
2 S. U thi.
3 U be tray. S forto tray.
til life, for clennes of hert: and conferme thaim in ioy of inmort-
alite in thi sight, withouten end. wharefore.

14. Benedictus dominus deus israel: a seculo & in seculum. fiat, fiat. ○ Blissid lord god of israel: fra warld & in warld. be it done, be it done. ○ That is, blissid and louyd be oure lord god, of all seand him, in erth thorgh thaire trough, in heuen face: til face: and that, fra warld and in warld. that is, fra the bigynnynge of this warld, in til warld that lastis ay, be it done, be it done. this dublynge shewis that it is at do of all men. in latyn it is fiat. fiat. in hebru. amen. amen. it\textsuperscript{1} is writen therfor that aquila translatid it\textsuperscript{1}, vere vel\textsuperscript{2} fideliter: that is, sothfastly or treuly.

[ PSALM XLI. ]

QUEMADMODUM desiderat cero us ad fontes aquarum:
it desiderat anima mea ad te deus. ○ As the hert ʒernys till the welles of waters! swa my saule ʒernys til the, god. ○ This psalme is of all perfct men. that ere brennand with the flaumme of godis luf, and passis is till contemplatif life. and therfore it is songen in the office of dede men: for than haf thai thai thai ʒernyd, that is, the sight of god. forthi says he, as the hert, that has etyn the neddire, greetly ʒernys to cum til the welles of waters, forto drynk and wax ʒonge agayn. swa destroyd in me vices & vnclennes, my saule desires with brennand ʒernynge to cum til the, god.

2. Sitinuit anima mea ad deum fontem vitum: quando veniam & apparebo ante faciem dei. ○ My saule thristid til god welle of life: when sall i. cum, and i. sall appere bifor the face of god. ○ He shewis that his\textsuperscript{4} ʒernynge is to drynk: that is, to cum and appere bifor god. forthi he says, when sall i. cum. as wha say, i. couaite to dye, and be with crist: me thynke lange that oght is thare til: me thristis in my ʒernynge\textsuperscript{4}: i. sall be fild in my comynge: and when sall i. appere. for that is sone til god til my ʒernynge is it latly. swilk a hert in his rase suffirs hethynge, and says.

3. Fuerunt michi lacrime mee panes die ad nocte: dum dicitur michi ootidie, vbi est deus tuus. ○ My teris was til me brede day & nyght: whils it is sayd til me day be day, whare

\textsuperscript{1} S. U om. \textsuperscript{2} S. U &. \textsuperscript{3} S. U is. \textsuperscript{4} S rynnynge.
is thi god. \(\text{\textit{That is, anguys and tribulaciously was not til me bitternes. bot brede, that is, delite and fode. for in afflicciouns we ere lerid. cheson of there teris is the bethynge of wickid men, that says til me, whare is thi god. ilk man that thynge he makis his god that he mast lufis: for thai may shew ther goddis with syngere. and my god may noght be sene, that suffirs me be in pyne, and thaim in welth: forthi make thai bethynge, as .i. had na god, or that he wild not help me.}}\)

4. \(\text{\textit{Heo recordatus sum & effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis, vaque ad domum del. \(\text{\textit{C There .i. haf vmthoght, and .i. helt in me my saule: forwhi .i. sall passe in stede of woundrful tabernakile, in til the house of god. \(\text{\textit{C There .i. vmthoght: that is, reprove3 and bethyngis, .i. thynke that thai sall be medfull: and forthi .i. helt in me my saule: that is, .i. enlargid it til luf of god, and myn enmy: .i. lete it noght rake in ydel thoightis. for on this manere .i. sall passe thoght halykirk. there is woundrful lufers, incomand3 with thoight in til godis hose in heuen, takyn with na thernynge of this world. how comes thou til the priuet of this hose.}}}\)

5. \(\text{\textit{In voce exultacionis \& confessionis: sonus epulantis. \(\text{\textit{C In voice of ioyynge and of shrift: soun of eteand. \(\text{\textit{C Of the fest of heuen sounys in his hert a swete note, that makis him to last in\(^3\) voice of ioyynge, for the woundrful sofnes of myrth. and sange in his saule: and of shrift, that is, of endles louynge. and soun of eteand, that is, of ioyand of gastyd dayntethis\(^3\): for he is takyn in the melody of aungels louynge, that is in his thoght: as the master says in the glote.}}}\)

6. \(\text{\textit{Quare tristis es anima mea: \& quare conturbas me. \(\text{\textit{C Whi ert thou sary my saule: and whi dreyuys thou me. \(\text{\textit{C Sen thou has thus mykil comfort in cristis luf. and doutis not that thou felis god, whi ert thou sary, or whi angirs thou my skill: aswha say, if thou bihale wele, nathynges is in the world wharesofe thou sould be stird til sarynes.}}}\)

7. \(\text{\textit{Spers in deo, quoniam adhuc confitebor illi: salutare vultus mei \& deus meus. \(\text{\textit{C Hope in god, for zit .i. sall shrife til him: hele of my face, and my god. \(\text{\textit{C If thou say, forthi .i. am sary. for .i. am not thare whither .i. am rauyst passand, and .i. am heuyd here in fleysse. lo remedy: hope in god, for zit .i. sall}}\)

\(^1\) U in comand. S in comaund.

\(^2\) S brist out into the.
shrife til him. that is, i. sall loue him perfitly in his blisse: for he is hele of my face, that is, of oure fourme, that he toke: and my god, my maker.

8. Ad meipsum anima mea conturbata est: propterea memor ero tui de terra iordanis, & hermonijm a monte modio. ¶ Til my self druuyd is my saule: thercfor i. sall be menand of the, fra the land of iordane, and fra the litill hyll of hermon. ¶ Til my selfe, that is, i. sett1 it til myn aghen slawnes, tha: my saule is sturd or sary: for turnand me til god .i. am gladid. Warne the vices of oure body were, oure saule sould ay be in rest and delite. thercfor, that is, for lettyngis of my saule, .i. sall be menand of the: that is, i. hast me til the in all my hert, for thou dos away all ill: and my mynde sall be fra the land of iordane, that is, fra my baptem, or fra penance, whare thou for gaf me my syn. and mekid me, and makid me erth to bere froite. He that thynkis this, he is not druuyd in angirs: and .i. sall be menand of the fra hermon, the litill hill. that is, for thou made me to myspay my self, and forsake the deuel, & heghe in vertus and litell in meknes. Jordane is als mykil at say, as down lightynge. and hermon as weriyng.

9. Abissus abissum innocoat: in voce catharesotarum tuarum. ¶ Depnes incalles depnes: in voice of thi gutters. ¶ I am lettid and drery, for depnes, that is, the dome that thou punyst adam with. wharfor we ere in travaile and dyes. incalles depnes, that is, shewis another dome, in the whilk ill men sall be dampned. for if he punyst adam sa hard for a syn, what hopis thou he sall doe til tha that will na penance doe for thare syn, bot chesis are to dye thare in. than that will lefe it. forthis therc twa domes druyys a rightwisman: and that in voice of thi gutters. that is, thugh the lare of thi lufers. that shewis thaim til men.

10. Omnia excelsa tua & fluctus tui: super me trans-terunt. ¶ All thi heghe thinges2 and thi stremys: on me passid. ¶ That is, the mare pyne & the lesse, that ouercome my3 body swa passid. that is, thai sall passe away all at the lest4 when i. dye.

11. In die mandauit dominus miserecordiam suam: & necte canticum eius. ¶ In day lord bade his mercy: and in nyght the sange of him. ¶ That is, when we ere in wele god

1 S rette. 2 S. U om. 3 S. U bi. 4 S last.
biddis that we bere gladly anguys. that is of his mercy, that we be safe. and swa in nyght, that is, when we ere in that ilke angire, he biddis vs synge and ioy in him.

12. Apud me oracio deo vité me: dicam deo, susceoptor meus es. C Anence me prayeril god of my life: i. sall say til god, myn vptakere thou ert. C That is, in me i. hafe that i. may offire til my god, deocioun and goed will. that giftis me life: me thare not seke kalf na shepe: for in that he is myn vptakere, to sett me in his blis. forthi,

13. Quare oblitus es mei: & quare contristatus incedo dum affigit me inimicus. C Whi has thou forgen me: and whi saryd i. ga, whils the enmy tourmentis me. C That is, whi suffers thou me sa lange be truaaild in this wrichidnes. he this sed of the sweetes of heuen, and vggid the perils of the warld: and he 3ed til god saryd, whils his enmy the deuel tourmentid him, temptand and angirand hym, that he gars sa many kele fra godis luf.

14. Dum confreguntur ossa mea, exprobrauerunt michi: qui tribulant me inimici mei. C Whils my banes ere brokyn, vpbryaid til me: that angirs me my faes. C Ourse banes ere brokyn when the vertu of paciens failis. that ill men scornys. on this manere.

15. Dum diount michi per singulas dies: vbi est deus tuus. C Whils thai say til me day by day: whare is thi god.
C As whasay. uther nane is, or he rekis not of the. or if he reke, deluyer he the if he may. bot not forthi,

16. Quare tristis es anima mea: & quare conturbas me. C Whi ert thou sary my saule: and whi druuyys thou me. C The thare not be sary for thaire saghe: for thai ere fals, and not wate what thai sai:

17. Spera in deo quoniam adhuc confitebor illi: salutare vultus mei & deus meus. C Hope is god, for zit .i. sall shrieve til him: hele of my face and my god. C Here he says the shrief, and reherces confermyng of hope.

1 S. U om. 2 S drel. 3 S. U om.
PSALM XLII. 11—XLII. 4.

[ PSALM XLII. ]

IUDICA me deus & discerne causam meam de gente non sancta: ab homine iniquo & doloso erue me. C Deine me god, and departe my cheson fra genge not halie: fra wickid man & swikel deleyuer me. C He this seand the mercy of god in him, dredis not the dome of dumphacioun1, and forte he says, deme me god. for hope of ioni has overcom drede of pyne: neuerthelatter ilkan vggis the dome. and depart my cheson. that is, my merytis, that ere cause of lyfie. fra genge not halie, for thai luf this word, with thaim i. am euene in seblines of sleysse. bot my consciens and my zernynge is vneuen til thair. fra wickid man & sikil deleyuer me: this is the genge not halie bot werid: wickid is he that does ill apertly, sikil, that prieuely synnes. he askis not that god discusse his synnes, bot that he depart his yeldynge fra wickid mensys in the dome.

2. Quia tu es deus fortitudo mea: quare me repulisti, & quare tristis incedo, dum affliget me inimicous. C for thou ert god my strenght: whi has thou put me away, and whi ga .i. sary whils the enmy to wormentis me. C He wenes that god putis him away, for he has not sone that he couaytis: him thynke that he is sary, for thof the deuel ouercum him noght, he suffirs many perils. he sekis alawa cheson of sarynes, that is noght bot syn: as cheson of ioni is righwisnes.

3. Emet lucem tuam & veritatem tuam: ipsa me deduxerunt, & adduxerunt in montem sanctum tuum & in tabernacula tua. C Send thi light and thi sothfastnes: thai me led, & til led in thi haly hill, and in thi tabernacles. C Send is til me light of thi knawynge, and sothfastnes, that is, verray deuocioun: for tha led me fra syn, and led me in till haly kirke, in the whilke i. fight agayns sendis.

4. Et introibo ad altare dei: ad deum qui letificat inuentutem meam. C I sail inga til the autere of god: til god. that gladis my youthbede. C That is, .i. sal ga fra halikirke til the autere of heuen. whidire na man may cum that is vrnightwis. whasa comes he is takyn til offrann, all brennt in the fire of godis

1 U damp—crioun
2 S euere ichone dredis.
luf. til god .i. sall ga. that gladis my youthed, that is, newhed of my saule in grace, that before made sary myn elde.

5. Confitebor tibi in cithara deus, deus meus: quare tristis es anima mea, & quare conturbas me. C I sall shrife til the in the harpe god, my god! whi ert thou sary, my saule, & whi druys thou me. C He shrifis in the harpe that dos godis biddyngis, and is in tribulacieron, thankand god. he that dos godis biddyngis, and suffirs not anguyis, he shrifis til god in the psautery. bot whi ert thou sary my saule. this he says for he dredis that he may not fle all synnes. latly is funden a purged life, when god demys that all wate. for thof men kan fynd noght to reprehend god kan. and whi druys thou me. that is, thou makis myrk with thi sarynes the clerle of my ioy. Gretly and oft syth he amonestis the fle the sorow of this wold. that slokyns pacios and luf and hope.

6. Spera in deo, quoniam adhuc confitebor illi: salutare vultus mei & deus meus. C Hope in god, for jit .i. sall shrife til him: hele of my face & my god. C for thou sall saf me that makid me.

[ PSALM XLIII. ]

DEUS auribus nostris audiuimus: patres nostri annun-ciauerunt nobis. C God with our eres we herd: our fadirs shewid til vs. C The prophet in the person of martirs. & of good men that ere in penance and tribulacions, says. god, we herd with oure eres, that is, we vndirstode with discrecioues of reson when we ware lerid: our fadirs; haly men that wild noght say bot soth, shewid til vs, tellyand:

2. Opus quod operatus es in diebus eorum: & in diebus antiquis. C The warke that thou wrought in dayes of thaim: and in ald dayes. C The warke of thaire dayes es that he broght thaim out of egip in til the land of promyssion. the werke of ald dayes is makynge of heuen. & erth. and all these werkis ere gastly fullilid in vs. wham he bryngeis fra syn til heuen.

3. Manus tua gentes disperdidit, et plantasti ecos: affixisti populos, & expulisti eos. C Thir hand scaterd the genge, and thou plantid thaim: thou tourmentid folke, and thou put thaim out. C Thir hand, that is, thir myght, scatird in ded and other
maners, the genge of the land of promyssyon: and thou seth thare oure sadirs: and thou tourmentid the folke with batails, and swa thou put thaim out of that land.

4. Ne num enim in gladio suo possederunt terram: & brachium eorum non saluauit eos. C for noght in thaire swerd thai wellyd the land: and thaire arme saued thaim noght. C That is, nother thurgh thaire myght wan than that erth, na thaim self saued thaim.

5. Sed dextera tua & brachium tuum, & illuminacio vultus tui: quoniam complacuisti in eis. C Bot thi right hand and thin arme, and the lightynge of thi face: for the likid in thaim. C That is, thi myght and thi son and thi presens saued thaim: for the likid in thaim. that is, of thi gode will thou chose thaim.

6. Tu es ipse rex meus & deus meus: qui mandas salutes iacob. C Thou ert he my kynghe and my god: that sendis helis til iacob. C Thou, that all this has done, is my kynghe gournand, and my god helpand, that sendis bi thi messangers bodily helis til iacob. that is, til the ald folke.

7. In te inimicos nostros ventilabimus cornu: & in nomine tuo spernemus insurgentes in nobis. C In the our eemys we sall blaw with horne: and in thi name we sall dispise risand in vs. C Aswha say, that thou did til thaim bodily than, thou sall doe it til vs gastly in thi dome: wharfor we ere comfortid, and that is, in the we sall blaw oure eemys: that is, we sall drife thaim fra vs, as case fra corne: and in thi name ihtu, in the whilke our saluacion is, we sall dispise on domesday rysand in vs now. for than sall nane hafe myght to hurt us.

8. Non enim in arcu meo sperabo: & gladius meus non saluabit me. C for not in my bowe sall i. hope: and my swerd sall not safe me. C That is, nother in lesse vertu na in mare of me sall i. hope my hele.

9. Saluasti enim nos de affigentibus nos: & odientes nos confudisti. C for thou saued vs of tourmentand vs: and hateand vs thou shamed. C That is, thou sall safe vs of all wickid gastis, that tourmentis vs here: and thaim that hatis vs, thou sall shame thaim in thi dome, when thai sall be dampned bifor all men.

10. In deo laudabimur tota die: & in nomine tuo confite-
bimur in seculum. C In god we sall be lousyd all day: and in thi name we sall shrife in warld. C In the we sall be lousyd: that is, in thi louynge and thi ioy, noght in ours: all day, that is, in endles blisse, that has na nyght, but all is day: and in thi name, that is, ihü saueoure, we sall loue in warld cumand eftere this warld, that is, withouten end.

11. Nunc autem repulisti & confudisti nos: & non egredieris deus in virtutibus nostris. C Bot now thou has put vs away and thou has shamed vs: and thou sall not out ga god in our e vertus. C Bot now in this life thou has put vs away. that is, we seme swa til men that has vs in reprove: and thou has shamed vs in syght of men: for we ere pore and has noght the ioy of erth. bot thou has noght shamed vs in our e consciens, for tha ere hale in the: and thou sall not out ga, as thou did stundum til the iues. in our e vertus, shewand thi myght in myracles.

12. Avertisti nos retrorsum post inimicos nostros: & qui oderunt nos diripiebant sibi. C Thou turnyd vs away bi hynd our e enmys: and thai that hatid vs reft til thaim. C This he says for tha that failis for pynes or penaunce fra godis luf: for thaim the deuel reues, and draghis til his felaghis.

13. Dediti nos tanquam oves escarum: & in gentibus dispersisti nos. C Thou gaf vs as shepe of metis: and in genge thou scatird vs. C He sorowis tha that turnys agayn til thaire lust and filth of this warld. that ere as shepe of metis, that is, to sla, noght to hald, for thai ere the deuels mete: and vs that dwellis in penaunce, and in thi luf, thou scatird amange the genge, that we be fourme of thaire lifynge. eftere whaim thai could take ensample.

14. Vendidisti populum tuum sine precio: & non fuit multitudo in computacionibus eorum. C Thou said thi folke withouten prise: and mykilnes was not in chawngeyngis of thaim. C That is, we se whaim thou gīfis, bot we se not whaim thou takis: for many thou losis, and fa thou wynnys: and swa thou selles thaim withouten prise. that is, thou suffirs thaim to sell thare saule til the deuel for syn that is noght worth. and swa is na mykilnes in chawngeyngis of thaim, for thou suffirs many to perisse, and fa thou takis for thaim.

15. Posuisti nos obprobrium vicinis nostris: subsan- nacionem & derisum hiis qui in circuitu nostro sunt.

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¹ S sume tyme. ² S. U om. ³ S deper-veyld.
Thou hast set vs reprove til oure neigburs: scornyng and 
hethynge til the that ere in oure vmgange. That is grete \n\nten that is of oure neigburs, and that hethynge is noght sone 
passand that we suffre of the that ere all aboute vs.

16. Posuisti nos in similitudinem gentibus: commo-
cionem capitis in populis. Thou sett vs in liknynge til 
genge: styrnyge of heued in folke. We ere liknynge of weriynge 
when men says. swa biffall the as biffell him or him. and hathyn men 
was wont to take fourm of weriynge bi martirs. this styrnyge of 
heued is dedeyn and despite that thai hafe of goed men, as thai 
had maystern ouere thaim.

17. Tota die verecundia mea contra me est: & confusio 
faciei meo cooperuit me. All day my shame agayns me is: 
and confusion of my face hild me. This shame is agaynes haly 
men all day when thai see ill men make hethynge at thaim that ere 
fallen est in syn.

18. A voce exprobrantis & obloquentis: a facie inimici 
& persequentis. Fira the voice of the vpbraydand and of 
the agaynspekand: fra the face of the enmy and of the folauand. 
Vpbraydynghe is to say the ill in amannys syght. agayn spekynghe 
is to bakbite and gnaw falsy.

19. Hec omnia venerate super nos, nee obliti sumus te: 
& inique non egimus in testamento tuo. All there come 
on vs, na we hafe forgetyn the: and wickidly we noght wroght in 
thei testament. All there illes come on vs. bot therfore we forgat 
not the. for we know that thou ert to luf for thei self. noght for thei 
giftes anly: and we wroght not wickidly in thei testament. that is, in 
coannate that we made with the in baptem: for we kep thei 
biddynge.

20. Et non recessit retro cor nostrum: & declinasti 
semitas nostras a via tua. And ourte hert departid not 
agayn: and thou heldid oure streis fra thei way. That is, oure 
will je de not agayn, myshopand of thei goednes. & thou toke oure 
stretis, that ware in welth & lustis of this world, fra thei way. the 
whilke thou shewid vs, forto ga in til the land of life.

21. Quoniam humiliasti nos in loco affliccionis: & co-
operuit nos vmbra mortis. For thou mekid vs in stede of 
affliccion: and the shadow of ded vmhild vs. This world is

1 S. U grefe. 2 U ad. 3 S. U mast. 4 S. U affliccioun.
COMMENTARY ON THE PSALTER.

stede of afflicciōn and of penance. Wham sa he mekis here he will hegh thaim in stede of ioiynge. and the shadow of ded vmhild vs: that is, ill men, dyand for thai luf not god, and drawand other til the myrknos of thaite dede. Alsua oure dedly\(^1\) life is shadow of ded. bot verray ded is dampnaciōn with the deuel.

22. Si obliti sumus nomen dei nostri: & si expandimus manus nostras ad deum alienum. ¶ If we hafe forgetyn the name of oure god: and if we outspredre oure hend til alien\(^2\) god. ¶ Lo this is the perfecciōn of halymen. amang the all illes that bifalles. the name of ihū is ay in hert of thaim. and swa thare werkis ere all in honur of thaire god. for if thai did on other maner,

23. Nonne deus requiret ista: ipse enim nouit abseondita cordis. ¶ Ne sall not god seke thare thyngis: for he knew the dern of hert. ¶ God sall seke: for he makis opyn mennys wickidnes, that knawis all the dern in oure hert. and that we wend to hide he shewis it aperly.

24. Quoniam propter te mortioflamur tota die: estimati sumus siout ones occasionis. ¶ For the we ere all day slane! haldyn we ere as shepe of slaghtere. ¶ For the we ere slane, noght for ourse synnes. that cheson makis martire, noght pyne. as shepe of slaghtere ere tha men that ere slane, and noght seghtis na flitis agayn, bot takis ther ded with goed chere, for godis luf.

25. Exurge, quare obdormis domine: exurge, & ne repellas in finem. ¶ Rise, whi slepis thou lord: rise, and put noght away in end. ¶ Rise, that is, confort thaim that standis. whi slepis thou lord. that is, when he gifis not als sone as men wild. thai wene he forgetis to help thaim. rise, rightand thaim that fails: and put vs not away fra the. in the end: thof thou put vs now in pyne.

26. Quare faciem tuam auertis: obliuisceris inopie nostre, & tribulacionis nostre. ¶ Whi turnys thou away thi face 'fra me'?: thou forgetis oure nede and oure tribulacioūn. ¶ Thou slepis til thaim fra whaim thou withdrawis thi luf and thi knawyng: and fra thaim thou turnys thi face. and thou forgetis oure nede. noght gifand the gast of strenght. withouten that we ere nedy. and oure tribulacioūn, for thou lessis it not.

27. Quoniam humiliata est in puluere anima nostra: conglutinitatus est in terra venter noster. ¶ for mekis is in

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\(^1\) S dedely. \(^2\) S vncoth. \(^3\) S om.
dust our saule: clemyd\textsuperscript{1} is in erthe our wambe. C And thi luf is withdrawen. our saule is mekid in dust: that is, in thought of the world, that is likenyd til dust. light and dry withouten grace. and our wambe, that is, our sensualite. and our wit, that is clemyd\textsuperscript{2} in erthly luf, that we may not do away be ourselve. thersfores,

28. Exurge domine, adiuna nos: & redime nos propter nomen tuum. C Rise lord, help vs: and by vs, for thi name. C Rise. that is, make vs to rise fra erth til heuen: and help vs in rightynge, & by vs, that is, deluyer vs, that we be withouten drede: and all this for thi name ihū. not for our merit.

[ PSALM XLIV. ]

E R U C T A U I T cor meum verbum bonum: dico ego opera mea regi. C My hert riftid goed word: .i. say my werkis til the kynge. C This psalme spekis of the weddnyge of crist and his spouse halykirke: and\textsuperscript{3} it is cald the louynge of chaumbire, that is, louynge of crist and of his spouse. for thi the prophet, zernand to cum in til this weddnyge, that thai opyn of him the zate. he says he will synge to the spouse. My hert, that is, my thought withinen, delitid in god and fild, riftid as ful of goed worde. that is louynge til god. as he that is ful of wickidnes riftis an ill worde: .i. say, that is, .i. couaite to say my werkis til the kynge. that is, til the honur and louynge of him. bot that thou wene not that he has of him self that he says. he likys him til the pen of the maystere. for he is lede of the haly gaste, and says.

2. Lingua mea calamus scribe: velociter scribentis. C My tongue pen of mayster: swiftly writand. C That is, my tongue is pen of the haly gaste: and .i. am noght bot as his instrument, whaim he ledis as he will: for .i. speke noght bot that he setis in my tongue. as the pen dos noght withouten the writere. swiftly writand. for the vertu of godis inspiracioun is not forto thynke with mannys study that he shewis til other of the privete of heuen. and that it is sone forto cum that he writis.

3. Speciosus forma pre filiiis hominum, diffusa est gracia in labiis tuis: proptererea benedicit te deus in eternum.

\textsuperscript{1} S englymede. \textsuperscript{2} S engleymede. \textsuperscript{3} U ant.
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C faire of shape biforn somnes of men, helt is grace in thi lippis: forthi blissid has the god withouten ende. C He synyges of the louynge of thi spouse, and says. faire ert thou of shape. that is, fre of all syn. biforn menny somnes the whilke symned all. bot for fairhede withouten wisdome suffis not, 3it he loues. helt is grace in thi lippis: for the spekand the warld resayued grace of recounclelynge, for thi, that is, for this grace, thorgh the whilke the kyngedome of heuen is gifen, blissid has the man god withouten end, gifand til the reum of the whilke is nane endynge.

4. Accingere gladio tuo super femur tuum: potentissime. C Be beldid with thi swerd abouen thi thee: myghtiest. C Here he louys of pouste: the bihoues feght, forthi be beldid with thi swerd, that is, with godis worde. with that thou falles down thi faes. abouen thi thee: that is, on thi felysse: thou myghtiest, agayns whain nathynge may stand.

5. Specie tua & pulcritudine tua: intende prospere procede & regna. C In thi shap and in thi fairehede: bihald esely. pasforth, and be kyng. C Aswhasay, be beldid and swa bihald mannys kynd mercyfully. in thi shape and in thi fairehede, that is, in thi rightwisnes. thorgh the whilke thou ert wele shapyn and faire. esely delyuerand men, pasforth fra the maydys wambe. and be 1 kyng in the heriis of men.

6. Propter veritatem & mansuetudinem & iusticiam: & deducte te mirabiliter dextera tua. C for sothfastnes & debonerte and rightwisnes: and lede sall the wondyrfully thi right-hand. C I say be kyng, and that for thi 1 sothfastnes. that is, for thou leris sothfastnes that distroyes falshide, and for debonerte. that is, for thou ert myld, suffrand ill men. and swa thi lufers dos. and for rightwisnes. that is, for thou shewis the rightwisnes of life, and for thou sall cum to deme ilke man rightwisly. and all this is for the myght of thi godhede sall lede the thorgh this life wondyrfully, swa that men hafe wondire of thi myracles.

7. Sagittae tuae acute: populi sub te cadent, in corda inimicorum regis. C Thin arwis sharpe: folke sall vndire the fall, in hertis of the enmys of kyng. C Thin arwis, that is, thi wordis, ere sharpe, that thirlis menny thoghtis. and folke wounded with tha arwis sall fall vndire the: in hertis, for thai heghid thaim agayns crist, thare thai sall fall biforn him. of the enmys of kyngye.

1 S. U he. 2 S. U forthi.
that is, thin enmys that is kyng: swa that thai be of fas made fremdis.

8. Sedes tua deus in seculum seculi: virga directiosis virga regni tui. C Thi setil god in word of word: wande of rightynge wande of thi kyngdome. C Here he louys crist of dome: thi setil of demyng and of kyngis pouste, god, is in word of word: for all that he demys is noght chaungid: and that bifalles the. for the wand, that is, the ceptire and the guernynge of thi kyngdome, is wand of rightynge, that rightis krokid men. This is the wand of godis euennes. that ay is right and neuer krokid, that rewlis rightwismen & smyts wicked men.

9. Dilexisti iusticiam & odisti iniquitatem: proptererea vnxit te deus, deus tuus, oleo leticie pro consortibus tuis. C Thou lufid rightwisnes and thou hatid wickednes: thersor enoynt the god thi god with the oile of ioy bifer thi felaghis. C Thou ert not anly rightwis, but alswa thou lufid rightwisnes in othere, and thou hatid wickednes, elles myght thou not luf rightwisnes. thersore thou god the son, thi god the fadire enoynt the man: kyngge and prest he made the with the oile of ioy, for purte of consciens in fulnes of grace, bifer thi felaghis, apostles and other halymen, in whaim fra the remys grace.

10. Mirre & gutta & cassia a vestimentis tuis a domibus eburneis: ex quibus delectauerunt te filie regum in honor tuo. C Mirre and gut and cassi of thi clathynge, of howsis of euer: of the whilke doughters of kyngis delitid the in thi honor. C Goed odurs of vertus ere takynd bi there spiseres. Mirre. that is bittire spice and puttis away wormes. is penaunce, that slas the woremys of ill yernyngis and ill consciens. and kepis fra vices. Gutta, that fordos bolnyngis, is mekenes. Cassi, that growis in watter stedis in til a mykil tre, and gifes odures, 'is trouthe' that waxis thurgh baptem. There remys til other in goed ensaumpile, of cristi clathyng, that is of halymen. and of howsis of euer, that is, fra chaste thoghtis, of the whilke odurs of vertus delitid the. that is, thai had the delitabil, doghtirs of kyngis, that is, of apostils and other halymen, thurgh whas thai turnyd thaim til thi luf: in thin honor. whas louyng thai seke.

11. Astitit regina a dextris tuis in vestitu defaurato: circumdata varietate. C The queene vpstode at thi rightside in

1 S. U throuth.
gilt\(^1\) clathyng: vmgiften with sernes. \(\text{C}\) Here he prays his him of his wife. \textit{that} is na gigelot, bot quene vndire \textit{the}. guernand folke. This quene is halykirke, or a cristen manys saule, \textit{that} standis vpright in his luf at his right syde. \textit{that} is, in hope of endles ioy: in clathyng\(^2\) gilt, \textit{that} is, in goed werkis done in charite: vmgiften with sernes of merites or of vertus. this quene is atirid with gold of apostils. sendel of martirs. gemmys of virgyns. purpirt of thaim \textit{that} lies in chastite and in penaunce.

12. Audi filia \& vide \& inclina aurem tuae: \& obiluisere populum tuum \& domum patris tui. \(\text{C}\) Here doghtere \& see and held thin ere: and forget thi folke \& the house of thi fadire. \(\text{C}\) Here the prophet spekis til the quene: doughtere, \textit{that}. i. haf getyn in my prechyng, here with hert, and see god thi spouse, \textit{that} nane is like him. and held thin ere, \textit{that} thou here mekly \textit{that}. i. lere the. and forget thi folke of this world, and all flesly affeciouns and ill stryngis til any creature. and the house. \textit{that} is, \textit{the} conversacio and \textit{the} felaghschiphe of thi fadire the deuel. \textit{that} is, forget this world that is contrary til heuen, and swa thou sall be faire.

13. Et concupisest rex deo reum tuum: quoniam ipse est dominus deus tuus \& adorabunt eum. \(\text{C}\) And the kyng sall couse thi fairhede: for he is lord thi god, and thai sall loute him. \(\text{C}\) The fairhede \textit{that} he made in the. he lufis: for he is thi god, not anly thi spouse. and all folke of the whilke halykirke is made sall lout him kyng.

14. Et filie tyri in muneriis: vultum tuum depreca-buntur omnes diuites plebis. \(\text{C}\) And the doightirs of tiry in giftis: thi face sall pray all the riche of the folke. \(\text{C}\) That is, many saules of synful men sall cum til the kyng in giftis, offrand thaim sel til his luf and his seruys. all the riche, \textit{that} is, myghty and witty men of this world, sall pray thi face. \textit{that} is, thai sall yern forto hafe thi fairhede: for thai sall hald thaire aghen bot faynt and desaifable.

15. Omnis gloria eius filie regis abintus, in fimbrijs aureis: circumamiciota varietatibus. \(\text{C}\) All the ioy of him the doghtirs of the kyngs frawithinen, in hemmyngis of gold: vmcled in sernesis. \(\text{C}\) He couaitis thi fairhede. bot \textit{that} is noght bot withinen, in thi consciens, whare his ioy is. \textit{that} thou be faire.

\(^1\) S oure gylte. \(^2\) S ins. ‘ouer.’
and swa ye doghtirs of the kynge, loke ye be in hemmyngis of gold, that is, make youre endynges in perfito luf. for in the end all the perfectioun is, where charite is funden ful. for the quene is vmclad in sernessi of virtus or of ordis.

16. Adducentur regi virgines post eam: proxime eius afferentur tibi. C Led sail be till the kynge maydyns esrire hire: neghburs sail be broght til the. C Estire hire the quene, that was first, maydyns, that is, clene saules and stalworth. sail be led til kynge crist and hire neghburs, that ere chaste widows and other sebileers, sail be broght to the kynge.

17. Afferentur in leticia & exultacione: adducentur in templum regis. C Thai sail be broght in ioy and gladnes: thai sail be led in til the temple of the kynge. C Thai sail be broght with aungels in ioy and gladnes: for thai overcomere heuy temptaciouns of body: thai sail be led as lifand stanes in til the kynge tempile: that is, not any in til his syght. but in til his inere chawmbirs. for maydyns he drawis nere him.

18. Pro patribus tuis nati sunt tibi filij: constitues eos principes super omnem terram. C for thi fadir sof somes ere born til the: thou sail sett thaim princes ouere all the erth. C Etire prophets apostils ere born. and estere apostils othere halymen, the whilke ere princes, sett of god abouen all men: thof thai same in this world in the laghere degre, bifoer god thai ere ay abouen.

19. Memores erunt nominis tui domine: in omni generacione & generationem. C Thai sail be menand of thi name lord: in ilke generacione & generationem. C That is, thi name ihū thai sail hase in thoght, ilkan in thaire tyme, til the worldis ende, when all generacion sail cesse.

20. Propter eas populi confitebuntur tibi in eternum: & in seculum seculi. C Therefor folke sail shruise til the withouten end: and in world of world. C Therefor, for thai ere princes, and hindis thi name, lerand til other thi laghe. the folke that ere lerid sail loue the in this world, and in heuen in endless ioy.

[ PSALM XLV. ]

Deus noster refugium & virtus: adiutor in tribulacionibus que inuenerunt nos nimis. C Oure god sleynge and

1 U om.  
2 U brogh.  
3 U om.
vertu: helpere in tribulacions the whilke has funden vs mykil.  
C Oure god, that is, of cristen men, is fleynge sykire. for wha sa 
fleys til him he delyuers him. and vertu, for he consermys his 
lufere in grace. help in tribulacions, forto ouercum thaim: the 
whilke has funden vs. sett amange thaim: and that mykil, for we 
perisse. here vndere the weight of pynes. thai fand vs sone, for we 
myght not fle fra thaim. and mare tribulacioun is nane than a 
bitand consciens: and thare helpsis oure god, forsigfand oure syn.

2. Propterea non timebimus dum turbabitur terra: & 
transerentur montes in cor maris.  
C Tharfor we sall not 
drede whilst the erth sall be druuyd: & hilles sall be translatid 
in hert of the see.  
C ffor we hafe him til help, we sall nott drede 
when warldis lufers ere druuyd and stird agayns vs. for hilles, that 
is, proud tiraunts, that bolnes with heghnes of erth, sall be trans-
latid, that is, thai sall be borne ouer fra all thaire myght and vanyte 
in til the hert of the see. that is, in til the depest pitt of hell. for 
thai,

3. Sonuerunt & turbate sunt aequa eorum: conturbati 
sunt montes in fortitudine eius.  
C Sownyd and druuyd ere 
the watirs of thaim: druuyd ere hilles in strenght of him.  
C Thai 
sownyd. that is, thai stode agayns sothfastnes: and swa thaire 
waters, that is, the folke vndire thaim ware stirid herand. bot hilles 
erd druuyd. that is, wickid princes that druuyys halymen ere 
dampned 
in strenght of him. that is, of crist, when he demes.

4. Fluminis impetus letificat cinitatem dei: sanctificauit 
tabernaculum suum altissimius.  
C The swall of flode gladis 
the cite of god: the1 heghest haligheid his tabernakile.  
C The 
wickid men perysse in syn: bot the swall of flode, that is, the 
haboundant grace of the haly gast, gladis in gaslyi oyi the cite 
of god. that is, a goed cristen manmys saule. for the heghest 
haligheid his tabernakil, halykirk.

5. Deus in medio eius non commounabitur: adiuuabit eam 
deus mane diluolu.  
C God in myddys of it. it sall not be 
stird: help sall it2 god at morne in the dagheynge.  
C God 
woosyns in myddys of that cite, for he dos favour and counsails 
til all his lufers: and help sall god that cite at morne. that is, 
in bigynynge of goed werke: in the dagheynge, that is, thurgh 
the light of his grace.

1 S. U he.  2 S. U not
6. Conturbate sunt gentes, & incolinata sunt regna: dedit vocem suam, mota est terra. C Druuyd ero genge, and heldid\(^1\) ero kynghdom: he gaf his voice, sird is the erth. C That is, genge is halesumly stird til penausce, and kynghdomes heldid\(^2\) to lout crist in mekes. he gaf his voice of lerynge, and sird is the erth. that is, man quok for dreed of the dome.

7. Dominus virtutum nobisoum: susceptor noster deus iacob. C Lord of vertus with vs: ourre vptakere god of iacob. C He is with vs in ourre kynd, lord of vertus, gifere and makere: and he is ourre vptakere til blisse, god of iacob. that is, of tha that ere takyn bi iacob.

8. Venite & videte opera domini: que posuit prodigia super terram. C Cumis and sees the werkis of lord: what wondirs he sett abouen erth. C Comes in trouth and luf, and sees, that is vndirstandis, the werkis of lord in the tyme of his incarnacion. and what wondirs he sett abouen erth. the whilke bitakyns. that he is\(^3\),

9. Auferens bella vsque ad finem terre: arcum conquist, & confringet arma, & scuta comburent igni. C Doand away batails til the end of erth: bow he sall altobreke, and he sall breke armes, and sheldis he sall bren at the fire. C He fordos gasty batails of ill will, and bodily. in his birth sesid all batails, as the story of many tellis. and he fordos new batails of saule: for he sall alto breke the bow, that is, wickid waytyngis. and armes, that is, apert gaynsaynge of sothfastnes, and sheldis, that is, hilynge of vayn presumpcioun, he sall bren at the fire of the haligast, that we be armed in armes of luf and meknes.

10. Vacate & videte quoniam ego sum deus: exaltabor in gentibus & exaltabor in terra. C Takistome\(^4\) and sees for i. am god: i. sall be heghid in genge, & i. sall be heghid in erth. C Takistome\(^4\), that is, gif you til rest in hert. fra the deuels armys, that ere vices and ill noys in thought, and sees, that is, wittes in contemplecioun, for i. am god that may fede 30w. and comfort 30w. with the luf of me: and be not proude of youre werkis, for i. sall be heghid in 30w, noght youre self.


\(^1\) S bowed. \(^2\) S boden. \(^3\) S. U it. \(^4\) S Takes leyser.
OMNES gentes plaudite manibus: iubilate deo in voce exultacionis. C All genge playes with hend: ioyes till god in voice of gladnes. C The prophet, in voice of apostils. amonest-and vs till louynge says. 3e all genge til whaim grace is comen. makis 3ow play in goed werkis. ioyes til god, that 3oure hand and 3our tongue acorde. the hand wirkand. the tongue louand.

2. Quoniam excelsus dominus, terribilis: rex magnus super omnem terram. C for heghe lord, aghful: kyng gret abouen all the erth. C This is cheson to ioy, for oure lord is heghe. that is, myghty in all that he will. aghful in his dome, and gret kyng abouen all creatures.

3. Subiecit populos nobis: & gentes sub pedibus nostris. C He made folke suget til vs: and genge vndire our e fete. C That is, he made ill styrngis and vayn thohtis to be vndir-loute, that thai ouercum vs noght. and vices ill werkis and flesysse af fecion he sett vndire the fete of charite, swa that we trede thaim down. if we be thus heghe in erth we sall be ful heghe in heuen. this principate has nane bot haly men.

4. Elogit nobis hereditatem suam: speciem iacob quem dilexit. C He chese til vs his heritage: the fairhed of iacob whaim he lufid. C That is, withouten our e meryt he chese to gif til vs his lufers his heritage, that is, endless life. whilke heritage. the fairhed of iacob. for the heritage of heuen is the fairhed of cristen men. whare thai sall be shynand as the sun. that now semes outkastynge.

5. Ascendit deus in iubilo: & dominus in voce tubae. C God steghe in ioy: and lord in voice of trumpe. C Ihū crist steghe in til heuen in wondriful ioy of apostils, that saghe him that tym. and in voice of trumpe, that is, in voice of auengels, the whilke appleid than and spake. Viri galilaei, &c. that was for this skil, that all the world sould stabely trow that apostils and auengels consermyd. for thi,

6. Psallite deo nostro, psallite: psallite regi nostro, psallite. C Syngis til oure god, synges: syngis til oure kyng, syngis. C Syngis til oure god with goed werkis. syngis in ioy of hert til oure kyng ihū crist: syngis assidually, louand him in thoght and in dede. fulhalsum it is that thus ofte is rehercied: forthi syngis.
7. Quoniam rex omnis terre deus: psallite sapienter. Cor for kyng of the erth god: syngis wisely. He is god that makis, and kyng of guerno in rike stede. syngis wisly, that is, wirkis with discretion. for naman dos wisely that he knawis noght.

8. Regnabit deus super gentes: deus sedet super sedem sanctam suam. God sail be kyng abouen genge: god sitis on his haly setil. That is, on aungels and haly saule, in whaism his rest is.

9. Principes populorum congregati sunt cum deo abraham: quoniam dix forte terre vehementer alevati sunt. The princes of folke ere gadird with god of abraham: for goddis stalworth of the erth. gretly ere vplifid. Prynces of folke ere apostils, and pore men wilfully, that folows crist in maners. and thai sail be gadird with crist. to be domes men. in the last end of the world. for goddis stalworth. that is, tirauntes and proude men, that traystis thaim in thaire myght. gretly ere vplifid in honours & riches. bot there princes with crist sail brynge thaim down with sorow. and shame and hethynge.

[ PSALM XLVII. ]

MAGNUS dominus & laudabilis nimis: in ciuitate dei nostri in monte sancto eius. Gret lord and ful mykil louely: in the cite of oure god. in the haly hill of him. Crist is a gret lord: for he dos all thyng myghtyly. and louely, for faire. and wondirfully he dos ful mykil, withouten teryn and end: bot whare is he louely. in the cite of oure god, that is, amange goed men. noght in cite of ill men whare the deuel is kyng: bot in haly kyrke, that is sett in his haly hill. that is. it is festid in charite.

2. Fundatur exultacioine vniuerse terre, mons syon: latera aquilonis, ciuitas regis magni. It is foundid in gladness of all the erth hill of syon: sides of the north. cite of the gret kyng. The whilke cite is foundid in gladnes of all manere of men, gladly cumand til halykirke: for the hill of syon. that is, men heghe in contemplaciuon of god. and the sydes of the north. that is, synful men, that ere turnyd fra the deuel hally til god. there ere the cite of the gret kyng crist. other kyngis ere smale.

1 S. U om. 2 S vpphorone. 3S att.
3. Deus in domibus eius cognoscatur: cuncta suscipiet eam. C God in howsis of it sall be knawyn: when he sall vptake it. C The howsis of halykirkere seere ordirs or seere degrees of meritis. in tha he sall be knawyn in blisse: for in ilke distinctiacion¹ he sall shew the knawyng of him. as tha hafe lufid here. and that, when he sall vptake it til heuen.

4. Quoniam ecce reges terre congregati sunt: conuenirent in vnum. C for lo kyngis of erth ered gaidird: thai samen come in ane. C The kyngis of erth, with other cristen men, ere gaidird in anhede of trouth. thai samen come in ane, that is, in charite, that makis ane in god.

5. Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt: tremor apprehendit eos. C Thai seand swa wondird ere. druuyd thai ere: stird thai ere, quakynge toke thaum. C Thai seand, that is, vndirstandard sa mykil the ioy of heuen that god bight til his lufers, wondird ware, that thai had lifid swa lange in blyndhede of saule. druuyd thai ere for thaure syn in penance, and stird til gode. quakynge for soly and ill conscience toke thaum: for swa mykel was thaure dreide in hert that thai quoke in body.

6. Ibi dolores vt parturientis: in spiritu vehementi conteres naues tharsi. C Thare sorrows as of travailland: in a gret gast thou sall alobrake the shippes of tharse. C In that drouyninge ware sorowis of penance as² of a wommane that travauls. that is, thai ere ful grefeous, bot thai ere profitable for froite of endles ioy comes of thaum: in a gret gaste, that is, thorugh the haligast thou sall alobreke the shippes of tharse. that is, the renners in seere lustis and synnes of this world. forto spy how thai may cum til the ioy of erth. there brekis god vmwhile, to gare thaum seke verray ioy. and if tha will not leue, he brekis thaum and kastis thaum till hell fire in his wreth.

7. Sic autinimus sic vidimus in ciuitate domini virtutum, in ciuitate dei nostri: deus fundavit eam in eternum. C As we herd swa we saghe in cite of lord of vertus, in cite of oure god: god foundid it withouten end. C As we herd in prophitis swa we saghe fullfild in halie kyrke, that is cite of oure god. he fouzdid it to last withouten end.

8. Suscepimus deus miserecordiam tuam: in medio

¹ S distinctiacion. U distruccion. ² S. U is.
templi tui. C We hafe takyn thi mercy god: in myddis of thi tempile. C We hafe takyn thi mercy. that is, the haly gast gifen til vs mercifully. in myddys of thi tempile. that is, in the couent of cristen men.

9. Secundum nomen tuum deus sic & laus tua in fines terre: iusticia plena est dextera tua. C Estire thi name swa thi louynge in endis of erth: of rightwisnes fild is thi righthand. C Estire thi name ihül spred swa thi louynge, that is not perfity bot in haly men, that ete in endis of erthe, that is, in halykirke, that is largid in all the world: thi righthand, that is, endles blis, is full of rightwisnes, that is, of rightwis men. for many sall stand at his righthand. therfor,

10. Letetur mons syon, & exultent filie iude: propter iudicia tua domine. C ffayn be the hill¹ of syon and glade the doghtirs of iude: for thi domes lord. C The hill of syon, that is, saules heghe in contemplaife life. the doghtirs of iude. lesse. that shrifes thaim clene of syn: and thi may be glade for thi domes, that thou saves all that turnys thaim til the. and thaim that baldis thaim fr[a the thou] blyndis thaim.

11. Circumdete syon & completimini eam: narrate in turribus eius. C Vmgifs syon and halsis it: tellis in toures of it. C Vmgifs syon. that is, comes aboute haly men, honarand noght noyand, and halsis it in charite. telles, that is, preches til other the louynge tharon, in toures of it, that is in beghines of thaire lerynge.

12. Ponite corda vestra in virtute eius: & distribuite domes eius, vt enarratis in progenie altera. C Setti yourse hertis in vertu of it: and delys the bowsis of it, that ȝe tell in a nother kynde. C The vertu of this cite is charite, that nathynge ouercomes. sett yourse hertis tharon. and than ga ȝe not will: and delys, that is, distyngis house fra house, that is, the goed fra the ill: and swa loke whaim ȝe sall folow. bot be ware that ȝe deme not folly him that is goed, wenand that he be ill. that ȝe tell godis goednes in a nother kynde. that is, til all that will here the gestis¹ of halymen, forto folow thaim.

13. Quoniam hio est deus deus noster in eternum & in seculum seculi: ipse reget nos in secula. C ffor here is lord oure god withouten end and in warld of warld: and he sall guwarne

¹ U hilles. ² S. U om. ³ S. U giftis.
COMMENTARY ON THE PSALTER.

vs in warldis. C Crist is here with vs present, and he is our e god, that hilles vs that we dye noght ill. and he is our kyng that guernys vs¹, that we fall noght, and that is in warldis withouten ende.

[ PSALM XLVIII. ]

AUDITE heo omnes gentes: auribus percepite omnes qui habitatis orbem. C Here there thyngis all genge: with eren persayle all that wommys the world. C In this psalme spekes the prophet. of the lufers of the world, shewand that thai sall persiche with all thaire ioy: for that thai could do til honur of god thai² doe it that thai³ may spede wele in thaire nedes. and haif thaire will here. Here the thyngis that i. sall say, all genge. that is, all wickidmen. and with eren persaifes. that ye here not passandy. all that wommys the world: that is, all rightwisem, that ere not haldyn ne lappid in errors of the world, bot thai trede thaim vndire thaire fete.

2. Quique terrigene & filij hominum: simul in vnnum diues & pauper. C All borne of erthe and sumes of men: samen in ane, the riche and the pore. C Borne of erth ere tha that folows erthly vices: sumes of men he calles good men, that lifis as skil leris and godis laghe. the riche, lufand the world. and the pore, lufand noght bot god, heres ye that ere samen in ane, that is, ye ere not departid till ye dye. forthi heres samen godis worde: tyme comes when ye may not be samen.


4. Inolentabo in parabolam aurem meam: aperiam in psalterio proposicionem meam. C I sall held in parbole myn ere: i. sall oppyn in psawtry my proposicion. C That is, i. sall meke me til sothfastnes that spekis in me, and lerand me to speke in parabils, that is, in likyngis that all men kan noght vndirstand: and i. sall oppyn in psawtry, that is, i. sall shew in werke, my proposicyon, that is, what thynge i. sett til me bifor all other

thynges, that is, the blisse of heuen. aswa say, i. sall shew in dede my worde.

5. Cur timebo in die mala: iniquitas calcanei mei circumdabit me. C Whi sall i. drede in the ill day: the wickidnes of my hele sall vmgif me. C Here in his person he sekins the cheson of drede and of dampnaciouns of ill men. that is wickidnes, and says. Whi sall i. drede in ill day. that is, in the day of dome, that is kalid ill day. for all thyngis sall than be oppynd. and ill is it kalid for vrightwismen, that sall than be dampned. lo whi i. sall drede: for the wickidnes of my hele sall vmgif me: that is, the wickidnes that lastis in me at myn endynge sall make me to drede and be dampned.

6. Qui confidunt in virtute sua: & in multitudo diviciarum suarum gloriantur. C Thai that trystis in thaire vertu: and in the multitude of thaire riches ioyes. C There ere thai that ere vmgifen with wickidnes: aswha say. drede is of wickidnes, and wickidnes is of ethly\(^1\) thynges, in the whilke men ere swa mykil folis. that sum ere that trystis in thaire vertu of body, or in thaire wit, and other ioyes in thaire riches. for thai hase many, whare of thai ere proude: or in thaire frendis. and all is in vayne. for,

7. Frater non redimet, redimet homo: & non dabit deo placacionem suam. C Brothere sall not bye, sall man bye? and he sall noght gif til god his quemynge. C Brothere crist sall not bye swilke. for thai tryst noght in him. bot in thaire vertu. Wha sa tryst in this\(^2\) brother he sall not drede in ill day. sall man bye thaim. say, thof he be neuer swa myghty. aswha say, thai ere in prison of the deuel. and nane is to bye thaim oute. for cris will noght, thare frend mey\(^3\) noght, than ere thai lost: and swa he sall noghi gif til god. his quemyngge\(^4\). that is, he wil noght gif til god luf of his hert. that myght queme\(^5\) him.

8. Et precium redemptionis anime suae: & laborabit in eternum & viuet adhuo in finem. C And the prise of the biynge of his saule: and he sall trauaille withouten ende, and he sall lif sit in the ende. C That is, he sall not doe verray penance and almusdede, thurgh the whilke he myght bye his saule fra hell. and therfor he sall trauaille withouten ende in pynes, and sit he sall life in the ende: that is, eftere the ende of this life. he sall

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\(^1\) U ertyl.  
\(^2\) S. U his.  
\(^3\) S. U will.  
\(^4\) S payinge. pey.
life in saule, 'and be'1 haldyn in sorow of hell, til he take his body 
and be tourmentid in bathe. 
9. Non videbit interitum cumb viderit sapientes mori- 
entes: simul insipiens & stultus peribunt.  C  He sall not 
see ded when he has seyne wismen2 dyand: to gideren wise and 
fole sall perische.  C That is, he sall not vndirstande that erray 
ded be, when he sees euyen ill and goed dye. for he says. if the 
wisman that lufis god be ded as the ill, where til sall .i. folow him. 
.i. will fare wele whils .i. life: and swa he knawis not the endes 
ded. that he hastis him til. and the wisman passis til life, bot the 
vwise, that bihaldis noght what pyne is grauithid3 til synful men, 
and the folke, that those he bihald he will not doe swa that he were 
delyuered, sall perische bathe to gideren.

10. Et relinquet alienis duiicis suas: & sepulchra eorum 
domus illorum in sterno.  C And thai sall leue aliens 
thaire riches: and the sepulcrs of thaim howsis of thaim withouten 
ende.  C And thai sall leue thaire riches, for the whilke thai did 
mykil ill. and tynt thaire saules. til aliens, thof thai leue thaim til 
thaire sumnes. for aliens thai ere til thaim that dos thaim na goed. 
and thaire sepulcrs ere thare howsis. that is, thai wene that thaire 
faire and dere graues may last til menyng of thaim euermare. thof 
thaï be in hell. noght in sepulcrs: for thare the saule is. thare is the 
mast parte of the man.

11. Tabernaoula eorum in progenie & progenie: voca- 
erunt nomina sua in terris suis.  C Tabernakils of thaim is 
kyn and kyn4: tha cald thaire names in thaire erthis.  C That is, 
the howsis that thai leue til thaire ayres, thai wene thai sall last in 
kyn of sumnes and kyn of kosyns, and swa forth. thai cald thaire 
names, that is, thai seke that thaire names be kald, of thaire howsis: 
and that is not gret. for it is noght bot in thaire aghen erthe5. sene 
thaire fame is noght amange straunge men: bot what is thaim the 
bettere, sen noght als mykel as a dropo of wateire comes til the 
tonge of him that brenmys in hell.

12. Et homo cumb in honore esset non intellext: com- 
paratus est iumentis insipientibus & similis factus est illis. 
C And7 man when he was in honur he vndirstode noght: lykynd

1 S. U that is.  4 S in kynereden & kynredyne. 
2 S wyliche men.  5 S ordeyned. 
3 S kynreden.  6 S. londes. londe. 
7 S. U om.
he is til bestis vnwise, & like he is made til thaim. C And in this, as in other thynge, man vndistode not what he did, when he sough to hase his name in this world. for he soould hase desired lastand ioy. neuer the latter he was in honur. that is, made til the ymage of god. and for he wroght not vndistandanly he is likynd, losand vse of skill, til vnwise bestis in vnwisdom: and like he is till thaim, for his syn, noght of kynde.

13. Heo via illorum scandalum ipsis: & postea in ore suo complacembunt. C This the way of tha slawndire til thaim: and sythen in thaire mouth thai sall queme. C This way, that is, this life of tha, for it ledis thaim til hell, is slawndire til thaim. that is, stangynge and sorow and cheson of thaire damnacioun. it is not sykinnes til thaim, for thai ere tourmentid of thaire aghen dedis. thynke not that swilke men ere blisful whas life is slawndire. and sythen when warldis godes comes at thaire will, thai sall queme in thaire mouth. for that is the manere of synfyl men, when thai fulfil thare Ieryngis than thanke thai god.

14. Sicunt ones in inferno positi sunt: mora despectet illae. C As shepe in hell thai ere set: ded sall fede thaim. C Thai sall be sett in hell etere this life. as shepe that has lost thaire woul and lifes. swa in wickidmen, withouten wastynge of thaire kynde: pyne fyndes ay that it tourmentis. for thai ere ay dyand and neuer may dye. and ded swa fedis thaim. that is, ledis fra pyne til pyne.

15. Et dominabantur eorum iusti in matutino: & auxilium eorum veterasceat in inferno a gloria eorum. C And lordis sall be of thaim the rightwis in mornyng: and the help of thaim sall elde in hell fra thaire ioy. C That is, rightwismen sall be abouen thaim and deme thaim in the general resurrecoun. and the hand of thaim that thai had here. in ioy of the warlde, sall elde in hell. fra thaire ioy. for almykil as thai ware sene hafand ioy in erth, als mykill sorow sall thai suffire thare.

16. Verumtamen deus redimet animam meam de manu inferi: omm acceperit me. C Bot neuerthelatter god sall bye my saule of the hand of hell: when he has takyn me. C Thai ere put fra thaire ioy: bot me he sall bye fra the pouste of the deuel, when he has takyn me til his kepynge.

17. Ne timueris omm dines factus fuerit homo: & omm multiplicata fuerit gloria domus eius. C Dred thou not,
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when riche ware made man: and when the joy of his howne ware multilde. □ Drede thou noght to be goed, thof the synful made be riche, and thou pore: for it is not grete that he is riche. when outkastyngis of men has riches. & when the joy of his howne ware multilde in honoris: for all that is not at tell by.

18. Quoniam omum interierit non sumet omnia: neque descendat omum eo gloria domus eius. □ for when he dyes he sail not take all: na the joy of his howne sail descend with him. □ Hethyme is this of riche men. for thai take noght with thaim when thai dye, & the joy of thaire howne wites away, and thai descend in til hell with sorow.

19. Quis anima eius in vita ipsius benedictetur: confitabitur tibi cum benefeceris ei. □ for his saule in life of him sail be blissid: he sail shrife til the when thou has done goed til him. □ In his life his saule is heghid in lustis & delites of this world, & forthi in ded it sail be tournentid. he sail shrife. that is, he sail loue the, go. when thou has done goed til him. that is, anly in wele, neuermare in wa. that is a desipable shrift that ese makis, bot that is of mykil meryt that na sorow may fowdow.

20. Introbit vsque in progenies patrum suorum: & vsque in sternum non videbit lumen. □ He sail entir in the progenys of his fadirs: and in til withouten end he sail not see lyght. □ That is, he sail folowald wickid men. and therefore he sail not see light. for wha swa folowis the west men thai sail be dampned in thaire felaghship. and thai see noght light withouten end. for in this world thai ese bluynid in saule, and in the tother thai suffire the myrknes of hell.

21. Homo cum in honore esset non intellexit: comparatus est iumentis insipientibus & similis factus est illis. □ Man when he was in honur he noght vndristode: likynd he is til bestis vnwise, and he is like made til thaim. □ He rehercys the soulyth of man, that the ill man stynt of his ill.

[ PSALM XLIX. ]

DEUS deorum dominus locutus est: & vocavit terram. □ God of godis lord spake: and he kald the erth. □ In this

1 U myknes. 2 S foly. 3 S ins. ' ours.'
psalme the prophet leris that na man drede thof thai haf na bodily thynge to offire til god: for oure lord couaytis lufe and louynge of vs, and noght elles. And he reprehendis riche men that wenes to be safe for thaire offrandis, or for goed that thai gif til pore men. bot wit thai wele, thof thai gase all that thai hafe, thai be not safe, bot if thai luf god. God, makere of godis thurghe his grace. he calles goed cristen men godis, for he has gifen thaim myght to be goddis suynes. lord of all, spake in his seruauntes, and in his aghen person in erth. that is, men that ere erthe 1,

2. A solis ortu vsque ad occasum: ex syon species decoris eius. C ffa the risynge of the sone til the west: of syon the shape of his fairhede. C He cald men fra the est, bigynand: that is, at thaim that ere in light of grace, til the west. that is, til thaim. fra whaim the sone of rightwisnes departis, and thai dye in thaire syn. bot of syon, that is, fra iherusalum, is his fayrhede first shewid: for thare it bigan to be preched.

3. Deus manifesta veniet: deus noster & non silobit. C God sall cum aperpty: our god, and he sall not still. C He sall cum aperpty to deme, and than he sall not still to say the rightwisnes of dome: bot now he is still, abidand men til penance.

4. Ignis in conspectu eius exardescet: & in circuitu eius tempestas valida. C fire in sight of him sall bren! and in his vmgange grete storme. C Here descryues he his comynge til the dome. fire materiel. or of ill consciens, sall bren. than may the cefe drede, and stubil: in syght of him. that is, when thai sall see is him demand. that fire sall bren the face of this world, and purge it* and make it bright. and it sall bren ill men in till hell. If oght be in goed men it sall purge thaim. and in his vmgange, that is, in his halighis. that sall sitt and deme with him. sall be storme, that is, demynge and sentence of euennes, and that gret, for it sall depart goed fra ill. this sall be an vgly storme til thaim, dryuand thaim in til endles sorow.

5. Aduocauit oelum desursum: & terram discernere populum suum. C He called heuen fra abouen: and the erth to depart his folk. C He cumand to deme sall call heuen. that is all perfite men, to be siters with him and deme: fra abouen, that is of his myght, that is abouen. thai sall sitte an twelxe setils to deme the twelxe kyndis of israel. and he sall call the erth. that is. all that ere

1 S. U om. 2 M. S pureget. U purged. 3 S cleped.
to be demed, forto depart his folke, that is. that heuen depart with him his folke fra thaim that ere not his folke.

6. Congregate illi sanctos eius: qui ordinant testamentum eius super sacrificia. C Gadirs til him his halighis: that ordays his testament abouen sacrifice. C And sen it sall be thus, ye aungels gadirs til him his lufers that ordays his testament. that is, that thynkeis on his highthyngis abouen sacrifice, that is, abouen all that thai wirke in hert or body, that is sacrifice til god. aswhasay, thaim thynke that all thaire seruys is noight like til the mykilnes of ioy that thai hope to hafe, and mare sekeis to luf god in hert. than to offire til him any bodily thynge.

7. Et annuciabunt osi iusticiam eius: quoniam deus iudex est. C And heuens sall shew the rightwisnes of him: for god is iuge. C Apostils and haly larefadirs preches the rightwisnes of his dome til all the world. that all the goed sall be twynd fra all the ill. for god, that nought is desayued ne desayues, is iuge, departand thaim.

8. Audi populus meus & loquar israel: & testificabo tibi deus, deus tuus ego sum. C Here my folke, and i. sall speke israel; and i. sall witnes til the, god thi god i. am. C He shewis that if we be his folke we will gladly here his worde: and if we be israel. that is, men seand him, we take not his saghe with necgligens, bot with besynes: and i. sall witnes it thurgh haly write and myracles. that i. god of all am thi god properly and specially, if thou be a cristian man.

9. Non in sacrificis tuis arguam te: holocausta sunt tua in conspectu meo sunt semper. C Noght in thi sacrifice i. sall withe the: bot thi offrandis in my sight ere ay. C That is, thof thou officie noght sacrifice of beste or katell i. dammyn the noght. bot thi offrandis. that is, when thi saule all is enslawmyd in the fire of luf. ere in my sight ay. that is, euermare quemys me. swilke offrand luf i. If a mansys saule be kyndild with luf, it rauysch all the lymmys til god seruys.

10. Non accipiam de domo tua vitulos: neque de gregibus tuis hircos. C I sall not take of thi house kalues: ne of thi flokis gait. C Aswhasay, thof thou pray mykil and gif mykil til pore men, and tharwith lige in dedly syn, thou pays me noght, bot thou ert as a kalfe iolif withouten my 3oke, and a gayte that stynkeis in wickidnes.
PSALM XLIX. 5-17.

11. Quoniam mea sunt omnes fere siluarum: fumenta in montibus & boves. C fove myr er in the wilde of wodis: bestis in hilles and oxen. C Wild of wodes he calles synful men that eri conyertid til him. bestis in hilles eri tha that eri haldyn til this world bot foles, and in his sight eri heghid in till contemplatif life, and in vertus. oxyn eri trew men that eri in travaile, and chewis the biddynigs of god.

12. Cognou omnia volatilia celis: & puloritudo agris mecum est. C I knew all the foghils of heuen: and fayrhed of feld is with me. C That is, all the haly ordirs of aungels i. luf: and fayrhehe of feld. that is, the brightnes of all halymen is with me. that i. delite me in.

13. Si esuriero non dicam tibi: meus est enim orbis terre & plenitudo eius. C If me hungred i. sall not say til the: for myn is the world and the fulnes of it. C God hungres noght bot our hele. forthi in all that thou wele dos he is fild. and if him hungred him thurt not say til riche men to sfe him. for all is his: him hungres thaim self to hafe in clemes, and thai make thaim so foule in syn that he may noght of thaim. for,

14. Nunquid manducabo carnes taurorum: aut sanguinem hirorum potabo. C Whether i. sall ete flesyse of bulles: or i. sall drynke blode of gaytes. C That is, nouthe i. delite me in the flesly vices of wickid tirauntes, na i. sall take til me thaim that eri ded in thaire syn.

15. Immola deo sacrificium laudis: & redde altissimo vota tua. C Offre til god the sacrifice of louynge: and yeild til the heghest thi vowes. C Aswba say, offre me thi self in luf. that is my louynge, that thou thanke me in all thyngis. and swa thou may pay me in almus dede: and yeild til me thi vowes that thou hight when thou toke baptem.

16. Et invoca me in die tribulacionis: & eruam te & honorificabis me. C And incall me in day of tribulacionis: and i. sall deleyuer the and thou sall honur me. C Tharfore comes tribulacionis, that aman call on god. tribulacionis of haly is for drede of heuen, that thai lose it not. and i. sall deleyuer the that thou faile not. and thou sall honur me. that is, thou sall be encheson that other men honur me.

17. Peccatori autem dixit deus quare tu enarras iusticias

1 U hungred.
meas: & assumis testamentum meum per os tuum. C Bot til the synful god sayd, whi tellis thou my rightwisness: and takis my testament thurgh thi mouth. C Aswhasay. offire louynge: bot loke that thou synge not wele, and lif ill: for god sayd til the synful. whi telles thou my rightwisnes, that thou will not do in dede. and whi thou vndevot, takis my haly testament thurght thi filed mouth. as wha say. haly wordis a1 foule mouthe lere not, thof it2 rede thaim.

18. Tu vero odisti disciplinam: & proiecisti sermones meos retrorsum. C Thou sothly hatid disciplyne: and keste my wordis bihynde. C Thou hatis disciplyne. for if god chastye the, thou gruches. if he sparte the, thou louys, and thou kastis bihynd his wordis. that is, that thou says thou settis it bihynd, that thou see it noght, and takis bifoR the thi vile lust.

19. Si videbas furem currebas cum eo: & cum adulteris porcionem tuam ponebas. C If thou saghe a thesC thou ran with him: and with auoutres thi porcyon thou sett. C In there twa he reprendhis him of all his syn. for in couaitis & in lichery may be vndirstandin all other that men dos. for tha,

20. Os tuum abundauit malicia: & lingua tua concinnabat dolos. C Thi mouth haboundid in malice: and thi Tonge gadird tresons. C That is. noght anly he will noght3 reprehensive ill, or hald him still. bot he louys it. thof he wate that it is ill that he louys. and swa is treson in his hert. that his tonge gedirs til desafynge of other men with faire wordis.

21. Sedens aduersus fratrem tuum loquebaris: & aduersus filium matris tue ponebas scandalum, hec fecisti & taoni. C Sitand agayns thi brother thou spake: and agayns the sun of thi moder esthu sett sklandire, this thou did and. i. was still. C Sitand tome4, for it likes the to speke ill. not for slipynge of thi Tonge, or in chawnce, bot with study: for that an dos standard or passand, he dos it not with will: bot thou sitand spake agayns thi brother, that is ilk man. for bakbiters speksis good comunly of nane, bot if it be for thaire awn prow. and agayns the sun of thi moder, that is halykirkes, til whaim luf ioynes vs. thou sett sclawndire in worde or dede, in the whilke he that is goed myght be halden5 ill, or less than he is: this thou did, and i. was still. that is, i. suffird, if thou wild turne the til penauncce: bot thou will not.

1 S of. 2 S if thou. 3 S. U om. 4 S ydel. 5 U bihalden.
PSALM XLIX. 17 — L. 1.

23. Exstimali inique quod ero tui similis: arguam te & statuam contra faciem tuam. C Thou wickid wend that i. sail be like til the: i. sail argu the & i. sail sett agayns thi face. C I was still, and therefore thou wickid wend that i. sail be like til the, assentandill ill: for thou wenest that it\(^1\) payes me, for thou felis me noght vengere. bot thou sail fele me. for i. sail argu the, that is, i. sail the proue bi dome dampnable. and swa arguand i. sail sett the agayns the. that is. i. sail shew the til the. and than thou sail myslyke the, and shame with thi selfe. as wha say. that thou sett bihynd the. i. sail sett bifor the, that thou wit that thou ill did. and see thi vilte.

23. Intelligite hec qui obliuiscimini deum: nequando rapiat et non sit qui eripiat. C Vndirstandis this 3e that forgetis god: leswhen he rauys and nane be out to take. C 3e that forgetis god, for youre lust and likynge or bisynes, vndirstandis this. that here is sayd. that god will be louyd, bot noght of a synful man. and forthi vndirstandis. for if god rauys you til the pyne of hell. 3e fynd none that may take 3ow out: and this vndirstandis. that.

24. Sacrificium laudis honorificabit me: & illio iter quo ostendam illi salutare dei. C The sacrifice of louyng sail honor me: and thare\(^2\) way wharr in .i. sail shew til him the hele of god. C The sacrifice of louyng, noght that wickid men synges, bot cristes lufers syngis, sail honor me. wham na man louys bot if he be goed. forthi nan ill men offirs this sacrifice that is way til god: in the whilke .i. sail shew til him louand, the hele of god. that is ihü. that he see him in the fairhed of his mageste.

[ PSALM L. ]

MISERERE mei deus: secundum magnam miserecordiam tuam. C Hafe mercy of me god: eftere thi grete mercy. C This is the psalme of dauid when he had symned with vris wife. thou 'hat ere lesse haf na delite that he that was mare fell in till sa gret syn. bot thou may drede and quake for thi selfe. Dauid is sett in ensaumpil til men noght to fall. bot if thai be fallen, forto rise, and to shew all maner of meknes, as dauid did his penounce. and therfor is this psalme mast hauntid\(^3\) in halykirke, for here meknes is mast shewid, and for it is a tempre kynd of praiynge. and thai that ere

\(^1\) S. U is. \(^2\) S ins. 'is the.' \(^3\) S vsede.
wayke may do it. for here is noght\(^1\) hard to fulfill, as in \textit{others} psalmes of penausce. Davuid not excusand his syn bot apertly grauntand it says. Hafe mercy of me lord. Here fordos he discussion of syn, for he grauntes \textit{the} dede, eftere \textit{thi} gret mercy. for my wrecidnes is grete, and forthi it askis gret medycyne. as wab-say, .i. fle til \textit{thi} mercy. \textit{that thou} til sare woundis hell\(^3\) the sallfe of remyssyon.

2. \textit{Et secundum multitudinem misercionum tuarum: dele iniquitatem meam.} \(\text{C} \quad \text{And eftere the myklines of \textit{thin} mercyyngis} : \text{do away my wickidnes.} \quad \text{C That is, eftere the myklines of \textit{thi} merciful werkis. that is mare than any myklines of synnes, do away, that na step of syn leue in me. my wickidnes \textit{that} .i. hafe done agayns my neghbure.}\)

3. \textit{Amplius laua me ab iniquitate mea: & a peccato meo munda me.} \(\text{C Mare waysse}^3 \text{me of my wickidnes} : \text{and of my syn} \textit{thou} make me cleyne. \text{C Mare waysse me than} .i. vndirstande to aske. and make me cleyne. \textit{that} is, swa waysse me \textit{that} .i. be cleyne. for some ere waysen and \textit{thai} ere not cleyne. as he \textit{that} grets awhile and synnes \textit{another. perch}t e penaunce he shewis \textit{that} \textit{if he}^4 \text{be waysen}^6 \textit{sethen files}^6 \textit{him} namare.

4. \textit{Quoniam iniquitatem meam ego cognosco: & peccatum meum contra me est semper.} \(\text{C ssor my wickidnes} .i. \text{know} : \text{and my syn} \textit{n} \text{is ay agayns me.} \text{C sfrogif, for} .i. \text{knew my syn}, \text{and it is agayns me. that} \textit{is} , .i. haf my synn in mynd to sorow it, .i. kast it noght bhynd me in forgetilnes. for .i. wate. \textit{that thou} in rightwisnes punysch syn, \textit{thof thou} forgif it in mercy.}\)

5. \textit{Tibi soli peccau & malum oram te feci: vt iustificeris in sermonibus tuis & vincas cum indicaris.} \(\text{C Til the anly} .i. \text{hafe synned, and ill} .i. \text{hafe done bifo\textit{r the}; that thou be rightwisid in \textit{thi} wordis and ouercome when \textit{thou} ert demed.} \quad \text{C I hafe synned in lust of\textit{fleyssse. bot til the anly, that is withouten syn anly, and forthi rightwise punysere of syn. He rightwisly punysse synn that has noght to be punysched in him. and he rightly reprehendis \textit{other} men that is noght reprehensible: and ill .i. hafe done in thoght and dede bifo\textit{r the, in \textit{thi} presens, thou that is swa rightwise. that thou be rightwisid. that is, that thou be anly funden soothfast in \textit{thi} wordis. for naman myght in all thynges ay say soth.}\)

\footnotesize{\begin{itemize}
  \item \(^1\) S. U not.
  \item \(^4\) S. U is.
  \item \(^6\) S ley \textit{thi} saule.
  \item \(^7\) S wescbe.
  \item \(^8\) U ins. 'and.'
  \item \(^9\) U file.
\end{itemize}}
and that thou ouercum all in rightwisnes. when thou ert demed. that is, thof thou ware demed vnrightwisly bifor pilat and the iwes. or that thou be rightwisid in thi wordes. that e re of heghtynge of pardon til him that has sorow for his synn.

6. Ecce enim in inquitatibus conceptus sum: & in peocatis concepit me mater mea. C for lo in wickidnessis .i. am consayued; and in synnes consayued me my modire. C I hafe synned, and that is na wondire: for in wickidnessis swa .i. am consayued that .i. am haldyn with the filth of originall syn, and .i. am enclynand til other syn of body and saule. he says noght that his fadere and his modire synned in getynge of him in wedlake. bot that he takis wickidnes of adam. and the band of ded. of the whilke wickidnes baptem purges vs: bot 1 dye behouses vs. and in synnes consayued me my modire. that is, in vile couaitise of lichery, that is syn. bot if it be excused with matermoyn.

7. Ecce enim veritatem dilexisti: incerta & occulta sapiendie tue manifestasti michi. C for lo thou lufid sothfastnes: the vncertayn and priue of thi wisdome thou shewid til me. C I sett not my blame on the. bot .i. graunt sothfastnes that thou lufis, and punysse my syn, that thi sothfastnes askis. vncertayn and priue is that god forgifs til thaim that dos verray penaunce. bot that all men wate noght, bot whaim he shewis it til. as he did til dauid. other men trowis it, and is not all hally sykire, bot lifis in hope.

8. Asparges me domine ysopo & mundabor: lausabis me & super nimum dealbabor. C Thou sall streinkel me lord with ysope and .i. sall be clensid: thou sall wayss me and abouen the snaw .i. sall be made white. C Ysope is a medicynall erbe, whos rote drawis nere the stone. & it purges the longes of inflacion. & clens the breste fro stoppyng 2 of ill humores. & it betokyns mekenes. whorwith who so is streinkel in penaunce. it purges him fro bolnyngge of pride & makis him buxsum & lawe to god. & clens his hert of all synnes, that before stoppid grace fro the saule, and makes him to drawe to criste. thorgh whos shiddyngge of blode. he sall be clenst of the lepire of synn. and therfor he says. thou sall wayssh me with swilke a strekilynge. as wha say. make me mekly to do penaunce for my syn. as thou did for ourse allere syn. and so

1 U repeats 'bot.'
2 U stoppyng.
abouen the snawe. that is i. sall be whittere then any erthly thynge that man may see 1.

9. Auditui meo dabis gaudium & leteciam: & exultabunt ossa humiliata. C Til my berynge thou sall gif ioy and faynes: and glade sall bannes mekid. C Til my berynge with men thou sall gif ioy of remyssion, sayand, thi syn is forgifen the. and faynes of endles life. that i. hope. and glade sall bannes. that is, all the vertus of my saule mekid. for thai ere withouten pride.

10. Auerte faciem tuam a peccatis meis: & omnes iniquitates meas dele. C Turn away thi face fra my synnes: and all my wickidnessis do away. C That is, forget my synnes, that thou see thaim namare til punysynge, and my wickidnes do away fra thi knawynge.

11. Cor mundum creas in me deus: & spiritum rectum innoua in visceribus meis. C Clene hert wirke in me god: & right gast new in my bowels. C Make clene that was fyled in pride and lust of this life. and right gast, that was krokid til the erthe, new it in my bowels, whethen lichery come.

12. No proicias me a facie tua: & spiritum sanctum ne auferas a me. C Kast me not fere fra thi face! and thi haly-gast refe not fra me. C That is, make me that i. twyn not fra thi mercy, whethen light and hele comes til me: and the grace of the haly gast dwell ay with me.

13. Redde michi leteciam salutaris tui: & spiritui principali confirma me. C Jelde me the ioy of thi hele: and with the 2 principall gast conferme me. C Jelde me, that is, gif me agayne the ioy of thi hele. that is. of ihü. that i.lost synnand, and conferme me in thi luf thurgh the haly gast.

14. Dooebo iniquos vias tuas: & impii ad te conviener-tur. C I sall lere the wickid thi wayes: and synful sall be turnyd til the. C He that gret 3, now is he doctur. as whassay, conferme me, and confermed i. sall not be vnkynde. bot i. sall lere with goed ensaumpile and worde wickid men thi wayes, that is, mercy & sothfastnes: and swa synful men sall be turnyd til the. and that i. may swa do,

15. Libera me de sanguinisibus deus deus salutis mee: & exultabit lingua mea iusticiam tuam. C Delyuer me of

1 The comment on this verse is much shorter in S. 2 S thi.
3 S grete is be fore, now &c.
PSALM L. 8–20.

16. Domine labia mea aperies: & os meum annunciatibi laudem tuam. C Lord thou sall oppyn my lippis: and my mouth sall shew thi louynge. C Thou sall oppyn my lippis that ware closid and dumb for syn. and my mouth sall shew thi louynge, that thou made me. that thou forsoke me not symmand. that thou amonestid me til shrift. that thou clensid me, an that. i. sett forth. that thou will nott sacrifice of bestis bot of thoghtis.

17. Quoniam si voluisses sacrificium dedissetem vtique: holocaustis non delectaberes. C for if thou had wild sacrifice .i. had gifen sothly: in offrandis thou sall noght be delitid. C That is, if thou wild any eryth thyngis that. i. hafe. i. wild gif it til the, bot .i. wate wele that thou may not be delitid in nan swilke offrand. for,

18. Sacrificium deo spiritus contributus: cor contritum & humilitatum deus non deespicles. C Sacrifice til god gast sorowful: hert contrite and mekid god thou sall not despise. C A gast that is iolif and light byndis men til syn, bot a sorowful gast is sacrifice, thurgh the whilke symes eres lesid: hert contrite in penaunce and mekid in shrift, god thou sall not despise. bot honur sonere.

19. Benigne fad domine in bona voluntate tua syon: vt exdifficentur muri ierusalem. C Wele do lord in thi goed will til syon: that edified be the waghis of ierusalem. C That is, send thi sone in till oure hertis. and forgif our symes: til syon, that is, til haly kirke, in thi goed will, noght in our mercyys: and the walles of ierusalem, that ware destroyed be adam, be edified thurgh Crist: that is, the warnysyngis of oure immortalite, that we sall hafe in heuen, be made in trouth and hope and charite. there defendis til vs that ioy.

20. Tunc acceptabis sacrificium iusticie oblaciones & holocausta: tunc imponent super altare tuum vitulos. C Than thou sall accept the sacrifice of rightwisnes, obles and offrandis: than sall thai sett on thin autere kalfis. C Than, in the tother world,
COMMENTARY ON THE PSALTER.

when the walles ere edified, thou sall accept, that is, it sall be accept¬
able til the. the sacrifice of rightwisnes, that is, of louynge that is
rightwis: obles and offerandis. that is, that that be all brennand in
godis fire. and in charite: and ded be destroye in victory. than sall
angels sett on thin autere in heuen kalfis, that is, innocentes with¬
outen yoke of synn.

[ PSALM LI. ]

Quid gloriaris in malicia: qui potens es in iniquitate.

Whartil ioyes thou in malice: that myghty is in wickidnes.

In this psalme the prophet spekis agayns all the kynd of ill men.
and says. thou that is myghti in wickidnes, that lest is, whare til
ioyes thou in malice. aswhasay, in god is for to ioy, that is gret:
what this wickidnes is he oppyns.

2. Tota die iniusticioam cogitauit lingua tua: sicut no-
uacula acuta fecisti dolum. Allday vnrightwisnes thoght
thi tonge: as sharpe rasure thou did treson. He says that the
thoght of the ill man is in his tonge. for he vmthynkis him not are
he speke what he suld speke: as sharpe rasure, that hetis newynge
of face, and makis the blode to folow. thou did treson, hetand fai¬
red and ioy, and bryngand til syn and pyne.

3. Dilexisti maliciam super benigneatem: iniquitatem
magis quam loqui equitatem. Thou lufid malice abouen
goednes: wickidnes mare than to speke euennes. He forsakis
not ill that lufis it, & forthi if goednes touche his hert any tyme. he
flee it sone, & malice dwellis. that he chesis mare than goednes.
and that makis him to luf wickidnes abouen euennes, swa that he
kan not als mykil as hill ill with faire wordis.

Thou lufid all the wordis of downfellynge: in tricherows tonge.
That is, thou lufid all wordis that downfellis thaire lufers fra syn
til syn. and sythen til pyne: in tricherows tonge. for thou ert full of
wordis & full of treson.

5. Propterera deus destruct te in finem: suellet te &
emigrabit te de tabernaculo tuo, & radicem tuam de terra
vivencium. Sforthi god sall distroye the in the end: he sall
out draghe the, and out passe the of thi tabernakile, and thi rote fra
the land of lifand. Sfor thou lufid malice. forthi god sall distroye
PSALM L. 20—LI. 9.

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he in the ende: thof he lat the lif a stunt in welth. In this manere he sall distroy the. first he sall out draghe the. that is. he sall refe thi dignyte fra the. and sythen he sall out passe the of thi tabernakile. that is. he sall gere the passe till hell fra all thi vaynglory that thou lifis in now a while. and he sall out draghe thi rote fra the land of lifand. that is, fra the blis of halymen. the rote of gode men is haly luf. the rote of illmen is wickid couaitis.

6. Videbunt iusti & timebunt & super eum ridebunt & dicent: ecce homo qui non posuit deum adiutorem suum. ¶ The rightwis sall se, and thai sall dred, and laghe on him. and thai sall say: lo the man that sett not god his helpere. ¶ Now sees rightwismen what cummys til vnrightwismen in the endyng: frothi thai drede, that thai fall noght with thaim in synne and pyne. bot at the dome thai sall laghe on thaim. that is, thai sall deme thaim worthi hethynge. and thai sall say. lo the man that sett not god his helpere. for himself as god he made. noght hopand in werray god.

7. Sed speravit in multitudine diuiciarum suarum: & preualuit in vanitatem sua. ¶ Bot he hopid in mykilnes of his riches: and he was myghty in his vanye, ¶ He provea him dampnabile. noght for he had ryches. bot for he hopid in the mykilnes of thaim, as mykil welth myghty safe any man. bot thai helpe mare til dampnacios than saluacios til all that lufis thaim: thof he hafe thaim noght. and he was myghty in his vanye. for na thynge is vayner. than he that thynkis the peny is myghtier than god.

8. Ego autem sicut olius fructifera in domo dei: speravi in misericordia dei in eternum & in seculum seculi. ¶ Bot .i. as olife froite berand in the hows of god: hopid in mercy of god. withouten ende and in world of world. ¶ Aswha say. ill men hopis in riches. bot .i. say the rightwisman. dwelland in godis hows. that is in halcyrikke. as olife that is grene wyntere and somere. swa .i. hald vertus in wele and in wa: froite berand. that is werkis of charite. .i. hopid in the mercy of god that lastand is withouten ende. and .i. hopid not in him to wyn erhyl riches and honours. bot to cum till endles ioy. that is in world of world.

9. Confitebor tibi in seculum quia fecisti: & expectabo nomen tuum, quoniam bonum est in conspectu sanctorum

1 S while.
tuorum.  

I sall shryfe till the in warld. for thou made: and 

i. sall abide thi name, for it is goed in syght of thi halighis. 

That is, i. sall loue the lastandy. for thou made that i. am 

olife. that i. hope in thi mercy. and i. sall abide thi name. that is 

the dede of thi name. ihu. that is, saluacions: than i. sall be safe. 

for it is goed and dilatable to thynke in saule. noght till all, but 

anly in syght of thi halighis: that lufand felis the goednes thare 

of, noght in sight of wickid men. that lufis the noght. for till all 

that lufis this warld. it is betters¹, and thai may fynde na swetnes 

or sauowre there in. bot till all godis lufers it is wondrifully swete.

[ PSALM LII. ]

Dixit insipiens in oorde suo: non est deus.  

The vnwise sayde in his hert! god is noght.  

The vnwise is ilkan 

that lifis ill. he sayde in his herte. thof he dare not say in his 

mouth. god is noght. for he that wenes that any ill payes till god. 

he wenes not that he is god. or if he say that god will spare all 

men. all is ane til god, forto be god and for to be rightwisse. for 

rightwisnes in god is god. than he that says that god is vnrightwisse 

says that he is not god. he says that he is not rightwisse that says 

that he will not punyssen synfull men. and swa he is vnwise, sayand 

god is noght.

2. Corrupti sunt & abominabiles facti sunt in iniqui- 

tatibus: non est qui faciat bonum.  

Brokyn thai ere and 

wlathsum thai ere mayde in thaire wickidnesis: he is not that dos 

the goed.  

Thai say that god is not. and that is for thai ere 

brokyn fra oysy and strenght of reson. and wlathsum thai ere mayd 

in thaire wickidnessis: that is, in thaire vile lustis and ill dedis, 

swa mykill that nane is of thaim that goed dos.

3. Dominus de oelo prosperit super filios hominum: vt 

videat si est intelligens aut requires deum.  

God lokid 

of heuen on suenes of men: that he see if any is vnderstandand 

or sekand god.  

That is, he lokid thurgh haly saules, amonest- 

and men, that he mak thaim to see if any be vnnderstandand in 

knowynge and luf. or if he vnnderstand not, if he be sekand to cun 

know him and luf him. when he kalles here a haly manmys saule 

heuen. wele may we witt that we aghe to do at thaire lare, and ¹ S bitter.
in douthis aske *thaim* rede, for god fra *thaim* gifes answere til *other*, as fra his tempile.

4. Omnes declinauerunt, simul inutilis facti sunt: non est qui faciat bonum, non est vsque ad vnum. *C* All thai heldid, samen vnprouitable thai ere made: he is not that dos goed, thare is not til ane. *C* Lokand that he fand, that all thai helde fra god. samen with that heldyng thai ere withouten prou til *thaim* selfe and til *other*. and swa nane is of *thaim* that dos goed, for nane is led with skill.

5. Nonne scient omnes qui operantur iniquitatem: qui deuorant plebem meam vt cibum panis. *C* Ne sall thai not witt all that wirkis wickednes: *that* devours my folke as mete of brede. *C* Thai sall wit in the dome of crist thorg bruyynge of pyne, all that wirkis wickednes. *that* now will not wit *that* god is, and *that* he dempnes synfulmen. the whilke deuors my folke, *that* is, *thai* ete *thaire* goedes gredily, and *thai* wast *thaim*. for he *that* will refe me *that* i. soould life with. he refees me my life. as mete of brede, *that* is assiduelliy, and thai delite *thaim* in *thaire* syn.

6. Deum non inuoosauerunt: ildic trepidauerunt timore, vbi non fuit timor. *C* God *thai* not inkaid: *thare* *thai* quoke for dred whare dred was noght. *C* As wha say, all this ill *thai* say and do. for *thai* kall not god in till *thaire* hertis, and swa thai perisse. for *thai* dredre to tyne erthly thyngis, or to be pore, *that* is not forto dredre. bot to lose the ioy of heuen. *thai* dredre nathyngs: *that* were at dredre.

7. Quoniam deus dissipavit ossa eorum qui hominibus placent: confusi sunt, quoniam deus spreuit eos. *C* for lord has skatird *thaire* banes *thai* plesis til men: shamed *thai* ere, for god despised *thaim*. *C* It is na wondire thof *thai* hafe na myght to do wele. for god has scaterd all *thaire* banes. *that* is, all vertu and goed of *thaire* saule. *that* plesis til men in faynts and flaterynge, to get *thaire* lufredyn. and giftis of *thaim*. and will not say *thaim* the soth. na repre hend *thaim* when *thai* syn. for *thai* dredre to wret *thaim*. swilke and other *that* plesis til *thaim* selfe in *thaire* lustis and couaitis, *thai* plese til men noght til god. for thai *thai* ere shamed. *that* is, *thai* sall be departid fra the haly court of heuen: for god has despised *thaim*, *that* is, he sall dampne *thaim* till hell. for *thai* despisid him. gifand til men dredre and honor. *that* *thai* sould hafe done till hym.
8. Quis dabit ex syon salutare Israel, cum converterit dominus captiuitatem plebis suæ: exultabit Iacob & letabitter Israel. C Wha salb gif of syon hele til israel. when lord has turnyd the caytifte of his folk: glade salb iacob and sayn be israel. C The expositions of this verse is in another psalme: forthi it is na nede to sett it here.

[ PSALM LIII. ]

Deus in nomine tuo saluum me fac: & in virtute tua judica me. C God in thi name make me safe! and in thi vertu deme me. C Gode in thi name. that is, in memor of thi name ihū. make me safe, that is, fulfil in me thi name in dede, that is saluacioun. for ihē is als mykil as saueour. and swa .i. drede not forto say. and in thi vertu, that is, in thi dome, whare thi vertu is shewid, deme me, that is, depart me fra the glorious of this world. that 'thaire hay be' dryand and thaire foure falland. my foure last withouten end in godis hall. This is the voice of halykirke and rightwisen, that ere dwelland amange ill men. that lufis not bot this world. thai ere lykynd till zipheis that is florysand in this world.

2. Deus exaudi oracionem meam: auribus percipe verba oris mei. C God here my pruyere: with eren persayfe the wordis of my mouth. C Here me, for .i. aske the noght the foure of thi world that some dyes, that an ill man knawis noght. bot .i. aske thi selfe, that is foure of all thynge. forthi thou persayfe my wordis. that ere shewynge of my herte. my enmys, thof thai here thaim, thai vnderstand thaim noght. for thai knaw noght bot vanyte.

3. Quoniam alieni insurrexerunt aduersum me, & fortes quesierunt animam meam: & non propuguerunt deum ante oonspectum suum. C for aliens rase agayns me, and stalworth soght my saule: and thai sett not god biforne thaire syght. C I pray, for aliens, that ere ill men. rase agayns me in worde and dede. and stalworth sendis soght my saule to sla it in syn, and thai set not god biforne thaire sight. that is, thai drede noght god. that punyss all that angirs his spouse. and thai vndirstode not, the ill men, that god helpid me and 3it dos he.

1 S are sy.
2 So S U L. Bodl. MS. 467 cayfas. 953 cayphas. Univ. Coll. 56. caifas.
4. Ecco enim deus adiuuat me: & dominus susceoptor est anime mee. ¶ Lo why god helpis me: and lord is vptakere of my saule. ¶ God, agayns whaim nathynge may stand, helpis me agayns aliens. that i.e. fle thaire conversacioyn: and he is vptakere of my saule agayns stalworth, that thai take me not in thaire wickidnes & lihere eggynge.

5. Auerte mala inimicis meis: & in veritate tua disperde illos. ¶ Away turne illes till myn enmlys: and scatere thaim in thi sothfastnes. ¶ That is, thou sall turne the illes of syn and pyne fra me in til thaim that luftis the noght and hatis me, and swa scatere thaim fra thaire floure and vayne glorye: in thi sothfastnes, that is, as thou ert rightwis, that thai periss withouten end that florist awhile synfully. thai florist in fals honurs, and thai sall periss in verry tourment. bot .i. that sekis to luf the in pouert of this world.

6. Voluntarie sacrificabo tibi, & confitebor nomini tuo domine: quoniam bonum est. ¶ Wilfully .i. sall offire til the, and .i. sall shrife til thi name lord: for it is goed. ¶ Wilfully .i. offire, for that .i. loue .i. luf for it selfe, noght for othere thynge. and swa .i. offire til the wilfully louynge. lufand the & louand the. for the, noght for thin, to get til me. that .i. hase likes me for the gifere. sfor he that louys god for oght bot for him selfe. he louys not wilfully. bot as he were constraynd. for if he had thai he sekis he wild not loue. and .i. sall shrife til thi name, for it is goed: noght anly for it dos me good. him that is goed we aghe forto loue, thof he did vs noght: than aghe we mykill to loue god, of whaim we hase all. and nathynge may be funden swa goed.

7. Quoniam ex omni tribulacione eripuisti me: & super inimicos meos despecti oculus meus. ¶ sfor of all tribulacious thou toke me out: and abouen my faes despised my eghe. ¶ In that thynge prove we that godis name is goed, when he deleyuers vs of angwys. and abouen my faes, florisand in this world, myn eghe gasly thynkand vpward, and bhialdand the ioy of heuen, despised. for it sees that all thaire floure is witand till noght.

[ PSALM LIV. ]

Exaudi deus oracionem meam, & ne despexeris deprecationem meam: intende michi & exaudi me. ¶ Here

1 U couersaciosun.
2 S tisynge.
COMMENTARY ON THE PSALTER.

god my prayere, and despise noght my bede: bihald til me and here me. & Halykirk, travaileand ymange the streemys of this world, prays and says. here god my prayere, that .i. couate to be de-
lyuerd of angwis and cum til the: and despise not my bede. as thou dos thairs that when thou has fulfild it thou despies it, for it is not for lastand thynges. thof god gis erthly thyngis till askand thaim, thaire prayere is not accept, for it tharnys right end, but if he wist wele that it fell till hele of saule and honur of god: bihald til me and here. what ayles the! lo!

2. Contristatus sum in exercitacione mea: & conturbat-
tus sum a voce inimici & a tribulacione pecatoris. & I am made sary in myn vsynge: and druuyd .i. am fra the voice of enmy. and fra the tribulaciuon of synfull. & I am made sary of the wickidnes that ill men dos, thurgh whaim .i. am in vsynge of my vertu, that is pacysns and charite, that .i. shew til thaim that says or dos me ill. Ilk wickid therfor lifes outhre that he be amendid, or that a rightwisman thurgh him be vstid in vertu. and druuyd .i. am in the se of this world, for the wickid wordis and dedis of synfull men. aswha say, thai lett me of my syght vmwhile in thaire anguysynge, bot thai blynd me noght.

3. Quoniam declinauerunt in me iniquitates: & in ira molesti erant michi. & for thai heldid in me wickidnessis:
and in wretch angry thai ware til me. & That is, thai sayd the wickidnes of me that ware thaire aghen, to gare men trow that other ar als ill as thai. and in thaire wretch. noght for my gilt. thai ware angry til me findand falynge til thaim, and therefore,

4. Cor meum conturbatum est in me: & formido mortis oecidit super me. & My heart is druuyd in me: and dred of ded fell on me. & This he says for tha that ere not perfitt oft ere stird agayns thaim that dos thaim harme: and dred of ded. that is, hatredyn fell on me, for hatredyn is ded of saule. luf is life tharoif. if we hate thaim we dye in saule. if we luf thaim we life.

5. Timor & tremor venerunt super me: & contexerunt me tenebre. & Dread and qwakyngge com on me: and myrknys vmhild me. & Dread of saule and qwakyngge of body come on me: for wickid men, that ere myrknys, hiles good men: and tribula-
ciuon and hatredyn alsswa.

6. Et dixi quis dabit michi pennas sicut columbe: &

1 S find. U and.
2 U me.
volabo & requiescam. C And i. sayd, wha sall gif till me fethirs as of doufe: and i. sall fle and i. sall rest. C There ere fethirs of vertus that god gifis til thaim that sekis to luf hym, with the whille thai may fle fra the conversacions of ill men, and rest in contemplacions of god: as of doufe. that flees fra angirs, and lesis not luf, and ay is in sorow. swa godis lufere will be departid fra tha whaim he may not amend. bot ay he lufis thaim and hays sorow for thaire syn. or we may say that a good man couaitis to dye, and be departid fra ill men, and rest with crist.

7. Ecce elongai fugiens: & mansi in solitudine. C Lo .i. lenghid fleand: and .i. wonyd in anly stede. C Lo .i. lenghid fra ill men fleand thaire life. that .i. ware not like thaim: and .i. wonyd in anly stede of thought. whare nane is with me bot god, whare is rest in godis luf, & na man lettis. In anly stede aman may fynde his vertu, and take tent til hym self. for anly stede is able for praynge, for greynge, for thynkynge, for studiynge, and for spekynghe til his frende, and fore brennand lufynghe and wistynghe of godis pruyete.

8. Expectabam eum qui saluum me fecit: a pusillanimitate spiritus & tempestas. C I abade him that made me safe: fra slawness of gast and storme. C This is thaire dede that wonys in anly stede, to abide the comynge of ihû crist, in shernynghe of his syght, in assiduel deuociouns and sweetnes of luf. that safed me fra slawnes of gast, that is, of noy and angirs in his servys. he delyuered me, makand me redy and brennand to do his wyll: & fra storme, that is, of sterynge, that .i. will nott forsake my purpos for wele ne waa.

9. Precipita domine, divide linguas eorum: quoniam vidi iniquitatem & contradiccionem in duitate. C Downfell lord, depart the tonges of thaim: for i. saghe wickidenes and agaysaiynge in cite. C Downfell lord the engeyne thai sett agayns thi seruauntes: and thaire tonges, that ere aboute to make the toure of pride and cruelte. depart, that thai brynge not thaire malice til dede: for i. saghe wickidenes of riche folke, and gaynsaiynge of sothfastnes bathe of less and mare, in the cite, that is, of the men that wenys thai won in godis cite, that is haly kirke: forthi .i.flow in till anly stede of thaim.

10. Die ac nocte circumdabit eam super muros eius in-

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1 U 'thai.
2 S felow.
quitas: et labor in medio eius & inusticia. C Day &
nyght sall vegif it on the waghis of it wickidnes: and trauaile
in myddis of it, and vnrightwisnes. C Assiduely is on the waghis,
that is, in princes and prelates, that soould gourn in rightwisnes
and pite, is trauaile in oppression of pore men, and vnrightwisnes
of domes: and in myddis of it aswa, that is, in the comuaute of
folke, for that folow the lordis in all that that may.

11. Et non defeoet de plateis eius: vsura & dolus. C
And it faileth not fra the wayes of it: okire and treson. C All ere
in the wayes of the cite that bi the brade way of couaitis and lichery
gas till hell, and in theim failis not okire, for that aske mare in all
thyngis than that gif, and treson, for that desaife other men.

12. Quoniam si inimicus meus maledivisset michi: sus-
tinuissem vitique. C for if my fa had werid til me: i. had
suffird sothfastly. C Here he spekis of priue enmys, that ete
fals brehere, and mare noyes. for if myn enmy apert had werid
me, that is, myssaide me or bakbitid me, i. had suffird, for it ware
nane unknown ill.

13. Et si is qui oderat me super me magna locutus
fuisset: abscondissem me forsitan ab eo. C And if he that
hatid me had spokyn gret abouen me: i. had hid me perautire
fra him. C If he that hatid me aperty, that i. knew, had proudly
heghid him self abouen me, & manaunzid me all that he myght, i.
had hid my conversacioun fra him, that he hade noght knawen it.

C Thou sothly man of an will: my ledere and my knawen. C
That is, sumtyme we ware bath of a will, and thou gafe goed
counsaile, and my ledere, that admonestid me til goed, and my
knawen: for we ware bath in a kirke: what than were me bettere
than fle fra the in till anly stede, for thou ert a priue fa.

15. Qui simul mecum dulces capiebas cibos: in domo
dei ambulauimus omm consensu. C Thou to gidere with
me toke swete metis: in hows of god we 3ed with assent. C Thou
togidere with me and other cristen men, conversaunt in halykirke,
toke swete metis of gasty late and of sacraments, and we ware at
an assent than. bot for thou ert out of godis hows, noght in body
bot in saule, for thou lufis the warld noght god. forthi is strife
itwix vs, and thou waitis me with ill.

1 U & S om. 2 S comauament. 3 S. U om.
10. Veniam mortis super illos: et descendam in infernum viventes. C Dedsum on thaim: and light thai in till hell lifand. C Sfor thai er swilke, oure fals brether, that makis strifes and sklandirs in godis hows. ded, that is departynge of saule fra god, cum on thaim, for that is the erst ded that may be: and light thai in till hell of ethly couaitys. lifand, that is, witanedly synand.

7. Quoniam nequicie in habitaculis eorum: in medio eorum. C Sfor feloynys is in thaire wonyng stedes: in myddis of thaim. C Sfeloynys is in thaire wonyng stedes. for first priuely thai do syn, and sithen in myddis of thaim, that is, in apter & in custome.

18. Ego autem ad dominum clamavi: & dominus saluavit me. C Bot .i. cried til lord: and lord saued me. C Aswhasay, thai sell periss, bot .i., says cristes lufere, cryed til my lord in all anguys and temptaciouis, and for thi lord sell safe me fra syn and pyne, that thai fall in. and .i. as noght vnkynd,

19. Vespere & mane & meridie narrabo & annunciabo: & exaudiet vocem meam. C Euen and morne and midday .i. sall tell and .i. sall shew: and he sall here my voice. C At euen .i. sall tell his lounyng, what tyme crist was 'taken doune of the cross. And att middei i(che) schal telle his lounyng, what tyme crist was done' on the cross. and at morn .i. sall shew his lounyng, what tyme he rase fra ded. and swa he sall here my voice. in mydday, that is, sittand at the righthand of his fader, whidere he steghe at mydday.

20. Redimet in pace animam meam ab hiis qui appro- pinqvant michi: quoniam inter multos erant mecum. C He sall by in pess my saule fra tha that neghis til me: for amange many thai ware with me. C That is, he sall by my saule fra tha that ere faynt cristen men, that neghis in name noght in dede, and fra fendis, that it be sett in endles pese. for amange many ill men thai ware with me. bot not amange a fa chosen men: for the luf of god thai forsoke.

21. Exaudiet deus & humiliabit illos: qui est ante secula. C God sall here and sall meke thaim: he that is bifor warldis. C He sall here me, noght anly that .i. pray. for my hegh- ynge. bot alswa that .i. pray for mekyng of thaim. and he sall meke

1 S. U om. 2 S. U om.
COMMENTARY ON THE PSALTER.

thaime, distroyand thaire pouste. He that is before warldis. that is, god, withouten bigymynge and withouten endynge.

22. Non enim est illis commutacio & non timuerunt deum: extendit manum suam in retribuendo. C for chawngnynge is not til th. and thai dred not god: he strekis his hand in yeldand. C Thai chawnge not thaire life til god, bot dwelland in frawardnes of thaire witt dyes in thaire syn. and thai drede not god: that makis thaim swa wickid: for thi he strekis his hand, as he that will smyte, that his strake be the sarere, in yeldand til thaim pyne endles.

23. Contaminauerunt testamentum eius: dinisi sunt ab ira vultus eius, & appropinquuit cor illius. C Thai filed his testament: departid thai ere fra the ire of his face, and his hert neghid. C Thai filed his testament. that is, the ioy that he hight til his lufers, thai dispise it for this vayn glory, that noght is: and forthi thai ere departid fra the ire of his face. that is, he wretid sall depart thaim in his dome. fra all goed men: and his hert neghid. that is, the will of god that haly men has shewid sall be knawen til all.

24. Molliti sunt sermones eius super oleum: & ipsi sunt iacula. C Neyssid ere his wordis abouen oile: & thai ere dartis. C That is, the wordis of haly writ, that ware myrke and hard in expownynge, ere neyssid abouen oile. for thai thril til the bane of the hert, and swa thai ere dartis, that woundis ourse saule til the luf of crist, and slas vs fra the warlde.

25. Iacta super dominum curam tuam, & ipse te enu-triet: & non dabat in eternum fluctuacionem isto. C Kast on lord thi besynes, and he sall nuriss the: and he sall not gif withouten end quakynge til the rightwis. C That is. sett in god all thi* thoght and thi zernynge, to luf hym and serfe hym. for he is a sikere pilere to lene the till. and he sall nuriss the as a barne², bryngand the forth til thou be perfite. The bisynes of the warld gnaws vs as a worme, and wastis all ourse goed. bot bisynes of god strenghis vs in all vertu. for he sall not gif withouten end quakynge of troth and luf, na vncertaynte of hope, til a right-wisman: for thof he be in anguys of body his stablines in saule lastis, and his hert quakys noght.


¹ S fro. U for. ² S. U this. ³ S childe.
Thou sothly god sall lede thaim: in till pit of ded. 

The wicked men, that filed thi testament, thow sall brynge thaim in til the pit of hell. thare ded and myrknys is that lastis ay.

27. Viri sanguinum & dolosì non dimidiabant dies suoe: ego autem sperabo in te domine. 

Men of bodis and swikel 

sall noght myddis thaire dayes: bot i. sall hope in the lord. 

Men of blode ere tha that slas thaire aghen saule. or other 

memys bodis. swykle men ere ypocrites, that coautys to seme 

goed withouten. and ere ill withinen. there sall not hafe halfe thaire 

dayes that thati wild hafe, bot thai sall hafe all that god has sett 

thaim forto hafe. that is. thai sall not swa lange life in thaire lust as 

thai wene. bot withinen the tyme that thai hope thai sall periss. 
gastly, thai myddis noght thaire dayes, for thai spend thaim all in 

the deuell seruys. tha that spendis sum of thaire life in syn. and the 

tothere part in penaunce. thai cum til the myddis of thaire dayes. 

but wa is thaim that synnes & dos na penaunce, for thai myddis not 

thaire dayes. bot i. sall hope in the, lord, that thai do noght. forthi 

i. sall cum til the day of heuen.

Miserere mei Deus quoniam conoulousuit me homo: 
tota die impugnans tribulauit me. 

Hafe mercy of me god.

for man trade me: all day the feghtand angird me. 

Halykirke, 
as a grape in the pressure, cries, god hafe mercy of me, that i. fall 

not in anguys. for man fere fra halymen trad me, that is, defould 

me & pyned me. the feghtand, that is, the deuel, that neyre 

stwyts to temp thi seruauntis. angird me, all day, that is, all tyme 

that i. lif here. fore nane lifis in crist withouten sum tribulacyon.

2. Conoulcauerunt me inimici mei tota die: quoniam 
multi bellantes aduersum me. 

Myn enmys me trade all 
day: for many feghtand agayns me. 

Thai trade me as a grape 

with thaire fete. and thai ere many ill men. & thare deuels.

3. Ab altitudine diei timebo: ego vero in te speravi. 

fira the heghnes of the day sall i. drede: i. sothly sall hope in 

the. 

That is. sall i. drede of thaire heghnes, that is bot shortt, 
as the heghnes of the day. aswhasay, nay. bot i. sall hope in the. 

for nane that hopis in the thare drede.

1 S. U om.
4. In deo laudabo sermones meas, in deo speravi: non timebo quid faciat mihi caro. C In god i. sall love my wordis, in god i. hopid: i. sall not drede what fleys do til me. C In god i. sall love my wordis, thankand him that i. wele speke. for of him i. hafe my wordis: in him i. hopid. for thi i. sall not drede what fleys do til1 me, that is, any creature.

5. Tota die verba mea execrabantur: aduersum me omnes cogitationes eorum in malum. C All day my wordis thai werid: agayns me all the thoughtis of thaim in ill. C That that lifes fleysly thai wery my wordis, thof thai be of god. for all thaire thoughtis ere in ill. for thai dragh til na thynge that goed is: agayns me: when the wordis of god ere despised and forsakyn. the person of him that says thaim is noght withouten reprov: sum says he spekis oure hard. other oure light.

6. Inhabitabant & abscondent: ipsi calcaneum meum observabant. C Thai sall inwon and thai sall hide: thai sall kepe my hele. C That is, thai sall cum in fayntly. and hide thaire tresons. and thai, that is, fendis sall kepe my hele, that is, the end of my life: for eftere oure endynge we ere demed. Oure fals brethere kepis oure sote til fallynge, if thai myght chalenge oght in vs.

7. Sicut sustinuerunt animam meam, pro nichilo saluos facies illos: in ira populo confringes. C As thai suffird my saule, for noght thou sall make thaim safe: in wreh folke sall thou breke. C Swa do thai as thai that suffird my saule as a heuy bir-thin. til whaim i. am heuy to be sene. bot thou sall safe thaim lord for noght. that is, for na merit of thaim. bot for thi mercy. when thai turne thaim til peneauace, and thurgh this thou sall safe thaim. for thou sall breke thaim in wreh whils thou bryngis thaim til the. bi the way of tribulacioun and drede.

8. Deus vitam meam anunciasui tibi: posuisti lacrimas meas in conspectu tuo. C God my way i. shewid til the: thou sett my teris in thi sight. C He shewis his way til god that shifes his synnes, and dampnes his ill dedes, that god safe him. thou sett my teris in thi sight. that is, thai ware accept bifor the, for thai ere for na ethly thyngle. and that.

9. Sicut & in promissione tua: tunc convertentur in-imici mei retrorsum. C As in thi hightynge: than sall myn enmys be turnyd bihynd. C That is, thou herd me prayand. as
thou hight to here the gretand. swa .i. fand the mercyful in thi hightynge, & sothfast in thi yeldynge, and than sall myn enmys that .i. pray fore be turnyd fra thaire erroute, that thai be bihynd. that is, that thai be meke foluers, that wild hafe gane proudly before.

10. In quacunque die innocauero te: ecce cognoui quoniam deus meus es tu. □ In what day .i. hafe incald the: lo .i. knew, for my god thou ert. □ In what day of grace that .i. am in light of saule. whether it be in myddis my life or at the end, .i. hafe incald the. nathynghe be the sekand. lo .i. knew that thou heris me: for my god. thou ert gret riches. thof thou be neuere swa couaitous, god suffis1 til the.

11. In deo laudabo verbum, in domino laudabo sermone: in deo sperauici, non timebo quid faciat michi homo. □ In god .i. sall loue2 the worde, in lord .i. sall loue2 sermone: in god .i. hopid, .i. sall drede not what man do til me. □ That is, all that .i. wele speke it is til godis louynge, and .i. sall not drede what man do til me. for he may not harme me bot in ethly thynge. that .i. sett nought by, he may nathynghe do at my saule na at my vertu.

12. In me sunt deus vota tua: que reddam laudaciones tibi. □ In me god ere thi willes3: that .i. sall yeld loungis til the. □ Aswhasay, .i. drede not what man may do til4 me withouten. for thai ere in me that thou will5 god in offerand. for of the awtere of my hert and the celere of my consyens cumes all that .i. kyndel in thi luf, the whilke ere loungis til the, that .i. sall yelde here and in heuen.

13. Quoniam eripuisti animam meam de morte, & pedes meos de lapsu: ut placeam coram deo in lumine viuencium. □ for thou out toke my saule of ded, and my fete of fallynge: that .i. queme bifor god in light of lifand. □ That is, thou sall take my saule fra ded of hell, that is in the tother grete. that is noght in this world: for thi thare we sall queme6 god perfity, in light of lifand, that is, with aungels and halighs in endless ioy.

1 S. U suffris. 2 S preyis. 3 S ðernynge. 4 U om. S to. 5 S ðernys. 6 S pey.
MISERERE mei deus miserere mei: quoniam in to confidit anima mea. C Hafe mercy of me god, haf mercy of me: for in the traystys my saule. C Hafe mercy of me god, that i. rise out of all synnes. haf mercy of me, that i. be wele suffrand in anguys. for in the, not in it selfe, trayst my saule, 3ernand thi luf.

2. Et in vmbra alarum tuarum sperabo: donec transeat iniquitas. C And in shadow of thi wengis .i. sall hope: til wickidnes pass. C That is, in hilynge and kolyngue of thi goednes and thi pite. fra the het of vices, .i. sall hope to be safe, til wickidnes pass. that is enterly at the endyngue sulfd, for ay til than wickidnes angirand will not want.

3. Clamabo ad deum altissimum: deum qui benefecit michi. C I sall cry til god heghest: til god that wele did til me. C I sall not be ydell, bot .i. sall cry with all the myght of my hert. til god heghest. forthi me bihouses nede cry. bot .i. hafe proued his goednes, for he did wele til me, that he herd me criand.

4. Misit de celo & liberauit me: dedit in obprobrium oonoulnantes me. C He sent fra heuen & he delyuered me: and he gaf in reprevre tredand me. C He sent his sun fra heuen, & thurgh him he delyuered me of the deuels prison. and he gafe in reprevre of endles pyne tredand me, that is, the deuel and his lymmes, that pynes rightwisem.

5. Misit deus miserecordiam suam & veritatem suam: & eripuit animam meam de medio catulorum leonum, dormiuii conturbatus. C God sent his mercy and his sothfastnes: and he toke out my saule fra the myddis of whelpis of leouns, .i. slepe druuyd. C God sent his mercy til my saule, forgifand my syn, and his sothfastnes, punysand me mercyfully. and swa he toke out my saule, that was buaden in bandis of syn, fra the myddis of whelpis of lyouns, that is, fra the comun life of warldis lufers, that ere the whelpis of deuels: amange thaim .i. slepe, that is, .i. ristid me in vices and filth of syn. bot .i. was druuyd of thaim, that is, tourmentid, that gart me the sonere depart fra thaim, and haste me til god.
PSALM LVI. 1-11. 203

6. Filij hominum dentes eorum arma & sagitte: & lingua eorum gladius acutus. C Sumnes of men, thaire tethe armes and aruys: and the tonge of thaim sharp swerd. C Sumnes of men, that is, eldied in malice. the teithe of thaim, that is, thaire gnawyngis in bakbityngis, es armes that thai defend thaim with fra god, and aruys, with the whilke thai wound other. and thaire tonge, that is, thaire venomouse speche, is sharp swerd slaand saules.

7. Exaltare super celos deus: & super omnem terram gloria tua. C Be heghid god abouen heuens: and abouen all the erth thi ioy. C That is, crist, shew the abouen all anguls myghty, and abouen all the erth spred be the ioy of thi louynge.

8. Laqueum parauerunt pedibus meis: & incurauuerunt animam meam. C Snare thai graithid til my fete: and thai crokid my saule. C That is, til affeccioyns of my saule. thai sett the snare of dampnacioyn vndire bodily delite. and thai crokid my saule. that is, thai thoght to draghe it fra the luf of god in til the erth.

9. Poderunt ante faciem meam fouame: & inciderunt in eam. C Thai grofe a pit biforme my face: and thai fell thare in. C That is, thai graithid studiosly that i. knew flesly lust to take me with. that is a depe pit til all that folowis it. and thai fell thare in. that is, thai noyed til thaim selfe not til me. for i. vndirstode that all the ioy of this world is bot as the floure of the feld.

10. Paratum oor meum deus, paratum oor meum: cantabo & psalmum dicam. C Redy my hert, god, redy my hert: .i. sall synge and psalme .i. sall say. C Thai graith pittis & snares, bot my hert is redy god to do thi biddyng: thus my hert is redy to suffire angys for thi luf .i. sall synge til the louynge in gaslty ioy, and psalme .i. sall say, shewand goed werke til this honur. for//thi.

11. Exurge gloria mea, exurge psalterium & cythara: exurgam diluculo. C Rise my ioy, ryse psautery. and the harpe: .i. sall rise in the daghyng. C That is, ihu, that is my ioy, make me to rise in ioy of the sange of thi louynge, in myrrth of thi lufynge. and that it swa be, rise psautery, that is, gladnes of thoght in life of contemplacioyn. and the harpe, that is, purgynge of all vices, with tholemodnes in angys. and swa .i. sall rise in the daghyng. that is, in the generall resurreccioyn with ioy.
COMMENTARY ON THE PSALTER.

Thou be my joy, all melody and sweetnes, and lere me forto synge the sang of thi louynge.

12. Confitebor tibi in populis domine: & psalmum dicam tibi in gentibus. I shall shreif the in folke lord: and psalme i. shall say til the in genge. That is, i. shall loue the in conversyon of folke, and yeld til the werke of heuen. amange the genge, whils i. synge in selkouth soun. the lust & likynge of thi louynge.

13. Quoniam magnificata est vsque ad colos misercordia tua: & vsque ad nubes veritas tua. for wirschipid is til heuens thi mercy: and til the cloudis thi sothfastnes. When men that ware wrechis, thorgh mercy of god sall in the resurrecccious be made even til aungels. the mercy of god is wirschipid til heuens: and for the knawyng of goddis sothfastnes, that is perfite in aungels, lightis til men, his sothfastnes cumes til the cloudis.


[ PSALM LVII. ]

Si vere vtique iusticiam loquimini: recte inquitatem operamini in terra: iusticias manus vestre concinnant. Forwhi in hert wickidniss 3e wirke in erth: vnrightwisnessis 3oure hend gadirs. That may noght right deme that has wickidnes in hand and hert, that thai wirke in erth. for thai luf ethly thyngis, and swa thaiere ill dedis acords til thaiere thoght: for the hand folous the hert.

3. Alienati sunt peccatores a vulna: errauerunt ab vtero, locuti sunt falsa. Aliend ere synful fra maghe: thai ere fra the wambe, thai spak fals. Synful men ere alien fra maghe,

1 S marice. 2 S errede.
that is, thai ere sene of god to be wriches and departid fra him. fra the tyme that thai ware consayued. and sithen thai erred fra wambe of halykirke. that is, thaire baptem thai honor noght with goed werkis. bot thai folow all contrary til thaire modire. that luftis southfastnes, for thai speke fals.

4 Furor illis secundum similitudinem serpentis: sicut aspidis surde & obturantis aures suas. C Wodenes til thae efiere the lykynynge of neddere: as of the snake doumbe and stoppand here eren. C Rightly kalles he thaim wode. for thai hafe na witt to see whidire thai ga. for thai louke thaire eghen and rynnes til the fire. thaire woednes is clowmsched, that will not be turnyed, as of the snake that festis the ta ere til the erth, and the tothere stoppis with hire taile. swa do thai, that thai here not goddis worde. thai stope thaire eren with luf of erthly thynge, that thai delite thaim in, & with thaire taile, that is, with thaire alde synnes, that thai will not amend.

5. Que non exaudiet voeum incantancium: & venefloi incantantis sapienter. C The whilke sailt not here the voice of charmand: and of the venym makere charmand wisely. C This snake stoppis hire eren that sho be noght broght til light: for if sho herd it sho come forth sone, he charmys swa wisely in his crafte. swa the wickidmen will not here the voice of crist and his lufers, that ere wise charmers¹ for thai wild brynge thaim til light of heuen. witt ye wele that he luftes not charmers and venym makers, bot by vices of bestis he takis liknynge of vices of men.

6. Deus conteret dentes eorum in ore ipsorum: molas leonum confringet dominus. C Gode sailt alto breke the tethe of thaim in thaire mouth: tuskis of lyons breke sailt lord. C Thai dispise godis worde. and god sailt altobreke thaire tethe. that is, thaire lither speches, in thaire mouth. that is, with thaire aghen answers. for thai say agayn thaim selfe with thaire mouth. the tuskis of liouns, that is, the priue counsails of fendis & tirauntes, ourl lord sailt breke, that thai cum not til dede.

7. Ad nichilum deuenient tanquam aqua decurrens: intendit arcum suum donec infirmetur. C Till noght thai sailt cum as waytere remand: he bendis his boghe til thai be made seke. C Till noght thai sailt cum. for thai sailt lose riches delites and thaire life. as watere remand, that is, at the manere of the

¹ S ins. 'that is.' ² S. U charmes.
COMMENTARY ON THE PSALTER.

strande, _that_ bolnes awhile, & _as tite is all away, swa periss thai with dyn. and sithen naman wate whare thai ere bi comen. he bendis his boghe, _that_ he manauces thaim with, _that_ is haly writ, till thai be made seke. _that_ is, til thai knew thaim self wrechis and waikye.

8. Sicunt cera que fluit auferentur: supercedidit ignis & non viderunt solemn. _As wax_ thai renmys thai sall be broght away: onfell fire, and thai saghe noght the sonne. _That is, thai sall be broght_ away frâ the sight of god, and fall in till hell, as wax _that_ renmys meltand at the fire. for the fire of couaitius and pride and of ire. fell on thaim. _As fire_ renmys _the clathe, swa lust of feyss wastis the saule. and thai saghe not the sone of rightwises.

9. Priorquam intelligenter spina vestre ramnum: sicunt viuentes sic in ira absorbet eos. _Arthur_ your thornes vndirstode the ramyn: as lifand, swa in ire it sall thaim swelugh.

_Rammyn. that_ thai call thesthorne _has swilks akynd, that it is first soft, and sithen turnys it in til thornes. swa syn is swete, and delites men now. bot efters _this_ life it prikks thaim fulsare. forthi he says, are your thornes. _that is, your synnes, vndirstode the ram- myn, _that is, sharp dampnacios in the last ende. as lifand, that is, whils thai life here. swa in ire of god the fire of vices etis thaim in saule.

10. Letabitur iustus cum viderit vindictam: manus suas lauabit in sanguine peccatoris. _The rightwise sall ioy when he has sene vengae; his hend he sall wayss in blode of synful.

_Ill men the fire etis, bot not withouten froite of goed men. for the rightwise, thof he be in penaunce, _sall ioy_ _when he has sene vengae of synfull men in this life. bot he has not ioy for the pyne of thaim. bot for he is not thare in and his hend, _that is, his werkis, he sall wayss in the blode of synful man. that is, in his payn and in his dede: for he waxes the wisere in _that_ sight, and lufis god the mare, _that_ saues him._

11. Et dicit homo si vitae est fructus iustae: utique est deus iudicant eos in terra. _And man sall say if sothfastly be froite til rightwise! sothfastly is god demand thaim in erthe. _And aman that is skilwise sall thynke that it falles thaim_.

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1 S. U om.  2 S borne.  3 U swelught. S swalow.  4 S. U thethom.  5 S & U om.
not of chawnce, bot for wengauence of syn: and he sall say, that
god is demand in erth the ill men. here thare thai seme florissand.
for here froite is til the rightwis.

[ PSALM LVIII. ]

Eripe me de inimicis meis deus meus: & ab insurgentibus in me libera me. C Out take me fra my saes my god: and fra risand in me delyuere me. C Crist in his lufers, as vmsett with enmys, cries and says. Out take me fra my faes. oure faes ere the deuel and his aungels, that sesis not ilke day to rise on vs, willand bigile oure frelte, that is vmlappid with temptaciouns and ill eggynges, and many sere stiryngis.

2. Eripe me de operantibus iniquitatem: & de viris sanguinum salua me. C Outtake me fra wirkand wickidnes: and fra men of blodis safe me. C Wirkand wickidnes ere tha that with hard hert fulfils in dede thaire vile ȝernygis. Men of blodis ere that slogh crist and other, or that makes conteke.

3. Quia ecce osperunt animam meam: irrerunt in me fortes. C For lo thai toke my saule: in me fell stalworth. C Thai toke cristas life, and tha that ware stalworth in ill, thai fell on him, as he had bene gilte. bot thai sanye na syn in him.

4. Neque iniquitatis meae neque pecatum meum domne: sine iniquitate occulti & direxi. C Nother my wickidnes, na my syn, lord: withouten wickidnes i. ran & i. rightid. C That is, na wickidnes that i. did in thaim. na syn that i. had in me on any manere, was cheson that thai fell on me. for withouten wickidnes i. ran the way of this world, and i. rightid the crokid in that at in me was. and forthi,

5. Exurge in occultum meum, & vide: & tu domine deus virtutum deus israel. C Rise in my gaynrase and see: and thou lord god of vertus god of israel. C Rise. that is, help me in my gayn rase. aswha say, i. ren til the deserund. and ren agayn me, yeldand til me for my merey. and see. that is, make to be sene how i. ren til the, & how i. right that men wene not that it be wickid that is right. and thou lord of vertus.

6. Intende ad visitandas omnes gentes: non miserearis

1 S. U and. 2 S styntes. 3 S ins. `to'
omnibus qui operantur iniquitatem. C Bihald to visit all
genge: haf not mercy of all that wirkis wickidnes. C All genge
er e febill: forthe visit thaim with thi grace, that thai be gedird in til
thi luf. bot haf not mercy of all that wirkis wickidnes. that is, of all
that dwellis in thaire malice, and defendis thaire syn that god hais.
Outher behouys vs punisch oure syn with penaunce, or god will
punysch it with vengaunce of hell fire.

7. Conuertentur ad vesparam & famem pacientur ut
canes: & circumbunt ciuitatem. C Turnyd be thai at euen,
and hungrir siffire thai as bunudes: and thai sall vmga the cite.
C At euen, departand fra thaim the het of couaitis. sum of thaim
sall be turnyd, and thai sall hafe hungrir to turne other men, as
hundis berkand agayn thaire enmys, mayntenand rightwisnes:
and thai sall vmga the cite. that is. thai sall warneyss halykirke
with late and vertus.

8. Eoce loquentur in ore suo, & gladius in labiis eorum:
quoniam quis auduit. C Lo thai sall speke in thaire mouth,
and swerd in lippis of thaim: for wha has herd. C Thai sall
speke apertyl til enfermynge of cristen men. and swerd of godis
worde sall be in thaire lippes, therwith thai sall sla ill men that thai
lif goed men. bot now is mykill prechynge in lippes noght in dede.
forthi wha has herd thaim. aswhasay, sa ere that heris with efecte.

9. Et tu domine deridebis eos: ad nihilum deduces
omnes gentes. C And thou lord sall scorn thaim: all genge
thou sall bryange till noght. C And thai that will not here, thou
sall scorn thaim in thi dome. & all genge that lufis not the, thou sall
bryange thaim till noght. that is. thou sall depart thaim fra the and
fra all thynge that thai myght be deltyed in.

10. Fortituidinem meam ad te custodiam, quia deus sus-
ceoptor meus es: deus meus miserecordia eius praebi est me. 
C My strenght .i. sall kepe til the: for myn vptaker theou ert, my
god. the mercy of him sall biforn cum me. C The stalworth fell
for thai kepide not thaire stalworthnes til the. bot .i. sall kepe my
strenght til the. that is, .i. sall not depart fra the hopand in me. for
thou takis me yp fra my laghe in til thi heghe. and his mercy sall
cum biforn me. for nane may deserue the giftes of god but when
his mercy gaes before.

1 S berkande. U brekand.
2 Text from U, to Ps. lix, 11, com. ' thou sall not apere.'
11. Deus ostendit miichi super inimicos meos: ne occidas eos, ne quando obliuiscentur populi mei. C God schews til me abouen my faes: sla thaim nought les when my folke for-gete. C God shews what is to doe of sinfull men. for he will that men suffer thaim. & noght that thai be slane when thai have synned. for swa other folke suld forgett god. if thai had nane to anger thaim. that gars them cal on god.

12. Disperge illos in virtute tua: depone eos, protector meus domine. C Scater them in thi vertu: set them doune my hyler, lourde. C Scater them, that thai do noght in dede all that thaire wicked hertes walde: and make thaim meke, my hiler, lorde, fra thaire ill.

13. Delictum oris eorum, sermonem labiorum ipsorum: & comprehendantur in superbia sua. C The trespas of thaire mouth. the worde of thaire lipes: & taken be thai in ther pride. C Sla noght thaim, bot the trespas of thair thoght, & the synne of thair worde. and be thai taken in ther pride. witt thai that thai have wroght proudli. & in vayne, losand the werde, and heighand thaim in erth.

14. Et de execratione & mendacio: annunciabuntur in consummacione. C And of werynge & of lyinge: they salbe shewid in the endinge. C Of werynge, that thai despise and backebites gods worde, & of lyinge, that thai wil noght fulfill, als thai hight to god. when they were baptysed, thai salbe shewyd dampnable is the endyng of the werde.

15. In ira consummacionis & non erunt: & scient quia desus dominabitur iacob & finium terre. C In wreth of endyng & thai sal noght be: and thai sall witt that god sal be lord of Jacob & of ends of the earth. C In wreth of the endyng, that is, in the vengauence of god, thai sal be dampned: & than thai sal noght be in ther ryches and honours, but thai sal witt that god is lord of good & ill.

16. Conuertentur ad vesperam, & famem patientur ut canes: & circuilibunt ciuitatem. C They sal be torned at even, and hounger thai sal suffer as hounds: and they sal vmga the cittie. C This prophecy is of the iewes, that sal be turned til crist at even, that is, in the end of the worlde, & hunger rightewisnes.

1 S. U7 & L om.
2 L. S synnede. U7 smitten.
3 U9 heigh and. S heghonde. L heghand.
4 S & L. U9 words.
17. Ipsi dispersentur ad manudandum: si vero non fuerint saturati & murmurabunt. disposed for
to eate: & if thai were noght filled, sothly thai sal gruche. Than
sal thai be worthi to be scaterid, in sere steds for to ete, that is, to
winne other til god: if thai warr noght filled with conversion of
folke, thai sal gruche, that is, they sal snube thy aaim, that will not be
converted.

18. Ego autem cantabo fortitudinem tuam: & exaltabo
mane miserecordiam tuam. Bot J sal singe thy strenth;
& J sal ioye at morne. thy mercy. Bot i, says halykirke, sal
singe lovand & prechand, thy strenth, through the whilke thou
heghes meke men, & proud men lawes: & J sal ioye at morne.
that is, when the night of this life is passed. reseyvand thy mercy,
that is in rewardinge of endles bliss.

19. Quia factus es susceptor meus: & refugium meum
in die tribulationis mee. For thou is maid myn vptaker:
& my fleing in day of my tribulationoun. This vptakinge is ful
swet, for it comes when we have maiste nede.

20. Adiutor meus tibi psallam, quia deus susceptor meus
es: deus meus miserecordia mea. My helpe til the sal J
synge, for god mine vptaker thou is: my god my mercy. He
cales god his mercy, for all that he haves is of gods gifte, & he
fylled of gods goods fand nought to kal him but his mercy.

[ PSALM LIX. ]

DEUS repulisti nos, & destructisti nos: iratus es, & miser-
tus es nobis. God thou hase put awaie vs, & destroyed vs:
wreathed thou is and thou had mercy of vs. The profete, in the
voice of sinfull men, & chaunged till better, sais, god thou haves
put awaye vs fra ill that we ware in, & thou destroyed vs, for to
edifie vs newe in goodnes: thou is wrathed and swa thou had
mercy of vs, for his wretthe gert our sinne perisch, and his mercy
newes vs in saule.

2. Commouisti terram & conturbasti eam: sana contri-
ciones eius quia commota est. Thou stirred the erth, and

S & L snyb.  L strenkith. and so elsewhere.  L. U* om.
thou droiued it: hale the brekyngs of it, for it is stirred.  
Thou stirred the earth, that is man, fra error til pennaunce: & thou dronge it, accusand' consience of synne: als thou hast bigoune fulfill, & hale the brekyngs therof, that is, passioun and dede, for it is stirrid till thy lufe.

Thou shewid til thi folke harde thyngs: thou gafe vs drinke of the wine of compunction.  
Thou shewed hard til vs. that is, wretchednes of this life, the whilke through lufe is delitable to vs. for fraillie of our flesse. that is harde & hevi. The firste travayle is to overcom synne, the tother^ to suffer adversites till the ende: and thou gafe vs drinke of winne, not at make vs wode till litcherie, bot of compunction, that is, of gastelie winne, that makes vs to forget the lust of this warilde.

4. Dediisti metuentibus te significacionem: vt fugiant a facie arcus.  
Thou gaf til dredand the takinge: that thai fle fra the face of the bough.  
That is, thorough tribulations that thai suffer here that dredes the, thou takend til thaim, that thai shuld fle fra the vengauce of the daye of dome. this bough is bent, and mananues, but it smits noght yet: for the dome makes vs rad*, but it dampnes noght yet: bot the langer it duelles, the sarer it wil smite.

5. Vt liberentur dilecti tui: saluum fao dextera tua, & exaudi me.  
That thine lufid be deliverid: make sauf in thi righthand and here me.  
That is^, that those that thou lufs, and that lufs the, in the other warilde be deliverid of all wretchednes, make thaim sauf, settand thaim in thi righthand, wher veray hele is^: & here me, for J aske that thou wil gife: of this is a righteous man aye herde, but of bodyly thyngne noght ay, but als is profitable.

God spake in his haligh: J sal joy and J sall depart, sicciemam, and the dale of tabernacles J sal mesour.  
God the father spake in his haligh, that is, he bight in christ, J sal joy, that is, J sall doe that sal be me to joye. for J sall depart sicciemam, that is, i sal depart theym that bears christs yoke, fra them that beares the bendes burthen:

and the dale of tabernacles, that ar thas that mekely servis til god, J sal mesore with the mesoure of chosen men.

7. Meus est galaad & meus est manasses: & effraym fortitudo capitis mei.\(^1\) C Myne is galaad, & myne is manasses: & effraym streth of my heade. C Myne is galaad, that is, martirs are myne, witnessand me in ther dede,\(^2\) and myne is manasses, that is contemplatife men, that forgets this warld, and gifes them haly to christes lufe: and effraym, that is, berand gasly frute, is streth of my heade, that is, they are stalwourth of me thaire heade.

8. Iuda rex meus: moab olla spei mee. C Juda my kynge: moab pote of my hope. C The voyce of haly kirke. Juda, that is, christ my kynge, and he governand: moab, that is, ill men, that tourments me, are potte, that is, refection of my hope: for tharof I have hope of lyfe, thai make me for to hope fullier nought to faile.

9. In ydumeam extendam calceamentum meum: michi alienigene subditi sunt. C In til ydumy J sall streke\(^3\) my schoyng: til me\(^4\) aliens ar sugetts. C That is, J sall streke, prchand the passyon of Jhū christ, til men that are luffers of the erth: so\(^5\) til me aliens, that is, thas that war aliens til me, ar sugetts, for thai ar boxum til god.

10. Quis deducet me in ciuitatem munitam: quis deducet me vsque in ydumeam. C Wha sal lede me in til cyte warnist: wha sal lede me intil ydumy.\(^6\) C This cite warnist he calles heven, whider al righteous men covets to be lede, & til ydumy, that is, til conversioun of sinful men, swa that the noumber of tha that sal he sauf war fulfilled, and thai come al til gether til blesse.

11. Nonne tu deus qui repulisti nos: & non egredieris deus in virtutibus nostris. C Nought thou god that away putt us; & thou sal nought out ga god in our vertues. C J ask wha sal lede me, nought thou god, als wha\(^7\) say, nane bot thou god, that suffers vs here to be in anguysse: and thou sal nought out ga, in our vertues, that is, thou sall not apere agaynes tha that angirs vs. as thou did in the ald laghe. bot thou sall wirke in vs. and swa

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\(^1\) U\(^3\) has the translation of this verse after the commentary upon it.

\(^2\) S. U\(^3\) dedes. L deth.

\(^3\) S & L. U\(^3\) strike.

\(^4\) S & L. U\(^3\) my.

\(^5\) L. U\(^3\) als. S om.

\(^6\) S & L. U\(^3\) ydumia.

\(^7\) U\(^3\) swa. S & L who.
PSALM LIX. 6 — LX. 4.

bettere lede vs, that men may se that we fught not for this life bot for heuen.

12. Da nobis auxilium de tribulacione: quia vana salus hominis. C Gif til vs help of tribulacioun: for1 vayne the hele of man. C Gif vs help of tribulacioun. that is, of that thynge gif vs help of whilke thynge thai wene that thou forsakis vs. i. seke not temporele hele, for vayn is the hele of man, passand and noght at tryst on.

13. In deo faciemus virtutem: & ipse ad nichilum deduct tribulanties nos. C In god we sall do vertu: and he til noght brynge sall angirand vs. C We sall do vertu, ouercumand the deuel, in god that is our vertu and oure victory. and sall brynge til noght doand away out of the boke of life, or that we hafe as noght, angirand vs in this tyme a stunte2.

[ PSALM LX. ]

EXAUDI deus deprecacionem meam: intende oracioni mea. C Here god my bede: bihald til my prayere. C This psalme is of ilke perfitt man dwelland in louynge of god, til the ende of his life.

2. A finibus terre ad te olamui, dum anxiaretur cor meum: in petra exaltasti mea. C ffra endis of erth til the i. cryed, whils my hert was angird: in stane thou heghid me. C ffra endis of erth. that is, fra the tyme that i. sett endynge in my thocht of erthly luf til the i. cried. that is, i. had affect in my prayere. thai that ere not in there endes. thai may not cry till god, for luf of vanyte letis thaim. i. whils my hert was angird. that is, whils i. grete my syn. in stane, that is, in stabilnes of trouth. thou heghid me, fra the laghe of vices and couaitis.

3. Deduxisti me quia factus es spes mea: turris fortitudinis a facie inimici. C Thou led me, for thou ert made my hope: toure of stalworthnes fra face of the enmy. C Thou heghid me, and thou led me be the way til thi3 sothfastnes and life. for thou ert made my hope. elles ware he not ledere. and thou ert toure of strenght. that is, all manere of sekerne, and defendis fra the feghtynge of the deuel.

4. Inhabitabo in tabernaculo tuo in secula: protegar in

1 S. U and. Lat. in U &. 2 S awhile. 3 S. U the.
velamento alarum tuarum. I sall won in thi tabernakil in warldis: i. sall be hilled in couerynge of thi wengis. I sall won in thi tabernakil. that is, i. sall serfe til the. til the end of my life. and i. sall be hild agayns the het of vices. in couerynge of thi wengis. that is, of thi mercy and thi myght that weghis not. and turnys away hurtynge.

5. Quoniam tu deus meus exaudisti oracionem meam: dedisti hereditatem timentibus nomen tuum. for thou my god herd my prayere! thou gafe heritage till dreedand thi name. This heritage is the kyngdom of heuen. that he gifs noght till all. bot till dreedand his name in luf drede.

6. Dies super dies regis aedijcies: annos eius vsque in diem generationis & generationis. Dayes abouen the dayes of kynge. thou sall till kast: zeris of him in til day of generationoun and generationoun. Thou sall till kast endles dayes abouen the passand day of the kynge crist, and zeris abouen the zeris. in the whilke he is with vs in this life. and there dayes and there zeris ere in till day of generationoun that now is. and of generationoun that is at cum. that is, thai ere aday that contenys and transcends the warldis of all generationouns. this day is lastandnes.

7. Permanet in eternum in conspectu dei: miserecordiam & veritatem eius quis requiritet. He dwellis withouten end in sight of god: mercy and sothfastnes of him wha sall seke. Here he expownys that he sayd of dayes and zeris. for this kynge dwellis withouten end. and his lufers with him. in sight of god. that is ful ioy and perfite to se god. and than in endles life his mercy and sothfastnes wha sall seke: nane. for thaire blisfulhede sall be swa suffischaunt til thaim that nane sekis mercy. for thare is nane wrethe. nane sekis sothfastnes. for all sees god.

8. Sio psalnun dicam nomini tuo in seculum seculi: vt reddam vota mea do die in diem. Swa i. sall say psalme til thi name! that i. yeld my vowes fra day in till day. What swa other men do. swa i. sall synge till the louyngis in lastandnes of heuen. that i. now yeld my vowes of hali thoghtis and goed werkis. til that i. ga fra the day that now is. in til the day that is in endles blis. forthi if thou will synge till ih. withouten ende. yeld thi vowes in this day, til thou cum at that day. Here vow we. thare louyngis sall we yeld. forthi eftere all offices say we benedicamus domino. in takenynge that of all the goed that we
do here. we sall loue god withouten end. and harnes ere wont
to syngge it. for we sall be selaghys of aungels purte. & for nane
sall cum in till heuen but if he be letill. that is, meke.

[ PSALM LXI. ]

NONNE deo subiecta erit anima mea: ab ipso enim salu-
tare meum. & Ne sall not my saule be suget til god: forwhi
of him is my hele. The halyman, ouerlepend in thoght of
heuen all worldis lufers. and seand man ylettyngis agayns him.
til enuyous men laghere than he. and willand desaife him, he
answers. ne sall not till god. theof he do to stire me and .i. ouerlepe
many thyngis. my saule be suget. till god. nathyng couaytand
bot him. as wha say, swa sall it be. for of him, that is the fadere,
is my hele. that is ihů his sun, makere of my hele.

2. Nam & ipso deus meus, & salutaris meus: susceptor
meus, non movebor amplius. for and he my god and my
hele: my vptakere, .i. sall namare be stird. Verraly is he my
saluacian, for he is my god thorugh grace. and my hele. that is, my
byere. and myn vptakere fra the trauails of this world til ioy, therfor
.i. sall namare be stird fra him. for .i. wate na bettere wele. than
in my thoght to fele, the life of his lufynge. of all it is the best. ihû.
in hert to fest. and yerne nane other thynge.

3. Quousque irruitis in hominem: interficitis vniuersi
voe, tanquam parieti incolato & macerie depulse. How
lange fall 3e in man: all 3e sla as till wagh be heldid. and till wall
down put. And for .i. sall not be stird, howlange fall 3e, as
flode or wild beste. in man. that is, in the body. in the saule 3e do
noght. 3e fall as till wagh be heldid. that wild fall naman neghand it.
and till wall that is withouten cyment downput. for 3e hope that
it is withouten defendere. bot 3it 3e noy noght thear till, bot till
3oure selse. for all 3e sla 3oure selse in saule, when 3e couaite to do
harme til other men.

4. Verumptamen precium meum cogitauerunt repellere :
cucurri in siti, ore suo benedieebant, & corde suo malede-
cebant. Nogh forthi my prise thai thoght to putt away: .i.
ran in threst, with thaire mouth thai blissid & in thaire hert thai

1 S childer, and so elsewere. 2 S. U. i. hald it. 3 U ins. 'my.' Som.
COMMENTARY ON THE PSALTER.

werid. ći When thai myght not fell me down. thai thoght to put away my prise. *that is, thai thoght to refe me the ioy of heuen.* and swilke blissid with *thaire* mouth. for when thai may nott with apert ill *thai* tempt with *fait* speche. & swa in *thaire* hert *thai* werid, haldand *venum* of malice. bot .i. ran, lufand crist, in threst. *thai* is, 3ernand *thaire* hele.

5. Verumptamen deo subiecta esto anima mea: quoniam ab ipso paciencia mea. c Nogh forthi till god be suget my saule: for of him my paciens. c Aswhasay, what swa thai do, my saule be *thou* meke & *buxsum* til god. for of him is my paciens. *that* .i. hafe amange *thaire* slawndirs, for aman thurght him selfe may not suffre swa mykel.

6. Quia ipse deus meus & salvator meus: adiutor meus, non emigrabo. c For he my god and my saueoure: my helpere, .i. sall not out pass. c Aswhasay, he calles me, he rightwisnes me and glorifies me, and .i. sall not out pass fra the bows of heuen.

7. In deo salutare meum & gloria mea: deus auxilij mei, & spes mea in deo est. c In god my hele and my ioy: god of my help. and my hope in god is. c In god is my hele, *that* is, my saluaciosum. for ofwickid .i. sall be rightwis. and my ioy sall be in him now and euermare. *that* is, .i. sall be glorious in god. for he is god of my help whils .i. am in fightynge. and my hope in god is til .i. cum till *that* bliss. *thare* rightwisemen shynes as sume. and in ensaumpil of me,

8. Sperate in eo omnis congregacio populi: effundite coram illo corda vestra, deus adiutor noster in eternum. c Hopes in him all gaderyngis of folke: helles bifer him 3oure hertis, god is 2 ourse helpere withouten end. c Ane be 3e in trouth & pese, and swa may 3e hope in him on this manere. helles bifer hir 3oure hertis. *that* is, 3oure ill thoghtis, shrifand 3oure symes, hopeand 2 grace, prayand pardon, gretand 3oure sallynge thurgh teris. helle 3oure hert: in knokyng of breest is this hellynge takynd, & it periss not *that* 3e helle. for god is ourse helpere withouten end. whi than drede 3e amange ill men.

9. 'Verumptamen vani filij hominum, mendaces filij hominum in stateris: vt decipient ipsi de vanitate in

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1 S. temper it.  
2 S. U* om.  
3 U* hope and S. hopande.  
4 Text from U* as far as Ps. lxiiij. 1. com. 'of ill men.'
idipsum. C Noght fourthe vaine sonnes of men, leighers sonnes of men in weighes: that thai desceif of vanite in it selven. C .i amonest you to hope & to hell your hartes, and 3it sonnes of men, of adam and of eve, are vanie, askand eterhely things til thaim, & leighers in weighes, that is, on the weighess of rightwisnes, through the whilke thei deceive lightly as ypocris. that are leighers;  & couaytes to be sene sothefaste: for with a fals puude thei begile them that sees thaim, that thei, desceifid of vanite, disceif other: in it selven, that es, in that ilk that thai er trowid even & rightuous.

10. Nolite sperare in iniquitate, & rapinas nolite concupiscere: diuicic et auffiant nolite cor apponere. C Willes noght hope in wickednes, & rauyns willes nought covaite: if riches habunde, willes nought set thy herte thertill. C My hope is in god. but ye men that lufes this werld willes nought hope but in wickednes, that is, in goods of this life. that are wickedlie gotten, or wickedlie holden, but make restitution: & 3if ye be pore willes nought covaite rauyns, for thar the devill ravisch you. it is a harmefull winninge to win cattell & tine rightowynes, whiles ye halde other mens goods, the divill halde you: & if riches habunde in grete plentie rightwislie, wills nought sett to your herts to lufe theym, & to hope in them: he dames not men that haves riches, for thei maye winne heven with thaym, but theim he damnes that setts their herte in them, to halde them.

11. Semel locutus est deus, duo heo audiui, quia potestas dei est, & tibi domine misericordia: quia tu reddeis vnicuique tuxta opera sua. C Ane tyme spake god, ther twa J herde, for might of god is, & till the lorde is mercy: for thou sall yelde till ike ane beside ther warks. C As whose say, set not your herts on this worlde, for the might of god is to venge him onn sinfull men. that loves thair good more than him: & to the lorde is mercy, to reward them in heuen that loves the ouer all thinge, for thou yeldes to everie one after ther warkes, good or ill. how wate thou this? for ane tyme, that is endelesse, spake god, that is, he ordeyned all thinge, amongst whilke ther twa J harde, might & mercy: for off them twa is all haly write, for theym christe is sente vnto erthe: the myght we aught to drede, the mercy to love, alls we maye not live.

1 U7 ins. 'of.' S om. 2 S leres them. 3 S weght. 4 S. U7 ravingys. 5 S theof. 6 S endelesly. 7 S. U7 om. 8 S elles.
[ PSALM LXII. ]

DEUS dous meus: ad te de luce vigilo. ☉ God my god: til the fray the light I wake. ☉ Rightwisme, hotid in the anguisse of this life, cries & sayes, god of all thronghe might, that is my god through love & devotion speciallie, to the J wake, fra light, that is, fra the tyme that the light of thi grace be in me, that excites fra night of sinne & slepe of slawnesse, and makes me wake to the in delite of love & sweymes in saule. thei wake to god that setts all thair thought on god, & forgets the warlde: thei slepe to god that setts thair herte on any creature, lovande the warlde. for thi he saies that he wakes to god, slepand 1 to the warlde, nought lovand that that is of the warlde. by the letter we sall aforce vs to wake at morne, in prayers & devotiones, what tyme christ through the ensample of his resurrection gave vs hope to rise: for thy this salme is ay songen in the lauds. J wake to the & that geres me thriste in saule & bodie: & that is,

2. Situuit in te anima mea: quam multiplicerit tibi caro mea. ☉ In the thristede 2 my saule: how manyfauilde my fleshe till the. ☉ Other men covets other thinges, but my saule covets nought but tho, my saule thristede 3 for many skiles, but 'how manifolde' 4 my fleshe: that is, for the manyfoldes defaute it suffers, for it covets the resurrection, when it sall be in all ese: and hir it threstes till god, of him sekand necessaries.

3. In terra deserta inuia & inaquosa, sic in sancto apparui tibi: ut viderem virtutem tuam & gloriam tuam. ☉ In lande desert, 5 withouten waye & withouten water. soe in 6 haly J aperd to the: that J saghe 7 thi vertue and thi joye. ☉ Here aught vs for to thriste, in this warlde, that is called land of wildernes, for it is withouten the wonnyng of haly men: & with 8 outen the waye ledand till heven, & withouten water of grace: this is ane ill deserte, and ane orible, but god haues mayde here waye till his lovers, & sent them water of his lair. soe I apperid to the in haly desier, for no man maye come to god but if he faile in ill. That J saghe 9 thi vertue, that is, thi might, & thi ioye: that is, J vnderstode: as whasay, thou sawe me, that i might see the.

1 S U7 that slepeth. ☉ S. U7 thirsteth.
2 S. U7 thirsteth. ☉ S. U7 in sale.
3 S. U7 thirsteth. ☉ S for mo.
4 S. U7 ins. ' &.'
5 S. U7 om.
6 S. U7 om.
7 U7 sange. S sow.
8 S. U7 om.
9 U7 sought. S sow.
4. Quoniam melior est misericordia tua super vitas: labia mea laudabunt te. ¶ for better is thi mercye aboven lifes: my lippes sail love the. ¶ All this J doe, for thi mercy, that is, the life of grace that thou gives through thi mercy, is better than almenis lifes. ¶ of thai ware lange & in ese: the whilke wicked men cheses, & leves thi mercy: but my lippes sail love the, till my nebegour, of whaym J am bysy, that he were saufe.

5. Sic benedicam te in vita mea: & in nomine tuo leuabo manus meas. ¶ Soe J shall blesse the in my life: & in thi name J shall liffe my hands. ¶ And as thou haiste geve me through grace to love the, soe J shall blesse the in my life, that is, J shall give till thi mercy, my life, in the which I sail love the, & in thi name, that is, in honor of thi name Jhū, I sail liffe my hands in prayers & in good warks.

6. Sicout adipe & pinguedine repleatur anima mea: & labijs exultacionis laudabit os meum. ¶ As with gresse & with fatnes, filled be my saule: & with lippes of joynge, loue sail my mouthe. ¶ By gresse is vnderstonden wisdome, by fatesness strenghe of goste & gladness in god, that makes men wele chered in all their warks. he that thus is fillid, he sail with lippes of joynge love, that is, in clene consciens & syker, 'laughe, as ay ioyand' in christ.

7. Si memor fuli tui super stratum meum, in matutinis meditabor in te: quia fuisti adiutor meus. ¶ If J was myndefull of the of my bede, in morninges I sail thinke in the: for thou was my helper. ¶ That is, if I had the in my thought in reste of ese, that noelthe gerte me forgit the, than in mornynge, that is, in good warks & in the light of grace, I sail thinke in the, for he that can ought thinke on him in reste, in his warke he holdes nought his thought in him.

8. Et in velamento alarum tuarum exultabo, adhesit anima mea post te: me suscepit dextera tua. ¶ And in hillinge of thi wings J shall ioy, my sawle drow after the: me vptoke thi right hande. ¶ Thou is my helper in perles, J shall also ioy in good dedes in thi hilling: for J am thi bridde, & if thou hill
me not, the glede will ravishe me: and J sall ioy for my saule drow\(^1\) after the, followand thi waye: & thi right hande, that is thi mercy, vptoke me for\(^2\) to hill me\(^3\) with thi winges.

9. Ipsi vero in vanum quesierunt animam meam, intro-bunt in inferiora terre: traduntur in manus gladii, partes vulpium erunt. C Thai sothely in vaine sought my sawle, thei sall enter into the lavgher of the earth: thai shall be gaven in hend of swerd, parties of foxes sawl thei be. C Thai of this worldly, that savours notothe but erthe, in vaine sought my sawl to slay, for J passed fra them in till love of heven, but thai shall enter into the lawier paine of hell. & thei sal be gevine in hende of swerde, that is, in pouste of gods vengauce, & thei sal be parties of foxis, that is, of fendes that deceives deceivand men & lyther.

10. Rex vero letabitur in deo, laudabuntur omnes qui iurant in eo: quia obstructum est os loquencium iniqua. C The kinge sothelie sawl joy in god, lovid salbe all that swers in him: for stodip is the mouth of spekand wicked\(^3\) things. C The kinge christ sawl joy in god the father, & loved salbe in endless ioy, all that swers in him, that is, that hetes & vowes\(^4\) gode life, & hauils it: for stodip salbe in the dome the mouthe whar wickidnes overcometh, & salbe dombe\(^5\) the mouthe of speand wicked things: for it salbe destroyd when they see the sothe.

[ PSALM LXIII. ]

EXAUDI deus oracionem meam cum deprecor: a timore inimici et ripae animam meam. C Here god my prayer, when J pray: fra the dready of enmy take out my sawle. C The voice of christe in his passion, that preyes\(^6\) not that he nought dye, but that his lovers dreed not them that nought may doe but slay the bodye: ' & for euer iche manne dredes inne the dede,'

2. Protexiisti me a conuentu malignancium: & a multitudine operancium iniquitatem. C Thou hilde me fra the covent of ill willand: & fra the mylitude of workeand wickednes. C That is, thou hilde me fra the getheringe of ill men, and fra the that wirkid to sla me.

\(^1\) S. U\(^3\) draweth. \(^2\) S. U\(^3\) om. \(^3\) S. U\(^3\) om. \(^4\) S. U\(^3\) newes. \(^5\) S. U\(^3\) om. \(^6\) S is ouer come, & doumb schall be made. \(^7\) S. U\(^3\) om.
3. Quia exaucerunt vt gladium linguas suas: intenderunt arcum rem amaram, vt sagittent in occultis inmaculatum. C for thai sharpid as sword thaire tunges: thai bent boghe bittere thyngis, that thai shote in hidils the vnfilde. C Thai sharpid. as sword, aperty crand his ded, thaire tungis, with the whilke thai sloghe crist. thai bent bowe. that is tresons, that was bitter1 thyngs, that thaire wordis ware swete: that thai shote in hidils, as thai wend, the vnfilid. for thai thai may not be excused.

4. Subito sagittabunt eum, & non timebunt: firmauerunt sibi sermonem nequam. C Sodanly thai sall him shote, and thai sall not drede: thai festid till thaim wickid worde. C Sodanly, as naman wend or wist what thai thoght, thai did thaire felony. and dred not thairfore: hard hert thai had. and thai myght fynd in thaire hert to sla him whaim thai saghe raise ded men. bot thai festid wikworde2, for malice criand his ded, til thaire aghen dampnacioun.

5. Narrauerunt ut absoconderent laqueos: dixerunt quis videbit eos. C Thai talde that thai myght hide snares: thai sayd wha sall see thaim. C This is the maner of ill men. When thai redy amange thaim treson. thai wene to bigile. swa that naman myght fle thaire desaytes. as wha fall in a gildire that is not sene na witen of. for thai sayd, wha sall se thaim. that is, our snares. As whasay, we sall wirke swa preuely that nane sall witt.

6. Scrutati sunt iniquitates: desecerunt scrutantes scrutinio. C Thai ransakid wickidnessis: thai failid ransakand in ransakynge. C Thai ransakid wickidnes. how thai myght accuse the rightwisman with fals witnes. bot thai, ransakand falsnes, failid in thaire ransakynge. that is, in thaire wickid cownsaile: for the sharpplier thai thiynke, the mare thai faila fra sothfastnes, and the deppere cery thai3 in myrknese. for thai se not god. and thethere thai wene that god has na sight of thaim.

7. Accedet homo ad oor altum: & exaltabitur deus. C Man sall cum till hehe hert! and god sall be heghid. C He that ransakis wickidnes fails. bot aman ransakand goed. sall cum till hehe hert. that is, till hehe vndirstandynge in thyngis of god: and thare he fails not. bot god sall be heghid in his hert, whare god waxis not in him selfe.

8. Sagitte paruulorum facte sunt plage eorum: & infirmate sunt contra eos lingue eorum. C Aruys of smale
made ere thaire wounded: and waykid is agayns thaim thaire tungenes.  
That is, the woundes that thai made noyed namere than redis of1 barnes. and thaire tungen ere waykid agayns thaim in my resurreccioun, in all thyngis that thai sayd agayns me.

Druuyd ere all that thaim saghe: and ilk man drede.  
All that vnndristode that thai faild was stird for thaim til sorow, bot thai had nane. and ilke man vsand resond rese drid god. forthi he that dredis not is not man.

And thai shewid the werkis of god: and the dedis of hym thai vnndirstode.  
That is, thai prosched his resurreccioun and his ascencion. and thai vnndirstode that it was godis ded noght mannes. whi he suffird.

11. Letabitur iustus in domino, & sperabit in eo: & laudabantur omnes recti corde.  
The rightwis sall ioy in lord, & he sall hope in him: and loued sall be all right of hert.  
Aswhasay. crist raise, and tharof sall the rightwisman ioy in his lord. and hope in him that he sall rise, and in the dome, when wickid ere dampned. than sall be loued2 all right of hert.

[ PSALM LXIV. ]

Te decet ympleus deus in syon: & tibi reddetur votum in ierusalem.  
The god bicomes ymple in syon: and til the sall be yeldid vow of ierusalem.  
The prophet in the voice of haly saules, that turnys fra pilgrmage of this life til endles gladnes, syngis and says. god, the bicomes ymple, that is, louynge with sange, that he syngis that luuis the, verlaly. whare1 in syon. that is, in heuen with aungels, whare we ere now in hope & thoght. for thi syngge we. Aswhasay. thaim bicomes to loue that ere in syon, in thoght or in syght, and nane other. and vow. that is, body and saule, sall be goldon till the in ierusalem. that is, in the cite of pese, that is heuen. our vow is that body and saule be in his seruys, wirkand and thynkand: thare we sall yeld it perfitely, louand him for bath.

2. Exaudi oracionem meam: ad te omnis caro veniet.

1 S. U ob.  
2 S preysede.
PSALM LXIII. 8 — LXIV. 7. 223

Here my prayer: till the all fleys sall cum. And sothly sall we 3eld. for all fleys, that is, man of ilke kynde. pore. riche. men. women. bernes. eldryn men, till the sall cum, to won with the in ioy. forthi here my prayer, that thou lede me with thaim that thou safes.

3. Verba iniquorum preualuerunt super nos: & impietatibus nostris tu propiciaberis. The wordis of wickid mught abouen vs: and til oure synnes thou sall do mercy. Nede is that thou here, for the wordis of wickid. that is, of the devul and oure forme fadirs, mught abouen vs. that is, thai kest vs in til this exile of wrechidnes. and therfor thou, godis sun, till oure synnes sall do mercy in thi ded, swa that the wordis of wickid sla vs noght withouten ende.

4. Beatus quem elegisti & assumpsisti: inhabitabit in atrijs tuis. Blisful he whaim thou has chosen and thou toke til the: he sall won in thi halles. Blisful is ilkan that thou has chosen thurgh grace fra the mykil nowmbire of lost men and thou has takyn til the in endles rest. for he sall won. withouten remowynge in thi hallis of heuen. whidire we syngge, cumand out of babylonye. and when we ere comen.

5. Replebimur in bonis domus tuæ: sanotum est templum tuum mirabile in equitate. We sall be fild in godes of thi hows: halie is thi tempile, selkouth in euennes. The godes of godis hows ere that na tung may tell. Whilke ere tha godes. lo thi tempil in heuen, halie and selkouth. na thynge in pilers of marbil or of gold shynand: bot in euennes. that is, in ioy of rightwises. that is lufliere and fairere till the eghe of our saule, when ilke good man is in his dege in endles light.

6. Exaudi nos deus salutaris noster: spes omnium finium terre & in mari longe. Here vs god oure hele! hope of all the endes of erth and in the see fere. And that we may be fild in tha godes. here vs god oure hele. that is ihith. for. thou ert hope of all that settis end of thaire couaitis, and of all that ere in this world. fere fra the ioy of heuen, and thynkis thidire.

7. Preparans montes in virtute tua accinctus potencia: qui conturbas profundum maris, sonum fluctuum eius. Graythand hilles in thi vertu, kiltid in powere: thou that drouys the ground of the se, sou of the stremys of it. Thou graithis hilles, that is, halie men, in thi vertu. not in thairs. beltid with powere of
COMMENTARY ON THE PSALTER.

thi godhed: and swa thou druuys till penaunce the grounde of the se. that is, the hertis of synful men deppere in wickidnes. and thou druuys in penaunce the sowne of the stremsys of it, that is, men that made dyn agayn sothfastnes in persecucyon.

8. Turbabuntur gentes & timebunt qui habitant terminos a signis tuis: exitus matutini et vesperae delectabis. 
C Genge sall be druuyd. and thai sall drede that wonys the termys, fra thi taknyngs: passyngs of morsynge and even thou sall delite. 
° Genge sall be druuyd. that is, thai sall leue all the brightnes of thaire vayne glorye. as druuyd waihte. and thai sall drede the straitnes of dome. that wonys the termes. that is. tha that thynkis to dispise this world, and leue it byhyn thaim. fra thi taknyngs wondfull, that sall cum bifor the dome. or thurg he myrakils, that thou has shewyd. and sithen the passyngs of morne and euyn. that is, of ese and of anguys. thou sall delite. that is, thou sall make delitabil, that thi lufere desire to pass fra bath and ga till the.

C Thou visuid the eth and thou made it drunkyn: thou multiplide to riche it. 
° That is, in thi cumynge thou visitid man. and made thaim drunkyn in saule with wyne of luf. and thou multiplide. that is, thou honurd him in many maners of gifis.

10. Flumen dei repletum est aquis: parasti cibum eorum, quoniam ita est preparacio eius. 
C The fode of god is fill of watirs: thou grayth the mete of thaim. for swa is the graythynge of it. 
° The fode of god is godis folke. that is fillde of the gifis of the halygast. that other men has part of. for thou grayth the mete of thaim. that is, brede of life. and of vndirstandynges. for swilke is the graithynge of it. that thou giff thrught mercy. noght for thi deseruyd.

C The stremsys of it drunkynan. multipli the progenyes of it: in droppyngis of it the burionand sall ioy. 
° The stremsys of this fode is haly lerers. whaim god drunkyns, that is, fils in wit and charite. and multiply the progenys of it. that is, gif goed fouers cumand of the stremsys. and the burionand. that is, he that bigynys to luf. in droppyngis of the goed lare of it sall ioy. for he has profitt tharof.

¹ U flide. S fillide.
12. Benedices corone anni benignitatis tue: & campi tui replebuntur vertestate. C Thou sall blis til the corown of the zere of thi goednes: and thi feldis sall be fild of plentuuste. C That is, thou sall blis til all thi lusers, geten and purchased in the zere of thi goednes. that is, in all the tyme of grace. that is fra the cumynge of crist til the end of the world and thi feldis, that is, men playne in rightwisnes. sall be fild of plentuuste of goed werkis.

13. Pinguescent speciosa deserti: & exultacione colles accingentur. C The faire of desert sall wax fate! and hilles in ioyynge sall be beltid. C The faire of desert. ere tha that ware synful, and ere turnyd hally til the luf of crist. thai wax fat in merytis bifor god. and hilles, the whilke god heghis for thaire meknes, sall be beltid. that is, thai sall be strenghid to lere other men. in ioyynge cumand till heuen.

14. Induti sunt ariettes ouium, et valles habundabunt frumento: clamabunt, etenim ymptum dicent. C Cled ere wedirs of shepe, and dales sall habounde with whete: thai sall cry, for ympte thai sall say. C Leders of godis folke ere apostils and halymen. thai ere cled in ioyynge of charite. that vs bihofes be cled in. if we will be safe. and dales, that is, meke folke, sall habounde with whete. that is, froite of goed dedis. and thai sall cry louand, and say ympte of luf & ioy. This sange is sungen in offices of ded men. for it spekis of passyng fra this word til heuen. whidir halymen in thaire ded, takyn out of body, passis with bliss. resaifand the stole of saule 'to the' resurrecciooun, that thai be glorifid in dubil stole of body and saule.

[ PSALM LXV. ]

IUBILATE deo omnis terra, psalmum dicite nomini eius: date gloriam laudi eius. C Joyes till god all the erth, psalme says til the name of hym: gifis ioy til his lounge. C Rightwismen glad in hope of risynge. all men he summunz til sange and psalme, and says ioyes til god in wondifull affecte. psalme says til the name of him. that is, wrikis til hys honur. and gifis the ioy tharof til his lounge, noght till sour traualie.


1 S. U om.  2 S inv. 'exiten.'  3 S om. 'he summunz.'
Says till god, how aghfull ere thi werkis lord: in mykilnes of thi vertu sall legh till the thi fas. 

These werkis ere aghfull. that god is made man, that he sufferde and dyde. that we sall drede. and be bys that we be not ouere sikire. for we be hardere dampened, if we luf him noght, that he swilke did for vs. and thot thai be in mykilnes of thi vertu done. thi fas, fals cristen men. sall light til the! noght fullfilland that thai hight in baptem.


All the erth loute the, & synge till the': and psalme say till thi name. The leghers forsaken. all the erth. that is, ilke stabil man in trouth. lout the in hert and body. and synge till the in gastly sowne. and lere othere men to luf thi name. ihū. that is ioy in felynge. hony in spekyng. melody in herynge. comfort in seynge. swilke a luf sould wyymmen chese thaim. in whaim thai may ioy sikirly, and hafe hym lastandly.


Cummes and sees the werkis of god: aghful in counsails abouen susnes of men. forsakes the life of leghers, and cummes on the fote of luf, and ses. that is, knawes the werkis of god. for he is aghful in counsails abouen men. of the whilke sum he takis, sum he leues.

5. Qui convertit mare in aridam, in flumine pertransibunt pede: ibi letabimur in ipso. 

The whilke turnys the se in till dry. in flode thai sall pass on fote: theare we sall ioy in him. He turnys the see. that is, this bittere world. in till dry, that it thirst swepte watere, and thai that ere turnyd till dry. thai sall pass in flode. that is, in the mortalite of this life. on fote. that is, lightly, in meknes: for swa he passis sikirly. if he sitt on the hors of pride, he periske in the flode. that is, when we ere passid this flode. and made vndedly. we sall ioy in him that has broght vs ouere the flode till heuen.

6. Qui dominatur in virtute sua in eternum, oculi eius super gentes respiquunt: qui exasperant non exaltentur in semetipais. 

The whilke is lord in his vertu withouten end, the eghen of him on genge lokes: thai that sharpis be not heghid in thaim self. His vertu is endles. his eghen, that is, his gode

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1 S schalle be the.  
2 So also S, & in the translation.  
3 U om. S, & synge to the.  
4 S lerers.  
5 S, U om.  
6 U lanstandly.  
7 S. U folde.
will, lightis his lufers. bot thai that sharpis god in thaire pride be not heghid in thaim self. bot make thaim laghe in thaim self, that thai may be heghid in crist.

7. Benedicite gentes deum nostrum: & auditam facite vocem laudis eius. C Blissis genge ourse god: and make herd the voice of his lounge. C Aswhasay, he that lufs god luf his neighbure. shewand til him that is notabile for him.

8. Qui posuit animam meam ad vitam: & non dedit in commocionem pedes meos. C He that sett my saule til life: and gaf not in remowynge my fete. C My saule was ded in it self. bot he sett it til life in him. & my fete, that is, my willes. he gafe not in remowynge fra his lufe.

9. Quoniam probasti nos deus: igne nos examinasti, sicut examinatur argentum. C for thou proved vs god: in fire thou examynde vs, as siluere is examynd. C God thou proved vs in anguyys, and in fire of charite. that suffirs vs not to fele wa. thou examynd vs. that is, thou purged ourse syn. and rust of frawardnes, as siluyre is examynd: that is clensid, noght wastid as hay, that all brennes away.

10. Induxisti nos in laqueum, posuisti tribulaciones in dorso nostro: impoquisti homines super capita nostra. C Thou led vs in till the snare. thou sett tribulacioyns in our bake; thou sett men abouen ourse heueds. C Thou led vs in til the snare of passibilite, swa that whedire we wild or we wild not. we suffire mykell wreichidness, that gildirs vs on ilke side. and thou sett tribulacioyns in our bake, to gere vs kroke down til meknes. and thou sett men abouen ourse heuedis. for thaim we suffire ourse ouerlyngis. that ere known wreth then we.

11. Transiimus per ignem & aquam: & eduxisti nos in refrigerium. C We passid thurgh fire and watire: and thou out led vs in till colynge. C We passid thurgh fire and watire. that is, thurgh wa and wele, as a man that leues not his way for hete na for kald. for dry na for wete. and thou out led vs fra the tribulacioyn in till kolynge. that is, in till endles rest, that we hope to hafe esfir this trauaile.

12. Introibo in domum tuam in holocaustis: reddam tibi vota mea que distinxerunt labia mea. C I sall ga in

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1 S. U om.  2 U om. S thou sett tribulacioyns on ourse backe.
U om. S to.  3 S enuiron is.
till thi hows in offrandis: i. sall yeld till the my vowis the whilke my lippes has dyuysid. C Lo the kolynge i. sall ga in till thi hows of heuen in offrandis. that is, that i. offre me till thi sight all brennand in luf. and than i. sall yeld til the my vowes. that is, the wowes of louynge. the whilke vowis my lippis dyuysid. sayand that i. am noght, and thou ert all. and i. hafe nede of the. noght thou of me. this is a right distyncioun.

C And my mouth spake: in my tribulacions. C That is, my hert hight in myng anuygs. for oft sith is tribulacions swete. What spake i. !

14. Holocausta medullata offeram tibi cum incenso arietum: offeram tibi boues cum hirois. C Offrandis merghid .i. sall offre till the with encens of wethirs! .i. sall offre till the oxen1 with gayte. C Whils .i. life .i. sall offre till the my self, with the mergh of entere luf. with encens. that is, with the prayers of apostils. or .i. sall destroy in me all bestely2 maners. and .i. sall offre oxyn. that is, .i. sall sla all frawardnes. with gayte. that is, with ioliste. that all vices be fordone in me.

15. Venite audite & narrabo, omnes qui timetis deum: quanta fecit anime meo. C Cumes heres and .i. sall tell, all that dredis god: what thyngis he has done till my saule. C Je synfull men comes with trouth and luf. sese with thought the goodnes and the rightwisnes of god. and .i. sall tell till 3ow, all that dredis god. for if je drede not god! nowther .i. sall tell na je sall here. for drede oppyns the eren: .i. sall tell what thyngis he has done till my saule. and if je will: he will do the same till 3oure saules.

16. Ad ipsum ore meo clamavi: & exultavi sub lingua mea. C Till hym3 .i. cried with my mouth! and .i. ioyed vndire my tunge. C Aswhasay. that he did till my saule4, that .i. myght cri till him, in a luf yerneyge. and that .i. ioyed vndire my tunge. that is in my hert. that .i. hafe in mouth .i. hafe in hert.

17. Iniquitatem si aspexi in corde meo: non exaudiet dominus. C If .i. biheld wickidnes in my hert! god sall not here. C That is, if .i. lufd wickidnes. that .i. was temptid of. in my hert! god heres not me. for .i. herd not him. for in hatynge of wickidnes. purte of prayere is herd, noght elles.

1 U ins. 'with ga.' 2 S. U' beste. 3 S. U' om. 4 U sall. S soule.
PSALM LXV. 12—LXVI. 4.

18. Propterea exaudiuit deus: & attendit vocl depreca-
cionis mee. C Therfor herd god: and he biheld til the voice of
my prayere. C Therfor herd he me, for i. biheld not wickidnes.
lo what he did til my saule: first he gaf me grace that .i. lufid not
wickidnes. and sithen he biheld til my ernoynge: wharefor.

19. Benedictus deus qui non amouit oracionem meam:
& miserecordiam suam a me. C Blissid god that remowid
not my prayere: and his mercy fra me. C That is, blissid be
god, for swa .i. come till charite of consciens, that he makis me to
pray lastandly, that .i. wax not slaw in my praynge. and he ay
does mercy. for if thi prayere be not remowid fra him: be sikire
that his mercy is not stird fra the.

[ PSALM LXVI. ]

Deus misereatur nostrī & benedict nobis: illuminet
vultum suum super nos & misereatur nostrī. C God hafe
mercy of vs and bliss vs: lighten his face on vs & hafe mercy of vs.
C first is the blisynge of god on vs. that is as rayn that wetis the
erth of our hor hert. & 'sua we'1 bliss god. that is, as froite. and in
bathe we wax. forthi he that zernys the blissyng of god say: god
hafe mercy of vs. forgisand our syn. and sithen bliss vs. encressand
outr goed. lighten his face on vs. that is, god the sadire shew till vs
the brightnes of the sun. and swa hase mercy of vs.

2. Vt cognoscamus in terra viam tuam: in omnibus
gentibus salutare tuum. C That we knaw in erth thi way: in
all genge thi hele. C That we knaw may in this life thi way. that
is, luf that ledis till the. that may not be in myrknnes. and that we
knav thi hele: that is. ihū. be lufid & louyd in all maner of men.

3. Confiteantur tibi populi deus: confiteantur tibi populi
omnes. C Shrise folke til the god: shrise till the all folke. C
That is, all that knawis the, accuse thaim self and loue the.

4. Letentur & exultent gentes quoniam indicas populos
in equitate: & gentes in terra dirigis. C Joy thi and glad
thai the gengé: for thou demys folke in enemes, and genge in
erth thou rightis. C Genge, that ere perfitly turnyd till crist. ioy
in saule, and be glad in mernys sight. that thai may se that god
luifs to be seruyd in gode chere. for thou demes folke in enemes.

1 U suawe. S so owe we to.
and that thare not goed men drede. for thou rightis thaim till vertu, that thai be funden euen that.

5. Confiteantur tibi populi deus, confiteantur tibi populi omnes: terra dedit fructum suum. C Shriue till the folke, god, shriue til the folke all: the erth has gisen his froite. C That is. forthi loue all men god. for mary has borne crist. that is floure and froite till manys kynde: and in this froite.

6. Benedicat nos deus deus noster, benedicat nos deus: & metuant eum omnes fines terre. C Bliss vs god, oure god, bliss vs god: and drede him all the endes of erth. C Bliss vs god the sadire. and oure god the sonn. and bliss vs and multiply vs god the haly gast. that swa drede him, a god. all the endis of erth. for he will cum to deme rightwisly that vnrightwisly was demed. he that kane drede he sesis not to luf him. In that psalme, Deus deus meus ad te de luce vigilo, he shewis his thrist. in this psalme he askis the watire of godis blissynge, to kole and reheyit his thrist. forthi are thai at matyns sayd bath to gidere.

[ PSALM LXVII. ]

Exurgat deus, & dissipentur inimici eius: & fugiant qui oderunt eum a facie eius. C Rise god and scatird be his enmys: and fle thai that hatid him fra the face of him. C The prophet traisty couaitis that he wate is at cum. rise god. that is, cris fra ded. & scatird be his enmys: here, fra lettyng of goed men. and in the day of dome, fra felagnship of halighis. and thai that hatid him. that ere all that dwellis in thaire syn. fle fra the face of him. that is, away be thai done throught drede & will fra his presens. this is a full heuy werynge. that thai will aforce thaim to do that may not be: for on na side may thai fle his venganence.

2. Sicut defectit fumus deficiens: sicut fluit cera a facie ignis, sic pereant pecatores a facie dei. C As reke fails faile thai: as wax remmys fra the face of fire! swa periss synful fra the face of god. C Reke cumes of the flawm. and in passyng vp it witis away. swa wickidmen cumes vp of the rekand flawm of couaitis. and in thaire mast pride thai sonest faile. and in the day of dome thai periss fra the face of god. that is, thai fall in till hell.

1 So S. U "loue all men god" forthi. 8 U faile.
that thai se not the ioy of god. as wax reyny that meltis till noght at the fire.

3. Et iusti epulentur & exultent in conspectu dei: & delectentur in leticia. C And rightwis ete and ioy in the sight of god: and be delitid in faynes. C When synful men periss then sall rightwismen hafe delitabile fode in the delites that ere in the sight of god. and thai sall ioy in his sight, that ses withouten erreure. noght bifor men, as thai that lufis vaynglory. and be de-litid in faymes. na wondire if thai sall be fayn, that ere passid swa many perils, & cumen til swa ful and perfite ioy. and that ze cum til this faymes.

4. Cantate deo, psalmum dicite nominis eius: iter facite ei qui ascendit super occasum, dominus nomen illi. C Syngis till god, psalme says til his name: way makis til him that steghis abouen the west. lord name till him. C Syngis till god, lisand in clene thougt. for elles may ze noght synge til him. and psalme says til his name. that is, wirksis wele till his lounye. and swa makis way til him in 3oure hertis, that steghis abouen the west. that is, in tha saules. fra whaim the hethe of vices falles. for lord all myghty is name till him verraly.

5. Exultate in conspectu eius: turbabuntur a facie eius, patris orphanorum & judicis viduarum. C Joies in sight of him: druuyd sall be fra face of him, fadir of fadirles & modirles. and ige of widowes. C If angirs cum agayn 3ow. ioyes in sight of him. that is, in bihaldynge of 3oure mede in heuen. for thai that druuyds 3ow now sall be druuyd: that is, sall be punyst of him. that is fadir of fadirles & modirles. that is, of tha till whaim thaire fadirle the world and thaire modire couaisis is ded. and he is iuge of widows. that is, of thaim til whaim thaire ill husband erreure is ded. that thai lufid mykil, and has god till thaire comfoyte.

6. Deus in loco sancto suo: deus qui inhabitare facit vnius moris in domo. C God in his haly stede: god that makis to won of a maner in hows. C All that ere clene is god haly stede, as there fadirles and widows: god is that makis vs of ane assent and of a will in halikirke. that is, in luf and meknes.

7. Qui educit vincit in fortitudine: similiter eos qui exasperant qui habitant in sepulcris. C He that outedis bownden in strenght: alswa tha that sharpis, the whilke wommys in sepulcris. C That is. he leis the bandis of synnes, and makis
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that strength he in him that ware wayke to do wele: and he ledis out that that sharpis, that is, that pynyss goed men and strifes agayn rightwisnes. that wounys in graves. that is, that ere grauen in sleysly and stynkand werkis. swilke vmwhile he ledis til penaunce, and qwikyns that in grace.

8. Deus cun egredemeris in conspectu populi tui: cun pertransairies in desertum. God when thou see in the sight of thy folke! when thou passid in desert. That is, god when thou apperid til men thorgh shewynge of th奢华 werkis. and when thou passid in desert to convert synful men, and be lufid of that.

9. Terra mota est: etenim cele distillauerunt a favio dei synay, a favio dei israel. Th奢华 is stird: for heuens droppid fra the face of god of synai. fra the face of god of israel. The earth, that is, earthy men, luferers of earth, ere stird til th奢华 luf. for heuens droppid, that is, halmen raynnde lare of saule hele. & that noght of thaim self. bot fra the knawynge of god that is in thaim. and made that synai. that is, hegh in vertu. and israel. that is, men in contemplacion of god dwelland.

10. Pluuiam voluntarium segregabirs deus hereditati tue, & infirmata est: tu vero perfecisti eam. Wilful rayne thou sall depart god til thim heritate, seke it was: thou sothly made it perfite. Rayne, that is, lare and the grace of the haly gast, wilful, for it is gifen any of godis goed will. that thou sall depart fra ill men that lufis erth. til thim heritate. that is, til luferers thaim thou weldis in pese. the whilke heritate was seke. that is, th奢华 luferers knew that thai had na myght of thaim self. for th奢华 thou made thaim perfite in the.

11. Animalia tua habitabunt in ea: paraesti in dulcedine tua pauperi deus. Thi bestis sall won the in: thou graithd in thi swetnes til the pore, god. Thi bestis, that is, men that beris meky thi zoike, sall won the in. that is, th奢华 sall be thim heritate, and thou god graythd til the pore. that is, thou ordaynd him grace to be in that heritate. & that in thi swetnes, thorg the whilke he dos goed mare for luf than for drede.

12. Dominus dabit verbum evangelizantisibus: virtute multa. God sall gif worde til pre Chand: in mykill vertu. God gifis worde, that is, mete of saule that his bestis ere fed

\[1\] U repeats til.
with. in mykil vertu of trouth and luf, til haly men that leris his luf withouten fayntes til all that will lere it.


\[ \text{Kynge of vertus of lufid of lufid: and til fayrheode of the hows, to depart spoils. Whilke lord sail gif word: he that is kynge of vertus. that is, of lufid. that is, he is kynge and makere of manyfald luf, and of vertus that is in men. that thai ere vertuouse, lufand him and ilkan other: forto depart spoils. that ere tha that thurgh luf ere takyn fra the deucl and gifen til the faiyrheode of his hows. that is, forto make sayre his kirke.} \]


\[ \text{If 3e slepe amange the myddis clergis, fethirs of doufe silent: and the hyndire of hire bake in palnes of gold. If 3e slepe, that is, if 3e rist in contemplacioun, fra dyn of vices, amange myddis clergis. that is, in the lare and the auctorite of twa testaments. that 3e last til 3oure ded, in despite of this world, and in perfite 3ernynge of heuen than 3e sall hafe fethirs of doufe, that is, the vertus of a clene saule. and the hyndire of hire bake. that is, the luf of 3our saule, whare the rotis of vertus ere festid, sall be shynand in wisdome & discretion.} \]

15. Dum discernit celestis reges super eam niue de-albabuntur in selmon: mons dei mons pinguis. 

\[ \text{Whils he of heuen departis kynges on hire, of snaw thai sall be whitynd in selmon: hill of god hill fat. He of heuen is crist, that departes kynge. that is, he gifis illke rightwisman gifis as he will. sum ane sum other. sum mare sum les. on hire, that is, in the doufe. thai sall be whitynd in forgifnes of syn. of snaw, that is, abouen snaw, in selmon. that is, in vmshadowynge of grace. that is, hill of god. and hill fatt. for it makes heghe in vertu, and fat in deuocioun.} \]


\[ \text{He will na man hafe suspicioun that any haligh may be euend with crist. for hilles lopird he calles halymen, that gifis mylke of were.} \]

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1 U how. S hous.
2 U om. S of loved of lovede.
3 S & U om.
4 U om. S of lufid in selmon.
17. Mons in quo beneplacitum est deo habitare in eo: etenim dominus habitabit in finem. C Hill in the whilke goed will is till lord to won in it: forwhi lord sall won in end. C That is, withouten end our lord wonnys in crist specially.

18. Currus dei decem milibus multiplex milia letancium: dominus in eis in syna in sancto. C The kart of god is ten thousand manyfald, thousandis of ioyand: lord in thaim in syna in haly. C The kart of god that beris him in luf and seruys till his will. is of tenthousands and many fald. that is. it is withouten nowymbire, of the gret multitude of haly men. that are thousandis of ioyand in hope, til thai cum til thaire zernynges. for god is in thaim in syna in haly. that is, forto fulfill the commaundment of luf. that is haly.

19. Ascendisti in altum, cepisti captuutatem: accepi dona in hominibus. C Thou steghe in till hegue, thou toke the caytife: thou toke giftes in men. C Crist, thou stegh abonen all creatures in till the setil of god, and thou toke the caitifte. that is, men that was caytifes vndire the deuel. thou swa toke giftis on thi fadire in men. that is, thou toke men till gift. that was the gift. that thou lufid mast to hase.

20. Etenim non credentes: inhabitare dominum deum. C for whi not trowand: forto inwon lord god. C That is, tha that were not trowand god: thai ere gifen to won in the lord ihu crist.

21. Benedictus dominus die cotidie: prosperum iter faciet nobis deus salutarium nostrorum. C Blissid lord in day ilke day: esee way sall make til vs god of oure helis. C Loued be oure lord, that stegh in till heuen, and giftes vs grace to folow him assiduey. esee way to cum till him he sall make til vs, that is, when he makis vs brenmand in luf. and pynes vs here for oure syn: for he is god of oure sauyngis. here and in oure ded.

22. Deus noster deus saluus faciendi: & domini domini exitus mortis. C Oure god god of makynge safe: and of lord lord passynge of ded. C Ilk ill man lufis him self. bot oure god is god of safe makynge all that lufis him. and thof he safe thaim he suffers thaim to dye. for of him, lord of all lordis, withouten syn, passynge of this life was of ded, thurgh the whilke he safes vs.

23. Verumptamen deus confringet capita inimicorum

1 U kart. 2 U caytife. S caytyfte. 3 S ins. 'of.'
suorum: verticem capilli perambulancium delletis sui.

24. Dixit dominus ex basan convwartam: convwartam in profoundum maris. 

25. Vt intinguatur pes tuus in sanguine: lingua canum tuorum ex inimicis ab ipso.

26. Viderunt ingressus tuos, deus: ingressus dei mei regis mei qui est in sancto.

27. Preuenerunt principesconiuncti psallentibus: in medio inuencularum tympanistiarum.

1 U brekand. S berkonde.  
2 S. U om.
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luf. & for clennes and deuocioun louys god in melody of heuen. that is light in thaire hert, till whaim aungels ere gret specials.

28. In eocoais benedicto deo: domino de fontibus israel. [I] In kirkis bliss til god: til lord of the welles of israel. [I] That is, louys god, womand in halykirke, and drynkand of the welles of israel. that is, of the lare of apostils.

29. Ibi beniamin adolescentulus: in mentis excessu. [I] Thare is† beniamyn yong child: in out passynge of thoght. [I] Thare, in the welles, is beniamyn. that is, sun of the righthand. that is, a contemplative saule: yonge child. that is, in new life of charite. noght ald in syn. in out passynge of thoght fra him self is till contemplacioun of god.

30. Principes iuda duces eorum: principes sabolon & principes neptalim. [I] Prynces of iuda prynces of tha: princes of sabolon princes of neptalim. [I] That is, princes of trouth and hope and charite. for there vertus aghe forto hafe mastry in vs, and thai ere princes of tha† that ere in halykirke, and thaire ledirs till heuen.

31. Manda deus virtuti tue: confirma hoc deus quod operatus es in nobis. [I] Send god till thi vertu: conferme god that thou has wroght in vs. [I] Send, lerand* thurgh prechours, til thi vertu. that is, til all that ere thi luferes, and strenghi in the. and conferme in vs, thurgh the haly gast, that thou wroght in vs. that is, that thou has biguwen in vs make it perfite in thi goedenes.

32. A templo tuo quod est in ierusalem: tibi offerent reges munera. [I] Frã thi temple that is in ierusalem: till the shall offer kyngis giftes. [I] Gastylyngs sall offer til the giftes. that is, sacrifice of lonynges. fra thi temple that is in ierusalem of heuen, fra the whilke alderbest§ giftes comes. and for that all goed dedis ere done. and for all men is agayns this lousy:

33. Increpa feras arundinis, congregacio taurorum in vaccis populorum: vt excludant eos qui probati sunt argento. [I] Blame wilde bestis of the rede, gadiryngs of bulles in kye of folke: that thai out close thaim that ere proved in siluer. [I] Blame wilde bestis. that is, wickidmen and fals, that will not bere thi yoke. and noyes til thaire negbure, as foles that vndirstandis not what thai do. thai ere of the rede. that is, luferes of this warld.

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1 S. U heuy.  2 S. U om.  3 U thai. S thó.

* U leard. S leronde.  § S. U all best.
that is white withouten, in pride and vanye, and tome withinen, noght hafand of goodnes. for gadiryngs of bulles, that is, of licherous men, iolife and cruel, ere in kye of folke, that is, amange wymmen that ere light forto desayfe: and swa it bifalles that thai out close thaim fra thaire wiklose that ere¹ proved in syluere. that is, in good conversaciron and bright.

34. Dissipa gentes que bella volunt: venient legati ex egipto, ethiopia preueniet manus eius deo. Cpp Skatire the genge that batails will: legatis sall cum of egipte, ethiopy sall befor cum the hend of it til god. Cpp Skatire the genge. that is, refe thaim thaire myght, that batails will. that is, that studis mare till couatis that makis discord itwix thaim and god. than till amendment of thaire syn. legatis. that is, halymen, sall cum till crist, byrngand with thaim men of egipte. that is, of the myrknos of this life. ethiopy, that is, thai that ware blak in syn. sall fordo wickidnes, that god dampne thaim noght. thurgh conversion and goed werkis.


36. Psallite deo, qui ascendit super colum celis: ad orientem. Cpp Syngis til god that steghis abouen heuen of heuen: at the este. Cpp Syngis til god. ihū. crist in diletabilte of luf. that steghis abouen heuen of heuen. that is, abouen all heghest creatures, at the este of our lightynge². that he the light of his grace make rise in vs.

37. Ecce dabit voci sue vocem virtutis: date gloriam deo super israel magnificantia eius, & virtus eius in nubibus. Cpp Lo he sall gif til his voyce: voice of vertu: gifes ioy till god. abouen israel the worchip of him, and the vertu of him in cloudis. Cpp Lo crist sall gif in his dome til his voice. voice of vertu. that is, effecte to rase all ded men. gifis ioy. that is, louyng til god. for than abouen israel. that is, in all goed cristen men that sall se god, sall be the worchip of him. when nane ill man is amange thaim. and the vertu of him in cloudis. that is, in halymen. for he comes not only til the dome. bot with all perfite men of his folke.

38. Mirabilis deus in sanctis suis: deus israel ipse dabit virtutem & fortitudinem plebi sue. benedictus deus. Cpp Wondirful god in his halighis: god of israel he sal gif vertu &

¹ U ins. 'in.' S om. ² U lightynge. S lightenynge.
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strenght til his folke. blissid\(^1\) god. C Than he sall be seyn won-
dirful, for the wonderful joy and honor, that he will gif till his lufers.
he sall gif vertu of inpassiblite. and strenght of immortalitie till his
folke, that now suffirs pyne and penaunce. and thare of loued
be god.

[ PSALM LXVIII. ]

\(\text{SALUUM me fac deus: quoniam intrauerunt aque vsque}
\text{ad animam meam. C Safe me god! for watirs in 3ede in till
my saule. C Crist in his passion criand till the fadire says! god
make me safe of this perils. for watirs. that is, the strife and the
striynge of wicked iowes, in 3ede in til my saule. that is, thai do that
thai may to refe me my life. crist cries to gif vs ensaumpile to cry
that we fall not in wickednes. for drede of pyne or of ded.}

2. Influxus sum in limo profundi: & non est substantia.
C I am festid in clay of the ground! and thare is na substantue.
C I am festid in body in the clay of ground. that is, of the iwes
wickidnes. that is, in the felony of men.i. am done on cross. and
thar is na substantue til me. that is, til pulouert .i. come, and .i.
hafe na myght in fleysse to fie this ded.

3. Veni in altitudinem maris: & tempestas demersit me.
C I come in the heghnes of se! and the storme me drownyd\(^2\).
C That is, .i. come wilfully in till the depnes of this warld & vnwise
folke. and the storme. that is, the sual of malicious men. criand my
ded, slogohe me.

4. Laboraui clamans, raue facte sunt fauces me: defe-
cerunt oculi mei dum spero in deo meo. C I travailed criand,
hase ere made my chekiis: myn eghen faild whils .i. hope is my
god. C I travailed criand, prechand & amonestand thaim. bot it
was travaile, for thai wild not rasayfe me. hase ere made my
chekiis. that is, thai vndirstode me noght na mare than man may do
a hase man. myn eghen faild. that is, .i. am ded, whils .i. hope in
my god. that is, for .i. abyde mercy, and .i. shew not my myght.

5. Multiplicati sunt super capillos capitis mei: qui
oderunt me gratis. C Multiplide thai ere abouen the hares of
my heued: that hatid has me of selfwill. C That is, .i. hafe ma
ennmys that hatis me withouten cheson. than .i. hafe folowers or
lufers. that ere till my fayrehede as haire till my heued.

\(^1\) S ins. 'be.'
\(^2\) S drouyde.
6. Confortati sunt qui persecuti sunt me inimici mei in iustae: que non rapui tunc exsoluebam. e Confertid that ere that folowed me my fas vnrightwisly: that i. not reft than i. payed. C Louynge of crist and of martirs is in goednes of cheson noght in bitternes of pyne. forthi says he. that ere confortid in malice that foloud me vnrightwisly. & swa that i. not reft than¹ i. payed. aswhasay. noght i. synned. and the pyne i. qwit. Adam & eve wild hafe reft the godhede. and lost all the blisfullhede. bot crist made the amendis. for thai ware beggers that had noght.

7. Deus tu scis insipienciam meam: & deliota mea a te non sunt abscondita. C God. thou wate myn vnwisnes: and my trespassis fra the ere not hid. C Aswhasay. god. thou haldis it wisdome that i. suffire for manny kynde. the whilke wickid men. that knaws not thi priuete. haldis bot foly. and thai say that i. am vnwise: and my synnes. the whilke i. fordo with my ded. thou wate that thai ere not my synnes. bot the synnes of my men. the sorowes of whaim i. bere.

8. Non erubescant in me qui expectant te domine: domine virtutum. C Shame thai not in me that abydis the lord: lord of vertus. C He will that thai that saghe his myrakils shame not with him. thof thai saghe him dye. for thurgh him anly thai ere in hope to cum til the fadire of heuen.

9. Non confundantur super me: qui querunt te deus israel. C Be thai not confusid on me: that sekins the. god of israel. C That is. na confusion be in thaim that sees me overcomen with ded. for i. do it to make thaim lifand. and verray israel. seand god. And wele aghe thaim to be not shamed. on me.

10. Quoniam propter te sustinui obprobrium: operuit confusio faciam meam. C sforwhi for the i. suffird reproue: shame hild my face. C Crist was withouten syn. forthi the reprofe that thai sayd that he had the deuel in him. and that thai spittid in his face. that semes gret shame bifter men to thole. he suffird all for godis luf. we suffire mykil for oure synn.

11. Extraneus factus sum fratribus meis: & peregrinus filijs matris meae. C Strawnge i. am made til my brethire: and pilgrym til summes of my moder. C His brother he kalles the iwes. that held him as strawnge & cumlynge.

12. Quoniam zelus domus tuae comedit me: & obprobria

¹ S. U thaim.
COMMENTARY ON THE PSALTER.

exprobrancium tibi occiderunt super me. C for luf of thi hows has 1 eten me; and the reprofes of vpbraydand til the fell on me. C That is, the grete luf of halikirke was cheson of my ded, and the reprofes of thaim that gaynsayd the 2: forthi sum procurd that i.sould dye.

18. Et operui in isiunio animam meam; & factum est in obprobrium michi. C And i.hild in fastynge my saule; & it is made in reprofe til me. C When thai reprofed me i.hild. that is, i.held in gastyngy, my wreth, that i.wenge me not on thaim. when thai wild not fede me in thaire luf. and that i.suffird thaim was reprofe till me, for thai skornyd me, wenand that i.myght not.

14. Et psei vestimentum meum olicium: & factus sum illis in parabolam. C And i.seth the haire my clethyngs 3; and i.am made til thaim in likynynge. C That is, i.vggid with thaim for thaire syn, as with the haire that is rughe and sharpe. and swa i.am made till thaim in likynynge of malison. for when thai wild wery any thai sayd. swa bifall the as til crist bifell. that was done on the close.

15. Loquebantur aduersum me qui sedebant in porta: & in me psallebant qui bibeabant vinum. C Agaysn me thai spak that satt in the yate: & in me thai sange that dranke the wyne. C In the yate, that is aperty, that 3 iustis spak agaysn crist. demand him till ded. and thai sange in him. that is, thai hade delite to make hethynge at him, that drank the wyne, that is, thai that had forgetyn god for thaire vile lustis.

16. Ego vero oracionem meam ad te domine: tempus beneplaciti deus. C I sothly my prayere til th3, lord 4: tyme of goed will, god. C Agaysn all these illes he prayes, that we lere forto sett prayers agaysn wrangis, noght conekte or flytynge & myssaghe: aswhasay, thai did wickidly with me: bot i.rightid my prayere til the for thaim. for now is tyme of goed will. that is, tyme of grace, when i.dye for marnys kynde.

17. In multitudine miserecordie tue exaudi me: in veritate salutis tue. C In mykilnes of thi mercy here me: in sothfastnes of thi hele. C The tyme of this goedwill, that is in mykilnes of his mercy, is agaysn the mykilnes of marnys syn. forthi here me, sufrand in sothfastnes of thi hele. that is, that i. fulflyl the hele that thou has hight til man.

1 U as. S hath. 2 S. U me. 3 S their. 4 S lorde. U om.
18. Eripe me de luto vt non insigar: libera me ab his qui odorunt me, & de profundis aquarum. C Out take me of the lare that i. be not infestid: deluyer me of tha that hatid me and of the grunidis of watirs. C Here he prays for his lufers, that thaise saule draghe noght til layry thoghtis and erthly yernyngis, and that god deluyer thaim of fendis that hais thaim. and of the grunidis of watirs. that is, of the depe malice of folkis.

19. Non me demergat tempestas aque: neque absorbeat me profundum, neque virgaeat super me putaus os suum. C Drown me not the storme of watire: ne supe me the grounde, na the pit louke ouer me his mouth. C The storme of watire is the wickid delites of glutiry and lichery and couaitis. forthi he prays that swilke stormes drown not our saules, for if it do we forget god, as a drouynkyn man that has na wit. and the grounde of syn. that is, depynes in malice, supe vs not in. that we leue to shrife our syn. and swa the pit of wickidnes sall not louke his mouth ouere vs. for if we shrife vs clene with sorow of hert. we sall lepe out of the deuels chekus 1.

20. Exaudi me domine quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me. C Here me lord, for god is thi mercy: eftere the mykilnes of thi merciyngis loke in me. C The mercy of oure lord is goed and large. forthi eftere that he shewis manifald dedis of mercy, he lokes in him that suffirs for his luf gladly that bifalles.

21. Et ne auertas faciem tuam a pueru tuo: quoniam tribulor, velociter exaudi me. C And torne not away thi face fra thi barne! for .i. am in anguys, swiftly here me. C That is, the presens of thi mercy and help want noght fra the meke and buxsum til me. bot, for .i. am in anguys, here me withouten delay, that na pyne ouercum me.

22. Intende anime mee & libera eam: propter inimicos meos eripe me. C Bihald til my saule & deluyer it: for myn enmys out take me. C My saule abidis the, for thi bihald til it, gisand sikere conforte: and swa deluyer it of ill. and that myn enmys be shamed or convertid. out take me fra thaire tourmentynge til the ioy of inpassibilite.

23. Tu scis improperium meum, & confusionem meam: & reuerenciam meam. C Thou wate my reprose and my

1 S. U om.  
2 S. clokis.
shame: and my reuers. C Worthi is that thou out take me for thou wate that i. suffice vniughtwisly reprofes and myssaghes, & shame in bofetis and spittyngis. and my reuers thou wate, that i. had when i. was gisen to pilat to be demed as a gilty man.

24. In conspectu tuo sunt omnes qui tribulant me: improperum expectauit cor meum & miseriam. C In thi sight ere all that angirs me: reprofe abade my hert & wrechidnes. C Aswhasay, as thou wate my purte and myn vnoyandnes. alswa thou knawis thaire vilte and thaire malice: for i. abade noght of thaim bot reprofe in wordis and wrechidnes in dedis.

25. Et sustinui qui simul contristaretur, & non fuit: & qui consolaretur, & non inueni. C And i. suffird whilke samen ware sary, & nane was: and that myght comfort, and i. noght fand. C Till encresynge of wrechidnes i. suffird. that is, i. abade in the maner of men that fars ill. if thare 1 hade bene any that ware sary for me, and that had suffird with me samen for manmys saule, bot thare was nane that myght do that. forthi i. dyed for all. and i. lokyd if any myght comfort me, and i. fand nane. for my frendis fled, and my faces droge here. this was a hard passion, that was withouten compassion and withouten comfort.

26. Et dederunt in escam meam fel: & in siti mea potauerunt me aceto. C And thai gaf in my mete the gall! and in my thirst 2 thai gaf me drynke of aysele. C Crist her calles his mete the cleannes and halyynes of saules, the whilke he delitis him in. and resayfes in til his body. bot wickid men in this mete gifes the gall, for thai ete ay full of bitternes of symm. and yt say thai that thai sall cum til heuen. and in his thirst, that is, when crist yernys thaire hele. thaim 3 gif him drynke of aysele. that is, thai offfre thaim selfe til him ald & soure in wickidnes. bot thais he wild not drynke the aysele that the iwes gaf him. namare will he resaife thaim til hys blis.

27. Fiat mensa eorum coram ipsis in laqueum: & in retribuciones, & in scandalum. C Made be the bord of thaim bifor thaim self in snare: and in yeldynis, and in sklandire. C Aswhasay, crist will not eite thaire gall, na drynke thaire aysel. bot thai sall ete that thaim self, & etand thai sall be gildird. that is, thaire aghen malice sall be til thaim snare of endles ded. and swa it is til

1 U thaire. S thor.
2 U threst. S thrist.
3 S thei.
PSALM LXVIII. 23–33.

thaim scandire, that thai fall fra syn til syn, and sithen in zeldeynge of dampaçacu.n.

28. Obsourentur oouli eorum ne videant: & dorsum eorum semper incurua. C Mirkid be thaire eghen that thai not see: and the bak of thaim ay inkroke. C That is, thaire leders, as prelates and prynces, be swa blynde that thai vndirstand noght to conforme thaim til crist. and swa thou crist ay inkroke. that is, put doun. for the birthyn of symnes and couaitis. thaire bake. that is, thaire sugetis. that ere solouers of thaire soueraynes.

29. Effunde super eos iram tuam: & furor ire tuae comprehended eos. C Hell on thaim thi wret: and the wodenes of thin ire thaim take. C That is, for thai do swa mykill wickidnes, suffire thaim to be desayued in vices withouten tale. & the woednes of thin ire, that is, the straitest dampaçacu of hell. take thaim. that thai on na syde flee.

30. Fiat habitacio eorum deserta: & in tabernaculis eorum non sit qui inhabitet. C Thaire wonyng stede be made desert: and in thaire tabernakeis nane be that won. C That is. thai sall be put fra all the delites and riches, the whilke thai luf mare than god. and thaire howsyngge sall not be bot as desert til thaim.

31. Quoniam quem tu percussisti persecuti sunt: & super dolorem vulnerum eorum addiderunt. C for 1 whaim thou smate thai foloud in ill: and abouen the warkyne of thaire woundses thai did til. C Crist, whaim the fadere smate. that is, punyst with passibilite, the iewes foloud in ill, doand on the cross. and fals cristen men, feghtand agayns him in ill thoghts and ill dedis. and abouen the warkynge of 2 thaire woundsis. that is, abouen the symnes that thai do agayns god, thai did till syn of crueltie in thaire neghbure.

32. Appone iniquitatem super iniquitatem eorum: & non intrent in iusticiam tuam. C Sett til wickidnes abouen wickidnes of thaim: and entiere thai not in til thi rightwisnes. C That is, thai ere synful, and sit lat thaim be synfulere: swa that thai be not takyn in till the felagship of rightwismen.

33. Deleantur de libro viuencium: & cum iustis non scribantur. C Aways be thai done of the boke of lifand: and with the rightwis be thai not writen. C The boke of life is the

1 S. U om.
2 S U &.
knowynge of god, in the whilke he has desaynd all goed men to be safe. forthi vndirstand not that he writes any man in this boke. whaim etuerward he dos of. bot vndirstand it thus. away be thai done of the boke. that is, fall thai fra that hope that thai wene thaim written in heuen. in thaire aghen presumpcious. noght in godis ordynaunce ere thai thare: for thi ere thai lightly done away. and with the rightwis that lastes in goednes til thaire ded, be thai not written. that is, shewid be it. till thaim. that thai ere not desaynd to won with tha that lives with god. wha is that may be sikere, ors life withoutn drede, that heris this wordis, when naman wate what his endynge sall be. Noght all that sumyme ere rightwis and dos wele dwellis in the boke of life. bot any tha that endis in rightwisnes.

34. Ego sum pauper & dolens: salus tua deus suscepit me. ☛ I am pore and sorowand: thi hele god vptoke me. ☛ I sall not be done away, for .i. am pore, withouten 3ernyng of erthly thynge, and fleysily lust, and sorand the syn of this life, and the dalayinge fra heuen. bot thi hele god. that is, thi medicyn heland my sares, vptoke me fra seknes of saule.

35. Laudabo nomen dei cum cantico: & magnificabo eum in laude. ☛ I sall loue the name of my god with sange: and .i. sall worship him in louynge. ☛ Lo what he dos that is helid. he louys the name of .ihtu. with sange. noght formed in notes of men. bot in sown of heuen, that he rasasifes in his hert. that perfitly luftis this name ihtu. in the whilke sange is faire louynge and perfite. that nowre is bot in aful deoute gaste. and .i. sall worship him in louynge. that is. louand .i. sall tell. that he is merciful, and forthis mykil louely.

36. Et placebit deo super vitulum novellum: cornua producentem & vngulas. ☛ And it sall pay till god abouen the new kalf forth bryngand horns & nayles. ☛ And this ost of louynge sall be mare payand til god than the offrynge of the kalf in the ald laghe. that bare the figure of this newhed: the whilke calf broght forth horns, in puttynge away of thaire enmys. & nayls, in excitynge of slaw men.

37. Videant pauperes & letentur: querite deum & viuet anima vestra. ☛ The pore se and be fayn: sekis god and your saule sall life. ☛ Pore men, that forsakis this world. and couaits

1 S. U h—.
2 S couetyse.
to folow crist. vndirstand thai that is sayd. and be sayn. that is, with ioy beris thai godis yoke. & that it be swa, sekis god in all youre hert. and nane other thyng. and than in him youre saule sall liffe, here and in heuen.

38. Quoniam exaudiius pauperes dominus: & vinotos suos non despexit. C forwhi the pore lord herd! and his bunden he noght dispisid. C The pore men, that lufis not this warld. he harde, gifand thaim that tha seke, endles life. for thof thai be now in mykil wrechidnes. ioy and rest that na tunge may tell is halden for thaim. he says noght that he herd riche1 men. for thai seke him noght. and his bunden. that ere tha that ere vndirloute til him. in wisdome & lufe, and seithird in dedly body. he despisid noght. bot lesid thaim. of thaire feters, and led thaims til heuen.

39. Laudent illum celi & terra: mare & omnia reptilia in eis. C Loue him heuen and erth: the se, and all crepand in thaim. C Heuen he calles contemplatife men, that ere bright in life, and heghe in godis luf. the erth is actife men, that ere laghe for warldis nedis. the se is tha that ebbis and flowis in fleyssly likyngis. all krepend in thaim ere the bestall8 wreichis that has ay thaire wambe til the erth. he couaitis that all there loue god. that is, that thai lede swilke life that be godis louynge.

40. Quoniam deus saluum faciet syon: & edificabuntur oinitates iude. C for god sall make safe syon: and edifsed sall be the cities of iude. C Syon is ilke perfite saule, that thynks on the ioy of heuen, noght of erth. the whilke god sall make safe in endles rest eftire this travaile. and the cities of iude. that is, the kirkis of cristen men. sall be edifsed with lifand stanes, that is, haly men.

41. Et inhabitabant ibi: & hereditate adquirent eam. C And thai sall won thare: and in heritage thai sall get it. C That is, all that lufis god ouere all thyng sall won in the cite of god. and thai sall get it with vertus and gode8 werkis in heritage. that thai be fed and lif thar of.

42. Et semen servorum eius possidabit eam: & qui diligunt nomen eius habitabunt in ea. C And the sede of his seruauntes it sall welde: and that lufis the name of him sall

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1 S. U om.
2 S. U gede.
3 S. U bestely.
COMMENTARY ON THE PSALTER.

wont in it. C The sede of his seruautes is folowers of apostils. the whilke sall weld that heritage: and that lufis the name of ihū, assiduvely baldand it in thaire mynde with delite and bremand deuocioun, sall won in it, seand god in ioy withouten end.

[ PSALM LXIX. ]

 Deus in adiutorium meum intende: domine ad adiuuan-
dum me festina. C God bihald in my help! lord forto help me haste. C Evermore hafe we ned of godis help, for ay we ere here in seghtyng, what of men, what of fendis: and if his mercy dwell fra vs; oure tourmentis waxis. god hastis to help vs. when he kepis vs fra synn. whils we ere in temptaciouns. bot to thaim he hastis him nought to help, whaim he suffirs to erre in ill delite.

2. Confundantur & reuerentur: qui querunt animam meam. C Shamed be thai and drede: that sekis my smale. to sla. C Many ere swa malicious men that thai afforce thaim to rese other men thaire good tame. the whilke thai will not folow.

3. Auertantur retrorsum & erubescant: qui volunt miichi mala. C Turnyd be thai bihynd and shame: that will til me illes. C That is. lif thai estere the courseaile of halymen. noght estere yaire aghen. and shame thai that thai angirs good men. in worde or dede. that will till me illes. that is. that wild hafe ioy of my fallynge.

4. Auertantur statim erubescentes: qui diount miichi euge euge. C Away be thai turnyd sone shamand: that says till me, euge. euge. C ffre thaire wickid willes and thaire foule presum内科unt of pride be thai turnyd away till luf and meknes sone knawand that thai have errerd. shamand with thaire bakbi-
tyngis. that says till me. euge. euge. that is. that makis me ioy as thai lufid me. and sithen spekis ill of me. Blamynge & louynge is fire in the whilke a rightwisman is proved. he entirs in the fournas whils he is tempid with reproue or louynge. he cumes pure out as gold, if he be takyn with nowther.

5. Exultent & letentur in te omnes qui querunt te;
& dioant semper, magnificetur dominus, qui diligunt salutare tuum. C Glade thai and fayn be in the all that sekis the: and say thai euermare, lord worshchipid be, that lufis thi hele.

1 U repeats 'the whilke.'  
2 U cghen. S owene.
Glad that, wele cherid in thaire werkes, and sayn be that in clemes of consciens in the noght in thaim self. na in vanye. thus dos all that felis in thaire hert the sweete brenynge of cristiis luf. and say that euermare, in thoght and voice or dcede. our lord be worschipid, that kalles the synfull. forgisef till the sorowwand. and guernes the rightwisly lifand. and glorifes the lastand. all says noght this. bot that lufis thi hele. that is. ihu. thurgh whaim we ere safe. this luf is in twa thyngis if we will wreth him for na thynge. and hald his name in our hert with delite.

6. Ego vero egenus & pauper sum: deus adiuua me.
C Sothly. i. am nedy and pore: god thou help me. C Nedy he is that has noght to life with. pore he is that knawis his nede. swilke. am. i.: forthi. i. pray god thou help me out of this nede. and lede me in till thi light, whare na nede is na pouert.

7. Adiutor meus & liberator meus es tu: domine ne moreris. C My helpere and my deluyerer eart thou: lord dwell noght. C Thou. ihu. eart my helpere in feghtynte and perils of this life. and my deluyerer of all ill when i. cum til the. forthi, lord ihu. dwell noght. that thynge vs thynke dwellis lange fra vs. that we luf with grete desire. and ilke day lokis when it cumes. swilke is the thernynge of haly saules til cristiis cumynge: bot that couait noght that he cum are the tyme that he has ordaynd. for that abide ilke day his cumynge. and that is the last degre of perfeccious when man couaits to dye and be with crist, whaim thai lufid verralay, sikere of endles bliss with angells.

[ PSALM LXX. ]

In te domine speravi, non confundar in eternum: in justicia tua libera me, & eripe me. C In the lord. i. hopid, be. i. noght shamed withouten end: 'in thi rightwisnes deluyere me, and out take me.' C That is, in the. i. sett hope to hase the lastand ioy, forthi thef .i. seme in shame biforn thaim that florisch in the vayne heghnes of this warld, & dries in verralay pynes, .i. pray that. .i. be not shamed withouten end, as thai sall be that here vnworthily resayfes fals honors. bot in thi rightwisnes that thou has gifen til me, and wroght in me. deluyere me of
perils, and take me out of the myght of the deuel and of his
lymmes.

2. Inolina ad me aurem tuam: & salua me. C. Hilde til
me thin eere: and safe me. C. I am seke, ligand in wretchednes
of syn and pyne. forthi, thou beghe, held till me the eere of thi pite.
and safe me of my sekenes. and that the birnand darts of my
faes thrill me noght,

3. Esto michi in deum protectorem: & in locum
munitum, vt saluam me facias. C. Be til me in god hilere:
and in stede warnyst, that thou make me safe. C. If god be oure
hilere, we be noght woundid with luf of syn: and he is stede warn-
nyscht til vs. when he makis swa sikere oure saules in his luf that
we drede nouther to life ne to dye: and swa he makis vs safe.
that we be able to see that anly may se the clene of hert.

4. Quoniam firmamentum meum: & refugium meum es
tu. C. for my festyninge: and my feynge thou ert. C. That
is, in oure anguys he is til vs as a stabile toure, til the whik we
sall fle and be sykire in traystynge.

5. Deus meus eripe me de manu peccatoris: & de manu
contra legem agentis & iniqui. C. My god out take me of
the hand of synful: and of hand of the wirkand agayn laghe, and
of the wickid. C. The synful he calles the deuel. wirkand agayn
laghe a fals cristen man. the wickid a paynym, that na lagh toke
of god. of the hend of all there he prayes god take him out. that
he may loue his lord and luf him withouten lettynge.

6. Quoniam tu es paciencia mea domine: domine spe
mea a iuuentute mea. C. for thou ert my paciens lord: my
hope fra my yoothed. C. That is, of the i. hafe vertu gladly to
suffire for the, and swa i. hope in the, fra my youthede. that is,
fra the tyme that thou made me new and faire in saule, gisand me
gastly yoothed, that i. had made ald synmand.

7. In te confirma tus sum ex vtero: de ventre materis tu
es protector meus. C. In the i. am confermyd fra the wambe:
fra the wambe of my moder: thou ert my hilere. C. Thurg the
vertu of luf i. am confermyd in the. that is, made lastand in
charite. fra the wambe of halynkirke that broght me forth. a new
man. fra the wambe of my modire. that is, fra the tyme that i. was

1 Som. 2 S. U we. 3 S. U the. 4 S 'yngheth.' 5 U moydere.
borne, thou ert my hilere. that the deuel strangild me noght when .i. was in syn.

8. In te cantacio mea semper: tanquam prodigium factus sum multis, & tu adiutor fortis. ☞ In the my syngynge euermare: as wondiryng .i. am made til many, and thou helpere stalworth. ☞ That is. my louynge is in the, noght in vayne luf of erthly godes. euermare, in this life and in heuen: .i. am made as wondiryng til many that luftis this world & wondirs on me. that .i. luf it noght, ' & .i. drede noght ' 1. what thai may say or do: for thou ert stalworth helpere til me. that .i. ouercum all thaire malice in paciens.

9. Repleatur os meum laude vt cantem gloriam tuam: tota die magnitudinem tuam. ☞ fulfild be my mouth of louynge, that .i. syngye thi ioy : all day thi grethede. ☞ My mouth and my hert be fild of louynge of thi pite and goednes, that .i. syngye thi ioy, that is, that all that .i. do stalworthly be done til the louynge of thi ioy. and all day. that is, assiduelly, synge .i. thi grethede. that is, that .i. loue with gustly deucroious the. of whaim .i. am grete.

10. Ne proijcias me in tempore senectutis: cum defecerit virtus mea ne derelinquas me. ☞ Kest me not fere in tyme of myn elde! when my vertu fails forsake me noght. ☞ That is, suffire me not depart fra the als lange as .i. bere dedly body of the elde of adam. and when the vertu of my kynde fails throught ded! forsake me noght: for than .i. base maste nede that thou sucur me.

11. Quia dixerunt inimici mei michi: & qui custodiebat animam meam consilium fecerunt in vnum. ☞ for my faes sayd til me! and thai that kepid my saule cousaille did in ane. ☞ That is, my faes spak til sclawndire of me. & thai that kepid my saule, waytand to sla it. come to gidere in a wickid assent.

12. Ducientes deus dereliquit eum: persequimini & comprehendite eum, quia non est qui eripiat. ☞ Sayand god has forsakyn him: folows and takis him, for thare is nane at out take. ☞ When oure enmys sees vs in sorow and tribulacios. thai wene god has forsakyn vs. and says, folows him and takis him of youre pouste. bot thai leghe: for god is nerehand his lufers.

13. Deus ne elongeris a me: deus meus in auxilium

1 S. U om.
COMMENTARY ON THE PSALTER.

meum respice. ¶ God be noght lenghid fra me: my god thou loke in my help. ¶ That is, god, whils thai say that i. am belpes, delay not fra me thi comfort. bot loke in my help. that it be sene. for thou semes turnyd away whils i. am in anguys.

14. Confundantur & deficiunt detrabentes anime mee: operiantur confusiones & pudore qui querunt mala michi. ¶ Shamed be thai and faile bakbitand til my saule: hild be thai in confusion & shame that sekis illes til me. ¶ Shamed be thai of thaire synnes, and faile fra thaire myght, that thai vse wickedly. that wenys my life synful. & couaitis that it ware halden swilkr. hild be thai withouten in confusion. and shame withinen. of ill consciens, all that eggis me til syn.

15. Ego autem semper sperabo: & adjiciam super omnem laudem tuam. ¶ Bot i. euermare sall hope: and i. sall tokast abouen all thi louynge. ¶ I sall ay hope in the to hafe the maystry of my faes. And i. sall tokast louynge of mercy. that thou safes all that dos verray penausche, abouen all thi louynge of rightwisnes. that thou dampnes all that endis in thaire syn.

16. Os meum annunciatibit iusticiam tuam: tota die salutare tuum. ¶ My mouth sall shew thi rightwisnes: all day thi hele. ¶ That is. all my life i. sall preche the luf of ihu crist.

17. Quoniam non cognouit literaturam, introibo in potentias domini: domine memorabor iusticie tuae solius. ¶ for i. not knew lettytre, i. sall entire in myghtis of lord: lord i. sall hafe mynd of thi rightwisnes anly. ¶ That is. for i. held all vnworthi to knaw god. that has ioy of the letitre. and will not do it in dede. i. sall entire in cristen manys vertu, that is, charite and mekenes. & swa i. sall hafe mynd of thi rightwisnes that is anly. in the whilk nathyng is of me. bot all of the.

18. Deus docuisti me a iuuentute mea: & vsque nunc pronunciabo mirabilia tua. ¶ God thou lerid me fra my youthede: and til now i. sall forthe shew thi wondirs. ¶ God leris his chosen thurgh bokis and inspiracions. fra thaire youthede. that is, fra thai bigyn to luf him. and till now. that is, ay whils thai hald that in his luf. and forthi it is skill that thai shew his wondirs till other. that is, raysynge of ded men in saule.

19. Et vsque in senectam & senium: deus ne derelinquas me. ¶ And till elde and elde god forsake me noght. ¶ Gastly

¹ U repeats til.
² S ins. 'or tices.'
oue first elde is. that we hate all dedly syn and gif vs til goed life.
the last that we fle venyall synyns. als mykil as we may, and rise till
perfeccion. forthi we pray that god forsake vs noght til we cum
till this last. for than may we be sikire that he will neuer forsake vs.

20. Donec annunciem brachium tuum: generacioni omni
que ventura est. ¶ Till that i. shew thin arme: til ilke genera-
cioun that is to cum. ¶ That is, til that i. preche the myght of
ihū. that crucifed the deuel and sloghe syn. till ilke generacioun.
that thorg that arme is to cum till charite.

21. Potenciam tuam & iusticiam tuam, deus, vsque in
altissima que fecisti magnalia: deus quis similis tibi.
¶ Thi myght and thi rightwisnes, in till the heghest that thou has
made wondirs: god wha is like til the. ¶ And till that i. shew
thi myght. that thou delyuers rightwisman. and thi rightwisnes, that
thou dampnys unrightwisman. ledand forth my predicacioun in till
i. cum to tell. the heghest wondirs that thou has made, that is, the
ordirs of aungels and halighis. lord wha is like til the in wondirs,
biand manmys kynde.

22. Quantas ostendisti mihi tribulaciones multas &
malas, & convenerus viuificasti me: & de abyssis terre
iterum reduxisti me. ¶ What tribulaciouns has thou shewid
til me many and ill. and turnyd thou qwikynd me: and of the
depness of erth eft thou agayn led me. ¶ What tribulaciouns,
that ere many and ill, for that pyne vs gretyly, thou has done in
rightwisly. and sithen mercyfully turnyd till me qwikynd me in thi
luf. that was ded in luf of syn. and of depnes of erth. that is, out of
grundles couaitis, etfe thou led me in till the strait way that ledis
til life.

23. Multiplicasti magnificenciarn tuam: & convenerus
consolatus es me. ¶ Thou multiplied thi wirschip: and turnyd
thou has confortid me. ¶ When he multiplies goed men than
he multiplies his wirschipe. alswa thertill falles that he sendis tribu-
laciuon. and thof thou chastly me straitly, thou has confortid me in
hope of mede.

24. Nam & ego confitebor tibi in vasis psalmi veritatem
tuam deus: psallam tibi in eithera, sanctus israel. ¶ for-
whi and i. sall shrieve til the in vessels of psalmes. thi sothfastnes:
i. sall synge til the in the harpe, haligh of israel. ¶ I sall not be
vnkynd, bot i. sall loue thi sothfastnes. that is, i. sall loue the, that
thou fulfils that thou bight: in vessels of psalmes, that is, in clene hertis. I. sall synge til the in the harpe. that is, I. sall geve the body and the saule sown in an acorde of devotion thi louynge, that is baligh of israel. that is, haly til halymen.

25. Exultabant labia mea cum cantuero tibi: & anima mea quam redemisti. C Glade sall my lippes when I. hafe sungen til the: and my saule that thou boght. C My lippes sall glad in swete louynge. when I. hafe sungen til the. in diletabilte of contemplative life, in the whilke the voice acordis til the thoght. and my saule sall glad is ioy that naman may tell. that thou boght fra the seruys of the deuel and of syn.

26. Sed & lingua mea tota die meditabitur iusticiam tuam: cum confusi & reueriti fuerint qui querunt mala michi. C Bot and my tonge all day sall thynke thi rightwisnes: when shamed & adred ware. that sekis illes till me. C Noght anyl my saule. bot & the tunge of my body sall thynke thi rightwisnes all day, that is, in lastandnes of heuen. whare nane vnstabilnes of thoght sall be. when thai ware shamed for thaire foly & adrede for the fire of hell. that sekis now ill till me. for in the ende of the world sall be sikire stede of ioy til goed men. when all wickid men ere shamed and outkastyn is till hell.

[ PSALM LXXI. ]

DEUS iudicium tuum regi da: & iusticiam tuam filio regis. God til the kyng gif thi dome: and thi rightwisnes til the kyngis sun. C God the fadere gif thi dome of qwike and ded til the kyng crist and thi rightwisnes of the same dome. gif til the kyngis sun. that is, til ihu. thi sun.

2. Iudicare populum tuum in iusticia: & pauperes tuos in iudicio. C ferto deme thi folke. in rightwisnes: and thi pore in dome. C Gif him the dome, that he deme thi folke, that is, trew men in halykirk, in rightwisnes, zeldand til ilkane mede eftere thaire travaile. and thi pore. that is, perfite men, that folowes crist in wilful pouert and paciens. in dome. that is. that he gif thaim myght to be iuges with him to deme other.

3. Suscipiant montes paem populo: & oolles iusticiam. C Howys take pees til the folke: and hilles rightwisnes. \[ C Ere

1 S serusage.
2 S. U dred.
3 Text from U to Ps. lxxii. 20, 'somnum surgencium.'
he deme, behoves howys, that is. rightwisemen, or perfitest men, take the grace to shewe pece till thi folke in worde and dede, & hilles, that is, meaner men in halynes, to kepe rightwisnes.

4. Judicabit pauperes populi & saluos faciet filios pauperum: & humillabit calumpniatorem. C He sall deme the pore of folke & he sal make sauf the sonnes of the pore: & he sal meke the chalenger. C He sall deme the pore, that is, he sal depart the lovers of god fra the lufers of the warlde. & he sal save the followers of the apostles, & he sal reve the devil his might, that now is entisande till sinne, & than will chalange saules.

5. Et permanebit cum sole, & ante lunam in generaciones generacionum. C And he sal dwell with the sonne, & before the mone: in generacionum of generacionous. C With the sunne, that is, as lang as the sonne ryses & settes, he dwels in haly kirke, in this werlde: he shewes that cristens mens religeon lasts til the warlides ende. And before the mone, that is, er any thinge was mayde, he dwellid with the father, & he is in generations in passybles, that ar of generations passiblis: for haly men in his vertue gitts heaven.

6. Desoendent siuct pluuiia in vallus: & siuct stillicidia stillandia super terram. C He sal light as rayne in fise: & as droppynge droppand on the erthe. C That is, softly & withouten dynne he light in the wambe of the maden. & as droppes or dew wetand marie to bere the singuler fruite: woull takand & gifand water is nought broken, & the flesch of mary was ay entere.

7. Orietur in diebus eius iusticia & habundancia pacis: doneo auferatur luna. C In his dayes sall arise rightwisnes, & habundanence of pece: till the mone be taken awaye. C That is, in tyme of grace sal rightwisnes be in trevth & in lufe, & pece sa mikill that men love thair ennyme: & this sall laste til the mone be taken awaye. that is, to the defaut of our mortalitie be brought till endlesse stablenes in heaven.

8. Et dominabitur a mari vsque ad mare: & a flumine vsque ad terminos orbis terrarum. C And he salbe laurde fra the se til the see: fra the floidd till the termys of erth. C That is, his lordshiphe reches fra the est see til the wist see, & fra the fioode of Jordayn till the warlde ende.
9. Coram illo procerent ethiopes: & inimici eius terram lingent. C Before him sal Faul ethiopes: & his ennimies sal licke the earthe. C Ethiopes that are blakest men in synne, meked & amened, sal loue him: & his ennimies, that is, fals christen men, sal like the earth, the whilke is nedder met: that is, thai shal luf erythly things, wherfor the devil etis thaim.

10. Reges tharsis & insule munera offerent: reges arabum & saba dona adducunt. C Kings of tharsis & of the Ile sal offer giftes: kings of arab & saba gifts sal bringe. C The devil devoures than that luft the ethr, but kings of tharsis, that is, contemplatif men, that ay lokes till heven, & ar laurds of all ill stirringe, and kings of the Ile, thas ar that out lovkes vices, that thai oversvale thaih not, & ar stable in wele & waa. sal offer guiftes, that is, thaim selven till christ vnfyld, & others also, & kings of arab, that is, meke men, & of saba are than that loves god, bremsand in love & joy in Ihu christe.


12. Quia liberabit pauperem a potente: & pauperem cui non erat adiutor. C For he sal deliver the pore fra the mightie: the pore till whaym helper was nought. C This kinse is worthy to be loved, for he sal deliver the pore that trusts haly in him, fra the diuel, whaim mens synns macks mighty, nought his proper vertue, this is the pore thaih haves nought his helper the warld nor the fleshe, for he lives nought fleshely. na he draughes till the warlde in covatis.

13. Parce pauperi & inopi: & animas pauperum saluas faciet. C He sal spaire til the pore & till the helpeles: & the saules of the pore he sal make sauf. C For he pains pore men in this life & helpeles, he spares thaim in the other, if thai be trew in ther povertie, & the saules of swilke pore he sall make safe. in the kingedome of heven. riche men he spares here, for thy he paynes thaim thar.

1 S blackest. U' blakesh. 9 S stekene.
2 S ouerfalle. 4 S schrieue.
4 S puer. And so elsewhere.
14. Ex vesiuris & iniquitate redimet animas eorum: & honorabile nomen eorum coram illo. C Of okeringe and wickednes he sal by the saules of thaim: & honorable thar naime before him. C The saules of pore men he sal by out of okeringe of the devil, that askes mare in paynes than was done in synnes: for he askes for the sinne of fleshe, payne of body & of saule, for a shorste delite endles damnation. riche men will nought be bought fra the yoke of synne, & lust of fleshe, for thai sal paye ocker till the fende, that is, payne lastand: and honorable, that is, worthy honour, is the name of pore before him, gise it be dissipised before men.

15. Et viust & dabitur ei de auro arabiæ: & adorabunt de ipso semper, tota die benedicent ei. C And he sal live, & of the golde of araby him salbe gifen: & thai sal loute him evermare, al day sall thai blise till him. C He sal live in herts of the pore men that er ay better & better: & of the golde of arabiæ, that is, some 1 of the wise men of this worlde he sall save, veray lufers of him & despisers of erth: wise men of werldes withe wenes that thai be rightwis, when thai er full of wickedness, & forthi thai are latlier turned till shrift. & thas that are turned, sal loute him, havand of him, that thai are meke, evermare yernand his commyng: al day till that lives end that sall love him.

16. Erit firmamentum in terra in summis moniōnum, super extolletur super libanum fructus euis: & florebunt de ciuitate siuit fenem terra. C He salbe festenynge in erth in hiest of hilles, ouer salbe liftid aboven liban the fruite of hym: & thai sal florisch of the cite as hay of erth. C Thai lvve & loves him, & forthi he salbe festeninge til thaim, that is, thorugh him thai sal be faste & stable in this life, & soe thai are in heighest of hilles, that is, in contemplatif life. & in auctorite of haly write, that thai faul nought intil the dale of erroors: & his fruite, that is, his lovers salbe heighed aboven liban. that is, abovne all the heignes of earth, & thai thai are of the citte of babyloun, that is, thas that loves this worlde, sal florishe as hay, that is, thai sal have schort ioye & lang sorowe.

17. Sit nomen euis benedictum in secula: ante solem permanet nomen euis. C Blessed be the name of laurde in worlds: before the sune dwelles the name of him. C In all this,

1 S. U'some.
as well in the ioye of halighs, as in vengeance of ill men, blessed be the name of our lorde Jhū christ withouten end. for before the sune, that is, or any thinge was maide, his name is blessed in hym selfe.

18. Et benedicentur in ipso omnes tribus terre: omnes gentes magnificabunt eum. C And blessed salbe in him all kinnes of the earth: all geing sal worship e hym. C That is, in him salbe fullfisle that god hight till abraham, in thi sede sal all geing be blessed, that is, sum of al maner of men, lovand god & sayand,

19. Benedictus dominus deus israel: qui facit mirabilia solus. C Blessed lorde god of israel: that dose grete wounders onely. C That is, loved be the maker, of al that he hais mayde, that does wounders by him selfe: for if any man doe any wounder, god does it in him nought he.

20. Et benedictum nomen maiestatis eius in eternum: & replebitur maiestate eius omnis terra. flat, flat. C And blessed be the name of his maiestie withouten end: & of his maiestie salbe fillyd all the erth. be it done, be it done. C That is, the ioye of him is above all names, & his maiestie salbe preched fully thorough all the earth, withouten end, that is, it shalbe preched to the Jues, & to the heathen men: that thar be one faulde, haly kirke, & a birde, christe.

[ PSALM LXXII. ]

QUAM bonus israel deus: hiis qui recto sunt corde. C How good is god of Israell: till thaim that is of right herte. C The prophet sekand endlesse ioye, & reprehendand him selfe, that he loved earthly thinge, thinkes what god keeps till his lovers, takinge fra thaim earthly things or goods. And saies, howe gode, that is, full softe & swete & delitable, is god of Israell, that is, of a christen man, nought till all, but till thas that are of right hert, that are not croked till the waye of earth, or love of earth, but righted in christes love, & abides in paciens his comminge.

2. Mei autem pene moti sunt pedes: pene effusi sunt gressus mei. C But my sette ar nerehand stirred: nerehand are oute hellid my gates. C for J fra rightnes of herte heldid

1 S kynredens.  
2 S one.  
3 S om.  
4 S. U rightwes.
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a party¹ in till vntholmodenes: my fete, that is, my will was near-
hand stirrid till gruching, & my gangines ar nere helt oute. that is,
J nerehand fell in desspaire amangst tribulacions, as wha² say,
J begane to synne, but J did it not.

3. Quia salutis super iniquos: pacem pecatorum videns.
ffor I had dedeign of wicked: the pece of sinfull seeand. ¶ That is, J had dedeynne that wicked men were in ese, & goode in
anguishe. that J should nought have done, for that is of gods previ
dome. the pece, that is, schort ese, of sinfull seand: but J vnnder-
stode not that ther ioye turns into wretchednes. peace of sinfull men
is when warlds ese falls to them at ther will. peace of rightwis men³
is to stand against vices, with rest of thought in christe, when thai
fele nought contrairs in them: but, purged in saule, asseduel
meditation of god delites thaim.

4. Quia non est respectus morti eorum: & firmamentum
in plagis eorum. ¶ for lokyng is nought till deede of thaym:
& festenyng in thair wounde. ¶ As wha say, for thy haves sinfull
men peace in this warld, for godes mercy lokes nought to thair
dede, but in rightwisnes he suffers thaim to perisch: & na fes-
tenynng, that is, na bindynng of gasty medysyn is in thair synns. for
thai die in thaym.

5. In labore hominum non sunt: & cum hominibus non
flagellabuntur. ¶ In travele of men thai are nought: & with
men thai sal nought be swongen⁴. ¶ Thai are nought in travaile
with good men, that does permanuce for thair synne, but thai delite
thaim in ther vanitie, travaland nought for endles ioye: for with
men whaym god drawes to heven, thai sal nought be swongen, but
with fendes in hell.

6. Ideo tenuit eos superbia: operti sunt iniquitate &
impietate sua. ¶ Tharfore pride helde thaim: hilde thai er in
wickidnes, & in thaire impite⁶. ¶ Tharfore, for⁷ they salbe
tourmentid withouten ende, pride helde thaim here, that thai hade
na might to passe fra the might of the devil: thai leigh⁸ til thaim
selfe, & sayes, god will nought dampe vs, for thy, thai er hilde,
that is, all bewrapped⁹ in wickidness against ther neighbour, & in
impietie⁶ against god: for thai¹⁰ will nought trowe his domes.

¹ S apertli. ² U² whe. ³ U⁷ ins. ⁴ That is.
⁵ U⁷ repeats men. ⁶ S scourgede. ⁷ S vnpete.
⁷ S om. ⁸ S vmlappede. ⁹ S Forthi thei.
7. Prodiit quasi ex adipe iniquitatis eorum: transierunt in affectum cordis. C forthe yede as of gresse the wickednes of thaim: thai passid in will of herte. C That is, their malice, that thai doe ill, comes of great riches, & soe, for they have no lettyng, thai pass fra synne to synne, over the markes of mankinde, and the rewle of rightwisnes, that thai behalde nought thaiere eueneede with pore 1 men, that bath inlike naked this life takes, and euely after dede rotyng sal destroy: this they see not, for thy, they passed in will of herte, that is, to doe in dede their wicked zerning.

8. Cognitauerunt & loouti sunt nequioiam: iniquitatem in excelsis loouti sunt. C Thai thought and thai spake felony: wickedness in heigh they spake. C That is, thai amonest till other, that god rekes not what men does, & that he will noght dampne a christen man: that is against the trowthe 2 of haly kirke: & wickednes they spake on heigh, that is, proudly & apartely, as soum sayes with bost & kryinge, wate thou nought with whaim thou deles, thou sall fele with whaim thou spekes: but thai moght aunswer, thou wate nought sothely what thou is: for if thou knew the 3 selven thou woulde nought heigh the of nought.

9. Posuerunt in celum os suum: & lingua eorum transiuit in terra. C Thai set in heven their mouth: & the toung of theym passed into the earth. C That is, thai saide and thought grete things of thaim selven, as thai were heven, that is, of heigh auctorite: but ther tounge, that is, their bostus speche, sua vncumable was, that it passed in the earth, that is, mayd al earthly beneth skill wayke sayled.

10. Ideo convertetur populus meus hic: & dies pleni inuenientur in eis. C Theirfore sal my folke be tourned here: and ful dayes be founden sal in thaim. C Tharfor, for 4 sua many illes are of ese, my folke, sais god, that J chese befor the makyng of this werlde, sal be turned til me, here in their life: & sua ful daies in grace & Joyce salbe founden in thaim. wicked men fyndes tome 4 days, for here thai waiste ther tyme in synne, and sythen thai fall in endlcs payne.

11. Et dixerunt quomodo scit deus: & si est scienodia in excelsis. C And thai saide, howe wate god: & if conynge be in heigh. C And thai errand sayde, howe wate god, thai is,

1 S pouver. and elsewhere.  
2 S. U 3 trewthe.  
3 S thi.  
4 S. U 3 om.  
5 S. U 3 to me.
by what skill is it proved that god demes al our dedes, when we see ill men in welth: thai wene he will noght venge him, for he abydes of his vengeaunce. and if connyng be in heigh, that is, if god al wate, & punysches all vnrightwisnes, why see we the wicked man in ese.

12. Ecce ipsi peccatores & habundantes in seulo: obtinuerunt diuicias. C for lo sinful & abundand in the weride: had riches. C That is, that er wrongwis men & couatous weldes the 'myghtes & the dignyte' in earth. & haly men ar in povertie.

13. Et dixi, ergo sine causa justificauic cor meum: & laui inter innocentes manus meas. C And J sayd, then withouten chesoun J rightwised my herte: and J wescht amang innocents my hend. C That is, if it war sua as wicked men says, rightly sayd I: for J serve til god, & has nought. & thai serve the devil & has mykel: than withouten cheson, that is, in vayn, J mayd my hert clene of ill thought. if thai sulde as wele have heuen, that has ay foule thoght, as J: and if it war sua, in vaine J wesch my hende of il dede, folouand innocents.

14. Et fui flagellatus tota die: & castigacio mea in matutinis. C: & J was swongen al day: & my chastying in mornyngs. C And in vayn was J swongen, that is, for nought was J thoatemode, if J shoulde have na mare mede, than he that does il for il: & in vnmayte was J chastyed to lif wele, in mornyngs, that is, at the beginnynge, when J am tempted of synne: & it is grete sygne of gods love when he suffers vs nought to have delite in il, but as tite slokens the temptacies with sorowe of pyne, or swetnes of his luf. if god war nought wytand al things, or punyscht not synne. there vconabiltes foloud, that J was in vayn rightwisous in thought & dede. & tholmode in wa. withouten enchesous: to the whilke rightwis mede is aught, for thy god suffers nought withouten chesoun a rightwis man to be in angwiss. & a wicked in welth. for.

15. Si dicobam narrabo sio: ecce nacionem filiorum tuorum reprobaui. C: If J sayd J sal sua tell: lo the naciouns of thi sons J reprooved. C That is, if J tell it that it be sua, that god will nought punysch sinful men in hel, & rewarde good men in heuen. lo this misemand thing folous, that J demed reprovable

1 S. U' punyseth.  
2 S. U' riche.  
3 S myght.  
4 S aght.
the naciuns of thy sons, that is, of rightwis men, that leves that god al wate, & al demes.

16. Exsimabam, vt cognoscerem: hoo labor est ante me. C J wende that J moght knaw: that travel is before me. C J wende that I moght knaw1 this dome of god, sekand & herand, but that to knaw, that god is rightwis, when wele is til il men, & il til good men, is mast travail befor me: that is, it passes myn vnderstandyng: & sua lang it wilbe travail til me,

17. Donec intrem in sanctuarium dei: & intelligam in nouissimis eorum. C Til that J enter in the sanctuary of god: & J vnderstand in the last of thaim. C That is, til that J enter in thoght intil the priuete of gods ordenaunces, that ofte sithis2 a man hafs lardeshipe, & prelacy, till his aughen dampnacioun: & till that i.3 behaulde the laste endinge of wicked men, when thair flour welkes4, & wytes awaye, & thai ar as drie trees, that ar nought worthe but till the fyre. we sall se this perfittly when we coum before god.

18. Verumptamen propter dolos posuisti eis: deieciisti eae dum aleuarentur. C Nought for thy for tresons thou set til thaim: thou caste thaim dowen o whiles thai war vpliftid. C Nought for thy it is certayne til him that entirs in thi sanctuary, that thou set til them the flour of this ethely welth for thar tresouns: that is, for thai luf this warlde, and getis it with falshede & couetyse5, that is never withouten tresun & gile, & sua thai lese endles blese: for thou kest them downe in saule fra all goodnes of thy grace, whils thai war vpliftid in bodi, til the ioye & the honors of erth. this lifting is fallen6 to them here, and torment in hell.

19. Quomodo facti sunt in desolacionem, subito defecerunt: perierunt propter iniquitatem suam. C How ar thai made in miscomforth, sodanly thai failed: thai perischt for ther wickednes. C How ar thai miscomforthed, losand all thair good in dede, the whille comand sodanly, thai failed7, that is, withouten redyng to dye. he wonders him, that thas that er sua havteyn8, & sua cruel sua sone ar awaye. for the twinkeling of an eigh thai fal downe, that lang tyme had in vcomminge:

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1 S kowe. 2 U* sithe is. S sithe. 3 S, U* om.
4 S wilowes. 5 S, U* couaites. 6 S om.
7 U* faile. S feylede. 8 S howteyne.
& sua *tha* *e* *perischt for thair* wickednes, *sua* *tha* thai wite *tha* god demes il dedes. how faile they\(^1\).

20. *Velut somnum surgencium, domine: in ciuitate tua ymaginem ipsorum ad nichilum rediges.* *C* As the slepe of risand, lord: in *thi* cite *the* ymage of *thaim thow* sall brynge til noght. *C* That is, als sone as *the* ymage sene in slepe wisit away in *the* wakyng. swa lord, in *thi* cite of heuen, when *thai* sall be demed. *thaire* ymage, *that* is, *thaire* vayn ioy *that* thai sett vp, distroyand *the* ymage of god. *that* is, luf of sothfastnes, thurgh whilke we ere like til god. *thou* sall brynge till noght. for *thai* sall not als mykil hafe as likyninge of ioy, *that* nathynge may gett of *the* blis of heuen.

21. *Quis inflammatum est cor meum, & renes mei com-\(\text{mutati sunt: & ego ad nichilum redactus sum, & nesciui.}\) *C* for my hert is enflaummed and my neris ere chaungid; and .i. am broght til noght, and .i. noght wist. *C* Aswhasay, .i. am not bigilyd with *thaire* dremys & slepe. for my hert is en-
flaummed *with* *fire* of cristis luf, *that* .i. fele it brend and turnyd in til flawme: *& my neris ere* chaungid. *that* is, my *fleyssly lustis ere* chaungid in til gcstly delites of haly luf. swa *that* my saule is made all chaste in *3ernynge of heuen. and .i. am broght til noght. *that* is, .i. knaw *that* .i. lufid *the* thynge *that* noght was: & .i. not wist *than that* it was bot snare till my saule. *that* .i. had sett my hert on. bot sen *that* .i. knew how foully .i. erryd: .i. folow *the* with swa grete desire. *that.*

22. *Ut iumentum factus sum apud te: & ego semper teoum.* *C* I am made as a best anence *the*! and .i. ay *with the.* *C* That is, .i. am meke and tame & abil to bere *thi* 3oke. til *the* honur of *thi* name. noght to plese til men. and swa .i. sall ay be *with the* here, & in bliss *that* ay sall be.

23. *Tenuisti manum dexteram meam: & in voluntate tua deduxisti me, & cum gloria suscepisti me.* *C* Thou held my righthand: and in *thi* will *thou* led me, and *with ioy* *thou* me vptoke. *C* That is, swa *thou* rightid my werke that my left hand wist not what my righthand did. and *in thi goed will* *thou* led me in *the* way of luf, *that* .i. 3ed\(^2\) not will. and *with ioy of inpassiblite* *thou* sall vptake me when .i. dye.

24. *Quid enim michi est in celo: & a te quid volui super*

\(^1\) U\(^3\) sal. S seyle.
\(^2\) S 3ode.
COMMENTARY ON THE PSALTER.

terram. C for what is til me in heuen! and fra the what wild .i. abouen erth. C That is, how wondeful ioy is kepð til me to hafe in heuen. and how vile is that. that .i. wild abouen this erth, in vanyte that departid me fra the. bot now .i. will noght bot the. the .i. luf. the .i. desire. the .i. couaite. the .i. preche.

25. Defocit caro mea & cor meum: deus cordis mei, & pars mea deus in eternum. C My fleyss faylid. and my hert! and god of my hert. and my part! god withouten ende. C I am swa takyn in thi luf. that my fleyss. that is, lust & likynge of fleyssly luf, vanysch away. and my hert, that is, thougth to couaite any erthly thyng. swa that thou god is all the askynge of my hert. and my part withouten ende. othere chesis thaim that thai luf: .i. will noght bot ihū crist.

26. Quia ecce qui elongant se a te peribunt: perdidisti omnes qui fornicantur abs te. C for lo thai that lengthes thaim fra the sall perisch: thou lost all that dos fornycaicous fra the. C Synnand thai length thai thaim fra the: forthi thai sall dye in endles pyne. for thou lost. that is, thou suffird thaim to twyn fra the. withouten agayncumynge. all that ioynes thaim til the deuel, and forsakis the verray spouse.

27. Michi autem adherere deo bonum est: ponere in domino spem meam. C Til me goed! to draghe til god! and to sett in lord god my hope. C Lo he grauntis him lufere of heuen & of crist. that we lere to folow him, for it is the manere of a verray lufere to loue the! thyng that he lufis. and to draghe other men to luf it with him. for thi he says,

28. Vt annunciem omnes predicaciones tuas: in portis filie syon. C That .i. shew all thi prechyngis! in the yates of the doghtere of syon. C That is, that .i. preche til other. that is forto preche of the. in the yatis. that is, in trouth and hope and charite, thurgh the whilke we ga in til halikirke. that is doghtere of syon. that is, of the kirke of heuen. that is now in rest and in sight of godis fayrhede.

[ PSALM LXXIII. ]

Vt quid deus repulisti in finem: iratus est furor tuus super oues pascute tuae. C Whi has thou god putt agayn in ende. 'wrethid is thi brethe' on the shepe of thi pasture. C The

1 S ins. 'is'  
2 S wanes.  
3 S lenghe.  
4 S. ins. 'is.'  
5 U repeats the.  
6 S wrethe.
prophet of damnable men spekis til god, & says. whi has *thou* put agayn fra *the*. the wickidmen *that* liggis in *thaire* synn. in till tilthe ende. *that* is, til *thaire* ded. than *thou* puttis away till hell. *thof* it semes *that* *thou* resayfes *thaim* here. gifand til *thaim* welth and honurs. bot this bifalles for *thou* ert wrethid. *that* is, *thi* wreth is sene, if anyman couth knew it. *that* sa many ere byldid in the deuels seruys of *tha* *that* *thou* fedis in this life. with the sacrament of *thi* body.

2. Memor esto congregacionis tue: quam possedisti ab inicio. *C* Be menand

1 of *thi* gaderynge: *the* whilke *thou* weldid fra the bigynyng. *C* Thof *thou* suffire many to perisch. be menand in *thi* mercy of all *tha* *thou* has ordayned till *thi* luf. for swilke ere *thi* gadirynge. *the* whilke *thou* weldid in *thi* selfe fra *the* bigynyng of the world.

3. Redemisti virgam hereditatis tue: mons syon in quo habitasti in eo. *C* *Thou* has boght the wand of *thim* heritage: hill of syon in *the* whilke *thou* wonnyd in it. *C* Vmthynke the, *that* we lose not the grace of *thi* luf. *that* *thou* has boght fra the thraldom of the deuel. the wand of *thim* heritage. *that* is, the lordship of all *tha* settis *thaire* myght to lufe *the*. and *thai* sall be as a wand, smal, withouten couaitis. and right, in desire of heuen. *the* whilke heritage is hill of syon. *that* is, haly saules heghe in contemplaciouns, in the whilke *thou* wonys to dwell in *thaim* lastandly.

4. Leua manus tuas in superbias eorum in finem: quanta malignatus est inimicus in sancto. *C* Lift *thi* hend in prides of *thaim* in ende: what wickidly has wroght the enmy in haligh. *C* Awhasay, in *thi* lufers *thou* wonys. bot shew *thi* myght agayns the manfald pride of fals and ill cristen men. in ende, *that* is, in *thaire* endynge. *that* *thai* hafe short life, all *that* will not luf *the*. for lo what wickidnes & viltes *thin* enmy, frende til this world. has wroght in haligh. *that* is, in *his* hert *that* was halighid in baptem. and now is filid in all vnclennes.

5. Et gloriati sunt qui oderrunt te: in medio solempnitatis tue. *C* And *thai* ioyed *that* hatid *the*: in myddis of *thi* solempnite. *C* *Tha* hatis *god* *that* wald *that* he knew not *thaire* ill dedys. for swa *thai* wald *that* he ware not god. and swilke has ioy of *thaire* syn as iolife

1 men and women. & geters of goed

*S* thou vmthinker.  
*S* ioly.
COMMENTARY ON THE PSALTER.

vnrightwisly. in myddis of his solemayne. for in best dayes thai do mast syn.

6. Posuerunt signa sua signa: & non cognouerunt sicut in exitu super summum. C Thai sett thaire takyns. takyns: and thai knew not as in outgangynge on heghest. C The lufers of this warlde settis thaire takyns of pride. takyns of botus & vaynglory. and thereiolif lufers has many sere takyns in wordis and dedis & vnclene lokyngis. bot thai knaw not what pyne folous thaire lust. as thai knew in thaire ded and etere, that ware lichours and proud men.

7. Quasi in silua lignorum securibus exciderunt ianuas eius in id ipsum: in securi & ascia deiecerunt eam. C As in wode of trese with bradaxis thai share down the yates of it in the same: in brade axe and twybile thai kest it down. C That is, withouten reuerence and drede of god. as wha hew wode. thai distroyde the yates. that is, vertus & clennes. bi the whilke god cumes in tiloure saule. in brade ax. that is, ill dede. & twibil. that is, wickid thoght, thai kest down in til erthly likyngis. in the same, that is, in ane assent of wickid will.

8. Incenderunt igni sanctuarium tuum in terra: polluerunt tabernaculum nominis tui. C Thai kyndeld at the fire thi sanctuary in erth: thai filyd the tabernakyl of thi name. C That is, in fire of couaitis & lichery thai suffire thaire saule to bren. the whilke thou halighid in baptem. in erth, that is, in vile lustis of erthly syn. thai file the tabernackile of thi name. that is, thaire hert, whare thi name ihul sulde be in honor and reuerence. bot thaire hertis ere swa soule that swa dere tresoure may not dwell in thaim.

9. Dixerunt in corde suo cognacio eorum simul: quiescere faciamus omnes dies festos dei a terra. C The cosynage of tha sayde in thaire hert to gidere: make we to rest all the festis of god fra erth. C The cusynage of tha is the felaghsip of all dampilabil men. that says in thaire hert. that is full of wickidnes and rayn. make we to rest. that is, gere we cese. lisand as vs list. all the festis of god. that is, all haly thoght and goed werke, in the whilke god is qwymd. fra erth. that is, als fare as our myght reches. this is the voice of ill men. that has na delite in goednes. and that may we do sikirly. for.

10. Signa nostra non vidimus, iam non est prophetas: &

1 Smow.
Psalm LXXIII. 5-14.

noe non cognoscet amplius. C Oure takyns we not saghe. and now prophet is noght: and he sall knaw vs namare. C As-whasay. we hafe sene na wondirs that sould gare vs drede, and draghe vs fra our e lust. and now is na prophet. that is, preste or prelate is nane, that dare chasty vs. for thaim selfe ere als synful as we. and swa god sall knaw vs namare. that is, he rekis noght of oure dedis. and he will not deme vs eftire this life. bot the prophet shewis that thai leghe, and says.

11. Vsquequo deus improperabit inimicus: irritat aduersarius nomen tuum in finem. C How lange god the enmy sall vpbrayd: the adversary stirs thi name in ende. C When he says how lange, he bitakyns that vengaunce sall cum soyne. the enmy he kalles generally ilke fals man that lufis the world mare than god. and he vpbraides god of vnrightwisnes when he wenys that god will noght damyn him. for his syn. and he is aduersary til god, stirand his name til vengaunce, in ende. that is, ay til he dye.

12. Vt quid auertus manum tuam et dexteram tuam: de medio sinu tuo in finem. C Whi turnys thou away thi hand, and thi righthand: of the myddis of thi bosum in ende. C That is, whi lenghtis thou the folk that thou take til the trouth. thurgh hand of grace. and that sould be sett at thi righthand. fra the bosum of charite. aswhasay. whi suffirs thou swa many of baptizd men to be scatird out in the deuels seruyse. fare fra the bosum of thi luf: sall that be in till ende of the warlde.

13. Deus autem rex noster ante secula: operatus est salutem in medio terre. C Bot god oure kyngge bifor warldis: wroght hele in myddis of erth. C ffals cristien men ere turmyd away fra god. bot god oure kynge. says rightwismen. that is bifor all warldes, withouten bigisynge. wroght hele of saule in myddis of erth. that is, in meke men, that knawis thaim self erth and poudire. whils the proude slepis in thaire syn. and the fende is thaire leder.

14. Tu confirmasti in virtute tua mare: contribulasti capita draconum in aquis. C Thou consermyd in thi vertu the see: thou angird the heuedis of dragunys in watirs. C Thou consermyd in hope. & trouth. & charite. the see. that is, tha that ware first vnstable and bittere in syn. in thi vertu. that is, thurgh gastly strenght that thou gaf til thaim. and swa thou angird heuedis of dragunys. that is, thou slogohe heuyd synnes, the whilk swikfull deuels eggis. in watirs. that is, in teris of penaunce.
16 Tu confregisti capita draconis: dedisti sum escam populis ethiopum. † Thou brake the heuedis of the drun: thou gas him mete til folke of ethiopis. † That is, thou distroide the wickid egoynes of the fende. & thou gas him mete til folke of ethiopy. that is, til blake men in syn, that will noght be turnyd til god, that thai delite thaim in him. that is, in filth that he lufis.

17. Tu dirupisti fontes & torrentes: tu siccasti finuioes ethan. † Thou brast welles and beckys: thou dried the flodis of ethan. † That is, wordis of goed lasre thou did ren til wetynge of cristen man. In goed men is godis worde as well, that never fails. in ill men as bec or strand, that fails at the mast nede in dry somere. swa dos ill men: thai here godis worde! bot als tite as the het of temptacioun comes thai forget it, and 1 dos as thaim list. thou dried the fodes of ethan: that is, the lare of hathen men. & wisdome of this world, thou shewis dry of gastyly hele.

18. Tuus est dies & tua est nox: tu fabricatus es auro-ram & solem. † Thin is the day and thin is the nyght: thou made the dagheynge & the sunn. † Thin is the day. that is, perfite men, bright in life & lighntand other. and thin is the nyght. that is, vnperfite men. that lifis fleyslys. as weddid men, that has sum light of sternes. that is, of vertus, and fastis & dos alumsdede. and harmys na man. thou made the dagheynge. that is, tha that ere newly turnyd til penance. fra whaism passis the nyght of syn. the sunn ere tha. that ere wise til heuen, and shynes in haly lare.

19. Memor esto huius, inimious improperauit domino: & populus insipiens incitauit nomen tuum. † Menand be of this, the enmy vpbraydid til lord: and folk vnwise stird thi name. † Thi lufers loues the. bot be menand, that thou forget noght to venge of this that thi fa. that is, he that lufis syn that thou hatis, vpbraydid til oure lord ihü crist, swerand all day in vayne. ded and woundis & pyne that he suffird. & folke vnwise.

1 U ad. 2 S ver.
that is, withouten vndirstandyng, stird thi name in ill dedis to punyssch him.

20. Ne tradas bestijs animas confitentes tibi: & animas pauperum tuorum ne obluiiscaris in finem. C Gif nochtil bestis the saules shrifand til the: and the saules of thi pore forget nocht in ende. C That is, thou wilt nocht gif til deuels the saules that shritos til the in luf & lousyng. as thou dos the saules of thaim that stirs the till vengaunce. and the saules of thi pore. that is, that for the ere meke and lufis pouert. thou forgetis nocht in ende. that is, when thi dye. thoushou suffire thaim now to be in wa.

21. Respice in testamentum tuum: quia repleti sunt qui obscurati sunt terre domibus iniquitatum. C Loke in thi testament: for fild thi ere that myrkyd ere of erth in howsis of wickidnes. C Loke with eghe of pite in thi testament. that is, in hetynge of ioy till all that lufis the, that it be sene in thaim. for fild ere of wickidnes all that ere bynyd in saule, wonand in howsis of erth. that is, setand all thaire delite in erthly thynge.

22. Ne suertatur humilis factus confusus: pauper & inops laudabunt nomen tuum. C Turne nocht away 'the meke' made shamyd: the pore and the helpes stall lowe thi name. C Turne not away fra thi grace the meke that is shamyd. that is, that mekely shritos his syn. for the whilke he has shame now. that he be nocht shamed bifor the. the pore, that ay askis grace to luf the and thynke neuer he lufis ynoh. and the helpes. that is, he has nocht the deuel til helpe in syn. sall lowe thi name with mouth and werke.

23. Exurge deus iudica causam tuam: memor esto improperiorum tuorum, eorum que ab insipiente sunt tota dia. C Rise god, deme thi cheson: be menard of thin vpbraydyngis of tha that ere of the vnwise all day. C Rise god, agayn proud men, & deme thi cheson. that is. damyn that thou ert vnworthy handelde of ill prestis. & be menard to wenge the of vpbraydyngis. that ere sayd til the continuum of the vnwise: for na wise man oysis gret athis, in the whilke werid men vpbraydis god of his mercy, that he wald for vs take manhed & thole pyne.

24. Ne obluiiscaris voces inimiorum tuorum: superbia eorum qui te oderunt ascendit semper. C Forget nocht the voices of thi fas: the pride of tha that hatid the steghis ay.

1 S. U man. 2 S confused. 3 S. U om.
COMMENTARY ON THE PSALTER.

That is, be sene punyschand the wordis and the crynge of fals cristen men. that spekis ill of thi seruauntis. and of all that lufts the vanyte and louynge of men, and sekis that. noght thin honor. for the pride of tha that hatis the. that is, that will noght bere thi joke in mekenes & charite, steghis ay. that is, it is ay waxand, til it be made laghe in hell. As mekenes is kepere of vertus! swa is pride corumpciou of luf. and makis the rote of all goed to dry, that na vertu grow.

[ PSALM LXXIV. ]

CONFITEBIMUR tibi deus confitebimur: & inuocabimus nomen tuum. C We sall shrife til the god, we sall shrife: and we sall inkall thi name. C Aswhasay, proud men has ioy in the thynge that passis as shadow. bot we sall shrife til the, god. that is, we sall loue the with hert. and mouth. we sall shrife. that is, we sall loue in shewynge of goed dede til ensaumpyyl. and we sall call thi name ihü. in til vs, that it be oure tresoure & ioy in our thoght. and tharwith.

2. Narrabimus mirabilia tua: cum accero tempus ego justicias iudicioabo. C We sall tell thi wondirs: when .i. hafe takyn tyme rightwisnessis .i. sall deme. C That is, we sall tell that all wondirs ere of the. bot for many fals brethere vnconandy demes. crist says. when .i. hafe takyn tyme of demynge, .i. sall deme rightwisnes, yeldand til ilkan as thai hafe deseruyd. bot first.

3. Liquefacta est terra & omnes qui habitant in ea: ego confirmaeuli columnnas eius. C Meltid is the erth and all that wonys thare in? .i. consermyd the plars of it. C That is, the kirke of haly men meltis in the luf of ihü. crist. and all thaire thoghtis and thaire willes alswa meltis in luf. for .i. consermyd in grace the pylers of it. that is, the vertus of thaire saules. and thrugh tha haly men.

4. Dixi iniquis nolite inique agere: & delinquentibus nolite exaltare cornu. C I sayd til wickid, willes not wickidly wirke1: til trispasand, will not heghe the horne. C Thaire wickidnes is. that thai luf mayre erth than heuen. the makyngc than the maker. forthi 3e that trespas. that is, that witandly dos agayn godis

1 S. U wyrkand.
biddynge, wille noght heghe the horne of pride. as whasay: when ge hafe done syn defend it noght. and sett it in namansys defaute, bot in joure aghen, and i. sayd.

5. Nolite extollere in alium cornu vestrum: nolite loqui adversus deum iniquitatem. C Willes not rayse in heghe joure horne: wille not speke wickidnes agayns god. C Ill it is to syn. wers it is to dwell thar in. bot aldir warst it is, defendand his syn. lay the wite1 thare of on god, or on any other. and that is to heghe oure horne. and to speke wickidnes agayns god. for sum says it was my werdis. sum says the sterne of my birth gert me syn. and this is wickidnes, & defamyng of god. and he says that god is vnrightwis. that trowis him noght vengere of syn.

6. Quia neque ab oriente neque ab occidente neque a desertis montibus: quoniam deus iudex est. C for noother fra the est na fra the west na fra desert hilles: for god is iuge. C That is, god that is ay where is noght demand anly in a stede. bot as he is god in ilke stede, alswa he demys in ilke stede, that thow may noght fle his dome. til the est na til the west. Gasty, the est is goed men. the west is ill men. desert hilles. fals prechours. aswhasay, god demes noght anly goed men or ill men anly. bot in all men he is prue knawere of all that thay thynke or do. forthi in ilke stede is he at drede. lo the3 dome.

7. Hunc humiliss & hunc exaltat: quia calix in manu domini vini meri plenus mixto. C Him he mekis and him he heghis: for chalis in hand of lord of clere wyn, ful of blendid. C Him that is proud he mekis thurf thynke. him that is meke he heghis in til ioy. for chalis of clere wyn. that is, birlynge of rightwis dome. is in the myght of oure lord. and that dome is ful of blendid. for thare sal be gifen til rightwisen men thurgh rightwis mercy. and til wickidmen ded thurf rightwis dome.

8. Et inclinavit ex hoo in hoc: verumptamen sex eius non est exinanitas, bivent ex ea omnes peccatores terre. C And he heldid of that in that: noghtforthi the groundis of it is noght enentyscht4. of that sall drynke all synful of erth. C And he heldid of that in that. that is, plentuusly he sall gif til all. eftere thaire meryt askis. as when a vessel is swa ful that sum bihouys nede be helt in a nother. bot the groundis, that is, the pyne of hell. is noght enentist5. that it ne last withouten ende: and of that

1 S witt. 2 U repeats the. 3 S blente. 4 S enentis. 5 So also S.
gründis sall drynke na goed man. bot all synful of erth. for nane of 
thaim sall be takyn fra dampnacios.

9. Ego autem annunciabo in seculum: cantabo deo 
Jacob. C Bot .i. sall shew in warld: i. sall synge til god of 
Jacob. C Ill men sall drynke the gründis of the chalice. bot .i., 
says crist, with his lufers, that drynkis the clere wyn of ioy, sall shew 
the rightwisnes in this warld. and .i. sall synge in gladnes of hert. til 
the honur of god.

10. Et omnia cornua peccatorum confringam: & exalta-
buntur cornua iusti. C And all the horns of sinful .i. sall 
breke: & heghid sall be the hornys of the rightwise. C Hornes 
of synful ere the dignytes of proud men, the whilke crist sall 
breke & brynge til noght. at the ende. and the hornys of rightwis-
men. that is, the giftis of crist, that now ere noght sene, than sall be 
heghid: for thurgh tha the goed man sall be heghid.

[ PSALM LXXV. ]

NOTUS in iudea deus: in israel magnum nomen eius.
C Knawen in iudee god: in israel. the grete name of him. C In 
verray iudee is god knawne. that is, in haly kirke that loues god in 
wele and wa. in israel. that is, in contemplative saules, lastis the 
grete ioy of his name ihū.

2. Et factus est in pese locus eius: & habitacio eius in 
syon. C And made is in pese the stede of him: and his wonomyge 
in syon. C That is, in a thoghth pesful. and still, withouten dyne 
and noyse of vices and of ydell thoghtis, is stede that he restis in. and 
his wonymge is in syon. that is, in tha that has ay thaire hert til 
heuen. noght til any erthly creature.

3. Ibi confregit potencias: arcum, scutum & gladium & 
bellum. C Thare he brake myghtis: boghe! shelde and sword 
and bataile. C Thare, in that pese, he brake myghtis. whilke 
boghe. that is treson. sheld, that is, all thynge that thai hill thaim 
with. & sword, that is, all that thai Smyte with. and bataile. that is, 
all maner of gaynsaiynge til god.

4. Illuminans tu mirabiliter a montibus eternis: turbati 
sunt omnes insipientes corde. C Lightynand thou wondirfully 
frä hilles endles: druuyd ere all vnwise of hert. C Thou erti god

¹ U om. S arte.
PSALM LXXIV. 8 — LXXV. 9.

lightnand wondefullly: that is, doand wondirs, thurgh the whilke thou gifes light to knawe the. and this light cumes fra hilles endles. that is, fra apostils and haly men that takis first the bemes of verray light. bot druuyd. that is, stird ere til ire, when thai here thaire syn bitald thaim. all vnwise of hert. that is, tirauutes and riche men of erth. that has na sauoure in thynge that fallis til heuen. bot what wyn thai.

5. Dormierunt somnium suum: & nichil inuenierunt omnes viri diuiciarum in manibus suis. C Thai slepe thaire slape! and nought thai fand, all men of riches in thaire hende. C Thai slep. that is, thai lufid passand godes. and delitet thaim in thaim. bot that delite is likynd til slepe. as the pore man slepand dremyd that he had mykill tresoure. and when he wakynd he fand nought. swa thai that slepe in this life, whare all delites and riches is as dremyng. when thai wakyn in ded thai hafe nought that thai whend thai had. for than thai fynd nought. in thaire hend. that nought did here in cristis hend. Chynchis ered cald men of riches, for thai ere saruaundes til thaire godes. nought thaire goeds till thaim.

6. Ab increpacione tua deus iacob: dormitauerunt qui ascendierunt equos. C fra thi blamyng god of iacob: thai sloymrd that steghe horsi. C Whilke er men of riches. that stegh on horsi. that is, thai that for riches and dignyte beris thaim proudly agayn god and man. on there horsi thai ride till hell. and thai sloymrd. that is. thai ere blyndid. redy to perishe. and that fra thi blamyng. that is, the blamand thaim for thaire wickidnes.

7. Tu terribilis es & quis resistet tibi: ex tunc fra tua. C Thou ert agheful and wha sall agayn stand the: fra than thi wretch. C Thou ert agheful in dome punyshand. and than na tirauunt or kynge may stand agayns the. for fra than is thi wretch in al synful men withouten ende.

8. De colo auditum fecisti judicium: terra tremuit & quieuit. C Of heuen thou made herd the dome: the erth quoke and was still. C Of heuen. that is, of crist, thou made men to here the dome. that is at cum. the erth quoke. that is, all erthly lufers was rad for pyne. and was still of proud wordis and vayn lustis.

9. Cum exurget in indicio deus: vt saluus faceret omnes mansuetos terre. C When god rase in dome: that he make safe all debonere of erth. C ffor what sa wickid say now. when crist demes thai dare nought speke. bot whether thai will or nought
he lays on thaim the birthin of endles pyne. and than he safes all debonere men. that has now pese in thoght, & gladly beris godis 3oke.

10. Quoniam cogitacio hominis confitesbitur tibi: & relique cogitationois diem festum agent tibi. C for thoght of man sall shrie til the: & leuyngis of thoght a fest day til the sall wirke. C Thoght is consayfynge of goed will. leuyngis of thoght is goed werke. as wha say. thou ert lousyd in conscayfynge of gode, when man forsakis perfily his syn. and sithen rigtwise wyses wirke. a fest day. when the consciens is clere. and makis fest with swettenes of godis luf, restand fra besynes of any creature in erth. than is god at ham with his spouse dwelland. with other, that has thoght on any lutby bisyde, he has litill daynteth to dwell. for if thai thynke a tyme of him, another tyme thai take another thoght. and swa thai shew that thai couait him not greetly.

11. Vouete & reddite domino deo vestro: omnes qui in circuitu eius affectis munera. C Vowis and yeilds til lord youre god: all that in his vmgage bryngis giftis. C Vowis in thoght, & yeilds in dede, for he that vowis and will noght yeled. he beris his dampnacioun with him. all that in his vmgage. that is, the knaund the sothfastnes of god. be comun till all. bryngis giftis, that is, youre self, til luf and seruys of crist.

12. Terribili & ei qui asert spiritum principum: terribili apud reges terre. C Till agheful and til him that reuys the gast of princes: til agheful aensure all kyngis of erthe. C Yeilds til him. that is agheful till all: that will noght yeled. that reuys the gaste of princes. that is, all the pride and the lost of ill men he distroies. for he is agheful till all kyngis of erth. that is, till all that rewls and ledis right the erthe that thai bere. for warldis men dredis not ourse lorde.

[ PSALM LXXVI. ]

V O C E mea ad dominum clamavi: voce mea ad deum, & intendit michi. C With my voice till lord i. cried! with my voice till god. and he biheld till me. C That is, with voice of my hert. and bremmand desire i. cried till my lord. askand noght bot him. he that askis a nother thynge he is all in silence bifor god. thof he rowt and rare all day. with my voice. prayand til god. i. cried.

1 S. U rereuys.
2. In die tribulacionis mee deum exquisiui manibus meis nocte contra sum: & non sum deceptus. C In day of my tribulaciooun i. soght god, with my hend in nyght agayns him: and i. am noght desayued. C In day of anguys¹. that is, in all this life. that i. 'hald anguys'² whils i. may noght se my god, i. soght god with my hend. that is, with werkis of charite: in nyght of temptaciooun agayns him. or biforn him, i. stode prayand. and swa i. am noght desayued: that is, that i. soght i. fand.

3. Renuit consolari anima mea: memor fui diei & delectatus sum, & exercitus sum, & defecit spiritus meus. C My saule forsok to be confortid: menand i. was of god, and i. am delitid, and i. am oysid, & my gast faylid. C He amonestis vs to pass fra ertyl solace and ertz anly delit of heuen, and says. my saule forsok in myn anguys tobe confortid of manyis ioy. for an is my comfort. ih. crist. and that is, menand i. was of god. and in him i. am delitid. and in that delite i. am oysid: for withouten gret thohtg & mykil oysynge: na man may verraly be delitid in god. & my gast faylid. for it may not dreghe contynuel oysynge for nede of my fleyss. bot.

4. Anticipauerunt vigilias oculi mei: turbatus sum & non sum locutus. C Myn eghen biforn 3ede wakyngis: druyyd i. am and i. noght spake. C That is, mare than other i. wok in thought of god. & zit i. am druyyd for default of my gast. that i. may noght se him that i. seke. and i. noght spake. that is, i. soght na comfort of man. for na man speche may help that till. bot anly the sight of god. and swa stabely i. stode in contemplaciooun. that.

5. Cogitavi dies antiquos: & annos eternos in mente habui. C I thought alde dayes: & 3eres endles in mynd i. had. C Alde dayes ere tha in the whilk for syn of adam we devryyd this default. and endles 3eris. in the whilk all thynge that cumys is in perfit ioy. i. had in mynde. for thare i. hope to be estire this default: this thought of heuen askis gret silens fra all dyn of ertyl creature: that it be hally in god withouten lettynge of other thohtg.

¹ S angwis. U angirs. ² S had.
6. Et meditatus sum nocte cum corde meo: & exercitaber & spoebam spiritum meum. C And i. thoght in nyght with my hert: and i. was oysid and i. swepid my gast. C And i. thoght of the dayes in nyght. that is, in anguys, that i. take it gladlier, spekand with my hert. and i. was oysid in thynkyng, and in suffryng what sa god sent. and swa i. swepid my gast. that is, i. purgied it of all filth. sayand.

7. Numquid in eternum projiciet deus: aut non apponet vt complacuior sit adhuc. C Whether withouten end god sall ferrkast: and he sall not tosett that he be mare quemyd 3it. C Aswhasay. whether god will withouten remedy kast man fra his sight. and whether he will not be mare quemyd of vs. 3it, are we dye.

8. Aut in finem misericordiam suam abscidet: a generatione in generationem. C Or in en[de his mercy he] sall shere [away: fra generacioun] in generacioun. C Ore in ende, that is, till we be distroyd. whether he will shere away his mercy. that is, the ioy of heuen, that he hight of mercy. fra genera[cioun. in geneacioun, that is, thurgh all the warlde.

9. Aut obliniscretur miseri rei deus: aut oontinebit in ira sua misericordias suas. C Or sall god forgett to hafe mercy: or sall he hald in wretl his mercys. C That is, whether it is thurgh forgetynge. that he do na mercy. or sall he hald in ald wretl his mercys. that we gett nouther grace here na ioy in heuen. nay, for,

10. Et dixi, nuno oepi: hec mutatio dexteræ escelsi. C And i. sayd now i. began: this chawngynge of the righthand of him heghe. C Aswhasay, god sall not kast all mankynd fra his sight withouten ende. for now i. bigan to vndirstand, and to be sykire. that man sall be broght til endles zeiris. & therfor now i. sayd. that this chaungynge fra wreth til mercy is thurgh ihu crist. that chaungis me fra ill til goed. fra noy til gladnes. and in this chawngynge.

11. Memor fui operum domini: quia memor ero ab inicio mirabilium tuorum. C Menand i. was of the werkis of lord! for menand i. sall be fra the biginyng of thi wondirs. C Thus we should pass ouer the lustis of the world, and ioy in the werkis of

1 This verse has been written in the margin, from which the portions between brackets (supplied from the commentary) have been cut away.
god. bot that dos nane bot he that forgetis all the world, 3a and him selfe. and any ioyes in god.

12. Et meditabor in omnibus operibus tuis: & in adinuencionibus tuis exercebor. C And i. sall thynke in all thi werkis: and in thi syndyngeis i. sall be oysid. C This he thynkis til godis louynge. that when he bihaldis what god has done for him in erth. he may hafe certayn hope to cum till heuen. and in thi syndyngeis, that is, in thi commaundmentis, thurghe the whilke thou ert funden til all that kepis thaim, i. sall be oysid til my ded.

13. Deus in sancto via tua, quis deus magnus sicut deus noster: tu es deus qui facis mirabilia. C God in haligh thi way, whilke is god gret. as oure god: thou ert god that1 dos wondirs. C God, in crist, haligh of halghis, is thi way. bi the whilke we may cum til the. thou ert god, and nane other, that dos wondirs. for wha sa dos any wondirs thurghe the, thou dos thaim. noghte he.

14. Notam fecisti in populis virtutem tuam: redemisti in brachio tuo populum tuum, filios iacob & ioseph. C Knewyn thou made in folke thi sothfastnes: thou boght in thin arme thi folke, sumnes of iacob and of ioseph. C That is, thou made ihû crist knawn til cristen men. thou boght2 in thin arme. that is, in thi sun, with his blode. thi folke. whilke! sumnes of iacob. that is, the folouers of thaim that puttis out all vices & settis vertus. and of ioseph. that is, folouers of contemplatif men, that ere ay waxand in godis luf.

15. Viderunt te aquae deus, viderunt te aquae & timuerunt: & turbate sunt abissi. C Watirs saugh the god. watirs saugh the and thai dred: druuyd ere depnessis. C That is, folke knew the god thurgh throuth. and vndrystode that thou sall cum to deme all3 men. and swa thai dred the pyne of hell. & depnessis, that is, ill men in the ground of malice, ere druuyd. that is, stird til penausce.

16. Multitudo sonitus aquarum: voceo dederrunt nubes. C The mykines of the sown of watirs! voice gaf the cloudis. C That is4, many men that first sownyd, gaynsaiand til goed lare, sitheen ware broght till sothfastnes. when cloudis, that is, haly men, that wets dry herti with godis worde. and tempirs the het of the sune. that is, the wreth of ihû crist. that synful men be noght sa sone slane as thai err worthi. gafe voice of haly lare.

1 S. U theu. 2 S. U boghe. 3 S evel. 4 S. U om.
17. Etenim sagitte tue transeunt: vox tonitrui tui in rota. C fforwhi thin aruys passid: the voice of thi thunure in whele. C thin aruys. that is, sharp senten of haly writ. passid. that is, thrid the hard hertiis of erthly men. & woundid thaim til godis luf. for the voice of thi thunure. that is, of thi wordes, manaussand bell till synful men. in whele. that is, thurg all the world, is herd.

18. Illuxerunt ochorusoaciones tue orbi terre: commota est & contremuit terra. C Thi leuynygis shane til the erth! stird it is and it quoke the erth. C That is, bright myrakils was sene & shewid til men. and swa the erth. that is. tha men that lufid the erth, was stird till penaunce: and fra the heghnes of the werld til wilful powert: and first it quoke for drede of god.

19. In mari via tua, & semite tue in squis multis: & vestigia tua non ognoscentur. C In the see thi way. & thi stretis in many watirs: and thi steppis sall not be knawyn. C In the see. that is, in weddid men. and othere that dwellis in bitternes of this life. thi way. that is, thi comaundmentis. and thi stretis. that is, thi strayt coursails. in many watirs. that is, in pore men wilfully. the whilke ere swete in contemplacioun of god. and thai ere many bi thaim self. thof thai be sa in regard of other. and thi steppis, by the whilke thou come til man. sall noght be knawn perfily in this life.

20. Deduxisti sicut oues populum tuum in manu moysi & aaron. C Thou led as shpe thi folke: in hand of moyses and aaron. C Thou led thurg this werld till heuen. thi folke that thou chese. the whilk is als1 a shpe. that is, innocents meke and deboner, in hand of moyses and aaron. that is, in guuernynge of pralatis mare and less. for oft sithe prestis opyns til other men the gate of heuen. gifand thaim2 the sacramentis. and thai for thaire ill life ere barrid out.

[ PSALM LXXVII. ]

ATTENDITE popule meus legem meam: inolinate aurem vestram in verba oris mei. C My folke bihaldis my laghe: heldis your eere in wordis of my mouth. C That is, sekses the gastyly vndirstandynge of my laghe, 3e that ere my folke, and 3ernys to luf me. and swa heldis your eere. that is, with meknes gifes the eere of

1 S. U om.
2 S them. U om.
PSALM LXXVI. 17—LXXVII. 7.

3oure\(^1\) hert til wordis of my mouth. that \(3e\) right vndirstand that \(i.\) sall say. for,

\(2.\) Aperiam in parabolis os meum: loquar proposicione
ab inicio. \(\text{C} \) I sall opyn in liknyngis my\(^2\) mouth! \(\text{i.} \) sall speke
proposicium\(s\) fra bigynynge. \(\text{C} \) Liknynge is that shewis athynge
withouten and bitakyns another thynge that men sall seke with inyn.
proposicio\(us\) he calles the wondirs that ware shewid til the ives.
and bifell in figure of c\(\text{r}i\)sten men. fra bigynynge of patriarkis. the
herers answers.

\(3.\) Quanta audiimus & cognouimus ea: & patres nostri
narrauerunt nobis. \(\text{C} \) What thyngis hafe we herd and we
hase knawn th\(\text{a}i\)m! & our\(\text{e}\) fadirs tald til vs. \(\text{C} \) What thyngis hafe
we herd in the alde testament. and we hase knawn th\(\text{a}i\)m in the
new. & our\(\text{e}\) gastly fadirs tald til vs. in th\(\text{a}i\)re bokis, that it swa is.

\(4.\) Non sunt occultata a filiis eorum: in generacione
altera. \(\text{C} \) Thai ere noght hid fra th\(\text{a}i\)re sunnes: in a nother
getynge. \(\text{C} \) That is, the benefycys gifen til the ives ere made
knawn till vs. for we ere sunnes of patriarkis thurgh trouth and\(^3\)
gastly getynge.

\(5.\) Narrantes laudes domini & virtutes eius: & mirabilia
eius que fecit. \(\text{C} \) Telland the louyngis of lord. and his vertus:
& the wondirs of him that he has made. \(\text{C} \) Oure fadirs tels his
louely dedis. and his vertus. that is, downkastynge of our\(\text{e}\) emmys
gastly & bodily. \(\&\) his wondirs that he did, til his louynge & our\(\text{e}\)
prow.

\(6.\) Et suscitant testimonium in iacob: & legem posuit
in israel. \(\text{C} \) And he raisid witnesynge in iacob! & laghe he sett
in israel. \(\text{C} \) That is. he beris witnes thurgh his dedis and his
saghis. that all men aghe to serfe til him. and laghe he sett til all
c\(\text{r}i\)sten men, as yok to teme th\(\text{a}i\)m. for it bedis rightwisnes. and
forbedis vnrightwisnes.

\(7.\) Quanta mandauit patribus nostris: nota facere ea
filiis sui, ut cognoscat generacio altera. \(\text{C} \) What thynges
comoandid he till our\(\text{e}\) fadirs: forto make tha knawn til th\(\text{a}i\)re
sunmys. that a nother getynge knaw. \(\text{C} \) That is, how gret thynge
is it. that he will that ilke man make knawn\(^4\) for it falles til endles
hele that ilke generacio\(u\)n knaw it, til the war\(\text{d}i\)s ende.

\(^1\) S. U oure. \(^2\) S. U of. \(^3\) U an. S &. \(^4\) U knaw. S knawyngc.
C Sumnys that sail be borne and saill rise: saill tell till thaire sumnys. 
C Sumnys that sail be borne til god, and saill rise out of vices & slawnes. saill tell til thaire sumnys, that is, til thaire folowers.

C That thai sett in lord god thaire hope: and that thai forget noght the werkis of god. 
C That thai seke his comaundmentis. 
C This saill we tell. that oure sumnys sett thaire hope in god. noght in any creature, as gold 
or syluere. or other thynge. and that thai forget not what god has 
done for thaim. swa that thai seke ay to fulfill his comaundmentis.

C That thai be noght as thaire fadirs: generacyjoun 
wickid and sharpand. 
C That thai be noght vnkynde as thaire fadirs was. that yelldil til god ill for goed. for thai ware generacyjoun 
wickid in will. and sharpand god in werke.

11. Generacio que non directt cor suum: & non est 
creditus cum deo spiritus eius. 
C Getynge that rightid noght 
his hert: and with god trowid is noght the gast of him. 
C Wickid 
getynge neuermare rightis his hert til god to do his will: forthe the 
gast of him is noght trowid with god. that is, he has na trouth 
to do the thyngg that god comaundis.

12. Filij efferem intendentes & mittentes arcum: conueral 
sunt in die bellii. 
C Sumnys of efferem bendand and sendand 
bohge: turnyd ere in day of bataill. 
C Sumnys of efferem ere all 
faynt cristien men. that bendis the bowe. and sendis aruys. that is, 
thai let as thai armyd thaim to stand with god. and spekis wordis 
of hetynge, that thai wild do all that he biddis thaim. bot in day of 
bataile. that is, in tyme of temptacioun. thai faile and turnys agayn 
til thaire alde custum. and thga.

13. Non custodierunt testamentum dei: & in lege eius 
noluerunt ambulare. 
C Noght kepid the testament of god: 
and in his laghe thai wald noght ga. 
C That is, that thai hight 
til god thai wild noght fulfill: and in his laghe. that is, charite, thai 
lastid noght. bot thai make thaim seruaunte till all vicys.

14. Et obliti sunt benefactorum eius: & mirabilium 
eius, que ostendit eis. 
C And thai forgat his goed dedis: 
and his wondirs the whilke he til thaim shewid. 
C That is, thai 
er eynkynd til godis benefics: for he gifis thaim welth and riches,
and *thaum* dispender *thaum* in ill oyse, and settis noght bi *the* wondirs *that* he shewid for *thair* hel.

15. Coram patribus eorum fecit mirabilia in terra egypti: in campo thanesos. *C* Bifor *thaire* fadirs he did wondirs in the land of egypt: in the felde of thanesos. *C* Bifor *thaire* gastsly fadirs he did wondirs in egypt. *that* is, *that* erthly men myght se til *thaum* *thaum* sould serfe. in the felde of thanesos. *that* is, in the rowme stede of meke comawdment.

16. Interrupit mare & produxit eos: & statuit aquas quasi in vtre. *C* He brak the see and he led *thaum*! and he sett watirs as in gourd. *C* He brake the see, *that* is, in baptem. *the* whilk is life til *thaum* *thaum* kepis it. ded til *thaum* *thaum* kepis it in noght. and he led *thaum*. cristen men, *that* will noght syn dedly. and he sett watirs. *that* is, couaitys of fleys and ill stiryngis, as in gourd closid. for he restreynys vile lustis. *that* *thaum* ren noght out.

17. Et deduxit eos in nube diei: & tota noote in illuminacione ignis. *C* And he led *thaum* in cloude of day: and all nyght in lightnynge of fire. *C* That is, crist giftis vs kolynge agayns *the* het of vices. and in all oure anguys *the* fire of his luf lightynys vs withinen.

18. Interrupit petram in heremo: & adaquauit eos velut in abisso multa. *C* He brake the stane in the more: and he watird *thaum* as in depnes mykill. *C* That is, he suffird crist to be woundid on the *cross*. in the more. *that* is, in iudee. *that* is as a desert forsakyn of god. and he watird *thaum*. *that* is, of crist ran fulnes of grace in till *the* hertis of trew men. as in depnes mykil. *that* is, plentuous. as *the* see ware rennand ouere.

19. Et eduxit aquam de petra: & deduxit tanquam flumina aquas. *C* And he outed watire of the stane: and he led as foidis watirs. *C* That is, of *crist* cumys til vs *the* watire of grace. and the haboundance of *the* lare of heuen.

20. Et apposuerunt adhuo peccare ei: in iram excitaerunt excelsum in inaquoso. *C* And *thaum* setto *sit* to syn til him: in wreth *thaum* stird *the* heghe in stede withouten watire. *C* ffor all *the* goed *thaum* he dos *thaum* *sit* *thaum* hert to syn til him. despisand his lare. and doand syn opon syn. and swa *thaum* stire him til ir. *that* is swa heghe, in stede withouten watire. *that* is, in *thaire* dry hert, *that* has na wetynge of his grace.

1 S. U om.
21. Et temptauerunt deum in cordibus suis: ut perearent escas animabus suis. C And thai temptid god in theire hertis: that thai aske mete till theire saules. C That is, with treson thai aske of god gastly mete. for nouther thai hase stedfast trouth na stabil luf, whithouten the whille na saule is fild. forthi he that will be fed of god. hime bihoues loke that he do nathynge that is agaynys godis will. Propirly thai tempte god. that puttis thaim selfe in any perill forto fande if god will delyuer thaim.

22. Et male loouti sunt de deo: dixerunt nunquid poterit deus parare mensam in deserto. C And ill thai spak of god: thai sayd whether god may graith borde in desert. C Ill thai spake, for thai had na discretion in theait speche. when thai sayd. whether god may graith borde, that is, ioys and delite in his luf. til manmys saule. in desert of hiss life. this many dowtis. for thai kan noght fele his goednes. bot wele may he do that.

23. Quoniam peroussit petram & fluxerunt aquae: & torrentes inundauerunt. C for he smate the stane and watirs ran: and the beckis bolnyd. C He smate crist, that is, he suffird him to dye: and of him graces and the sacramentz ran. and swa the beckis. that is, men. that bifor was drye, bolnyd in grace and lare gifen fra heuen.

24. 'Et dixerunt, nam nunquid panem poterit dare: aut parare mensam populo suo. C 'And thai sayd' whether he may brede gif: or graith borde til his folke. C That is, whether he may fede vs gastly. and graith swa til vs the sweetnes of con templacioun in his luf. that we hase na nede of others solace til oure saule. this is soth: bot for sum trowis it noght.

25. Ideo audiiuit dominus & distulit: & ignis accensus est in iacob, & ira ascendit in israel. C Tharfor lord herd. and he delayde: fir is kyndild in iacob. and ire stegehe in israel. C Oure lord herd, that is, he persayuyd the wickidnes of men. and he delayed his vengaunce. bot fir of couaititis is kyndild in iacob. that is, in prestis, and in men of actife life. that sould wrestil agayne vices. & ire stegehe. that is, it waxis, in israel. that is, in pralatis, and in contemplatif men, that sould ay be in deuociouns. and for thaim thynke noght that the comfort of god suffishe for thaim ynoghe, bot getis other vnsclwisly. thai sief noght the wret of god.

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1 S om.
2 S. U' he.
3 S suffis.
26. Quia non crediderunt in deo: nec sperauerunt in salutari eius. "For thai trowid nogth in god: na thai hopid in the hele of him. "Bot in thaire vanytes and in thaire riches. for if thai hopid in him. thaim wild thinke that his solace myght suffisch\textsuperscript{1} for thaim.

27. Et mandavit nubibus desuper: & ianuas celci aperuit. "And he bad til the cloudis abouen: and the gate of heuen he oppynd. "That is, he bad till halie prechours. that has of him that thai preche. &. the gate of heuen. that is, knawyng of halie writ. he oppynd til tha that prechis or writis. noght til other. that ere rediere to chalange othere mennys dedis: than to do thaim self oght that goed is.

28. Et pluit illis manna ad manducandum: & panem celci dediit eis. "And he rayned til thaim manna for to ete: and brede of heuen he til thaim gaf. "Thurgh tha prechours he rayned. that is, he herid other men to resayde crist as fode of saule. and all maner of delite. and swa he gaf til thaim the brede of heuen. that is, him selfe.

29. Panem angelorum manducavit homo: cibaria misit eis in habundancia. "Brede of aungels man ete: fode he sent till thaim in haboundance. "Brede of aungels is crist. for in his sight thai hafe that thaim list. and him eis man in the sacrament. and in luf. and that is fode that he sendis in haboundance. for when all the folk has etyn him yeit he is halie. he is mete of the whilke the mare we ete the mare we may. the mare we hafe the mare vs list. & that is for.

30. Transtulit austrum de celo: & induxit in virtute sua affricum. "He ouerbar the south fra heuen: and he led in his vertu the wynd of the south. "That is, the hete of the halie gast. he ouerbar fra heuen in til the saules of his lufers. and the same thynge bitakyns wynd of the south, that he ledis til vs thurgh his vertu.

31. Et pluit super eos sicut puluerem carnes: & sicut arenam maris volatilias pennata. "And he rayned on thaim fleyss as dust: and as grauel of the see foghils fethird. "By the fleyss of foghils is vndirstandyn trouth of vnperfite men. in the whilke thai ere fed in vertus, and raysid til heuen. that is likynd til dust. for ofsithe it wynnys til the heght of sutil vndirstandynge.

\textsuperscript{1} S sofice.
and til grauel of the see. of the whilke salt is made. for sauoure of discretion that men aghe to hafe in meynys werkis.


33. Et manducauerunt & saturati sunt nimis: & desiderium eorum attulit eis, non sunt fraudati a desiderio suo. C And thai ete. and thai ere fild ful mykil: and thaire desire he broght til thaim. and thai ere not bigild of thaire zernyng. C As whasay, goed men ere deltid in cristas luf, and fild mare than man wild wene. and swa thai hafe thaire desire: for god bigils na man. that traistis in him.

34. Adhuc esse eorum erant in ore ipsorum: & ira dei ascendit super eos. C fit thaire metis was in thaire mouth: and the wreth of god stegh on thaim. C This he says of thai that vnworthily resaifes the sacrament: and forthi thai ete thaire aghen dome.

35. Et occidit pingues eorum: & electos israel impediiuit. C And he sloghe the fate of thaim: and the chosen of israel he lettid. C He sloghe bodily and gastly the fat of thaim. that is, the proude men. and tha that lifis in thaire likynge. and the chosen of israel, that is, the haliest amange christen men, he lettid, that thai myght noght help thaim thai couaytid.

36. In omnibus his peccauerunt adhuc: & non crediderunt in mirabilibus eius. C In all there thai symned jit: and thai trowid noght in his wondris. C In all there chastiyngis zit thai synnyd mare. for wickid men oft sithe the mare thai ere reprehendid the wers thai ere. for thai hafe noght perfite trouth is godis werkis. therfor.

37. Et defecerunt in vanitate dies eorum: & anni eorum oium festinacione. C And thaire dayes sayld in vanyte: and thaire yeris with hastiynge. C Thaire dayes that thai wast in vanyte. that is, in luf & lust of this world. sayls. that is, cumys till defaut of body and saule. and thaire yeris hastis till noght. for thai seke noght the life of heuen. Manys life, thof it seme lange, it passis sone, and is bot vanyte. as he that dyes when he is borne. men says that he is borne in vayne.

38. Cum occideret eos querebant eum & reuertebantur:
& diluculo veniebant ad sum. C When he sloghe thaim thai soght him, & thai turnyd agayn: and in the dawynge thai come til him. C Awhasay. when he vengid him of sum: the othere, for drede mare than for luf, soght him. and thai turnyd agayn til him. in penauncce. and in the dawynge. that is, when light of grace cumys in til the saule. thai cum til him, that thai ware noght slane.

39. Et rememorati sunt quia deus adiutor est eorum: & deus excelsus redemptor eorum est. C And thai vmthoght thaim that god is thaire helpere: & lord heghe byere is of thaim. C That is. thai knew that in all thaire anguys thai bafe na help bot of god. and that he is thaire byere fra syn & hell.

40. Et dilexserunt sum in ore suo: & lingua sua mentiti sunt ei. C And thai lufid him in thaire mouth: and with thaire tunge thai leghid til him. C That is. thai sayd thai lufid god. bot thai leghid: as thaire dedis shewis. for thai do noght as thai hight. for when god cesis to make men rad: than cese thai todo wele.

41. Cor autem eorum non erat rectum cum eo: nec fideles habiti sunt in testamento eius. C Sothly thaire hert was noght right with him: na thai ere hade trew in his testament. C Thaire hert was noght right with god: for thai seruyd him noght for him self. bot for wynnynge of riches. as hirdes of haly kirke dos now. thai sekis noght bot riches and honurs. and swa thai ere noght trew in his testament. for thai dispend the godes of thaire lord falsy.

42. Ipse autem est misericors & propicius flet pecostis eorum: & non disperset eos. C Bot he is merciful and he sall be made mercycful till thaire synmys: and he sall not scatire thaim. C Thai ere cruel and wicked. bot he is merciful. not vengauyd als sone. and he sall be merciabil til thaire synmys. abidant if thai will cum til penauncce. and he sall noght scatire thaim. til he see his tyme: and that is for the luf of his seruauntz. amange the whilke thai won.

43. Et habundauit vt auerteret iram suam: et non ascendit omnem iram suam. C And he haboundid that he turnyd away his wreth: and he kyndild noght all his ire. C That is, he made grace haboundand2 in his lufers. that for thaim he wald turne away his wreth fra othere. suffrand thaim to synn. and swa

1 S. U om. 2 S haboundonde. U haboundid.
he kyndild noght all his ire. that is, he vengid him noght on thaim sa mykil as thai deseruyd.

44. Et recordatus est quia caro sunt: spiritus vadens & non rediens. C And he vmthoght for fleyss thai ere: gast gangand. & noght agayn cumand. C That is, he bihelid the frete of man, that is ay enclynand til ill. and noght kan delite him bot in fleyssly thynge. and he sees that his gast is gangand in ded, & noght agayn cumand til the body in this wrold, forto tell what it has sene, & than do penaunc: alswa aman gas bi him self til syn. bot he cumys noght agayn til goed life. bot thurgh he god.

45. Quociens exacerbauerunt eum in desert: in iram conceitauerunt eum in inaquoso. C How oft sharpid thai him in desert: in ire thai stird the heghe in stede withouten watire. C ffl many sith tha sharpe god synand. that is, thai make him sharpe til thaim, and breme to punysch thaim. for he is ful soft in him self, and til all that luft him. and til ire thai stird him in thaire dry thoght, withouten the well of grace and of goed lare.

46. Et conuersi sunt & temptauerunt deum: & sanotum israel exacerbauerunt. C And thai eru turnyd & thai temptid god: & the haligh of israel thai sharpid. C Thai eru turnyd fra god til lust and lichery of this life. and than thai temptid god. noght feland wele his myght and his goednes. and swa crist, that is halighe of halighis. thai make sharpe til thaim. noght luftand him. for anly luft makis him soft in vs.

47. Non sunt recordati manus eius: die qua redemit eos de manu tribulantis. C Thai eru noght vmthoght of his hand: in daye in whilk he boght thaim of the hand of angirand. C That is, thai hafe na thought of his myght, thurgh the whilk he boght thaim fra the pouste of the deuel with his preciouse blode.

48. Sicut posuit in egipto signa sua: & prodigia sua in campo thaneos. C As he sett in egipt his takyns: & his wondirs in the felde of thaneos. C His takyns & wondirs that he shewid in egipt. bitakynd thynge that was at cum: for the wondirs that bifell til men of egipt bodily. bifallis til fals crsten men gastly. lo the wondirs.

49. Et convertit in sanguinem flumina eorum: & ymbres eorum ne biberent. C And he turnyd in blode thaire flodis.
& thaire raynes that thai ne dranke. C Thaire fiodis, that is, the strenys of gastly vertus. he\(^1\) turnyd in\(^2\) blode. that is, he suffirs\(^3\) to turne in\(^2\) flesly lust. and thaire raynys, that is, lare of heuen, is alswa turnyd til ethlly likynge: that thai drynke noght bot blode. that is, vile luf of this world. for withouten rayn erth may not bere froite.

50. Misit in sis oinomiam & comedit eos: & ranam & disperdidit eos. C He sent in thaim hundflege, and it ete thaim\(^4\) and froske, and it scatird thaim. C That is, thai hafe hundis maners. that thai will not honur thaire faderes and thaire modire and prelates. & tha etis thaim. that is, slas thaim in saule, & bryngis thaim til short life. and froske, that is, vayn ianyngye. that is in fenny wittis, as froskis dwellis in fennys. and that scatirs thaim in sere thohtis and dedis. that thai may noght thaire hert gedire to godis lufe.

51. Et dedit erugini fructus eorum: & labore s eorum locuste. C And he gaf til rust the froitis of thaim\(^1\) and thaire trauails til the locust. C He gaf til rust. that is, til pride and vayne glory, thaire froite. for all the goed that man dos pride wastis, and luf of massyns louynge. and thaire trauails. that is. thynge that thai trauaile fore. he gaf til locust. that is, til bakbiters. locustis ere bestis. that feghis and etis kornis, when god will send vengaunce of hungire. swa bakbiters renny about and gnawis other mennys werkis. and gers men oft sithe sese to do goed. and swa cumys hungire in thaire saule.

52. Et occidit in grandine vineas eorum: & moros eorum in pruna. C And he sloghe is haghill the vyners of tha: and thaire mours is ryme froist. C He sloghe in haghill. that is, in kald of wickidnes. thaire vyners, that is, all faire vertus that thai hade: and thaire mours, a manere of these that bitakyps charite of man neibhur. he sloghe in ryme froist. that is, in the vice of cruelte. frosyn samyn in nyght of syn. when a man has na pite of a nother.

53. Et tradidit grandini iumenta eorum: & possessionem eorum igni. C And he gaf til haghill thaire bestis: and the possession of thaim til fire. C He gaf til haghill. that is, til ilke temptacion. that fellly smytis the hertis of foles, as haghill, thaire bestis. that is, bestly men, that thynkys na fethere than til thaire

\(^1\) S are.  \(^2\) S into.  \(^3\) S ins. 'them.'
lust. & kan noght restreyne wickid stiryngis. and thaire possessyon.
that is, all that was goed in thaim, he gafe til fire of vntholemodnes
and couytyts, that all wastis.

54. Misit in eos iram indignacionis sue, indignacionem
& iram & tribulacionem: inmissiones per angelos malos.
C He sent in thaim the wreth of his dedeyn. dedeyn & wreth and
tribulacious: insendyngis\(^1\) bi wickyd aungels. C That is, all the
illes byfalles of godis rightwis vengaunce, that thai be pyned in
thaire aghen felonys. that will not be boxsum til god. tribulacionum
is vnrest of thoght, that is the werst anguys that i. kaw. insend-
yngis by ill aungels is when god suffirs the fend to put thaim fra
syn til syn. and fra syn til pyne.

55. Viam fecit semite ire sue, non pepercit a morte
animarum eorum: & iumenta eorum in morte conclusit.
C He made way til the strete of his wreth. and he sparid noght
fra ded of thaire saules: and thaire bestis in ded he loukid. C As
wha say\(^2\), he made him a brade way of vengaunce. that bifor
seymd a narw strete, for it was priue. and swa he sparid noght to
sla thaire saules. that is, he suffirs thaim forto fall in till the ground
of illes. and thaire bestis. that is, fleyssly men, he loukis in ded.
that is, as wha do with bestis. he warnys thaim noght thaire lykyngis.
that is ded til thaim.

56. Et percussit omne primogenitum in terra egipci:
primicias omnes laboris eorum in tabernaculis cham. C
And he smate all first borne in land of egipci: the first of all thaire
trauaile in tabernakils of cham. C The ded of the first born is
losynge of rightwisnes thurgh the\(^3\) whilke ilkan is \(^4\) companabile\(^5\)
til mannys kynde. bot that is smyten in land of egipci that is, in all
that dwellis in myrke werkis of syn it is slan. and the first of thaire
trauaile. that is, principall vertus, for the whilke men sould first
trauel. he sloghe in tabernakils of cham. that is, in couenti\(^6\) of
all that lufis this world.

57. Et abstulit sicut oves populum suum: & perduxit eos
tanquam gregem in deserto. C And he had away as shep his
folke: and he led thaim as a floke in desert. C He hade away
fra the wickidnes of synful men his folke. that is chosen til him. as
shepe berand woull till mannys clathynges. that is, charite & goed

\(^1\) U insendyndis. S is sendynges.  \(^2\) U sa. S sey.  \(^3\) U repeats the.
\(^4\) S. U om.  \(^5\) S compynabil.  \(^6\) S couetyse.
werkis. that thaire saule is wele happid in. and he led thaim as a
flok. that is, the gadirynge of all rightwisem, in desert of this life,
that thair eere noght.

58. Et deduxit eos in spe & non timuerunt: & inimicos
orum operuit mare. C And he led thaim in hope & thair
noght drede: and thaire enmys the see hild. C Till heuuen he
ledis in hope. and thai dreed noght. for perfit luf puttis out drede.
noght of god: bot of pyne: and the see. that is, perfit penauence,
hild thaire enmys. that is, it did away all thaire synmys.

59. Et induxit eos in montem sanctificacionis sue: mon-
tem quem adquisuit dextera eius. C And he led thaim in til
hill of his halighynge: hill the whilkse his righthand gate. C That
is, he broght thaim thurgh his grace til heuuen. that is heghe fra ill
men. the whilkse godis sun gate till thaim with his ded.

60. Et eiecit a facie eorum gentes: & sorte diuisit eis
terram in funiculo distribucionis. C And he kast out fra
thaire face genge: and with cut he departid til thaim the land, in
strynge of delynge. C That is, he kest out fra thaim all vicys. and
with cut. that is, in grace of his chesynge. he departid til thaim the
land of life, thurgh sernes of meritis: in strynge of delynge. that
ilke man hafe his iyoy and heghnes in heuuen estere that he lufid god
in erth.

61. Et habitare fecit in tabernaculis eorum: tribus israel.
C And he made to won in the tabernakils of tha: the kynredyns of
israel. C That is, he made thurgh his grace goed criisten men to
won in stedis of endles iyoy. out of the whilkse ill aungels ere out
kasten.

62. Et temptauerunt & exercbauerunt deum excelsum:
& testimonia eius non custodierunt. C And thai temptid &
thai sharpid god heghe: and his witnesyngis thai kepid noght.
C Thaie temptid. that is, askid swikilly. noght trowand perfitly.
for what goed swa god do vs: ay ere the mast part shrewis. his
witnesynge is his comaundment. that thair will noght kepe.

63. Et autererunt se et non seruaerunt pactum: quem-
admodum patres eorum conuerst sunt in arcum prauum.
C And thair away turnyd thaim and thai kepid noght cuuaunt: as
the fadirs of thaim turnyd thair ere in boghe wickid. C Thaie turne
thaim away fra all goed thoght. and thai kepid noght the cuuaunt
that thair made with criyst in baptym. to forsake the deuel and all
his werkis. as thaire fadirs wele hight. and noght did swa. thai ere turnyd in wickid boghe. that is, thai ere as the boghe of a fals man, that first bendis it and sithen layes it down, when nede ware to shote.

64. In iram concitauerunt eum in collibus suis: & in sculptilibus suis ad emulacionem eum prouocauerunt. C In wreth thai stird him in thaire billes: and in thaire ymages til dedeyn thai him forthkald. C In hillis thai stird him till wreth. that is, in pride and vnbuxsumnes. and in thaire ymages. that is, in luf of many vanytes. as sum honurs the ymage of vayne glory. sum of ypocrisy. sum of womannys luf. sum of erthly dygnyte. sum of auarice. there sculptils thai lout, noght god. forthi he has dedeyn of thaim, and dampnyys thaim.

65. Audiiuit deus & spreu: & ad nichilum redagit valde israel. C God1 herd and despyd: and til noght he broght ful mykil israel. C He herd the grete cry of thaire synnys. and he despyd. that is, he vengid him on all that makis swilke ymage. and he broght israel til noght. that is, all fals cristen men. for he sall prise thaim of thaire pouste.

66. Et repulit tabernaculum sylo: tabernaculum suum vbi habituat in hominibus. C And he put agayn the tabernakil of sylo: his tabernakil whare he wonnyd amange men. C That is. he wonnys noght in a hert that is led with ydell thoghtis. and ill stirylingis. bot his wonnynge is amange men that has clene thoghtis.

67. Et tradidit in captivitatem virtutem eorum: & pulcritudinem eorum in manus inimici. C And he gafe in caytiffe the vertu of thaim: and thaire fairhede in the hend of enmy. C That is, the strenght that thai hase he suffirs thaim to spend in seruys of the deuel. and swa he defouls thaire fayrhede in dedly syn.

68. Et conclusit in gladio populum suum: & hereditatem suam spreuit. C And he loukid in swerd his folke: and his heritage he despyd. C When ill men ere gifen in the fendis myght. on ilke syde temptaciouns rises. and thai ere loukid in ded of saule. for!

69. Iuuenes eorum comedit ignis: & virgines eorum non sunt lamentate. C The junge men of thaim fire ete! and thaire

1 S. U He.
maydyns sorowid nught. C That is, fire of couaitis and lichery wastis thaim that ere stalworthest and Fayrest. and thaire maydyns. 
that ere, wemen that semys chaste in body, and ere fylid in saule, as maydyns that ere halichid til god. sorowd nught. for the fire of 
couaitys etis thaim with the yunge men.

70. Sacerdotes eorum in gladio ceciderunt: & vidue eorum non plorabantur. C The prestis of thaim fell in sword: and thaire wydous was not gret. C That is, the prestis that wele leris and lifes ill. dyes thorgth the sword of godis sentence and his 
dome. and thaire widous. that is, tha that forsoke the world and 
solace of men. was not gret. down feld til syn. for goed men 
dispayrs1 of swilke when thai fayle.

71. Et excitatus est tanquam dormiens dominus: tan-
quam potens crapulatus a vino. C And raysid is as slepand 
lor: and as myghty drunkyn of wyne. C Aswhasay. thus mykel 
syn do thai. bot oure lord worshipfully vengis: for he is raysid as 
slepand. that is, as suffrand lange thaire wickidnes. and as myghty, 
drunkyn of wyne. that is, stird of thaire cruelte. to tourment thaim 
withouten pite. as a drunkyn man, that sparis nane.

72. Et percussit inimicos suos in posteriora: opprobrium 
sempiternum dedit illis. C And he smate his ennys in the 
hyndiere: endles reprofe he gafe til thaim. C He smate his 
enmys in the hyndiere. that is, all the luers of this world in thaire 
endynge he drunkyn in hell. for thai ere his ennys that has endles 
pyne. and namly all that turnys agayn fra goed purpos.

73. Et repulit tabernaculum ioseph: & tribum effraym 
non elegit. C And he putagyn the tabernakil of ioseph: the 
kynredyn of effraym he not chese. C That is, all that duellis in 
waxynge of worldis vanye he reprouyd, and the kynredyn of riche 
men, that studis all till riches & honurs of this life. he heses noght 
ordaynd til the ioy of heuen. for thai hafe thaire heuen here.

74. Sed elegit tribum iuda: montem syon quem dilexit. 
C Bot he chese the kynredyn of iuda: the hill of syon whilke he lufid. 
C He chese to luf him. & loue him here and in heuen. the kynredyn 
of iuda: that is, of all that grauntis criest in thoght and worde and 
werke. and the hill of syon. that is, haly kirke. that is heghe in 
verus, and lokis ay til heuen.

75. Et edificauit sicut unicornium sanctificium suum: in

1 S ins. 'not.'
COMMENTARY ON THE PSALTER.

terra quam fundavit in secula. C And he edifyd as of vyncoms1 his halighynge: in erth that he fowndid in warldis. C He edifid, that is, he festid, his halighynge, that is, haly folke, as of vyncoms, that is, haseand any hope in god. in erth, that is, whils that liff here in halikirke, that he stabild to last withouten ende.

76. Et elegit daudi seruum suum, et sustulit eum de gregibus ovium: de post fetantes accepit eum. C And he chese daudi his seruaunt: and he did him away fra flokis of shepe: and fra bihynd the bredand he toke him. C He chese daudi. that is he that is stalworth in goed werke, & lufly in thogh: and he did him away fra flokis of shepe. that is, fra nurishynge of vnresonabill thoghtis: and fra the stede thare he was bihynd bredand he toke him. that is, fra delites & solace of this warld. that beris brode of wickindes.

77. Pastore iacob seruum suum: & israel hereditatem suam. C forto fede iacob his seruaunt: and israel his heritage. C That is, forto nurish goed will, that puttis out all vices. and to fede israel. that is, a saule that ay sekis to see god. forthi it is godis heritage, that he tils and delitis him in.

78. Et pastit eos in innocencia cordis sui: & in intellectibus manuum suarum deduxit eos. C And he fed thaim in vnoyandnes of his hert: in vndirstandyngis of his hend he led thaim. C That is, he rewld his thoghtis and his willis til god in clewnes: and in all his werkis he had vndirstandynghe what he sould do. and what noght. and swa he led thaim til fode of life.

[ PSALM LXXVIII. ]

DEUS venerunt gentes in hereditatem tuam: polluerunt templum sanctum tuum posuerunt ierusalem in pomorum custodiam. C God genge come in this herytage: thai fylid thi haly tempill, thai sett ierusalem in kepynge of appils. C Genge, that is, ill men, lifand in thaire vile zernynge, come in till this heritaghe. that is, in till dignytes of halykirke, thorgh maystry and symony. thai fylid thi haly tempill. that is, saules. that was made thi wonynge in baptem. thai set ierusalem, that is, thaire kirkes. in kepynge of appils. that is, at the liknynge of appils2 garthis, that

1 S vnicone. 2 S appel orchardes or.
PSALM LXXVII. 75—LXXVIII. 6.

men kepis till the fruit be gadird, and sithen leuys thaim. swa do thai. thai gedire thaire tendis and offrandis, and reckis noght of the saules that thai sould kepe.

2. Posuerunt morticius servorum tuorum escas voluntibus: carnes sanctorum tuorum bestias terre. \(\text{\textsuperscript{1}}\) That sett the dyand bodis of thi servaustes metis till fuglis of the lift: flyess of thi halighis til bestis of erth. \(\text{\textsuperscript{2}}\) That is, men that soule hafe ben thi servaustes, seke and dyand in saule. thi suffird to be delit til deuels. for nouther with goed dede\(\text{\textsuperscript{3}}\) na with goed worde thi enfourm thaim. and the flyesly thoghtis of tha. that was halighid in baptem thai sett till bestis. that is, til draguns of hell.

3. Effuderunt sanguinem ipsorum tanquam aquam in circuitu ierusalem: & non erat qui sepeliret. \(\text{\textsuperscript{4}}\) That spilt thaire blode as watre in vmgange of ierusalem: and nane was forto grase. \(\text{\textsuperscript{5}}\) That is, for thaire defaut, that thai wild not chasty thaim na lere thaim, many saules perishe. as watre, that is, vily, as na man roght. in vmgange of ierusalem. that is, aperly, that men may see. and nane is forto grase. that is, to hide the slawndire of symnes: thai ere swa many. and in custum. therfor,

4. Facti sumus obprobrium vicinis nostris: subsanacio & illusio hijs qui in circuitu nostro sunt. \(\text{\textsuperscript{6}}\) Made we ere reprofe til ourse negburs. scornynge & hethynge til all that in ourse vmgange eke. \(\text{\textsuperscript{7}}\) We ere reprofe til ourse negburs: that is, til lawd men that sees our synys and says. lo what clerkis dos. and swa we ere scornyd on ilke side. wharfor halikirke sorowis sayand.

5. Vsquequo domine irasceris in finem: ascendetur velut ignis salus tuus. \(\text{\textsuperscript{8}}\) How lang lord sall thou be wrathe in end: kyndild sell be thi luf as fire. \(\text{\textsuperscript{9}}\) That is, how lange sell this hethynge last that we hafe for we wretchid the. sell it be till the ende! nay. for thi luf sell be kyndild in ourse hertis. as fire that purges the rust of our syn.

6. Effunde iram tuam in gentes que te non nouerunt: & in regna que nomen tuum non inuocauerunt. \(\text{\textsuperscript{10}}\) Hell thi wreth in genge that the noght knew: and in kyngedomes that thi name incald noght. \(\text{\textsuperscript{11}}\) As wha say. hell noght thi vengaunce on vs

\(\text{\textsuperscript{1}}\) S ins. ' or of the ayre.'  \(\text{\textsuperscript{2}}\) S. U om.  \(\text{\textsuperscript{3}}\) S ins. 'them.'  \(\text{\textsuperscript{4}}\) S lewed.  \(\text{\textsuperscript{5}}\) S. U kyndoms.
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that dos penaunce for oure syn. bot in tha that will not knaw thi luf, and that kallis noght inwardly thi name\(^1\) til thaire helpe and thaire solace.

7. Quia comederunt iacob: & locum eius desolaueurunt. C for thai ete iaob! and his stede thai discomfortid. C That is, goed willis and thohtis and vertus that puttis out vicys thai broth til noght in thaim selfe. and his stede, that is, maayns saule, thai discomfortid, that is, made it wast and reft it the comfort of god.

8. Ne meminieris iniquitatum nostrarum antiquarum: cito anticipent nos misericordie tue quia pauperes facti sumus nimir. C Vmethynke\(^2\) noght of oure ald wickidnessis: sone bifor ga vs thi mercys. for pore we ere made ful mykill. C Ald wickidness he callis his\(^3\) symys that cumys of oure form sadirs. sone, for na man wate his endynge. bifore ga vs thi mercys. that is, thi mercys be in vs are we cum to be deymd. for we ere full pore. that is, we ere ouer wayke to do any goed without ou thi help. forthi.

9. Aduua nos deus salutaris noster: & propter gloriam nominis tui domine libera nos, & propicius esto pecosatis nostris propter nomen tuum. C Help vs god oure hele: and for the ioy of thi name deluyer vs, and mercybail be til oure symmys for thi name. C Help vs god in the many fald perils of this life. and deluyer vs, that we be noght like til ill men. bot that we glorify thi name. ihu. thare in ioyand. and be mercybail til oure symys, punyshand thaim here. for thi name to honur & loue and to preche.


11. Vlioio sanguinis servorum tuorum qui effusus est: introact in conspectu tuo gemitus compeditorum. C The vengaunce of the blode of thi seruauntis that is spilt: inga in thi sight the sorowynge of the settrid. C Leswhen we faile of louynge. and than genge say, whare is thaire god. that is, whi helpis he thaim noght. if thay hafe swikle a god as thay say. and known be in nacioues: that is, in ill four men. that we may see vengaunce. that is,
endles pyne, of the blode of haly\textsuperscript{1} martirs that tirantis sloghe. Als wa\textsuperscript{2} the ded of sugetis sall be soght of prelatis, for thai dye thorgh thaire defaut. and the sorow of fettird. that is, of haly pore men, bunden in charite, & sorwand for the malice of riche men. inga. that is, queine in thi sight. 3e sall wit that a rightwisman has na delite of the pyne of his enmy. here whaim he haitis noght. bot in the rightwisnes of god whaim he lufis.

12. Secundum magnitudinem braochij tui: posside filios mortificatorum. C Entire the greynes of thin arme: welde the sunynys of the slane. C That is, as thi strenght is gret, welde the solouers of martirs, that na quainitis of the deuel or of this world brynge thaim out of thi luf.

13. Et redde vicinis nostris septuplum in sinu eorum: impropemium ipsorum quod exprobrauerunt tibi domine. C And 3eld til oure negeburs seuenfaeld in thaire bosom! the reprofe of thaim that thai vpbraydid til the lord. C 3eld til oure negeburs that defames vs. seuenfaeld. that is, perfyt pyne. aswhasay, thai hurt vs in erth. thai sall be punyshd in hell. in thaire bosum, whare man vggis maste with ill thynge. thaire reprofe that thai vpbraidid til the in thi lufers. 3eld til thaim, that thaire malice light on thaim self.

14. Nos autem populus tuae & oues pasowe tuae: confitebimur tibi in seculum. C Bot we thi folke and shepe of thi pastyre! soll shrie til the in warld. C That is, we thi folke, kepand thi comandmentis. and fed in thi luf with thi worde sall loue the til we dye.

15. In generacione & generaciones: annunciabimus laudem tuam. C In generacionis & generacionis! we sall shew thi lounyge. C That is, here & withouten end 3eldand til the dett\textsuperscript{1} honour. we sallbe delityd in softnes of louyngis.

[ PSALM LXXIX. ]

Qui regis israel intende: qui deducis velut ouem ioseph. C Thou that gouernys israel bihald! thou that ledis as a shepe ioseph. C That is. thou that guernys cristen men. bihald til thi guernynge, that thi folke perishe noght. thou that ledis in vertus

\textsuperscript{1} U hely. \textsuperscript{2} S As who say. \textsuperscript{3} S duwe.
as a shepe. that is myld in thght, and profitabill in werke, ioseph. that is, ilkan that is waxand in godis luf.

2. Qui sedes super cherubyn: manifestare coram effraym beniamyn & manasse. C Thou that sittis on cherubyn: be shewid bfore effraym beniamyn and manasses. C That is, thou that restis in thaim that fulfils thi laghe thorgh charite. gif knaw-ynge of the til effraym. that is, till weddid men, that beris froit of almus dede. beniamyn. that is, til sunys of the righthand. as chaste men in actife life. that thai be sett at thi right syde on domes day. and manasses. that is, til tha that forgetis ethly thyngis. and setis all thaire hert til heuen. there ere contempletise men & may dys that dos thaire besynes anly to queme god & to hate syn.

3. Excita potenciam tuam & veni: vt saluos facias nos. C Stire thi myght and cum! that thou make vs safe. C That is, send vs the haly gast thorgh whaim we may stand agayn ill. and do wele. and cum in til oure hertis in fulnes of thi luf. that thou make vs safe of syn & sorow.

4. Deus conuerte nos: & ostende faciem tuam, & salui erimus. C God conuert vs & shew thi face! and we sall be safe. C God turne vs fully fra the warld til the. and etire this life shew til vs the sight of thi shynyng, and than we sall be safe verraly in endles bliss.

5. Domine deus virtutum: quousque irasceris super oracionem serui tui. C Lord god of vertus: howlange sall thou be wraethe on the prayeres of thi servaunt. C That is, how lange shewis thou the as thou ware wraith. for thou dos noght alsen that we ask. noght forthi thou forsakis vs noght. bot.

6. Cibabis nos pane lacrimarum: & potum dabis nobis in lacrimis in mensura. C Thou sall fede vs with brede of teris: and drynke thou sall gif til vs in teris in mesure. C We ere fede with mete & drynke in teris. when we ere chanstid and lerid thorghe all the sorows of this life. for by mete and drynke, thorgh the whilke ilk man lifes. he bitakyns suffishant lare. and thaire teris ere in mesure. for he suiffers vs noght to be temptid ouere that we may1, and he punysh he vs noght mare than we deserfe.

7. Posuisti nos in contradiccionem vicinis nostris: & inimici nostri subsannauerunt nos. C Thou sett vs in gaynsaiynge til oure neghburs: and oure emmys scornyd vs. C Lo

1 S ins. 'suffere.'
whi teris ere! for thou suffirs oure neghburs. to gaynsay with mouth & werke til the wordis that we speke of the for thaire hele. and oure enmys, deyuys, scornyd vs. for many of vs, thof thai say wele, thai do ill. and thai ere bot heythynge til thaire fas. forthi.


9. Vineaem de egipto transtulisti: sieciisti gentes & plantasti eam. C Vynere of egipt thou ouerbare: thou outkast genge and thou sett it. C Vynere, that is, all halikirke. of egipt. that is, out of myrknos of erroure & vnknawyng. thou ouerbare. til light of trouh & charite. thou kest out dedly synmys and sett it in vertus. and in jernynge til heuen.

10. Dux itineris suisti in conspectu eius: & plantasti radices eius & impleuit terram. C Ledere of the way thou was in the sight of it: and thou sett the rotis of it and it fulfild the erth. C That is. thou ledis thi kirke by the way of this wyrld til heuen. that we hafe the ay in oure sight. and thou sett the rotis¹. that is. thou makis² haly men. and stabill in luf. and swa it fulfils the erth with cristen men. and swa mykill it wex. that.

11. Operuit montes umbra eius: & arbusta eius cedros det. C The shadow of it couyrd howis³: and the trese¹ cedirs of god. C The shadow of it. that is, myrknos of figures. couyrd howis. that is, the gastly vnndirstandynge of the prophetis. and the trese. that is, vertus. couyrd cedirs of god. that is, heghest men in contemplacion ere hild fra vicys. dwelland in vertus.

12. Extendit palmites suos vsque ad mare: & vsque ad flumen propagines eius. C Sho strekis hir⁴ brawnchis til the see. and til the flode hire kyndis. C Brawnchis ere apostis that rechid til see. that is, til conversiun of synful men. and the kyndis. that is, the folouters of apostis. strekis ensaumpil of perfeccioun. til the flode. that is, til thaim that flowis in vnstabilnes and kan rest in na goed purpos. sithen he spekis of tha that bigynmys religiously and halyly. bot in process of tyme forgetis the drede of god & fals in slawnes. & swa in other vicys. and it bifallis thaim gastly. that did til ierusalem bodily.

¹ S ins. 'of it.' ² S makes it holy & stabil in luf. ³ S hilles. ⁴ U ere.
13. Vt quid destructisti maceriam eius: & vindemiant saem omnes qui pretergradiuntur viam. C Whi distroyd thou the wall of it; and all repis it that gas bisyde the way. C As-whasay. for thaire aghen defaut, that thai wild not last, thou suffird the warnysnynge of thaire vertus. to pass fra thaim. and swa repis. that is gaidirs the grapes of all goed meryt. that na goed lese thar in. all that gas biside the way. that is, gastywickidnes that is neuer mare in way of charite.

14. Exterminuit eam aper de silua: & singularis ferus depastus est eam. C The bare of the wod outtermyd it: and the syngulere wildbest has etyn it. C The bare is the deuel, prynce of ill men. that¹ has kastyn out of the termys of goed life. and he is the wild best that is of syngulere cruelte. in all that seruys him. that has etyn thaim. that is, all the goednes of thaire saule he wastis when thai assent till dedly syn.

15. Deus virtutum convertere: respicio de celo & vide & visitas vineam istam. C God of vertus be turnyd: loke fra heuen and see and visit this vynere. C God of vertus, that shewis vertu in whaim thou will, be turnyd fra wreth til mercy. and see with pite and visit thorgh grace this vynere. that the deuel has desayfd, that it may rise out of his hend².

16. Et perflce eam quam plantavit dextera tua: & super filium hominis quem confirmasti tibi. C And make perfite that thi right hand sett: and abouen sum of man whaim thou confermyd til the. C That is, mak perfite³ in charite thaim that thou sett in trouth. & gafe bigynnynge of goed life. and that thou did abouen maunys sum. that is, in ihū crist. whaim thou confermyd in ioy⁴ til the, settand him at thi right side in heuen.

17. Incensa igni & suffossa: ab incopacione vultus tuiperbunt. C Kyndild at the fire and vpgrafen: fra the blamynge of thi face sawl pershe. C Kyndild at the fire he kalles all synys of couaitis and of ill luf. that makis men proude. vpgrafen he calles synys of ill drede. that makis men sa laghe in thaire aghen eghen. that thai fall in despaire and rekus noght of thaim self. thou lufls atheynge that the be wele tharwith. than thou dredis that the sawl be ill if thou tharn it. forthi if thou be takyn with that luf. the drede als swa sawl ouercum the. bot swilke kyndilynge. and swilke grafeynge.

¹ S ins. 'he.' ² U end. S honde. ³ S. U per. ⁴ S om. in ioy.
sall perishe and be dampnyd. when god blamys them that swa has led thair life: anly the luf of god is that men may hafe sikere rist in.


19. Et non discedimus a te vivificabis nos: & nomen tuum inuocabimus. 


[ PSALM LXXX. ]

EXULTATE deo adivori nostro: jubilate deo iacob. 

1 U om. man. S manne.

2 U. S and others omit the translation. Cf. vv. 5. 8.
taburn: psaltry delitabil with the harpe. C Takis of clerkis the psalm. that is, the comauedmentis of god and rewle of life. that se folow. and gifes the taburn. that is, fulfyll thaim, makan and your eleyse lene in discretion. and gifand erthly godes that pore men has nede of. for the psaltry. that is, desire of heuen. is delitabil til god. with the harp. that is, with despisyng. of warldly thyngis. and se that ere wise.

3. Bucicinate in neomenia tuba: insigni die solempnitatis vestre. C Blawys in the newmone with trump 1 in nobill day of youre solemnnyte. C Blawis, that is, prechis. in the new mone, that is. in newhede of life. when etere your defaut. eft se wax in charite. and takis light of the sune of rightwisnes. with trumpe. that is, makan men rad for pyne. and delite thaim in hope of ioy. in nobil day of yourse solemnnyte. that is, when your hertis has wonyn the maystri of all noyouse thoghtis. and ill styrngis. and se ere cumen til rest and delite in cristi luf.

4. Quia precceptum in israel est: & iudicium deo iacob. C ff or comauedment in israel is: and dome til god of iacob. C That is. the biddyng of god is. that cristen men make that solemnite in saule. and if thai do it noght: thai be hard demyd of god.

5. Testimonium in ioseph possit illud cum axi ret de terra egipti: linguam quam non nouerat auduiuit. C Witnessynge in ioseph. set that thyng when he se ede out of the land of egipt: tunge that he had noght knawn he herd. C Witnessynge. that is, goed werke witenand. in ioseph. that is, in tha that ere ay waxand in vertus. sett that thyng. that is. that comauedment that seould be done on all maneris. when he se ede thorgh penaunce and goed life out of the land of egipt. that is, out of wickidnes & warldis synn. and than the tunge. that is, perfeccions of life. to forsake all and folow crist. that he had noght knawn biforn: whils he lay in his lustis. he wild noght knaw pouert gloriusere than riches. than he herd with ere of hert. forto brynge it til dede. & swa.

6. Diuarit ab oneribus dorum eius: manus eius in cophino servierunt. C He turnd fra birthyns his bake: his hend seruyd in berlepe 6. C That is, he lesid his thoght of the heynes of syn. forwhi his hende seruyd in berlepe. that is a

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1 S. U trup. 2 S ins. "he." 3 S. U se. 4 U ins. "is." S om. 5 S bere lepe.
vessel in the whilke the iwas bare mortere in egipt, and it bitakyns
tinclemes of erthly werkis. that ilke folke seruys in, to make cite til
the deuel. bot wha sa cumes out of egipt. thai turne thaire bake fra
that seruys.

7. In tribulacione inuocasti me & liberaui te: exaudiui
te in abscondito tempestatis probau te apud aquam con-
tradiccionis. C In tribulacioun thou incald me. and .i. delyuerd
the: .i. herd the in hid of storme .i. prouyd the at the watirs of
gaynsaiynge. C The voice of god. In that anguis when thou
was cumbird. and chargid with syn. thou kald on me inwardly til
help. and .i. delyuerd the. of that birthin. for .i. herd the doand
penauce in hid of storme. that is, in fightyng of thi saule agayns
the wynd of temptacioun .i. prouyd the. that is, .i. shewid the prouyd.
at the watirs of gaynsaiynge. that is, at folke discordand. when ane
red the till ill. a nother til goed. thou forsoke the ill counsaile and
toke the goed.

8. Audi populus meus & contestabor te: israel si audieris
me non erit in te deus recens neque adorabitis deum
alienum. C Here my folke and .i. sall witness the: israel if thou
had herd me, in the sall not be god freyss. na thou sall lout god
alyn. C Here my folke. that .i. broght out of the fendis seruys .i.
sall witnes the. that is, .i. bere wittnes til the of this thynge. that thou
israel, that is, ilke cristen man. if thou had herd me, kepand my
biddyngis. thare soul na freyss god be in the. that is. thou sould
haf hope only in a god. and thou sould nogth as thou dos lout
god alien. that is, goddis of hathen men. as siluere. & gold. riches.
lust of freyss. that men now mare lufis than god. what swa man
couaytis and honurs. that is his god. all there goddis ere freyss for
thai rote sone and passis with the world.

9. Ego enim sum dominus deus tuus qui eduxi te de
terra egipi: dilata os tuum & implebo illud. C for .i. am
lord thi god. that led the out of the land of egipt: make brade thi
mouth. and .i. sall it fill. C That is, .i. crist boght the & made the
and toke the fra myrknies of hathen men. forthi make brade the
mouth of thi hert in shrifte and luf & lounye. and .i. sall fill it
with vndirestandyngye and gasty joy.

10. Et non audiuit populus meus vocem meam: & israel

1 S fresche.  
2 S ins. ‘do.’
non intendit michi. C And my folke herd noght my voice:
and israel biheeld noght till me. C That is, my folke boghed noght
til my worde. na thai will als mykil do: as biheald with goed will
what i. say.

11. Et dimisi eis secundum desideria cordis eorum:
ibunt in adiunacionibus suis. C And i. lette thaim etere the
zernyngs of thaire hert: thai sall ga in thaire syndyngis. C Thai
wild 1 noght here me. forthi i. lette thaim ga in syn. etere that thaire
vile willis zernyd. as a leche that dispaysrs of a seke mannys hele. he
lettis him ete what him list. thai sall ga in thaire syndyngis. thair is,
in thaire errors, as thaire aghen couaitis ledis thaim.

12. Si populus meus audisset me: israel si in vijs meis
ambulasset. C If my folke had herd me: and 2 israel if he had
in my wayes gane. C That is, if thair wild right row & do 3 thar
etere in rightwisnes. and in pite.

13. Pro nichilo forstan inimicoes eorum humiliassem: &
super tribulantes eos misissem manum meam. C for
noght perauntyre thaire enmys .i. had mekid: and on angirand
thaim .i. had layd my hand. C for noght, that is, of my goed will.
perauntire he says, blamand thaim that doutis of godis goednes.
for thai luf mare erth than heuen. bot sothfastly. he had mekid
thaire enmys, bryngand thaim til noght. layand hand of vengauce
on angirand thaim in body or saule.

14. Inimici domini mentiti sunt ei: & eit tempus eorum
in secula. C Enmys of lord leghid til him: and tyme of thaim
shall be in warlids. C Thai wild noght ga in his wayes. forthi thai
ere his enmys. that leghid til him. noght doand that thai hight.
and thof thai florysshe now & takis sacramentis. the tyme of thaim
shall be in warlids. that is, ded of hell and sernes 4 of pynes sall dwell
in thaim withouten ende.

15. Et cibaut illos ex adipe frumenti: & de petra melle
saturauit eos. C And he fed thaim of the grese of whete: and
of the huny stane he thaim fild. C That is, he fed thaim with the
body of Crist. and gastly vnderstandynge. and of huny that ran of
the stane. that is, of wisdome that is swete till the hert, he fild thaim.
and yit thai leghid til him.

1 U will. S. M wolde. 2 S om. and. 3 S wirke.
4 S schere wyse.
DEUS statit in synagoga deorum: in medio autem deos dijudicat. 

God stode in the synagoghe of goddis: and in myddis goddis he demys. 

That is, god ihū crist stode in the gadirynge of halymen. deiside thorgh grace, and in myddis shew- and his saououre til ilkan: he demys goddis. gifand grace and vertu til ilkan. etere the mesure of his gift. gifand sum on a manere. sum on other sum less. sum mare. and in thaim he spekis til wickid men. & says.


Howlange deme 3e wickidnes and the facys of synful 3e take. 

3e mare in pouste. how lange deme 3e wickid dome for giftis. and 3e less, howlange take 3e facys of synful. that is, liknyngis of the mare. assentand til thaire wickidnes for wynnynge.


Demys til the nedy and til the fadirles: the meke and the pore rightwisess. 

That is, demys for him. that is nedy and fadirles. in rightwis cause. & lettis not thof riche men be agayns him. the meke that traistis anly in god noght in men. na in riches. & the pore that couaitis na erthly thynge. rightwisess. that is, haldis swilke an rightwis. bisor god. that 3e folow him.

4. Eripite pauperem: & egenum de manu peccatoris liberata. 

Out takis the pore: and the nedy delyuers of the hand of synful. 

That is, take thaim out of wrangis & harmys of ill men. that ere noght suffyshaunt to help thaim self. that 3e may wyn 30w made in heuen tharof. and trowis crist swa rightwis. that if 3e do it noght he will dampe 30w.

5. Nescierunt neque intelleixerunt, in tenebris ambulant: monebuntur omnia fundamenta terrae. 

Thai noght wist na thei vndirstode, in myrkenes thei ga: stird sall be all grundis of erth. 

Aswhasay. thei rek noght to wit what thei ere haldyn to do, for thei ga til hell in myrkenes, that is, blyndid in saule thorgh erthly luf. bot stird sall be all grundis of erth. that is, all riche men that has the welth of this world. on whaim the kyngdome of
pride is grudid. sal be remouede fra thaire lordship and done till thaire pyne. sithen he spekis til chosen men. and says.

6. Ego dixi dij estis: & filij excelsi omnes. C I sayd 3e ere goddis: and sumyns of the heghe all. C That is, 3e ere ayres and perceuels in the bliss of heuen. 3e all that ere godis sumyns, folouand ihū crist.

7. Vos autem sicut homines moriemini: & sicut vnus de principibus cadetis. C Bot 3e als men sall dye: and as one of princys 3e sall fall. C Aswhasay .i. hight the kygdom of heuen till all my lufers. bot 3e wickid that lufis this world sall dye. as synful men that ere noght boght. for 3ow lathis with the meknes & the pouert of ihū crist. and 3e sall fall thorg pride of will in til endles pyne, as one of the princes fell. that is, the deuel. for him 3e fologhe. the felaghship that fell he callis ane, for all ere like in pride.

8. Surge deus iudica terram: quoniam tu hereditabis in omnibus gentibus. C Rise god deme the erth! for thou sall enherie in all genge. C Rise, that is, shew thi myght. deme the erth. that is, lufers of this world. for sum of all genge thou sall take til thin heritage in heuen.

[ PSALM LXXXII. ]

DEUS quis similis erit tibi: ne taceas neque compulsaris deus. C God wha sall be like til the! still noght. na be restreynd god. C The prophet spekis of ihū crist. when he cumes to deme, and says. god wha sall be like til the. when thou demes in that fourm that thou was demyd in. than thou sall seme vnilike in ioy. that here semyd like in pyne. be not still than as thou ert now. and be noght restreynd fra dede of vengaunce.

2. Quoniam ecce inimici tui sonuerunt: & qui oderunt te extulerunt caput. C for lo thin enmys sownyd: and thai that hatid the vpbare the heuyd. C for lo thi fas, ili cristen men, sownyd. that is, strifes agayn sothfastnes in worde & dede. and thai vpbers the heuyd. that is, thaire proud thoght. thai heghe agayns god and man.


1 S remewede.
ill cousaille how thai myght desayfe thi folke. and thai had thougthe to be contrarious til halymen. that is all unlyke til thaim in worde and dede.

4. Dixerunt venite & disperdamus eos de gente: & non memoretur nomen israel vltra. (The sayd comes and scatire we thaim fra genge: and the name of israel be noght in mynde ouyre. (The sayd til selaghys of thaire wickidnes. cumes withouten drede and scatire we thaim fra genge. that is dowe\(^1\) thaim\(^2\) of this warld. swa that the name of halymen be noght in mynde ouyre this tyme. this thaire dede spekis. for thai do that in thaim is. that na haly man sould be.

5. Quoniam cogitauerunt vnanimiter simul aduersus te: testamentum disposuerunt tabernacula ydumeorum & ysmaelite. (For thai thoght in a will samyn agayns the: testament ordaynd the tabernakils of ydumes & ysmaelitis. (For thai thoght in a wickid will all gadird samyn agayns the in thi seruaustis. testament thai ordaynd. that is, wickid kuaunt\(^3\) thai made. wha: the tabernakils of ydumys, that is, the passand couentiis of erthly men that sekis ioy in this life. & ysmaelitis. that is. thai that boghys til thaire bely. not til god.

6. Moab & agareni gebal & amon & amalech: alienigene cum habitantibus tyrum. (Moab and agarenys gebal & amon and amalech: alyens with wonand in tyrum. (Moab, that is, he that disvys godis laghe. and is of the deyyl his fadire. and agarenys. that is, sumnys of the couaitis of this warld. gebal, vayn dale. that is. ypocretis. that ay\(^4\) studis about vanyte. and amon. that is, drubild folke in ire and\(^5\) enuy. and amalech, that is, folke likand the erth. that is, couaitous men. that has na souaire bot in erthly thynge. aliens fra god, as thai that liggis in gluttury & lichery. all there gifen til syn ordaynd testament agayns rightwismen. with wonand in tyrum. that is, with tha that lufis and weldis erthly goeds, about the whilke thai ere strait and angird.

7. Etenim asser venit cum illis: facti sunt in adiu torium filiis loth. (Forwhi assure cumys with thaim: thai ere made in help til swynys of loth. (For assure, that is, the deyyl is thaire selagh that now entycis thaim til ill. and than will accuse thaim that thai be dampned. thai ere made in helpe to pyne hal y-

\(^1\) S do we. 
\(^2\) S ins. 'oute.' 
\(^3\) S couenonde. 
\(^4\) S. U thai. 
\(^5\) S ins. 'in.'
COMMENTARY ON THE PSALTER.

men. til sunnys of loth. that is, till fends that fell with sathan. bot thou god, that is helpere til all thin.

8. Fac illis sicut madian & sisare: sicut iabyn in torrente cison. C Do til thaim as till madian and sysare: as till iabin in the bek of cyson. C That is, ouercumen be thai as the folke of madian was! Madian ere thai that ere ill. and wenys that thai sall noght be demyd. sysare ere tha. that putts out thaim self fra the ioy of heuen. for the ioy of this world. iabyn ere men that thynke thaim selfe wise and couaitis to be halden wise. in the bek of cyson. that is, ill men ere ouercumen thorgh the deuyll in hardnes of hert. that thaire hert will noght melt in godis luf.

9. Disperierunt in endor: facti sunt vt stercus terrae. C Thai perysh in endor: made thai ere as fen of erth. C That is, thai perish in the well of fleysly getynge. for thai fologhe noght gastly life. made thai ere as fen of erth. that is, thai ere swa gifen til the world. that noght cumes of thaim bot erthy thynge.

10. Pone principes eorum sicut orbi et Zeb: & Zebee & psalmana. C Sett thaire prynces as orbe and zeb: & zebee and salmana. C Sett thaire prelatis and thaire kyngis as orbe. that is, dry and baran withouten gastly froit. and zeb, that is, eters of thi shepe. and zebee. that is, swilke that the deuyl makis his lardere of. and salmana. that is, vnstabil, that lastis in na goed thocht. and swa sett.

11. Omnes principes eorum qui dixerunt: hereditate possideamus sanctuarium dei. C All the princes of thaim the whilke sayd: in heritage welde we the sanctuary of god. C That is, all that has taken the office of kynge & the dignyte of prelacy. & dos noght as thai ere halden. the whilke sayd in dede. welde we the sanctuary of god in heritage. that is. oys. we ourr sugetis and thaire goeds as ourr aghen. for the landis ere ouris. bot thai erre as woedmen. forthi.

12. Deus meus pone illos vt rotam: & sicut stipulam ante faciem venti. C My god sett thaim as a whelle! and as stubil bifo the face of wynde. C Sett thaim as a whelle. that is. vnstabil be thai in that. that thai thynke: and thot thai be heghid in this life. in saule thai fall fra heuen. as the whelle turnsys. and sett thaim as stubill. that is, bresil be thai and light. that thai be drifen in ilke temptacioun. and in the tother world sett thaim.

1 S. U om. 2 S ins. 'that.' 3 S are.
13. Sic ut ignis qui comburit siluam: & sic ut flamma comburens montes. C As fire that brenys the wod: and as flawn brenynd howis. C As fire. that is, vengauence of god. that brenys the wod. that is, all that ere withouten goed froit it wastis. and as flawn. that is, the fire of hell, brenynd howis. that is, pynd all that ere full of pryde and heghe in malice.

14. Ita perseueris illos in tempestate tua: & in ira tua turbabitis eos. C Swa thou sall folow thaim in thi storme: and in thi wreteth thou sall thaim druuy. C Swa. that is, punyshand. in that maner: thou sall folow thaim, drيفand thaim in till hell. in thi storme, that is, in thi dome. that is full stormy till all ill men. and in thi wreteth. that is, in day of vengauence, thou sall druuy thaim. that is, make thaim sorrowful and sary in endles fire.

15. Imple facies eorum ignominia: & querent nomen tuum dominne. C fuiif thai facies of1 shamefulnes: and thai sall seke thi name lord. C That is, make thaim full of shame. and whils thai ere blamyd of all. thai sall seke thi name ihů. to luf it & loue it. that may deluyere thaim of shame. bot thai that ere lastand in thaire syn.

16. Erubescant & conturbantur in seculum seculi: & confundantur & perseant. C Shame thai and be2 druuyd in waride of warldis: and confusid be thai & perysche. C Shame thai in a nother life of thaire viles, and than druuyd be thai for pynes that ere ay lastand. and confusid be thai and perysche. in body and in saule.

17. Et cognoscant quia nomen tibi dominus: tu solus altissimus in omni terra. C And knaw thai that name is til the lord: for thou anly heghest in ilk land. C And knaw thai thorgh pynes thai lord is name til the. thai is name of pouste. for thou ert heghest in ilke land, that pryde be distroide.

[ PSALM LXXXIII. ]

QUAM dilecta tabernacula tua domine virtutum: concupiscit & deficit anima mea in atris domini. C How lufid ere thi tabernakils lord of vertus: my saule couaytis and fayls in halles of lord. C As whasay, it may noght be sayde how mykil

1 S with.  " S ins. 'thei.'
COMMENTARY ON THE PSALTER.

the wonnynge stedis of heuen ere lufid. in the whilke we sall be resayued etereoure werkis. and wele ere thai lufid, for my saule couaytis. and for mykilnes of luf it sayls fra it selve. and fra all affecion untill any creature. and langis in til the halles of our lorde. that is, til the court of heuen. this is the voice of a halcy saule. and in my langynge.

2. Cor meum & oaro mea: exultauerunt in deum viuum. 

My hert and my sleys: gladid in god lind. My hert sofid in sweten of luf. and my sleys that has delite of the ioy that is within. tho thai be brisel and heuy in dedlynes. thai gladid in god lind. that gift me lisyng and gladnes. this gladnes is verray. when aman couaytis to dye. for ioy of sikere conscien.


forwhi the sparow fund hows til him and turtill nest whare sho sett hire briddis. The sparow. that is, a meke will, fleghand fra erthly luf. fund hows til him. that is, wonyng in heuen. & has grete ioy whils he wate his setil ordaynd there. and turtill, that is, chaste sleys sorowand for syn. fund nest, that is, trouth. and charite. in the whilke here briddis be done. that is, godis werkys. that the glede bere thaim noght away. we thynk god in oure hert. and as sparowe we fleghe til hows. in sleys we wyrke thorgh charyte. and as turtill we hat nest. And whilk is that nest.


thin auters lord of vertus: my kynge my god. Thin auters. that is, heghnes of hope and luf til the whilke we steghe lufand. withouten the whilke is na stede of offrand. that is god il quen.

5. Beati qui habitant in domo tua: in secula seculorum laudabunt te. 

Blisful that wonys in thi hous: in worldis thaillallowthe. Wele couayt .i. to be in godis hows. for all ere full of ioy that there wonys in bliss of aungels: and withouten end sall thai loye the. that is all there werke lastand ay. that mykil bremsynge of luf makis noght constrainyd that til. bot for na man suffyshis til this loungye thorgh his meritis.

6. Beatus vir cuius est auxilium abs te: ascensiones in oorde suo disposituit in valle lacrimarum in loco quem posuit. 

Blisful man whas helpe is of the: steghyngis he ordaynd

1 S ins. ' or ioyede.'
2 S om. ' and gladnes.'
3 S ins. 'to the.'
in his hert. in dale of teris in stede that he sett. C As wha say, he is in the way til joy. that is rewld and led thorph help of thi grace. noght in his presumciou. that settis his aghen witt bifor other mennys. and he ordaynd steghyngis in his degres til god. in the whike he heghest steghis. that mast luftis. in dale of teris. that is. in delite of this world. whare goed men makis sorow. that thai stege in stede that god sett. that is, til the whike he ordaynd that men sould cum bi degres.

7. Etenim benedicciones dabit legislator, ibunt de virtute in virtutem: videbitur deus deorum in syon. C forwhi benyson sall gif the bryngere of laghe, thai sall ga fra vertu in vertu: seyne sall be god of goddis in syon. C That is. cristi that gafe the laghe sall gif waxynge in vertus and grace. that his laghe, that is, charite be fulfilld. and swa thai sall ga fra vertu of tempereunce and streng in saule in til vertu that is cristi. and when thai cum at the ende of the dale of teris god of goddis, that is, of cristen men, sall be sene in syon. that is, in fulnes of contemplacou.

8. Domine deus virtutum exaudi oracionem meam: aurobus percipte deus iacob. C Lord god of vertus here my prayere: with eren persayfe god of iacob. C That is, lord here me, that thou make me felaghe with the vertus. of the whike thou ert lord. that is aungels: and that thou make me israel of iacob. that is, of a man in travaile. make me in rest seand god.

9. Protector noster aspice deus: & resspice in faciem xpi tui. C Our helere bihald god: and loke in the face of thi cristi. C Our helere in were agayn the deuel and ill men, bihalde our eftgyngye, gifand pacience, that we lose noght our corwom. and loke, that is, make vs to loke and sett the eghe of our hert in the face of thi cristi: that is to see our medis in the knawyng and sight of him whare rest is of our travailes. that withouten ende is mare than our merit. And the entent of my prayere is. that i. won in thi hous.

10. Quia melior est dies vna in atris tuis: super milias. C for bettire is a day in thi hallis: abouen thowsandis. C A day that is endles til the whike i sighe. that is in thi hallys. that is, amange the ordirs of aungels, is bettere abouen thowsandis of dayes

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1 S god makethe. 2 S in. 3 S. & M. U this. 4 S. U om. 5 S. U oure.
of this lif. and abouen all thynge that men may wearne. And swa mykil my hert is takyn in desire of that a day. that.

11. Elegi abiectus esse in domo dei: magis quam habitare in tabernaculis peccatorum. C I chese to be out kast in godis hows: mare than to won in the tabernakils of synful. C That is, i.e. chese mare to seme meke & despisable at the sight of men, in halykirke dwelland as in way til heuen. than to won as myghty and riche in tabernakils of synful men. that is, in joy of this world.

12. Quia misericordiam & veritatem diligit deus: gracia & gloriam dabit dominus. C for mercy & sothfastnes god lufis: grace & joy lord sall gif. C for mercy in chsen men whaim he calles & makis rightwis. and sothfastnes. that is, right-wisnes of dome. in ill men whaim he dampnys, god lufis. and he sall gif grace in this life. thorugh the whilke we may do wele, & joy in the tother. and he will that we luf mercy. anence oure nephure. and sothfastnes anence oure selfe, punyshand with penaunce the ill that we hafe done.

13. Non priuabit bonis eos qui ambulant in innocencia: domine virtutum beatus homo qui sperat in te. C He sall noght prise of goeds thaim that gas in vnoyandnes: lord of vertus blissful man that hopis in the. C That is. he sall not late thaim be desayf of endles goeds that gas in clemnes of hert and hand til heuen. that na man soould leue for all the godes of erh. lord of vertus, that swa many woundirs dos. that thai may noght be sayde. the man that hopis not in him selfe, na in any sayland thynge, bot in the endles. blissfull is he. for he sall won with the.

[ PSALM LXXXIV. ]

BENEDIXISTI domine terram tuam: auertisti captivitatem iacob. C Thou blissid lord thy erth: thou tunryd away the caytyfe of iacob. C Lord thou that werid the erth for syn. that is, manyns kynde. now thou has blissid it thorugh ihul crist. and thorugh him. thou tunryd away the caytyfe of iacob. that is, of crystyns manyns folke, whaim couayts of fleyss & pride of life made caytif vndire the deuyl, prince of all proude men.

1 S ins. here. 2 S om. 3 M. S att the. U as to.
2. Remisisti iniquitatem plebis tuae: operuisti omnia peccata eorum. C Thou forgaf the wickednes of thi folke: thou hild all the synmys of thaim. C That is, thou made that dedly syn regne noght in our body. and with charite thou hillys oure synmys that thou see thaim noght to pyynsh.

3. Mitigasti omnem iram tuam: auertisti ab ira indignacionis tuae. C Thou swagid all thi wretche: thou turnyd fra the wretche of thi dedyn. C Aswhasay, thou did noght all thi wretche a way. bot thou swagid it. when first bath syn1 and pyne regnyd, and nowt syn. in the day of dome bath saille be done away. and than thou saille turne the fra the wretche that come of thi dedyn, swa that naman in thi kyngdome traualle na syn.

4. Conuerte nos deus salutaris noster: & auerte iram tuam a nobis. C Turne vs god oure hele: and away turne thi wretche fra vs. C Thou that is oure saueoure turne vs fra syn, that we be deliyd to folowe the in vertu and despynghe of thi wort. noght oure enmy in lust & luf of oure self. and turne away thi wretche fra vs. that is, the pyne that we hase deseryd.

5. Numquid in eternum irasceris nobis: aut extendes iram tuam in generatione in generationem. C Whether thou saille be wrath til vs withouten end: or thou saille streke thi wretche fra generacion in generationum. C That is, whether the pyne of syn saille be endles in thi servauntis. or thou saille contynu thi wretche. til the worldis end. as wha say, nay. for.


7. Ostende nobis domine misericordiam tuam: & salutare tuum da nobis. C Shew till vs lord thi mercy: and thi hele gif till vs. C God shewis vs his mercy. when he lerys vs. that all that we hase. we hase of him. and than he gifis his hele til vs. that is. thi crist, to luf and to folowe. noght to ypbrayde with grete athis as wickidmen and proude dos. bot that we contours oure will til his in all thynges. and he inspyrand.

8. Audiam quid loquatur in me dominus deus: quoniam loquetur pacem in plebem suam. C I saill here what lord

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1 S synne lothe.
god speke in me: forwhi he sall speke pes in his folke. ¶ Sen that he is turnyd away fra the vnrest of this life and fil of godis light. he heris what the haly gast spekis prieuely in him. for he sall speke pes. that it be on his folk. than whare swa discord is. there spekis the deuel. and the same god sall speke.

9. Et super sanctos suos: & in eos qui convertuntur ad cor. ¶ And on his halighis: and in thaim that ere turnyd til the hert. ¶ On his halighis. that is, perfite men. in whaim pes namly regnes. and thaim that ere turnyd til the hert. or that turnys the hert til him. thai ere vnperfit men. that ware first departid fra him and fra skill. sithen sorowand thaire syn cumys agayn til thaire hert and turnys it til him. In the tother world is vrray pes. for thare is na noy. here ay is fightynge. that syn ouercum vs noght.

10. Verumptamen prope timentes eum salutare ipsius: vt inhabitet gloria in terra nostra. ¶ Noght forthi til the1 dreedand him nere is the hele of him: that ioy won in oure land.

¶ The hele of him, that is, saluacioun that is thorghe him. is nere thaim that dredis him. that is. that ere ay besy that thai fall noght. thof thai seme standand stalworthy. that ioy of inmortalite won in oure feyss.

11. Misericordia & veritas obuiauerunt sibi: iusticia & pax osculate sunt. ¶ Mercy and sothfastnes met till thaim² rightwisnes and pess kissid. ¶ Mercy, that is, remission of syn. and sothfastnes, that is, punysshing³ of all ill. met till thaim. that is, samyn come in ihū crist. rightwisneses and pess kissid. that is, thai luf togidere. that he fynd pes at god that luifs rightwisnes, and ellis noght.

12. Veritas de terra orta est: & iusticia de celo prospexit. ¶ Sothfastnes is born of the erth: and rightwisnes lokid fra heuen.

¶ Sothfastnes, that is, vrray shrift is born of the erth. when a synful man grauntis him swilk as he is. and rightwisnes lokid fra heuen. as wha say. thorghe trew shrift is a man made rightwis. If an ill man say that he is rightwis. thare is falshele born of erth.

13. Etenim dominus dabit benignitatem: & terra nostra dabit fructum suum. ¶ Forwhi god sall gif goedenes: and oure erth sall gif the froit. ¶ That is. god sall gif softnes & sweetnes in saule til his lufers, that thai hafe delite to do wele, mare than wickidmen to do ill. and oure erth, that is, oure hertis. sall gif the froit. that is to hate syn & luf rightwisnes that we be like til god.

¹ S om. ₂ S punyschinge. ₃ U punysshand.
14. Iusticia ante sum ambulabit: & ponet in via gressus suos. C Rightwises biforni sall ga! and he sall set in way his ganguynge. C Rightwises of penance for oure syn. sall ga biforni in vs. that is, it sall ren1 his cumynge in til vs. and in this way of rightwisnes. he sall set in his ganguynge, that god gangand in oure way hurt noght his fete as men dos in sharp gate.

[ PSALM LXXXV. ]

INCLINA domine aurem tuam & exaudi me: quoniam inops & pauper sum ego. C Helde thin ere lord and here me: for helpes and pore i.am. C The voice of crist in his passion. or of rightwismen in tribulacioun. lord that is heghe. held til me febil and seke. & here me. that is, fulfil that i.desire. for helpes. that is, withouten other help than of the. & pore am i., that is, noght syffysshant til me.

2. Custodi animam meam quoniam sanctus sum: saluum fac seruum tuum deus meus sperantem in te. C Kepe my saule. for whi i.am haly: make safe thi seruamt my god hopand in the. C Kepe fra thaim that waytis to sla it my saule. that life na ded wele na way2 depart it fra the. for whi, that is, worthi is that thou kepe it. for i.am haly. that is, stabil & fast in truth. & luf. this3 to say is noght pride of him that heghis him self. bot it is louynge til god of him that is noght vnkynde. crist properly is haly halighand. we ere haly halighid.

3. Miserere mei domine quoniam ad te clamaui tota die, letifica animam servui tui: quoniam ad te domine animam meam leuaui. C Hafe mercy of me lord for til the .i. cryed all day, makfayn the saule of thi seruamt: for til the .i. liftid my saule. C Hafe mercy of me and deluyer me of wrecchidnes. for til the to luf and to hafe .i. cryed with all the voice of my hert. and with werk all day. that is, all the tyme of my life. forthi make fayne my saule: in felynge of thi luf. for .i. liftid it til the fra all erthly luf. Here may men see faire4 ordire of wordis. pore. haly. cryand. hopand. liftid til god. held til the pore. kepe the haly. safe the hopand. hafe mercy of the cryand. makefayn the liftid.


myld: and of mykil mercy til all incalland the.  C ffor thou lord is
soft til a saule lufand the. efite the bitternes of this world. thi luf is
full swete. that makis oure hertis to ren all1 in denocioun. and myld
til synful men, sufrand thaim. and of mykil mercy til all that kallis
the in till thaire hert.

5. Auribus percipe domine oracionem meam: & intende
voci deprecationis mee.  C With eren persayfe till my prayere
lord: and bihald til the voice of my bede.  C Many dos gret
wrang e till god: thay pray that he bihald til thaim. and will nouther
bihald til god. na till thaim selfe: bot prayand with the lippis. thay
suffire thaire hert to rayke in ydel thoghtis. agayns whaim dauid
says .i. fand my hert that .i. may pray til the: other men lost thaire
hert. forthi ere thai noght herde.

6. In die tribulacionis mee clamaui ad te: quia exaudisti
me.  C In day of myn anguys .i. cryed til the: for thou herd me.
C I cried til the that may delyuer me. for .i. knew wele that thou
herd me. when thou oft sith saued me in sere perils.

7. Non est similis tui in dijs domine: & non est secun-
dum opera tua.  C Nane is like til the in goddis lord: and nane
is efite thi werkis.  C That is. nane is that can wyrke as thou dos.
for thou ert any maker. and na myght is bot of the.

8. Omnes gentes quasomque facisti venient et adora-
bunt coram te domine: & glorificabunt nomen tuum.
C All genge the whilk thou made sall cum. and thi sall lout bisor
the lord2: and glorifeye thi name.  C All genge that dredis the. the
whilk thou made. that is. til whaim thou gafe kynde and grace,
sall cum in trouth and luf. and lout bisor the. that is. in meknes
thai sall queme til the. and glorifye. that is. preche thi name
glorious.

9. Quoniam magnus es tu & faciens mirabilia: tu es
deus solus.  C ffor gret ert thou and doand wondirs: thou ert
any god.  C Thou ert gret. noght in gretnes of body. bot in myght
and in virtu.

10. Deduc me domine in vis tua & ingrediar in veritate
tua: letetur cor meum vt timeat nomen tuum.  C Lede me
lord in thi way. that .i. inga in thi sothfastnes: sayn be my hert that
it drede thi name.  C Lede me lord in thi way of pouert. and
meknes & charite. bi the whilk thou zede. that .i. inga. that is. that

1 S alle rynne.  2 S. U om.
i. dye withouten spot. in thi sothfastnes. in the whilke thou hight endles ioy til all lufand the. and now glad be my hert in thi drede. that i. drede the withouten dispayre. and ioy in the withouten vnscliwis sikernes.

11. Confitebor tibi domine deus meus in toto corde meo: & glorificabo nomen tuum in eternum. ː I sall shrike til the lord my god in all my hert: and. i. sall glorifie thy name withouten end. ː As wha say .i. sall luf perfily. and last thanin stabilly. and bald thy name1 ioyful in my hert.

12. Quia misericordia tua magna est super me: & eruisti animam meam ex inferno inferiori. ː for thy gret mercy is on me: and my saule thou delyuerd out of the laghere hell. ː Thi gret mercy, that thou forgifs syn: when .i. sorow thearfore. is on me in victory of my fas. and that is sene for thou delyuerd me of the laghere hell. that is. of dedly synyns. though the whilke .i. had bene in hell. eftir my ded. if thou had noght delyuered me here.

13. Deus iniqui insurrexerunt super me, & sinagoga potentium quieserunt animam meam: & non proposuerunt te in conspectu suo. ː God wickid rase on me and the synagoge of myghty soght my saule: and thai sett noght the in thaire sight. ː God. wickid fendis aforsed thaim to ouercum me in temptacion. and the synagoge. that is. the gadirynge of proude men soght to sla my saule. with hand or with tunge. and thai sett noght the in thaire sight. for that is the manere of ill thoghtis. that thai neuer mare hase godis drede bifeorre thaim.

14. Et tu domine deus miserator & misericors: paciens & multe misericordis & verax. ː And thou lord merciere and merciful: suffrand and of mykil mercy and sothfast. ː Merciere. doand dede of mercy. and mercyful of kynde. suffrand. that is. abydand synfulmen. and of mykil mercy till thaim. that turnys thaim til the. and sothfast in betyngis and jeldand til meritis.

15. Respice in me & miserere mei, da imperium puero tuo: & saluum fac filium ancille tue. ː Loke in me and hafe mercy of me. gif empire til thi barn : and make safe the sun of thi handmayden. ː Esrire the anguys of this warld. gif empire til thi barne. that is. myght to deme til haly men. the whilke sall sitt iuges.

1 S ins. 'thu.'  2 S ins. 'God.'
godis handmaydyn is halykirke, of that hand maydyn is all goed men sumnes wham god safes.

16. Fao mecum signum in bono vt videant qui oderunt me & confundantur: quoniam tu domine adiuuiisti me & consolatus es me. Ĉ Do with me sygne in goed that thal see that hatid me & thai be shamyd: for thou lord has helpid me and confortid me. Ĉ Crist says do with me signe, that is, with my lufers. for my risynge is signe, that thai sall ryse: in goed, that thaire hope be confermyd in vertu, that thai see that ioy in my men. thai that hatid me. that is, that lufid this warkl, and be shamyd of thaire luf. for thou lord has helpid my lufers in this life. and confortid thaim in all thaire anguys.

[ PSALM LXXXVI. ]

FUNDAMENTA eius in montibus sanctis: diligit dominus portas syon super omnis tabernaculis iacob. Ĉ 1 The grundes of it in haly hilles: lorde loves the yatts of syon above all the tabernacles of Jacob. Ĉ The prophit, citiseyne2 of the gaistylye cytte, as he had in him selve thought thearof, he bristes in voice & sayes, the grundes of it, that is, haly kirke, are in haly hills. that ys, in apostlis, & prophetes, for thaire are grunded in Jhū christe: & soe are we, for our lorde loves the yates of syon, his gastely citte, that is, all rightwismen, aboue all the tabernacles of Jacob, that is, more than all the sygures of the olde lawe.

2. Gloriosa dicta sunt de te: ciuitas dei. Ĉ Glorious things are saide of the: citte of god. Ĉ Thou gods citty, haly kirke, many joyful3 things. are sayde of the fra god thorugh prophets, whileke thes glorious things be god shewes & sayes.

3. Memor ero raab & babilionis: scientium me. Ĉ Mynand J salbe of raab & of babilon: thorugh wittand me. Ĉ In that citty J salbe mynand, of raab, & of babylowe, that is, of sinnfull men, that gaes by the brade waye till hell in luste and wickedness, thorugh wittand me, that is, thorugh haly men, that maste wate of my priveties, & thai rescyeysinfull men that will torune to me.

4. Ecce alienigne & tyrus & populus ethiopum: hij fuerunt illuc. Ĉ ffor lo4 the5 alyens and tyrus & the folke of

1 Text from U3 to Ps. lxxvii. 19. 'knawyn fra wrecchidnes.'
2 S and others. U3 musaun. 3 S. U3 jofull. 4 S. U3 om. 5 S om.
ethiopens: they were ther. C ffor lo alyens, the whike were fare fra god, and tyrus, that is, those that were strayt in couetyse, & the folke of ethiopens, that is, blacke in glotory & lychery, tha calde to god. & were that, that is, are mayde citysings of gods cite.

5. Nunquid syon dicet homo & homo natus est in ea: & ipse fundavit eam altissimus. C Whether till syon say sal man & man is borne thar in : & the heighest grundid it. C Whether any man sall say til syon, that a man, Jhū christe, is borne thar in : as whose say, thof it-be sayde till the iewed thai trowe it nought, & we say that a man is borne of thaim, but he is god heighest that grunnded the cytte, and that we waite: for.

6. Dominus narrabit in scripturis populorum: & principum horum qui fuerunt in ea. C Lorde sall tell in writings of folke: & and of thar princes the whike were therin. C Ther writings are given to the folke, and mayde of princes, moyses, & prophets, and apostles, the whike was in that citte princes, nought out tharof.

7. Sicant letancliom omnium: habitacio est in ta. C Als of all Joyand: wonnyng is in the. C As whey say, suche ioye in thi wonnyng sall thou have whatkyns ioye we have nought knawen: for thy we maye nought tell it.

[ PSALM LXXXVII. ]

Domine deus salutis mee: in die elamaui & nocte coram te. C Lorde god of my hele: in daye J cryd & in night before the. C Lorde god, of my helth giver & worker, in daye, that is, in esse, J cryd in the, while manye slepes in ther lustes, but J stirred my will to thy love in wele: & in nyght, that is, in woe, J desierid the before the: nought couaytand to some glorious before men. for thi.

2. Intret in conspectu tuo oracio mee: inclina aurem tuam ad precem meam. C In ga in, thy sight my prayer: heilde thin ere till my bede. C In gannyaenge of prayer is the heringe tharof.

3. Quia repleta est malis anima mee: & vita mee inferno appropinquat. C ffor fulfilled is of illes my sawle: & my life

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1 S. U² covetous.
2 S. U² glotyne.
3 S. U² om.
S. U² as.
4 S. ingong.
neghid till hell. C That is, J am full of wretchednes & paynes of this worlde, & sufferand in my body: also my sawle suffers: the fleshe maye not thioile payne withouten the sawle, but the sawle maye thioile payne withouten the fleshe: & my life that was gevne till lustes of erthe, & neghonde was till hell er i. wer turned till god. and yet.

4. Estimatus sum cum descendentibus in lacum: factus sum sicut homo sine adiutorio inter mortuos liber. C J am wenyd with lightand in the lake: maide I am as man withouten helpe I mange dede free. C That is, J am halden with them that demes ouer arely suche as thai are that saules in the lake of damnation, & J am as man withouten helpe, that is, thai deme me vnworthy to be helped, nought for thai amange deade men in saule thorough dedely sinne. J am fre through thi grace, for J fele the that is life of my sawle livand in me.

5. Sicut vulnerati dormientes in sepulcris, quorum non es memor amplius: & ipsi de man tus repulsi sunt. C As wounded slepad in sepulchers, of the whilke thou is no mare myndand: & thei outhe of thi hand are pute. C As wounded with sinnes, slepad, that is, restand in sepulchers, that is, graven in ther lusts, & stinkand, whaim it semes as thou had whitely forgotten, & they are put out of thy hande, intill the devils poure.

6. Posuerunt me in lacu inferiori: in tenebrosis & in umbra mortis. C Thai set me in the nether lake: in mirky stedes & in shado of dede. C That is, thai did me till maste wretchednes that thei mought: in mirky stedes, that is, with ypo-crites, thai helde me worthi to be, for thei in mirke does ill dedes, & in shado of dede, that is, dede of wickednesse.

7. Super me confirmasti est furor tuus: & omnes fluctus tuos induxisti super me. C On me confirmed is thi wraith: & all thi stremis thou brought on me. C That is, impayable semes thi wraith, for J suffer soe mykly anguysh: & thi stremis, that is, stormes of persicution, thou brought on me, 'for ekyynge of my wo.'

8. Longe fecisti notos meos a me: posuerunt me abhominacionem sibi. C Other thou did fra me my knawne: thai set me wlatyng till thaim. C That is, my frends of whom J wende

1 S. U² om. 2 S om. 3 S. U² was nighe. 4 S. U² they.
5 S. U² om. 6 S quilty. 7 S. U² of.
8 S. U² wyckednes. 9 S. U² om.
J had bene loved, thou suffered them to depart fra me, that is, fra my will, and myne Intent, & thai had me als wlatyng, for J agayn saide them in ther werkes, & in their words.

9. Traditus sum & non egrediebar: oulmi mei languerunt pro inopia. C Gyfén J am & J nought out ȝede: for nede myne eghen languisht. C J am given till missagh1: that is, thai weried me, & vpbradid me, and J nought out ȝede fra charitie, that is, J gafe nought a bannynge for an other, but J prayd for thaim: for myn·eighen of my hert languisht, that is, J hade sorow for their nede, that thai tharn gaisly vertue.

10. Clamaui ad te domine: tota die expandi ad te manus meas. C Ȝ till the lorde cryd: all day .i. sprad my hands till the. C Thai did ill till me, & J kried to the, for ther hele, all day, till my dede, J sprad to the my hands, that is, J ekid my werkes till thi lovinge: but all that profis nought to deade men: for.

11. Nunquid mortuis facies mirabilia: aut medi ci susci-tabunt & conflatabantur tibi. C Whether to deade thou sall doe wounders: or leches sall raise & thai sall shrive till the. C Whether thou will scheu wounders till thaim4 that vnderstands nought, & are deade in herte, or sall leches, that is prests good or ill, rays sinfull men, that thai raised shrive till the, als wha6 say, naine maye rayse but thou.

12. Nunquid narrabit aliquis in sepulcro misericordiam tuam: aut veritatem tuam in perditione. C Whether any in grave sall tell thy mercy: & thi sothfastnes in tinsill. C Whether any that is in grave of wickednes wonand, sall tell thi mercy till sinfull men, that thai be turned, & he knawes it nought: & thy sothfastnes, that thou yelds till ill men, as thai have deservid, he that is in tinsill of his saule.

13. Nunquid cognoscentur in tenebris mirabilia tua: & iusticia tua in terra obliuonis. C Whether salbe knawen in mirkenes thi wounders: & thi rightwisnes in land of forgettynge. C Myrkenes are the thoughtes, that are blinded in ignoraunce: londe7 of forgittinge. is in thas that vnbethinks not, that thai salbe demed rightwisly, but lives in delites & lusts withouten drede.

14. Et ego ad te domine clamaui: & mane oracio mea

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1 U3 mishawgh. S myssow. 
2 U3 ins. 'Et' in the Lat. ' & ' in the English. 
3 S. U3 &. 
4 U3 thai. S them. 
5 U3 su. 
6 U3 ins. 'And.' 
7 S. U3 &.
preueniæt te. C And till the lorde cried: at morne my prayer saild couns before the. C And J ought taken with the eror cried till the, with all the ʒernyng of my herte, & at morne, that is, in lyght of charitie, my prayer befor comyne with thi mercy, sal befor cum the, that is, thi dome, that J be nought dampned.

15. Let quid domine repellis oracionem meam: suertis faciem tuam a me. C Why lorde agayn putes thou my prayer: thou turnes awaye thi face fra me. C It semes that god puttes our prayer agayne, when he gives not that we aske, als sone as we wald: but that he does, that it be mayde brennand, & that our merit be the mare for our lang travell.

16. Pauper sum ego & in laboribus a iuuentute mea: exaltatus autem humiliatus sum & conturbatus. C Pore I am & in travles fra my youthe: but heighed J am mekyd & drovayed. C Pore J am, of this warlde good, & J dwell in travels of this life, sighand till heven: fra my youthe, that is, fra the tyme that J loved Jhū christ: for than J spoilde me of elde, but J was heighed first in the warilde in pride, & vayneglorie, & nowe tharfore J am meked, & dravied in sekenes & in paynes.

17. In me transierunt ire tue: & terrores tui conturbauerunt me. C Jn me passed thi wretches: & thin aughfulnesces drovid me. C That is, thi torments that were in me passed: for gods wretch lastes not in rightwise men, but is wicked men: thin aughfulnes that is to coume on domesday in vengeaunz droued me, that is, gret me drede.

18. Circundederunt me siuent aqua tota die: circundederunt me simul. C Thai umgaf me als watir al day: thai umgaf me samen. C Synnis umgifs vs as water, for on ilke side, thi louke vs in, as grete bolynge of water, al day, whiles we lif.

19. Elongasti a me amicium & proximum: & notos meos a miseris. C Thou lenghid fra me frende & neghbour: and my knawyn fra wrechidnes. C Thou lenghid fra me. sett in anguys, frende that was ioynyd till me in goed luf. and neghbur of my kyn. and my knawyn, that knew me bisyght or by fame. fra my wrechidnes.

1 S. U° om. 2 S. U° grevinge. 3 S. U° come. 4 S ins. 'more.' 5 S garte.
MISERICORDIAS domini: in eternum cantabo.  

The mercys of lord! withouten end .i. sall synge.  

Here spekes halikirke that lastis til the warldis ende. and says. the mercys of our lord. that is, the thyngis that god mercisfully has done til manys kynde. the whilk withouten end sall last .i. sall synge. that is, with gladnes .i. sall tell.

2. In generacione & generacione: annunciarbo veritatem tuam in ore meo.  

In generacionu & generacionu .i. sall shew thi sothfastnes in my mouth.  

In generacionu that is now. and generacionu etere this .i. sall shew thi sothfastnes, that thou fulfyllys that thou hight. in my mouth. that it be thare in. nought als tyte slipand out thare of.

3. Quoniam tu dixisti in eternum misericordias edificabistur in oelis: preparabitur veritas tua in eis.  

for thou sayde withouten end mercy sall be edified in heuens! graytheid sall be thi sothfastnes in thaim.  

Thou sayd thorgh the haly gast, mercy sall be edified in heuens, that is, in halymen. whas conversacioun is in heuens. that all thaire synnys biforgisen thaim. thi sothfastnes sall be graytheid in thaim: that is, fulfyllynge of thi hetynge. that thai may noght cum to. bot if forgifnes of syn ga biforn. and thou sayd.

4. Disposui testamentum electis meis iuraui duid servon meo: vsque in eternum preparabo semem tuum.  

I hafe ordaynd testament til my chosen .i. sware til duid my seruaunt: in till withouten end .i. sall grayth thi sede.  

I ordaynd the new testament til thaim that .i. hafe chosen till endles blis .i. sware, that is, .i. hight stabelyl till duid, that is, till crist. stalworth of hand, .i. sall grayth thi sede, that is, thi lufers & folowers. that thai be lastand withouten end.

5. Et edificabo in generacione & generacionem: sedem tuam.  

And .i. sall make in generacionu and in generacionu: thi setil.  

That is, .i. sall brynge all rightwismen in whaim thou restis til perfitt stabilinxes and fiyrhede in this generacionu dedly, helpand thaim til thai cum in till generacionu. that is vndedly. and ay til than.

1 S. U om.
6. Confitebuntur celi mirabilis tua domine: etenim veritatem tuam in ecclesia sanctorum. C Shrie sall beuenes thi wondirs lord. Forwhi thi sothfastnes in kirke of halighis. C That is, apostils and halymen sall loue that other may here thi wondirs. That thou bught man & makis him rightwis. And tha sall tell thi sothfastnes. That thou dos that thou hight. In kirke of halighis, whare men trowis that the trynite is a god.

7. Quoniam quis in nubibus equabitur domino: similis erit domino in filiis dei. C For wha in the cloudis sall be euend til lord: like sall be til god in sumys of god. C That is, amange all halymen. Nane may be euend til ihū crist. And nane may be like til him in godis sumys. For he is godis sun bi kynde. And tha thorgh grace.

8. Deus qui glorificabitur in consilio sanctorum: magnus & terribilis super omnes qui in circuitu eius sunt. C God that is glorifyed in cousaille of halighis: grete and agheful. Abouen all that ere in his vmgange. C The coussail of halymen is to trow in crist. And luf him and ioy in him. For tha may noght be euend til him: and in this coussayl is he glorisyd, for he is grete in mageste. And agheful in syght when he demys. Abouen all that ere in his vmgange. That is, that drawis on ilke syde til him with lastand luf.

9. Domine deus virtutum quis similis tibi: potens es domine & veritas tua in circuitu tuo. C Lord god of vertus wha is like til the: myghty ert thou lord and thin sothfastnes in this vmgange. C That is, sothfastnes of trouth & charite is in all gence. That ere ordaynd til the ioy that thou hight.

10. Tu dominaris potestati maris: motum autem fluotuum eius tu mitigas. C Thou ert lord til the myght of the see: the styringe sothly of the stremys of it. Thou swagis. C Swilks, lord, thou ert, that the see. That is, this world. Has na myght to be stird. Bot at thi suffrynge, and the styringe of the stremys. That is, of persecucions. Thou dos noght all away, bot thou swagis thaim as thou sees that it is profitabil for vs. & god swagis in vs the styringe of temptracious, that we may stand and wyn the corown. And that the stremys of the see swelogne vs noght.

11. Tu humiliasti sicut vulneratum superbum: in brachio virtutis tuae dispersisti inimicos tuos. C Thou mekid as a woundid the proude! in arme of thi vertu thou skatird thin enmys.

1 S om. 2 S, U om. 3 U haligis. 4 S & M. U his. 5 S thi.
PSALM LXXXVIII. 6–16.

C That is, thou overcomest the proud deuyl. that wonys in see. as a woundid man that for woundis has tynt mykil of his strenght. bes ware. for the deuyl is noght all ded sit. for in arme of thi vertu. that is, in werke of thi sun. thou scatird thin enmys.

12. Tui sunt oeli & tua est terra: orbem terre & plenitudinem eius tu fundasti, aquilonem & mare tu creasti. C Thin ere heuens and thin is the erth: the world and the fulnes of it thou grundid, the north and the see thou made. C Heuens ere tha that rayns haly lare. erth. tha that resayfes it. the world, halykirke: the fulnes of it, trew men that fillis it. thou grundid in trouth: the north, that is, the deuyl. and the see, that is, lufers of the world. thou made to purge thi seruantis with thaire pynys.

13. Thabor & hermon in nomine tuo exultabit: tuum brachium cum potencia. C Thabor and hermon in thi name sald glade: thin arme with myght. C Thabor, that is, lightynd in grace, and hermon, weriand syn. in thi name ihū sald glade thorgh goed consyence. for the arme that mekis the proude is thin. that is, thou that made vs defend vs1. with myght that ay is.

14. Firmetur manus tua & exaltetur dextera tua: iustitia & iudicium preparacio sedis tua. C festid be thi hand. & heghid be thi righthand: rightwisnes & dome graythyng of thi setil. C Thi hand, that is, thi werke be festid in proude men. that thai be mekid. and thi righthand. that is, the noumbire of tha that sald be at thi righthand be ekid. for rightwisnes in goed dede and dome in hatynge of syn. graythis thi setill. in mammys saule.

15. Misericordia & veritas precedent faciem tuam: beatus populus qui scit jubilacionem. C Mercy and soothfastnes sall pass before thi face: blisful folk that wate ioyynge. C Mercy forgisand syn, and soothfastnes not lefand it vpnyssst. sall pass bifor thi knawynge. in oure thougthis: for in that blisful is the folk that wate ioyynge. that is, that kan offire louyngis til the in a wondire ioy of bremand deuocioun. tha.

16. Domine in lumine vultus tuui ambulabunt: & in nomine tuo exultabit tota die & in iusticia tua exaltabuntur. C Lord in light of thi face thi salg: and in thi name thai sall ioy ‘alle day’.2 and in thi rightwisnes thai sall be hegid. C That is, lord in luf of thi sun thai hafe euen way til heuen. for in ihū thai sall ioy, syngand withinen thaim the delics of endles luf.

1 M. U om. 2 S ‘proude is synne defende vs.’ 3 S. U om.
17. Quoniam gloria virtutis eorum tua es: & in b-nep'adito tuo exaltabitur cornu nostrum. C for ioy of thaire vertu thou ert: and in thi welwillynge heghid sall be oure horne. C That is, in the thai ioy als mykil as thaire vertu is in luf. and in thi welwillynge, that is, in crist, heghid sall be oure myght.


19. Tunc locutus es in visione sanctis tuis: & dixisti, posui adiutorium in potente, & exaltavi electum de plebe mea. C Than thou spak in wysyon til thi halighis: and thou sayd i. set help in myghty, & i. heghid the chosen of my folk. C Than when thou sayd that, thou spak in visyon. that is, in pryue reuelacioun til prophetis. and thou sayd aperty, i. sett help of men. in crist myghty. and i. heghid crist chosen. that he be heuyd of my folk.

20. Inueni duid seruum meum: oleo sancto meo vnxii eum. C I fand duid my seruaunt: with my haly oyle. i. enoynt him. C I fand that duid. that is, crist stalworth of hand to sla' goly the deuyl whaim men ʒernys, is my seruaunt boghand til ded. for with my haly oyle. that is, of the haly gast i. fild him. of whas fulnes we all take grace.

21. Manus enim mea auxiliabitur ei: & brachium meum confirmabit eum. C for my hand sall help til him: and myn arme sall conferme him. C That is, my myght sall help him. in alsmykil as he is man. and my vertu sall mak him fast agayns his fas.

22. Nichil proficiet inimicus in eo: & filius iniquitatis non apponet necere ei. C Noght sall the enmy profit in him: and the sun of wickidnes. sall not toset him to noy. C That is, the deuel sall fynd nathyng in crist. that is his. and iudas of² he had will to noy him, he sall not do it in dede finally, for all turnys til his ese. and louynge. aisswa the deuyl profitis noght in chosen men that ouercumys him. bot in ill men whaim he ouercumys.

23. Et concidam a facie ipsius inimicos eius: & odientes eum in fugam conuertam. C And i. sall shere fra his face

¹ S to. U of. ² S also. ? at slo. ³ S thot.
the enmys of him: and hatand h' m in til flaynge .i. sall turne.
That is, .i. sall do away fra the ioy of his sight all that lufis this
world mare than him. and all other that hatis him in his lufers, .i.
sall with tourmentis gare thaim fle and lefe thaire feluny.
24. Et veritas mea & misericordia mea cum ipso: & in
nomine meo exaltabitur cornu eius. C And my sothfastnes
and my mercy with him: and in my name heghid sall be his horn.
God will that we be sothfast in knawynge of our synmys. &
mercyful in compassion of other mennys. noght demand na dis-
pisand synful men. the horn of crist is. the heghnes that he is
prechid god.
25. Et ponam in mari manum eius: & in fluminibus
dexteram eius. C And .i. sall sett in the see his hand: & in
fodis his righthand. C That is, he sall be lord in synful men.
that ere bittere as the see in wickidnes. and .i. sall make couitous
men suget til him. the whilke as fodis in the see. swa ren that in til
bitternes of this world.
26. Ipse innocuavit me pater meus es tu: deus meus &
susceptor salutis mee. C He incald me my sadire ert thou:
my god and resayuere of my hele. C He incald me sayand my
fadire ert thou. in that. that .i. am god. my god. in that. that .i. am
man. and in that. that .i. am seke, takand me til hele.
27. Et ego primogenitum ponam illum: excelsum pro
regibus terre. C And .i. sall sett him firstborn: heghe bifor
kyngis of eth. C firstborn. he says for tha ere wont to be honswrd
bifor other. as whasay, he honorabilest of all and heghe biforn
kyngis. that is, all haly men. for he makis na liknynge of ill pryncys
that ere laghest in hell.
28. In eternum seruabo illi misericordiam meam: & tes-
tamentum meum fidale ipsi. C Withouten ende .i. sall kepe
til him my mercy: and my testament trew til him. C That is, til the
endles honur of him .i. sall kepe my mercy that .i. gif til mannya
kynde. & my testament, in the whilke the heritage of heuen .i. hight
till all lufand me, is trew til him. that is, trewly thorghe him sall be
fulfild.
29. Et ponam in seculum seculi semen eius: & tronum
eius sicut dies oeli. C And .i. sall sett in warlde of warld the
sede of him: and his trone as dayes of heuen. C That is, in last-
andnes of bliss sall .i. fest all his lufers and folouers. and .i. sall sett
his trone. that is, all chosen men in whaim he restis. that thai be as dayes of heuen. that is, as aungels in thaire degres, withouten nyght.

30. Si autem dereliquerint filij eius legem meam: & in iudiciojs meis non ambulauerint. C Bot if his surnys trespas my laghe: and in my domys thai noght ga. C His surnys er stes men. that dos agayns godis laghe all day, and gas noght in his domes of rightwisnes.

31. Si iusticiaes meas prophanauerint: & mandata meas non custodierint. C If that wery my rightwisnes: and my comaundmentis noght kepe. C That is, if thai dispyse to kepe as thyng that is worthi weriyng. that is. i. hase rightwisly comaundid to be kepid.

32. Visitabo in virga iniquitates eorum: & in verberibus pecosa eorum. 1 C I schal vesit in wonde their wickednesse: and in bertynges their synnes. C I sall visyt in wand. that is, in light chastiyng, that thai lefe thaire pride: and in dyngis. that is, in sayre tourmentis, if thai will not lightly be amendid.

33. Misericordiam autem meam non dispergam ab eo: neque nocebo in veritate mea. C Bot my mercy i. sall noght scatir fra him: na i. sall noy in my sothfastnes. C That is, my mercy sall noght want til all that he has chosen. na i. sall noy as leghers dos. that hetis the thyng that thai will noght gif. and that i. say is my sothfastnes. that is, as i. am sothfast god.

34. Neque prophanabo testamentum meum: & que procedunt de labijs meis non faciam iritta. C Na i. sall wery my testament: and that passis of my lippis i. sall not make vnnayt. C That is, the cuuaunt that i. hase made i. sall not fordo. for if i. did. i. werid it. that ware peryssynge tharof. and that passis of my lippis. that is, that my prophetis sayd i. sall brynge it til dede. for,

35. Semel iuraui in sancto meo si dauid menciar: semen eius in eternum manebit. C Antyme i. sware in my haligh. if .i. leghe til dauid: and thai his sede withouten end sall won. C Antyme. that is, vnchaungabily i. sware in my haligh. thai is, i. hight by my halynes. if .i. leghe til dauid, na man trow me. & that i.

1 S. U omits the translation of v. 32.
2 M. S wickednes.
3 S ins. 'of them.' M om.
4 S betynges.
5 S scater. U scatird.
6 S ins. 'noght.'
7 S om.
sware: the sede of him. that is, the folowers of crist, sall won with me in endles ioy.

36. Et tronus eius sicut sol in conspectu meo: & siout luna perfecta in eternum, & testis in celo fidelis. C And the trone of him as son in my sight: and as mone perfet, & witnes trew in heuen. C And his trone, that is, all the sayre sealgishipe of halighis, as son shynand1 anence thaire saules sall be in my sight. & as mone perfet anence thaire body withouten defaut. and of all this thynge: is ihu crist sett in heuen trew witnes.


38. Auertisti testamentum servui tui: prophanasti in terra sanctuarium eius. C Thou turmyd vp the testament of thi seruaunt: thou werid in erth his sanctuary. C That is, it semyd that thou hade chawngid the hetyngis that thou made til him. and his sanctuary thou werid. that is, haly men thou suffird tobe in werhynge & myssaghe in this life. halymen couayts noght tobe halden glorious here, bot in heuen.

39. Destruxisti omnes sepes eius: posuisti fundamentum eius formidinem. C Thou distroyd all his thorne garthis: thou sett his festynyng2 drede. C That is, thou suffird prelates to be slane the whileke was defens til the folk. and thai that festid men with halylate thou sett thaim drede til other when thai ware slane.

40. Diripuerunt eum omnes transeuntes viam: factus est obprobrium vicinis suis. C Thai reft him all passand the way: made he is reprome til his neburs. C The way is crist, in whaime ill men dwellis noght, bot passis on til the deuyl. and thorg thaim crist is reprofe. that is, sklawndre in his lufers. til his neburs. that is, til men that 3ernys to cum til him. and lettis for ill ensaupil of thaim that sould be best.

41. Exaltasti dexteram deprimencium eum: letificasti omnes inimicos eius. C Thou heghid the righthand of downberand him: thou made fayn all his enmys. C Ill men beres down oft sithe goed men in this life. and than ere thai fayne when thai hafe getyn erthly pouste.

1 U shynad. 2 S festenyng. U festynyng.
42. AUERTISTI ADIUTORIUM GLADIJ EIIUS: & NON ES AUSILISTUS EI IN BELLO.  C Thou turnyd away the help of his swerd: & thou helpid him noght in batayle.  C That is, thou gaf noght myght to ouercum ill men in prechynge of thi worde. and in batayle of passion thou lett him thole dede.

43. DESTRUISTI SUM AB EMUNDACIONE: & SEDEM EIIUS IN TERRA COLLISISTI.  C Thou disroyd hi fra clensynge: and his setil in erth thou hurt.  C That is, sum that semyd clene thorgh him. and in whainm he restid him. sayld, hurt & broght til erthly luf.

44. MINORISTI DIES TEMPORIS EIIUS: PERFUDISTI SUM CONFUSIONE.  C Thou lessyd the dayes of his tyme: thou helt him ful of shame.  C Thai wend that his dayes had bene lessid. for he was sone tane of this life. and he was helt ful of shame for tha that beris the reprofe of syn.

45. VSEQUOQUO DOMINE AUERTIS IN FINEM: EXARDESCEST SICUT IGNIS IRA TUA.  C Howlange lord turnys thou away in ende: as fyre brennys thi wret.  C That is, howlange tall this bylyndhed last. tall it be in ende. that is, ay. na, for thi wret, that is, rightwis pyne, brennys as fire, that purges gold & wastis stra.

46. MEMORARE QUE MEA SUBSTANCIA: NUNQUID ENIM VANE CONSTITUISTI OMNES FILIOS HOMINUM.  C Vmethynke whilke be my subsaunce: forwerther in vayne has thou set all sumys of men.  C Aswhasay, thof many sayle. vmethynke that my subsaunce. that is, all that i. hafe choosen, sayls noght. thare is sede til the whilke the hetynge is made. for thou has noght. is vayne made all men.

47. QUIS EST HOMO QUI VIUET & NON VIDEBIT MORTEM: ERUET ANIMAM SUAM DE MANU INFERI.  C Whilke is the man that lifes. and he sall noght see ded: he sall delyuer his saule of the hand of hell.  C Crist is the man that lifes and sall noght dye. for rysand fra ded he dyes namare. and he anly myght delyuer his saule out of hell.

48. VBI SUNT MISERICORDIE TUE ANTIQUE DOMINE: SIQUIT IURASTI DAUID IN VERITATE TUA.  C Whare ere thi alde mercys lord: as thou sware til dauid in thi sothfastnes.  C Whare ere the alde mercys that thou did til oure fadirs. whi dos thou noght as thou sware till dauid.

49. MEMOR ESTO DOMINE OBPROBRIJ SERUORUM TUORUM: QUOD CONTINUAI IN SINU MEO MULTARUM GENCIUM.  C Be
menand of the reprose of thi seruaunts: that i. helde in my bosum of many genge. C Aswhasay, do as thou hight. and be menand to rewarde the reprose of many ill men. that i. held in my hert with paciens.

50. Quod exprobrauerunt inimici tui domine: quod exprobrauerunt commutationem xpi tui. C That thi fas vpbraydid til the lord: that thai vpbraydi.l the ch wngynge of thi crist. C That is, the ded of ihū crist, that is tobe chawngyrd fra eerth til heuen. at the ende he concluys all in louynge of him that has done swa many benefycys til cristen man1, and says.

51. Benedictus dominus in eternum: fiat fiat. C Blissid lord withouten end: be it done be it done. C That is, lousyd be oure god of vs all withouten end, in this warld and in the tothere. swa be it.

[ PSALM LXXXIX. ]

DOMEINE refugium factus es nobis: a generacione in generacionem. C Lord fleynge made ert thou til vs: fra generacion in generacion. C Lord til the we fie in all oure wa: for thou ay helpis all thin, fra generacioun of the ald laghe in til generacioun of the new.

2. Priusquam montes fierent aut formaretur terra & orbis: a seculo & in seculum tu es deus. C Bisor that hillis was made or the eerth was shapyn & the warld: fra warld and in til warld thou ert god. C That is, ar aungels was made of noght, or the eerth was shapen in fourme, and the warld with the elements. fra withouten bigynynge and withouten endynge thou ert god.


4. Quoniam mille anni ante oculos tuos: tanquam dies hesterna que preterijt. C forwhi a thousand þeiris bisfor thin eghen: as yistire day that is passid. C That is, howlange tyme swa it be. that any man may lif here, if it be liknyd til thi lastandnes. it is bot as a day that is passid, & now is noght.

1 S mesne. 2 S. U om.
5. Et custodia in nocte: que pro nichilo habetur eorum anni erunt. [A] And kepyngye in nyght: that for nght is hade of them the yeris sall be. [A] That is, as wakyngye in nyght that has bot thre hours: til the whilk wakyngye liknys he this life, for it is gane in besynes. and in myrknys of this world. and swa is hade for nght ther yeris, that is, as dremys.

6. Mane sicut herba transeat, mane floreset & transeat: vespere decidat induret & arescat. [A] The morne as herbe pass. the morn floryst and pass: at euyn it fall, hardyn, and dry. [A] My yeris wanys away. for the morn of barnhede pass. as herbe that is chawngid sone fra that qualite. and the tother morn of youthede floryst and pass. that is, some hafe it shewid the floure. and broght it away. & cun tyll euyn of kald elde that fall in ded. hardyn in karyyn. and dry in till dust. where is his herbe. whare is his floure: all is welkyd.

7. Quia defecimus in ira tua: & in furore tuo turbati sumus. [F] for we sayld in thi wreth: and in thi woednes druyyd ere we. [A] That is, for adam syn we all sayld fra the state of immortalite. bot in thi woednes. that is, in thi rightwis dome, many ere druuyd. that is, damnyd til hell.

8. Posuisti iniquitates nostras in conspectu tuo: seculum nostrum in illuminacione vultus tui. [A] Thou sett our wickidnessis in thi sight! & our wworld in lightynge of thi face. [A] That is, na syn that we do may be hid fra the. and the luf that we hafe til this warde thou sett it bifor the forto punyss it.

9. Quoniam omnes dies nostri defecerunt: & in ira tua defecimus. [F] for all our dayes saylid: and we saylid in thi wreth. [A] Lufand the thynge that is passand. for of thi wreth our dayes ere shortid. sen that we symyd in hope of langere life.

10. Anni nostri siout aranea meditabuntur: dies anno-rum nostrorum in ipsis septuaginta annis. [A] Oure yeris as the arane sall thynke: the dayes of our yeris in seuynty yerere. [A] As the erayn makes vayn webbes. forto take fleghis with gile. swa oure yeris ere occupyde in ydell and swykil kastis about erthly thynge. and passis withouten froyt of goed werke, waste in ydyll thynkynge and vnnayt dede. & the dayes of our yeris ere fulfild. in seuynty yerere. that is, thai brynge noght forth bot that fallis till fleyssly life, that rennes with seuen dayes.

1 S. U om. 2 S thinkyng. U thynkyng.
PSALM LXXXIX. 5-16.

11. Si autem in potentatibus octoginta anni: et amplius eorum labor & dolor. C Bot if in myghtis fourscore yere: and the mare of thaim travayle & sorowe. C That is, if man lede his life in vertus and forsake vanyte. he has fourscore yere. that is, he draghis til the lastandnes of heuen. bot mare than this. that is, if he pass the merkes of vertus. he byndis him till travayl and sorow. estire this life.

12. Quoniam superuenit mansuetudo: & corripiemur. C for oncumes debonerte: and we sall be chastid. C That is, the goodnes of god it is. that he will chasti vs here. for.

13. Quis nonit potestatem ire tue: & pre timore tuo iram tuam dinumerare. C Wha knew the pouste of thi wretch: and for thi drede thi wretch nowmbire. C The pouste of godis wretch is. that he may punyss here. and sithen lay a clumst man in hell. wha knawis this. aswhasay. wise is he. and that kan nowmbire thi wretch. that is, depart. it. for thou sparis sum til thaire damnacioun. and sum punyss thou till thair hele.

14. Dexteram tuam sic notam fac: & eruditos corde in sapiencia. C Thi righthand swa mak knawen: and lerid of hert in wisdome. C Swa whils thou chastis. make knawen thi righthand. that is, whilke sall be sett at thi righthand. and make knawen1 lerid of hert in wisdome. that is, in discrecion in all thaire dedis. that other that has the luf of god withouten discrecioun. for thai will do mare than thai may. and in other manere than thai sould. may* take ensample.

15. Conuertere domine vsquequo: & deprecabilis esto super seruos tuos. C Turne lord houlang: and prayabill be abouen thi seruauntis. C Turne the til vs in mercy. houlang sall thou be turnyd fra vs. and with pite tempire thi rightwisnes. that thou may be prayed of vs full men.

16. Repleti sumus mane misericordia tua: & exultavit mus & delectati sumus in omnibus diebus nostris. C fulfilfd we ere at morne of thi mercy: and we ioyid and we ere delitid in all oure dayes. C We ere fullfild of mercy, that is, forgisnes of syn. at morn when thi grace lightis oure hert. and swa we ioyed in thi luf. and we ere delitid to do wele. in all dayes that we lif out of syn.

1 S knowen. U knaw. 2 S. U make.
17. Letati sumus pro diebus quibus nos humiliasti: annis quibus vidimus mala. C We were sayn for dayes in the whilke thou vs mekid: and for zeris in whilke we saghe illes. C That is, we sall be sayne in heuen in endles bliss, for mekenes and pyne that we profe & suffre in dayes and zeris of this exil.

18. Besprie in servuos tuos & in opera tua: & dirigite filios eorum. C Loke in thi seruaunts and in thi werkis: and right thaire sunnys. C Loke we⁰ eghe of blithed in thi seruaunts, til whain thou semyd wrath. and in thi werkis, for in als mykil as thai ere goed thal ere thi werke. and right thaire sunnys. That is, thaire willes and thaire dedis til thi louynge.

19. Et sit splendor domini dei nostri super nos, & opera manuum nostrarum dirigite super nos: & opus manuum nostrarum dirigite. C And the shynynge of lord our god be on vs. and the werkis of our hend right abouen vs: and the werk of ourc hend thou right. C The shynynge, that is, the ymage of god be in ourc thoughtis, that we may life in luf and contemplaciouns of heuen. and all ourc werkis be done in charite. and rightid till lastand mede.

[ PSALM XC. ]

Qui habitat in adiutorio altissimi: in proteccione dei oeli oomnorabitur. C He that wonys in helpe of the heghest! in hillynge of god of heuen he sall dwell. C That is, he that has sett all his hope in god. noght in him self. he sall dwell vndire godis kepynge. that he be noughter taken with sole deylt. na ouercumem with wrecid drede.

2. Diecit domino, susceptor meus es tu: & refugium meum, deus meus sperabo in eum. C He sall say til lord, myn vptakere ert thou: and my flynge, my god .i. sall hope in him. C He ioyes in his helpere and sayes. thou takis me fra anguys of all luf. that is till any creature. that .i. may deserfe mede with the. and my flynge fra storme of this life. forthi wele .i. sall hope in him.

3. Quoniam ipsae liberavit me de laqueo venancium: & a verbo aspero. C ffor he deleyerd me of the snare of huntrand! and of sharpe worde. C He helt in my hert deflytabite of his luf. and swa he deleyerd me of the snare of huntrand. that is, of flyssly ¹ S with the.
delytis and lusty thoghtis. the whilke deucls lays as snares to take men. bot all that nessyd noght my will till syn. and he delyuerd me of sharpe worde: that is, he gafe me grace to suffire for his luf all wrangis & myssaghis.

4. Soapulis suis obumbrabit tibi: & sub pennis eius sperabis.  C With his shulders he sall vmshadow til the: and vndire his fethirs thou sall hope.  C That is, he sall gif the vmshadowynge. and sett the bifor his brest. that the thare noght drede if thou will halde the thare. and vndire his fethirs thou sall hope to be hild fra the hethe of syn. he spekes at the liknynge of the hen. that hillis here birdhes vndire hire wenges. for the glede.

5. Scuto circumdabit te veritatis eius: non timebis a timore nocturno.  C With shelde sall vmgif the his sothfastnes: and thou sall noght drede of the drede of nyght.  C That is, thou sall noght hafe drede of anguyys and pyne that makis men to drede and to huge. bot his sothfastnes, in the whilke he demys and fulfils that he hight. sall vmgif the as shelde defendand the fra drede.

6. A sagitta volante in die, a negocioc perambulante in tenebris: ab inoursu & demonio meridiano.  C Of arw fleghand in day. of nedis gangand in myrknes: of inras and mydday deyull.  C And thou sall noght drede of the arw fleghand in day. that is, ese and welth, that thirlis the hertis of many men. and makis thaim to luf mare the ioliste of this warlde. than the kyngdom of heuen. and thou sall not hafe drede of nedis gangand in myrknes. that is, when a man is in dout what he sall do. or what he sall fle. bot thou sall hafe goed counsaile, if god hil the. and thou sall noght hafe drede of the inras and mydday deyul. that is, apert risynge of ill men agayns the. and when the fende transfigurs him in aungel of light. and makis him to seme breyght as mydday, forto desayfe men with sum syn. vndire the colure of vertu. thorg this inras. and mydday deyul. many sayls that ere noght rotid in charite. of the whilke he spekis til crist and says.

7. Cadent a latere tuo mille: & deoem milia a dexteras tuae, ad te antem non appropinquabit.  C ffall sall fra thi syde a thousand : and fra thi right syde ten thousand. bot til the he sall noght neghe.  C A thousand. that is, many of the that forsoke all, & semyd perfyt. to deme with the, sall fall fra thi syde. that is. thi sall be

1 S ug.
2 S schal. U om.
COMMENTARY ON THE PSALTER.

overcomen in temptaciouns thorg quayntys of the fende. and ten thowsand sall fall fra thi right syde. that is many ma than of the other, the whilke thes thai were noght to hafe setils of dome. thorg almusede thai trow to be sett at cristis right syde, and thai sayle outher thorg grete tribulacioun or thorg luf of riches & delytis. bot til ihu crist. that is, in thi lufers this mydday deuyl sall noght neghe. swa that he gare thiame depart fra the. for of thi be temptid theaire hert is rotyd. in thi luf that thai fall noght.

8. Verumptamen oculus tuus considerabis: & retribucionem pecatorum vidabis. C Noght forthi with thin eghen thou sall bihalde: and the seldyme of synful thou sall see. C Thou sall bihald. noght anly what thai did: bot thare thoght. and thar eftere seldyme thaim pyne in hell. and that sall ilke rightwisman see, how thai ere punyst that fell. It is noght letill to see wickidmen here in joy and honurs. and to eghen with the whilke he bihaldis thiame in thaire endyng.

9. Quoniam tu es domine spes mea: altissimum posuisti refugium tuum. C for thou ert lord my hope: heghest thou sett thi fleynge. C That is. ful pryue thou gaf til me grace to fle til the in all my nede.

10. Non accedet ad te malum: & flagellum non appropinquabit tabernaclou tuo. C Ill sall noght cum til the: and swyngynge sall noght neghe til thi tabernakil. C Thou man that lastis in godis luf. ill hurtand thi saul, thef thi body be in noy, sall noght cum til the. and swyngynge. that is, vnclensnes, for the whilke fleyssly lufers ere swongyn in hell. sall not be in thi fleyss.

11. Quoniam angelis suis mandavit de te: vt custodiant te in omnibus vijs tuis. C for till his anguls he bade of the: that thai kepe the in all thi wayes. C That is, he commaundid til his anguls that thai be with the, helpers in the perils of this life. and kepe the that thou erre noght in thi werkis.

12. In manibus portabant te: ne forte offendas ad lapidem pedem tuum. C In theaire hend thai sall bere the! leswhen thou hurt til stane thi fote. C That is, thai sall ay entyse the till despisynge of this world and til the luf 'of heuen', that thou be noght clumst in syn. and hurt noght the fote of thi will til the hard stane of presumpcioun or desperacioun. And if thou be thus borne:

13. Super aspidem & basiliscum ambulabis: & concul-

1 S, M. U om.
oabis leonem & draconem. C On the snake and the basilisk
thou sall ga: and thou sall defoul the lyon and the dragon. C The
snake werpis. and the tade nuryssis the eg 1: and tharof is broght
forth the basilyske. that is kald kynge of serpent. for a white spote
is in his heuyd. that makis him to seme as he had a dyademn on 2: his
stynkand smell sla serpents. his ande foghyls that fleghis abouen
him. his syght all lifand thynge. bot that the wesill ouercumys him
and sla him. the snake is ill eggyngne that hurtis men priuely ar thai
wit. and with delyte and assentyngne till syn bryngis forth the basilysk.
that is. grete syn in dede. that with the syght sla all the vertus of
the saule: with stynkand smell of ill ensaumpli sla serpentes 3 that cumes
nere: and with ill ande. that is. with venymous worde sla the herers:
bot the vesyll 4. that is. the rightwisman. that gas tharon gasty. and
sla it. and swa he defouls vndire his fete of goed will. the lyoun. that
is. all cruelti till his nehyrue. and the dragoun. that is. gily. and
prive malice. that bloundiss with the heuyd & Smytes with the tayle.

14. Quoniam in me sperauit liberabo sum: protegam
sum quoniam cognouit nomen meum. C for he hopid in
me. i. sall deluyere him: i. sall hille him for he kne w my name.
C Lo that hope is meryt of deluyerance for 5 ill eggyngne. and
knowyng of godis name. that is. ih. in luf and mynde of it deseruyd
he tobe hild fra assent til syn. for thare in is vertu that gars deuyls
fie. and makis the thoght cler.

15. Clamuit ad me & ego exaudiam sum: sum ipso
sum in tribulacione eripiam sum & glorificabo sum. C He
cryed til me. and i. sall here him: with him: i. am in tribulacions i.
sall out take him. & i. sall gloryfye him. C That is. the cry of his
brennand desire come til me. and in that i. sall here him. gisand
him that he askis. for i. am with him in tribulacion. that he fayle
nogth: and he that angirs him he angirs me: i. sall out take him
of this wretched life. and i. sall make him glorius in setil of heuen.

16. Longitudo dierum replebo sum: & ostendam illi
salutare meum. C In length of dayes i. sall fill him. and i.
sall shew til him my hele. C That is. i. sall fill him with endles
life. that susyssis til fillynges of manmys appetye. and i. sall shew
him. that he see eghe til eghe. and speke mouth til mouth. my hele.
that is. crist. in whas mageste the syght is all his meed. & ioy that
nane may tell.

1 S Ey. 2 S a dyamounde opone. 3 S mesme. U me. 4 S wesyyl. 5 S fro.
[PSALM XCI.]

Bonum est confiteri domino: & psallere nomini tuo altissime. C. Goed is to shrie til lord: and to synge til thi name thou heighest. C. In shire and pesful consciens & in bihaldynge of endles rest. goed is. that is. it is profitabile & delitabil to louver our lord with thoght and mouth. and to synge, that is. to life rightwisly. til the honur of the god heghest.

2. Ad annunciatum mane misericordiam tuam: & veritatem tuam per noctem. C. Sf. ro shew at morn thi mercy!: and thi sothfastnes bi nyght. C. That is, that men be abil to preche thi mercy. when thai fayre well. and thi sothfastnes. that thou rightwisly punyss thaim. when thai ere in wa.

3. In deacordo psalterio: cum cantico in cythara. C. In psautery of ten cordys: with sange in the harpe. C. Aswhasay, ye sall tell godis mercy and his sothfastnes in kepyng of ten comaundments. with sange of swete louynge in the harpe of slagh-tire of flyesly vics.

4. Quia delectasti me domine in factura tua: & in operibus manuum tuarum exultabo. C. For thou delytid me in thi makyng: and in werkis of thi hend. i. sall glade. C. That is, thou delytid me that we ere made in goed werkis: for fayrhe, boxsumnes, ordaynyng of cause and effecte. is of the. and i. sall glade in werkis of the. what sa thai ere, whils i. oyse thaim, or woundirs thaim.

5. Quam magnificata sunt opera tua domine: nimis profunde factae sunt cogitaciones tuae. C. What thi werkis lord ere worshipid: fuldepe ere made thi thoghtis. C. That is, what thai ere grete and wondirful in substaunce and shap. for thi thoghtis, in the whille thou dos rightwisly with ill men. and mercyfully with goed men, ere ful depe. that is, na man may comprehend thaim.

6. Vir insipiens non cognoscet: & stultus non intelliget hco. C. Man vnwyys sall noght knaw: and the soyle sall noght vndirstand there. C. Man vnwise, that lokis ay what he suffirs, noght til the meryt of suffryngse, sall noght knaw that god chastis him here, to make him aym in heuen. and the soyle, that is gifen til foly of his fleyss, sall noght vndirstand there thyngis that i. sayd, or that folous.
PSALM XCI. 1–12.

7. Cum exorti fuerint pecatores sicut fenum: & apparuerint omnes qui operantur iniquitatem. C When synful warre born as hay: and all had semyd that werkis wickidnes. C That is, when synful men florysse in erthly godes shortly. and all that wirkis wickidnes, luand mare the makyng than the maker. semys nobil & riche til the warld. the foule vndirestandis noght that 1 thai erre heegid.

8. Vt interessant in seculum seculi: tu autem altissimus in eternum domine. C That thai dye in warld of warld: bot thou lord heghest withouten ende. C Aswhasay, here thai lif and waxis as hay. and that is. that thai dye in hell. for god whaim thai wreteth is myghty to punyss thaim withouten end.

9. Quoniam ecce inimici tuo domine: quoniam ecce inimici tui peribunt, & disperserunt omnes qui operantur iniquitatem. C for lo thin enmys lord: for lo thin enmys sall perss. and scatird sall be all that wirkis wickidnes. C Godis enmys ere all that ligges in dedly syn. and thai ere scatird fra thaire thoght. for thai may noght swa lange lif in thaire lust as thai wene and couayts.

10. Et exaltabitur sicut unicornis cornu meum: & senectus mea in misericordia vberi. C And heegid sall be as vnycorn my horn: and myn elde in plenteous mercy. C Thai sall perss, and the heghnes of my vertu sall be heegid as vncorn. that is, as he that has all his luf in a god. & myn elde, that is, myn endyng sall be in plenteous mercy of endles bliss.

11. Et despexit oculus meus inimicoes meos: & insurgetibus in me malignantibus audiet auris mea. C And my eghe despyyd my enmys: & of rysand in me illwiland here sall myn ere. C That is, i. vndirstode that all that myght angire me in worde or dede. in this life ware at dispyse. that is. at sett noght be thaire malice. for myn ere sall here in the day of dome the sentens of damnacon of thaim that now rises agayns me in ill will.

12. Iustus ut palma florebit: sicut cedrus libani multiploabitur. C The rightwis as palme sall florysse: as cedire of liban he sall be multiplyed. C The ill man florysse 2 as hay that lastis noght. bot the rightwis florysse 2 as palme. that is, in heuen he is gloryouse. and in erth he suffirs sharp penaunce. as the rote of the palme is sharpe, bot the braunchys ere sayre. as cedire of liban.

1 S. U om. 2 S florisches.
he sall be multiplyed. that is, he sall noght dry in hete of temp-tacion, and he sall be incorruptibil and white and heghe in heuen.

13. Plantatus in domo domini: in strijs domus dei nostri florebunt. C Plantid in hous of lord: in the entres of the hous of oure god thai sall floryss. C That is, thai that ere sett in halykirke in trouth and charite. thai sall floryss in day of generall resurreccius, risand in fleyss gloriously.

14. Adhuc multiplicabuntur in senecta vberi: & bene pacientes erunt vt annuncient. C jit thai sall be multiplyed in plentifous elde: wele suffrand sall thai be that thai shew. C As-whasay, here hafe thai mykil in vertu of gast. bot jit thai sall resayfe mykil mare when this life is endid. and i. whils thai sall be wele suffrand, that thai may baldy\(^1\) shew this.

15. Quoniam rectus dominus deus noster: & non est iniquitas in eo. C for right lord oure god: & wickidnes is noght in him. C Right he is, chastiand his sunys\(^2\) that he corown thaim eftereward. and na wickidnes is in him when he sparis til ill men here that he dampne thaim in his dome.

[ PSALM XCII. ]

**Dominus regnauit decorum indutus est: indutus est dominus fortitudinem & precinxit se.** C Lord regnyd cled he is in fayrechede: cled is lord is strenght and he beltid him.

C Lord regnyd, that is, he made knawyn that he was kynge. & till whaim him likid he shewid the fayrer of his mages. and thaim that ere fayre in charite and stalworth agayns the deuyl he lufis thaim, and haldis in honor and clemens. as his clathynge. and beltis, that is, restreynd in thaim all vicys of bodily syn.

2. Etenim firmarum orbem terre: qui non commune-bitur. C forwhi he fespid the erth: the whilke sall noght be stird.

C That is, he made halykirke stabil, that na temptaciouer stire it out of charite.

3. Parata sedes tua deus ex tuo: a secolo tu es. C Graythd is thi setil god! fra than fra the warld thou ert. C Thi setil, that is, a meke saule and pesful, is graythd in vertus til the.

\(^1\) S baldely. U . saldly.  
\(^2\) S sones. U synyns.
PSALM XCI. 12 — XCIII. 3. 337

fra than. that is, fra thi cumynge: thof thou be god fra withouten bigynynge.


5. Eleuauerunt flumina fluctus suos: a vocibus aqurum multarum. C flodis liftid thaire stremys: fra the vocys of many watirs. C That is, pryncis of the world, when apostils prechid, shewid hasty persecucion at the criynge of mykil folk, that gayn sayd the layre of apostils.

6. Mirabiles elaciones maris: mirabilis in altis dominus. C Wonderefull the vpberyngis of the see: wondurful in heghe lord. C That is, wondurful ware the tribulacionys of the world agayns halykirke. bot our lord was wondurful in his heghe seruaunts, restreynd thaire malice.

7. Testimonia tua credibilis facta sunt nimiis: domum tuam decret sanctitudo domine in longitudinem dierum. C Thi witnessyngis ere made trowable ful mykil: thi hous lord bicymes halynes. in lenght of dayes. C That is, thi biddyngis ere mykil made at trow, for thou confermyd thaim with thi dede. thi hous, that is, mannys saule, bicymes halynes in thi cumynge to hafe in endles life.

[ PSALM XCIII. ]

DEVS vlcionum dominus: deus vlcionum libere egit. C God of vengaunsis lord: god of vengaunsis freely he wroght. C That is, verraly god sall deme ill men with vengaunce. sorthis any man hurt the, hast noght til vengaunce. if thou lif thou has hurt other. breke noght the brygge that thou passid. for he wroght frely. that is, as he that has myght he sparis none.

2. Exaltare qui indicass terram: reddie retribucionem superbis. C Be heghid thou that demys the ertz: yelde yeldynge til proude. C That is, thou that demys til dannacioun luf of the ertz. yeld til proude men that defendis thaire syn and says that thai syn noght. or that thaire syn is less than otheres mennys. or that thai syn lytil. or that thai may noght or will noght leue thaire syn.

3. Vsquequou peccatores domine: vsquequou peccatores gloriam buntur. C Howlange lord the synful: howlange the synful
sall ioy. C This he says for greuous it is til goed men that ill men ioyes and roysys thaim of thaire syn.

4. Effabuntur & loquentur iniquitatem: loquentur omnes qui operantur iniusticiam. C Thai sall iangil and thai sall speke wickednes: thai sal speke all that wirkis wickednes. C Thai sall iangil. that is, thai sall put forth wicked thoughtis. aperty entisand til ill. and thai sall speke priuely wickednes, that na tyme be ydill withouten syn. and thai do wickednes. for,


6. Viduam & aduenam interfecerunt: & pupillos occi-
derunt. C Widow & cumlynge thai sloghe: and the fadirles have thai slane. C Widow, that fleshe the solace of this world. cumlynge. that has na wosmynge stede in erthe. bot ay sighand til heuen. fadirles. til whaim this world is ded.

7. Et dixerunt non videt dominus: nec intelliget deus iacob. C And thai sayd lord sall noght see: na god of iacob sall vndirstande. C Lord sall noght see. that is, he sall noght wit what we do. and thof he see it: he sall noght sett his hert to reke thar of. bot now.


9. Qui plantauit aurem non audiet: aut qui finxit oculum non considerat. C He that sett the ere sall he noght here: or he that made the eghe bihaldis he noght. C There vertus has god, noght the lymis. aswhasy. he is noght defe that gifes herynge til men. and he is noght bnyd that gifes thaim syght.

10. Qui corripit gentes non arguet: qui docet hominem scientiam. C He that chastis genge sall he noght argw: he that leris man kunynge. C He that chastis synmand men sall deme thaim that has takyn speche of him. and he that leris man kunynge is noght vnwise. for,

11. Dominus scit cogitaciones hominum: quoniam vano

1 S. U erth.
sunt. C Lord wate the thoghits of men: that thai ere vayne.
C for thai hete til thaim selve vnpunyssynge of syn. that may noght be. forthi.

12. Beatus homo quem tu erudieris domine: & de lage tua docueris sum. C Blissful man whaim thou has lerid lord: and of thi laghe thou has tought him. C Aswhasay, wele is him whaim thou lerid thorgh tribulacioun or inspiracioun the goednes of thi laghe. that is charite.

13. Vt mitiges sum a diebus malis: donec fodiatur peccatoris sousea. C That thou swage til him fra ill dayes: til grafen be til the synful a pitt. C That thou swage, that is, that he bere suffrandly what sa be done iwhils ill men floryss and goed men ere in trouale. the pitt of the synfull man is the welth that he hafes in erth. in the whilke the deuyl takis him when god will suffire. forthi thou hastis ouerfast if thou will sla him now. whils the pitt is in makyng.

14. Quia non repellet dominus plebem suam: & hereditatem suam non derelinquet. C for lord sall noght putt agayn his folke: and his eritage he sall noght forsake. C Thof he suffire thaim now tobe in anguys whils the pitt of damnacioun is in makyng. til the proud man.

15. Quoadusque iusticia convertatur in iudicium: & qui iuxta illum omnes qui recto sunt corde. C Till that rightwisnes be turnyd in dome: and wha bisyde it, all that ere right of herte. C That is, til that rightwismen that now ere demyd and ere perfyt be made iuges with crist. & deme other rightwisly. that demes thaim now vnrightwisly. and wha ere bisyd rightwisnes, draghand that til: all that ere right of hert. that is, that ere rightid vp til god in all thaire hert.

16. Quis consurget michi aduersus malignantes: aut quis stabit mecum aduersus operantes iniquitatem. C Wha sall rise til me agayns ill willand: or wha sall stand with me agayns wirkand wickidnes. C That is, wha sall ryse for me agayns deuyls, or when he is risyn. wha sall stand landly with me agayns vicyes. nane bot ihul crist.

17. Nisi quia dominus adiuuit me: paulominus habitasset in inferno anima mea. C Bot for that god helpid me: nerhand had wond in hell my saule. C That is, had noght god ben my
Commentary on the Psalter.

18. Si dicebam motus est pes meus: misericordia tua domine adiuuabat me. C If .i. saide stird is my fote: thi mercy lord helpid me. C That is, if .i. shrafe that the will of my hert was stird sumwhat fra stablines in temptaciouns. thi mercy broght me agayn til my state. lo what shrift is worth.


20. Nunquid adheret tibi sedes iniquitatis: qui singis laborem in precepto. C Whether setil of wickidnes draghe til the: that makis travaile in comausment. C Setil of wickidnes ere tha that lufis warldis thyngis and delyris thaim in vanyte: and thai draghe til the deuyl. not til god. that makis travaile in comausment. that is, thow biddis vs bihald that for a litill short travaile of ourse life here we may wyn endles rest: lo travayle.

21. Captabunt in animam justi: & sanguinem innocentem condemnabunt. C Thai sall take in the saule of the rightwis: and innocent blode tha sall1 condemyn. C That is, wickidmen sall grayth takynge agayn the rightwisman. & the innocent that noyed thaim noght, condemyn til ded.

22. Et factus est michi dominus in refugium: & deus meus in adiutorium spei mee. C And made is lord in fleyng til me: my god in help of my hope. C I sett noght bi thaire takynge. for .i. hafe verray sikirnes in my lord. and he helpis me in my hope, that .i. faile noght.

23. Et reddet illis iniquitatem ipsorum & malicia eorum disperset eos: disperset illos dominus deus noster. C And he sall yeld til thaim thaire wickidnes. and in thaire malice he sall scatire thaim: scatire thaim sall lord ourse god. C Aswhasay. eftere thaire ill entent, that thai will do goed men harm. he sall yelde thaim pyne. and in thaire malice thai sall be sundird fra the haly court of heuen. & scatird amange the wickid fendiis of hell.

1 U saule.
VENITE exultemus domino: iubilemus deo salutari nostro. Cumys glade we til lord! ioy we til god ourz hele. This psalme is louynge and sange. louynge fallis till deuocioues. sange til goed chere and delite. alswa it is cald inuytatory. for it sumus dis all men til god. 3e that erre ferre. for ill maners, cumys lufand. glade we till ourl lord, noght til the warld as we were wont. ioy we til god in ioyfull louynge, ourz hele lastand.

2. Preoccupes faciem eius in confessione: & in psalmis iubilemus ei. Bifore ocupyde we his face in shrift: and in psalmys ioy we til him. In shrift of his louynge and of ourz synnes. ga we swa bifer his face. that we may sauely abyde his dome. and that we in psalmys say: do we it in wondroul ioyynge.

3. Quoniam deus magnus dominus: & rex magnus super omnes deos. For god is grett lorde: and kyngz gret abouen all godis. That is, abouen all haly men. abouen whaim he is gret. for na creature may compreshend him.

4. Quia in manu eius sunt omnes fines terrae: & altitudines montium ipsius sunt. For in his hand ere all endis of erth: and the heghnessis of hilles ere his. That is, in his myght is all the warld. and the heghnes of contemplatife men is of him.

5. Quoniam ipsius est mare & ipse fecit illud: & siccom manus eius formauerunt. For of him is the see & he made it: and the dry his hend shope. The see is bittir men in penance. the dry is thought withouten moystire of lichery. that he suffirs noght to be hild with the watre of delicies.

6. Venite adoremus & procidamus & ploremus ante dominum qui fecit nos: quia ipse est dominus deus noster. Cumys lout we and fall we and grete we bifer ore lord that made vs: 'for he is ore lorde god'. Cumys, in charite, lout we, in sothfastnes, fall we, that is, meke we vs till him. and grete we for ourz synnes bifer ourz lord. witand that the flawm of ourz syn that brennys in ourz consciens is slokynd with teris.

7. Et nos populus pasce eius: & oues manus eius. And we folke of his pasture: and shepe of his hend. Aswhassay, we ere folke that he fedis in his luf. and shepe that he ledis til life. for thi.

1 S. U om.
8. Hodie si vocem eius audieritis: nolite obdurare corda vestra. \[This day if ye have herd his voice: willis noght hardyn youre hertis. \[This day, that is, in tyme of grace. if ye have herd the voice of his lare. willis noght be hard agaysn his luf.

9. Sicuit in irrigatione: secundum diem temptacionis in deserto. \[As in styrnge: effere the day of temptacioues in desert. \[That is. as it was in styrnge of me til wretch. and dos noght esfure the day of temptacion. for many prayers til god and dwellis in desert, that is, in warldis syn, thare na goed froite growis.

10. Vbi temptauerunt me patres vestri: probauerunt & viderunt opera mea. \[Where youre fadirs temptid me: thai provyad and thai baghe my werkis. \[Ill sumys folous ill fadirs: and as thai ere like in syn, swa thai sall be samyn in pyne.

11. Quadragesima annis offensus fui generationi illi: & dixi semper hie errant coorde. \[Sfourty yere,i. was wretlid til that generacioues: and .i. sayd ay thai erre in hert. \[Sfourty yere bitakyns all the tyme of the werld, in the whylke ill men wretis god. and he\(^1\) says thorgis his seruauntis, ay thai erre in hert. that is, witandly & wilfully.

12. Et isti non oognouerunt vias meas: et iuraui in ira mea si introibunt in requiem meas. \[And there knew noght my wayes: til whaim .i. sware in my wretch if thai sall entire in my rest. \[There wretchid men, gisen til luf of this life. knew noght my wayes of meknes & charite. forthi. in my wretch .i. sware til thaim. that is, .i. sett stably. that if thai sall entire in till my rest is heuen, nane sall be closyd out thar of: that may noght be. aswha-say, the wickidmen cumys neuere in my rest.

[ PSALM XCV. ]

CANTATE domino canticum nouum: cantate domino omnis terra. \[Syngis til lord a new sange: syngis til lord all the erth. \[That is, louys god in gastly delyte, spold of vicsys & cled in newhede of life: elles may ye noght synge the sange. all the erth he calles all men, of whaim a hous is made. the ald sange syngis couatys. the new sange charye.

2. Cantate domino & benedicite nominis eius: annuntiate de die in diem salutare eius. \[Syngis til lord and blissis til de die in diem salutare eius. \[B 388 Seven MSS. omit.
his name: shewis fra day in til day the hele of him. ☛ That is, louys with ioy and bliss his name, that is, ihū, and shewis his hele, that is, crist, that sauys vs gangand1 fra day of grace in till day of ioy.

3. Annunciate inter gentes gloriam eius: in omnibus populis mirabilia eius. ☛ Shewis amange genge the ioy of him: in all folk his wondirs. ☛ That is, prechis the gloriouse makynge of his hous with quyk stanys. and that of synful men he makis him haly lufers.

4. Quoniam magnus dominus & laudabilis nimis: terribilis est super omnes deos. ☛ For gret lord and lofty ful mykil: aghefull he is abouen all goddis. ☛ He is a gret lord in mageste that semyd bot litil amange men. and mate he is louely than any creature may thynke. and he is aghefull2 abouen all fals goddis.

5. Quoniam omnes dij gencium demonia: dominus autem oslos fecit. ☛ for all goddis of genge deuyls: bot oure lord heuens made. ☛ Awhasay, thai ere na verray goddis that hathyn men honours, bot thai ere deuyls. and oure lord made heuen. noght anyl the erth: that prouys him verray god.

6. Confessio & pulcritudo in conspectu eius: sanctimonia & magnificencia in sanctificacione eius. ☛ Shrift and fayrhede in his syght: balynges & worchip in halighynge of him. ☛ That is, tha that3 ere made fayre thorghe shrift ere ordaynd to see him. for halymen in clennes, and worshipful men in vertus ere halighbd of him.

7. Afferete domino patrise gencium, afferete domino gloriam & honorem: afferete domino gloriam nomini eius. ☛ Brynges till lord ye contres of genge, bryngis till lord ioy and honure: bryngis till lord. ioy til his name. ☛ Ye contres of genge bryngis your's selfe, makers of godis hous. he bryngis ioy til god in whas werkis god is louyd. he bryngis honur that thankis god of all godes.

8. Tollite hostias & introite in atria eius: adorate dominum in atrio sancto eius. ☛ Takis hostys and entirs in his hallis: loulis the lord in his haly hall. ☛ Takys hostys of sorrowful gast, and gas in till haly kirke, & loulis the lord in hert haly and brade in charite.

9. Commouvatur a facie eius uniuersa terra: dicite in gentibus quia dominus regnauit. ☛ Surd be fra the face of

1 S gangonde. U gangangge.
2 S. U om.
3 S. U ours.
4 S. U aweful.
him all the erth: says in genge for the lord regnyd. C Sturd be fra vics til vertus at the cumynge of him all that sorsakis noght sit erthly thynge. for crist regnyd eftere the ded on the cross.

10. Etenim correcxit orbem terre qui non commouebitur: iudicabit populos in equitate. C forwhi he amendid the erth. that sall noght be sturd: deme he sall folke in euengede. CThat is, he amendid his kirke of errors. that sall noght be stird fra the trough. bot many ere stird fra goed maners. forthi he sall deme thaim in euengede. and than thai sall make sorow, that euengede wild noght chese in this life.

11. Letentur celi & exultet terra commoueatur mare & plenitudo eius: gaudæbunt campi & omnia que in eis sunt. C sfayn be heuen and the erth glade, stird be the see and the fulnes of it: ioy sall feldys and all that ere in thaim. C Heuens, haly men. erth, meke men. that resayfes lare. the see, the world. the fulnes of it, all men fra the mare til the less. be chawngid. be better. feldis, that is, euen men, mylde & soft. sall ioy in crist. and all that is in thaim. that is, strenghis. wittis. and scill.

12. Tunc exultabunt omnia ligna siluarum a facie domini: quia venit quoniam venit iudicare terram. C Than sall glade all the trees of wodis fra the face of lord: for he cummys forwhi he cumys to deme the erth. C Than, that is, in a nother life. glade sall all synful men, that ware first withouten froyt, and sythen takyn in till godis tempill, at the presens of ihu crist: for he come first to bye man. sithe he cumys to deme the erth. thus,

13. Iudicabit orbem terre in equitate: & populos in veritate sua. C He sall deme in euenes the erth: and folke in his soothfastnes. C Nathynge is eueneres or sothfasteres. than that he gedere with him perfet men to deme. and depart the other. tha til the righthand that did mercy. tha til the left hand that noght did it.

[ PSALM XCVI. ]

DOMINUS regnauit exultet terra: letentur & insula multe. C The lord regnyd the erth glade: sfayn be many ylis. C Aswhasay, crist ouercumand ded gat til him the kynghdom of men. than for the erth, that is, men that ere boght, may be glade in goed werke. tha ere ylis that standis ymydis of temptaciouns, & noght ouergan with thaim.

3. Ignis ante ipsum precedet: & inflamabat in circuitu inimicos eius. C fyrre bifor him sall ga: and it sall bren in vmgange his emys. C fyrre of luf or of anguys, that purgis syn, sall ga befor him in the hertis of his seruauntis, and bren all away that is agayns god.

4. Alluxerunt fulgura eius orbi terre: vidit & commota est terra. C His leuengis shane til the world: the erth saghe & it is stird. C That is, he shewid bright myrakils, that the world myght see tha myrakils. the erth, that is, erthly men saghe & drede for thaire ill life. and than.

5. Montes sicut cera fluxerunt a facie domini: a facie domini omnis terra. C Howis as wax ran fra the face of lord: fra the face of lord all the erth. C That is, proud men ran as wax meltid at the fire of luf. fra that ourl lord was present in thaire hert. and all the erth of chosen men aswa1 meltid fra hardnes of hert. bot first.

6. Annuciabant celli iusticiam eius: & viderunt omnes populi gloriem eius. C Heuens shewid his rightwisnes: and all folkis saghe the joy of him. C That is, the apostils prechid that ourl trouth be lifand thorgh goed werkis, and swa all folkis saghe that gloriously verry god restoryd manmys kynde. forthi.

7. Confundantur omnes qui adorant sculptilia: & qui gloriantur in simulaoris suis. C Shamyd be all that loutis ydols: and that ioyes in thaire mawmetis. C Auerice is seruyce of mawmetry. and ilke man makis that his mawmet that he mast lufis. as sum has syluyre his mawmet. sum fayre hors. sum town or kastell. sum vanyte of atyre2. Mawmetry is when any man gifis the luf til any creature that aghe to be gifen til god.

8. Adorate eum omnes angelii eius: audiiui & letata est syon. C Loutys him all his aungels: syon herd and was fayn. C Ill aungels will be loutid. goed aungels loutys and will noght be loutid. forthi all mawmetry aghe to cese in men. that herd syon.

1 S als so. 2 S. U a tyre.
that is, all the felagship of chosen men. and was fayn that god resayfes thaim til his luf and his seruys, whils he suffirs other to erre.


10. Quoniam tu dominus altissimus super omnem terram: nimir exaltatus es super omnes deos. C for thou lord heighest abouen ilke erth: ful mykil thou ert heghid abouen all goddis. C That is, thow ert lord heighest aboue heuen & erth and hell. tharfor,

11. Qui diligitis dominum odite malum: oystodit dominus animas sanctorum suorum, de manu peccatoris liberabit eos. C se that luf the lord hatis ill: lord kepis the saules of his seruauntis, fra the hand of the synful he sall delyuer thaim. C Aswhasay, 3e that wenys 3e luf god: do that it be swa. and hatis ill of syn. with the whilk na man may luf god. and if 3e luf him drede nathynge that may angire 3ow. for he kepis the saules of his lufers. delyuers thaim fra the deyyl & fra all ill men.

12. Lux orta est iusto: & rectis corde laticia. C Light is born til the rightwis: and faynes til right of hert. C Light. that is, ihū. crist is born of the mayden. til the hele of a rightwisman. and faynes, that is, hope to cum til heuen. is born til right of hert. that is, till all that ert noght krokid till erhly luf.

13. Letamini iusti in domino: & confitemini memorie sanctificacionis eius. C Befayn 3e rightwis in lord: & shrifis til the mynd of his halighynge. C That is, louys him that he was menand to make 3ow haly.

[ PSALM XCVII. ]

CANTATE domino canticum nouum: quia mirabilis fecit. C Syngis til the lord a new sange: for he has made woundirs.

Charite, that is the new sange that is delitabil til god forto here. that wondirfully made man. and wondirfullyere boght him.

2. Saluauit sibi dextera eius: & brachium sanctum eius. C His righthand sauyd til him! and his haly arme. C That is, his woundirful werk and his vertu sauyd til him the world. tha ere sauyd til thaim selfe, noght til god, that hafes hele of body. and waxis
Proude & iloll. bot tha that ere halyd in trouth and luf thai ere sauyd til god.

3. Notum fecit dominus salutare suum: in conspectu gencium reuelavit iusticiam suam. Circumvented made the lord his hele: in sight of genge he shewid his rightwisnes. That is, he made crist knawn amange cristen men, til whaim he shewid his sun. that is rightwis.

4. Recordatus est misericordia sue: & veritatis sue domui israel. He is vmthoght of his mercy: and of his sothfastnes til the hous of israel. Mercy in turnyng of synful men. sothfastnes in fulflynyge of that he hight is in halikirke.

5. Viderunt omnes termini terre salutare dei nostri: jubilate deo omnis terra cantate & exultate & psallite. All termys of erth sahg the hele of our god: ioyes til god all the erth, syngis and gladis and psalme says. That is, ilkan fra thaitse stede vndirstands that godis sun toke manhede. forthi ioyes, that is, in swa mykil will of louynge rises, that it may noght be tolde. & syngis, that is prechis with gladnes. & psalme says. that is, dos godis biddyngis.

6. Psallite deo in cythara, in cythara & voce psalmi: in tubis ductilibus & voce tube cornee. Syngis til oure god in harpe, in the harpe and in the voice of psalme: in trumyys ductils and in voice of* trumpe corne. Syngis til the honor of god in harpe, that is, in the harpe. that is, with bodily dede. do goddis werkis, as f 판단ed pore men. and other dedis of charite. in voice of psalme. that is, your ye life with your ye worde acorde, trumplis ductils: that ese brought forthe* with strakis, bitakyns thaim that waxis in vertu. vndire the hamyrs of temptaciouns and of anguys. and sowyns louynge til god. trumpe corre ese tha that ouercumys all fleysly willis and deliys thaim in heuen. for the horne is in the mouth and passit it if it sail wele blaw.

7. Iubilate in conspectu regis domini: moneatur mare & plenitudo eius, orbis terrarum & qui habitant in eo. Joyes in sight of the kynge lord: stird be the see and fulnes of it, the world and that wonys therein. Joyes in syght of crist kynge and lord: that is, withyyn. rayses the joy of your deucocioun, where he ses. noght til sight of men. and thof the world be stird agayn ynow.

1 S holed. 2 S. U om. 3 S. U om.
8. Flumina plaudent manu, simul montes exultabunt
a conspectu domini: quoniam venit iudicare terram.  
If modis sall ioy with hand, samen howis sall glade fra sight of lord:
for he cumys to deme the erth.  
If modis. halymen, sall ioy in
werke: samyn with thaim. howis, contemplatife men, sall glade in
sight of crist. for he cumes to deme lufers of erth. that than sall
quake for thai lufid noght him.

9. Iudicabit orbem terrarum in iusticia: & populos in
equitate.  
He sall deme the world in rightwisnes: and folke
in euenhede.  
That is, he sall deme ill men in rightwisnes for
thai hafe noght deseryud mercy. and folke, that is ¹, trew men, that
thai take euen mede efette thaire werkis.

[ PSALM XCVIII. ]

DOMINUS regnaut irascantur popull: qui sedes super
cherubyn mouesatyr terra.  
Lord regnyd. folke wret: thou
that sitys on cherubyn stird be the erth.  
Crist is kyng rh
that
sittys on cherubyn, that is, in all that hafes charite. wret folk. that
is, stird be the erth. it is hethynge. aswhasay, sikirl y.i. graunt that
thai be wrath. for thai noy noght. for,

2. Dominus in syon magnus: & excelsus super omnes
populos.  
Lord in syon grete: & heghe abouen all folke.  
That is. that ihū. crist is in his seruantis grete and heghe. that
nane thars hafe drede that dredis him.

3. Confectantur nomini tuo magno quoniam terribile &
sanotum est: & honor regis iudicium diligite.  
Shrife thai
til thi name grete for aghful and haly it is: and honor of the kyng
lufis dome.  
That is, loue thai thi name. ihū. that is gret abouen
all namys, and it is aghful till ill men. & haly, halighand goed men.
and honor of kyng, that is, his honorabil prechynge. lufis dome
dof discrcisoun. that noght lightly, bot with stabil entent, god be
seruyd and honurd.

4. Tu parasisti direcciones: iudicium & iusticiam in
iacob tu fecisti.  
Thou grayd rightynge: dome and rightwisnes
in iacob thou made.  
That is, of thi grace is it that a synful
man is rightid til thi luf. for thou made dome, that is, thou sall² yeld
til ilkan efette thaire meryt. in iacob, that is, in cristen men.

¹ S. U om. ² S schal. U om.
5. Exaltate dominum deum nostrum, & adorate scabel-lum pedum eius: quoniam sanctum est. C Heghis the lord our god, and louitis the shamyll of his fete: for it is haly. C He will that we lout god in man. and man in god. his fete he kallis the godhede, the shamyll fleyss that he toke.

6. Moyses & aaron in sacerdotibus eius: & samuel inter eos qui innocuant nomen eius. C Moyse & aaron in the prestis of him: and samuel amang thaim that in kallis his name. C Moyses bryngere of laghe. and aaron, heghest prest, ere in nombire of prestis of crist. & samuel, godis prophet, is amang thaim that inwardly kalles the name of ihin crist.


8. Custodiebant testimonia eius: & preceptum quod dedit illis. C Thai kepide the witnessynge of him: and the comaundment that he gaf til thaim. C Testament is couaunt itwix thaim. witnessynge is thorgh takyn of the thynge gangand1 before. comaundment fallis til the laghe.

9. Domine deus noster tu exaudiebas eos: deus tu propicius fnisti eis, & vlciscens in omnes adinuenciones eorum. C Lord oure god thou herd thaim: god thou was til thaim merciabil, and vengaunt in all thaire fyndyngis. C Moyses. aaron. and samuel. thof thai ware grete bifor god, sum syn had thai, that anly in thaire hertis god knew. wharfor god punyst thaim, and chastid thaim, that to syn thai had noght delite.

10. Exaltate dominum deum nostrum, & adorate in monte sancto eius: quoniam sanctus dominus deus noster. C Heghis the lord our god, and louitis in haly hill: for haly lord our god. C His haly hill here he kallis crist whare cristen men verrely loutys.

[ PSALM XCIX. ]

JUBILATE deo omnis terra: seruie domino in leticia. C Joyes til god all the erth: seruys til lord in gladnes. C That is, all men offers louyngis til god. with joy. verray ioyynge is in voice and hert. seruys til oure lord with luf, in gladnes, noght in sarynes.

1 U gangange. S ganggonde.
as the that wald fayn leue godis seruys if thai myght, for speche of men.

2. Introite in conspectu eius: in exultacione. C Ensurs in his sight: in ioynge. C That is, in youre consciens, whare god ses, be youre ioy. for withouten to ioy in tunge! it is na maystry. bot to ioy in godis sight is grete. when he sall be ful agheful til thaim that now ioyes in vanye. and in luf of creature.

3. Soitote quoniam dominus ipse est deus: ipse fecit nos & non ipai nos. C Witis for lord he is god: he made vs and noght we vs. C Witis that crist whaim the iwes sloghe is god, and he made vs, thorgh whaim all thynge is made, and we made noght ourse self.

4. Populus eius & oues pasque eius introite portas eius in confessione: atria eius in ympnis, confitemini illi. C folke of him and shepe of his pasturc entirs the that of him in shrifte: his hallis in ymnys, shrifes til him. C His folke that he boght. his shepe whaim he fedis with wordes of life. entirs his that, is, biginynge of goed lisyng, in shrift of youre synnes. and when ye hafe entird in til his hallis thankis him in lousyngis of swet devociouns.

5. Laudate nomen eius quoniam suavis est dominus: in eterno miserorciad eius & vaque in generacione & generationem veritas eius. C Louys his name for soft is lorde: withouten end his mercy and in til generacion and generation the sothfastnes of him. C Louys his name, iht. for it wax softe and swete til 30u whils it is louyd. withouten end his mercy. for the coroun that he gifes til his lufers is endles. and his sothfastnes, forto fulfil that he hight, is in generacion present and in generacion atcum.

[ PSALM C. ]

Misericorniam & iudicium: oantabo tibi domina. C Mercy and dome: i. sall synge til the lord. C Lord i. sall synge. that is, i. sall tell with delight, mercy, now in this world, and dome, in the toother. til the, that is, til the honoure of the, that oyses bath mercy and dome worshippfully.

2. Psallam & intelligam in via immaculata: quando venies ad me. C I sall synge and i. sall vnderstand in way wynfeld: when thou sall cum till me. C I sall synge, that is, with goed chere i.
sall wrikk and vndirstand. that is, i. sall row that i. may noght see, that is, when thou sall cum in till way vnfild. that is, haseand na dedly syn.

3. Perambulabam in innocencia cordis mei: in medio domus mee. C I sede in vnoyandes of my hert: in myddis of my hous. C Aswhasay, malice suffirs straynes. bot vnoyandnes is brake way that men may ga in. for innocent is he that noyes nouther him selve na other. in myddis of my hous, that is, in my hert. whare he that hafes goed conscienes restis. bot he that has na delite thare he sekis ioy withouten that he may rest in. and the mare that man has of this warldis welth: the less he rekis of heuen.

4. Non proponebam ante oouls meos rem iniustam: facientes preuaricaciones odiui. C I sett noght bifore myn egheyn vnrightwis thynge: doand trispasyngis i. hatid. C That is, that was myspaywisd tobe done til me, i. wild noght do it til my nebbure. and tham that trespasid, that is, the laghe of god, i. hatid thaire wickidnes and chastid it.

5. Non adseit michi cor prauum: declinantem a me malignum non cognoscabam. C Wickid hert drogh noght til me: haldand fra me the illwillid i. knew noght. C That is, i. assentid noght til vnright will. that will noght all that god will. for a right hert folous god. ill hert standis agayn him. and the ill willid, that heldid fra me, that is, fra goed convueracioun, i. knew noght. that is, i. fied his felagship.

6. Detrahentem secreto proximo suo: hunc persequebar. C Bakkitand in pruye til his nebbure: him i. pursuyd. C That is, he that dare noght apertly speke ill, for falshe that he says, i. pursuyd him. that is, i. with toke him that he sould noght do swa.

7. Superbo oculo & insaciabili corde: cum hoo non edebam. C With proude eghe & vnfilabil hert: with that i. noght ete. C That is, with a proude man and a couitous i. had na delite. to ete bodily thynge or galy.

8. Oouli mei ad fideles terre vt sedeant mecum: ambulans in via immaculata hic mihi ministrabit. C Myn eghe til the trew of the erth that thai sitt with me: gangand in way vnflyd he sall serfe til me. C Aswhasay. the trew men of al the warlde payed me wele. for when sa many lustys and vanytes ere in this lif: thaire corown is the mare that lusis god. that thai sitt

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1 U & S ins. 'bot.' M om.
with me in anhede of charite. or crist says, that thai sitt with me, demand other, for nane seruys him bot that is in clene way.

9. Non habitabit in medio domus mee qui facit superbiam. C He sall noght won in myddis of my hous that dos pride. C That is, a proud man cummys noght til heuen.

Qui loquitur iniqua non direct in conspectu oculorum meorum. C He that spekis wicked thyngis he righid noght is syght of myn eghen. C That is, all weriand or spekand any ill, folis held him gloriose: in my sight he was noght swa.

10. In matutino interficiaeom omnes peccatores terre: vt disperderem de ciuitate domini omnes operantes iniquitatem. C In the morninge .i. sloghe all the synful of erth: that .i. skatire fra the cite of lord all wirkand wickidnes. C In the morninge, that is, when ill suggestions rises, .i. sloghe all the synful. that is, fendis that makis all men to syn: that .i. scatire fra godis cite. that is, fra the saule of a rightwisman, all wirkand wickidnes. that is, all ill eggyngis.

[ PSALM CI. ]

DOMINE exaudi oracionem meam: & clamor meus ad te veniat. C Lord here my prayers: and my cry cum til the. C That is, the cloude of synys let noght the affecte of myn askyng.

2. Non auertas faciem tuam a me: in quacunque die tribulor inclina ad me aurem tuam. C Turne noght away thi face fra me: in what day that .i. am in anguys held til me thirere. C That is, the lyght of thi mercy shyne ay on me, that my fas ouercum me noght, that angirs me & tempis me.

3. In quacunque die inuocauero te: velociter exaudi me. C In what day that .i. bafe inkald the: swiftly thou here me. C That is, in what het of persecuorous .i. kall the in til me. swiftly thou here me: for .i. aske noght erth bot heuen.

4. Quia defecerunt siout fumus dies mei: & essa mea siout crenium aruerunt. C fior my dayes faliyd as reke: and my banys as kraghan dryd. C His dayes he kalliis his tyme of this word, the whilke for the pride of adam saylid, as reke raysyd wytis away, and my banys, that is, strength of my saule, as kraghan dryd thorg the fyre of couayris, when the faines of thi luf dryd out of me.

1 S ins. *He.* 2 S cra\textsuperscript{u}ckond. M cracon. bis B 288. brent grees. bis.

3 S cra\textsuperscript{u}ckande.
5. Percussus sum vt fenum & aruit cor meum: quia oblitus sum comedere panem meum. C Smyyn i. am as hay and my hert dryed: for i. forgat to ete my brede. C That is, i. am made dedly as hay, that lityl whill haldis the grewnes. whils we dwell in kepynge of godis laghe we ere grene. when we syn ourre hert dryes. and we forgete to ete ourre brede. that is, to delit vs in godis worde doand it.

6. A voce gemitus mei: adhesit os meum carnis mee. C ffro the voice of my sorrowynge: my bane droghe till my fleyss. C That is, fra the sorowful eggynge of the deuyl, that was 3e sall be as goddis. the vertu of my saule droghe til my fleyssly likyngis.

7. Similis factus sum pellicano solitudinis: factus sum sicut niotiorax in domicilio. C Like i. am made til the pellicane of anly stede: i. am made as nyght rauen in the house euysynge. C Raban and cassiodir says. that by there thre foghils ere vndirstandyn thre maner of men: by the pellicane, that is foghil of grete lennes, and is sustaynd with lytil mete. and fleghis noght with many, bot has delite be it ane. Heremytis ere likyn, that flees the felaghshipe of men, and punyssh thaire synmys, or louys god in anly stede. the nyght rauen bitakyns him that dwells in his housynge. bot he haldis him fra the comun sight of men. and fles the ese of this life, lufand the nyght of penaunce.

8. Vigilaui: & factus sum sicut passer solitarius in tecto. C I woke: and i. am made as sparow solitary in the hous. C The sparow. that flees fra the wod, & sekis his nest in a hous, and is fayn tharof. bitakyns a rightwisman, that has his hert ay fra the world. and is glade and joyful that his wonyng stede is graythed in heuen. he says he woke, for oft suffirs he many angirs of ill men.

9. Tota die exporbrabant michi inimici mei: & qui landabant me aduersum me iurabant. C All day vpbraydid til me my fas: and tha that louyd me agayns me thai sware. C My fas, that was biforn my fleysly frendis, vpbraydid til me, doand penaunce, wrechidnes that i. had done. swa dos the deuyl to desayfe men. and that louyd me when i. oysid seculere life with thaim. agayns me sware. that it is ypocrisy that i. fare with. and that thai did.

10. Quia oinerem tanquam panem manducabam: &

1 S eskyng. L esesyng. 3 other MSS. euesyg.
potum meum cunctis miscebam. C for aske i. ete as brede: and my drynke. i. mengid with greynge. C That is, thorth penance. i. wastid all leuyngis of syn. the whilke is bitakynd bi asis. and my drynke. that is, solace of this life. i. mengid with compuaccon of hert. that my thoght was na tyme sett on any erthly comfort. and this pyne is til me.

11. A facie irre indignacionis tuae: quia elevans allisisti me. C fra the face of the wreth of thi dedeyn: for vplifand thou downsmate me. C Thou liftid me vp in honor of makynge. bot for my pride thou downsmate me in til wrechidnes of syn and hell. when.

12. Dies mei sicut vmbra declinauerunt: & ego sicut fenum arui. C My dayes as shadow heildid: and. i. dried as hay. C My dayes like till me heldid away fra the day lastand. that thai ere bot as shadow: that is, myrk and vayn, passand withouten profit. and. i. dried as hay. that is, i. lost the fayrhe de of heuen. i. vanyst.

13. Tu autem domine in eternum permanes: & memoriale tuum in generacione & generacionem. C Bot thou lord dwells withouten end: and thi menyng in generacion & genera-
cion. C Thou dwells lord, that thou delyuer me and safe me fra vanynsyng. & thi menyng, that is, hetynge of endles life, and of life that now is: thorth the whilke thou thynkis on vs, and we on the. that is, in this generacioun, & in a nother vnedly.

14. Tu exurgens domine misereberis syon: quia tempus miserendi eius, quia venit tempus. C Thou risand lord sall hafe mercy of syon: for tyme to hafe mercy of it, for tyme cumys. C Thou risand to feght agayn the deyyl, sall hafe mercy of thi kirk: for now is tyme of grace & tyme of mercy.

15. Quoniam placuerunt servis tuis lapides eius: & terre eius miserebuntur. C for til thi seruauntis payid the stanys of it: and of the erth of it thai sall hafe mercy. C There stanys ere haly men, or vertus: & thai hafe pite of thaim, that ere erth in halykirk, and sorows for thaim.


17. Quia edificauit dominus syon: & videbitur in gloria

1 M. S &. U in.
PSALM CI. 10-24.

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suæ. C ffor the lord edifyd syon: and he sall be sene in his ioy. C That is, he has made rightwis men stabili in cristi and of thaim he sall be sene in his ioy. that is, in the shynyng of godshede.

18. Respexit in oracionem humilium: & non spreuit precem eorum. C He lokid in the prayers of meke: and despyyd noght the bede of thaim. C He lokid with a blithe cghe in thaire prayere, that knawis thaire freite and vworthynes: and swa he pryuyd thaim noght of thaire askynge.

19. Scribantur hec in generacione altera: & populus qui oræbitur laudabit dominum. C Witten be there in a nother generacion: and folke that sall be made sall loue the lord. C There thyngis, of destruczioun of adam and of reparaylynge thorg cristi. be witten in a nother generacion. that is new in grace. for that is the folke that louys god. that thaim made in vertus.


21. Vt audiret gemitus competidorum: vt solueret filios interemptorum. C That he here the sorowyngis of settird: that he lese the sunnys of slane. C The sunnys of slane apostils and martirs ere we. whaim ihū cristi lesis fra the bandis of synnys, and fra the settirs of vile couatyys, if we sothfastly hafe sorow of slike bandis and settirs.

22. Vt annuntiacent in syon nomen domini: & laudem eius in ierusalem. C That thai shew in syon the name of lord: and his louynge in ierusalem. C That thai shew wele in syon the name of iht. that is, in contemplatiue life. in ierusalem. that is, in sight of pes. thai may baldly shew his louynge. for contemplaciouis and rest in godis luf ere bath to gidire.

23. In conueniendo populos in vnun: & reges vt serviant domino. C In samyn cumand folke in an: and the kyngis of thaim that thai serue til lord. C That is, thai sall preche that the folke cum samyn in pes and charite and dwell thar in. and til that thaire pretatis ere haldyn that thai all serfe til god, noght til the worlde.

god when men thankis him in worde and werke. in way of his vertu, that is, in crist, noght in his merits. the letilnes of my dayes. that is, make me to bihald how fa & ill ere my dayes of this life here: that i. luf noght this exil fra heuen.

25. Ne reuoces me in dimidio dierum meorum: in generacione & generacionem anni tui. C Kall me noght in the halfe of my dayes: in generatione and of generationis thi yeris. C That is, halfe noght my fa dayes. bot make me to last til i. cum til ful dayes in perfeccioyn of life. for thi yeris, whidire i. thynk, ere in generatione of generationis. that is, in endles life, in the whilke is a generacione that is gedird of all generationis of goed men.

26. Inicio tu domine terram fundasti: & opera manuum tuarum sunt celi. C In bigynynge thou lord growndid the erth: and the werkis of thi hend ere heuens. C Godis hend he kallis his myght and his will, thorg the whilk, as with hend, god wirks.

27. Ipsi peribunt tu autem permanes: & omnes sicut vestimentum veteranum. C Thai sall perryss bot thou dwells: and all as clathynge elde sall thai. C That is, heuens, he menys of the ayre, sall periss fra that fourme that thai now hase. for thai sall be chawngid and newid. bot thou dwells in thi selfe etire all thynge, as thou was bifor all thynge and all elde sall as cletheynge. that is, as manyns body, that eldis and sall be chawngid in better.

28. Et sicut opertorium mutablis eos & mutabuntur: tu autem idem ipse es & anni tui non deficient. C And as couerynge thou sall thaim chaunge and thai sall be chaungid: bot thou ert he the same and thi yeris sall noght faylle. C That is, as manyns body sall thai sall be chaungid in new figure, & last thairin. bot thou ert he the same, that is, all hally vnchaungeable. and thi lastandnes is in the life endles. Gystly, erth is less haly men, that has despyndynge of erthly godes. heuens ere mare halymen, that ere gifen til contemplacioun hally. and thai sall dye. and be chaungid fra this warld til the joy of angels.

29. Filij seruorum tuorum habitabunt: & semen eorum in seculum dirigetur. C Sunys of thi seruantsis sall won: and the sede of thaim sall in warld be rightid. C That is, the folouers of apostils sall won in thi yeris: and thaire sede, that is, thaire froite, sall be rightid til heuen in this life.

1 S, M. U this.
[ PSALM CII. ]

BENEDIC anima mea domino: & omnia que intra me sunt nomini sancto eius. C My saule bliss til lord: and all that is withinen me til the haly name of him. C In this psalme a trew saule speks til it selfe and amonestis to loue god of all his goednes, that all thoghtis and strenghtis and vertus blis his haly name. wele scmys it that mykil sweetnes and ioy is in that saule.

2. Benedic anima mea domino: & noli oblinisci omnes retribuciones eius. C My saule bliss til lord: and will noght forgett all his zeldyngis. C Aswhasay, delite of syn be noght in thi sight: bot lathsumnes of syn, and forgifnes of god. thynk all thi synnes. for als many as that e: als many e the zeldyngis of god. twis he biddis his saule bliss. for he will that oure saule be ay in thoght and lounge of god.

3. Qui propiciatur omnibus iniquitatis tuis: qui sanat omnes infirmitates tuas. C The whilk hases mercy of thi wickidnessis: the whilk he lis all thi seknessis. C That is, he forgiseth thi syn, and efstir forgifnes he he lis thi saule. that it be noght eft takyn1 with fleyssly zernygis. bot at the ende he he lis all perfitly.

4. Qui redimit de interitu vitam tuam: qui coronat te in misericordia & miseracionibus. C The whilk byes fra ded thi life: the whilk corous the in mercy and in mercyngis. C With the prys of his blode he boght the fra hell. and if thou will ouercum thi fas, he corous the in heuen. that is noght bot of his mercy.

5. Qui replet in bonis desiderium tuum: renouabitur vt aquile iuuentus tua. C The whilkke fulfills in goeds thi zernyne: newid sall be as of aryn thi zouth hede. C Eftir corous is noght bot fulfilynge of thi desire in endles ioy that thou zernyd. and that sall be when thi zouthede is newid as of the aryn. The aryn, when he is greuyd with grete elde, his neb waxis swa gretyly that he may noght opyn his mouth and take mete. bot than he Smytis his neb til the stane, and has away the sloghe. and than he gas til mete. and bycumes yonge agayn. swa crist dos away oure elde of syn fra vs, and mortalite, that letts vs to ete oure brede in heuen, and newis vs in him.

1 U takynge. S, M taken.
COMMENTARY ON THE PSALTER.


7. Notas fecit vias suas moysi: filiis israel voluntates suas. C Known he made his wayes til moyses: til synys of israel his willis. C Moyses bitakynys haly men that knavis godis wayes: that is, mercy. and rightwisnes. his will is that we gif vs til halyes & lese all wickidnes.


10. Non secundum peccata nostra facit nobis: neque secundum iniquitates nostras retribuit nobis. C Noght estire our synys he did til vs: na estire our wickidness he gieldid til vs. C That is, we hase takyn estire that we hase deseruyd. bot estire wrethyng he assoyld vs.

11. Quoniam secundum altitudinem celis a terra: corroborsuit misericordiam suam super timentes se. C for estire the heghnes of heuen fra erth: he strenghid his mercy on the dreedand him. C Heuen is on ilk syde aboute the erth. fra heuen cumys light til symsand men. rayn til the erth. withwouten heuen the erth sayls. swa the help of god is on dreedand him.

12. Quantum distat ortus ab occidente: longe facit a nobis iniquitates nostras. C Als mykil as it is. the este fra the west: fere he did fra vs our wickidness. C Aswhasay, of myrknnes he made light to shyne: syn settis when it is forgifen, & than grace rysis. for thi als mykil as it is itwyx myrk and light, als fere he made vs fra our alde life.

13. Quomodo miseretur pater filiorum, misertus est dominus timentibus se: quoniam ipse cognouit figmentum

1 S mekil. U merkil.
PSALM CII. 6–19.

nostrum. C As fadire hafes mercy of sunnys, lord mercy hade of dredand him: for he knew ourre makyng. C A goed fadire has pite of his sun when he betys him. swa has god of vs. of he chastly vs for syn. for he knew ourre makyng. that is, oure frete. he knew that made it, how it is fallyn, how it sall be raysid. lo oure makyng.

14. Recordatus est quoniam puluis sumus: homo sicut fenum dies eius, tanquam flos agri sic effloret. C He vm-thoght that dust we ere : man as hay the day of him. as floure of felde swa out sall floryss. C We ere dust. for drynes of syn : and all the shynyng of manmys life. as honurs. riches. delices. is as hay. and floure of felde that lastis noght a yere. that fayrest is fallis sone.

15. Quoniam spiritus pertransibit in illo & non subsistet: & non cognosceat amplius locum. C for the gaste sall pass in him and it sall noght dure: and it sall namare knaw the stede. C That is, the gaste that is in him sall pass out of him. for fra he be borne it is ay awaywarde. and it sall na mare knaw the stede in this warlde. as whasay, it wonys na mare here. bot in hell or in heuen.

16. Misericordia autem domini ab eterno & vsque in eternum: super timentes eum. C Bot the mercy of lord fra withouten end. and in til withouten end: on dredand him. C That is, on thaim it is fra bigynnynge of the warlde. and lastis withouten end. & noght on other.

17. Et iusticia illius in filios filiorum: hijs qui servaunt testamentum eius. C And the rightwisnes of him in sunnys of sunnys : til thaim that kepis his testament.

18. Et memores sunt mandatorum ipsius: ad faciendum ea. C And menand ere of his comauudmentis*: forto do thaim. C That is, thorgh godis mercy and his rightwisnes. that is endles, mede sall be gifen til thaim that dredis him. for thaire goed werkis. and for thai did the comauudment of god that thai lerid.

19. Dominus in celo parasit sedem suam: & regnum ipsius omnibus dominabitur. C Lord in heuen graythid his setil: and the kyngdom of him sall be lord of all. C Aswhasay, ilk man aghe to be bisy forto do godis biddyng. for he graythid his setil of dome. that is, he sall deme goed and ill in heuen. that first

1 U puts verses 17 and 18 together: first in Latin and then in English.
2 S comauudmentis. U comauudment.
was scornyd in erth. & than he sall be kyng & lord, & all creatures suget til him. in wele or in wa.

20. Benedicte domino omnes angeli eius: potentes virtute facientes verbum illius, ad audiendam vocem sermonum eius. C Blessis til lord all his aungels: mysti in vertu doand his worde, forto here the voyce of his wordes. C As who sey, that ye aungels do in heuen, i luf. and i hase ioy than. and ye in vertues mysti, not in vice, as the deyl. ye are meke to boghe til your maker: swylke are worthi to blesse god, and non other.

21. Benedicte domino omnes virtutes eius: ministri eius qui facitis voluntatem eius. C Blessis til lord alle his vertues: his seruausitis ye that do the will of him. C A wykcid man, theof he holde his tung stille. his life standws: he synges in the kirke, bot his ill ensaumple hurtys many that sees him. for thi if thou wol blesse god. do his wille.

22. Benedicte domino omnia opera eius: in omni loco dominacionis eius. benedic anima mea domino. C Blessis til lord alle his werkes: in ilke stid of his lordship. blesse my soul til lord. C When men wel lifes alle thair werkes blessis god. fro blessing we come forth, til blessing go we ageyn, and than dwelle we.

[ PSALM CIII. ]

BENEDIC anima mea domino: domine deus meus magnificatus es vehementer. C Blesse my soul til lord: lord my god worshippid thou art gretly. C Thou my soul loue thi lord of so many giftest as here is tolde. for he is gret in kynde. & worshippid in our knowynge, and in him self is ay oon.

2. Confessionem & decorum induisti: amictus lumine sicut vestimento. C In shrift and fairhed thou the cled: couerd in liht as with clothing. C That is, thou art cled in rihtwysmen, in whom first was shritte of synne, and sithen fairhed of vertues. couert in liht. that is, in holy soules with out spott of filthe and shinande in thi luf.

3. Extendens celum sicut pellem: qui tegis aquis superiora eius. C Strekan heuen as a skyn: thou that hillis with watirs, the ouer of it. C That is, the charite of holy men,

1 Text from L, to Ps. ciii. 14, 'sall ga til his werke.' 2 S. M. L om. 3 S, M that. 4 S om.
whom he callest heuen, is warnyst with watirs. that is, with other
gifts of the holygost. that nothing may ouercum thaim. &
god streiks thaim as a skyn. that is, he makes thaim large in perfittnes,
as hit falles til men that are dedly.

4. Qui ponis nubem ascensum tuum: qui ambulas super
pennas ventorum. C Thou that settis cloude thi stegning: thou
that gos abouen the fedirs of wyndes. C That is, thoro shadoyng
of thi grace we are taken in contemplatylf life. bot thou passis all
swyftnes of our thoustis, how holy or suttel so thei be.

5. Qui facis angelos tuos spiritus: & ministros tuos
flamment ignis vretem. C Thou that makes gostis thin
aungels: and thine minystres fire brennand. C That is, the gostis
of kynde that are ay before the. when thou wol thou makes thaim
messangers of thi will. and thi servantes thou makes thaim
brennand in fuyre of luf, that wastis the hay of vices.

6. Qui fundasti terram super stabilitatem suam: non
inclinabitur in seculum seculi. C Thou that groundid the
erthe on the stabulnes: hit shal not be heldid in worde of worlde.
C That is, thou festid thi kirke on crist, that hit last euermore.

7. Abyssus sicut vestimentum amiots eius: super
montes stabunt aque. C Depnes as cloth the couering of it:
abouen hilles shal stond watirs. C Depnes of tribulacyon shal be
couering of holy kirke as cloth. for it shal be vmlappid tharin. and
on hilles, that is, in holy men. shal stand watirs of persecucyon. bot
not long. for,

8. Ab increpacione tua fugient: a voce tonitruini tui for-
midabunt. C Of thi blamyng thei shal flee: of the voyce of thi
thonur thei shal drede. C That is, the: blamand wikkidmen:
thei shal flee fro noyng of riwtwysmen: for of thi thonur. that is, of
manasing with thi strayte dome, thei hase drede.

9. Ascendunt montes & descendunt campi: in locum
quem fundasti eis. C Hilles steghes and feldes descendes: in
stud that thou groundid til thaim. C Hilles, that is, prelates, are
heghid in their dignites: and feldis, that is, sugets, descendes in
wilful obedience. and tho and thes. are in their stud. that is. thei do
after the grace that thou gifs til thaim.

10. Terminus posuisti quem non transgredientur: neque
conuertentur operire terram. C Turme thou set that thei may

1 S. L of.
2 S. L blamyng.
COMMENTARY ON THE PSALTER.

not ourpasse: ne thei shal be turnyd to hill the erthe. C God has sett end of all illes, that ill man non may ourpasse. so that no stabil man, thar drede that they our cum ageyn to hill him. with anguys. as thei did.

11. Qui emissis fontes in conuallibus: inter medium moncium pertransibunt aquae. C Thou that sendis welles in samyn dales: itwix the myddes of hilles: passe shal watirs. C That is, he sendis welles of grace in thaim that are meke in body and soule: and watirs of lore shal passe. that is, shal renne in comyn of hege prechours: and of thes watirs,

12. Potabunt omnes bestie agri: expectabunt onagri in siti sua. C Shal drynke all bestis of the selde: abyde schal onagirs in their thirst. C Bestis of the selde are synful men turnyd til ihü cristi. onagirs are wilde assis. that are proude iws, that wol not now drinke of the holesum watirs of cristen men. bot abides til the last end of this worlde.


14. Rigans montes de superioribus suis: de fructu operum tuorum saciabitur terra. C Wetand hilles of his ouyres: of the frute of his werkes. filde schal be the erthe. C That is, god wets apostils and contemplatif men of his heghest priuetes. for of his frute that he dos in all gode men are his lufers fullside.

15. Produens fenum iumentis: & herbam seruituti hominum. C forth bringand hay til bestis: and herbe til the seruys of men. C The erth bringes forth vile lust til bestis. that is, til bestly men, that lifes in fleschly delite. and herbe, that is, bodely sustinance, til men that lifes rightwysly, as men shuld do.

16. Vt educas panem de terra: & vinum letificet oor hominis. C That thou lede out brede of the erth: and wyne glade the hert of man. C Brede of goddis worde is brougt out of the prechour. and wyne, that is, the hote drynk of cristis luf. gladis our hert and rauyschis it fro ‘erth til heuen’. *

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1 S comon. 2 S holsom. L holesumnes. 3 L repeats of. 4 L ins. our. S &c. om. 5 L heuen til erth.
17. Ut exilaret faciem in oleo: & panis oor hominis con-
firmet. C That he make wel cherid his face in oyl: and bred
conferme mannys hert. C That is, that man 1 rehete his thougt in
grace of the holy gost. and brode of ry3twysnes conferme his her
in charite. of this brede and wyne.

18. Saturabuntur ligna campi & cedri libani quas plant-
auit: illic passeres nidificabunt. C sulfsidle shal be trees of
the felde and cedres of liban. the whilke he planta: there sparoes
shal make their nest. C That is, meke folke. and my3ty men in
the worlde. the whilke god set in the trouth. in thaim. that is, in
their godes. sparoes, that is, holy pore men. shal make their nest.
that is, thei shal hafe bodely fode of thaim. forthi has god gifen til
thaim. the welth of this worlde.

19. Herodij domus dux est eorum: montes excelsi ceruis,
petra refugium herenacijs. C Hous of the gerfawkyen is leder
of thaim: hegh hilles til herties, the stone steyng til vrchuns. C As
who sey, thof these sparous hafe bodely help of ryche men. crist,
that is leder of the gerfaukyn. that is, of cruelsen men: for thaim
he forsakes not when thei cum. is leder of the sparous. for of the
cedirs be stird. thei may fle til him. hegh hilles til herties. that is, the
straye cumaundments of god are ordeynd til lusers of contemplayt
life. the stone, that is, crist, is steyng til vrchuns: that is, til thaim that
are couerd with smale synnes: til him thei fle when anguyys cumys.

20. Fecit lunam in tempore: sol oognuitt oocasum
suum. C He made the mone in tyme: the sunne knew his
settyng. C The moone holykyrke is, that passis with the tyme
til heuen. the sunne ihu crist. that knew his deth. that he suffird for
his kyrke.

21. Posuisti tenebras & facta est nox: in ipsa pertransi-
bunt omnes bestie silues. C Thou sett merknes and made is
the ny3t: in that shal passe alle bestis of the wod. C That is,
thou sett blyndhed in synful men. and merk kumbryng of hert. in
thaim. in that ny3t deuyl 3 shal passe that ledes thaim.

22. Catuli leonum rugientes vt rapiant: & querant a deo
escam sibi. C Whelpis of lyons rumyand that thei rauysch: and
seke of god mete til thaim. C Thaim that he called bestis. he
calles thaim welhulpes and lyouns. for summe are princes of deuyls.

1 S. L maner. 2 S. M. L om. 3 So also S & B 469. B 288, & Univ. Coll. 56 ins. the before deuyl.
COMMENTARY ON THE PSALTER.

sume, as whelpis, despisable fende. *that* seekes in merknes to deceyf soules. they are fedde with erorrs of men. and nougft may thei do. bot at goddis suffryng.

23. Orthus est sol & congregati sunt: & in cubilibus eius ooolocabuntur. *C* Risen is the *sume* and *thei* are gedird: and in *their* dennyys. *thei* shal be layde. *C* Whenne crist dyes in vs thoro synne many illes hurtes vs. bot he risand in vs thoro grace Lyons flees. and are rad to make saut on vs. for the signe of tau *that* we hafe. dennyys of fende are ill men. *that* dwellis in dedly *synne.*

24. Exibit homo ad opus suum: & ad operacionem suam vseque ad noctem. *C* Man shal go til his werke: and til his wyrkyng ay til euen. *C* A gode man sall ga till his werke wele bigynnand. and til his wirkyng. wele lastand, ay til the end of his life. than he sall be in rest. for *thou* god has done all *this* thynge.

25. Quam magnificata sunt opera tua domine: omnia in sapiencia fecisti impleta est terra possessione tua. *C* What thi werkis lord ere made gret! all *thou* made in wisdome. fild is the erth of thi possession. *C* That is, gret and mykill *ere* thi. and swa gret it may noght be talde. for *all* *thou* made in *crist.* and of new men *thou* has fild halykirk. for alde men in syn fillis *the* deuyls hous. for *jit* lastis tribulacioun.

26. Hoc mare magnum & spaciosum manibus: illic reptilia quorum non est numeros. *C* This grete see and rowm til hend: *thare* krepand of the whilke is na noumbire. *C* This grete see. *that is,* this warlde, *jit* is forto pass. *that* is rowm til hend to wirke in. bot it is hard to wrik wele in it. *thare* is wickid gastis crepand to bigile men. and waytyngis of *thaim* without noumbire crepis in *this* warlde, and occupyes vnquaunyaute men anence *thaire* saule. And *jit* in *there* bittire watirs ere.

27. Animalia pusilla cum magnis: illic naues portransibunt. *C* Smale bestis *with* grete: *thare* sall shippis pass. *C* *That* is, in *this* warlde ere synful men less & mare. bot shippis. *that* is, rightwismen sall pass *thare* *thaire* way til heuen: *thai* sall noght fall in likynge & lust of syn. In *this* see is,

28. Draco iste quem formasti ad illudendum ei: omnia a te expectant, vt des illis escam in tempore. *C* This dragun whaim *thou* made forto make hethynge til him: all fra *the*
abydis. that thou gis thaim mete in tyme. C This dragun whaim thou god made in substaunce, and did in heun. bot thorg his vice falland: made he is here to suffire bethynge of thaim that ouercumys temptaciouns. if thou lif wele thou sall hafe mete of Crist. if thou luf syn the dragun has the til his mete.

29. Dante te illis colligent: aperiens te manum tuam omnia implebuntur bonitate. C Gifand the til thaim thai sall gedire: opysmand the thi hand all sall be fild of goedncs. C If thou god gif til fendis. thai gedire. ellis noght. and the shewand thi mercy til vs. we sall be fild of goednes.

30. Auertente autem te faciem turbabuntur: auere spiritum eorum & deficient, & in puluerem suum reverentur. C Bot the away turnand thi face. thai sall be druyd: thou sall refe away thaire gast and thai sall sayle. & in thaire dust thai sall agayn be turnyd. C Sum that has ioy of thaire vertu. and litil mekenes. god suffirs thaim to fall in temptaciouns. & swa refis away thaire pryde. that thai may do penaunce for thaire syn. and knaw that thai ere dust and erth: that is. brisil and erthly. bot than.

31. Emittere spiritum tuum & creabuntur; & renouabitis faciem terre. C Send thi gaste. and thai sall be made: and thou sall new the face of erth. C Send the halygaste in til thaim. and thai sall be made in goed werkis. and swa thou newis thorph grace the stabilnes of thaire thought.

32. Sit gloria domini in seculum: letabitur dominus in operibus suis. C The ioy of lorde be in warld: lord sall ioy in his werkis. C for all goed is of god his louynge be withouten end. for he has ioy in his werkis that he makis in cristen men.

33. Qui respicit terram & facit eam tremere: qui tangit montes & fumigant. C The whilk lokis the erth & makis it to quake: he towches hillis & thai smoke. C He lokis with mercy the erth of mannys thoght. that was heghid in vanye. and makis it to quake. better is to quake in mekenes. than to trayst in pride. he touches proud men with his grace. and thai sall reke of deuociouns. & of teris. of all this.

34. Cantabo domino in vita mea: psallam deo meo quamdiu sum. C I sall synge til lord in my life: .i. sall synge til my god als lange as .i. am. C That is. .i. sall loue my lord als lange as .i. life. that is, withouten end. this he says that naman wene. that other werk is in heunen. than to synge til god.
35. Iooundum sit ei eloquium meum: ego vero delectabor in domino. C Delitabil be til him my worde: sothly i. sall be delityd in lorde. C Gode chaungeynge. his grace is delitabil til the. as til him is thi worde of shrift and louynge.

36. Deficient peccatores a terra & iniqui ita vt non sint: benedico anima mea domino. C Synful sayle fra the ert. and wickid swa that thai noght be: blis my saule tiloure lorde. C Thai that ere synful. sayl fra thaire synys. that thai be noght that thai ware! bot life in grace out of wickidnes, and loue our lorde.

[ PSALM CIV. ]

CONFITEMINI domino & inuocate nomen eius: annun-
ociate inter gentes opera eius. C Shrifis til lord and inkallis the name of him: shewis amange the genge his werkis. C Louys our lord. that a lufand man dos. for louand ye sall be herd. and swa shewis amange synful men his werkis. for he that lufis god. he lufis manys saule. 3e ere lousyd in his haly name. noght in yours. if 3e lufe his name 3e ere worthi louynge. & ellis noght.

2. Cantate ei & psallite ei: narrate omnia mirabilia eius, laudamini in nomine sancto eius. C Syngis til him and psalme says til him: tellis all the wondirs of him. 3e ere lousyd in his haly name. C Syngis with mouth & louys him with dede. tellys all his wondirs. for all that 3e say of him ere wondirs. 3e ere lousyd. that is. wyrkis swa that 3e be lousyd. in his name, that 3e ioy noght in youre selfe in any goed werke: or that he says. that we hase ioy to be kalde cristen men of crist.

3. Letetur cor querencium dominum, querite dominum
& confirmamini: querite faciam eius semper. C sayn be the hert of sekandoure lord: sekis our lord and 3e ere confermyd, sekis his face euermare. C Aswhasay. fayne may thai be that sekis god and noght ellis: sekis him in mede, and swa 3e ere confermyd to wit what 3e sall do. and to hase grace to do it in dede. and ay whils 3e life. sekis his face. that is. his presens. that 3e hase it withouten ende. when 3e ere passid out of this warilde.

4. Mementote mirabilium eius que fecit: prodigia eius
& iudicia oris eius. C Vmethynkys of his wondirs the whilk he did: his takyns and the domys of his mouth. C Aswhasay, 3e
that ere wayke and seke. and may noght wyn til perfeccioun. thynkis on his wondirs and on his domys. that ye halde you fra ill. and aforce you til goed.

5. Semen abraham serui eius: filij iacob electi eius. C Sede of abraham his seruaunt: sumys of iacob the chosen of him. C Till whaim says he this: till cristen men. that ere sede of abraham: for thai trow as he did. and folouers of iacob, wrestland agayn thaire fleyss and likyng of this warkl.

6. Ipse dominus deus noster: in uniuersa terra judicia eius. C He lord our god: in all the erth the domys of him. C That is, thorg all the wold ere iacob and1 israel. that is, rightwismen, til whaim he shewis his domes.

7. Memor fuit in seculum testamenti sui: verbi quod mandauit in mille generaciones. C Menand he was in wold of his testament: of the worde that he commandid in a thousand generacions. C That is, he had in mynd to fulfil the hetyng of his new testament. that is, of rightwisnes and of endles heritage that he hight in the new testament, that lastis in wold, that is, withouten end. and he was menand of the word that he comaundid in a thousand generacions. that is, in all til the woldis end. in the whilk he biddis men lif rightwisly. in his worde.

8. Quod disposituit ad abraham: & iuramenti sui ad ysaac. C The whilk he ordaynd til abraham: and of his athe til ysaac. C Aswhasay, he was menand of his worde that he ordaynd til abraham, and of his athe that he ordaynd til ysaac.

9. Et statuit illud iacob in precoptum: in israel in testamentum eternum. C And he sett it til iacob in comaundment: and til israel in endles testament. C Lo the worde that is in biddynge is in hetynge. for til all that dos the worde of his comaundment: he betys ioy withouten end. And vndirstand that he kallis testament. that thynge that is hight and the lare in the whilk the hetynge is prechid. and for the whilk kepide it is golden.

10. Dioens tibi dabo terram chanaan: funiculum hereditatis vestre. C Sayand til the i. soll gif the land of chanaan: streng of joure heritage. C That land he gaf thaim in figure of endles-heritage, that til all men fallis noght. forthi says he, streng of joure heritage. that is, i. gif heuen in heritage til only tha that ere takyne2 with the streng of predestinatioun of god. and as the

1 S &. U ad. 2 S. U takynd.
land was delt in twelve partys with a strenge. alswa in an endles lif ere sere wonyenge stedis. chanaan is als mykil at say as meke. for in til heuen naman cumys bot that is meke. when was this hetynge made.

When thai ware of short noumbire: and faest the tilers of it.  
That is, of the land of chanaan, are thai ware muliplied in egypt.

12. Et pertransierunt de gente in gentem: & de regno ad populum alterum.  
And thai passid fra genge til genge: and fra regne til other folke.  
The regne he kallis that land of promyssion: for thate was the regne of israel.

He left noght man to noy til thaim: and he chastid for thaim kyngis.  
He left noght. that is, he suffird noght men to noy thaim. and twa kyngis. abymelech. for rebecca. and phara for sara, he chastyd. sayand.

Willis noght neghe my cristis: and in my prophetis willis noght be illwillid.  
It semys that thai ware cristen men that tyme, for he callis thaim cristis. bot pryuely it was.

15. Et vocavit famem super terram: & omne firmamentum panis contruit.  
And he callid hongire abouen erth: and all the festynyng of brede he alto brake.  
The is, he wastid all brede that festis men in life. and swa he bad that hungire sould cum, that gert thaim ga fra genge til genge, as men dos in gret hungire.

He sent bfore thaim aman: in servuant salde is ioseph.  
Joseph was said of his brether: sithen for rightwisnes estire anguyys he was heghid in egypt. and resayfed his fadire and his brether in thaire nede. alswa ihů crist estire his passion heghid in heuen resayfs his lufers til him.

17. Humiliaserunt in compedibus pedes eius, ferrum pertransijit animam eius: donec veniret verbum eius.  
Thai mekid in setirs his sete. yryn passid thorg his saule: til that the worde come of him.  
Aswhassay, he was in grete anguyys. swa that iryn, that is, harde nede, was in his saule, brenand
and bisy in wrechidnes: til that his worde. that is, vndoynge of dreme come til him.

18. Eloquium domini inflammatum eum: misit rex & soluit eum, princeps populorum, & dimisit eum. C The worde of oure lord enflammyd him: the kyngle sent & he lesyd him, the prynce of folk, and he left him. C That is, the halygast shewand pryuetes stird him to say the thynge that was atcum. and swa he was lesyd of pyne & laten out of prison.

19. Constituuit eum dominum domus sue: & principem omnis possessionis sue. C He sett him lord of his hous: and prince of all his possession. C That is, kyngle pharaio sett ioseph swilk masyr, for the wisdome that he saghe was in him.


21. Et intrauit israel in egiptum: & iacob accola fuit in terra cham. C And israel entird in til egipt: & iacob cumlynge was in land of cham. C Cham is egipt. for cham was sadre of chanaan. of whaim men of egipt come. thus oft sithe halymen dwellis amange synful men for nede of bodily sustenunce.

22. Et auxit populum suum vehementer: & firmauit eum super inimicos eius. C And he ekid his folke gretly: and he festid thaim abouen thaire emys. C That was thorge wondirs that god shewid in egipt for deluyeraunce of his folke.

23. Convertit cor eorum vt odirent populum eius: & dolum facerent in seruos eius. C He turmyd the hert of thaim that thai hatid his folk: and that thai did treson in his seruauntis. C God sendis na malice in any manmys hert. bot thaire hert was wickid in it selfe. forthi when god ekid his folk in noumbire and riches thai ware stird til enuy. and hatid thaim. and did treson. forto less thaim in werke of mortere and sclaete. & than god.

24. Misit moysen seruum suum: aaron quem elegit ipsum. C He sent moyes his seruaunt: aaron him whaim he chese. C What office was of thaim.

25. Posuit in eis verba signorum suorum: & prodigiorum in terra cham. C He sett in thaim the wordis of his takyns: and of his wondirs in land of cham. C That is, thorge thaim he

¹ S. U whas.
did takyns and wondirs, the whilk as wondirs bitakynd sumwhat.
lo takyns.

26. Misit tenebras & obscuravit: & non exacerbavit
sermones suos. C He sent myrknnes and he myrkid: & he
sharpid noght his wordis. C Bigynnynge of pynes is of myrknnes.
for als sone as any man despisis godis biddynges his hert is blyndid.
and swa he fallis lightly in all other synnyes. and he sharpid noght
his wordis. that is, he fulfild thaim, and confermyd thaim with
myrakils.

27. Convertit aquas eorum in sanguinem: & occidit
pisces eorum. C He turnyd thaire watirs in blode: and he
sloghe thaire fysshis. C That he did. that man sould hafe na hope
of life in watirs. when that dyes in the watirs that
is kyndly nuryst
in thaim.

28. Et dedit terram eorum ranas: in penetrabilibus
regum ipsorum. C And he gaf theire land froskis: in the
chaumbirs of theaire kyngis. C That is, he turnyd thaire land as in
till froskis: for thaire was swa many that is wondire to tell. and
thaire kyngis ware felaghes with froskis. swilke er oure1 pryncys
now, that ledis thaire life in filth of syn.

29. Dixit & venit cynomia & sciniphes: in omnibus
finibus eorum. C He sayd & hundfle come and mydge: in all
thaire endis. C The mydge that2 is less than a fle. is rosynge
and bost of lordis, that distroys thaim in all that thai hafe done
til god.

30. Posuit pluuias eorum grandinem: ignem omburen-
tem in terra ipsorum. C He sett thaire raynys haghil: fyre
brenand is land of thaim. C That is. for rayn that makis the erth
to gif froyte. was haghil, that dryes that it neghiss. and fyre brenand.
that is, thunurs and leuenyngis he sett in thaire land: with tha
thunurs.

31. Et percussit vineas eorum & fculnes eorum: & con-
truit lignum finium eorum. C And he smate thaire vynjerdis.
& thaire fike trese: and he altobrake the wod of thaire endis.
C Swa it is in thaim that breiks godis comandment: thai tyne all
gastly fode & swetnes in saule.

32. Dixit & venit locusta & brucus: uuis non erat
numerus. C He sayd & the locust come and the bruyk: of the

1 S om.
2 S. U om.
whilk was na noumbire. C The locust is modire of the bruyk: thai ere litill bestis, bot thai ere ful noyous. forlo.

33. Et comedit omne senum in terra eorum: & comedit omnem fructum terre eorum. C And it ate all the hay in land of thaim: and it ate all the froyte of thaire erth. C Hay he callis gress that growis by it selfe. froyt, korne that men trauayls fore. locust, that fleghis with stirtyngis, is vaynglory, that makis many ill stirtyngis in pride. bruk, that is all gedird in bely. is outrage in mete & drynk. of there twa bestis cumys sorow without noumbire. for tha twa vicys desayfes ma men. than any man will wit.

34. Et percussit omne primogenitum in terra eorum: primicias omnis laboris eorum. C And he smatte all first borne in thaire land: the first of all thaire trauel. C This was the last woundere in egipt. thorg the whilke thai ware overcomen. the kynge and his men. & suffird godis folke to pass.

35. Et eduxit eos cum argento & auro: & non erat in tribubus eorum infirmus. C And he led thaim out with syluer & golde: and thare was nane seke in thaire kynredyns. C In bodyl seknes: that was a gret benefice of god. God had bidyn borow of the men of egipt vessels of gold and siluer and precyous clathis, and berte thaim away with thaim: that bitakyns that philosophs and heretykis sould be spoylid of all thaire wordis that ere notabil til cristen men.

36. Letata est egyptus in profectione eorum: quia in-oubult timor eorum super eos. C Egypt was sayn in thaire wendynge: for thaire drede lay on thaim. C for thai herd that swa many was perysst in the rede see. tha that left in egipt was rade. that the folkis of israel sould hase cumen agayn. and slane thaim. forthi ware thai glade that thai ware gayne. as now an enuyous man is wa that a good man is bisyde him. and he is glade when he is away.

37. Expandit nubem in proteccionem eorum: & ignem vt lucret eis per nootem. C He spred out cloude in hilynge of thaim: and fyre that it shane til thaim by nyght. C The cloude he sprede to hill fra brenmynge of the son. and the fyre that thai myght see in myrk nyght.

38. Petierunt & venit octurnix: & pane oeli saturanit

1 S. U froyte.
2 S. U in.
COMMENTARY ON THE PSALTER.

   C He brast the stane and watirs ran: in dry yede the flosis.  
   C In all there benefics he comendis in abraham meryt of trough.

40. Quoniam memor fuit verbi sancti sui: quod habuit 
   ad abraham puerum suum.  
   C for menand he was of his haly worde: that he had till abraham his barne.  
   C That is, he was menand of his hetynge til abraham: the whilk fullfilland in figure. 
   he bitakynd endles ioy.

41. Et eduxit populum suum in exultacione: & electos 
   suos in leticia.  
   C And he outed his folke in ioyng: and his 
   chosen in faynes.  
   C for thai that gruchid he sloghe thaim in 
   desert. swa halymen and his seruaunts with gret ioy he bryngis til 
   heuen.

42. Et dedit illis regiones gentium: & labores populorum 
   possederunt.  
   C And he gaf til thaim rewmys of genge: and 
   trauayls of folke thai weldid.  
   C That is, the froot that other folke 
   trauaild fore thai had of godis gift, with thaire rewmys.

43. Ut custodiant iustificationes eius: & legem eius 
   exquirant.  
   C That thai kepe his rightwisyngis: and seke the 
   laghe of him.  
   C Aswhasay, he gafe thaim noght ethnly thynge for 
   thai sould seth thaire likynghe thar in. and wax slaw in his seruys for 
   sikirnes than of. as men dos. bot for thai sould kepe his rightwisyngis. 
   that is, the luf of god. and of thaire negbure. & ay thynkand 
   til heuen seke his laghe gastly.

[ PSALM CV. ]

CONFITEMINI domino quoniam bonus: quoniam in 
seculum misericordia eius.  
C Shrifis til lord for he is good: for in warld the mercy of him.  
C Shrifis synys and loungis til 
god: for he is goed of kynde, that nane dispaire, bot ask his mercy: 
for it lastis til the warldis ende in wrechis whaim it confortis. and 
delyuers. and the blysfulhede that is gifen thorg thor mercy is endles. 
And woniderand of godis werkis he says.

2. Quis loquetur potentias domini: auditas faciet omnes

\(^1\) S. U om.
PSALM CIV. 38 — CV. 7. 373

laudes eius. C Wha sall speke the myghtis of lord! herd sall make all his louyngis. C That is, wha may suffissh to speke the werkis that he dos myghtily, or wha may make all be herd that god is forto loue in.

3. Beati qui custodiunt iudicium & faciunt iusticiam: in omni tempore. C Blisful tha that kepis dome & dos rightwisnes: in ilk tyme. C Aswhasay, if nane may speke all godis myghtis. at the lest he may do wele. & blissid be kepand dome. departand goed fra ill. and wirk rightwisly ay til his endynge.

4. Memento nostri domine in beneplacito populi tui: visitas nos in salutari tuo. C Vmethynk lord of vs in welwillynge of thi folke! visyt vs in thi hele. C That is, thynk on vs, that we be with tha men in whain is thi goed,will. that is noght in all. and visyt vs in ihü, that he hele vs, swa that we may kepe dome and do rightwisnes.

5. Ad videndum in bonitate electorum tuorum ad setandum in leticia gentis tuae: vt lauderis cum hereditate tua. C effor to see in the goednes of thi chosen, forto be glade in gladnes of thi genge: that thou be louyd with thin heritage. C Visit vs swa that we see the in that goednes that thou gisfs til thi lufers. that is, thorgh thi grace hafe we sight that we be noght blynde. & that we be glade in gladnes of thi sunnys. that is, in thi selfe. that thou be louyd with thin heritage. that is, that thou make it to be louyd in the: for it is noght louybd bot for the.

6. Peccauimus cum patribus nostris: iniuste egimus, iniquitatem facimus. C We hafe synnyd with our fadires: vnrightwisly we wroght. wickidnes we hafe done. C Thris he says, thai synnyd. to bi taken pure shrift, an tyme. for syn agayns god a nother tyme, agayns man. the thrid tyme. for sa mykil is a man sonere assyold of his syn. that he qwikly dannys it. lo syn of fadirs.

7. Patres nostri in egypto non intelleexerunt mirabilia tuae: non fuerunt memores multitudinis misericordiae tuae. C Oure fadirs in egypte vnreditode noght thi wondirs: thai ware noght menand of the mykilnes of thi mercy. C In egypt he did thaim mykil goed. and thai vnreditode noght. that he wald hafe gisen thaim endles ioy. that we abyde in paciens. bot ware vnsuffrand and grucchid & couayt* thaire ioy here. and swa thair forgat his mercy.

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1 S ins. to.
2 S couetide.
8. Et irritauerunt ascendentes in mare, mare rubrum: & saluauit eos propter nomen suum vt notam facerent potenciam tuam. 


10. Et saluauit eos de manu odicium: & redemit eos de manu inimici. 

11. Et operuit aqua tribulantes eos: unus ex eis non remansit. 

12. Et crediderunt verbis eius: & laudauerunt laudem eius. 

13. Cito facerunt oblii sunt operum eius: & non sustinuerunt consilium eius. 

couaytis in desert: and thai temptid god in stede withouten watre. ¶ That was in\textsuperscript{1} desert. aswhasay. thai ware fallyn in ful grete couatys.

16. Et dedit eis peticionem ipsorum: & misit saturitatem in animas eorum. ¶ And he gaf til thaim thaire askynge: and he sent fillynge in thaire saules. ¶ That is, he fild thaim with bodily mete. bot when shrewis ere ful contek ryse. forthi he says.

16. Et irritauerunt moysen in castris: aaron sanctum domini. ¶ And thai sturd moyses in kastels: aaron haligh of\textsuperscript{2} lord. ¶ This stirynge was for presthede that the sun of aaron had. for thai ware enuyous, couaytand the honure. bot see vengeunce of thaim that couaytis dignytes.

17. Aperta est terra & deglutiiuit dathan: & operuit super congregacionem abyron. ¶ Opynd is the erth and it swelughid dathan: and on the gedirynge it hild abyron. ¶ Here is the louyng of god: lo he vengid his seruauntis. the manere of the pyne shewis the dedis. thaim that couaytis erth. the erth swelughis thaim.

18. Et exarsit ignis in synagogae eorum: flamma combustit peccatores. ¶ And fyre brent in the synagogae of thaim: flawm brent the synfull. ¶ Withinen & withouten thai persyst in fyre. wickidmen brenmys in thaire hert in fyre of couaytys. withouten cumys fyre of vengeunce.

19. Et foerunt vitulum in oreb: & adorauerunt sculptile. ¶ And thai made a kalfe in oreb: and thai loudit ydol. ¶ The kalfe thai rendid. the ydol thai made, & loutid it. as thaire god. for moyses dwellid in the hill with god. weryd men thai ware and vntrew.

20. Et mutauerunt gloriam suam: in similitudinem vituli omedentis fenum. ¶ And thai chaungid thaire ioy: in likynyng of a kalfe etand hay. ¶ That is. thai chaungid god, that wald hafe bene thaire ioy, if thai had suffird his coussaile. for a kalf etand hay. that is, that thai ware eten of it. for thai ware hay. swa ilkan that lufis any thynge bot god. that ilke thynge wastis thaim, and is endles pyne til thaim.

21. Et obliti sunt deum qui saluavit eos, qui fecit magnalia in egipto: mirabilia in terra cham, terribilia in mari rubro. ¶ And thai forgat god that sauyd thaim, that did

\textsuperscript{1} S. U om.  \textsuperscript{2} S. U or.
COMMENTARY ON THE PSALTER.

selkouthis in egypt: wondirs in land of cham. agheful thyngis in the rede see. C Grete forgetynge. what thynges is in manys mynde if his deluyerenge be out thar of. & the mykilnes of the wondirs aghte to hafe gert thyam hald thyam in thyire thought.

22. Et dixit vt disperderet eos: si non moyses electus eius stetisset in contraccione in conspectu eius. C And he sayd that he sould hafe scatird thyam: if noght moyses his chosyn had standyn in the brekyng in his syght. C Worhi thai ware to hafe perysch: but moyses stode prayand for thyam. in that brekyng. that is, when he sould hafe smyten thyam.

23. Vt auertet iram eius ne disperderet eos: & proniohilo habuerunt terram desiderabilem. C That he turne away his wretch. that he noght scatire thyam: and for noght thai had the land desyderabile. C That is, thai dispisid the gode of heuen, that is veraly to zerne. & swa.

24. Non crediderunt verbo eius, & murmurauertunt in tabernaouls suis: non exaudierunt vocem domini. C Thai trouyd noght til his worde, and thai gruchid in thaire tabernakils: and thai herd noght the voice of lord. C Sothly bot if that land had takynd sum grete thyngs thai he kald thyam til, thai had bene noght blamyd. for thai had it for noght. for he is maste at loue that lest settis bi this world, and perfyliest lufis heuen. forthi ydel men gruchis and heris noght godis voice that biddis thyam ay be in goed occupacious.

25. Et eleuauit manum suam super eos: vt prosterneret eos in deserto. C And he liftid his hand abouen thyam: that he down fell thyam in desert. C That is, he manausid thaire synys that he sould sla thyam. als vile wrechis. that bifoire was glorieous.


27. Et iniciati sunt belphegor: & comederunt sacrificia mortuorum. C And thai bigan til belphegor: and thai ete the sacrifice of ded. C That is, thai bigan to make sacrifice til the ydol of hathyn men. & thai ete that was offird til ded men. as til goddis.

1 S thaire. U thaim. 2 S perist. U perysch. 3 S. U as wele. 4 S. U om.
PSALM CV. 21–33.

28. Et irritauerunt eum in adnuencionibus suis: & multiplicata est in eis ruina. C And thai stird him in thaire fyndyngis: and multiplyd is in thaim fallynge. C That was when he wastyd thaim greuously. for thaire greuous synyns. and fast thai fell in body and saule.

29. Et stetit fines & placavit: & cessavit quassacio. C And fines stode and quemyd: and the qualm left. C fynees stode in stabil hert when other fell. and quemyd god. slaand the man & the womman in thaire syn. and swa the qualm left of mannys dcd.

30. Et reputatum est ei in iusticiam: in generacione & generacionem vsque in sempiternum. C And haldyn it is til him in rightwisnes: fra generacionis in generacionem in tillwithouten end. C God that knew for what charite of folke that dede was done, he held that rightwisnes til his preste. noght anly als lange als generacionis is, bot withouten end.

31. Et irritauerunt eum ad aquas contradiccionis, & vexatus est moyses propter eos: quia exacerbauerunt spiritum eius. C And thai stird him at the watirs of gaynsaiynge, and trauyld is moyses for thaim: for thai sharpid his gaste. C Moyses was for the mykil vconabilines of the folk lettid in thoght, and broght til dout of godis myght. and sayd. whether we may get 3ow watre of the stane.

32. Et distinxit in labijs suis: non disperdideterunt gentes quas dixit dominus illis. C And he departid in his lippis: thai scatird noght the genge. whilk the lord sayd til thaim. C He departid his merykil. fra the traystnes that he had in other. for this he sayd dowtand as god myght noght brynge watre of the stane. for this he was chasid. bot tha of whas wicidnes this psalmes speks, when thai come in land of promyssion. thai scatird noght the genge of the whille god sayd til thaim.

33. Et commixti sunt inter gentes & didicerunt opera eorum: & servierunt sculptilibus eorum, & factum est illis in scandalum. C And thai ere mengid amange genge & thai lerid the werkis of thaim: and thai seruyd til thaire ydols, & made it is til thaim in slawndire. C The land that was gifen til thaim in mede turnyd was til thaim in slawndire. for thai left verray god. and honurd mawmetis.

1 U rightwis = wisnes.
34. Et immolauerunt filios suos: & filias suas demonijs.
\(\text{C And thai offird thaire summys: and thaire doghtirs til deuyls.}\)
\(\text{C Swa do thai that dos goed dedis and lufis ydil ioy and lounyge of men.}\)

35. Et effuderunt sanguinem innocentem sanguinem
filiorum suorum & filiarum suarum: quas sacrificauerunt
soulpilibus chanaan. \(\text{C And thai spilt blode innocent the}\
\text{blode of thaire summys and of thaire doghtirs: the}\
\text{whilke thai offird til ydols of chanaan.}\) \(\text{C Thus do thai that}\
good willis and thoughtis
turnys in til woldris likynge or flesys luf.

36. Et interfecta est terra in sanguinibus & contaminata
est in operibus eorum: & forniciati sunt in adimucclonibus
suis. \(\text{C And slane is the erth in blodis, and flyd it is }\
\text{in thaire werkis: and thai did forniciacius in thaire fyndyngis.}\)
\(\text{C The erth.}\) \(\text{that is, men that ere nere all ded in syn. slogh}\
thaire saules in blodis,\)
\(\text{that is, in wickidnes, offirand thaire werkis. and thaim self til the}\
deuyl. til whaim thai coupil thaim. & forsakis ihu crat.}\)

37. Et iratus est furor in populum suum: & abhominatus est hereditatem suam.
\(\text{C And wretid is lord}\)
\(\text{with wodnes in his folke: & he wlathid his heritage.}\) \(\text{C Awhasay.}\)
\(\text{myght to venge is stird. and he turnyd him fra thaim as walthsum}\
\text{thynges, that him lathid with.}\)

38. Et tradidit eos in manus genclium: & dominati sunt
eorum qui oderunt eos. \(\text{C And he gaf thaim in hend of genge:}\)
\(\text{and thai had lordship of thaim that hatid thaim.}\) \(\text{C Lo thai}\)
\(\text{thai ioyes in ydols seruys til thaire enmys, that hard is, for greuous it}\)
\(\text{is to serfe him that hatis the. for he is payed of na seruys.}\)

39. Et tribulauernunt eos inimici eorum: & humiliati
sunt sub manibus eorum, sepe liberavit eos. \(\text{C And thaire}\)
enmys angird thaim: mekid thai ere of thaire hend. oft he deluyerd thaim.\)
\(\text{C He did thaim goed, and thai walde noght leue thaire wickidnes. he sett vengaunce on thaim. and than in thaire meknes}\
\text{he had mercy.}\)

40. Ipsa autem exacerbauerunt eum in consilio suo: &
humiliati sunt in iniquitatibus suis. \(\text{C Bot thai sharpid him}\)
in thaire counsaile: and mekid thai ere in thaire wickidnessis.\)
\(\text{C That is ill counsaile til men when thai seke thaire aghen ioy,}\)
noght godis. & will noght suffre his counsaile. that is of his lounyge and of thaire profit.
41. Et vidit eum tribularentur: & audiiuit oracionem eorum. C And he saghe when thai ware in anguys: and he herd thaire prayere. C ffor his mykil mercy despisd noght synful men.

42. Et memor fuit testamenti sui: & penituit eum secundum multituidinem misericordie sue. C And menand he was of his testament: and it forthoght him eftere the mykilnes of his mercy. C The new testament is cheson that israel peryssh noght for syn. he says that it forthoght god. noght that any forthynkyng may fall in hym. bot for he chawngid that men wend he sould hafe done. that is, to lose the men. him forthynkis when he sees vs forthynke: swilke is he til vs as we til hym.

43. Et dedit eos in misericordias: in conspectu omnium qui ceperant eos. C And he gaf thaim in mercys: in syght of all that had takyn thaim. C He says mercys, for ilk man hafis propire gift. The deyyl and his aungels hield vs as kaytis. bot bifor thaim we ere made fre thorh his mercy.

44. Saluos fac noes domine deus noster: & congrega nos de nacionibus. C Make vs safe lord oure god: and gedire vs of nacioues. C That is, safe vs of vicys. and gidire vs of synful men to luf the. the fals iues wenys that this verse sall be fulfild thorgh anticrist. bot gedire vs now.


46. Benedictus dominus deus israel a seculo & vaque in seculum: & dicet omnis populus fiat fiat. C Blessid lord god of israel. fra warld and in warld: and all folke sall say be it done. be it done. C That is, blissid be oure lord fra withouten bigynyng in withouten endynge. for withouten end he sall be louyd. and til this louynge sall assent all men. that ere ordaynd to be safe.

1 S forthinkyngis. U forthynkynk.
2 S om.
CONFITEMINI domine quoniam bonus: quoniam in seculum misericordia eius. C Shritis til lord for he is goet for in world the mercy of him. C And that i. say of his mercy.

2. Dicant qui redempti sunt a domino quo redemit de manu inimici: de regionibus congregavit eos. C Say thai that ere boght of lord, the whilk he boght of the hand of enmy: and of rewmys he gedird thaim. C Crist with his blode boght cristen men fra the deuyl. and gedird thaim tobe a folk of god. that bfore was scatird in sere erroers, whethen gedird he thaim.

3. A solis ortu & occasu: ab aquilone & mari. C fira the rysynge of the son. and the settyng: fra the north and the see. C The see he settis for the south. for the grete see is in that syde of the world.

4. Errauerunt in solitudine in inaquose: viam ciuitatis habitaculi non inuenerunt. C Thai errid in any stede. in stede withouten watre: the way of wonynge of the cite thai noght fand. C Thai errid for thai knew noght sothfastnes. dwelland in any stede withouten god. and in stede withouten watre. that is, withouten haly lare. for thai fand noght ihū crist. that is way that ledis til the cite of heuen, whare goet wonynge is. for thai ware.

5. Esurientes & sicientes: anima eorum in ipsis benefict. C Hungirand & threstand: thaire saule saylid in thaim self. C That is, thai had noght mete of godis worde, na drynke of his grace: forthi na wondire if thaire saule saylid fra gasty goet. for it dwellid in thaim selse. that is, it passid noght til godis luf, for luf suffirs noght ourse thoght to be in our selse. bot it rawysshis it til the thynge that we luf. the whilk luf if it be in god. it is ourse corown. if it be in any creature it is fire that bren sal the kayif saules.

6. Et clamauerunt ad dominum cum tribularentur: & de necessitatibus eorum eripuit eos. C And thai cried til lord when thai ware in anguys: and of thaire nedyngis he toke thaim out. C Thai ware overcomen in defaute and in erroer and hungire, thai cried and he delyuered thaim of nedyngis. that is, of illis the whilk thai myght noght fle.

1 S. U fra.
PSALM CVI. 1–13.

7. Et deduxit eos in viam rectam: vt irent in ciuitatem habitacionis. C And he led them in right way: that they goe in cite of wonyng. C Aswhasay, he toke them out of ignorance, and he shewid them crist, thorg tham were wirkand they sould go in til the cite of sykire wonyng.

8. Confiteantur domino misericoordie eius: & mirabilia eius filiis hominum. C Shrifes til lord the mercys of him: and his wondirs til sunnys of men. C That is cheson and mater to luf our lord. his mercys noght our merytis. & his wondirs. shewid til men. that is, tha ilk mercys that ere gifen til men in woundireful manere of redempciouns.

9. Quia sacianuit animam inanem: & animam esurientem sacianuit bonis. C for he fild the tome saule: and saule hungir- and he fild of goeds. C That is, of konynge and grace, that it had will to desyre goednes. sum ere ouere takyn with swa mykil hungire that thai have noght appetite to ete. swilk is a hungry saule that list noght luf god. for it is noght wont that till.

10. Sedentes in tenebris & umbra mortis: victos in mendicitate & ferro. C Sitand in myrkenes and in shadow of ded: bundyn in begynge and yryn. C Sitand, that is, dwell- and. for thai were ouercumyn with ill custum. in myrkenes. that is, in synmys, and in shadow of ded. that is, in vicious life. that is ymage of endles ded. bunden in begynge. that is, in nede of saule fode, and in iryn, that is, hard bundyn in wickidnes.

11. Quia exacerbauerunt eloquia dei: & consilium altissimi irritauerunt. C for thai sharpid the wordis of god: and the coursaille of the heghest thai voidyd. C That is, thai wroght agayns godis wordes. in whas rewlys thai wald noght lif. bot held thai sharpe & noght at do. Godis coursaille was that thai that ware proude sould be mekid in anguys. that is halsum coursaille. bot the pryde of this warldye voydis it and despisis it.

12. Et humilisatum est in laboribus cor eorum: & inimici sunt nec fuit qui adiuuaret. C And mekid is in trauayls thaire hert: and thai ere made seke & thare was nane to helpe. C for thai despisid his coursaille thai ware in trauaille. and swa seke that thai ware vnmyghty to stande agayn vicys. and at the last thai ware mekid. for if god help noght. thou may trauayle. bot ouere may thou noght. for thi.

13. Et clamauerunt ad dominum cum tribularentur: &
COMMENTARY ON THE PSALTER.

de necessitatibus eorum liberavit eos. C And thai cried til lord when thai ware in anguys; and of thaire nedyngis he deleyuerd thaim. C In the same chesun, the same sentence that is abouen.

14. Et eduxit eos de tenebris & vmbra mortis: & vincula eorum disrupit. C And he led thaim out of myrkenes & of shadow of ded: and the bandis of thaim he braste. C That is, the hardnes and ill custum of syn.


16. Quia contruiit portas eeras: & vectes ferree convrregit. C for he alto brake the yatis of brass: and barris of iryn he brake. C That is, he distroyd kyndly couaitys and suggestions of the deuyl. brasen yatis. ere synful custumis of men. that suffirs thaim not to pass out that ere closid in thaim. barris ere fendys that barris the yatis.

17. Suscepit eos de via iniquitatis eorum: propter inuusticias enim suas humiliati sunt. C He vptoke thaim fra the way of thaire wickidnes: forwhi for thaire vnrwrightwisnesis thai ere mekid. C He vptoke thaim in height of goed werke. for thaire vnrwrightwisnes, that thai wald noght be suget til god. thai ere mekid. that is, casten down and tournmentid. and thai sanc that thai ere noght withouen god.

18. Omnen escam abhominata est anima eorum: & apropinquauerunt vsque ad portas mortis. C All mete thaire saule walthid: and thai neghid til the yatis of ded. C That is, thaim noyed with godis worde. that is mete of saule. and forthi thai neghid til yatis of ded. that is, til defauete of saule. here he speks of temptacioun of sleuth, that oft sithe takis him that has ouercumyn wickidnes and couaitys. swa that sum tyme he has nother delite to rede ne to pray. bot when thou felis that vice do as he says.


20. Misit verbum suum & sanuit eos: & eripuit eos de intericionibus eorum. C He sent his worde and he helid thaim: and he toke thaim out of thaire diyngis. C That is, he
gave thaim comforte and delite in his worde. and swa he toke
thaim fra corupcioun of thoght. that has na sauoure in swete thynge.
and of this.

21. Confiteantur domino misericordie eius: & mirabilia
eius siliis hominum. C Shriue til lord the mercys of him: and
his wondirs til sunmys of men. C Til whaim god dos all this
grace.

22. Et sacrificent sacrificium laudis: & annuncient opera
eius in exultacione. C And offire that the offrand of louynge:
& shew that his werkis in ioyynge. C Noght in noy & sorow:
for now is he soft tobe louyd.

23. Qui descendunt mari in nauibus: facientes opera-
cionem in aquis multis. C The whilke descendis in the see in
shippis: doand wirkynge in many watirs. C As whasay, thai sail
shew his werkis. that descendis fra contemplacioun in the see. that
is, to suffire for crist stremys of tribeulacioun in shippis 1, that is,
in vertus that safys thaim fra peryssynge. wirkand in many watirs.
that is, lerand many men the way of life.

24. Ipsa viderunt opera domini: & mirabilia eius in pro-
fundo. C Thai saghe the werkis of lord: and his woundirs in
the grund. C Thai sahe bisor other what god wondfully werkis
in mawmys hertis. for the grund of the wyrld is hert of man. whethen
wynd of bostus wordis cumys, and mawis stormys of contekis and
of discordis.

25. Dixit & statit spiritus procelle: & exaltati sunt
fluctus eius. C He sayd & the gaste of tempest stode! and
heghid ere the fodiis of it. C That is, he suffird, and the persecu-
cioun of tirauntis or of the deuyl lastid. and the stremys. that is,
cumyngis of tribeulacioun. ere waxand. wharesore.

26. Ascendunt vsque ad celos, & descendunt vsque ad
abyssos: anima eorum in malis tabescebat. C Thai steghe
til heuens and thai light in til depnessis: the saule of thaim in illis
faylid. C The tirauntis and ill riche men steghsis nought til heuen.
for in lordshipis of the wyrld thai ere heghid agayns god. and thai
light in till depnes. that is, thai fall in till hell. & in thaire illis faylid
the saule of prelatys. and.

27. Turbatini sunt & moti sunt sicut ebrius: & omnis
sapiencia eorum deorata est. C Druuyd thai ere and stird

1 S in schippes. U om.
COMMENTARY ON THE PSALTER.

thai ere as drunkyn man: and all thaire wisdome is devourd. C Druuyd in confusion of wit. and stird in angire. stubbiland as a drunkyn man. that kan noght hald the right way. In quyet the prelatis semyis wyse men. bot when storme cumys. all thaire witt and coussaile faylis. and thaire wisdome is all eten. for thai see noght what thai sall do. than bihoues thaim cry. that god stabill thaire hert.


29. Et statuit procellam eius in auram: & siluerunt fluctus eius. C And he sett the storme in soft wynd: and the stremys stillid. C That is. the persecucions he tempird. and made thaim suffrabil. or all anguys he tournys in til bryghthed of endles rest. and swa the stremys. that is. all noyes. ere still.

30. Et letati sunt quia siluerunt: & deduxit eos in portum voluntatis eorum. C And thai ware fayn for thai stillid: and he led thaim in hauen of thaire will. C All men that ere here in trauayle and in anguys for godis luf. ere fayn when ded comys. for than ther wa stillis. and god ledis thaim in hauen of thaire will. that is. till the bliss of heuen. that thai couaytid in all thaire will. & of this.


33. Posuit flumina in desertum: & exitus aquarum in sitim. C He sett flodis in desert: and passyngis of watirs is thirst. C That is. proude men that ere heghid of thaire cunynge. or of thaire vertu. he sett in desert. that is. dry withouten grace. and withouten froite of charite. and thaim of whaim passid watrie of lare. in gaslty thirst.

34. Terram fructiferam in salsuginem: a malicia inhabitancium in ea. C Erth froyt berand in bryne: for the malice
PSALM CVI. 27-40.

of wonand in it. C The erth that gayle froyte of goed werkis, he sett in bryne. that is, in baraynhe, that na goednes grow. and that is for the malice of men that wonys in the erth. that is, ill princes and ill sugetis.

35. Posuit desertum in stagna aquarum: & terram sine aqna in exitus aquarum. C He sett desertes in stangis of watirs: and erth withouten watire in passyngis of watirs. C That is, in synful men that was desert. he made watirs of grace and lare to stand. & that thai ren fra thaim till other.

36. Et collocauit illio esurientes: & constituerunt ciuitatem habitacionis. C And he sett thare hungirand: & thai stabild cite of wonyng. C That is, in that grace he sett thaim that hungird that esiere. and wild take it gladly. and tha stabild, bogheand hally til godis comauindments. the cite of wonyng. that is, haly kyrke, whare is wonyng til we won in heuen.

37. Et seminauerunt agros & plantauerunt vineas: & facerunt fructum nativitatis. C And thai sew feldis and thai plantid vyners: and thai made froyte of birth. C This thai do that purgis thaire hertis. & thaire bodis with the lare of heuen. that thai bere froyte of goed werkis. and of vertus.

38. Et benedixit eis & multiplicati sunt nimis: & immenta eorum non minoraut. C And he blissid thaim and thai ere multiplied fulmykil: and thaire bestis he lessid noght. C That is, thorg his blissynge thai ere multiplyde. in noumbire and meryt ful mykil. for many ere cald and fa ere 1 cheson. and thaire bestis. that is, symipi men and profetabile, that ere noght lerid. bot thai halde trouth and charite. he lessid noght: for god knawis whilk ere his.


40. Effusa est contencio super principes: & errare fecit eos in inuiio & non in via. C Helt is stryfe on prynces: & he made thaim to erre 2 in vnway & noght in way. C This vers has mare nede of sorowyng than of expownynge. for the folk will

1 S so are. U faere.
2 U erre.
noght halde pes with god. & do his comaundmentis. the wreth of
god is first helte on princys, for thaie ere wers than other. and swa
ryses strife and werre itwix landis. and god suffirs all to erre out of
the way of rightwisnes. that ilkan sla other. that is the vengauence
of god that maste bifallis for theill leders of cristen men.

41. Et adiuuit pauperem de inopia: & posuit sicut oues
familias. C And he helpid the pore out of nede: and he sett
menjis as shepe. C Aswhasay. the proude ere kastyn fra god in
errours. and the pore man. that is, the meke, that cries ay at godis
yate. he helpis out of nede of body and saule. and his menje sett
as shepe. that is, he kepis thaim in meknes and in vnnoyandues.

42. Videbunt recti & letabuntur: & omnis iniquitas
opilabit os suum. C The ryght sall see and thai sall be fayne:
and all wickidnes sall stope his mouthe. C Reght sall be fayn
that good men ere heghid thorgodis mercy. & ill men dambynzd
for thaire pride. and swa all wickidnes, iangland agayns rightwisnes.
sall stope the mouth. as a man that is ouercumen & kan noght say.

43. Quis sapiens & custodiet heo: et intelliget miseri-
ocordias domini. C Wha is wyse and sall kepe there: & vndir-
standis the mercys of lord. C That is, he that is wyse sall kepe
there thyngis. that is. that he be pore and meke, noght riche na
proude. for he vndirstandis that cristis mercy safes of errour and
of ill custum. and of gasly thynges. noght the meryt of any man.

[ PSALM CVII. ]

PARATUM cor meum deus, paratum cor meum: cantabo
& psallam in gloria mea. C Redy my hert god, redy my hert:
.i. sall syngge and i. sall psalme say in my ioy. C ffor my hert is
redy withouten lettynge i. sall syngge in haboundsance of gasly
softnes. and i. sall tharwith do goyd werekis, and that in my ioy.
that is, in bihaldynge of ioyful risynge in the day of dome.

2. Exurge gloria mea, exurge psalterium & cythara:
exurgam dulculo. C Ryse my ioy, ryse my psautery and the
harpe: i. sall ryse in the dagheynge. C This says the fadire til
the sun, or the sun til his body. thow ert psautery in noblay
of maners. and harpe in passion. rise fra ded. he answers, i. sall ryse
in the dagheynge. & than.

1 S om. U the the. 2 S. U ther.
3. Confitebor tibi in populis domine: & psallam tibi in nacionibus. C I sall shrike til the in folk lord: and i. sall synge til the in nacyuns. C That is, in thaim i. sall loue the.

4. Quia magna est super celos misericordia tua: & veque ad nubes veritas tua. C for grete is abouen heuens thi mercy: & thi sothfastnes til the cloudis. C That is, angels vsys thi benefycis. and haly men rayns lare til thaire herers.

5. Exaltare super celos deus, & super omnem terram gloria tua: vt liberentur dilecti tui. C Be heghid abouen heuens god, and abouen all erth thi ioy: that thi derlyngis be deluyerd. C That is, shew the hegte abouen all creatures. that thi derlyngis be deluyerd. of all pyne in the tothare world and here.

6. Saluum fac dextera tua, & exaudi me: deus locutus est in sancto suo. C Make safe with thi righthand and here me: god spake in his halighe. C That is, make thi seruauntis safe thorgh thi fauour and thi mercy. and here me prayand for thaim. for god spak in his halighe. that is, in crist.

7. Exultabo & diuidam siccimam: & conuallem tabernaculorum dimetiar. C I sall ioy and i. sall depart siccymam: and the dale of tabernakils i. sall mesure. C Loke the exposicious of this fere abouen.

8. Meus est galaad & meus est manasses: & effraym suscepcio capitis mel. C Myn is galaad & myn is manasses: and effraym resayfeynge of my heuyd. C for all that beris froyte of charite & goed werkis. crist, that is our heuyd, resayfes thaim. and thai resayfe him.

9. Iuda rex meus: moab lebes spei mee. C Juda my kynge: moab pot of my hope. C Juda, that is, crist is my kynge. and whils he ledis me. moab, that is, ill men, that dos me noy. is pot of my hope. that is, thai make me to hope fulliere endles life. for thaire anguysynge of me.


11. Quis deducet me in ciuitatem munitam: quis deducet me veque in ydumeam. C Wha sall lede me in til cite warnyst! wha sall lede me in til ydumy. C Cite warnyst he callis hell. that nane myght opyn. In ydumy ere genge til whaim criste made

1 M. U the. S om.
C c 2
knawyn his risynge. bot this myght anly be done of the godhede. forthi says he.

12. Nonne tu deus qui repulisti nos: & non exibis deus in virtutibus nostris. C Nought thou god that putts vs agayn: and thou sall noght out ga god in oure vertus. C We seme put agayn for we ere despisid in this warld, and god shewis noght oure vertus. agayns thaim that settis vs at noght.

13. Da nobis auxilium de tribulacione: quia vana salus hominis. C Gif vs helpe of tribulaciouns for vayn the hele of man. C That is. it is passand and vncertayn: bot what sa men say of vs or do til vs.

14. In deo faciemus virtutem: & ipse ad nichilum deducet inimicos nostros. C In god we sall do vertu: and he til noght sall brynge oure enmys. C for if thai last in thaire ill, will thai be damnyd.

[ PSALM CVIII. ]

Deus laudem meas ne taqueris: quia oe peccatoris & oe dolosi super me apertura est. C God my louynge halde noght stil: for mouth of the synful and the mouth of the tricherous on me is oppyn. C Crist is his manhed prayand til the sadder. says. God halde noght still my louynge. for verray lounynge is of verray god. and the synful and the tricherous has thaire mouth oppyn til my reprof. bot it is noght to trow til thaim: for the blamyng of a leghere is fals.

2. Locutus sunt aduersum me lingua dolosa: & sermonibus odij circumdederunt me, & expugnauerunt me gratis. C Thai spake agayns me with trecherous tunge: and with wordis of hateredyn thai vmsgafe me, and thai werid me of selfe will. C Trecherous tunge thai hade when thai sayd. Maystire we wate that thou ert soothfast. wordis of hateredyng, when thai cried, do him on the cross. and this thai did of selfe will. thai is, withouten rightwis chesun. for wickidnes likes til wickidmen. as euenehed dos till goed men.

3. Pro eo vt me diligerent detrhebant michi: ego autem orabam. C for that thynge that thai sould hafe lufid me thai bakbitid me: bot i. prayed. C That is, thai sould hafe lufid me

1 S om.  2 S thei wille.
for .i. was godis sun. and thai bakbitid me, sayand. in belzebub he kastis out fendis. bot .i. prayed for thaim.

4. Et posuerunt aduersum me mala pro bonis: & odium pro dileccione mea.  C And thai sett agayns me ill for goed: & hateredyn for my luf.  C He come to gif thaim life, and that for sett thai ded agayns him.

5. Constitue super eum peccatorem: & diabolus stet a dexteris eius.  C Sett abouen him the synfull: and the deuyl stand at his right syde.  C ffor iudas sett the deuyls werkis bifor the werkis of crist. and avarice biforme hele. and ilk man has the deuyll at his right syde that luifs mare any erthly thynge. than the wisdome of god. or gastly hele.

6. Cum iudicatur exeat condemnatus: & oracio eius fiat in peccatum.  C When he is demyd ga he out condempnyd: and his prayer be made in syn.  C ffor it is noght thorg thor cress thaim1 he wol not folow. that prayer is nougt in crist. that nowther is made in gode will ne hit askis gode.

7. Fiat dies eius pauci: & episcopatum eius accipiat alter.  C flew be made his dayes: & his byschopyche2 another take.  C ffor mathye was set in stid of iudas. & his dayes was few that hyngid him selfe.

8. Fiat filij eius orphani: & vxor eius vidua.  C His sumes be made fadurles: and his wyf wydo.  C Here hit semes that iudas had wyfe & barnes. nougt onely of iudas may all that is seyd in this psalme be takyn, bot of all cristes enemys. fals iewis & fals cristen men.

9. Dubitantex transferantur filij eius & mendicent: & siciantur de habitacionibus suis.  C Dowtand overborne be his sunnys, & beg thei: and be thei out kasten of their wonnynges.  C Dowtand, that is, vncerteyn be thei whither thei shall go, & left holly withouten help.

10. Sorutetur generator omnem substantiam eius: & diripiunt alieni labores eius.  C The okyrere ransake all his substauce: & aliens refe all his trauels.  C Many folis dos now as iudas did. he foloyd god. & left til his wife & his barnes3 his godes4. bot his hert was git in thaim. and wold not breke the band of couetyse. so dos som that changes their abyt. bot their

1 Text from L to Ps. cix. 4, 'vertu is sene in shynyng.'
2 S bishop rike.
3 S ins. 'alle.'
4 M goodes. L. S gode.
COMMENTARY ON THE PSALTER.

couetyse & ill will and envy. & bakbityng dwellis in thaim. & that draw in iudas yok. not in crists. as thei sey. the okyrene is the deuyl, that prays the ill. or god. that comendis gode. & he ransakes all the substaunce of ill men. that is, their life, punyshand ilk syrne. aliens are deuyls that reuys all his travuels. that makes not his horde in heuen.

11. Non sit illi adiutor: nec sit qui misereatur pupillis eius. C Helper be not til him: ne any be that hafe mercy of his barnys. C Gode men are tempytd & god helpis thaim. bot iudas & his folowers has no help to rise of synne. ne mercy of god that thei be not dampted.

12. Fiat nati eius in interitum: in generatione sua deleatur nomen eius. C His sunnys be in deth: in oon generation away be done his name. C That is. that ys geten of him sone passe hit, that no gode cum tharof.

13. In memoriam redest iniquitas patrum eius in conspectu domini: & peccatum matris eius non deleatur. C In mynde cum the wykkidnes of his fadirs in syzt of lord: & the synne of his modir be nogth done away. C The synnes of fadirs are zolden til thaim that turnys not fro the ill of their fadirs, that thei be punysht in goddis syzt that synned before men.

14. Fiat contra dominum semper: & dispersat de terra memoria eorum, pro eo quod non est recordatus facere misericordiam. C Be thei euermore ageyns our lord: & make he to perishe their mynde fro erth. for that he vmthought not to do mercy. C His fadur & his modur be ageyns god. that he forgete not their ill dedis. bot ay punysch thaim. that thei perishe fro the land of heuen. for he, iudas, vmthought him not to do mercy til his owne soul.

15. Et persecutus est hominem inopem & mendicum: & compunctum corde mortificare. C And he folowed in ill a man helples & begger: & prykked of hert for to sley. C This pore man is crist, prikkid of hert in his servantis. for synne of this life. gret cruelte is hit to do persecucion til pore men. men for riches & honours oft syth suffirs persecucion.

16. Et dilexit malediccionem & veniet ei: & noluit benedicionem & elongabitur ab eo. C And he lufid malisun & hit shal cum til him: & he wold not benyson & hit shal be

1 M. U11. L. S gode. 2 S aghen. 3 L ins. 'be.' B 467 the.
lengthid\textsuperscript{1} fro him. C He lu\textit{f}is \textit{the}\textsuperscript{2} malisun that lu\textit{f}is to do any
dedly synne. for all that wol synne dedly. hasis godis malisun. & so
\textit{thei} forsake his benesun.

17. \textit{Et induit malediccionem sicut vestimentum: & in-
trauit sicut aqua in interiora eius & sicut oleum in oesibus
eius. C And he did on him malisun as clothing: and hit entird
as watir in his inerere\textsuperscript{3}. and as oyl in his bonys. C That is, synnes
he did on him, \textit{that} delitis men in ill maner: & \textit{thei} er malisun. for
\textit{thei} grayth tourmentis til \textit{their} takers, as clothing: for thoro synne
is \textit{the} body made foule & ill. & \textit{that} malisun entird in his soul. &
made \textit{that} ill. and in his bonys, \textit{that} is, in his skylle, as oyle: for
\textit{thei} delite \textit{thaim} now to do ill.

18. \textit{Flat ei sicut vestimentum quo operitur: & sicut zona
qua semper precingitur. C Be hit made til him as clething.
with whilk he is hilde: & as belt with the whilke he is ay beltyd.
C That is, \textit{that} malisun be til him wykkydnes, of the whilke he has
ioy in mennys sygth. as man has of semely clething. in malisun he
is ay beltyd \textit{that} leris so for to do ill, \textit{that} he be ay redy.

19. \textit{Hoo opus eorum qui detrabant michi apud dominum: &
qui loquentur mala aduersus animam meam. C This the
werk of \textit{thaim} that bakbitis til me anence \textit{the} lord: & \textit{that}
spakes illes ageyn my soul. C Here he spakes of many bakbiters. for \textit{ther}
is not oonly oon iudas bot many. as who sey. \textit{the} synne that \textit{thei}
luf is \textit{thair} werk, thoro whilke \textit{thei} gete \textit{thaim} endles malisun.

20. \textit{Et tu domine domine fao mecum propter nomen
tuum: quia suavis est misericordia tua. C And thou lord
god do \textit{with} me for \textit{thi} name: for soft is \textit{thi} mercy. C Do \textit{with}
me, \textit{that} is, help me, not for my merit. bot for \textit{thi} name to glorisyfe.
for \textit{thi} mercy is soft til wrecchis aftur \textit{thair} sharp synnes.

21. \textit{Libera me quia egenus & pauper sum: & cor meum
conturbatum est intra me. C Deluyur me for\textsuperscript{4} nedy and pore
i. am: and my hert is druuyd in me. C The nede\textsuperscript{5} and the
pouert of crist is his manhede. in the whilke he my\textit{t} be done on
crosse. & in \textit{that} his soule was sory.

22. \textit{Sicut umbra cum declinat ablatus sum: & excuseus
sum sicut locuste. C As shadow when hit heldis .i. am had
away: and out smyten as locustes. C That is, .i. dyed: for as the

\textsuperscript{1} S lenghed. \textsuperscript{2} U\textsuperscript{II}. B 288 om. \textsuperscript{3} S ere.
\textsuperscript{4} S. L fro. \textsuperscript{5} B 288, 467, U\textsuperscript{II}. L. S nedy.
shadow passand away. nygh cumys. so of dedly body is deth. and out smyten as locustis. that he seys of his lufers that were chased\(^1\) and out smyten of ill men. or stirtand fro stid til stid, at the maner of locustes.

23. Genua mea infirmata sunt a leitunio: & caro mea immutata est propter oleum. C Mi knes ar made seke for fastyng: and my flesche is changid for oyle. C That is, my stal-worth servautantis sayled. for wanting of heuen brede. & my flesch is chauzgid in til ioy of immortalite\(^2\). for oyle. that is, for gostly grace. of the holygost, to conmefte ‘that was’\(^3\) seke.

24. Et ego factus sum opprobrium illis: viderunt me & moverunt capita sua. C And .i. am made reprofe til thaim: thei sawgh me and stird their hedes. C That is, as wode men thei manasid. with styryng of heuyd. til the fals iwes was he reprofe, for thei sawgh him dye and not ryse.

25. Adiuua me domine deus meus: saluwm me fac secundum misericordiam tuam. C Help me lord my god: make me safe aftur thi mercy. C That is, help my men. & safe thaim aftur thi mercy. nogth aftur the dett of their werkis.

26. Et sciant quia manus tua hec: & tu domine fecisti eam. C Ande wit thei for this thi hande: and thou lord made hit. C The hand of the\(^4\) fadar is crist: and that he made in manhede.

27. Maledicent illi & tu benedices: qui insurgunt in me confundantur, seruus autem tuus letabitur. C Thei shal wary and thou shal blesse: tho that rises in me shamyd be thei, bot thi servaut shal be glad. C Vayn is the malisun ‘of euel mesne’\(^5\) when god blesis, that dos as he seys.

28. Induantur qui detrahunt michi pudore: et operiantur sicut diployde confusione sua. C Cled be thei that bakbitis til me in shame: & hild be thei as with doubl mantil. in their confusion. C That is, shame thai of their ill saghes. and hild be thei, as with doubl mantyll, in confusion of body and soul, before god and before men.

29. Confitebor domino nimis in ore meo: in medio multorum laudabo eum. C I shal shribe til lord ful mykyl in my mouth: and in myddes of many i shal loue him. C That is, in

\(^1\) S and others. L chastesid. \(^2\) L in mortalite. \(^3\) S. L thaim. \(^4\) M. S thie. L om. \(^5\) S. L om.
comun of cristen men and rightwys is the sadur of heuen lousy
or in thair hertis where the luf is.

30. Qui astitit a dexters pauperis: vt saluam faeroset a
persequentibus animam meam. ¶ The whilke stode at the
riyth syde of the pore: that he make my soul safe of1 pursuande.
¶ The deuyl stode at the rigth syde of iudas, that coueytyd to eke
his rycches with sellyng of crist: bot god stode at the ryght syde
of the pore. that has no rycches bot god2. he stode, not to eke his
3ersis of this life, bot for to safe his soule fro the deuyl & his
lymmes, that pursuys hit. that is, folowys to sle gostly: fro god.

[ PSALM CIX. ]

DIXIT dominus domino meo: sede a dextris meis.
¶ Lord seyde to my lord: sytt at my ryst syde. ¶ Lord the fadir
sayde. that is, he ordeynyd til my lord the sun: sitt! that is. aftur
trueyl rest & be kyng. that is seyde til god mon. at my ryst syde.
that is, euen to me.

2. Doneo ponam inimicos tuos: scabellum pedum tuo-
rum. ¶ Til that i set thin enemys: shamel3 vnder thi feet. ¶ As
who say, sitt pryue til that thou regne apert. for by the shameyl4
subieccyoun. is vndurstondyn. or thus. sitt til that i sett thin enemys,
wylland or vnylland, shamyl5 vnder thy feet. that is, suget to the.

3. Virgam virtutis tue emittet dominus ex syon: domi-
nare in medio inimicorum tuorum. ¶ Wand6 of thi vertu: lord
schal sende out of syon: be lord in middes of thin enemys. ¶ That
is, kyngdaz7 of thi myst bygynnes at ierusalem. for thar was crist
first preched. & thar he wan men, in whom he regnes: forthi be
lord in the myddes, that is, in the hertes of thi foes turned to the
& made frendis. or be lord in myddes of thi foes. that is, in holy
kyrke. that is sett amoung ill men.

4. Tecum principium in die virtutis tue in splendoribus
sanctorum: ex vtero ante luciferum genui te. ¶ With the:
bygynnyng in the7 day of thi7 vertu in schynyngs of halighis: of
wombe by fore lucifere I gatt the. ¶ I the sadur begynnynge,
with the begynnynge. i & thou a begynnynge of alle thynge8. in day

1 B 467, U11. L om. 2 B 467, U11. L gode. 3 S scamel.
6 B 467. S. kyndam. L om. 7 S. L om. 8 S. L thinke.
of thi vertu. that schal be seen is endeles ioye, where godes vertu is sene in shynyngge of halighis. that is, when haly men sall be shynaye as son. of wambe. that is, of my priue substaunce i. gat the won-
dirfully. bfore lucifer. that is, bfore the wourd.

5. Turuisit dominus & non penitebit eum: tu es sacerdos in eternum secardum ordinem melchissedech. C Lorde sware and it sall noght forthynk him! thou ert prest withouten end estire the ordire of melchissedech. C That is, the sadire hight til the stabilly, and he sall noght chaunge, that thou ert prest este the ordire of melchissedech. that is, este the dignyte of melchissedech. for thou ert withouten bigynyngge and withouten endynge, as he was 1 whas bigynyngge and endynge haly wriht tellis noght.

6. Dominus a dexbris tuis: confregit in die ira sue reges. C The lord at thi rightsyde: brak kyngis in day of his wreth. C That is, the pride of kyngis he distraide in this life. til commersyon. or in the tother til dammpnacios.

7. Judicabit in nacionibus, implebit ruinas: conquassabit capita in terra multorum. C He sall deme in nacyuns, he sall fulfil fallyngis: he sall alto breke heuedis in land of many. C Se the propirtes 2 of wordis. he brekis kyngis for pride. he punys nacyuns. that is, ill men, for comun symys. he fylfs meke men of grace. and in this 3 life he brekis heuedis. that is, pride he bryngis til meknes. and this he may. for;

8. De torrente in via bibit: propertea exaltavit caput. C Of the strand in way he drank: tharfor he heghid the heuyd. C That is, of passand & drubly 4 passion he drank, dyand in way of this life. the whilk he ran as geaunt: tharfor. that is, for he was mekid. god heghid his heuyd in heuen abouen all creatures.

[ PSALM CX. ]

CONFITEBOR tibi domine in toto corde meo: in consilio iustorum et congregacione. C I sall shrieve til lord in all my hert: in coursaile of rightwis and in congregacioyn. C Here is nought shrift of symys, bot of louynge. the tayne sorowis, the tother ioyes. and louys god of hele. in coursaile of rightwis. that is, in the dome, when perfyte men sall deme with our lord. and in congregacioyn. when all goed men ere gedired in ane. and nought ane ill

1 S om.  2 S properte.  3 S. U om.  4 S drouy.
man is amange thaim. In that congregacioun of aungels and haly men louys a goed man god now in hope, in thoght rauysst til thaim.

2. Magna opera domini: exquisita in omnes voluntates eius. C Grete the werkis of lord: soght in all his willis. C His werkis ere grete is gedirynge of rightwismen, and out puttyng of ill men fra heuen. and thare ere auysely done. that thorg thaim is sum will of god fulfild of man. if all his willis about vs be thoght. thorg whilke willis mercy forsakis none that dos penaunce, and rightwisnes lefys none vpunysst that dwellis in syn.

3. Confessio & magnificencia opus eius: & iusticia eius manet in seculum seculi. C Shrift & worship werk of him: and his rightwisnes wonys in worlde of worlde. C Shrift, that is, forsakyng of syn. and worship, that is, rightwisynge of a wickidman, is of him. and his rightwisnes, in whilke he demys ill and goed, is vnchaungeabill.

4. Memoriam fecit mirabilium suorum, misericors & miserator dominus: esam dedit timentibus se. C Men-ynge he made of his wondirs, mercyful & mercyere lord: mete he gafe til dредand him. C Noght bodily, that he gisef til thaim that dredis him noght, bot gastyly. that is, crist. that fedis nane in sweynes and ioys of his luf. bot that dredis hym. all other ere fed of the deuyl with the lust of erth.

5. Memor erit in seculum testamenti sui: virtutem operum suorum annunciat et populo suo. C Menand he sall be in worlde of his testament: the vertu of his werkis he sall shew til his folke. C That is, that he bight in the ale testament he fulfils in the new. the vertu of his werkis is. that blynd seeis. halt gas. and other that cristen men knawis.

6. Vt det illis hereditatem geniocum: opera manuum eius veritas & judicium. C That he gis til thaim the heritage of genge: werkis of his hend sothfastnes and dome. C That is. that his folke kast out of thaire saules genge of vicyes, and til thaim, to bere froite of goed werke. sothfastnes is. that he gisef life til thaim that ere turnyd till him. dome, that he manausis till ill men.

7. Fidelia omnia mandata eius, confirmata in seculum seuli: facta in veritate & equitate. C Trew all his comauand-mentis, confermyd in worlde of worlde: made in sothfastnes and in
 COMMENTARY ON THE PSALTER.

euenehede. Æ Trew that ere, for thai kepe kepand thaim. and thai ere noght sent in vayn as manys wordis: for thai ere gisen of him. that is sothfast. and na thynge biddis bot that is euen.

8. Redempsonem misit dominus populo suo: mandauit in eternum testamentum suum. Æ Bijynge lord sent til his folke: he comausdid withouten end his testament. Æ That is, he sent ihū crist. that gafe him in redempcionus till his folke: his new testament is withouten end. for nane cumys esuere it. and it hetis endles ioy.

9. Sanctum & terribile nomen eius: inicium sapience timor domini. Æ Haly and agheful the name of him: bigynynge of wisdome drede of oure lord. Æ His name. that is, vertu and myght, is haly til goed men. agheful til wickid men. that thai be rad. for thorg drede thai may cum til wisdome. that is, til sauoure of gastly sweetnes.

10. Intellectus bonus omnibus facientibus eum: laudacio eius manet in seculum seculi. Æ Undirstandynge goed til all doand it: the louyne of him wonys in warld of warld. Æ This vnirstandynge of the way til heuen. that is in the drede of our lord, is goed. that is, sothfast and profetabil til all doand it in dede, that thai haue grace to vnirstand: the louyne of him that swa dos is endles.

[ PSALM CXI. ]

BEATUS vir qui timet dominum: in mandatis eius volet nimis. Æ Blisful man that dredis our lord: in his biddyngis will he mykil. Æ The drede of the warld makis men wrecchis. the drede of god makis men to couayt the thyngis thorg whilke thai ere blisful. and that drede gers him ay be in will to dwell in godis biddyngis. and perfyt will suffys 1, when a man may noght do.

2. Potens in terra erit semen eius: generacio rectorum benedicetur. Æ Myghti in erth sall be his sede: the generacioun of right sall be blissid. Æ for noother life na ded may depart him fra godis luf. his sede. that is, the mede of his goed werke, sall be myghty in erth. noght here whare halymen suffirs hateredyn & hethynge. bot in heuen, that thai sall be bright as sone. the generacioun of right. that is, the folouers of rightwisemen, sall be in endles

1 S soffis.
blissynge. nane is right that couaytis ioy of men. or erthly riches.

3. Gloria & diuicle in domo eius: & iusticia eius manet in seculum seculi. C Joy and riches in his hows! and his rightwisnes wonys in world of world. C A rightwisman couaytis noght vanytes. that has in his hert, whare he wonys with hope of life, haly ryches and ioy of goed consciens. for rightwisnes is his ioy. and his riches that lastys ay with him.

4. Exortum est in tenebris lumen rectis: misericors & miserator & iustus. C Borne is in myrknys light til right of hert: mercyful and mercyere and rightwis. C That is. ihū crist, that is mercyful til men that forsakys thaire syn. and rightwis till all that dwellis in syn. he is born light, that he put away myrknys, and make men right of hert.

5. Ioicundus homo qui miseretur & commodat, disponit sermones suos in iudicio: quia in eternum non commovebitur. C Delitabil man that has mercy and lenys, he ordays his wordes in dome: for withouten end he sall noght be stird. C That man is delitabile and kynd til god. that has mercy of pore. and gifis til thaim that god sall quyte in heuen. and he wisly says all thynge: that is to ordayn his wordis in dome. for he sall noght be remouyd fra the ioy of heuen. bot.

6. In memoria eterna erit iustus: ab audiione mala non timebit. C In mynde endles the rightwis sall be: fra the ill herynge he sall noght drede. C That is, he sall here. cum ye blissid til the kyngdome of heuen. & fra the ill herynge. that ill men sall here. that is. Ga ye werid til fire endles. he sall noght drede, for he sall be sikys of endles ioy.

7. Paratum cor eius sperare in domino, confirmatum est cor eius: non commovebitur donec despiciat inimicos suos. C Redy is his hert to hope in lord. confermyd is his hert: he sall noght be stird til he despye his enmys. C Vertu of luf redis his hert to hope in our lord. noght in the world. and if he be man-ansid he dredis noght. for his hert is confermyd, that nathyng of this life may tyme it. and na temptacioun may breke it. wharfor he sall noght be stird fra his hope til that he be in the land of heuen, & sett noght bi all his fas.

8. Dispersit, dedit pauperibus, iusticia eius manet in

1 U repeats the.
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seoulum seculi: cornu eius exaltabitur in gloria.  If He strew'd, he gaf til pore, his rightwisnes wonys in warlde of warlde: his horne sall be hegheid in ioy.  

That is, he strewis erthly goeds, deland thaim til many pore men. noght til riche. for all lost is that men til thaim gisis, anence mede of heuens. bot if men gaf ought til thaim. forto safe the vertu of kyndnes, that is godis will. his horn sall be hegheid in ioy. whas meknes was despisid of proude men.


The synful sall se and he sall be wrath, with hys teth he sall gnayste and he sall fayle: the sernyng of synful sall peryss.  

The synful sall se the meke man hegheid in ioy. and he sall be wrath til him selfe that he wald noght do penance here. he sall gnaste for angirte and tene, and fayle. for he losis hope of gayncumynge. and than sernyng of synful sall peryss withouten any solace. for all that he sernyd passid as the shadow. and he for his syn dwell\(^1\) in pyne.

[ PSALM CXII. ]

LAUDATE puere dominum: laudate nomen domini.  

Barnys louys oure lord: louys the name of lord.  

\(^1\) je barnys, that is, \(^1\) e men meke and clene. louys oure lord. vnworthily synge thai this psalme that wenys thaim selfe be grete, or filis thaim in syn. louys the name of lord. that is, dos swa that men that sees your werkis loue god. and that lange. for.

2. Sit nomen domini benedictum: ex hoc nunc & vsque in seoulum.  

Blissid be the name of lord: fra this now and in til warld.  

That is, louyd be god fra this tymie of grace. that now is, whils this warld\(^2\) standis & withouten end.

3. A solis ortu vsque ad occasum: laudabile nomen domini.  

Fra the rysynge of the sun til the settynge! louabile the name of lord.  

By the vmgangynge of the sone as be a lyne he signyfyes the warld, in the whilk god is to loue.


Heghe abouen all genge lord: and abouen heuens his ioy.  

That is, abouen all creatures in erth and in heuens is he lord, that all be suget till him.

5. Quis sicut dominus deus noester, qui in altis habitat:

\(^1\) S dwellethe.  

& humilia respicit in celo & in terra. C Wha is as the lord oure god, that wonys in heghe: and meke thyngis he sees is heuen and is erth. C Aswhasay. nane is myghty and fayre as he that wonys in heghe haly men. & thof he be heghe he sees meke men, whaim he makis heghe in his hall. or thus: he sees meke, in heuen. that is, haly men, the whilke sall sitt demers of other. and in erth. that is, the men that sall be demyd and sayd.

6. Suscitans a terra inopem: & de stercore erigens pauperem. C Raysand fra erth the helples: and of the sen vpright- and the pore. C Raysand thorg his grace. fra erth. that is, fra the corumpcious of body, thaim that ware helples. and sit ere als lange as thai dwell in this life. and he vprightis the pore out of the sen of fleyssly lust. that it hafe na mastry of his hert.

7. Vt collocet eum cum principibus: cum principibus populi sui. C That he sett him with pryncis: with pryncis of his folke. C Aswhasay. til that thynge he rightis the pore man, that he sett him with aungels & apostils, the whilke ere pryncis of heuen.

8. Qui habitare facit sterilem in domo: matrem filiorum letantem. C He that makis to won the barayn in hous: modire of sunnys ioyand. C That is, halykirke, that was first barayn, he makis ioyand in his luf. & modire of gastly sunnys. and swa to won in his hous of heuen.

[ PSALM CXIII. ]

IN exitu israel de egipto: domus iacob de populo barbaro. C In gangynge of israel out of egipt: of the hous of iacob fra hathyn folke. C In gastly gangynge. that is, in haly thoght and goed werke. of israel. that is, of cristen men that sees god, out of egipt. that is, fra the affliccioun of this world that thai forsaik. and of the hous of iacob. that is, of halykirke. that is hous of wrest-land agayn syn. fra hathyn folke. that is, the vile synnys of ill men. for that is a hathyn tunge that lousy noght god: in this gangynge.

2. Facta est iudea sanctificacio eius: israel potestas eius. C Made is iude his halighynge: israel myght of him. C That is, shrift is his halighynge in oure hert. that is purgid thorg shrift. and share thorg we ere made israel, and myghty to stand agayns vicys. and be godis sunnys.
3. Mare vidit & fugit: iordanis conversus est retrorsum.  
C The see saghe and fled: iordan turnyd is agayn.  
C The see, that is, the warld, saugh the synful men and fled. that name gaynsaiynge was til gastly fraunchis. and iordanyn, that is, meke baptized men. turnyd is agayn til thaire god.

C Howis gladid as wedirs: and hillis as lambis of shepe.  
C Howis, apostils, the whilke ere as belwethirs. that is, leders of the folke, gladid in safeynge of mawns saule. and hillis, that is, good men that ere innocentis & meke as lambis.

5. Quid est tibi mare quod fugisti: & tu iordanis quis conversus es retrorsum.  
C What is til the see that thou fled! and thou iordanyn that thou erst turnyd agayn.  
C Aswhasay. thou warld, what is it that thi lettyngis left. and swa many thousand of men forsakand thi vanye ware turnyd til god. and thou iordanyn. that is, ye men that renys in sere lustis. whi left ye your custums. and ye.

C Howis gladid as wethirs: and hillis as lambis of shepe.  
C lo whi.

7. A facie domini mota est terra: a facie dei iacob.  
C fira the face of lord stird is the erth! fra the face of god of iacob.  
C That is, at the knawyng of oure lord ihü crist. erthly men is stird fra thaire syn. and ere glad to luf him. for he is.

8. Qui convertit petram in stagna aquarum: & rupem in fontes aquarum.  
C That turnys the stanyys in stangis of watirs! and roches in wellis of watirs.  
C first god was as stane & roche. that is, he semyd ful herd, while we knew him noght. sithen when we bigyn to luf him he meltys him in vs, and wonys in oure hertis as well of life. that we hafe wetynghe to do his will.

C Noghth til vs lord noght til vs! bot til thi name gif the ioy.  
C That is. lord noght til oure merytis. bot til thi name gif the ioy. that is. gif vs grace to knaw that all thi giftis ere of thi goednes. in the thi name be glorified, for that ioy cumys.

10. Super misericordia tua & veritate tua: ne quando dicant gentes, vbi est deus eorum.  
C Of thi mercy and of thi sothfastnes! leswhen genge say whare is thaire god.  
C Of thi

1 S ins. 'that are.' M of.'
mercy that thou kallis synful men. & of thi sothfastnes. that thou yeldis til goed men mede as thou hight.

11. Deus autem noster in calo: omnia quecumque voluit fecit. C Oure god sothly in heuen: all thyng that he walde he made. C Aswhasay. hathen men askis whare is our god. and we answere. he is in heuen. that is, he is myghty abouen all creatures, for all thyng that he will, gastly or bodily, he made: wharefor he is all myghty.

12. Simulacra gencium argentum & aurum: opera manuum hominum. C Maumetyg of gengy syluere and gold! werks of mennyg hend. C A wondrouf woednes is it. that a man makis a fals god of the metall that god made. for tha godis has noght office of lymmys.

13. Os habent & non loquentur: oculos habent & non videbunt. C Mouth thai hafe and thai sall noght speke: eghen thai hafe and thai sall noght see. C Than is a man bettere than tha. that spekis and see.


15. Manus habent & non palpabunt, pedes habent & non ambulabunt: non clamabunt in gutture suo. C Hend thai hafe and thai sall noght grape. fete thai hafe. and thai sall noght ga: thai sall noght cry in thaire throte. C Aswhasay. bestis that may ga and cry. ere bettere than thaire godis.

16. Similes illis flant qui faciunt ea: & omnes qui confidunt in eis. C Like be made til thaim that makis thaim: & all that in thaim trystis. C That is, bylynd be thai. and ded in saule. that makis thaim to be honurde. or that trystis in thaim of helpe.

17. Domus israel sperauit in domino: adiutor eorum & protector eorum est. C The hous of israel hopid in lord: helpere of thaim and hilere of thaim he is. C Hathyn men trystis in maumetyg that may noght helpe. bot the hous of israel. that is, the kirke of cristen men. hopid in oure lord endles life. and he is thaire helpere in goed werke. & hilere agayns the gilres of the deyl.

of thaim and hilere of thaim he is. C Hows of aaron is the ordire of prestis. that hopis in god. and he helpis thaim, that thai last, and hils thaim fra noy.

19. Qui timent dominum sperauerunt in domino: adiutor eorum & protector eorum est. C Thai that dredis oure lord hopid in our lord; helpere of thaim & hilere of thaim he is. C There twa. hope and drede, makis men haly.

20. Dominus memor fuit nostri: & benedixit nobis. C Lord was menan-l of vs; and he blissid vs. C Til whaim blissid he?

21. Benedixit domui israel: benedixit domui aaron. C He blissid til the hous of israel; he blissid til the hous of aaron. C That is, he blissid his kirke, and his bysshopis. thai may now drede. that he hafe noght1 gifen thaim his malisun.

22. Benedixit omnibus qui timent dominum: pusillis oum maioribus. C He blissid til all that dredis oure lord: til smale with the mare. C He out takis nane of his blisynge that dredis him. whethire thai be in heghere dege of luf, or in laghere.

23. Adiiciat dominus super vos: super vos & super filios vestros. C Lord tokast on you; on you & on youre sunmys. C That is, 3e larfadirs. oure lord eke youre noumbire, and the noumbire of youre sunmys. that is, of youre goed solouchers and faiders and sunmys.


25. Celum cell domino: terram autem dedit filijs hominum. C Heuen of heuen til lord: the erth sothly he gaf til sunmys of men. C Heuen of heuen ere men bremenstand in deuocioun, that ere abouen heuen. that is, all other halymen; and thai ere specially til oure lord. for he leris thaim. and thai take of him fulnes of wisdom: and the erth. that is, synful men, he gaf til thaim forto til and gere thaim bere froite, that all loue god in grace. for.

26. Non mortui laudabunt te domine: neque omnes qui descendunt in infernum. C Noghth the ded saul loue the lord! na all that lightis in hell. C Noghth thai that ere ded in syn. saul loue the til queume. na all. that is. na any of all that lightis in hell. that is, in the grund of vicys.

1 S om.
PSALM CXIII. 18—CXIV. 5.

27. Sed nos qui vinimus benedicimus domino: ex hoc nunc & vaque in seculum. C Bot we that life blissis til our lord: fra this now and til world. C That is, we that liff in life of grace louys our lord. fra that we hase bigunen, and now, passand forth in til withouten end.

[ PSALM CXIV. ]

DILECTI: quoniam exaudiet dominus vocem oracionis mee. C I lufid: for whi oure lord sal here the voice of my prayere. C I lufid noght for ertyl yodes that he gafe me, as ill men dos..bot for he sal here my prayere in anguys. God is lufid perfitly when oure will is noght stird in pyne or persecucione. bot thorg thope it is mare kyndild in his luf, sekand na solace of any creature. he sal here.

2. Quia inoluit aurem suam michi: & in diebus meis innocabo. C for he heldid his ere til me: and in my dayes i. sall inkall. C He heldid his ere in his incarnacioun, & in his passion: and 'i. sall' inkall him til me, that i. be noght an ydil lufere. in my dayes of wrechidnes that ere ful of sorow and trauayle & of alde corpioun. in the whilke.

3. Circumdederunt me dolores mortis: & pericula inferni inueniunt me. C Me vngaf the sorowis of ded: and the perils of hell me sand. C That is, synmys of whaim cumys sorow and ded of saule all vmlapid me, that gers me cry. and the perils of hell. that is, endles ded, sand me errand fra the. when i. was ioyand in welth. and helt full of fleyssly lust. forthi i. sand thaim noght. na i. persayuyd the mykilnes of illes on ilke syde me. bot at the last.

4. Tribulacionem & dolorem inueni: & nomen domini innuocau. C Tribulacioun and sorow i. sand: and the name of lord i. incald. C That is, the pynes of this life i. sand profetabil. for thorg thaim i. knew the wrechidnes of my saule. that is, the sorowis of ded. and the perils of hell. and than i. did that i. myght that oure lord deleyuryd me.

5. O domine libera animam meam: misericors dominus & iustus, & deus noster misetetur. C Lord deleyuer my saule: mercyful lord and rightwis. and oure god has mercy. C ffor

1 U om. S i schal.
he resayfes til ioy eftire chastiynge. for thi thynke it noght bityre that he chastys. for the mun thynke ful swete his resayfeynge.

6. Custodiens paruulos dominus: humiliatus sum & liberavit me. C Kepand lord the smale: mekid i. am. and he deluyerd me. C He kepis, as goed hird, meke men. smale in thaire aghen eghe. bot he sekis to make thaim grete aysris.

7. Conuertere anima mea in requiem tuam: quia dominus benefecit tibi. C My saule turne in thi rest: for the lord wele has done til the. C My saule turne the til thi rest. that is, til god, in whaim is rest of thoght when all thi luf is in him. for he did wele til the, gifand grace when thou was in wa. ellis ware thou noght deluyerd.

8. Quia eripuit animam meam de morte: oculos meos a lacrimis, pedes meos a lapsu. C for he toke my saule fra ded: myn eghe fra teris, my fete fra slippyng. C Teris of eghe and slippyng of fete. ere we noght deluyerd perfity of in this life. for in the sensualiteit 3it we fele sklythyryng, and lust. bot when we dye all is fordone.


[ PSALM CXV. ]

CREDIDI propter quod locutus sum: ego autem humiliatus sum nimir. C I trowid wharfore i. spake: bot i. am mekid fulmykill. C I trowid verraly and perfytly. and for i. trowid niede is it that i. speke til enfourmyngen of other. bot i. am mekid ful mykil. that is i suffrird many tribulacionys for godis worde.

2. Ego dixi in excessu meo: omnis homo mendax. C I sayd in myn outpassyng: ilke man leghere. C I noght gifand til my myght verray shrift. sayd in myn outpassyng. that is, in my thoght passand out of me. and rauesst til heuen. ilke man is leghere of him selfe, swa that he may noght say soth. bot thorgh god. and sen i. hafe na goed ine.

3. Quid retribuam domino: pro omnibus que retribuit michi. C Whatt sall i. yeld til lord: for all that he has yoldyn

1 S. U senalite. 2 S scileryng. 3 S. U om. 4 S. U tribulaciouns.
til me. C for myn ills. god ȝeldid til me goed for ill. suffrand for thaim. and men ȝeldis til god ill for goed, despisand his woundis and his biddyngis.

4. Calicem salutaris accipiam: & nomen domini inuocabo. C The chalice of hele .i. sall take: and the name of lord .i. sall inkall. C What sall .i. ȝeld. lo .i., soothfast of godis gift. sall take in desire of god the chalice. that is, pyne and passion. that is kalde chalice. for it is a plesand drynke til halymen. of hele. that is, of ihû. and for it birles endles hele til all that folous his passion.

5. Vota mea domino reddam oram omni populo eius: precious est in conspectu domini mors sanctorum eius. C My vowis .i. sall ȝeld til lord biforme all his folke: precious in syght of lord is<sup>1</sup> the ded of his halighis. C Aswhasay, the chalice i. sall take in desyr. and sithe. sall ȝelde in dede my vowis in mennys sight, that thai take ensaunpil to folou me. and to loue god. for dere is bisfor him the ded of halymen. thef othermen thynk it vile.

6. O domine quia ego seruus tuus: ego seruus tuus & filius ancillæ tue. C Lord for .i. thi seruaust: .i. thi seruant and sun of thi hand maydun. C That is, .i. strie noght agaysn sooth- fastnes. bot .i. bow in all thynge til the lare of halykirke, that is thi handmaydun. and noght my meryt. bot thou.

7. Dirupisti vincula mea: tibi sacrificabo hostiam laudis, & nomen domini inuocabo. C * Brast my bandis: til the .i. sall offfe the hoste of louynge, and the name of lord .i. sall inkall. C Thorgh the vertu of martirdom thou braste the bandis of my synmys. Sum trowis that this vers is of swa grete vertu that manmys synmys be forgisen<sup>2</sup> if it be sayde thris in the end of his life. and for thou braste my bandis .i. sall offfe til the hoste of louynge. that is, .i. sall offfe my selfe til the in louynge. & inkall<sup>4</sup> thi name, noght traystand in my strenght.

8. Vota mea domino reddam in conspectu omnis populi eius: in strijs domus domini, in medio tu ierusalem. C My wowis .i. sall ȝelde till lord in sight of all his folke: in the entris of godis bowes, in myddis of the, ierusalem. C That is, .i. sall ȝelde my selfe til him whas ymage .i. am, in this kirkes hope. and in heuen, whare pees is. and halymen ioyis in sight of god. and aperly sall he be louyd that come to suffire for all men.

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<sup>1</sup> S. U om.  <sup>2</sup> S ins. *Thou.*  <sup>3</sup> U befor gifen.  <sup>4</sup> S incalbe. U kall.
[ PSALM CXVI. ]

LAUDATE dominum omnes gentes: laudate eum omnes populi. C Louys the lord all genge: louys him all folkz. C All genge, that is, all cristen men. whamz god has kalde til the trouth. and all folkz. that is. iwes, louys ihů crist ours lord.

2. Quoniam confirmata est super nos misericordia eius: & veritas domini manet in eternum. C forwhi confermyd is on vs his mercy: and the sothfastnes of lord wonys withouten end. C The mercy of crist confermyd is on vs thorgh the haly-gast. or, the redempcioyon of man mercyfully hight is confermyd on vs. that it be noght stird. and his sothfastnes in hetynge of blis til rightwismen. and in manauynyge of pyne til ill men, may noght be chaungid.

[ PSALM CXVII. ]

CONFITEMINI domino quoniam bonus: quoniam in seculum misericordia eius. C Shiris til lord for he is goed: for in warld the mercy of him. C That is, for he grauntis giftis of mercy to last withouten end.

2. Dicat nunc israel quoniam bonus: quoniam in seculum misericordia eius. C Say now israel for he is goed: for in warld the mercy of him. C Aswhasay, i. amonest ow to loue god. swa ilkan of ow amonest othere. and israel, that is, all haly folke, say that i. say.

3. Dicat nunc domus aaron: quoniam in seculum misericordia eius. C Say now the hous of aaron: for inwarld the mercy of him. C The hous of aaron is prestis. that ere neued for reverence of thaitre ordire bi thaims ane.

4. Dicant nunc qui timent dominum: quoniam in seculum misericordia eius. C Say now that dredis the lord: for in warld, the mercy of him. C The same that i. say sall alle that dredis god say. for swilke ere abil to loue ours lord: lo he has sett foure vers of an end. of mercy, that it be mykil in ours thoght.

5. De tribulacione inuocavi dominum: & exaudiiit me in latitudine dominus. C Of tribulacioun i. incald the lord:

1 S. U om.
and lord herd me in brede. C That is, he delyuers me of warldis anguys. and he set me in brede of charite. and medis in heuen thorgh hope.

6. Dominus michi adiutor: non timebo quid faciat michi homo. C Lord helpere til me: i. sall nogh drede what man til me do. C That is, what any fleyssly ennemy or the deuyl.

7. Dominus michi adiutor: & ego despiciam inimicos meos. C Lord helpere til me: and i. sall despise myn ennys. C In the tother warld: that mare is than to drede thaim nogh. for than sall thai be dampnyd.

8. Bonum est confidere in domino: quam confidere in homine. C Goed it is to trayst in lord: than to trayst in man. C Anly is to trayst in god, thorgh whaim we may ouercum our ennys, & be broght til verray life.

9. Bonum est sperare in domino: quam sperare in principibus. C Goed is forto hope in lord: than forto hope in pryncys. C That is, in aungels. when aungel or man helpis. god helpis. bi thaim, that made thaim good.

10. Omnes gentes circuierunt me: & in nomine domini quia vitus sum in eos. C All genge vm3ede me: & in name of lorde for i. am vengid in thaim. C That is, wicked men was aboute to angire me. bot in the name of god i. am vengid in thaim. for thai ere convetrid and suffirs the pynys thai thai did till me.

11. Circumdantes circumdederunt me: & in nomine domini quia vitus sum in eos. C Vmgifand thai vmgafe me: and in name of lord for i. am vengid in thaim. C Vmgifand me with ill wordis. thai vmgafe me with wers dedis, and in godis name i. suffire.

12. Circumdederunt me sicut apes, & exarserunt sicut ignis in spinis: & in nomine domini quia vitus sum in eos. C Thai vmgaf me as bees. and thai brent as fyre in thorns: and in name of lord for i. am vengid in thaim. C As bees wirkis hony, bot til other, nogh til thaim self. swa ill men and bakbiters that haremys vs in fame or in goeds. wirkis til vs a swete corouz. and thai peryss for thaire syn. and thai brent as fyre in thorns of synmys. for with fyre of tribulacions thai bren the syn. of thaim that thai noy. and swa thai do him goed whaim thai wene to aungire. bot when thai ere demyd thai sall fele vengauence of dome.

1 S. U om.
13. Impulsus suerius sum ut caderem: & dominus suscepit me. ☐ I am put and vpturned 1 that i. had fallyn: and the lord resayued me. ☐ That is, i. was stird and put of the hors of vertus. that i. had fallyn in endles ded thorg th temptacious: and than my lord resayuyd me fra ill. for.

14. Fortitudo mea & laus mea dominus: & factus est michi in salutem. ☐ My strenght and my louynge is lord: and he is made til me in hele. ☐ For na mare than god fallis. fallis he whas strenght and louynge is god.

15. Vox exultacionis & salutis: in tabernaculis iustorum. ☐ Voice of gladnes and of hele: in tabernakils 2 of rightwis. ☐ That is, in the pryuetes of thaire hertis, whare thai hafe ioy in hope. thof thai be pynyd withouten. that ioy may ill men noght see. forthi wene thai that thai ere sary, and waytis to make thaiem sariere.

16. Dextera domini fecit virtutem, dextera domini exaltavit me: dextera domini fecit virtutem. ☐ The righthand of lord did vertu. the righthand of lord heghid me: the righthand of lord did vertu. ☐ Grete vertu is it to heghe the meke. a dedly man make goed. gif perfeccious of feblines. of subieccious ioy. of passion victory. this is godis dedis. noght mammys. forthi.

17. Non moriar sed vivam: & narrabo opera domini. ☐ I sall noght dye. bot i. sall life: and i. sall tell the werkis of lord. ☐ I sall noght dye endles ded. as thou wrecche wenys. bot i. sall lif in life of grace. and of ioy that thow knawis noght: and als lange as i. sall be her. i. sall tell godis werkis til his honur.

18. Castigans castigavit me dominus: & morti non tradidit me. ☐ Chastieand the lord chastid me: and til ded he gafe me noght. ☐ All that ill men dos til goed men is chastiyng of god. for thai hafe na myght bot of him. and swa he is noght gisen til ded whas synmys ere purgid thorgh anguys, & grayth to be resayf in heuen.

19. Aperite michi portas iusticie, & ingressus in eas confiteboc domino: heo portis domini, justi intrabunt in ea. ☐ Oppyns til me the yatis of righwisnes. and entird in thaim i. sall shrife til lord: this the yate of lord, the rightwis sall entire in it. ☐ The aungels oppyns till me the yatis of heuen, thorgh the whilke rightwisme entsirs in til rest. aswhasay. take me out of body, that i. dye. and entire in the yate of life. and than i. sall loue my lord

1 S vmturnede.
2 U tabernakils.

in blisfulhede of halighis. for this is ȝate thorgh whilke we ga til god. & anly rightwismen entirs in it.

20. Confitebor tibi quoniam exaudisti me: & factus es michi in salutem. I sall shrife til the for thou me hered: and made thou ert til me in hele. endles, for.

21. Lapidem quem reprobauerunt edificantes: hic factus est in caput anguli. The stane that the edisand reproyud: here it is made in heuyd of hyrne. That is, the fals iws, makand thaim self rightwis. noght suget til godis rightwisnes, bot reproueand crist, that here, in kirke of cristen men, ioynys twa wallis to gidire, klarks & lawde men, in him self.

22. A domino factum est istud: & est mirabile in oculis nostris. Of lord made is this: and it is wondorful in oure eghyn. Noghth in thaire eghen that reproyud him and forsoke him.

23. Hec est dies quam fecit dominus: exultemus & letemur in ea. This is the day that god made: glade we & be we fayne tharin. This is the day of grace in the whilke god gafe hele, and we ere boght out of syn. and endles heritage restorid. be we glade & fayne, for than the deuyl lost his right. and man qwykynd agayn. and for it is day of hele.

24. O domine salutum me fac, o domine bene prosperare: benedictus qui venit in nomine domini. Lord make me safe, .o. lord wele be at ese? bliss be that cumys in name of lord. Lo desire of grete askynge, lord safe me of synys. lord wele be at ese. that is, make eseem way til the. that oure pynys be twaryd in til endles ioy. for thou ert blissid that come in name of thi fadire. than is he werid that cumys in his aghen name. that is, he that prechis his lust and his lounge.

25. Benediximus vobis de domo domini: deus dominus & illuxit nobis. We blissid til ȝow of the hous of lord? god lord and he shane til vs. That is, we prestis blissid ȝow other cristen men of halikirk. for in it is baptem. and all blissynge of god that blissis, or ellis vayls na benysun. and he shane til vs, outputand myrknas of vics. and ye blissid.

26. Constituite diem solemnem in condensis: vsque ad cornu altaris. Setys a solemyn day in samynthyke: til the horn of the autere. That is. makis solemnynye in youre saule, thorgh brighthed and gladnes of thoght in many vertus. samynd in
COMMENTARY ON THE PSALTER.

charite, and thyke in stabilnes: waxand in luf til 3e cum til the horne of the autere. that is, till 3e be raysid in til the beghnes of contemplacioum. whare 3e sall loue god in voice of ioyynge. and wondrful devocioum in bremand softnes. sayand til god.

27. Deus meus es tu & conftebor tibi: deus meus es tu & exaltabo te. C My god ert thou, and i. sall shrife til the: my god ert thou. and i. sall heghe the. C That is, i. sall loue the in worde & werke.

28. Confitebor tibi quoniam exaudisti me: & factus es michi in salutem. C I sall shrife til the for thou herd me: and made thou ert til me in hele. C In louynge he thankis that ay is glade estire benefycis.

29. Confitemini domino quoniam bonus: quoniam in seoulum misericordia eius. C Shrifs til lord for he is goed: for in warld the mercy of him. C The psalme endis as it bigan. for fra we be borne til we dye na thynge1 halesumere delitis vs than louynge of god.

[ PSALM CXVIII. ]

BEATI immaculati in via: qui ambulant in lege domini. C Blisful vnfyld in way: the whilk gas in laghe of lord. C Other psalmys as sternys gifes light. but this psalme as sun brenmand in mydday of ful light all shynys of haly lare. and morale sweetnes, in the whilk the rightwisman spekis. now graustand that he has takyn of god. now eft hopand that he has deseruyd. Aswhasay. sere men sekis sere thngis to delite thaim in. bot thai that will be blisful with god. be vnfyld of syn in way. that is, in crist. and swilke ese tha that gas. that is. that lifis noght ydil. in laghe of our lord ledand thaim in it. bot that may thai noght do. bot if thai knaw his laghe.

2. Beati qui sorutantur testimonia eius: in toto oorde exquirunt eum. C Blisful thai that ransakis his witnessygis: thai seke him in all thaire hert. C first agheman to amend his life and sithyn ransake godis witnessygis. that is, his wordis, to knaw thaim. and swa thai ese blisful if thai seke crist in all thaire hert. that na parte be gifen til any creature. that ill men will noght do.

1 U thynke.
PSALM CXVII. 26—CXVIII. 10.

3. Non enim qui operantur iniquitatem: in vijs eius ambulauerunt. C for thai that wirkis wickidnes: in his wayes has noght gane. C Maste wickidnes is that men luifs the thyng that god made, & noght him. and all that swa dos ere noght in godis wayes. bot in warldis wayes, that ledis thaim till hell. and noght forthe.

4. Tu mandasti: mandata tua custodiri nimis. C Thou comandid: thi biddyngis to be kepid mykil. C That is, til the ded. that men sould are chese to dye. than to will wreth the ane tyme. bot for i. suffysy noght to do thi will withouten grace.

5. Vtinam dirigatur via meo: ad custodiendas justificaciones tuas. C God gif rightid be my wayes: forto kepe thi rightwisynge. C Ellis i. may noght kepe thaim. bot if my wayes. that is, werkis of this life, be rightid til heuen ward. noght krokid til the erth.

6. Tunc non confundar: cum prospezero in omnibus mandatis tuis. C Than shamyd be i. noght: when i. in all thi comauandmentis hafe lokid. C He sall be shamyd biforn god. that lokis in godis biddyngis and has noght done thaim. for whasa has brokyn ane he is gilty of all. forthe he that dos thaim all sall na shame hafe. bot honor when he lokis in thaim.

7. Confitebor tibi in direccione cordis: in eo quod didici iudicia iusticie tuae. C In rightynge of hert i. sall shrife til the i. in that that i. hafe lerid the domes of thi rightwisnes. C That is, i. sall loue the that thou has made my hert right, in that that i. leryd thi rightwis domys, in the whilke thou demys this warde. now and at the end. & delyuers thi seruante.

8. Justificaciones tuas custodiam: non me derelinquas vsquequaque. C Thi rightwisynge i. sall kepe: forsake thou me noght all out. C That is, i. sall do werkis of rightwisnes. and forthe, of thou forsake me a while til my prouynge, that i. fynd how wayke that i. be. forsake me noght all out, that i. peryss.


10. In toto corde meo exquisitul te: ne repellas me a

S. M. U Thi. 
mandatis tuis. C In all my hert the i. soght : put me noght fra thi comauundmentis. C He that sekis noght god in all his hert. he is forgetil, and he is put agayn, that he has na grace to do that god biddis him.

11. In corde meo abscondi eloquita tua: vt non pecosum tibi. C In my hert i. hid thi wordis: that i. syn noght til the. C for it is syn to shew haly pryuetes til vnworthi men. that sum dos for flaterynge, to pless him that thai shew til. or for auarice, that thai myght wyn oght. or for louynge, that thai wase haldyn wyse. forthi disciplyne of silence is goed, that we auyse vs or we speke. and be noght mykil ianglande.

12. Benedictus es domine: doce me iustificaciones tuas. C Blissid ert thou lord: lere me thi rightwisynge. C That is, gif me grace to do the werkis of halymen. that i. may shew in dede that i. hafe lered of the. In vayne he hydis godis worde in his hert. that will noght do the werkis of rightwisnes.

13. In labiis meis pronunciaui: omnia iudicia oris tui. C In my lippis i. forthshewid: all the domys of thi mouth. C That is, apertly i. talde til other. noght all thi domys. for that na man may do, bot all the domys of thi mouth. that is, all that thou made known til me, forto be shewid.

14. In via testimoniorum tuorum delectatus sum: siunt in omnibus diuicijs. C In way of thi witnessynge delytid i. am: as in all riches. C That is, in wordis of haly write i. hafe als1 mykil delite as men has in all thaire riches. and intarwith.

15. In mandatis tuis exercobor : & considerabo vias tuas. C In thi comauundmentis i. sall be oysid : and i. sall behalde2 thi wayes. C Thorgh oyse of goed werke he cumys til knawyng of godis wayes. that is, mercy & sothfastnes. and swa.

16. In iustificacionibus tuis meditabor: non obluiiscar sermones tuos. C In thi rightwisyngs sall i. thanke: that i. forget noght thi wordis. C forgetilnes come of origynale syn. and thare agayn is thynkyng, that we forget noght the thynge that is nedeful to be haldyn in thoght.

RETRIBUE seruo tuo: viuifica me et custodiam sermones tuos. C 3eld til thi seruaunte qwikyn me and thi wordis i. sall kepe. C 3elde til thi seruaunt estire the meryt of trouth. & werke.

1 S. U aull. 2 U be halde.
he is noght proude, of he aske mede for grete trauayls. qwikyn me. that is, make me ay qwyke in thi luf and in thi seruys, & swa .i. sall kepe thi wordis perfytyly.

19. Reuola oculos meos: & considerabo mirabilia de leges tuae. C Vnhil myn eghen: & .i. sall bihalde wondirthyngis of thi laghe. C That is, take away the hilynge of my gastyly eghyn. that .i. may see the sweytynes of contempleclion & the wondirs of thi laghe, that biddis men forsake all, and luf thaire enmys.

19. Incola ego sum in terra: non absoondas a me mandata tuae. C Cumlynge .i. am is erth: hide noght fra me thi comandementis. C That is, .i. am in exile, noght cytsayne of babilone. my hert is in heuen: of my body be here. thys may naman say verraly bot rightwismen. for thaire heritage is in heuen. and here thai ere as cumlyngis. whasa 1 has saoure in erthly thynge the comandment of god is hid fra thaim. that is, charite, that bryngis men till bliss.

20. Concupiuit anima mea desiderare iustificaciones tuas: in omni tempore. C My saule couaytid forto desire thi rightwisynge: in ilke tyme. C We see that it is profetabile to do the werkis of rightwisnes. bot for frelte sum tyme we desire noght. we knew the goed and we hafe noght delite to do it. and than couayte 2 we that it delite vs in ilke tyme, that is, in wele & in wa. til oure ded. for.

21. Increpasti superbos: maledicti qui declinant a mandatis tuuis. C Thou blamyd the proude: werid tha that heldis fra thi comandementis. C There proude ere oure formfadirs, that god blamyd. for that departid fra his will. and all the wrecchidnes that we suffire is of thaire blamynghe. and zit thare with ere all werid that heldis fra thi comaundmentis til syn.

22. Aufer a me obprobrium & contemptum: quia testimonia tuae exquisitu. C Bere away fra me reprofe and despite: for thi witnessynge .i. soght. C Of that reproue and despite that .i. suffire for thi luf. delyure me. at the last when .i. dye. for now til proude men and enuyouse .i. am despite & hethynghe.

23. Etenim sederunt principes & aduersum me loquebantur: seruus autem tuus exercebatur in iustificacionibus tuuis. C flourhi the princes sat and spake agayns me: bot thi seruaunt oysid was in thi rightwisynge. C Pryncis he callis thaim.

1 U whassay.

2 U couauayte.
for as thai ware domys men thai seke if thai myght oght synde me
is any ill. and if thai may noght. thai speke agayns me. bot .i. was
ay oysid in thi laghe in paciens.

24. Nam et testimonia tua meditacio mea est: & consilium
meum iustificationes tuas. C forwhi and thi witnessyngeis is
my thought: and my counsaile thi rightwisyngeis. C Aswahasay. my
counsaile is to kepe that thou comandis. that is, to luf myn enmys.

25. Adhesit pacimento anima mea: viuificas me secundum
verbum tuum. C My saule droghe til the pament: qwykyn me
eftire thi worde. C first are .i. ware turnyd. my saule assentid til
the pament. that is, til ethly thynges, lufand it. that is to trede on
as on pament. bot thou god qwykyn me. that my thought be in
heuen, efters thi worde. that is. as thou hight til thi folouers.

26. Viae meas enunciai & exaudisti me: dcoe me iustifi-
caciones tuas. C My wayes .i. shewid and thou me herde:
lere me thi rightwisyngeis. C That is, .i. shrafe my synnyes and
thou forgaf thaim. and fra now forth lere me what .i. sall do.

27. Viam iustificationem tuarum instruere me: & exercosbor
in mirabilibus tuuis. C The way of thi rightwisyngeis lese thou
me: and .i. sall be oysid in thi wondirs. C Aswahasay. .i. damyn my
wayes, lese me thin. that .i. wit what .i. sall do. and the ordre of
doynge. bot for many travayls in hardnes thare of he says.

28. Dormiuit anima mea pro tedio: confirma me in
verbis tuuis. C for noy1 slomyrd my saule: conferme thou me is thi
wordis. C That is, .i. did liull goed or noght, for noy of delaiynge.
for myn askynge was delayid. he says noght .i. slepe, bot .i. slomyrd.
that is, of him that is wery and abidysh. that is kalde slawness. bot
thou conferme me in thi wordis. that .i. fall namare in that noy.

29. Viam iniquitatis amoue a me: & de lege tua miserere
mei. C The way of wickidnes stire fra me: and of thi laghe hafe
mercy of me. C That is, hafe mercy of me. that .i. may fulfil the
laghe of charite. as whasay. do away ill and gif goed.

C The way of sothfastnes .i. chese: thi domys hafe .i. noght forgetyn.
C That is, .i. chese Crist til my lufand, swa .i. thynke thi domys.

31. Adhesi testimonijis tuuis domine: noli me confundere.
C I droghe til thi witnessyngeis. lord: willnoght me confounde.
C He draghis til godis worde that forsakis the warlde and despisis

1 S. U om.
the curys and the noyces of this life, and is noght krokid in thoght of couaytis or of any creature, and ȝit he is noght sikir, bot he prayes mekly that god confounde him noght.

32. Viam mandatorum tuorum occurriri: cum dilatasti cor meum. C The way of thi comandmentis .i. ran: when thou bradid my hert. C Bradynge of hert is de lytynge of rightwisnes, withouten that ren may we noght in godis way.

LEGEM pone michi domine viam iustificacionum tua-rum: & exquiram eam semper. C Laghe sett til me lord way of thi rightwisynge: and .i. sall seke it euermare. C Lord sett til me laghe of charite. that is delitabil in it selfe. for nathyng is swettere than luf. that laghe is way of thi rightwisynge. for in it is all fulfild: and .i. sall seke it euermare whiles .i. lif, waxand thare in. and in my sekyng.

34. Da michi intellectum & scrutabor legem tuam: & custodiam illam in toto corde meo. C Gif vndirstandynge til me and .i. sall ransaketh thi laghe: and kepe it in all my hert. C That dos he that vndirstandis. what: he sejis and lusis god in all his hert. and his neghbur as him selfe.

35. Deduo me in semita mandatorum tuorum: quia ipsam volui. C Lede me in strete of thi comau ndentis: for that .i. wald. C This strete is the narw way till heuen, that he remmys with brade herte. that will it. that is, that lusis it.

36. Inolina cor meum in testimonia tua: & non in auariciam. C Helde my herte in thi rightwisynge: and noght in auarice. C That is, make my herte meke and lusand, that .i. serfe the for thi selfe. noght for any urtherly womyenge: that auarice be quytly shorne fra me.

37. Auertoe outlos moos no videsant vanitatem: in via tua viuificca me. C Turn away myn egen that thai see noght vanyte: quykyn me in thi way. C We syn with oure egen when we couayte the thyng that we see. and swa ded cummys in at the wyndous of oure wittis. maste we aghe tobe ware that the eghe of oure thougt see noght vanyte of manyns louynge. bot be ay festid in him that is abouen all.


1 S. U. Whes. 2 S. U oure.
godis wordis in forgetilnes, and fails fra thaim as thai ware fabils. bot godis drede is as stabile grund, in whilke godis worde is sett, that it last in mannys herte.

39. Amputa obprobrium quod suspicatus sum: quia iudicia tua iocunda. C Smyte away my reprofe that .i. had in suspiccion: for thi domys delitabile. C Sone aman supposis in a nother that he felis is his selfe. Grete vice is suspiccion, that other gatis wenys than the soth is. that we say ill of goed. and goed of ill. this syn he prays tobe smytyn fra him. for godis domys ere delitabile. that is, sothfast. that is delitabil til ilke lufere of sothfastnes. mennys domys ere noght delitabil. for thai ere vnwise.

40. Ecce concupui mandata tua: in equitate tua viuificas me. C Lo .i. couaytid thi comaundmentis: in this euenhede. qwickeyn me. C That is, .i. couaytid to lufe my nebbure withouten enuy. that supposis reprofe in men when it may noght gnaghe the life that is goed in all mennys sight. in this euenhede quykyn me. that is, fulfil in me charite, that .i. couayt.

41. Et veniat super me misericordia tua domine: salutare tuum secundum eloquium tuum. C And cum on me thi mercy lord: thi hele efure thi worde. C That is, forgifnes of syn & perfite hele of saule. that .i. do thi biddyngis. cum in me thorghe helpe of thi grace.

42. Et respondebo exprobrantibus michi verbum: quia speraui in sermonibus tuuis. C And .i. sall answer wordes til vpbrayand til me! for .i. hopid in thi wordis. C If ill men speke agayn sothfastnes, we sall noght hald vs still, but answer wordes of sothfastnes, that thai some noght the wisere. if thai be swilks that vndirstandis skille: for .i. hopid in thi wordes. that is, in thi hetynge to helpe thaim that dwellis in sothfastnes.

43. Et ne auferas de ore meo verbum veritatis vsquequaque: quia in iudicio tuis supersperaui. C And refes noght fra my mouth worde of sothfastnes all out! for in thi domys .i. ouyre hopid. C Many ere rad and dare noght ay say the soth. for thi he prays til god, that he be nan of thaim. bot that god suffire noght sothfastnes be reft fra him. for life na for ded. for in thi domys. that is, in pynys, thorghe whilke thou chastis, .i. ouyrhopid. that is, that punyssyng refes me noght hope, bot ekis it ouyre that it was biforn.

1 U sulful.  
2 U skilke.
PSALM CXVIII. 38–50.

44. Et custodiām legem tuam semper: in seculum & in
seculum seculi. C And .i. sall kepe thi laghe euermare: in
warld and in warld of warlde. C Aswhasay, if sothfastnes dwell
with me, .i. sall kepe thi laghe, that is, luf, in this warlde, and in the
tother, whare aungels and halighis has thaire laghis to loue god.

45. Et ambulabam in latitudine: quia mandata tua
exquisiui. C And .i. 3ed in bradenes: for .i. soght thi comaund
mentis. C This is brede of charite and of cunynge that he gas in.
that sekit to do godis biddyng.

46. Et loquebar in testimoniijs tuis in conspectu regum:
& non confundebar. C And .i. spak in thi witnessyngis in
slyght of kyngis: and .i. was noght shamyd. C Aswhasay:
whether thai be heghe or laghe that .i. speke with, .i. hafe na shame
to say that .i. hope be godis will.

47. Et meditabar in mandatis tuis: que dilexi. C And
.i. sall thynke in thi comaundmentis: the whilk .i. lufid. C That
is, my thoght and myn occupacioun sall be in thi wordis. noght in
fabils na in warldis gestis. for .i. lufid thi comaundmentis, to hafe
thaim in mynde and in dede, thorgh the halygast that is gifen me.

48. Et leuari manus meas ad mandata tua que dilexi:
& exercerbor in justificacionibus tuis. C And .i. lfeit my
hend til thi comaundmentis the whilke .i. lufid: and in thi rightwi
syngis .i. sall be oysid. C That is, that .i. lerid til other men .i.
shewid it in dede. for of mykil thynkyng of the comaundmentis.
cumys in oyse goed werke. and swa. .i. sall be oysid til .i. dye in
delte of thynkyng and of wirkyng.

MEMOR esto verbi tui servuo tuo: in quo michi spem
dedisti. C Be menand of thi worde til thi servant: in the
whilke thou gas hope til me. C This worde is the hetynge of god
in whilke he gisis hope of endles ioy til his seruaunt. noght til
other. for thi has hope in erth. thi hafe nane in heuen. and if we
despyse this warld. our hope is certayn in god.

50. Hec me consolata est in humilitate mea: quia elo
quium tuum viuificavit me. C This has confortid me in
my 1 meknes: for thi word qwikynd me. C This hope confortid
me in all my tribulacioun. for what thynge may angire him in erth

1 S. U om.

E e
that is sikire that his setil is ordaynd in heuen. for thi worde. that is, thi stabyl hetynge, fesitis my will, and qwykyns me ay mare and mare in thi luf.

51. Superbi inique agebant vsquequaque: a lege autom tua non declinavi. C Proud men wickidly wroght all out! bot fra thi laghe i. heldid noght. C Goed men sees wickidmen in ese & welth. and turmentand rightwisen. bot iharfor thai helde noght fra godis laghe. for that leris thaim. that proude mennys ioy is noght bot as the shadow.

52. Memor fut iudiciorum tuorum a secolo domine: & consolatus sum. C Menand .i. was of thi domys fra the wark, lorde: and .i. was comfortid. C That is, .i. had in mynde thi domys that ese fra the bigynnynge of the wark. that thou chastis, whaim sa thou lufis. and thai comfortid me to dwell in thi laghe. bot.

53. Defeccio tenuit me: pro peccatoribus delinquentibus legem tuam. C faylynge for the synful me helde! forsakand thi laghe. C That is, .i. had noy. & angire for synful men that forsoke to kepe godis laghe. and gase thaim til vile lust & couaty.

54. Cantabiles mihi erant justificaciones tuae: in loco peregrinacionis mee. C Syngabil was til me thi rightwisyngis: in stede of my pilgrimage. C That is, thai ware delitabil til me as gastly sange. releasand my trauayls and my noy in this wrecid life, whidire .i. am kastyn out of paradyse. and ay .i. dwell as pelgryme, til .i. cum till myn heritage in heuen.

55. Memor fut nocte nominis tuo domine: & custodiui legem tuam. C Menand .i. was in nyght lord of thi name: and .i. kepid thi laghe. C Aswhasay, noght anyly in day. bot alswa in nyght. thi name .ihui is delitabil in my thought. that is, in ilke tyme .i. gif tent til thi louynge. and swa .i. kepe thi laghe: that .i. myght not do. if .i. traystid in my vertu.

56. Hec nota est michi: quia justificaciones tus exquisi- sui. C This made is til me: for .i. soght thi rightwisyngis. C This nyght of pilgrymage and of anguys, in whille vnnoumbir-abill and greuous temptacrious risis. made is till me. that is, for my prou. that .i. lere to be melke. for thorghe pride fell man in this nyght. for .i. soght thi rightwisyngis. noght myne. that is, .i. am made rightwis thorghe thi grace.

57. Porcio mea domine: dixi custodiere legem tuam.
My porcyon lord: .i. sayd forto kepe thei laghe. C Aswasay, sum chesis a thyngne, sum other, that thai may life on. bot my. porcion. that is, my parte is god, of whaim .i. lif withouten end.a. what he is alyen fra vicys. & latly in erth. that it may say. nathyngne of the warilde or of syn lunfand. he sayde my thoght is fest to kepe thei laghe of charite.

58. Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum. C I prayd thei face in all my hert: hafe mercy of me eifere thei worde. C That is, all my desyre .i. gedird in ane to praye the. that .i. may see the face til face. for in that .i. hafe sett all myn entent. and that it be swa hafe mercy of me as thou hight. that all thei lufers sall see the.

59. Cogitaui viae meas: & converti pedes meos in testimonia tua. C I thoght my wayes: and .i. turnyd my fete in thei witnessyngis. C That is, .i. thoght what .i. had at do. & how. and how lange. and .i. turnyd my willis fra myn ill wayes in til thei comandumetis, the berers\(^1\) of thei will. and thei suffre noght to erre them that gas in them.

60. Paratus sum & non sum turbatus: vt custodiam mandata tua. C I am redy and .i. am noght lettid: that .i. kepe thei comandumetis. C He kepis them enterly that dredis na anguys that may bifall. noy that comys sudanly letis many.

61. Funes pecatorum circumplexi sunt me: & legem tuam non sum oblivus. C Cordis of synful has\(^2\) vmwrithyn me: and thei laghe .i. noght forgate. C That is, lettyngis and ill eggyngis of gastly enmys. and bodily, ere about to lapp in halymen. bot thou thai vmwrith them temptand: thei bynd them noght. for thei forget noght the laghe of god.

62. Media noote sursebam ad confitendum tibi: super judicia iustificationonis tuae. C At myd nyght .i. vprise forto shrishe til the: on the domys of thei rightwisynge. C That is, in grett tribulacions .i. gruchid noght. bot .i. rase vp. that is, .i. liftid my hert to thank the of all that bifallis. for all that cumys of the domys of thei rightwisynge. thorg whilke thou chastis them. that thou makis rightwis.

63. Particeps ego sum omnium timencium te: & custodiencium mandata tua. C Parceuel .i. am of all dredand the: and kepand thei comandumetis. C Grete goed is it to be in comus

\(^1\) S lerers. 
\(^2\) U as.
of cristen men out of dedly syn. for that ane has: all ere in part thare of: bot he that is in dedly syn is as ded lym. that has na quwickyng of the body.

64. Misericordia tua domine plena est terra: justificaiiones tuas doce me. C Of thi mercy lord full is the earth: thi rightwisynge lere thou me. C This is the mercy that makis a wicked man rightwis, and in knawyng of it he prayes that he be lerid.

BONITATEM fecisti sum servu tuo domine: secundum verbum tuum. C Goednes thou did with thi seruant lord: esthere thi worde. C That is, thou made that goed delytid me, makand me sun that was seruant, and that is grett gift of god, when we will do goed dedys, for luf noght for aghe.

66. Bonitatem & disciplinam & scienciam doce me: quia mandatis tuis creddi. C Goednes & discipline and cunynge lere thou me: for til thi comandments is i. trowid. C Lere me goednes. that is, inspire charite, and discipline. that is, gif pacies & cunynge, that is, lightyn my thought. aswhasay, swa mykil be till me the sweetnes of god. that i. i. will suffire all passions for godis luf & for my nighbure, for i. trowid til thi comandments. that is, i. trowid that thou comandid thaim, and that trouth purchace grace of the. that i. do that thou biddis.

67. Prinsum humilirar ego daliqui: propter oloquium tuum ego custodiui. C Are i. ware mekid i. trespassid: thearfore i. kepid thi worde. C That is, i. symyd in adam ar i. was mekid in wa of this life. thearfore that i. may be safe of that meknes. that is bot wrecidnes i. kepid thi worde.

68. Bonus es tu: & in bonitate tua doce me justificaiiones tuas. C Goed ert thou: and in thi goednes lere me thi rightwisyngis. C He louys the iuge that he purchase of him. that he will. for verraly he will do that he couayitis to lere, in godis goednes.

69. Multiplicata est super me iniquitas superborum: ego autem in toto corde meo scrutabor mandata tua. C Multiplid is on me the wickidnes of proude: bot i. in all my hert sail ransake thi comandmentsis. C My charite kolid noght, of the malice of proude men, the whilst ere noght mekid, sit be on
me to pyne me. for in all my myght i. ransake lufand thi biddyngis. that i. knaw thaim. and do thaim.

70. Coagulatum est sicut lac cor eorum: ego vero legem tuam meditatus sum. C Lopird is as mylke thaire hert! i. sothly thoght thi laghe. C As mylk in the kynd is sayre and clere, bot in lopiryng e it waxis soure. alswa the kynd of mamsys hert is bright and sayre til it wax sowre thorgh corupcioum of vicys. for thi thaire hert is lopird. that is, clumst, thogh pride and enuy. that has defould the purte of kynde. bot ayains thaire malice my remedy is thoght in godis laghe.

71. Bonum michi quia humiliasti me: vt discam justifica
ciones tuas. C Goed til me for thou me mekid: that i. lere thi rightwissyngis. C That is, it is profetabil till me. that thou oysid me in serc temptacions for swa pyne thou turnyd til lare.

72. Bonum michi lex oris tui: super milia auri & argenti. C Goed til me the laghe of thi mouth! abouen thousandis of gold and siluyre. C Laghe of godis mouth is the vangel. that laghe lufts he that is in charie. mare than all the riches of erth.

73. Manus tue fecerunt me & plasmaurunt me: da michi intellectum vt discam mandata tua. C Thi hend made me and fourmyd me! gif me vndirstandyng e that i. lere thi comaundmentsis. C Thi hend, that is, thi vertu and thi wisdome, made me in saule til thi likynyng, and fourmyd me. that is, shope me in body. fothi gif til me pure vndirstandyng, that was fould with syn. and ilke day new it, that i. may lere to do thi will.

74. Qui timent te videbunt me & letabuntur: quia in verba tua supersperau. C Thai that drede the sall see me and thai sall ioy! for in thi wordis i. ouyrhopid. C The dredand god sees a rightwisman. and has ioy of his goednes. bot til enuyous men he is heuy to see. for thai hafe sorow of his goed fame. It is kyndly til man that he luf his vertus in other. fothi he that lufis him noght that is vertuuus he shewis that he has na vertu in him. it is litil to hope that we vndirstand, or that we aske, bot we sall hope ouyr ye that in godis hetynge.

75. Cognou domine quia equitas iudicia tua: & in veritate tua humiliasti me. C I knew lord that thi domys euennes; and in thi sothfastnes thou mekid me. C That is, i. knew that the punyssynge of adam and of synfull men is rightwis.

1 U clunist. S clomsed. 2 S. U thought.
and in thi sothfastnes. that is, in right dome thou mekid me. that .i. be purgid thurgh that. that .i. synnyd in pride.

76. Fiat misericordia tua vt consoletur me: secundum eloquium tuum seruo tuo. C Thi mercy be done that it comfort me: efure thi worde til thi seruaunt. C first sothfastnes mekid til ded. sithen mercy restoris til life. and that mercy is solace that confortis me in my meknes. as thou hight til thi seruaunt he that is proude ses noght verray domys.

77. Veniant michi misericionones tua & viuum: quia lex tua, meditacio mea est. C Cum til me thi merciyngis and .i. sall lif: for thi laghe is my thoght. C Godis merciyng is that thyng. that is gifen of mercy. that is, endles life. and that sall he hafe that haldis his thoght in the laghe of cрист to fulfyl it in luf.

78. Confundantur superbi quia iniustatem fecerunt in me: ego autem exercobor in mandatis тuis. C Shamyd be the proude for vnrightwisly wickid thyngis thi did in me! bot in thi comandmentis .i. sall be oysid. C That is, withouten dome thi did wickidnes agayns me, and thare of shame thaim. for thi remoud me noght fra godis biddynge.

79. Conuertantur michi timentes te: & qui nouerunt testimonia tua. C Tunynd be til me the dredand the: and thi that knew thi witnesyngis. C That is. thi that bigynnys to do wele. tunynd be thi to folow my conversacioun. and.

80. Fiat oor meum immaculatum in justificacionibus tuuis: vt non confundar. C My hert be made vnfaild in thi rightwisyngis: that .i. be noght confoundid. C Til the pyne of hell. lo a rightwisman, that has talid swa mykil of the grace that god has lent him. he dare noght say that his hert is vnfiyld. bot he prayes that it be vnfaild.

DEFECT in salutare tuum anima mea: & in verbum tuum supersperauit. C My saule saylid in thi hele: and in thi worde .i. ouyrhopid. C My saule saylid fra appetite of erthly luf. ay thynkand in till thi hele. that is, til ihū. swilke saylynges shewis grete desire in abydynghe of the cumynge of cрист, and that desire is in paciens: for he hopis mare than may be sayde.

82. Defecerunt oculi mei in eloquium tuum: dicentes quando consolaberis me. C Myn eghyn saylid in thi worde:

1 U ins. 'i.' S om.
say and when sail thou comfort me. C My gastly eghen faylid for
grete couaytis and brennand zernynge to see thi face, say and when
sail thou comfort me. in that syght. aswhasay. me langis thidire:
i. suffire lange dwellynge here. the voice of there eghen. is zernynge
and prayer.

83. Quia factus sum sicut vter in pruins: iustificaciones
tuas non sum oblitus. C fior i. am made as gourde in ryme
froste: thi rightwisynge i. noght forgat. C This gourde is a
dedly body. ryme frost. benefice of heuen. aswhasay, comfort me.
for thorgh frost of chastite. that is, of thi grace i. restreynd bodily
het. and brenynge of feysly couaytis. and swa i. forget noght
the werkis of rightwisnes. for ill couaytis fayls. and charite brenmys.

84. Quot sunt dies servui tui: quando facies de persequantibus
me iudicio. C How many ere the dayes of thi
seruaunt: when sail thou do dome of pursuand me. C That is,
when sail vengauence be of the deuyll and his mynystirs. the whilde
emptis and pynys thi servauntis.

85. Narrauerunt mihi inique fabulaciones: sed non vi
tex tua. C Thai talde til me wickidly fabilyngis: bot noght as
thi laghe. C There fabilyngis ere vnnaye speche and iangilyngis,
that fallis noght till haly purpos: the whilde vmwhile delyts to be
herd. bot na froyt is in thaism. forth thai ere noght til me delitabile.
as thi laghe: for thai ere vanyte. and.

86. Omnia mandata veritas: iniqui perseouti sunt me,
adiuua me. C All thi comandmentis sothfastnes: wickid pursyuad
me. helpe me. C Sothfastnes delitys me. noght wordis.
and thatfore wickid men fandis to noy me. with falsheade. bot thou
helpe me. that i. stand in sothfastnes.

87. Paulominus consummauerunt me in terra: ego autem
non dereliqui mandata tua. C Nerhand thai endid me in
erth: bot i. forsoke noght thi comandmentis. C He says nerhand.
for grete temptacioun is agayns the frelte of mannys fleyss. for
nane is sa perfite man in erth. that he ne has outher fallyn. or bene
im poynte to fall.

88. Secondum misericordiam tuam viuifica me: & cus
todiarm testimonia oris tui. C Estre thi mercy qwickyn me:
and i. sail kepe the witnessyngis of thi mouth. C Quykyn me
that i. luf noght swa this life. that i. lose the life of heuen.

1 S. U groude. 2 U delity. S delites.
C Withouten end: lord thi worde wonys is heuen. C That is, withoute cese the kepyng of thi comawdmentis lastis in all rightwismen.

90. In generacione & generacione veritas tua: fundasti terram & permanet. C In generacious and is generacious thi sothfastnes: thou grundid the erth and it lastis. C That is als lange as this world standis the sothfastnes of trough & charite is in all thi lufers. for thou grundid the erth. that is, thou stabild haly-kirk, and it lastis in stabilnes.

91. Ordinacione tua perseverat dies: quoniam omnia serulunt tibi. C Thorgh thin ordynance the day lastis: for all thyngis seruys til the. C This is the endles day that has na nyght. whas sumes crist newermate settis. for all thyngis in heuen & in erth seruys til the. for all he ordayns. of it be in sere maner. than may aman hafe mykil shame that is contrary til godis will. when all other thyng seruys til him.

92. Nisi quod lex tua meditacio mea est: tune forte perissors in humilitate mea. C Bot that thi laghe my thynkyng is: than peraunte o. i. had peryst in my mkenes. C Aswhasyd. had noght my thoght bene festid in knawynge and doynge of thi worde, in grete pyne and anguys. i. had symyd dedly. for he that is noght oysid in thynkyng of godis worde: he is vnkonund in gystly batayle. tharfore.

93. In sterno non obliuiscar iustificaciones tuas: quia in ipsis viuificasti me. C Withouten end i. sald noght forget thi rightwisyngs: for in thaim thou quwickyd me. C Aswhasyd. for i. lif in thi laghe. it may noght slip out of my mynde. and if i. ay lisd: ay i. wild thynke on thaim, for thou quwikyd my saule in kepyng of thaim.

94. Tuus sum ego, saluum me fac: quoniam iustificaciones tuas exquisuit. C Thin am i. make me safe: for thi rightwisyngs i. soght. C First i. wald hafe bene myne, in lust and likynge. and than i. perisst. bot now i. am thin thorgh grace: for thi make me safe. for i. seke noght my willis, bot thi right-

95. Me expectauerunt peccatores et perderent me: testi-

\[1\] M. U, \(S\) the. \[2\] S, M. U om.
witnessyngis. i. vndirstode. C Aswhasyay, that sett waytis to take me. and lose me fra god, if i. assentid til ill. bot i. perysst noght. for i. vndirstode. that thou gifies endles ioy til thaim that lastis in thi luf.

96. Omnis consummacionis vidi finem: latum mandatum tuum nimir. C Of all perfeccioun i. saghe the end: thi comaundment brade ful mykil. C I saghe, that is, i. knew thi comaundment. that is full brade. for it is luf of god and oure neghbure i. knew that it is end of all perfeccioun. for in charite is all goed will and goed werk rotid and festid.

QUOMODO dilexi legem tuam domine: tota die meditacio mea est. C How lufid i. thi laghe lord! my thynkyng all day it is. C Luf is brede of the comaundment. thus i. lufid thi laghe. that it is all day. that is, contynuelly, in my thoght. all that is wroght halily is to thynke in godis laghe. and ay is day til him that thynkys thars in.

98. Super inimicos meos prudentem me fecisti mandato tuo: quia in eternum michi est. C Abouen myn enmys quaynt thou me made in thi comaundment! for withouten end it is till me. C That is, thou made my quayntis abouen thaire malice. that thai overcome me noght. lastand in thi comaundment. for it vails me til endles bliss.

99. Super omnes docentes me intellexi: quia testimonia tua meditacio mea est. C Abouen all erand me i. vndirstode: for thi witnessyngis is my thoght. C That is, i. vndirstode bettire than the docturs of the alde laghe. for i. rest in the gasty vndirstandynge. noght in the lettere.

100. Super senes intellexi: quia mandata tua quasui. C Abouen ald¹ men i. vndirstode! for thi comaundmentis i. soght. C for whaim sa god leris he vndirstandis sone bettire than the wise of the warlde. or grete clerkis that has ioy in thaire cunynge. and sekis noght in all thaire myght to do godis biddyngye.

101. Ab omni via mala prohibui pedes meos: vt custodiam verba tua. C ffra all ill way i. defendid my fete! that i. kepe thi wordis. C That is, fra way of all dedly syn i. droghe the will

¹ M olde. U all. S alle.
of my hert. that i. kepe thi wordis. for ellis may .i. noght kepe thaim.

102. A judicia tuis non desinaui: quis tu legem posuisti michi. C fera thi domys .i. heldid noght: for thou laghe sett til me. C fera thi domys, that is, fra the rewle of lisynges that thou stabild, .i. errid noght. for thou laghe of charite sett til me. that is, thou wraite it in my hert. forthi.

103. Quam dulcia faucibus meis eloquia tua: super mal ori meo. C What swete ere thi wordis til my chekis: abouen huny til my mouth. C Mykil ioy fand he in godis lare that had thaim swa swete til the chekis of his hert that he kouth say na man. and swettere than huny to speke of thaim.

104. A mandatis tuis intellexi: propterea odiui omnem viam iniquitatis. C Of thi commaundmentis .i. vndirstode: than- for .i. hatid all way of wickidnes. C He says noght that he vndirstode the commaundmentis. bot of thaim. for doand thaim. and of exercise in thaim he cumys til the heghnes of wisdome. and as the sweetnes of wisdome kyndils him swa the luf of rightwisnes waxis. and hateredyn of wickidnes. and ilke man als mykil lufis god: as he hatis syn.

105. Luocerna pedibus meis verbum tuum: & lumen semitis meis. C Lantern til my fete thi worde: and light til my streitis. C Thi worde is lantern til the fete of my thoght in nyght of anguys. that .i. ga right. and it is light til my streitis of goed werkis in day of ese, that .i. pride me noght.

106. Iuraui & statui: custodire judicia iusticia tua. C I sware and .i. stabild: forto kepe the domys of thi rightwisnes. C That is, .i. sett stabilly is my thoght to kepe thi commaundmentis, the whilke ere rightwis in dome of discrescious.

107. Humiliatus sum vaqueaque: domine viuifoa me secundum verbum tuum. C I am mekid all out: lord quykyn me estire thi worde. C That is, in grete persecicious. affliccrion fell on me. bot that .i. fayle noght. make me lifand estire thi worde. that .i. do all thyenge with skill.

108. Voluntaria oris mei beneplacita fac domine: & iudicia tua doce me. C The wilful thyngis of my mouth make wele plesand lord: and thi domys lere thou me. C That is, the sacrifice of lounge, offird wilfully in luf. noght for drede. queme til the. and thi domys lere me. that thou oppyns til thi lufers.
109. Anima mea in manibus meis semper: & legem tuam non sum oblitus. C My saule ay in my hend: & thi laghe .i. noght forgate. C That is, .i. travaile ay and wirke for my saule. for .i. offire it til the to quykyn. and to resayfe til thi ioy.

110. Posuerunt peocatores laqueum michi: & de mandatis tuis non errauit. C Synful sett snare til me: fra thi comandmentis .i. errid noght. C Godis comandamentis ere remedy of heuen agayns the snares of the deuyl & venym of the wold.

111. Hereditate adquisui testimonia tua in eternum: quia exultacio cordis mei sunt. C In heritage .i. gat thi witnesygis withouten end: for thai ere gladnes of my hert. C In heritage. that is, in lastand possession .i. gat of god, whas ayre .i. am, forto be his trew witnes. and that is til me withouten end. for in thaim is endles ioye til suffrand a while and regnand euere-mare.

112. Inclinaui cor meum ad faciendas justifications tuas: in eternum propter retribucionem. C I heldid my hert forto do thi rightwisyngis! for yeldynge withouten end. C This heldynge is thorgh mekenes. and he salthe endles mede that lastis in goed werke.

Iniquos odio habui: & legem tuam dilexi. C The wickid in hateredyn .i. had: and thi laghe .i. lufid. C The kynd that god made in all men is forto luf. and to help. bot thaire wickidynes is ay at hate. and to destroye. And na frend is to here in the thyngs that is agayns god. bot if thai egge till any ill. we aghe to fle thaim as oure fas. bot .i. lufid thi laghe that biddis me luf myn enmy, in als mykil as he may be amendid.

114. Adiutor meus & susceptor meus es tu: & in verbum tuum supersperauii. C My helpere and myn vptakere ert thou! and in thi worde .i. ouyrhopid. C That is, thou helpis til goed and takis me fra ill. and in thi worde, in whilke naman is desayuyd, ay .i. droghe til hope.

115. Declinate a me maligni: & scrutabor mandata dei mei. C Heldis fra me ye ill willid: and .i. sall ransake the comaundmentis of my god. C Ill gastis & ill men oft sithe lettis vs to seke godis laghe: forthi he biddis thaim depart fra him. that his will be pure in crist.
116. Suscipe me secundum eloquium tuum & vinam: & non confundas me ab expectacione mea. C Resayfe me estire thi worde and .i. sall lif' and fra myn abidynges shame me noght. C Resayfe me in til deuocioun of thi luf. estire thi worde. it is na foly to aske that he hight to gif him. and .i. sall lif in life of grace, swa that .i. may hafe that .i. abyde. that is, him selfe. for whasa couaytis a thyngge, and abidis the cumynge. thaim thinke bath sorow & shame of thaire travaile.

117. Adiuaus me & saluus ero: & meditabor in iustifica
cionibus tuis semper. C Helpe me and .i. sall be safe: and .i. sall thinke in thi rightwisynge ay. C Helpe me in my hope, and .i. sall be safe fra syn and pyne. and .i. sall ay thinke that nane is rightwis bot of the: and with aungels .i. sall synge thi loungis.

118. Spreuisti omnes discendentes a iudicijs tuis: quia iniusta oogitatione eorum est. C Thou dispisid all departand fra thi domys! for vnrightwis is thaire thoght. C That is, thou broght til noght all that will noght forsake thaire symmys. for thaire thoght is vnrightwis, that thai will syn. and will noght make satis-
faccioun til god. lo suffysaunt cheson of dampnacioun. he sett thoght. in that men gas til god. or departis fra him. tharof all good or all ill cummys.

119. Preuariocantes reputauit omnes pecatores terre: ideo dilexi testimonia tua. C Trespassand .i. held all the synful of erth: tharfor .i. lufid thi witnessyngeis. C The whilke ere in thi laghe of thi grace: that in me be thi rightwisnes noght mynce.

120. Confage timore tuo carnes meas: a iudicijs enim tuis timui. C Fest my leyss in thi drede: for .i. drede of thi domys. C That is, restreyyn my leyssly couaytis. and vile zernyngis thorgh drede. for .i. hafe drede of thi domys. aswhasay. fill me swa ful of drede that .i. couait to folou the pyne of thi cross.

121. Feci iudicum & iusticiam: non tradas me calumpni-
antibus me. C I did dome and rightwisnes: gif me noght til chalangeand me. C I did dome, wisly demand. and rightwisnes, rightwisly wirkand. he that right demys has rightwisnes. for thi suffire me noght fall in thaire hend that chalangis me. that is, that ere enmys til me. for .i. did dome.

122. Suscipe seruum tuum in bonum: non calumponentur

1 S, M int. 1o.
me superbi. C Resayfe thi seruaunt in goed: the proude chalange nought me. C That is, thou take me in til goed of grace and ioy. for thai wayte to put me in til ill. the proude ere fendis. and ill men, that chalangis oure dedis and oure lif all that thai may. bot thai sall noght take vs in thaire chalangeynge. if oure consiens be haly.

123. Ouuli mei defecerunt in salutare tuum: & in elo-
quium iusticie tue. C Myn eghyn faylid in thi hele and in worde of thi rightwisnes. C That is, my thought languyst fra it self, ay thynkand til ihů. wordis of rightwisnes ere the wordis that crist spake, to make vs rightwis. and ilkan aghe to faile fra vanyte in til that worde.

124. Fac cum seruo tuo secundum misericordiam tuam:
& iustificationes tuas doce me. C Do with thi seruaunt etiire thi mercy: and lere me thi rightwisyngeis. C Na noy is to aske thare a large gisere is.

125. Seruus tuus sum ego: da michi intellectum vt sciam
testimonialia tua. C Thi seruaunt i. am: gif til me/vndrstaund-
ynge that i. witt thi witnessyngis. C He has & he sekis mare. that he be ay takand. for he drynkis of the well of endles light.

126. Tempus fecendi domine: dissipauerunt legem tuam.
C Tyme of makynge lord: scatird thai hafe thi laghe. C Lord til the is tyme to make oure hele, destroyand ded and syn. for proude men has scatird thi laghe, wirkand agayns thi comauadment.

127. Ideo dilexi mandata tua: super aurum & topazion.
C Therefore i. lufuli thi comandments: abouen gold & topazion. C for thai scatir thaim and setis thaim at noght i. lufuli thaim swa mykil. that all riches. that is takynd bi gold. and luf of any other creature. that is takynd bi topazion. i. held vile, and despisid it. topazion is a precious stane.

128. Propterea ad omnia mandata tua dirigebar: omnem
viam iniquam odio habui. C for that till all thi biddyngeis i. was rightid: all wickid way i. hatid. C for i. lufuli thi biddyngeis .i. droghes til thaim. that i. ware made right thorg thaim. and he that is right thorg thaim. and he that is right withouten, hatis all wickid way of syn.

1 S. U om.
MIRABILIA testimonia tua domine: ideo scrutata est ea anima mea. C Wonderful thi witnesyns lorde¹: tharfore ransakyd thaim has my saule. C The commaundmentis of God ere witnesynsis of his goednes. and thi other wonderfull. for thorgh thaim the vertu of god is knawen til men. and thaim is goed to seke, that we witt thaim and do thaim.


131. Os meum aperui & attracti spiritum: quia mandata tua desiderabam. C My mouth oppynd and i. drogh the gast: for i. yernyd thi comandmentis. C I oppynd the mouth of my thoght. makand it brade in godis luf. and swa i. wan of god the gast of bremmand deuocioun. for i. yernyd to knaw and to do that god commaundis.

132. Aspice in me & misere mei: secundum judicium diligenciam nomen tuum. C Loke in me & hafe mercy of me: eftire the dom of lufand thi name. C The dome of god is that he gif help of mercy till his lufers. that thai be noght desayfd in swa many perils of this life. he says loke in me. for by the sofiter that any has felynge of godis luf. the bremmandere he couaytis it.

133. Gressus meus dirige secundum eloquium tuum: & non dominetur mei omnis iniusticia. C My gangyngis adress eftire thi worde: and all vnrightwisnes be noght lord of me. C That is. the stiryngis of my will and my thoght make right eftire thi biddyngis. that na syn or noyus thoght hafe maystry of me. of thou suffire me to be tempud.

134. Redime me a calumpniis hominum: vt custodiam mandata tua. C By me fra chalangeyngis of men: that i. kepe thi commaundmentis. C That is. gifand me the haligast make that na leghis. na sclandirs that man may falsly say of me. ouyrcum me: that i. ay kepe paciens in thi luf.

135. Faciem tuam illumina super seruum tuum: & doce

¹ S. U om. ² S. U thi.
me justificaciones tuas. 

136. Exitus aquarum deduxerunt oculi mei: quia non custodierunt legem tuam. 


139. Tabescere me fecit seclus meus: quia oblitii sunt verba tua inimici mei.

140. Ignitum eloquium tuum vehementer: & seruus tuus dilexit illud.


142. Justicia tua justicia in eternum: & lex tua veritas.

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1 S. U domo. 2 S, M. U om. 3 S seruaunt.
COMMENTARY ON THE PSALTER.

C Tli rightwisnes. rightwisnes without end: and thi laghe sothfastnes. C Aswhasay, the world desayes men. bot he that folous thi rightwisnes. and thi laghe. he sall be fulfd of sothfastnes. and he sall ioy without end. bot now:

143. Tribulacio & angustia inuenerunt me: mandata tua meditacio mea est. C Tribulacios and anguys hafe sundyn me: thi comayndmentis my thynkynge is. C Tribulacios withouten. & anguys withinen. fand me redy to suffire. for i. had remedy. thi wordis in meditacio.

144. Equitas testimonia tua in eternum: intellectum da micihi & viuam. C Evenhede thi witnesyngis withouten: vndirstandynge gif til me and i. sall life. C That is, thai ere chesun til me of endles rightwisnes. that i. fayle noght in tribulacios. gif til me cunynge. that i. wit of i. lose this life i. sall lif with the. in the land whare naman may dye.

C LAMAUI in toto corde meo, exaudi me domine: justificaciones tuas requiram. C I cried in all my hert, here me lord: thi rightwisyngis i. sall seke. C Thiis crynge of hert is thorgh sutilite of haly thohtyis. and acordance of vertus. in all the hert, is. when he thynkis nowre whare ellis. sum sekis godis wisdom til vaynglory. noght til halyynes of life. and thai ere fere fra wisdome. thai couayte to be halden goed lerers of othere. bot thai will noght lere thaim selfe. forthi the malysun of god liggis on thaim. for ilk man is maste haldyn to safe him selfe.

146. Clamaui ad te saluum me fac: vt oustodiam mandata tua. C I cryid til the. make me safe: that i. kepe thi comayndmentis. C for whare sa is hele of saule. it makis that the thynge be done. that is to do.

147. Preueni inmaturitate & clamaui: quia in verba tua supersperauli. C I bfore come in vnryynes and i. cried: and in thi wordis i. ouyrhopic. C That is, mannys elde i. ran in barnhede. that is vnype til perfecquion. Aswhasay. i. had halyynes in my thoht. of myn elde war tendire and vnstabil. and i. cryed in grete affectious of praiynge. In greke is i. come bfore oure. for ilk tyme. nyght and day. is ihã to hafe in hert in mouth in werk. and it is shame if the sunne beme fynd men ydil in thaire bed.

148. Preuenerunt oculi mei ad te diluculo: vt meditarer
eloquia tua. C Myn eghyn beforeme til the in daghyng; that i. thynke thi wordis. C There ere eghyn of oure hert, rightid til god in daghyng of vertus. and cumys before the day of endles mede, as a goed werk man. that rysis bifer light til his werk.

149. Voeem meam audi secundum misericordiam tuam domine: & secundum iudicium tuum viuifca me. C My voice here etire thi mercy lord! and etire thi dome qwikyn me. C for first god in his mercy dos away pyne, and sithe in his dome gifis life. this is the dome that sparis til meke men.

150. Appropinquauerunt persequentes me iniquitati: a lege autem tuae longe facti sunt. C Purswaund me neghid til wickidnes! fra thi laghe sothly fere ere thai made. C for ay the narre thai draghe til wickidnes. the ferrere ere thai fra the rightwisnes of god.

151. Prope es tu domine: & omnes viae tuae veritas. C Nere ert thou lord! and all thi wayes sothfastnes. C Thai wayte to do me harme. bot thai may noght. for thou ert withinen me helpand: and all thi wayes ere sothfast. for that we suffere is noght withouten oure meryt.

152. Inicio cognoui de testimoniijs tuuis: quia in eternum fundasti ea. C In the bygynynge i. knew of thi witnessyngis: for thou grundid thaim withouten end. C That is, bigynedly. that was fra bigynynge of marmys kynd, i. knew that thou hight the kyngdome of heuen till thi lufers. for thou grundid that hetynge in crist, that it be fulfd in him. in ioy withouten end.

153. Vide humilitatem meam & eripe me: quia legem tuam non sum oblivus. C Se my meknes and take me out! for thi laghe i. hafe noght forgetyn. C That is, my meknes in suffrynge of ill saghis. and ill dedis queme til the. for i. ouyrcum pride. and take me out of syn and pyne. that .i. be heghid in thi lagh of luf, that .i. halde in thoght & in1 dede.

154. Judicia iudicium meum & redime me: propter eloquium tuum viuifca me. C Deme my dome and by me! for thi worde qwikyn me. C That is, deme my chesun. that .i. maynten agayns the deuyl. and purge me of ill. and qwykyn me. that is, heghe me in till endles life. for.

155. Longe a peccatoribus salus: quia iustificaciones tuas non exquisierunt. C Hele fere fra synful! for thi

1 S. U in 'thi.
F F
rightwisynge that goth noght. C In this worde he comfortis deuote men. and makis synful men rad.

156. Misericordie tua multe domine: secundum iudicium tuum vluisfae me. C Thi mercys many lord: and estirn thi domys qwikyn me. C Of synful men preys nane thare dispayre: for hys mercys many ere, to sake all that will do penaunce: and that is his dome, to qwykyn ded men. when thai turne til him.

157. Multi qui persequentur me & tribulant me: a testimojjs tuis non declinaui. C Many that pursuyys me. and angirs me: fra1 thi witnessynge i. helid noght. C We hase many fas, fendis and fals brethire. bot haild we vs ay fast in godis luf. what sa thai hase myght to do or say.

158. Vidi preuaricantes & tabescebam: quia eloquia tua non custodierunt. C I saghe trespassand and i. faylid! for thai kepid noght thi wordis. C Blissid he is. that in charite of god thus languys for other mennyss2 synys.

159. Vide quoniam mandata tua dilexi domine: in misericordia tua vluisfae me. C Se for i. lufid thi comandments lord: in thi mercy qwykyn me. C The3 luf is offrand, whare of i. aske mede of qwykynynge. that is, in victory and in corown.

160. Principium verborum tuorum veritas: in eternum omnia iudicia iusticie tua. C The bigynynge of thi wordes sothfastnes: all the domys of thi rightwisnes withouten end. C That is, in bigynynge of thi wordis thou sayd sothe. and til the end thou kepis sothfastnes. and all thi domys for thai ere rightwis sall stand withouten end.

PRINCIPES persecuti sunt me gratis: & a verbis tuis formidauit cor meum. C Pryncis pursuyd me of selfwill: and of thi wordis dred my hert. C That is, thof men that has lordship in erth did til me persecucioun i. dred thaim noght. bot i. had drede of the. that biddis me drede noght thaim. that slas the body, and swa ouyrcum thaim. and.

162. Letabor ego super eloquia tua: siout qui inuenit spolia multa. C I shall be glad on thi wordis: as he that fyndis spoils many. C There spoils he kallis wisdome. rightwisnes and

1 S fro. U for.
2 U repeats mennys.
3 S Thîi.
risynge. the whilke crist reft fra the iws. and gifis all grace to fynd thaim in him. that will luf him.

163. Iniquitatem odio habui & abhominatus sum: legem autem tuam dilexi. C Wickidnes i. had in hateredyn: and i. it walthid bot i. lufid thi laghe. C Luf of godenes. is prouyd hateredyn of malice. withouten that has na man luf verray til godis laghe.

164. Sepcies in die laudem dixi tibi: super iudicia iusticie tue. C Seuen sythe in the day i. sayd louyne til the: on the domys of thi rightwisnes. C That is, i. ful of the seuen gifis of the halygast. louyd the on the domys. that is chastiynge of thi rightwisnes. in 1 whilke thou makis thi summys rightwis. and thai loue the of thi rightwis domys.

165. Pax multa diligentibus legem tuam: & non est illis scandalum. C Mykel pes to the lufand thi laghe: and sclawndire is noght til thaim. C Thai hafe mykel pes. for charite puttis away all lettyngis and vnrest of thoght. and swa thai ere noght sclawndire 2. that is, thai wret hogh ihtu crist. and thai take neuermare ill ensawapill. what sa men do. bot thai hald ay stabilly the way of charite.

166. Expectabam salutare tuum domine: & mandata tua dilexi. C I abade thi hele lord: and thi commaundmentis i. lufid. C Ellis abade he noght verraly ihtu. bot he lufis that ihtu lufis.


168. Seruau mandata tua & testimonia tua: quia omnes vle mee in conspectu tuo. C I kepid thi commaundmentis and thi witnessyngis: for all my wayes in thi sight. C That is, 3 my thoghtis 4 my wordis and my dedis ere lightid of thi grace. and alouyd byfor 5 the, thof men thynke thaim chesunabile.

169. Appropinquet deprecacio mea in conspectu tuo domine: iuxta eloquium tuum da michi intellectum. C My praiynge neghe in thi sight lord: bisyde thi worde gif me vndirstandyngye. C That is, my prayers made til the. be herd. in this gif me vndirstandyngye, that i. hafe sauoure in thi worde. and vanyss noght away thorght mannys 6 foly.

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1 * S ins. the. 2 S sclawnderde. 3 S. U om. 4 U ins. 'my thoghts.' 5 U alouyd by for. S ay loued before. M halowed before. 6 U mauny. S mans.
170. Intret postulacio mea in oonspectu tuo: secundum eloquium tuum eripe me. C My askyng intire in til thi sight: estire thi worde take me out. C Of corupciouns of my body, for it is heuy to wrestil here sa lange, he that vndirstandis bi him self. is desayuyd. he that has vndirstandynges of god is takyn out of erreour. and in that.

171. Eructabunt labia mea ympnum: cum docueris me justificaciones tuas. C My lippis shall out rife ympyn: when thos has lerid me thi rightwysyngis. C That is, for i. am fild of the brede of heuen. that is gastyly delytis. i. rife louynge til god. and that may i. noght do. bot in his lerynge when my thoghty haly in him. and in na creature.

172. Pronunciabit lingua mea eloquium tuum: quia omnia mandata tua equitas. C My tunge shall shew forth thi worde: for all thi comaundments euenhede. C Aswhasay, i. shall be mynystire of thi worde. that is ful of euenhede. bot for many perils folous if i. stably stand.

173. Fiat manus tua vt saluet me: quoniam mandata tua elegi. C Thi hand be made that it safe me: for thi comaundment i. chese. C That is. thi helpe be ay nere me, that it safe me fra all ill myght. for i. chese bifor all otherthynges to be buxsum til the.

174. Concipiui salutare tuum domine: & lex tua meditacio mea est. C I couaytid thi hele lord: and my thynkyng is thi laghe. C He that couayts hele of god. he thynkys in his laghe. and is his pryuetes his thoght is contynuelly. for na thoght of any creature may turne him there fra.

175. Viuet anima mea & laudabit te: & iudicia tua adiuuabunt me. C My saule shall live and loue the: and thi domys shall help me. C In the tother warld my saule shall vrraly and perfily loue the in new sange. and thi domys, when thou saull say. cum 3e blissid. saull helpe me. noght lose me. bot here before.

176. Errauer siout ouis que perijt: quere serum tuum domine quia mandata tua non sum oblitus. C I errid as shpe that persyst: seke thi servaut lord: for i. forgat noght thi comaundments. C I errid. that is, i. heildid fra life til ded, in luf of syn. as shpe that persyst. sett amange wolys, that nouther myght fle, na had strenght to stand agayn. bot now lord seke me. for i. seke the. and haldis my hert in thi laghe.
[ PSALM CXIX. ]

AD dominum cum tribularer clamavi: & exaudiuit me. 
Ci Till lord when i. was in anguys i. cryid: & he herd me. 
Ci The tyllyl of there lyfeten psalmys. is sange of degres. that is, 
joy of thoght in gastly steghyng. in whilke luf stirs the fote. forthi 
the mare that any lufis god. the heghere he clymbis. the rightwis 
man, couaytand to ga fra the illys of this life, says. when i. was 
in anguys of syn, i. cryed til my lord. that he wild delyuere me. 
and he herd me. settand me in greis of steghyng. bot when a 
man is in will to do wele. than he has many ianglers. bakbiters. 
and flaterers. agayns thaim he praies.

2. Domine libera animam meam a labiis iniquis: & a 
lingua dolosa. 
Ci Lord delyuer my saule fra wickid lippes: and 
frå swikil tunge. 
Ci Wickid lippes er the thai that eggis men to lefe 
thaire penaunce and goed purpos. swikil tunge is. that vndire 
colour of goed cousasaile bryngis til syn.

3. Quid detur tibi aut quid apponatur tibi: ad linguam 
dolosam. 
Ci What thynge be gifen til the. or what thynge be sett 
til the: til a swikyll tunge. 
Ci The rightwis man sekis remedy 
of god. how there ill lippis may be amendid. and what sall be done 
agayns thaim. god answers.

Ci Aruys sharpe of the myghty: with kolis myscomfortand. 
Ci That is, godis wordes, that thirlis mannyis het til the luf of 
crist. sall be gifen agayns tha ill tungis. with kolis myscomfortand. 
that is, with ensaumpils of wicked men tunyd til god. and now 
ere brenmand in his luf. and thai myscomfort waridis luf and 
fleysly thoght. and shewis comfort in god.

5. Heu michi quia incolatus meus prolongatus est, habi-
taui cum habitantibus cedar: multum incola fuit anima 
mea. 
Ci Wa til me for my wonynge is lenghid, i. wond with 
owand at cedere: mykill cumlynge was my saule. 
Ci Aswhasay, 
i. hefe takyn kolis. that is, i. bren in luf. and yt i. dwell amange 
il men. forthi wa is me. that my pilgrimage in this world is sa 
lange. for of it be shorte it semys lange til my grete desire. cedar 
is myrknes. that is, i. wond with ill men. na man sees ill bot when
COMMENTARY ON THE PSALTER.

he is made good. and me is wa for my saule was cumlynge fra
god in vile lustis of this life.

6. Cum his qui oderunt pacem eram pacifius: omm
loquebar ills impugnabant me gratis. C With thaim that
hatid pese. pesful .i. was: when .i. till thaim spake that faghit in
me of selfe will. C That is, with thaim that discordis fra the
charite of halikyrke .i. held anhede, noght wrethid na drubild. and
when .i. forbad thaim thaire illis. thai ware clumste, and straf
agayns me.

[ PSALM CXX. ]

LEUAUI ouulos meos in montes: vnde veniat auxilium
michi. C I liftid myn eghyn in hillis. whethen help cum till me.
C These hillis ese halymen. thorgh whaim haly writ is oppynd.
and of thaire wryntyng we hase help. forthi we lift oure eghen til
thaim. bot we trayst in god. for.

2. Auxilium meum a domino: qui fecit celum & terram.
C My help of the lord: that made heuen and erth. C Thorgh
thaim he helpis vs. and sendis light. in oure hert. that we knaw
what we sall do. and that thou be stabill.

3. Non det in commoionem pedem tuum: neque dorm-
mitet qui oustodit te. C Gif he noght in styrnge thi sote!
na slomyre he that kepis the. C That is, oure lord suffire noght
thi thoght to fall thorgh pride. for as luf heghis meke men. swa
pride kastis men down. and slomyre he noght. that is. suffire he
the noght to be slaw in his seruya.

4. Ecce non dormitabit neque dormiet: qui oustodit
israel. C Lo he sall noght slomyre na he sall slepe: that kepis
israel. C Aswhasay. if thou will that crist be ay wakand in the.
be israel. that is. trew cristen man.

5. Dominus oustodit te: dominus protecio tua super
manum dextarum tuam. C The lord the kepis: the lord thi
hilynge on thi righthand. C That is. on the myght that he gaf
til the tobe sun on his righthand. and that he hilis thi goed werk.
that thou lose it noght in vaynglory.

6. Per diem sol non vret te: neque luna per noctem:
C Be day the sunn sall noght bren the: na the mone be nyght.

1 S. U me.
That is, thou sall noght syn in pride of welth. na in gruchynge of anguys: for in wele & in wa god kepis the. and that i. shortly comfort the in all thyngye.

7. Dominus custodit te ab omni malo: custodiat animam tuam dominus. Lord kepis the fra all ill: lord kepe thi saule.

That it neuer tuyn fra his luf.

8. Dominus custodiat introitum tuum & exitum tuum: ex hoo nunc & vaque in seculum. Lord kepe thin ingange. and thin outgange: fra this now and in till warld. That is, til goed bigymynge ioyne he goed endynges. when we ere temptid we ga in. when we ouercum we ga out. & swa he kepis vs til we cum in til a nother warld whare nathynge ma noy til vs.

[ PSALM CXXI. ]

Lettatus sum in his que diota sunt michi: in domum domini ibimus. I was glad in there thyngis that ere sayd til me: in til hows of lord we sall ga. Na luf may be ydil. if it be ertyly it draghi ay dunward til the thyngye that it luves: if it be of heuen: it is ay vpward til god. and sighand til the felaghsip of aungels. & says, i. was glad. that is, i. had hope and ioy. in the thyngye that is sayd til me of prophetics and apostils. the whilke sumusdis vs that we ren til heuen. whilke ere tha that i. was glad. we sall ga in till godis hows: and when tha ware sayde.

2. Stantes erant pedes nostri: in atris tuis ierusalem. Standand was oure fete: in thin entres ierusalem. This ierusalem is godis hous. whare the fete of oure willis standis in thoght & hope.

3. Ierusalem que edificatur ut civitas: ouius participacio eius in id ipsum. Ierusalem the whilke is made as cite: whas parseuelynge of it in it selfe. This is ierusalem. that is made of the company of halighis, that neuer may be lesid. as cite in sere degrees of honor and meryt, and parseuel of godis stabilnes. in it self. that is, ay lastand in ane withouten chaunggeynge. we sall ga:

4. Illuc enim ascenderunt tribus, tribus domini: testimonium israel, ad confitendum nomini domini. for thidire steghe kynredyns. kynredyns of lord: witnessynge of israel,
forto shrieve til name of lord. C Nought all gas thidire, bot all that ere born. gastly of god. & in goed werkis witnessis thaim selve cristen men, to love godis name.

5. Quia illio sederunt sedes in iudicio: sedes super domum dawid. C for thare satt segys in dome: segys abouen the hous of dawid. C That is, rightwisenmen, in whaim god sittys & demys, sall sit thare to deme the menye of crist.

6. Rogate quc ad pacem sunt ierusalem: & habundancia diligentibus te. C Askis tham that is til the pese of ierusalem: & aboundance til futand the. C ye that sall deme. askis thaim that did werkis of mercy, for swilke sall be takyn til heuen, and that is til the pese. for the whilke endles haboundance is til lutand the. he says noght til mykil gifand: for he that lufis in a nother the goed that he may noght do. it is as he had done it. for his luf. and ierusalem.

7. Fiat pax in virtute tua: & habundancia in turribus tuis. C Pese be made in thi vertu: and haboundance in thi tourys. C The pese of cristen men is charite. thaire tours ere perhte men. that sall be iuges. in whaim is haboundance of meryt and mede.

8. Propter fratres meos & proximos meos: loquebar pacem de te. C for my brethren and my neiburs: i. spake pes of the. C That is, i. prechid pes, that neiburs & brethren be samynd in charite.

9. Propter domum domini dei nostri: quesiui bona tibi. C for the hous of lord our god: i. soght godes til the. C As whasay, for pilgryms that thai steghe til the .i. spak thi goednes. & thi ioy.

[ PSALM CXXII. ]

Ad te leuani ooulos meos: qui habitas in celis. C Til the i. listid myn eghyn: that wonys in heuens. C In contemplacios i. listid til the myn eghyn of trouth and of luf. Godd grynge listis vs til heuen. ill luf fellis'vs down in til the erth.

2. Ecce sicut oculi servorum: in manibus dominorum suorum. C Lo as the eghyn of seruaunts: in hend of thaire lordis. C That dos a seruaunt when he askis his hire. or when his lord biddis him be dongyn, for than he lokis when he biddis lefe.
PSALM CXXI. 4 — CXXIII. 3.


As he eghyn of the handmaydyn in hend of hire leuedy: swa oure eghyn til the lord. oure god. til he hafe mercy of vs. That is, that he delyuer vs of all temptacion & dyngynge, and bryng vs til endes mede. & now.

4. Miserere nostri domine miserere nostri: quia multum repleti sumus despeccione. Hafe mercy of vs lord. hafe mercy of vs: for mykil we ere fulfild of despisyng. And nede we hafe of mercy. for oure saule traunayls in reprofs and oure body in passiouns. in whilke we ere despisid mykil.

5. Quia multum repleta est anima nostra obprobrium habundantibus: & despeccio superbis. for mykill fulfild is oure saule. reprofe til haboundand: and despisyng til proude. Aswhasay. na party of vs is fre of pyne. and for 'we are pouer' we ere reprofe til riche men. and despisyng till proude. for we ere meke and heghis vs noght in ill.

[PSALM CXXIII.]

NISI quia dominus erat in nobis, dicit nuno israel: nisi quia dominus erat in nobis. Bot for oure lord was in vs. say now israel: bot for oure lord was in vs. The voice of thaim that ere passid the perils of this world, or in certayn hope to pass thaim. at the honur of god. aswhasay. had noght god bene in vs. we had noght passid. and that say israel. that is ilk trew man in charite. for.

2. Cum exurgerent homines in nos: forte viuos deglutissent nos. When men ras in vs: perauntire thai had swelighid vs lifand. That is, knawand ill, and neuer the laste doand it: for thai ere swelighid ded. that wenys the syn is forto do that thai do. bot god was in vs when wicked men ras agayns vs, that we knew the ill and left it.

3. Cum iraeoretur furor eorum in nos: forsitan aqua obsorbusset nos. When thaire woednes wretchid in vs: perauntire wairre had swelighid vs. Thaire woednes he says. for ire and enuy has na discretion. aswhasay. had noght god bene in vs we had bene dedd, as men of egypt was in the rede see.

1 S. U om.
2 U ill. S ilke.
4. Torrentem pertransiuit anima nostra: forsitan pertransisset anima nostra aquam intollerabilem. C Oure saule passid the strand; perauntire ourse saule had passid vnsuffrabil watre. C The strand he kallis persecucion & temptacion, that remys fast bot it passis sone. vnsuffrabil watre is proude men that makis bost, & when thai wene best to stand thai fayle and wyte til noght.

5. Benedictus dominus: qui non dedit nos in capoionem dentibus eorum. C Blissid the lord: that gat vs noght is takynge til thaire teth. C That is, thai had na myght to ryfe vs, as thai couaytild. bot.

6. Anima nostra sicut passer erepta est: de laqueo venanoium. C Oure saule is takyn out as sparw: fra the snare of hundand. C The swetness of this life is snare that the devyl gildirs men with. bot we ere takyn out as sparow, that flees the snare. and that.

7. Laqueus contritus est: & nos liberati sumus. C Snare is brokyn: and we ere delyuird. C That is, the lust and the likynge of this life is forsakyn for godis luf. and swa we ere deleyuird of syn. for.

8. Adiutorium nostrum in nomine domini: qui fecit cælum & terram. C Oure help in name of lord: that made heuen and erth. C In his name is ours helpe, agayns whaim na thynge oght dos.

[ PSALM CXXIV. ]

Qui confidunt in domino sicut mons syon: non commouebitur in eternum qui habitat in ierusalem. C Tha that trayst in lord as hill of syon: he sall noght be stird withouten end that wonys in ierusalem. C That is, he that wonys in the bliss of heuen, and tha that trystis in him, ere as hill of syon. that is, thai ere contemplatife men, and hegh in vertu & stabil.

2. Montes in circuitu eius & dominus in circuitu populi sui: ex huc nunc & vsque in seculum. C Hillis in vmgange of him. and lord in vmgange of his folke: fra this now and in till the world. C That is, aungeis prophetis and apostils ere as a wall. and the lord that wonys in tha hillis all that he takis gedirs in ane. with the band of charite. that that be noght stird fra him.
3. Quia non relinquit dominus virgam peccatorum super sortem iustorum: vt non extendant iusti ad iniquitatem manus suas. C for the lord saill noght lefe the wand of synful abouen the kut of rightwis: that the rightwis streke noght til wickidnes thaire hend. C That is, god saill not lefe the lordship of synful men to be abouen rightwis men. that that saiffre melkly the birthin of anguys awhile. for if thae saghe that ill men ay sould hafe the maistry of thaim. perrauntire thae wald forsake rightwisnes.

4. Benefac domine: bonis & rectis corde. C Do wele lord to the goed: and til right of hert. C He prays that he wate is tocum. that is, ese til goed men. and vengaunce til ill.

5. Declinantes autem in obligaciones adducent dominus cum operantibus iniquitatem: pac super israel. C Bot heldand in byndingis lord saill lede with wirkand wickidnes: pese on israel. C Thaim that heldis fra the commaundments of god. oure lord saill lede, with thaim that luifd thaire passand delitys, in byndyngis of endles pyne. for wickidnes byndis thaim in ill. and than saill pese be in israel. that is, in all men that sees god.

[ PSALM CXXV. ]

IN conuertendo dominus captivitatem syon: facti sumus siout consolati. C In turnand oure lord the caytiefe of syon: made we ere as comfortid. C That is, when oure lord turnys away caytiefe fra his folk, we hafe ioy as men that ere comfortid in hope, of we be noght zitt sikire.

2. Tune repletum est gaudio os nostrum: & lingua nostra in exultacione. C Than fild is oure mouth of ioy: and oure tunge of gladnes. C Than, in that turynge, the mouth of oure hert is fild of the ioy of redempcioun. and oure tunge is fild of gladnes in louyng of god.

3. Tune digent inter gentes: magnificauit dominus facere oum eis. C Than thae sall say amange genge: the lord worshipfully wrought with thaim. C This is when of all the wortlyis men renys til halykirke. and sees the vertus thar of.


M. U biddyngis. S biddynges. 2 U caytife.
COMMENTARY ON THE PSALTER.

C Aswahasay, we did ill with ourself, for we said vs till syn. bot our lord bosht vs. and worshipid vs abouen all naciovs in erth. wharsfor we ere ioyand in his luf.

5. Conuerte domine captiuitatem nostram: siout torrens in austro. C Turne lord our casteifyte: as strand in the south. C That is, as the south blawand. frossyn stranidis lesis and resnys. swa the halynast blawand in vs. we ere lesyd of syn. and we ren til heuen. and all our casteifyte, in whilke we ware kaytifys. vndire the deuyl. he turnys til ioy.

6. Qui seminant in laorimis: in exultacions metent. C Tha that saw in terys: in gladnes that sall shere. C That is, tha that dos goed werkis in terys of penaunce. that sall fynd and take the froyt of endles bliss. estire this life. bot that that saw now likynge of sleys with ioy. than sall that shere sorow.

7. Euntes ibant & fielbent: mittentes semina sua. C Gangand that 3ede and greth! sendand thaire sede. C Gangand, waxand in bittyre life, that 3ede til heuen. and in the way that gret, for thai ware wrecsis amange wrecsis. sendand bisor thatm thaire sede. that is, mercy and goed dedis.

8. Venientes autem venient cum exultacions: portantes manipulos suos. C Bot cumband thai sall cum with gladnes: berand thaire repis. C Cumand til the dome thai sall cum with gladnes. till the kyngdome of god. berand the froit of thaire sede. that is, corown of ioy.

[ PSALM CXXVI. ]

NISI dominus edifauerit domum: in vanum laborauerunt qui edificant eam. C Bot if lord had edifyd the hous: in vayn thai traauyld that edifs it. C This hows is godis folke. in edifynge of thaim traauylys all that leris godis worde. bot our lord is makand in thaire saulis. if thaire lare withouten take any stede.

2. Nisi dominus custodiierit ciuitatem: frustra vigilat qui custodit eam. C Bot if lord had kepid the cite: in vayne he wakis that kepis it. C That is, bot if our lord be keper of our saulis. all our besynes is noght suffysaunt. bot it is as vnnayt wakynge.

1 U fro syn. 8 L bitter. S better. B 467 bettre. 183 beter. 953 betur.
3. Vanum est vobis ante lucom surgere: surgite post-quam sederitis, qui manducatis panem doloris. C Vayne is to yow forto ryse biffer light: rysis estire that ye hafe syntyn, that etys the bred of sorow. C That is, vayne is to yow, if ye ryse or lyght ryse, that is, crist, as he dos that setis him biffer crist. couaytand\(^1\) to be heghhe here. thare crist was meke. bot rysis til heghnes estire that ye hafe syntyn: that is, estire meknes. ye that ete the bred of sorow. that is, ye that make sorow in youre pilgrimage, and of that sorow has comfort, and swa ye sall be heghid.

4. Cum dederit dilectis suis somnum: ecor hereditas domini filij mercis, fructus ventris. C When he has gifen slepe til his derlyngis: lo the heritage of lord mede of sun, froyt of wambe. C Slepe he kallis bodily ded. in the whilke is sikire restynge, til his derlyngis: forthi estire the ded hope heghbynge: for lo than the heritage of god. that is, mede of the sun. that is froyte of the wambe of the maydyn mary, for than godis lufers has the heritage and the mede of crist.

5. Siout sagitte in manu potentis: ita filij exousorum. C As aruys in hand of myghty: swa the sunys of outshote. C That is, sunys of apostils ere sent of godis hand to preche & to lerr. and swa is the heritage getyn.

6. Beatus vir qui impleuit desiderium ex ipsis: non con-fundetur cum loquentur inimicos suis in porta. C Blisful man that fullfild his desyre of tha: he sall noght be shamyd when he sall speke till his emmys in the gate. C He fulfils his desire of tha haly prechers that lufys noght this world. bot fillis hym with godis luf. and he sall noght be shamyd bot honurde in the gate. that is, in the dome, when good men entirs til heuen. ill men til hell. thorgh the gate of dome.

[ PSALM CXXVII. ]

BEATI omnes qui timent dominum: qui ambulant in vijs  eius. C Blisful all that\(^2\) dredis oure lorde: that gos in the wayes of him. C That is, in trouth and in gode werkis. the drede that aman has to wretl god. & that he tharne him not, is chaste drede. & that cumys of luf. and thou that so dredis,

\(^1\) U saytand. S couetond.
\(^2\) Text from L to Pt. cxxxii. 5, ‘And rest til my tempils.’ S. L is.
3. Labores manuum tuarum quia manducabis: beatus es & bene tibi erit. C The travels of thi handes for thou shal ete: blisful thou ert & wel shal be til the. C Travels are takyn with ioyr for hope. and thei are now fode til soul. bot the frute of thaim. wol be deltabyller in heuen. bot thou art blisful now in hope. & then shal be wel til the. when thou sees god in his fairhed. & i whils.


5. Filij tui sicut nouelle olinarum: in cincuitu mense tuae. C Thi sunys as new ympis of olifis: in vmgang of thi borde. C That is, thi werkis srynges enoynynt with oyl of charite. & thei er in vmgang of thi borde. that is, thei gif the coumfort and delite in contemplacyon of god, in the whilk mannys soul is fed.

6. Benedictat tibi dominus ex syon: vt videas bona ierusalem omnibus diebus vite tuae. C Lord blesse the of syon: and see thou the godes of ierusalem all the dayes of thi life. C That is, blesse he the wyth endles blesyng. that thou see the ioyes of heuen withouten end.

7. Et videas filios filiorum tuorum: pacem super israel. C And se thou the sunys of thi sunys: pees on israel. C Sunys of sunys is frute of gode werke. that thou shalt see: and pees on israel. all tho godes are cauld pees.

[ PSALM CXXVIII. ]

Sepe expugnauerunt me a iuuentute mea: dicoat nuno israel. C Oft synth thei waryed me. fro my southeide: sey now israel. C Holy kyrk answeres til febil men that grucchis for thei suffur anguys of tirantis, & seys. sunys, wondur 3ow not of thair tourmentyng. for i hafe stuffred that of thaim. fro the first that i began to luf god. & that sey israel. that,

1 S. L worde.  2 S. L This.  3 S. L the.

4 S weried.  5 S. L om.
2. Sepe expugnauerunt me a iuentute mea: etenim non potuerunt michi. ¶ Oft syth thei hafe werryde me fro my 3outhede: for 1 whi thei myxt 2 nouȝt til me. ¶ As who sey, thei wolde noy me. bot thei did not. for thei myxt 2 not draw me til thair synne, & then,

3. Supra dorsum meum fabricauerunt peccatores: prolongauerunt iniquitatem suam. ¶ Abouen my bak synful smythid: thei 3 lengthid 4 thair wykkydes. ¶ As who sey, for thei myxt not gete me til thaim. thei gert me bere thair malice. bakbitand me with worde. and harmand me in dede. bot thair wykkydes is fer lengthid 4 fro me, of i. suffer thair ill.

4. Dominus iustus concidet ceruices peccatorum: confundantur & convertantur retrorsum omnes qui oderunt syon. ¶ Lord riȝtwys shal hew downe the skalkys of synful: shamyd be thei and turnyd be thei ageyn all that hatyd syon. ¶ That is, our lord in riȝtwysnes shal destroy the pryde of all that hatys holy kyrye. & wol not kepe goddis worde. & then thei shal be shamyd. when thei see thair owne dampnacyon, and be turnyd ageyn, that is, seme 5 vspedful in all thei did here.

5. Fiant sicut fenum tectorum: quod priusquam eusslataur exaruit. ¶ Be thei made as hay of housis: that dryed ar hit was drawyn vp. ¶ Til hay that growes on housis er ill men lyknyd for thei are lifand in beghnes of pryde. where no man may stand. stably. forthi thei are drye & perischis in soul, ar thei be ded.

6. De quo non implices manum suam qui metat: & sinum suam qui manipulos colliget. ¶ Of the whilk he shal not fille his hand. that shal shere: & his bosum. he that shal gedir repis. ¶ Aungels are sherers that gedurs gode frute til god. bot in ill men. thei fynd nouȝt to gedur: forthi thei leue 6 thaim. til the fuyre of helle.

7. Et non dixerunt qui preteribant, benedicio domini super vos: benediximus vobis in nomine domini. ¶ And tho that passyd seyd not, the blessyng of lord on ȝow: we blesse ȝow in name of lorde. ¶ The passand are holy men. that hastys thaim til heuen. and thei sey not til proud men. the blessyng of god be on ȝow. for no man blessys thaim that trauylys in vayn.

1 S. L om. 2 S myght. 3 S &c. L the. 4 S lenghed. 5 S &c. L om. 6 S. L lewe.
and thei seyd nouȝt, we blesse ȝow. in name of lord. bot all wel lisand thei blesse.

[ PSALM CXXIX. ]

De profundis clamavi ad te domine: domine exaudi vocem meam. C ffo groundis i cried til the lord: lord here my voyce. C ffo groundis of this wrecid life. he cries. that is ful depe til vs. he is fer in the gronde that cries nouȝt.

2. Fiant aures tuae intendentis: in vocem deprecationis meae. C Thin eer en be made beholdand: in voyce of my praying. C With prayers he quemys god to here mercyfully. sythen he shewes fro whilk gronde he cries.

3. Si iniquitates observaueris domine: domine quis sustinebit. C Lord if thou kepe wykkidnes: who shal suffur. C That is, if thou holde wykkidnes. til endles veniance. who shal suffur the demand. none: for all men has synned. bot in thi mercy we trist.

4. Quia apud te propiciacio est: & propter legem tuam sustinui te domine. C ffor at the is mercyning. & for thi law lord. i suffurd the. C In that sacrifice that thou offurd for vs is my hope. for if thou wolde be iuge onely and not mercyful, & kepe all wykkidnes. who myȝt stond before thee in thy dome. and for thy law of mercy. and charite, that quykyns and forgifs synne, i suffurd the. that is, i abode, hopand thi delyuerance.


6. A custodia matutina vsque ad noctem: speret israel in domino. C ffo keypyn of morne til the nyȝt: israel hope in lord. C He hopis fro the morne wakyng til euen. that holdis his hope in god. fro he be baptizd. til that he dye.

7. Quia apud dominum misericordia: & copiosa apud sum redempcio. C ffor at lord mercy: and at him plenteuous bying. C That is, his precious blode that bouȝt all the worlde.

8. Et ipse redimet israel: ex omnibus iniquitiabus eius. C And he shal bye israel: of all the wykkidnes of him. C Israel is gode cristien men, the whilk god bouȝt out of synne & pyne.

1 S vengeance. 2 S &c. L om.
PSALM CXXVIII. 7—CXXXI. 2.

[ PSALM CXXX. ]

Domine non est exaltatum cor meum: neque elati sunt oculi mei. C Lord my hert is not heghid: ne myn een ar vpborne. C As who sey, if i be ful of vertues. i wax not proude. bot my hert is mekid, that is, sacrifice til god. vpberynge of een withouten is signe of pryde. forthi he gayn says that of hym.

2. Neque ambulaui in magnis: neque in mirabilibus super me. C Nou/hir i zede in grete thinges: ne in wondurs abouen me. C That is, i wild not be made knownen til men. as in wondirs. & in grete dedis. that were abouen my myyth. wherfore i myt be lousyd of men. bot,

3. Si non humiliter secondebam: sed exaltaui animam meam. C If i not mekyly felyd: bot i heghid my soul. C That is, if i had not meke felyng in the grace that god gat me. bot i heghid my soul in pride.

4. Sicut ablactatus est super matrem suam: ita retribuo in anima mea. C As wenyd1 on his modur: so zeldynge in my soul. C That is, as a childe2 that has nede to be on his modur kne and fostird with hur mylke. perisch if he be wenyd3 & takyn fro mylke: swylk zeldynge be in my soul. that is, so perische i, if i were proude. he traistis wel in his chesun. that byndis him til weryng if hit were not so. and be myn ensaumple.

5. Speret Israel in domino: ex hoo nuno & vsqve in seculum. C Israel hope in lord: fro this now. and in til the worlde. C That is, ilk cristen man. hope in god ay til he cum in til heuen.

[ PSALM CXXXI. ]

Memento domine dauid: & omnis manus studins eius. C Lord vmthink of dauid: & of all his myldnes. C In this psalme spekis crist and4 his kirke. In his myldnes crist overcome the deyly. vmthink that he fulfille.

2. Sicut iuravit domino: votum vouti deo iacob. C As he sware til lorde: vow5 he vowit til god of iacob. C Holy kirke

1 S spanond. 2 S bame. 3 S spaned. 4 S. L. wow. 5 S in.
vowyd to be goddis house. in myldnes. & tharto we alle ars bonden.
lo the vow 1.

3. Si introiero in tabernaculum domus mee: si aseendero
in lectum strati mei. C If i entur in til the 2 tabernakil. of my
house: and if i stehg in the bed of my beddyng. C That is, if
i seke my prou nouȝt goddis louyng. or if i gif rest til my fleʃch
in lust and lykyng of synne: as who 3 sey, nouȝthir shal i do.

4. Si dedero somnum ouulis meis: & palpebris meis
dormitacionem. C If i gif slepe til myn een: and slomryng
til my ee lyddis. C That is, if i gif bodely delite. til my thout.
or slomeryng tharin. that lesse is. as who sey. i shal nouȝt. for all
the welth of erth is bot as dremys of slepand. that als tite vanysch 4
away.

5. Et requiem temporibus meis: donec inueniam locum
domino, tabernaculum deo iacob. C And rest til my
tempils: til that i. fynde stede til lord. tabernakil 5 til god of iacob.
C When any erthly thynge bigymys to delit the til syn: the
tempils of thi heued waxis heuy. but gif the noght til that delite.
and than slepe cumys noght til thin eghyn. with this thoght frote thi
for heuyd. and shote ou slepe and rest of ill delite. and swa thou
graithis stede til crist. that is, tabernakil til god. in whilkse thou
serfe him here. this hight dauid and fulfiyled it. for.

6. Hoco audiuimus eum in effrata: inuenimus eum in
campis situe. C Lo we herd him in effrata: we fand him in
feldis of the wod. C That is, we had herynge of god in the alde
laghe. bot we fand him wonnand in cristen men. the whilkse ere
euyn in rightwisnes. as feldis ere playne.

7. Introibimus in tabernaculum eius: adorabimus in loco
vbi steterunt pedes eius. C We sall entir in his tabernakill:
we sall loute in the stede whare his fete stode. C He that lufis
entirs. and he that entirs is made his hows. swa that he be of thaim
in whaim his fete standis. tha ere that lastis in halynes till the ded.
and tha ere verryay louters of god. for in thaim ere steppis of his
folowyng.

8. Surge domine in requiem tuam: tu & area sancti-
ficacionis tue. C Rise lord in til thi rest: thou and the huche

1 S. L wow. 2 S. L thi. 3 M. L wo. 4 swanes.
5 S tabernacle. U tabernakis.
of thi halighynge. C Rise fra ded and steghe in till heuen. and thi kirke, the whilke thou halighid: ryse til luf and life.

9. Sacerdotes tua induantur iusticia: & sancti tua exultent. C Thi prestis be cled in rightwisnes: & thi halighis be glad. C for swa thai may be in hope of risynge, and for thai hase the halygast in thaim. halymen all ere sikyre. prestis many fayls, and fa ere hal. forthi he prayes rightwisnes till thaim, that all be hoses hase that sall be safe.

10. Propter dauud seruum tuum: non auertas faciem xpi tui. C for dauud thi seruaunt: turne noght away the face of thi crist. C That is, for the hetynge that thou made til dauud, to fulfill it in chosen men. forsake noght thaim. that couayts to luf thi sun. ihü. crist.

11. Iuravit dominus dauud veritatem & non frustrabitur eum: de fructu ventris tuae ponam super sedem tuam. C Lord swore til dauud sothfastnes. and he sall noght bigyl him: of the froite of thi wambe .i. sall set on thi setil. C That is, crist, that was born of mary, guerns gasty that dauud did bodily.

12. Si custodierint filij tuae testamentum meum: & testimonia mea heo que docebo eos. C If thi sunnys hafe kepid my testament: and my witnessyngis. there that .i. sall lere thaim. C That is, if thi sunnys kepe kuaunt of baptem. and the comandments of life, there that .i. sall lere thaim. noght that thai make as thaim selfe list.

13. Et filij eorum vsque in seculum: sedeunt super sedem tuam. C And thaire sunnys in til the world: thai sall syt on thi setil. C That is, if thaire folouers kepe thaim til thaire dede, thai sall be gasty kyngis of thaim selfe and of other. forthi if thai kepe noght: the hetynge fayls, and tha that kepis rechis til the honure.


15. Heo requies mea in seculum seculi: hic habitabo quoniam elegi eam. C This my rest in world of world: here .i. sall won for .i. chese it. C There ese the wordis of god. the fadire: for he lufis vs swa. that he says that he restis in vs, if we rest in him.

16. Vidiuam eius benedicens benedicam: pauperes eius
COMMENTARY ON THE PSALTER.

saturabo panibus. C The widow of it blissand. i. sall bliss! the pore of it. i. sall fulfill of brede. C The widow of syn. that is, ilk saule that forskis manys solace. and knawis that it has na helpe bot of god. i. sall bliss with assiduel blissynge. and the pore, that ere tome of all ertyh luf. i. sall fulfill of brede of heuen.

17. Sacerdotes eius induam salutari: & sancti eius exultatione exultabunt. C The preisis of it. i. sall clathe in hele: and the halighis of it is gladnes sall be glad. C Prestis he kallis all men that offers thane self in luf and deuocius til god. & tha ere the halighis that sall be full of hele and gladnes.

18. Illuo producam cornu dawid. parasui luornae apo meo. C Thidyre. i. sall bryngforth the horn of dawid! i. graythid lantern til my crist. C Horn of dawid is crist. that is gasty heghnes of halymen, til whaine he gifes grace to ouercum thayre sleys here. as the horn cumys out of the sleys & passis ouer it. the lantern is saynt Ihon the baptist, the whilke yede before crist. prechand and shewand him.

19. Inimicosis eius induam confusiones: super ipsum autem efflorabit sanctifucacio mea. C The enmys of him i. sall cleth in shame: bot on him sall florys my halighynge. C In him florys halighynge til ioy, in whaine is myght of halighynge. for he halighis, & nane other.

[ PSALM CXXXII. ]

ECCE quam bonum & quam ioundum : habitare fratres in vnum. C Lo how goed & how delitabill: brethere to won in ane. C Aswhasay, it is prolethabill and comfortabill that men be wonand in anhed of halikyrke! with charite and trouth. that is.

2. Siout vnguentum in capite : quod descendit in barbam, barbam aaron. C As oynment in the heued: that lightis in the berde, the berde of aaron. C Aaron is crist: in his heuyd is oynment: for in him wonys the godhede. and fra him come the halygast. in his berde. that is, in stalworth men and haly and wele cheryd. the whilke berde bitakyns.

3. Quod descendit in oram vestimenti eius: siout ros hermon qui descendit in montem syon. C The whilke
lightis in the hem of his clath: as dew of hermon that lightis in the hill of syon. 

C The clath of crist is haly kirke. the hem, whare in the clath is endid. is haly men that wonys in ane of pes, & fulfils the laghe of crist: and in thaim lightis the oymnent of the haly-gaste, neste apostils: and that is goed as dew of hermon. that is, as the grace of ihü crist. that lightis in the hill of syon. that is, in cristen men. tha that ere in ane, withouten dew of charite. ere as a wyldeste in the yoke. for that draghe noght, but letys other. and sekiis whalill thai may say.

4. Quoniam illio mandauit dominus benediccionem: & vitam vsque in seculum. C for thidire sent lord the blissynge: and life in till the world. C Thidire, that is, til brether that wonys in charite, he gisef blissynge. that is, waxynges in vertus. and he hight till thaim life withouten end. or thus. for thare: in the brether that wonys in charite. our lord comausdid blissynge. that is. that thai bliss him. for he is blissyd in 1 concorde noght in discorde.

[ PSALM CXXXIII. ]

ECCE nunc benedicite dominum: omnes servui domini.
C Lo now blissis our lord: all seruaustis of lord. C Lo now in this tyme of gastyly steshynge. 3e seruaustis gaidir in ane: louys our lord.

2. Qui statis in domo domini: in strijs domus dei nostri.
C 3e that stand in the hows of lord: in the entres of the hows of our god. C That is, 3e that ere mare and perfiter in halykirke. and 3e that ere now byginmand to ga in til godis hows thorgh penance.

3. In nootibus extollite manus vestras in sancta: & benedicite dominum. C In nyghtis heghs 3oure hend in haly thynge: and blissis our lord. C In nyghtys, that is, in anguys. noght anyly day of ese, wirkis wele, in entent tocum til endles ioy. and blissis our lord. for all is of him that 3e hase in goed.

4. Benedictat te dominus ex syon: qui fecit celum & terram. C Lord bliss the of syon: that made heuen and erth. C Lorde bliss the with benysun that is of syon. that is, of heuen: he may wele. for he made all thyngye.

1 U repeats in.
Laudeate nomen Domini: laudate servum Domini. 
Laudys the name of lord: servauntis of lord louys. 
That is, louys the myght of our lord: ye that ere servauntis to him. ellys ye wreteth him.

2. Quis sitis in domo domini; in tria domus dei nostri. 
That stand in hous of lord: in the entres of the hous of our god. 
That stand. noght stubbiland na falland. bot stably lastand in his luf.

Louys ours lord for goed is the lord: syngis til his name for it is soth. 
Louys that for. that he is goed properly, of whaim ere all goeds: and louys for his name is soft til thaim that ere ful of luf and felys his swetnes.

4. Quoniam isacob elegit sibi dominus: israel in possessionem sibi. 
For lord chese iacob til him: israel til him in weldyng. 
That is, thaim that wretist agays vicyes. and that lifys in joy of contemplacous. god has chosen thaim til his bliss.

5. Quia ego cognouit quod magnus est dominus: & deus noster pra omnibus dijs. 
I for i. knew that lord is grete: and our god bifor all goddis. 
In thout rausschid til heuen knew that god is grete in him self. that all men may not witt. bot thei shal trow til the knowand, that entird in the sanctuary of god.

All thinges that our lord wold he made: in heuen and in erth. in the see and in all depnessis. 
Heuen are gostly men. erth fleschly: of thes two. as of heuen. and erth, is goddis kirke. the see is hethin men. depnes is the hertis of men. in all thes dos god what he wol. for agode hert he countfortis, a wykkyd hert he tourmentis.

7. Eauens nubes ab extremo terre: fulgura in pluviam fecit. 
Out ledand cloudis fro the last of the erth: leyunnyges in rayn he made. 
Cloudis are lerers of goddis worde. whom he makes oft syth of synful men. leyunnygis in rayn he made. 
That is, manauce he turnyd til mercy.

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U repeats of. * Text from L to Ps. cxxviii. 5, 'made thi kunyng of me.' 
S. L of.
8. Qui producit ventes de thesaurs suis: qui percussit primogenita egipti ab homine vsque ad pecus. C He that brings forth wyndis of his tresours: he smote the first borne of egipt fro man til best. C Wyndis are apostils: for thei ran swiftly be the worlde. first borne. is truth, that is slayne in him. that dos slandur til goddis kirke. that is smyten fro man til best. that is, fro awyse man til a foole.

9. Emisit signa & prodigia in medio tui egipte: in pharaonem & in omnes seruos eius. C He sent sygnyss and wondirs in myddes of the egipt: in pharao and in all his servantis. C When thou heris what god did til wykkit men. be war that thei be not in the.


11. Seon regem amorreorum, & og regem basan: & omnia regna chanaan. C Seon kyng of Amorens, & og kyng of Basan: and alle the kyngdams of canaan. C Seon is temptacyon of een. Amorens bitterand. for tho that are bittur in synne. has temptacyon of een. their kyng, temptacyon of een, is deceyfid: for hit wenys of athing othergatis then it is. og is kyng of Basan. that is, shame folowys him. whom the deuyl lowkis fro god. canaan is ilk proud man. that shal be mekyd in the dome.

12. Et dedit terram eorum hereditatem: hereditatem israel populo suo. C And he gaf eth their heritage: heritage til israel his folk. C That is, the heritage of heuen. the whilk deuyls forsoke thoro pryde, he gaf til gode cristen men.

13. Domine nomen tuum in eternum: domine memoriale tuum in generacione & generacionem. C Lord thi name withouten end: lord thi menyng in generacyon and generacyon. C The name of god here is werk of his myst. oon generacyon is that we are borne thoro baptym. another when we shal rise: in bothe is the mynde of god. for in this he forgetis not to calle. and in that to corowm.

14. Quia iudicioabit dominus populum suum: & in servis suis deprecabitur. C for lord shal deme his folke: and in his servantis he shal be prayde. C That is, he shal restore til their endles medis, aftur their merits.

1 S smate, and so elsewhere. 2 S. L of. 3 S loukes.
COMMENTARY ON THE PSALTER.

15. Simulacra genicium argentum & aurum: opera manuum hominum. C The mawmetis of genge. sylwar ande golde: werkis of mennys bend. C Sen he had fild him in loung of god he scornys the honurres of mawmetis. and reprehendis thaim. for it is perfitt loung of sothfastnes to destroy falsheide.

16. Os habent & non loquentur: oouloc habent & non videbunt. C Mouth thei hase and thei shal not speke: een thei hase and thei shal not see. C Abouen in apsalme were the same wordes sayd. bot here rehersid thei eke shame.

17. Aures habent & non audient: neque enim est spiritus in ore ipsorum. C Eren thei hase and thei schal not here: bot for no gost is in thair mouth. C For the wright\(^1\) that made thaim myght\(^2\) nochur gif til thaim syzt ne speche.

18. Similes illis flant qui faciunt ea: & omnes qui confundunt in eis. C Lyke be made til thaim that makes thaim: and all that traistis in thaim. C And so er thai: for thei hase eren and thei here not god criand. til thaim. thei hase een. bot thei can not see the ri\(3\)t way. and thei fele not the gode odor of cris.

19. Domus israel benediciite dominum: domus aaron benediciite dominum. C Howse of israel blessis til lord: house of aaron blessis til lord. C This house is ilk day raisid of quyk stonys: as who sey. cristen men. ye may gretly love god. that has deluyerd 30w of so many foul errors. that other men are in.

20. Domus leui benediciite dominum: qui timetis dominum benediciite dominum. C House of leui blessis til lorde: ye that drede our lord blessis til lorde. C Prelatis are house of aaron. mynystirs house of leui: all the folk that dredis god genraly is the house of israel. fortbi sey we all. in avoyce.

21. Benedictus dominus ex syon: qui habitat in ierusalem. C Lord blyssid of syon: that wonnys in ierusalem. C Now of syon. that is. of vs. is god blissid. for als long as we life in luf & hope we are in syon. when this life is endid. we shal be with him. thar he wonnys. in ierusalem. of heuen. where we shal se him in endles pees.

[ PSALM CXXXV. ]

CONFITEEMINI domino quoniam bonus: quoniam in eternum misericordia eius. C Shrifis til lorde for he is gode:

\(^1\) S. L thei wrighth.  
\(^2\) S. L myght.
for withouten end the mercy of him.  ♦ Grete louung of this psalme is shewyd in paralyvomenon. where it is red. that when the sunnys of israel began to loue god and sey oonfitemi domino. the ioy of god fulfilde goddis hous. also nere is the presens of goddis grace, if hit be purly seyd. loue we god here that we may loue him with aungels: his louung is ourfode. for no delite is like it.

2. Oonfitemi deo deorum.  ♦ Shrifis til god of goddis. ♦ Goddis he callis men til whom goddis worde is made. noust onely til gode men.

3. Oonfitemi domino dominorum.  ♦ Shrifis til the lord of lordis.

4. Quic facit mirabilia magna solus.  ♦ He that dos gret wondirs onely. ♦ For he onely without serues of aungell or of man. may do what he wol.

5. Quic fecit celos in intellectu.  ♦ He that made heuens in vndurstondyng. ♦ That is, aungels in his wisdom.

6. Quic firmauit terram super aquas.  ♦ He that festid the erth abouen watirs. ♦ That is, his kirke abouen tribulacyons & delitis of this worlde, that gode men ouercum thaim, & thei drunkyn nought the gode men. ill men perische in tho watirs.

7. Quic fecit luminaria magna.  ♦ He that made the grete ly3tis. ♦ That is, the spirtis of heuuen, shinand before all.

8. Solem in potestatem diei.  ♦ The sonne in myght of day. ♦ That is, he made wyse men, that thoro thaim my3t shine rijtwys men in wisdom.

9. Lunam & stellas in potestatem noctis.  ♦ The moone & the sternys in power of my3t. ♦ The moone, that is, holykirk. the sternys, that is, sere ordirs, he made in power of my3t. that less men hafe lighth. that thei go now3t all vile.

10. Quic percussit egiptum ovm primogenitis eorum.  ♦ He that smote egypt with alle their first borne. ♦ That is, the ioy of this worlde he dampnyd. for lechery. pryde. auaryce, are tho that worldis men brings first forth. and lufis thaim as dere sunnys. but god hatys thaim.

11. Quic eduxit israel de medio eorum.  ♦ He led out israel of the myddis of thaim. ♦ So he ledis holy men. fro the conuersacyon of ill men.

1 S. L then.  2 S als.  3 S. L om.  4 S delices.
12. In manu potenti & brachio excelsa. C In mysty hand and arum hegh. C Goddis hand is his dede: that may not be ouercomyn. that cumys of his arum. that is, of his singuler power.

13. Qui diuisit mare rubrum in divisiones. C He de-partyd the reed see in departynges. C Ther was twelf departynges. that ilke kynredyn myzt hafe their passyng way. So be seve wayes passis men fro this worlde til god.

14. Et eduxit israel per medium eius. C And he led out israel be the myddis of it. C So he dos his folk thoro baptym.

15. Et excussit pharaonem & virtutem eius in mari rubro. C And he shot out pharaoh and his vertu in the reed see. C So he slees the vicis of his seruauntis in baptym or in penaunce.

16. Qui transduxit populum suum per desertum. C He led our his folk be desert. C So dos he vs: he ledys vs our til paradise be this world, that we perisch not thearin.

17. Qui percussit reges magnos. C He smote kynges grete. C That is synnys. that had the lordship of men.

18. Et occidit reges fortes. C And he slogh kyngis stalworth. C So he dos in his lufers. he sles the myzt of the deyyl.


20. Et og regem basan. C And og kyng of basan. C That is, the deyyl, kyng of confusyon and of proud men.

21, 22. Et dedit terram eorum hereditatem: hereditatem israel servo suo. C And he gaf their land heritage. heritage til israel his seruaunt. C That is, the hetyng that was til israel in figure. he gaf til cristen men. til whom properly fallis mekenes. that crist leryd.

23. Quia in humilitate nostra memor fuit nostri. C for in our mekenes he was menand of vs. C That is, in mekenes of hert. when we are castyn down. in synne and pyne.

24. Et redemit nos ab inimicis nostris. C And he bougt vs fro our enemys. C That is, fro vicis and fendis.

25. Qui dat escam omni carnii. C He gisf mete til all flesch. C That is, gostly fode he gisf til all kynde of men.


27. Confitemini domino dominorum: quoniam in eternum

\footnote{B 467, U. L, S om.} \footnote{B 953, 467. L be. S om.}
misericordia eius. C Shrifis til the lord of lordis: for withouten end the 4 mercy of him. C That is, the benefice. that he gifis mercy-
fully, is endles in his sy3t.

[ PSALM CXXXVI. ]

Super flumina babilonis illic sedimus & fleimus: dum
recordaremur syon. C Abouen the fodes of babilon thar we
sat and gret: whiles we vmthougt of syon. C flogdis of babilon
are all thinges that are lufid here. and passis, that holy men beholdis
and forsakes, sittand abouen thaim. & gretis thair oon pilgrymage
& thair synne. that are rausht in til the flogdis. whils thei thynk of
syon. that is, of heuen, where nothing renny, bot all that ioy is to
gedur. worldis men gretis. bot nouȝt bot for tynsil* of thair godes.
or thair frendis. as thei ioy nouȝt bot in thair welth*. ilk man shal
grete. bot thinkand of syon.

2. In salicibus in medio eius: suspendimus organa
nostra. C In the wylghis in the myddis of hit: we hang* vp our
orgyons. C That is, in ful ill men. that are all wete in the fodes
and baren of gode werkis, as wylghis are. fro thaim we hang vp our
orgyons. that is, we withdrogh goddis wordis. as fro swyn and
houndsis. whils thei dispise holy lore.

3. Quia illic interrogauerunt nos qui captiuros duxerunt
nos: verba cancionum. C for thar thei askyd vs. tho that
caitifes led vs: wordes of songs. C The deuyl & his aungels
led vs caitifs in synne, and the ill men of babilon, in whom thei
wirck, askis vs wordes of songs. that is, resons of our ioy. & count-
fort. nouȝt* for thei wol do wel. bot for thei are curiouse. & wold
witt that thei are nouȝt worthi til.

4. Et qui abduxerunt nos: ympnum cantate nobis de
cantlois syon. C And tho that* away led vs: ympne synges
til vs. of the sanges of syon. C The fendes led vs fro the ioy of
aungels in til wrechndenes of this worlde. and thei in thair lymes
byddes vs syng til thaim a song of syon. bot we say* that babylone
mires* thaim, and thei are ful of all couetys, and knowes nouȝt
gostly song. forthi we hyng vp our orgyn and seys.

1 S. L tho. 2 B 467. S tynselle. L losyng. 3 S welthe. L weth.
4 S hong. 5 S noght. L nouȝt. 6 S. L om. 7 B 467. S sey. L sayn.
8 S. B 467 myres. L mirischis. Other MSS. norischith, nurechith, norys-
cheth.
5. Quomodo cantabimus canticum domini: in terra aliena. C. How shal we syng the song of lord: in aliens land. C. As who sey, nowther we drede your malice. ne we coueyt your delite or frenship. for ye are alien fro goddis luf. & we dar not shew sow thel his priuetes.

6. Si oblivus fueru tui ierusalem: obliuioni detur dextera mea. C. If I forgete the ierusalem: til forgetyng be gife my riȝthand. C. I song nouȝt til thaim: bot if i among their wordes forgete the iy of heuen. endles life tharne i that is my riȝthand. for therfore i do all that i do.

7. Adhereat lingua mea fauciibus meis: si non meminero tui. C. My tong draw til my cheki: if i had thouȝt not of the. C. That is, domb be i in goddis louynge. if my thouȝt be not of the. that is courteous of my wrecchidnes. for he is dowmb that has not his mynd in god. the song of this worldis delite is a hethyn mannys tung. forthi he is dowmb til god that has not his thouȝt on him with luf.

8. Si non propositero ierusalem: in principio leticie meae. C. If i sett nouȝt of the ierusalem: in begynnynge of my ioy. C. That is, of the and in the, ierusalem of heuen, is the hoolnes of my ioy, where nothing shal delite me but god.

9. Memor esto domine filiorum edom: in die ierusalem. C. Be menand lord of the sumys of edom: in day of ierusalem. C. Edom, that is, esau, was enemy til iacob. so all fleschly men are enemys til gostly. as who sey, ord deluyer holy men fro ill men. when thei shal be departid fro ierusalem, that ill men be dampnyd. and gode men corownd.

10. Qui diount exinanite exinanite: vsque ad fundamentum in ea. C. The whilk seys temys temys: til the ground in hit. C. This is the saw of ill men. in dede. for thei do that in thaim is. that agode man were not laft in holykirk, or not averti in mannys soul. for thei are ill in thaim self, and thaim is woo that other are gode.

11. Filia babylonis misera: beatus qui retribuisti tibi retribucionem quam retribuisti nobis. C. Dowȝghtur of babylon. wrec: blissful he that shal ȝeld til the. the ȝeldynge that thou ȝeldid til vs. C. Dowȝghturs of babylone, that is, of confusion, ere

1 S. L for. 3 S. L gode. 5 S. L om.
4 S left. 6 L ins. is. S &c. om. 8 S. L om. blis.
all the soules that delites thaim. in erthly luf. and thei are wrechhis in thair ioy. and thair likyng. for crist yeldis til thaim. the pyne of helle. for thair yeldynq til vs. that is, hateradyn for our luf.

12. Beatus qui tenebit: & allidet paruulos suos ad petram. C Blisful he that shal holde: and knok his smale til the stone. C Thes smale er ill stirynges in man¹ thoug, of pryde. couetys and lechery. but he blessis⁴ that holds thaim. that thei passe nouȝt til delite, & knokkis thaim til crist, that thei perisich thoro his myȝt. for if he let thaim wax. thei wol not so⁵ sone be ouercomen. for thi we ow to make our thoug perfyt. that no likyng be tharin bot of god. nouȝt as som foolis dos. that hatis asynne and lufts anothir.

[ PSALM CXXXVII. ]

CONFITEBOR tibi domine in toto corde meo: quoniam audisti verba oris mei. C I shal shrieve til the lord in all my hert: forwhi thou herd the wordes of my mouth. C Alle my hert i sett in the auter of thi louynge, alle kyndul thou in the flawme of thi luf: for thou herd the wordis of my mouth. wythinen. if synne be with in. thou cryes nouȝt til god. of thou re³e withouten.

2. In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum & confitebor nomini tuo. C In syȝt of aungels i shal syng til the: i shal loute til thi holy temple. and i sall shrieve til thi name. C That is, in that purte that aungels sees the in and louys the. that thei hold thaim payde. in the onely, i shal syng til the ympne of endles luf. and i shal loute, that is, i shal pray for heuen. that i be felow of aungels. and i shal loue the.

3. Super misericordia tua & veritate tua: quoniam magnificasti super omne nomen sanctum tuum. C Of thi mercy and of thi sothfastnes: forwhi thou s.² worshippid abouen all thing thi holy name. C That is, crist. thoro whom the knowyng of the is in vs.

4. In quacumque die inuocauer ote exaudi me: multiplicabis in anima mea virtutem. C In what day i incall the here me: thou shal multiplye 'vertu in my soule.'⁶ C In what

¹ S mans. ² S blisses. ³ S om. ⁴ S rare. ⁵ S &c. om. ⁶ S. L 'in me vertu.'
day i am without myrkenes of couetise here me in this. eke in me vertu of luf.

5. Confiteantur tibi domine omnes reges terre: quia
andiarunt omnia verba oris tui. C Til the lord shrieve. all
kynges of erth: for thi herd all the wordis of thi
mouth. C That is, all tempre men, that gouernes their flesch in mesure. & makis
hit suget til the soul, loue the. that thou has made thaim kynges of
erth. & thei have herd alle the wordis. that are shewid among
men.

6. Vt cantent in vijs domini: quoniam magna est gloria
domini. C That thei syng in wayes of lord: that gret is the iy
of lorde. C Kyngis of erth, that are periyters men, synges that
the iy of god is gret in mercy. and in sothfastnes. for thei with
delite spekis of god. and hastis thaim til heuen in brennyng of luf:
& thei sey.

7. Quoniam exoelsus dominus & humilia respicit: & alta
a longe cognoscit. C for hogh the lord, and meke he see: &
hogh fro sere he knowis. C The meke he sees with the ee of
pyte, and proud men he knowis. bot fro sere. for he is not with
thaim in grace. and thei er fer fro him in synne.

8. Si ambulauero in medio tribulacionis vinificabis me:
& super iram iniminorum meorum extendisti manum tuae,
& saluum me fecit dextera tua. C If i had gone in myddys
of tribulacyon thou shal quykynd me: & on the wrath on myn
enemys thou strecyd thi hand, and thi rythand made me safe. C
That is, if i were in this life as in myddes of anguyys, holdand it
all wrchidnes. and sekand the land of heuen. thou shal quykynd
me. ells not: & thou layes thi veniaunce on my foes, & makes
me safe in lastand life.

9. Dominus retribuet pro me, domine misericordia tua
in seculum: opera manuum tuarum ne despicas. C Lord
shal yeld for me. lord thi mercy in worlde: the werkis of thi hand
despise not. C God yeldis for vs both gode. and ill. the werkys of
him er we, and our gode dedis. forthi he prayers that he se in vs
his werkis. for then he wol not demean vs til helle. bot take vs til
corown.

1 S. L &. 2 L repeats of thi. 3 S atempere. 4 S in. of erthe. 5 L kyng is. S kynges. 6 S als. M al.
DOMINE probasti me & cognouisti me: tu cognouisti sessionem meam & resurrectionem meam. ☢️ Lord thou prouyd me and thou knew me: thou knew my styting & my risyn. ☢️ The voyage of the lufers of crist. whom god has prouyd in styting of mekenes & pacyens. and in shrifynge of synne. and in risyngh fro vicy in til hope of endles life and in til contemplacyon.

2. Intellexisti cogitaciones meas de longe: semitam meam & funiculum meum investigasti. ☢️ Thou vndurstode my thougis fro sere: my strete and my stryngle thou steppyd. ☢️ That is, thou wist that my thougis was fer fro thi luf whils i had likyng in the worlde. my strete, be the whilk i ied fro the priuely. & my stryngle. that is, how fer i iede, thou steppyd. that is, thou wot holly all. as he that tellis mennyss steppys.

3. Et omnes visia meas preuidisti: quia non est sermo in lingua mea. ☢️ And all my wayes thou sawghe before: for word is not in my tung. ☢️ That is, thou wist all my werkis ar i did thaim. and thou suffurd me to traueyl in errour, so that if i wold cum til rest. me behofid to turne ageyn til the. and that i graunt. for no worde withouten sothfastnes is in my tung. for i am made riȝtwis thoro thi grace.

4. Ecce domine tu cognouisti omnia nouissima & antiqua: tu formasti me & posuisti super me manum tuam. ☢️ Lo lord thou knew all the last and the olde: thou shope me and sett on me thi hand. ☢️ Olde ar that we synned in adam: the last is this pyne. that we er in here. that is ourse last wo, if we turne vs to hym: ellis go we til another pyne. that is endles. and that we cum nouy: ther. he setts on our pryde his heuy hand of venianse, that he riȝt vs vp. when we are mekyd.

5. Mirabilis facta est scientia tua ex me: confortata est & non potero ad eam. ☢️ Wondrouf is made thi kunyng of me: strenghid it is. and i. may noght there til. ☢️ That is, in comprehensibile it is made for my syn, swa that i. may neuer wyn til contemplacioun of the thorgh my myght. bot if thi grace helpe me.

1 B 467, U11. L, 3 om.  
2 S. L om.
6. Quo ibo a spiritu tuo: & quo a facie tua fugiam.
   C Whidire sali .i. ga fra thi gast: & whidire sali .i. fle fra thi face.
   C He tynys hitidre & thidir, sekand stede of sleynge. bot he may
   noght fle fra his gaste. or fra his presens. that is ay whare. forthi
   he says.

7. Si ascendero in celum tu illo es: si descendero ad
   infernum ades. C If .i. steghe in till heuen thou ert thare: if .i.
   light in til hell til thou ert. C That is, if .i. hege me in my
   rightwisnes, .i. fynd the vengers of my pryde. and if .i. gife me till
   all lust and likynge. that .i. cum til the grund of vics. yit .i. fynd
   the sharpe agayns me, to damne me.

8. Si sumpsero pennas meas diluculo: & habitauero in
   extremis maris. C If .i. take my sedirs in daghynge: and won
   in the laste of the see. C Lo counsaile to fle fra godis wreth.
   take twa wengis of charite, in the dagheynge of grace. and won in
   the end of the world, that thou luf noght it. bot the end tharof,
   in whilke thou sall be in rest.

9. Et enim illuo manus tua deducet me: & tenebit me
   dextera tua. C forwhi thi hand sall lede me thare: and me
   sall hald thi righthand. C Thare thi grace sall halde me, that .i.
   last and lede me in thi luf, as in the ayre, that .i. negh noght the
   erth. and my thoght be ay in heuen: that fallis til contemplacous.

10. Et dixi forsitan tenebre oonculoabunt me: & nox
    illuminacio mea in delictis meis. C And .i. sayde perauntire
    myrknes sall down trede me: and nyght my lightynge in my
    delytis. C Aswhasay, .i. thoght to flege: bot than come on
    other syde thoght of lange1 elde. and mykil wickidnes of men.
    forthi .i. sayd, perauntire sa many illis of this life sall brynge
    me down fra my flight: and for thaim .i. lefe noght. for that nyght
    of angys is made lightynge til me in my delytis. that is, thorg
    crists, that is my delitys, turnand wa in till wele, and nyght til light.

11. Quia tenebre non obscurabuntur a te: & nox sicut
    dies illuminabitur, siout tenebre eius ita et lumen eius.
    C for myrknes sall noght be myrkid of the: and nyght as day
    lightynd sall be. as the myrknes of it swa the light of it. C That
    is, synful men ere lightid of the, if thai shrishe thaire syn. nyght as
day is lightynd. if a man makis goed chere in wa as in wele. and

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1 S oalong.
swa as the myrknnes of this life is til me withouten gruchynge, swa the light withouten pride.

12. Quia tu possedisti renes meos: suscepisti me de vtero matris meae. C for thou weuld my nerys. thou resayfed me of the wambe of my modire. C That is, thou restrenyd in me ill delities. swa that all my delyte is in the. and thou toke me of the wambe, that is, out of erthly luf. in the whilke i. was first borne kaytys.

13. Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua, & anima mea cognoscet nimis. C I sall shrieve til the for aghefully thou ert made grete! wonderful thi werkis. and my saule sall knawe mykil. C In alsmykil as we wondire the, thou ert agheful and swa we joy in the with drede. and my saule sall knaw mykil here! mare in othere stede.

14. Non est occultatum om meum a te quod fecisti in occulto: & substantia mea in inferioribus terre. C My bane is noght hid fra the that thou made in pryue: and my substauze in netherere of erth. C This bane in godis lufes is stabilnes of thoght. that is hid fra men. bot he that made it knawis it. that it may noght be brokyn for wele na wa. of thaire substauze be in netherere of erth. that is, in dedly body of thai be lifand.

15. Inperfectum meum viderunt oculi tui, & in libro tuo omnes scribentur: dies formabuntur & nemo in eis. C Myn vnperfyt saghe thin eghyn. and in thi boke all sall be writen: dayes sal be fourymyd and na man in thaim. C The voice of crist. sadire thou saghe mercifully my men, that ere vnperfyt and stumbils. that is, thou helpis thaim, that thai peryss noght. and in thi boke, that is, in me, thai sall be writen, that is, lerid & namyd. and dayes, that is, chosen, sall be reformyd in me til grace and joy. and na man that ill is sall be amange thaim. etire this life. for.

16. Michi autem nimis honorificati sunt amici tui deus: nimis confortatus est principatus eorum. C Til me sothly ful mykil honurde ere thi frendis, god: ful mykil strengenid is the pryncipate of thaim. C Halymen ere godis frendis. for thai fulfill his will in all thaire" myght. wharfor thaire ere mykil honurde, & made thai ert pryncis of godis folke.

17. Dinumerabo eos & super arenam multiplicabuntur: exurrexi & adhuc sum tecum. C I sall nowmbire thaim and

\[ ^1 \text{S thof.} \quad ^3 \text{S their. U om.} \]
abouen the grauel thai sall be multiplyde: i. rase and sit i. am with the. C Grael he kalliswickid men. that ere withouten goed froyte. abouen thaim ere haly men multiplyde in vertus. and is dignyte. and honur. noght in nowmbire. for i. rayse fra dede, and sit i. am with the priuely til the day of dome, when i. sall be shewid til all.

18. Si occideris deus peccatores: viri sanguinum declinate a me. C God if thou sla the synful! men of blodis heldis fra me. C That is, thou god sall say til thaim in thi dome. ye werid heldis fra me in til endles fire. that is thaire slaghire.

19. Quia dicitis in cogitatione: accipiant in vanitate ciuitates suas. C for ye say in thoght! take thai in vanye thaire cites. C for ye say of my bedels. take thai in vanye. that is, thai desaye men, bryngand thaim til vanye vndire the colours of goed lare. men of blode ere all that hatis thaire neghbour.

20. Nonne qui oderunt te domine oderam: & super inimicos tuos tabescbam. C Ne hatid i. not lord thaim that hatid the! and on thin enmys i. saylid. C for lust of thi hous: for i. saghe thaim despyse thi laghe.

21. Perfecto odio oderam illos: inimici facti sunt mihi. C With perfut hateredyn i. hatid thaim: enmys thai ere made til me. C Perfit hateredyn is that we hate the wickidnes of men. noght the kynde. bot thai ere my fas hatand me. & yeldand ill for goed.

22. Proba me deus & scito cor meum: interroga me & cognosce semitas meas. C Prove me lord and wit my hert! ask me and knaw my streys. C Aswhassay, thou ses that i. assent noght till thaire ill dedis. and if thou aske me, i. may noght gaynsay that is done. here spekis a clene consciens. & knaw my streys. that is, ransake my coussayls and my thoughts.

23. Et vide si via iniquitatis in me est: & deduo me in via eterna. C And see if way of wickidnes in me is: and lede me in way endles. C That is, if thou see any thyng in my way that is mispayand til the. for my life is dedly. fordo the ill way, and lede me in crist. that is way noght errand.

1 S know my. U me only.
Eripe me domine ab homine malo: a viro iniquo eripe me. Take me out lorde fra ill man: fra wickid man out take me. Here he prayes tobe delayerd of all ill men with thaire pynce the deuyl. Ilk ill man is wickid: for he noyes him selfe and othere.

2. Qui cogitauerunt iniquitates in corde: tota die constituent praedia. Tho whylke thought wickidnessis in hert: all day that sett werys. That is, thai hafe treson in thaire hert, tho that while speke sayre. all day. That is, contynueldely, thai sett wear. that is, striufe of wordis and conteke of dedis.

3. Acuerunt linguam suam sicut serpentes: venenum aspidum sub labijs eorum. Thai sharpid thaire tunges as neddiris: venym of snakis vndire thaire lippis. That is, thai polyst the wordis of thaire felony as neddiris. for vndire soft touchyne of wordis: thai hafe pruye venym of snakis. that is, malice vncurabil in thaire hert.

4. Custodi me domine de manu peccatoris: ab hominibus iniquis eripe me. Kepe me lord fra hand of the synful: and fra wickid men take me out. The hand is the deyls myght. he prayes kepynge fra that. for the deuyll desayfes men in swa many maners. that na man may fle his gildirs. bot thorgh tendire kepynge of god. and oft he dos ill thorgh wickid men that he may noght bi him selfe.

5. Qui cogitauerunt supplantare gressus meos: absconderunt superbi laqueum michi. Tho whylke thought forto supplant my gatis: the proud hid snare til me. That is, thai thought to desayfe me. and put me out of godis way. the snare is endles pyne. that thai hid vndire delit of syn.

6. Et funes extenderunt in laqueum: iuxta iter scandalum posuerunt michi. And strengis thai strekid in snare: bisyde the way thai sett sclawndir 1 til me. Aswhasay, thaire synmys thai eg me to do. that i. ware with thaim in dampnacoun. the way that goed men gas in. is godis comauudenteis. forthi halde the in that way. and thou fallis noght in sclandirs.

1 U sclawndir.

H h 2
7. Dixi domino deus meus es tu: exaude domine vocem
peccacionis mee. C I sayd til lord my god er thou! here
lord the voice of my prayynge. C Many illys ere agayns me. and
what remedy is. but forto cry til my god. the prayers of ill men ere
wihouten voice. for thai cuss noght of goed will. rightwismen has
voice that god heris. for it is of charite.

8. Domine domine virtus salutis mee: obumbrasti super
caput meum in die belli. C Lord, lord, vertu of my hele:
thou vmshadoud abouen my heuyd in day of bataile. C Lord,
lord, verralyest lord. noght as men ere lordis. thou gifis vertu that
is, perseuerance, til my hele. that i. be safe. thou vmshadoud with
thi grace on my thoghht in day of temptacios, koland ill het.

9. Non tradas me domine a desiderio meo peccatori:
ocitauerunt contra me, ne derelinquas me ne forte exal-
tentur. C Gif me noght lord, of my desire, til the synful: thai
thoght agayns me, forsake me noght, leswhen thai be heghid.
C That is, suffire noght to be gifen til the deuyl thorgh my
jernynge. that is, when i. hace mare desire of any creature than
of god. Oure enmys ere heghid when thai ouyrcum vs is swilke
a jernynge. & thai ere glad of the maystry. for vs langis estire a
thynges of the world. & noght estire ihl crist.

10. Caput circuitus eorum: labor labiorum ipsorum
operis eos. C The heuyd of thaiere vmgange: the traayle of
thaire lippis sall hill thaiem. C Ill men ere in vmgange of errore.
whare is gate withouten end. of that vmgange is pride heuyd. the
whilke, and traayle of lippis, that is, leghynge, sall hil thaiem. that
is, defend thaiem here, noght before god.

11. Cadent super eos carbones, in ignem deicides eos:
in miserij non subsistent. C On thaiem kolis sall fall, is
fyre thou sall kast thaiem: in wreichidnes thai sall noght dure.
C Kolis of couaytis. fyre of lichery, fallys on thaiem first. sithen
thou sall kast thaiem in fyre of hell. and now in wreichidnes. thai sall
noght dure in paciens. for thai ere ay grucheyand & angry when
thaiem ¹ sylys ought.

12. Vir linguosus non dirigetur in terra: virum inuistum
mala capient in interitu. C Man ianglere sall noght be rightid
in erth: man vnrightwis illys sall take in dede. C Aswhasay,
now has the ill man goed. and he takis all the ioy that he may gete.

¹ U thai. S them.
bot in his ded illys that ere endles takis him. Janglere is he til 
whaim spekynge is lust. and luifs leghis. and bihaldis noght what 
he says. and he is noght rightid in this life. and if a man say soth 
withouten nede: he is a ianglere.

18. Cognoui quia faciet dominus iudicium inopis: & 
vindictam pauperum. C I knew for lord sall do the dome of 
the helpes: and the vengance of the pore. C This dome and 
vengance sall be in the day of iugement.

14. Verumptamen iusti confitebuntur nomini tuo: & 
habitabunt recti cum vultu tuo. C Noght forthi rightwis 
sall shrihe til thi name: and the right sall won with thi face. C Of 
good men be in pyne here. thi sall loue the in thaire tourmentis. 
bot in the tothere warld thai sall won with the. and se the as 
Ihou ert.

[ PSALM CXL. ]

Domine olamani ad te exaudi me: intende voci mee 
cum olamauero ad te. C Lord i. cryed til the here me: 
bihalde 
til my voice when i. hafe cryid til the. C Ay whils tribulacions 
lastys hafe we nede to cry. when we end oure life endis oure anguyys. 
forthi cry we til we dye.

2. Dirigatur oracio mea sicut incensum in conspectu tuo: 
elenacio manuum mearium sacrificium vesperinum. C My 
prayer be rightid as ensens in thi sight: lyfynge of my hend 
sacrifice of euyn. C That is, my prayer kyndid with fyre of charite. 
be til the as ensens, that is, of goed odure: and lyfynge of my hend 
be til the ossand of euyn. that is, my goed werkis done for thi luf. 
be acceptabil til the, as penaunce that is done in the end of oure 
life. in the whilk, if we perfity offire, we ere clensyd.

8. Pone domine custodiam ori meo: & ostium circum-
stantie labiis meis. C Set lord kepynge til my mouth: and 
dure of circumstauence til my lippis. C We hafe nede of dubil 
kepynge, that our thought sauoure noght is ill delite. and that we 
brest noght out in folc wordis. A dure is oppynd and sperd. swa 
be oure lippis opyn til shrift. and sperd til excusesynge of syn.

4. Non declines cor meum in verba malicie: ad excus-
sandas excussaciones in peccatis. C Held noght my hert in

1 S. U om.  
2 S lyfynge. U lightyne.  
3 S dore.
COMMENTARY ON THE PSALTER.

wordis of malice: forto excuse excusyngis in synys. C It is the manere of vnquaynt men. when thai ere takyn with a defante to excuse thaim with falschede. if thai be conuycte, thai say it was thaire wordis.

5. Cum hominibus operantibus iniquitatem: & non communicabo cum electis eorum. C With men wyrkand wickidnes: and i. sall noght comun with the chosen of thaim. C That is, i. sall noght excuse my syn, as men dos that ere wickid. and swa the lattere thai do penaunce. and i. sall noght comun. that is, i. sall noght be thaire felaghe. the chosen of thaim er tha that haldis thaim self rightwis & despisyg othere.

6. Corripiet me iustus in misericordia & incropabit me: oleum autem peccatoris non impinguet caput meum. C Chasty me sall the rightwis in mercy. and he sall blame me: bot the oyle of the synful make noght fat my heuyd. C He that chastis me hatis me noght. bot swa mykil the mare he chastis me that he lufis me. the oyle of the synful is the fals louyng of the flatirere, that neyssis a febyll saule fra vertu til vice. bot that sall noght make fat my heuyd. that is, my thought sall noght be delityd in fals flatirynge and vayne louyng. I sall luf to be blamyd of a goed man in mercy. noght to be louyd of a synful in hethynge.

7. Quoniam adhuc & oracio mea in beneplacitis eorum: absorpti sunt vinoti petre iudicioe eorum. C forwhi hit and my prayere in thaire welewillyngis: swelighid ere ioynd til the stane the iuges of thaim. C That is, hit is forto cum that i. say. that my prayere sall pay til tha synful men. & tha sall pray for heuen as i. do. for lo sum of thaire maste maystirs ere ioynd til crist in luf, and swelighid in haly kirke.

8. Audient verba mea quoniam potuerunt: siout crassitudo terre erupta est super terram. C Thai sall here my wordis, for thai myght! as fatnes of erth is brystyn vp abouen the erth. C My wordis myght marese than thairs. forthi thai here my wordis and folous thaim. and thare of fatnes. that is, haboundance of froyte, is brusten vp abouen erth, til ensamplil.

9. Dissipata sunt ossa nostra secus infernum: quia ad te domine domine oculi mei, in te sperau, non auferas

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1 S their. U, L, &c. om. UH her fortune. B 88 putte god in the blame. seynge he ordeynede to hem siche destenyes. 2 U repeat h.
PSALM CXL. 4 — CXLI. 3.

animam meam. C Scatird ere oure banes bisyde hell: for til the lord, lord, myn eghyn, in the i. hopid, refe noght away my saule. C The banes of halikirke ere stalworstest men in trouth and luf. thai ere scatird bisyde hell, noght in hell. for of thai dye with ill men thai ga noght til hell with thaim. for thou lord, on whaim i. sett my thoght, suffire noght my saule to be born away fra thi ioy.

10. Custodi me a laqueo quem statuerunt michi: & a scandalis operancium iniquitatem. C Kepe me fra the snare that thai sett till me: and fra the sklawndirs of wirkand wickidnes. C That is, kepe me fra that gile whare the mete ledis til the ded. and kepe me fra lettyngis of vnristy men. snares ere yernyngis of oure fleyss. and bloundissyngis of thaim that will desayfe vs.

11. Cadent in reciacula eius peccatores: singulariter sum ego donec transeam. C The synful sall fall in his nettys: syngulerly .i. am til that i. pass. C In nettys of wickidnes fallys ill men. bot .i. am anyly. that is, .i. ga noght with thaim, til that i. pass. the way of this life. that he passis withouten hurtynge that is takyn of na lust.

[ PSALM CXLI. ]

VOCe mea ad dominum clamavi: voce mea ad dominum deprecatus sum. C With my voice .i. cried til lord: with my voice til lord." .i. prayed. C Aswhasy, my criyng is praiere, noght gruchyng ne slawndire.

2. Effudio in conspectu eius oracionem meam: & tribulacionem meam ante ipsum pronuncio. C I hel my prayer in his sight: and my tribulacion bfore him forth .i. shew. C I hel plentuously, as pure well, my prayere made in his sight. that is, whare he sees, in priuete of consciens. If thou couayt yeldynge of men: hel thi prayere bfore thaim. and my tribulacion, that is, my prayere, .i. adress til him withinen, sikire of conscience.

3. In deficiendo ex me spiritum meum: & tu cognouisti semitas meas. C In fayland fra me my gaste: and thou knew my streis. C And that .i. do whils my gaste of pride and presupcioun sayls fra me, that thi gaste speke in me. and thou knew my streys of rightwisnes, that thai see noght. aswhasy, of men

1 S that.  
2 M. S god. U blank.
wene that .i. be kastyn down. for my gaste sayls. thou sees me standand, whas gast qwykyns me.

4. In via hao qua ambulabam: abseonderunt laqusum michi. C In this way that .i. yede in! thai hid snare til me. C In this way, that is, in charite that suffirs all aungys, that .i. yede in, suffrand for the. thai hid snare til me, as thai wend. bot thai layd it out of that way. for na desayte may be in verray luf.

5. Considerabam ad dexterae & videbam: & non erat qui cognosceret me. C I byheld til the righthand and .i. saghe: and nane was that knew me. C That is, .i. biheld til endles life. and .i. saghe that ill men saghe noght. he that lokis til the lefthand he is blyndid. that sees ill men. forthi thai see noght the righthand.

6. Perijt fuga a me: & non est qui requirat animam meam. C ffeynge peryst fra me! and nane is that will seke my saule. C That is, .i. fled noght fra tribulacion in saule. thof .i. fled vmwhile in body, when .i. saghe that it was godis will. and nane is of the ill men that sekis my saule to folow. a stalworth man will noght fle. a haldyn man may noght fle.

7. Clamaui ad te domine: dixi tu es spes mea, porcio mea in terra viuencium. C I cryed til the lord: .i. sayde thou eert my hope. my porcyon in land of lifand. C Here is god oure hope. oure parte in heuen.

8. Intende ad deprecacionem meam: quia humilitatus sum nimis. C Bihald til my praieyne! for .i. am mekid ful mykil. C For .i. meke my selfe is thought. and my fas mekis me withouten.

9. Libera me a persequentibus me: quia confortati sunt super me. C Delyuer me of pursuand me! for thai ere strenghid abouen me. C In noumbire and in strengh of body. the deyyl thorg ill men raysis persecucioe. forto gare rightwismen fall in saule fra god.

10. Educo de custodia animam meam ad confitendum nomini tuo: me expectant iusti donec retribuas michi. C Lede out of kepynge my saule forto shrife til thi name: me abidys rightwis til thou zelde til me. C That is, lede my saule out of the corpcious of my body. that corpcious is bodly pyne, in whilke my saule is angyst. efiur that in godis hows sall all be louyng: of the voice of crist is. me abidys rightwis til thou zelde til me. the risynge of crist is zeldynge of his passion.
PSALM CXLI. 3—CXLII. 5.

[ PSALM CXLII. ]

DOMINE exaudi oracionem meam, auribus percipe oracionem meam: in veritate tua exaudi me in tua iusticia. C Lord here my prayere, with eryn persayfe my bede: in thi sothfastnes, here me in thi rightwisnes. C Lord persayfe with eryn, that is, in herynge of thi mercy, my prayere: estire thi sothfastnes. & rightwisnes. that is, that thou be sene sothfast & rightwis, forgifand til synful men, that dos penaunce, as thou hight.

2. Et non intres in judicium cum seruo tuo: quia non iustificabitur in conspectu tuo omnis viuens. C And entire noght in dome with thi servant: for ilkan lifand sall not be made rightwis in thi sight. C That is, do noght straytly with me in thi dome: for in thi sight. that is, withinen, thesi thou see, ilkan lifand here in fleyss is noght rightwis. that is, nane is perfity rightwis biforn him. thof sum seme haly biforn men. for naman that lifes here is fully clene 1. for venyall syn at the lest.

3. Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam. C for the emmy pursuyd my saule: he mekid in erth my life. C The deuyl pursys my saule tempyand. and he dos that in him is to meke my life in erthly lufe. that i. sett my saouure in erth. turnand me fra hope of heuen.

4. Collocauit me in obscuris sicut mortuus seculi: & anxius est super me spiritus meus, in me turbatum est oor meum. C He layde me in myrk stedys as the ded of the warld: and anguyst is on me my gast, in me druuyd is my hert. C The emmy layde me, for i. assentid til syn, in myrknese of vicys, as othr 2 that ere in dedly syn. and despayrd as ded men. and my gaste is anguyst in cite of peril. on me, or as out of3 me, in sight of swa mykil wrechednes. and in this my hert is stird til penaunce. for.

5. Memor ful dierum antiquorum, meditatus sum in omnibus operibus tuis: in factis manuum tuarum medita. C I was menand of alde dayes, i. thoght in all thi werkis; in dedys of thi hend i. thoght. C Alde dayes ere in whilke adam was 4 punyst. bihaldand thi werkis in heuen & in erth,

1 Sam. the rest. 2 Sam. 3 Son. 4 U whas.
and what goed thou has done til men, i. am comfortid, and i. take hope of pardon.

6. Expandi manus meae ad te: anima mea scut terrae aquis tibi. C I spred my hend till the: my saule as erth withouten watre til the. C That is, i. largid my willys and my werkis, that are ware narow, til thi lounyng. and my saule, that is as erth withouten grace bi it self, draghis til the. noght til the warld, that may noght weite it. forthi thou rayne it ful of grace, that it bere froyet.


8. Non auertas faciem tuam a me: & similis ero descendensibus in lacum. C Turne noght away thi face fra me: and i. sall be like til lighthand in the lake. C That thou rest fra the proude yeld til the meke. and hald on me the face of thi mercy. for if thou turne that fra me, i. be like til thaim that fallis in til the grund of syn.

9. Auditem faso michi mane misericordiam tuam: quia in te speravi. C Herd make til me at morn thi mercy: for in the i. hopid. C At morn, estre the nyght of symmys. when thi erre forgisen. than is herynge of godis mercy. til all that hopis in him.

10. Notam faso michi viam in qua ambulem: quia ad te leuavi animam meam. C Make knawyn til me the way is whilke i. sall ga: for til the i. liftid my saule. C The way that we sall ga in til god. is charyte, cleennes in body and saule. suf-sfrausce. goed werkis. there make knawyn til me in dede. for my saule i. heliid noght til luf of any erthly thyng. bot i. liftid it till the in all my zernynge, as vessel til the well. fill it. that it hafe delit in na luf bot in thine1. for ful of the is it noght. whils it may oght resayfe bot the.

11. Eripe me de inimicis meis domine, ad te confugi: doce me facere voluntatem tuam, quia deus meus es tu. C Take me out fra myn enmys lord, til the. i. fled: lere me to do thi will, for my god thou ert. C Delyuer me of the deyl and his lymmys. for i. fled til the, noght fra the. as thai that sekis manmys

1 S. U him.
solace in thaire anguys. bot lere me to do thi will. for if thou lere me noght. i. do myn aghyn will. and than thou forsakis me.

13. Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum domine viuificabis me in equitate tua. C Thou gaste goed sall lede me in til right land: for thi name lord thou sall qwikyn me in thin euhenede. C My wickid gaste lede me in til wickid land. bot thi goed gast sal lede me in til land of rightwisnes. and .i. sloghe me. bot thou lord for thi name, that is, ihū, sal qwykyn me in thi grace.

13. Educes de tribulacione animam meam: & in misericordia tua disperdes inimicos meos. C Thou sall lede out of anguys my saule: and in thi mercy thou sall scatire myn enmys. C Out of the anguys of the world ledis he oure saulis. when we have forgiynes. and he comaundis vs to pass of this world as of preson.

14. Et perdes omnes qui tribulant animam meam: quoniam ego seruus tuus sum. C And thou sall lose all that angirs my saule: for .i. am thi seruaunt. C And in thi dome thou sall lose the deuyl and all obstynate men. and worthi is that thou lose all that angirs me, for .i. am thi seruaunt. whaim all men aghe to honoure, noght to angyre.

[ PSALM CXLIII. ]

BENEDICTUS dominus deus meus: qui docet manus meas ad prelium & digitos meas ad bellum. C Blissid lord my god: that lerys my hend til werre: and my fyngirs til batayle. C That is. i. loue my lord god. that thorgh the halygaste giftis me giftis of grace. thorgh whilk he lerys me to feght agayns the deuyl and my flyss. & that .i. be noght ouercumyn. he is,

2. Misericordia mea & refugium meum: suscepero meus & liberator meus. C My mercy and my flynge: myn vptakere and my delyuerer. C That is, thou giftis til me that .i. be mercyful. mercy is in twa thyngis, in gifynge and in forgifynge. my flynge, til whaim .i. fle as til a tourre, takand me that .i. fall noght. and delyuerand me, that .i. dwel noght in likynge of this life.

3. Protector meus & in ipso speravi: qui subdit populum meum sub me. C My hilere, and in him .i. hopid: that makis

1 U om. S into.
my folke suget vndire me. C That is, be hils me fra countys and ill thoghtis and appetite of syn. be lays vndire the fete of my will, that i. trede thaim down.

4. Domine quid est homo quia innotuisti ei : aut filius hominis quia reputas eum. C Lord what is man for thou made knawyn til him: or sun of man for thou baldis him. C Aswhassay, a man bi him selve is noght bot brisel and synful thorg the he is sumwhat worthi. all that be is. thare of be is, that thou made known til him thorg thie manhede. and what is he, how grete: for thou baldys him of sum pryse. grete be is whais god baldis swa dese that he gaf him selve for him. but man baldis noght him selve of swa mykil pryse. that is leuer¹ to lose his saule than his lust.

5. Homo vanitati similis factus est: dies eius sicut umbra preterempt. C Man til vanyte is made like: his dayes as shadow passis. C Aman that was first made like til soft-fastnes. sitheyn syndane is like til vanyte, that now is here. now a way. for his dayes, that is, his stirand life, passis as shadow, that semys sumwhat. bot it has na fastnes of lastynge.

6. Domine inclina celos tuos & descende: tange montes & fumigabunt. C Lorde helde thi heuens and descend: touche hillys and thai sail smoke. C Aswhassay, we ere in seghtynge. and that we fayle noght. lord helde thi heuens. that is, tempre the lare of halymen. estire that we may resayfe it. til mene men laghere lare. til perfyt men perfyt wisdome. & thorg thaim descend in knawynge of other. and with thi grace touche proude men. and thai sail² smoke in deoute penance.

7. Fulgura coruscacionem & dissipabis eos: emite sagittas tuas & conturbabis eos. C Make bright leunyngeis and thou scatire thaim! send thin aruys and thou sail thaims druuy. C That is, shew bright preychenge of thi seruauntis. and that sail skatire ill men sundire fra thaire ill coussayis. & send thi wordis in til thaire hert, and thai sail be stird til penance.

8. Emitte manum tuam de alto: eripe me & libera me de aquis multis & de manu filiorum alienorum. C Send thi hand fra hegh! out take me and deluyer me of many watirs and of the hand of summys alyens. C That is, send crist fra heuen

¹ S. U lere.
² S schal. U om.
³ S. U touthe.
PSALM CXLIII. 3–16. 477

til the dome. and deliuer me of many folke, and of the deuyls summys, the whilke ere alien fra god.

9. Quorum os locutum est vanitatem: & dextra eorum dextra iniquitatis. C Whas mouth spak vanyte: and thaire righthand. righthand of wickidnes. C That is, thaire righthand is lefthand. for thai do noght that may brynge thaim til heuen.

10. Deus canticuum nouum cantabo tibi: in psalterio decacordo psallam tibi. C God new sange i. sall synge til the: in psawtry of ten cordis til the sall i. synge. C God, amange thaire wordis that spekis vanyte i. sall synge til the sange of new man, in new grace of charite. and i. sall ioy til the in dede of ten comaudmentis.

11. Qui das salutem regibus: qui redemisti dauid seruum tuum, de gladio maligno eipse me. C Thou that gifs hele til kyngis: thou that boght dauid thi seruant, of the ill swerd take me out. C The ill swerd he kallys the suggestyun of the deuyl, that slas all that assentis til syn. or the ill swerd is 1. with the whilk ill men spekis vanyte.

12. Et erue me de manu filiorum alienorum, quorum os locutum est vanitatem: & dextra eorum dextra iniquitatis. C And deliuer me of the hand of summys alyens, whas mouth spake vanyte: and the righthand of thaim righthand of wickidnes. C for thai hafe erthly goeds for the ioy of heuen. and thai speke vanyte, that worldis riches is blisfulhed.

13. Quorum flij siout nouelle plantaciones: in iuuentute sua. C Whas summys as new ympyngis: in thaire youthede. C Here he neuens thaire ioy. and that is thaire righthand. and vanyte that thai speke.


16. Ones eorum fetose habundantes in egressibus suis: bones eorum crasse. C Thaire shepe ful of brode, aboundand in thaire outganyngis: thaire oxyn fate. C Wele he says out-

1 S swerde is. U swerdis.
ganynge, for all the good that thai hafe sone sall pass out fra thaim, perlyssand. and thaire oxen ere noght lene in trauyle. bot fat in ydil rest. swa ere thai ful of riches and tome of goodnes.

17. Non est ruina macerie : neque transitus neque clamor in plateis eorum. C Thare is noght fallynge of wall: na passynge. na cry. is thaires wayes. C Thay is, thay ere swa mykill in welth and ese. thay na anguys of ded, or of noyngne in erthly cataile, brekis the rest of thaires brade way, in whilke thay ga til hell. sithyn he setyss the vanyte that thay speke.

18. Beatum dixerunt populum oui heo sunt: beatus populus ouius dominus deus eius. C Blisful thai sayde till whaim there thyngis ere: blisful folke of whaim lord is thaire god. C Aswhasay, i. damnhe thaim noght that has sulwys thyngis, bot thaim that setis thaire liynge & thaire ioy in thaim. for i. hald him anly blisful that has him til god in will and luf. that is lord of all. ill and goed.

[ PSALM CXLIV. ]

Exaltabo te deus meus rex: & benedicam nomini tuo in seculum & in seculum seculi. C I sall heghhe the my god kynge; and i. sall bliss til thi name is warld and is warld of warld. C That is, crist my god. i. sall make the knawn prechand. and i. sall loue the here and withouten end. thare till fulfils the halygast godis lufers. that thay loue him. for he that bigynnis noght to loue god here. in the tothere warld he is dumbe. that we erre noght in louynge. he lerys vs to loue, and says.

2. Per singulos dies benedicam tibi: & laudabo nomen tuum in seculum & in seculum seculi. C Day by day. i. sall bliss til the: and i. sall loue thi name in warld and in warld of warld. C Day bi day. that is, ilk day withouten cessynge, in wele and in wa. withouten nyght of syn. i. sall loue the, that i. pass louand fra thare dayes in til that a day. that is endles.

3. Magnus dominus & laudabilis nimis: & magnitudinis eius non est finis. C Grete lord and louabil ful mykil: and of his grethehede is nane ende. C That is, he is mare louabil than any thoght may thynke. for end is noght of his grethehede. that is,

1 U repeats that.  * S. U om.
he is incomprehensibl. for na stede. na thoght. may vmlouke him. bot all he passis.


5. Magnificenciam glorie sanctitatis tue loquentur: & mirabilia tua narrabunt. C The worship of the ioy of thi halynes thaï sall speke! and thi wondirs thaï sall tell. C That is, thaï speke that worshipfully thou makis halymen: for wreichis thou bryngis til the ioy of anguls.

6. Et virtutem terribilium tuorum dicent: & magnitudo tuam narrabunt. C And the vertu of this agheful thyngis thaï sall say! and thaï grethe the thaï sall tell. C God is lufy and agheful. for his seruaunts says the vertu of his chastiyng and punyssynge. & telland his ioy, thaï hald noght still. endles fyre.

7. Memoriam habundancie suanitatis tue eructabunt: & iusticia tua exultabunt. C The mynd of the haboundaunce of thi sothede* thaï sall rft! and in thi rightwisnes thaï sall be glad. C He etys that takis swetnes in godis luf. he rfits that leris til othere. forthi hald him in mynd. that is swa swete. and be glad in his rightwisnes that thou takis of him. hafand him in mynde.


9. Suavis dominus vniuersis: & miseraciones eius super omnia opera eius. C Lord soft til all! and the mercygis of him abouen all his werkis. C In this world* all men ill and goed fyndis god softe. bot in othere stede ill men fyndys him ful sharpe. And abouen all his werkis ere dedis of his mercy. for he makis his son to shyne on ill men as on goed. and lenys thaim ese in erth. and amonstis thaim that thai be turnyd. forthi.

10. Confiteantur tibi domine omnia opera tua: & sancti tui benedicant tibi. C Shrif til the lord all thi werkis! and thi halighis bliss till the. C That is, all thynge that is graunt

1 S. U that. 2 S sotheder. 3 M. U worde. S stede.
louynes in the, outher bi thaim self or thorgyn men as the thet has na wit of louynes ere mater of louynes til vs.


12. Vt notam faciant filijs hominis potenciam tuam: & gloriam magnificencie regni tui. C That thai make knawyn til sunys of men thi myght: and the joy of the worship of thi kyngdom. C Halymen prechand, the myght of god was made knawyn. that he will do vengausce on ill men: and the joy of his kyngdome, that he will corous goed men.

13. Regnum tuum regnum omnium seculorum: & dominacio tua in omni generacione & generacione. C Thi kyngdom kyngdom of all warldis: and thi lordship in ilk generacion: and generacion. C Here he louys his kyngdom of lastandnes and effect of lordship. that is now and euermare.

14. Fidelis dominus in omnibus verbis suis: & sanctus in omnibus operibus suis. C Lord trew in all his wordis: and haly in all his werkis. C He is trew, for he gifes all that he hight. and he is haly in his werkis. for he dos na thynge ill. bot all rightwisly and wele.

15. Alleuast dominus omnes qui corruunt: & erigit omnes elisos. C Lord vpraysis all that fallis! and he rightis all smyttyn down. C It is noght at vndirstand that he raysis all. bot that all that ere raydis and rightid fra syn and couatys. that is thorgyn him.

16. Oculi omnium in te sperant domine: & tu das escam illorum in tempore oportuno. C The egyn of all in the hopis lord: and thou gis the mete of thaim in tydefull tyme. C The eghe he kallis ourt entent: if we here him. for he is mer- ceful. we aghe to drede him. for he is rightwis: & rightwisnes will. that he fill all hopand in him. bodily and gastly.

17. Aperis tu manum tuam: & imples omne animal benediciione. C Thou oppyns thi hand: and thou fillis ilk beste with blissyngye. C That is, thou shewis the goednes of thi myght, and fillis all thi bestis, that beris thi yoke gladly, with blissyngye of grace.

18. Iustus dominus in omnibus vijs suis: & sanctus in
omnia operibus suis. ⚫ Rightwis lord in all his wayes: & 
haly in all his werkis. ⚫ Godis wayes ere his ordynausce and 
willis, the whilke ere all rightwis, whethire he send ese or anguys.

19. Prope est dominus omnibus iuquantibus eum: om-
nibus iuquantibus eum in veritate. ⚫ Nere is lord til all 
inkalland him: til all inkalland him in sothfastnes. ⚫ Noght 
eftire vayne desires, the whilke sekis othere thynge than god. 
aswhasay, thai that kallis him in til thaim sothfastly, thai will na-
thynge bot him.

20. Voluntatem timencium se faciet, & deprecationem 
eorum exauidet: & saluos faciet eos. ⚫ The will of dredand 
him he sall do. and thaire prayeres he sall here: and he sall make 
thaim safe. ⚫ The will of thaim that dredis him is, that thai will 
werth him for nynthynge, and that thai will do all that may queme 
him. this will is perfytly done when thai ere ded & ere in heuen. 
thare na man may syn. bot all men dos as god will in all thynge.

21. Custodit dominus omnes diligentes se: & omnes 
peccatores disperdet. ⚫ Lord kepis all lufand him: and all 
synful he sall scatire. ⚫ That is rightwisnes, to kepe thaim til 
bliss that lufs him: and to lose thaim in pyne that ere synful.

22. Laudacionem domini loquetur os meum: & bene-
dicat omnis caro nominis sancto eius in seculum & in 
seculum seculi. ⚫ The louynge of lord my mouth sall speke: 
and all feyss blis til his haly name in warld and in warld of warld. 
Aswhasay, i. sall loue oure lord. and bi myn ensaumpill. all 
feyss, that is, ilke man turnyd til god, loue him wiþouten end.

[ PSALM CXLV. ]

LAUDA anima mea dominum, laudabo dominum in vita 
mea: psallam deo meo quamdiu fuero. ⚫ My saule loue1 
oure lord, i. sall loue the lord in my life: i. sall synge til my god 
als lange as i. be. ⚫ The pure part of mannys saule, that 
thynkis the wisdom of god. sees the sensualite be lettid in stiryngis 
of the warld: and thorgh couaitys be rauyst til vanye, kallis it 
inward to loue god, and says. what thynge payes the swa in the 
warld that thi luf is swa scatird fra god. Gadire the til crist. thare 
is thi rest and thi sikirnes. stand with me & loue thi lord. it

¹ S. U lord.
answers, i. may noght stand now bot febilly. bot i. sall loue per-
fitly my lord in my life. that is endles in heuen. and than i. sall
syngle til him. als lange as i. be. that is, withouten end. and ye that
ere noght yt perfyt.

2. Nolite confidere in principibus: in filiis hominum in
quibus non est salus. C Willis noght trayste is pryncis: na
in sumnye of men in whaim is noght hele. C That is, trowis thaim
noght that amonestys and eggeys you to luf erthly godis. for in tham
men is noght youre hele. bot mare damnaciones, if ye folou thaim.
and that may ye see.

3. Exibit spiritus eius & reuertetur in terram suam: in
illa die peribunt omnes cogitaciones eorum. C The gast of
him sall out ga. and turne sall in til his land: in that day sall
pergys all the thooghtis of thaim. C That is, the saul of man sall
ga out sudanyly, when it will noght, of the body. & than his flayss
sall turne agayne in till the eth. whars of it had bigwanyege. in
that day of ded all thaim thooghtis of sere couaitys and lustis sall
pergyss. and make thaim to pergyss for thaim.

4. Beatius eius deus iacob adiutor eius, spec eius in
domino deo ipsius qui fecit celum & terram: mare & om-
nis que in eis sunt. C Blissful of whaim god of iacob helpers of
him. the hope of him in lord his god that made heuen and ethr:
the see. and all thyngis that ere in thaim. C Blissful is he of whaim
god is the god of iacob. & helpers of him, as he was of iacob. for
his hope is in ihu crist.

5. Qui custodit veritatem in seculum, facit iudicium in-
furiam pacientibus: dat oecam esurientibus. C That kepis
sothfastnes in warld, he dos dome til sufrand wranges: he gifis
mete til hungirand. C In there wordis he prechis god to luf and
to drede. for crist rightwis iuge vengis thaim that suffirs for his
name. and he gifis mete to his lufers.

C Lord lesis the setirid! lord lightyns the bylynd. C The setirid
in dedly body. he lesys thaim and makis thaim vnedly. and the
bylynd in ignoraunce! he makis seand in widsome.

7. Dominus erigit elisos: dominus diligit justos. C Lord
vprightys the smytyn down! lord lufis the rightwis. C The deuyl
smytis down thorgour pride. and god rightis vp thorgour meknes. and
lufis rightwismen, whaim he settis in endles bliss.
PSALM CXLV. 1—CXLVI. 3.

8. Dominus custodit aduenas, pupillum & viduam susci-
fadirls & widow he sall resayfe: and the wayes of synful he sall
wast. C Cumlyngis ere that has here na dwellynge stede,
bot ay thaim langis til thaire heritage in heuen. fadirls & widow
er e thai that ere withouten help and solace of men. that thai hope
anly in god and take comfort of him. and the brayde wayes of
synful, that laghis til hethynge oure narow way. he sall dystroy.
and we hafe noght bot ioy.

9. Regnabit dominus in secula: deus tuus syon in gener-
racionem & generationem. C Lord sall regne in worldis: thi
god syon in generationus and generatione. C Oure lord sall
regne in vs in heuen. he is thi god syon. that is, halykirke. and thou
er t his kyngdom, in whaim he sall be kyng withouten end.

[ PSALM CXLVI. ]

LAUDATE dominum quoniam bonus est psalmus: deo
noster sit iocunda decoraque laudatio. C Louys our lord
for goed is the psalme: till our god be diletabil and fayre louynge.
C Aswhasay, firthi louys, for it is goed to loue. Godis louynge
is oure blissfulhed. he louys ay that ay wirkis goed. firthi goed is
the psalme. for goed is the louynge of god in voice & dede. that it
be til him delitabil and fayre. that is, when it is in vertus and charite.
that is, noght in the mouth of a synful man. that in ill maners
syngis a goed sange.

2. Edificans ierusalem dominus: dispersiones israelis
congregabit. C Biggand ierusalem our lord: the scatryngis
of israel he sall gadire. C That is, our lord makis ierusalem the
cite of heuen. of lifand stanys, that is, haly men. restorand with
thaim the fallynge of angels. and he sall gadire in a trouth and
charite trew men that ware scatird. the whilke he gadirs, that tha
be in his edlyfynge of heuen. ilke man in his degre, and he is.

3. Qui sanat contritos corde: & alligat contriciones
eorum. C That helis the contryte of hert: and he byndis all thaire
brekyngis. C Contryte of hert ere thai that offirs til him the sa-
crifice of sorouful gast. perfit hele sall be when we ryse glorifyde in
body and saule. bot now as a leche he byndis oure brekyngis of

1 S ins. theo.

I i 2
oure krokid hertis. *that thai* be rightid til his luf. his byndyngis is the sacramentis, in the whilke we hase comforth til we perfity be halfe. and he is.

4. Qui numerat multitudo stellarum: & omnibus eis nomina vocat. *C That noumbirs the* multitude of sternys! and til thaim all kalland namys. *C That is, our lord departis all chosen men fra ill for he knawis whilk ere his. and all thaire namys ere written in the boke of life. and til ilk an he giss propire gift. swa *that* ilks man has his name of god in his state.

5. Magnus dominus noster & magna virtus eius: & sapiencia eius non est numerus. *C Grete oure lord and grete the\(^1\) vertu of him: and of his wisdom noumbirs is noght. *C That is, end is noght therof for na creature may comprehend him.*

6. Suscipiens mansuetos dominum: humiliani autem peccatores vaque ad terram. *C Resyawand lord debonere men: bot mekand the synful til the eth. *C If thou will cum till vndirstandynge of pryuetes be mylde. for synful men that ere sharpe and vnymlde and contrary. he mekis til the eth. *that thai hase na sauoure bot of erthly thynge.*

7. Precinete domino in confessione: psallite deo nostro in cythara. *C Bifore syngis til lord in shrif: syngis til oure god in the harpe. *C That is, are god cum to take the. synge til him in shrift of thi synmys, and of louynge of him: first accuse the. sithyn loue god. and swa the ymage of god soll be reflowyd in the. and synge til him in the harpe, whare the hand solous the voice. swa the voice of louynge folou goed werkis. for he is.*

8. Qui operit ocelum nubibus: & parat terre pluviam. *C That hills heuen with clowdis: and redis rayne til the eth. *C That is, he hilyls halywrit with figures. forto stire men to seke. and of that thorgh expositurs he redyis rayne of soft lare til thaim that will here his wordis. and he is.*

9. Qui product in montibus fenum: & herbam seruituti hominum. *C That bryngis forth hay in hillis: and gress til the seruyss of men. *C In hils, *that is, in the hege men of the world, the whilke lufis riches. of thaim he bryngis hay and gress. that is, bodily sustenauce, til the seruuys of men. and til thaim that leris godis worde. all *that* riche men gissif til halycirke is bot hay. and he is.

\(^1\) M. U ther. S is.
10. Qui dat iumentis escam ipsorum: & pullis coruorum
inuocantibus sum. C That gifes til bestis thaire mete: and till
briddis of krakis kalland him. C That is, he gifix til the vnperfyt
men of his folke. fode of godis worde. krake briddis ere synys
of synful men. that folous noght the maners of thaire fadirs. bot gifix
thaim hally til godis seruys. and kallis god in till thaire hert in luf
and drede. Remyge says. that whils the krake sees his bird oght
white in fedirs. he forsakis it. as it ware noght his. and than god
fedis it with the dew of heuen. estire ward when it is all waxyn
blake. the krake nuryssis it as his aghyn bird. Alswa when men
ere white in vertus and clemes. god fedis thaim with the deliatabile
dew of his luf. bot when thai 'bigynne to wax' blak in syn. the deyyl
resayfes thaim as his birddis. and fedis thaim with karyun of vile
worldis lustis.

11. Non in fortitudine equi voluntatem habebit: néc in
tybiis viri beneplacitum erit ei. C Noght in strenght of hors
will he sail hase: na in shankis of man welewillynge sail be til him.
C Strenght of hors is the pride of contraryus men til his commaund-
mentis. shankis of man bitakyns thaire degyse. atyre, & thaire
licherous berynge. there god hatis. bot.

12. Beneplacitum est domino super timentes eum: & in
eis qui sperant super misericordias eius. C Welewillynge is
til lord on dredand him: and in thaim that hopis on his mercy.
C That is, godis likynge is in thaim that dredis & hopis. for proude
men and iolif* nouthere dredis him na has hope in him. for thaire
luf is all sett in vanyte of this world.

[ PSALM CXLVII. ]

Lauda Jerusalem dominum: lauda dsum tuum syon.
C Loue Jerusalem thi lord: loue thi god syon. C The prophet,
ioynand his hert til angels. says. Jerusalem of heuen. now sikire.
loue thi lord. that is all thi werke. this says he that we be glade in
hope, & desyre tobe thare. loue thi god syon. syon and Jerusalem ere
bath ane. for sight of pes is contemplacioun of ihu crist, that is
oure pes. whi shall i. loue! lo.

2. Quoniam confortauit seras portarum tuarum: benedixit
uris tuis in te. C for he strenghid the barrys of thi ʒatıs: he blissid thi summys in the. C Barrynge is noght bot when the ʒatıs ers sperd. bi that is takynd that the ʒatıs of heuen esture the day of dome sall be loukid til. that nane cum in. or pass out, withouten end. and we sall sikirly loue when nane gas whaim we hase sorow of. and nane entürs whaim we drede. and he blissid thi summys. the whilke sall than rest in the ierusalem, in endles melody. and he is.

3. Qui posuit fines tuos pacem: & adipe frumenti saciat te. C That setv this endis pes: and of the grese of whete he fillys the. C That is, thin endis of all wretchedes he settys is persyt pes, that all sall hase that ere withinen ierusalem. withouten is hell and all dampanabil men. and in that pes is sylyngne of the brede of aungels. that syght of the 1 trinyte sall be till vs fulnys of ioy and sikirnes of life. and he is.

4. Qui emittit eloquium suum terre: veloctor currit sermo eius. C That sendis his worde til erth: swiftly remys the worde of him. C That is, he sent his sun to take mamsys kynde. and thorg he him we ere liftid til the brede of heuen, filland ourse hungire. In erth we traasyyle. verry. seke. kalde. and slaw. bot he forskis vs noght in his wildirnes. bot he sendis till vs comfort in hope and delite in his luf. his worde ran swiftly. for it fulfeld in a litill while all the world with knawynge of softfastnes. and he is.

5. Qui dat niuem sicut lanam: nobulam sicut cinerem spargit. C That gifs snaw as woul: kloude as aske he strewis. C As snaw fresis abouen and fallis bi nethe: swa when luf kelis in a man. mamsys kynde fallis in til the erth. and lappid in slaw body. it is made as snaw. bot in this snaw erse sum that god has ordaynd til endles hele. the whilke erse as woul. of whaim he will do smuth thyng. for woule is materse of clathyng. and of thaim, thef thai be git kald. crístis kirtil sall be made, withouten spot and snorkil. for thaim that sumtyme ware kald: he makis thaim ful brenrand in luf, and swa the snaw he gifs as woul. when he makis him lufers of synful men. Aske is meknes of him that dos penauwce. kloude is myrknes of syn & vnknawyngce. than he strewis kloude as aske. when he fordos myrknes of syn thorg meknes and penauwce.

6. Mittit cristallum suam sicut buccellas: ante faciem frigoris eius quis sustinebit. C He sendis his kristall as morcels: before the face of the kald of him wha sall suffire. C His

1 S. L &c. U om.
2 S cleped.
cristall, that is, clumst men and hardynd in syn. that ere noght swa
lightly meltid as snaw. he sendis, for he has ordaynd thaim to be
safe, as morcels of brede. that is, he makis thaim swilke that thai
fede othere men with godis worde. & prechis sothfastnes. thus dos
god. ellis wha sall suffire. bfore the face of the kald. of vicys and
obstynacioun, that god suffirs to be done. aswhasay, vnsufferabil
ware that kald 1, if he lesid it noght. fore thare espire cumys the het
of hell. til thaim that it is noght lesyd in. here.

7. Emmittet verbum suum & liquefaciet ea: flauit spiritus
eius & fuent aquae. C He sall send his worde and he sall
melte tha: his gast blew. and watirs 2 sall ren. C The worde of god
cumand, snaw cristall & cloude ere meltyd. for nouther kald na
myrknes na hardnes may dispayre. for thai melt halsumly in godis
luf alsone as his gaste enspiris thaiere hert. & watirs, that is, stremys
of lare and grace, rennyes, that other may drynyke. and he is,

8. Qui annunciat verbum iacob: iusticias & iudicia sua
israel. C That shewis his worde til iacob: rightwisnessys and
his domys til israel. C Iacob and israel bitakyns crusten men, til
whaim he shewis his wordes and his rightwis domys. that is. that
noght anly vnrightwismen. bot alswa rightwismen suffirs anguyys
here worthily. and thorg godis dome.

9. Non fecit taliter omni nacioni: & iudicia sua non
manifestaust eis. C He did noght swa til ilke nacioens: and
his domys he shewid noght till thaim. C That is, he tellis noght
til all men how that goed men ere punyst. thorg thaiere meryt, bot
of godis grace thai ere delyuerd. and that ill men anly for thaiere
life ere dampnyd.

[ PSALM CXLVIII. ]

Laudate dominum de celis: laudate eum in excelsis.
C Louys the lord 3e of heuen: louys him 3e in hegh. C Here
the prophet, in menynge of 4 fa thyngis, he amonestis all creaturs
to loue god. for all thyngis louys him in thaim self. or in other that
has wisdom to loue god. as we til thaim that wirkis wele ere glade
of thaiere goed dede. and says. dos on. dos on. swa the prophet,
ioyand in aungels louand god, says, 3e aungels that ere of heuen,
louys 3oure lord. he amonestis thaim noght to loue, bot it payes

1 S cleped. 2 S waters. U watire. 3 S ins. 'a.'
COMMENTARY ON THE PSALTER.

him wele that thai do. and liftand vp the hert he is with thaim in hope. and 3e that ere in the heighest ordirs louys god. aswhassay. do as 3e do. for 3e do the best. sithyn til whaim he makys his ioynge. he expounys. and says.

2. Laudate eum omnes angeli eius: laudate eum omnes virtutes eius. C Louys him all his aungels: louys him all his vertus. C Vertus is a generall name of all the spirits of heuen. bot here it is takyn for an ordire: when thai ere sent thai ere kalde aungels.

3. Laudate eum sol & luna: laudate eum stalle & lumen. C Louys him son and mone: louys him sternys and light. C The prophett bigan at inuyssibil thynge, that is worthiere. etihe he settis visibil thynge that is less worthy. for son and mone. and all that man may see, giss stede til creatures the whille we may noght see here.

4. Laudate eum oeli celorum, & aquae que super caelos sunt: laudent nomen domini. C Louys him heuens of heuens, and the watirs that ere abouen heuens: loue the name of lord. C Heuens he says. for as strab3 writys. that is foure bodily heuens are men cum til the heuen that aungels ere in. the1 watirs abouen heuen ere tha that ere departid fra the watirs that ere vndire the firmanent. Grete louynge is that heuen berys watirs that ere heuy of kynd. and cummys noght down bot at the comauondment of god in dropys of rayne. whi sall thai loue.

5. Quia ipse dixit & facta sunt: ipse mandavit & creata sunt. C Sfor he sayd and thai ere made: he comauondid and thai ere wroght. C In godis saiynge he takyns godis sun. thorg wha1m all thynge is made.

6. Statuit ea in eternum in seculum seculi: preceptum posuit & non preteribit. C He stabild thaim withouten end and in warld of warld: biddynghe he sett and it sall not pass. C Wele stabild thai ere that ere newid thorgh crist, and made bettyre3 lastis withouten end. biddynghe he sett, that is, laghe and condicioun, that thai loue him. and it sall noght pass withouten fullyynge.

7. Laudate dominum de terra: dracones & omnes abyssi. C Louys the lord 3e of erth: draguns and all depnessis. C Draguns ere about the erth wonnand. and cumand out of thaire dikis. thai ere born in til the ayere, and for thaim the ayere is stird.

1 U repeats the.  
2 L &c. ins. 'and.'
and mare bestis than thai ere nane abouen erth. forthi he began at thaim. depnessis ere of watirs. that ere hid. and all sees. and the clowdy ayere, whare is wyndis and stormys leuenyngis thonurs: all there, of thai be chaungeabil and drubly, thai hafe thaire stede and thaire ordire. and swa thai loue god. bihaldynge of thaim amonestis vs to loue.

   C All there thof thai be sene stird and druuyd til folis, and led as with chaunce, thai do his worde. for of him thai ere ordaynd.


   C first he says bestis. for tha bestis that ere mykil. sithyn all bestis, for thai bestis that ere less. all loue god. als swa.


12. Iuuenes & virgines sene cum iunioribus laudent nomen domini: quia exaltatum est nomen eius solius. 
   C Jonge men and maydyns, eldryn men with yongere, loue the name of lord: for heghid is the name of him anly. 
   C Here sumundis he men and women of ilk elde and of ilk condicioun to loue the name of oure lord, that is heghhe anly. for na creature is heghid bot vndire him.

   C The shrift of him on heuen & erth: and he heghid the horn of his folk. 
   C That is, him all thyngis grauntis, and louys in thaim self or in othere. the fayrhyde of all is voice of louand in bihaldand thaim. & hit mare he is to loue for him self. than for all that he made. forthi if men hafe delite to luf his creature, mykil mare aghe men to hafe delite in his luf til whaim na thynge may be like in fayrhed & lufynes and in kyndnes: and he heghid the horn. that is, the myght or the dignyte of his folke that lufs him.

   C Ymyn til all his halighis: til summys of
COMMENTARY ON THE PSALTER.

Israel, til folke neghand til him.  ¶ Til halymen be now louynge of god with sange, for thai sall take endles louynge at the end of this world, and til susynys of israel be ymyn. whilske ere tha folke that neghis til him in trouth. & luf and clesnes.

[ PSALM CXLIX. ]

CANTATE domino canticum novum: laus eius in ecclesia sanctorum.  ¶ Syngis til the lord a new sange: the louynge of him in kirke of halighis.  ¶ The prophet amonestand cristen men says, syngis the sange of the priuete of youre redempciose, and of hetynge of endles ioy. he that will synges that sange of pese & charite, it byhouys that he luf god, that he be new. wha sa folows his alde will, and noght new luf in crist. he syngis the alde sange of erthly thynge. for the louynge of god is nowrewhere verry bot in the kirke of haly men. that is, in the felagheship of thaim that ere withouten couaytis and dedly syn.

2. Letetur israel in eo qui facit eum: & filie syon exultent in rege suo.  ¶ Fayne be israel in him that made him: and doghtirs of syon ioy in thaire kynde.  ¶ The same is israel and doghtirs of syon. that is, cristen men. the whilske aghe to forsake the venymous delitis of this world. & sett all thaire likynge and ioy in ith crist. and all that swa dos here.

3. Laudent nomen eius in achoro: in tympano & psalterio psallant ei.  ¶ Loue thai his name is croude: in taburn and in psautere synges thai til him.  ¶ In heuen thai sall louse in croud. that is, in perfite charite, when na strife sall be. bot derest anhede. and in taburn and psautery. that is, thai sall hase ioy that thai had here taburn, in slaynge of fleyssly vicys. and psauntry, in gastly werke.

4. Quia beneplacitum est domino in populo suo: & exaltabit mansuetos in salutem.  ¶ For welewillynge is til lord in his folke: and he sall heghe the mylde in til hele.  ¶ Than sall it be shewid that the goed will of god is in thaim that he has chosen. when he sall make thaim even til aungels, and heghe ilkan in his dege with aungels in endles hele: and than,

5. Exultabunt sancti in gloria; letabuntur in cubilibus suis.  ¶ Halighis sall be glad in ioy: thai sall be fayn in thaire

1 S. U om.
dennys. ¶ That is, thai sall be glad in vengauce of ill men. for the vengauce of symand men is the ioy of halymen. and thai sall be fayn in thaire dennys. than is, in sere mansyuns of heuen. for all er e noght of a mede. thaire ioy is here noght in favoure of the folke. bot in thaire consciens. and the clemere that the consciens is. the mare is thaire ioy.

6. Exultaciones dei in guttura eorum: & gladij ancipites in manibus eorum. ¶ The ioyngis of god in the throte of thaim: and swordis sharp o bathe sydis in thaire hend. ¶ That is, in hert and in tunghe thai sall never cese to loue god. of whaim thai hafe endles bliss. & swordis. than is, sentence of dome of goed and ill, sall be in thaire myght. for than thai sall be demand with our lord.

7. Ad faciendam vindictam in nacionibus: increpaciiones in populis. ¶ Efforto do vengauce in naciouns: blamyngis in folke. ¶ Lo what ioy sall be* than of perft men. when pore men that was here in hethynge and litil sett bi. sall hafe myght to do vengauce in proude men. and in thaim that despisyd thaim here.

8. Ad alligandos reges eorum in compedibus: & nobiles eorum in manidis ferreis. ¶ Ffor to bynde thaire kyngis in settirs: & the nobils of thaim in manykils of yryn. ¶ Ffor than the wicked kyngis of erth. and the ill gentil men of the world, sall be bundyn in settyrs that thai sall noght mow pas out of. and than thai sall bere bandis of yren ful heuy. that may noght be brokyn. that is, the tournemtis of hell.

9. Vt faciant in eis judicium conscriptum: gloria heo est omnibus sanctis eius. ¶ That thai do in thaim dome writyn: this joy is til all his halighis. ¶ Aswhatay. thare til sall thai hafe swordis. thai do in thaim dome writyn. that is, prouyd of angels and all halymen. and in many stedis of haly writt neuent. and thai hoffe noght that anly apostils has this powere. lo what he says. this ioy. that is, this pouste of dome. is till all his halighis. that is, til all perfitt men. the whilke for ihü crist forsoke all erthly thyngis and vanyeys.

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1 M. U sword. S swerde. 2 S. U om.
LAUDATE dominum in sanctis eius: laudate eum in armamento virtutis eius. C Louys the lord in his halighis: louys him in festynynge of his vertu. C In this psalme is the entent that god be louyd. for he gaidird to gidire his halighis. & done away all thaire feblines. he restorid thaim til his ymage, and sett thaim in endles bliss. forthi here he spekis of the louynge of god in his halighis glorified, and louys him withouten end. forthi the cite of god. that is, the anhede of all chosen men, is amonest to syngc til god in will & mouth. In that heghnes of godis louynge all psalmody is wroght. the whilke louynge is sungyn here with sweetnes in haly cumpany. for thi til whaim the prophet in bigynynge of this boke shewid the fourme of right conversacions, now the resayf1 is ierusalam of heuen. he says that god is forto lone in thaim. for he has gisen all goed til thaim. thus bigynand, louys the lord in his halighis. that is, for the toy and the honor that he has gisen til thaim. louys him in festynynge of his vertu. that is, for he overcome the deyl thorg his ded. and swa is his vertu consermyd halymen, that thai neuer may dye.

2. Laudate eum in virtutibus eius: laudate eum secundum multitudinem magnitudinis eius. C Louys him in the vertus of him: louys him estire the myklines of his grethebede. C The vertu of god is that he did in thaim, that thai regne with him and in him withouten end. and thi ere the myklines of his grethebede. for he has made thaim grete in myght. and many is noumbire. And that halymen ere bitakynyd in all these instrumenstis of musyk, the whilke he settis for takyne2 of godis3 louynge. that thai betakyn4 that thynge for the whilke thai sall loue him. and at the trumpe he bigynmys.

3. Laudate eum in sono tube: laudate eum in psalterio & cythara. C Louys him in sown of trumpe: louys him in psaltry and in harpe. C Louys in sown of trumpe. that is, for the heghest brightnes of louynge that is in you. louys him in psaury. that is, of all the thyngis of heuen. & in harpe, that is, of all thyngis of erth. as him that made heuen and erth.

4. Laudate eum in tympano & choro: laudate eum in

1 S settond. 
4 U be takyn.
Psalm Cl. 1-5.

cordis & organo. C Louys him in taburn and croude: louys him in strengis and orgysns. C Louys him in taburn. that is, in fleys shawngid til inmortalite and in passibilite. for taburn is made of a dryid scyn. and in croude, that is, in pesful felagheship and concord of voicy. louys him in strengis, that is, in fleys fre of all corumpcioun. for strengis he settis for all instrumentis of musyke that sowyns thorg strengis. til the strengis he settis orgysns. that is made as a tour, of sere whistis. noght that ilkan sown bi thaim selfe. bot that that sowyn all samyn in acordonist dyuersite, as it is in orgysns. for than balyen sal hafe thaire seruys acordand. noght discordand. acorde, as of sere voicy. noght discordand, is swete sange.

5. Laudate eum in cymbalis bene sonantibus: laudate eum in cymbalis iubilacionis, omnis spiritus laudet dominum. C Louys him in chymys wele sownd 3 louys his in chymys of ioynge, ilk a spirit 4 loue the lord. C Chymys wele sowndere our lippis. the whilke acordon with the hert in the lounge of god wele sowyns. for lounge of tunge sall be in heuen. bot that thow were noght that chymys ere vndirstandyn here withouten the saule, he says. louys him in chymys of ioynge. that is, in lippis sheand withouten, the ioy that is consayfid withinen: for this ioynge is wonfull lounge of god. that cummys noght bot out of the saule. and for he will that all be vndirstandyn gastly, he loukis his boke in a cunabil end 5 ilk a spirit, aungles and marnys, louys the lord, whaim i. loue. for he is noght forto loue bot gastly. he biddys noght fleys and bloede and couaitys of this world loue god. bot that thyng that is heghest in kynd of thyngis is amonest til lounge. that is, the gaste, that has sauour of heuen, and resayfis endles ioy. short and perfect sentence of the manere of godis lounge is lerid in this psalme. that all thyng loue god gastly. in these instrumentis that he neuens is perfeccioun of all musyke. for blast is in the trumpe. pouste in the harpe and in chymys. voice in croud. in the whilke instrumentis of musyke gastly melody is bitakynd. that mare is persayfid with pure thought. than with eryn of body. forthi ilk a spirit loue the lord.

Explicit Psalterium David Regis 7.

1 S loues. U louyd. 2 S ins. elike. 3 L. S acordanest. B 467 a cordanest. B 288 accordyngist. UII acordaunt. B 953 a cording. U a cordand of. 4 U ins. sal. 5 B 953 he spereth his boke in a couenable ende. B 288 and UII couenable. 6 S. U instrument. 7 M.
CANTICUM ISAIE (CAP. xii.)

CONFITEBOR tibi domine quoniam tratus es michi: conversus est furor tuus & oonsolatus es me. C I sal shreif til the lord for thou ert wretlid til me: tunyd is thi breth. and thou me comfortid. C Til the louynge of the i. sal shreif my synnyss. and that i. sal do for thou ert wretlid til me synnynd. and i. may noght pay the. bot if i. fordo my syn thorgth shrift. for swa thi breth is tunyd. that is, thou has tunyd endles pyne in till shorte penauwe. and in that thou comfortis me. deleyurand me of bitand consciena. & helland in my hert knawyng and selynge of thi luf.

2. Hoce deus salvator meus: fiducialiter agam & non timebo. C Lo god my saueoures: trystfully i. sal wirke. and i. sal noght drede. C All men bihaldis. lo god ihul crist is my saueoures. clessand me of syn. and deleyurand me of tourment. now he me safes tunyd til him. whaim he before blundyd tunyd til the world. trystfully i. sal wirke. that is, i. sal baldly say. that he sal cum to deme and yelde til ilke man estire his dede. and i. sal noght drede to say it. that i. be despidis of ill men for my soothfastnes.

3. Quia fortitudo mea & laus mea dominus: & factus est michi in salutem. C For my strenght and my louynge lord is: & made he is til me in hele. C My strenght. of whaim i. am stalaworth that i. drede noght. for of my selfe i. am ful wayke. and my louynge. whas louynge i. seke in will. and worde. and werke. noght myn. and he is made til me in hele agaysn adam that broght me in sekses of ded. and 3e that will folow the foure of this conversaciouns.

4. Haurietis aquas in gaudio de fontibus salvatoris: & dioetis in illa die, confitemini domino et inuocate nomen eius. C 3e sal draghe watirs in ioy of the wellis of saueoures: and 3e sal say in that day. shrisif til lorde and inkallis his name. C 3e sal draghe thorgh charite and meknes. watirs of deuociouns. and of the wisdom of heuen. in ioy. yeldand seruis til god: of the wellis. that is. of the plentuous giftis & grace of ihul crist. and 3e sal say til uther in that day. that is. when 3e drynke of the clere weplys. & lefis the midly watirs of erthly lustis. shrisif til lord 3oure synynys. and swa inwardly kallis his name. that is. lefis swa that

1 U tryst fully.
30urs life shew the louynge, that may noght be bot if ye kall his name in till you, makand you his wonynge stede.

5. Notas facite in populis adinuenciones eius: memen-
tote quoniam exoeulum est nomen eius. C Makis knaw
in the folke the fyndyngis of him! vmthyynkis forwhi his name is
heghe. C Makis knawn, that is, prechis a mange the folke that
tha may knaw his incarnacious, thorg the whilk he fand ourse
hele, and that he is fundyn thorg charyte and goed werkis, &
vmythynkis, that is, haldis him ay is mynd. for his name ihū is
heghe abouen all namys: haldis that in 30urs thought, and ye sall
noght fall in till pride, na couayt godis name, as luciferz and
adam did.

6. Cantate domino quoniam magnifico fecit: annunociate
hoo in vniversa terra. C Syngis til lord for worshipfully he
did! shewis that in all the erth. C Syngis til lord in contempla-
cious. for thare in is delitabil comforth, if it be right kald contem-
placious. and thare with wele wirkand honurs him. for worshipfully
he did the hele of men, dyand to safe synful wrechis. what thyng
is mare worshipful than to yelde goed agayne ill. shewis that wor-
shipful thyng amange all men. bot namly!

7. Exulta & landa habitacio synon: quia magnus in
medio tui sanctus israel. C Be glad and lone thou wonynge
of synon! for grete is myddis of the. the haligh of israel. C Thou
that wonys in synon, that is, in haly kirk, and in contemplacious
of god. and made wonynge of ihū crist. be glad, that is, shew the
wele cherid in goed werkis. and loue god that has done swa til the.
for grete he is in the in luf and vertu. he that is haligh of israel. that
is, crist, halighand him that is verray israel. in trouth and charite
seand god.

CANTICUM EZECHIE. (ESAL xxxvii.)

Ego dixi in dimidio dierum meorum: vadam ad portas
inferi. C I sayd in halfe of my dayes: i. sall ga till the yatis of
hell. C Ezeczyhe the kynge, estire his seknes & graustynghe of life
fyten yerre ouyre. louys god and says. I sayde in my hert, despayr-
and of life, fra i. had herde the voice of ded of the prophetis mouth.
in halfe of my dayes. that is, in vnperfitnes of werkis. noght fullfd

1 U gald.
the dayes in the whilkis. i. souilde hase liffe, i. sall ga til the 3atis of hell. that is, i. thus vnperfyt dyand sall pass til hell. for thidir 3ede all men before the1 cumynge of ihl crist. and tharfore.

2. Questui residuum annorum meorum: dixi non videbo dominum deum in terra viuencium. C I soght the lefynge of my 3eris: i. sayd i. sall noght se the lord god in land of lifand. C I soght, prayand til god. that i. myght end the lefynge of my 3eris. that is, that i. myght brynge my life til perfittnes and fulnes of dayes. for i. sayd in me self, if i. now dye withouten childe. i. sall noght see god man in heuen. Aswhasay, i. cum neuer thare. for he wist that god had hight til dauid that godis sun sould be borne of his kynde. and that myght noght hase bene if ezechy had dyed & left na sede abouen erth. and i. sayde.

3. Non aspiciam hominem vitra: & habitatorem quistis. C I sall noght se man ouyre: and wonere of rest. C I sall noght se him that is god and man, born of my kynde, ouyre. that is, estere that i. be ded. and i. sall noght see wonere of rest. that is, i. sall noght see the cumpany of chosen men wonand in endles rest. and with whaim to won ware rest delitabil. for lo.

4. Generacio mea ablata est & consolata est a me: quasi tabernaclum pastorum. C My generacios rest is and samyn lappid is fra me! as tabernakils of hirdis. C My generacios. that is, succession of childire is sa hally remouyd fra me. as tabernakils of hirdis, that is in shorte while lappid to gidire, & remoud is noght sene. and tharwith.

5. Precissa est velut a texente vita mea: dum adhuc ordirer suoccidit me. C Bifore shorne is as of the wefand my life! whils sit i. bigan. he sheries me down. C My life is shorne away in youthede. bifore are i. com til elde. as of the wefand that sheries down the are it be fulfilid. and sit whils i. bigan to lif. he sheries me down with sikill of ded. for na soners bigyn we to life than we bigyn to dye.

6. De mane vseque ad vesperam finies me: sperabam vseque ad mane, quasi leo sic contruit omnia cessa mea. C fra morn till euyn thou sall ende me: i. hopid til the morne, as lyoun swa he brak all my banyes. C He spekis in the maner of a man that liggys in a strayte fisere. that fra morn till euyn abidys outher passynge of the euyll. or ded. i. hopid til the morn. that is,
THE SONG OF HEZEKIAH, 1–10.

all nyght, tobe relesid. or to dye. as lyoun, that na thynge sparys,
swa god. or my seknes, brak all my banys. that is, wastid all my
strenght.

7. De mane vaque ad vesperam finies me: siout pullus
hirundinis sic olamabo, meditabor vt oolumba. C fira morne
til euyn thou sall end me: as bird of swalugh swa i. sall cry, i.
sall thynke as doufe. C Thou sall end me. that is, i. abye myn
ende fra morn til euyn. that he oft settis the same worde he shewis
the gretnes of his euyl. and werkyng e. as the manere of seke men
is. when thai fele right hard thai wate noght what thai may say. as
bird of swalugh, that gredily asks mete. swa i. sall cry til god my
leche, that i. may fynd his medycyne. and i. sall thynke as dofe.
that is, mekyly, withouten gall of yre and wickidnes. oysand sorow
for my syn. noght sange of vanyte. And in this cry. and
thynkyng.

C Thynnyd ere myn eghyn: vplokan d in heghe. C Myn eghyn
ere thynyd. that is, my thoght and myn entent ere purgid of vile
lustin and layri willis and ofayne thoghtis. and made sult & semely
in the luf of ihu christ. and swa thai ere vplokan in heghe, til the
lye of heuen: noght pressid down in the luf of this world.

9. Domine vim pacior responde pro me: quid dioam aut
quid respondebit miobi oum ipse fexecit. C Lorde force i.
suffire, answere for me: what sall i. say, or what sall he answere
til me, when he has done. C Lord i. suffire force. that is, vi-
ience of sekenes abouen my myght. for thi answere for me. that is,
be borgh of myn amendyng. for i. will amend that i. hafe errid.
it is grete peril to be fundyn with leyng theare god is borgh. bot
what sall i. say til god. when i. suffire rightwisly this pyne. or what
sall god answere till me when he has done til me that rightwis is.
for he is venger of my syn. that is makere of my kynd. aswhasay,
the best is in all anguys to take godis sand1 tholemodly, and pray
him of mercy, that did as it was his will. and thare with.

10. Recogitabo tibi omnes annos meos: in amaritudine
anime mea. C I sall thynke til the all my yseris! in bittirnes of my
saule. C I sall thynke till the. that is, for the louynge of the i.
sall brynge til my mynd all my yseris. that is, all my life that is
passid, in whilke i. fele me cupabil. and that in bitternes of my

1 S, M sonde.

K k
COMMENTARY ON THE CANTICLES.

saule: that is. that bitternes of sorrow be in my saule for my synmys.

11. Domine si sic viuitur & in talibus vita spiritus mei corripies me & viunificabis me: eoe e in pace amaritudo mea amarissima. C Lord if man swa lif. and in swilke the life of my gaste. thou sall chasty me and thou sall qwikyn me: lo in pese my bitternes bittirest. C Lord, if man swa lif. aswhasay: it is a generalle rewle that man swa lifes, that is, thorghverray penauce. and in swilke. that is, in hateredyn of syn and in luf of rightwisnes, is the life of my gaste. ellis it is ded. forthis thou sall chasty me here. as thou dos thi synmys, that i. peryss noght with synmys of this world, withouten end. and chastian thy sall qwikyn me. that is, thou sall gif til me perfet hele: for lo in pese, that is, in verrey paciens is my bitternes. that is, my sekenes and tribulacioun that thou sendis on me is suffird tholemodely. and in pese, withouten gruchynge. thof it be sene bittirest whiles othes men ese is welth.

12. Tu autem eruisti animam meam vt non periroet: proiectisti post tegum tuum omnia peccata mea. C Bot thou delyuerd my saule that it perysst noght: thou kast bihynd thi bake all my synmys. C Thou ordaynand me til thi luf, and til thi louynge delyuerd my saule of ded of syn. that it perysst noght with the saules of wickid men, whaim thou nowther delyuers fra syn na fra hell. thou kest bihynd thi bak, that is. thou gafe till forgetynge, all my synmys. that thou seeingh noght to punyss. for whaim sa thou has pynysst suffyssauntly here thou will noght punyss eft.

13. Quia non infernus confitebitur tibi, neque mors laudabit te: non expectabunt qui descendent in lacum variatem tuam. C for hell sall noght shrieve til the. na ded sall loue the: and the that lightis in the lake sall noght abyde thi soothfastnes. C Hell, that is, he that is set in the myrke grund of synmys. and he sall noght shrieve til the. for the deuyl byndis his hert and his mouth. na ded, that is, he that is ded in despayre, sall noght loue the. for na payre louynge is in mouth of synful man. and the that lightis in the lake of dampnacioun sall noght abyde thi soothfastnes. that is, thai hafe na hope tobe delyuerd thorgh ihul crist, byere of mans synys kynd. bot.

14. Viuens viuens ipse confitebitur tibi sicut & ego

1 U synmys. S sones.
THE SONG OF HEZEKIAH, 10. OF HANNAH, 2. 499

hodie: pater filijs notam faciet veritatem tuam. C Lisand lifand he sall shripe til the as i. this day: sadre sall make knawyn til sunnys thi sothfastnes. C Lisand in body. and lifand in grace. he sall shripe til the, louand as i. this day, that is, in this present, loue the. for ilke goed fadire bodily or gastly, lifand in drede of god, sall make knawyn till his sunnys thi sothfastnes. that is, the sothfastnes of trouth, and the lare of cristis mammys religyon.

16. Domine saluum me faci: & psalmos nostros cantabimus cunctis diebus vite nostre in domo domini. C Lord make me safe: and owre psalmys we sall synge all the dayes of ours life in the hows of our lord. C Make me safe of deuyls, and of all illys withinen and withouten. and we sall synge owre psalmys, that is, we sall make solemn thi louyngis with mouth and hand. all the dayes of our life. that is, continuely, while we ere in gastly life and in charite. in godis hous. that is, in halykyrke. dwelland out tharof. psalme is noght quemeful til ihū crist.

CANTICUM ANNE. (I. Reg. iij.)

EXULTAUIT cor meum in domino: & exaltatum est cornu meum in deo meo. C My hert gladid in lord. and my horn is heghid in my god. C Helchana, that was fadire of samuel, had twa wifes. fenen and Anna. by fenen, that first wex in berynge of barnys, is bitakynd the synagog of iwes. by Anna, that was first barayn. and sithen bigan to be mare multiplyd than the tothere, is bitakynd the kyrk of cristen men. wharfore anna brast out in louyng of god. and made this psalme enditand it. the haly gaste stirand vs til the louyng of our lord, that has takyn vs fra the erreours of hathyn men. At the bigymyngge of hire sange sho shewis that in god is hire delit, and says, as in figur of vs. My hert gladid. in my lord, of the froyte of goed werke and of medful meditacions, that was sary for my baraynhede. and heghid is my horn, that is, my gastly strenght, is whilke .i. put away my scorners, in my god, noght in my selfe, na in vanyte of the warilde.

2. Dilatatum est os meum super inimicos meos: quia letata sum in salutari tuo. C Largid is my mouth abouen myn ennys. for .i. ioyd in thi hele. C That is, wilfully and with

1 S. U thi.  
2 S cristens. M cristen.  
3 S. U queume ful.
COMMENTARY ON THE CANTICLES.

500
gladnes .i. opyn my mouth in the louynge of god: abouen my fas, that is, more than thai that shamyd me & despidis before. and that, for .i. ioiyd noght in pompe and vaynglory. bot in 1 hele. that is, in ithl. that me has heghid in vertu.

3. Non est sanctus vt est dominus, neque enim est alius extra te: & non est fortis sicut deus noster. C Nane is halw as is the lord. for nane other is out of the: and nane is stalworth as our god. C Nane is halw, that is, fre of syn, as is the lord ihü críst. for nane other is that is halw out of the. for in the and thorgh the is ilk halw man. and nane is stalworth to venge ill dedys as our god is, that 3eldis til ill men 8 setre their ill will. forthi ye scorners & despisers of pore men. and honurers of riche men.

4. Nolite multiplicare loqui sublimia: gloriantes. C Willis noght multiply to speke hege there thynge: ioiand. C Willis namare gif youre tunge leue to speke proudly. for ze ere heghid in myght of this world. for that myght is bot sorow and shame til you, if ze be proud, ioiand in riches and is youre delitys and licherys. and if ze vmthogh you wele: ze sould hafe mare sorow than ioi. for ze 8 get nane other heuen. but if ze dispend thaim at godis will.

5. Bacodant vetera de oro vestro: quia deus scienciarum dominus est. & ipsi preparantur cogitationes. C Ald 4 thynge depart fra youre mouth: for god of sciens is lord. and till him ere redyd the thoughtis. C Ald thynge ere leghis. fals athis. weriynge. bakbityngis. the whilke shewis that ze dwell in youre ald life. bot tha depart fra youre mouth, that ze oysc thaim namare. bot take new speche in new life. for god of sciens, that all wate. and all may, is lord. strayltly demand youre ald errors. and til him ere thoughtis redid. for he knawis wele what ze thynke. and whare in youre delit is maste. fyse thynge ere fundyn in a man. thoht. affeccioun. entent. werke. and speche. the thought be halw. the affeccioun cleene. the entent right. the werke rightwis. the speche a tempre.

6. Arcus forcium superatus est: & infirmi accinti sunt robore. C The bow of stalworth is ourecumyn: and the seke ere beltid in strenght. C The bow of stalworth is the tryst of riche

1 U om. S 3ee. 2 U om. S 3ee. 3 U Alis. S Old.
7. Bopleiti prius pre panibus se locauerunt: & famelioi saturati sunt. C fild first for lauys thai layd thaim: and hungry ere fild. C Tha that first was fild in erthly lustis, and bolnyd in pride. for lafs. that is, for fode of saule. thai layd thaim, that is, thai gaf thaim melky to resayfe the lare of heuen. and swa hungry. that is, desirand rightwisnes and the worde of life. ere fild in swetnes of endles ioy. and swa lange sall this gastly brede last.

8. Doneo sterllis peiperit plurimos: & que multos habebat filios infirmata est. C Till the barayn hase born many: and sho that had many summys is made seke. C Til the barayn, that is, til the kirke of cristen men. that first was barayn of trouth and good werke, hase born many sunmys gastyly til crist. and the synagoge, that had many fleyssly sunmys. is made seke. that is, it is knawyn. that it broght na man til pefeccioun. and now it bryngis na man till saluaccioun.

9. Dominus mortfislo & viuislo: deducit ad inferos & reduciet. C Lord slas and he quwykyns: he ledis til hell and bryngis agayn. C Our lord slas thaim that luftis this life outrageusly. and he quwykyns thaim that forsakis this world. and des pysis this life for the life endles. he ledis til hell. that is, he settis drede of hell in synfull men. and swa he bryngis thaim agayn till hope of life.

10. Dominus pauperem facit & ditat: humiliat & sueluat. C Lord makis pore and he makis riche: he meks and he vplifis. C Our lord makis a pore man, mercifully refand his hert fra couaytis and erthly luf: and he makis him riche of endles goeds. for he made him noght riche thorg rightwisnes. bot if he first had made hym pore thorg mercy. he mekys the proude til the pyne of deuels. and vplifis the meke til the ioy of aungels.

11. Suscitans de pulvere egenum: & de steroore erigens pauperem. C Raysand the nedy out of dust: and out of the fen rightand the pore. C Raysand withinnen thorg grace. out of
the dust. that is, fra ill life. that is stird with ilke wynd of tempta-
cioun. the nedy, that is, him that knawis his gasty ned, and forthe
he is ay askand of god that he be noght dust. and out of the fen.
that is, of the corumpcioun of body. rightand the pore. that is,
despisere of this world. and haly lusere of crist.

That he sytt with pryncis: and hald the solere of ioy. That
is, that he be in mede and rest with apostils. and in the day of
dome halde the trone & the pouste of demyng.

13. Domini anim sunt cardines terre: & posuit super
 eos orbem. For the lordis ere the herry of the erth: and he
setter on thaim the world. The herry of erth ere the perfyt men
of haly kirks in trouthe & charite, thorugh thaim othere ere broght til
stabilnes and festynyngynge, and he sett on thaim the world. that is,
thaim he sett grund of his kirk. als wyde as it is thorg the world.

14. Pedes sanctorum suorum servabit, & impij in tene-
bris conticsoesent: quia non in fortitudine sua roborabitur
vir. The fete of his halighis he sall kepe. and the wickid in
myrknese sall be still: for noght in his stalworthnes sall man be
strenghid. The fete, that is, the good afeccious. and the
deyt zernyngis of his halighis. 'that is, of them wham he halowes'1
and haldis clene. he sall kepe fra fallynge. for on tha fett thai ga
till god. and wickid men, withouten pite. of thaire aghyn saule, in
myrknese of ygnoraunce and ill dedis sall be still. that thai louse
noght god na shirfe thaire synmys verrayly. for noght in his stal-
worthness is aman strengyed. that is, haly men has na presump-
cioun of thaire aghyn vertu. and of strengt, as proud men has
whas strengt is chesun of thaire dampnacioun.

15. Dominum formidabant adversariij eius: & super illos
in celis tonabit. The aduersarys of ours lord sall dreed him: and
abouen thaim in heuyns he sall thonyre. Godis enmys ere
all that dos agayns rightwisnes, or that lufis falsbede. and if thai
will noght drede him now. at the last thai sall drede him. when he
bigymys to deme, and thonyrs horribly abouen thaim, sayand til
thaim. Ga ye werid in til fyre withouten end. that is graythid til the
deuyl and till his aungels.

16. Dominus iudicabit fines terre, & dabit imperium
regi suo: & sublimabit cornu [πι της] sui. Lord sall deme

1 S. U om. 2 U repeats haly.
THE SONG OF HANNAH, 11. OF MOSES (I.) 4 503

the endis of the earth. and he sall gif empyre til his kynge: and he sall heghe the horn of his crist. ¶ Lord sall deme the endys of earth. noght the bigynnynge na the mydward, for ilke man sall be demyd of god swilke as he is funden in the endynge of his life. and than he sall gif empire. that is, all chosen men that lifid in his commaundment. till his kynge. that is, till his sun kynge. and he sall heghe the horn of his crist, thorgh the whilke he blew away all the myght of his enmy.

CANTICUM MOYSI. (Ex. xv.)

CANTEMUS domino glorioso enim magnificatus est: equum & ascensorem deiscit in mare. ¶ Synge we till oure lord for gloriously he is worshipid: the hors and the steghere he kast down in the see. ¶ We that ere led out of egypt. that is, out of the myrkn of vicys, and out of the affliccioues of earth bysynes. synge we till oure lord, that is, loue we him, thankand with all the deucioyen of our hert. for glorously he is worshipid in swilke deleyeraunce, that ded is distroyd in gloryouse victory. the hors, that is, all damnpnab whirls that now berys thaim ful proude. and the steghere. that is, the deuyl whaim all ill men berys. he kest down in the see. that is, in till the pitt of hell. this sall be fulsid in the day of dome. for thi we deleyerd synge we till god and say.

2. Fortitudo mea & laus mea dominus: & factus est michi in salutem. ¶ My strenght and my louynge lord: and made he is till me in hele. ¶ Thorgh him we ere stalworth to stand. thorgh him we sall be louyd when oure enmys that now ere louyd sall be despyyd. and he is made till vs in hele endles. thaire steghere is made til thaim in dampnacioues.

3. Iste deus meus & glorificabo eum: deus patris mei & exaltabo eum. ¶ He this my god and .i. sall gloryfy him: god of my fadire and .i. sall heghe him. ¶ He, this ihü crist, gifere of grace, is my god. and forthi .i. sall gloryfy him. that is, .i. sall seke his joy and louynge noght myne. he is god of my fadire, patriarkis and apostils. and .i. sall heghe him, that his name be honurd thorgh me.

4. Dominus quasi vir pugnator omnipotens nomen eius: currus pharaonis & exercitum eius proiescit in mare. ¶ Lord as a man fegheter. all myghty his name: the kartis of pharao
and his oste he kest in the see. C Our lord is seghtere, for he
dyngis out the deuyl fra the hertis of his seruaustis: almyghty is
his name. for na thynge may stand agayns hime, and that is wele
sene. for the kartis of pharao. that is, the boste and the pryde
of the deuyl. & his oste. that is, all vnrightwisen, that seruuys till
the deuyll as his trew knyghtis, for thaim has leuyne to dy in pryde
than to life in meknes. he kest in the see of bitturnes withouten end.

5. Electi principes eius submersi in mari rubro: abyssi
operuerunt eos, descenderunt in profundum quasi lapis.
C Hys chosen prynces ere drunkynd in the rede see: depnessis
hild thaim, thai lightid in the grund as a stane. C The chosen
pryncys of sathan. ere gloryous men of this world. that settis all
thaire luf and thaire likynge in ethly welth. and thai sall be drunkynd
in the rede see of endles fyre. for here thai ere drunkynd in the blak
see of syn. depnes of hell sall hill thaim. that thai se namars of
thaire vanye. thai lightid in the ground of tourmentis, as a stane
that is kastyn till the ground cumys neuer agayn.

6. Dextera tua domine magnificata est in fortitudine,
dextera tua domine percussit inimicum: & in multitudine
glorie tua deposuisti aduersarios meos. C Thi righthand
lord is worshipid in strenght. thi righthand smate the enmy: and
in mykilnes of thi ioy thou did down myn aduersarys. C That is,
lord thi sun shewid strenght agayn the deuyl. and ref thi his myght.
and for the louynge of thi mykil ioy. thou did down ill gastis &
vicys of thaire alde setile, that thai hafe na powere in my saule.

7. Misisti iram tuam que deuorauit eos sicut stipulam:
in spiritu furoris tui congregate sunt aquae. C Thou sent
thi wretch that ete thaim as stubbl. in gast of thi brethe gadird ere
watirs. C Thou sent thi wretch, that is, thou did vengenance on
thaim. that ete thaim as fyre dos stubbil. hard vengenance is fyre. in
gaste of thi breth. that is. thi gast wretchid. gadird ere watirs of all
tourmentis til synful men.

8. Stetit vnds fluens: congregate sunt abyssi in medio
mari. C The watire rennand stode. gadird ere depnessis in
myddis of the see. C The rennand watire stode. that is, the pyne
of dampnyd lastis. gadird ere depnessis of all sorowis in myddis of
the see. that is, in the foulest pytt of hell. that thai be punyst thare.
that ere depe here in malice and wickidnes: bot first.

1 S, M is.
9. Dixit inimicus persecutur & comprehendam: diuidam spolia, imploebitur anima mea. C The enmy sayd i. sall folow and i. sall take: and i. sall depart spoils. my saule sall be fulfild. C The enmy the deuyl sayd, i. sall folow with ill eggyngke cristen men. that turnys out of egypt and hastis till the land of heuen. and i. sall take thaim with snarys of sere temptacione. and manyfald errors and fantoms: i. sall depart spoils. that is, when thai ere withdrawing fra clemmes and charite i. sall put thaim in sere vicys and crueltes. and swa my will sall be fild in thaim. for the deuyl couayts namare than mannys losynge. and if any stand agayns me.

10. Euasignabo gladium meum: interficiet eos manus mea. C I sall dragh out my swerd! and thaim sall my hand sla. C I sall out draghe. that is, avertly i. sall shew before thaire eglyn, my swerde. that is, venymous lykgis and dedly symmys. and thorg tha my myght sall sla thaim. gastly. Many he slas, bot nght all. and all his malice sall be by. for,

11. Flavit spiritus tuus & operuit eos mare: submersi sunt quasi plumbo in aquis vehementibus. C Thi gast blew and the see hild thaim: drunkyn thai ere as lede in grete watirs. C Thi gast blew. that is, vengaunce passand of thi will. fell on thaim. and than the see hild thaim. that is, the deuyl, with all that he has desayfid: swelighd sall be of hell. that thai angire noght rightwismen. drunkyn thai ere heuy as lede. for birthyn of symmys, in grete watirs. that is, in grett tourmentis that neuer may be gane.

12. Quis similis tui in fortibus domine: quis similis tui magnificus in sanctitate, terribilis atque laudabilis, & faciens mirabilia. C Wha is thi like in stallworth lord? wha is thi like, worshipful iis halynes, aghful and louabil. and doand wondirs. C Worshipful he is in larges of giftys and makynge of haly men. aghful in vengaunce of ill men. and forto loue in delwyryng of rightwismen. and doand wondirs in heghyng of meke and downkastynge of proude.


14. Dux fuisti in misericordia tua: populo quem rede-misti. C Ledere thou was in thi mercy: til the folke that thou boght.

1 S. U hegynes.
COMMENTARY ON THE CANTICLES.

That is, thou shewyd thi myght. and erthly countys first ete thaim. sithen hell deoures thaim. bot in thi mercy thou ledis til heuen the folks that thou has bough out of syn.

15. Et portasti eum in fortitudine tua: ad habitaculum sanctum tuum. C And thou bare thaim in thi strenght: til thi haly wonnyng. C That is, in thi vertu and in thi goedenes thou berys thaim fra the malice and besynes of this warld: til thi wonnyng in endles joy.

16. Tunic ascenderunt populi & irati sunt: dolores obtinuerunt habitatores philistijm. C Than folke steghe and thai ware wrath: sorowis weldid the wonners of philistijm. C When goed men despisys this life & hastis till heuen. than fendis and ill men cummys on thaim. to let thaim; and thai ere wrath for thai may noght ouercum thaim. bot estere that sorowis of endles ded weldid the wonners of philistijm. that is, falland thorgb drynke. for thai ere drunkyn in erthly lust.

17. Tunic conturbati sunt principes edom, robustos moab obtinuit tremor: obriegerunt omnes habitatores chanaan. C Than ere druuyd the prynces of edom. tremblynge weldid the stalworth of moab: all the wonners of chanaan wex starke. C The pryncis of edom ere erthly kyngis that threatis manyns blode. there sall be druuyd when crist demys. & now ere haldyn glorios. the stalworth of moab ere all the proude men of the warld. thai sall trembil for thaires dampnacions. that may noght be agayn kald. wonners of chanaan. ere chawngabill men and vnstabill in goed purpos. and kan noght hald thaim in trouth or in charite. and thai sall wex stark for drede. & wai, that thai synd sucure on na syde.

18. Irruat super eos formido & pauor: in magnitudine braochij tui. C Sfall on thaim drede and quakyng in the grat-hede of thin arme. C That is, make thaim swa rad for the. that thai hafe na myght to disturbe thi seruaunts in thaire way.

19. Fiant immobiles quasi lapis donec pertranseat populus tuus domine: donec pertranseat populus tuus iste quem possedisti. C Made be thai vnstirabil as a stane til that thi folke pass lord: til that thi folke pass. this the whilke thou weldid. C That is, ill men be halden in hardnes of obstynacioun. til that the folke that thou has chosen be passyd this life.

1 Space left in U. S thou schewed in erthely. M That thou schewid in thi myst.

2 U weldil.
SONG OF MOSES (I.) 14. PRAYER OF HABAKKUK, 2. 507

20. Introduces eos & plantabis in monte hereditatis tue: firmissimo habitaculo tuo quod operatus es domino. C Thou sall lede thaim in. and thou sall sett thaim in hill of thin heritage: and in the fastest wonynge the whilke thou wroght lord. C That is. thou sall lede thaim in till the land of lifand. and sett thaim in heghe heuen. that is fast wonynge withouten angire or enuy. the whilk thou wroght til thaim. that thai may be in endles rest. and that is.

21. Sanctuarium tuum domine quod firmauerunt manus tue: dominus regnabit in eternum & ultra. C Thi sanctuary lord: the whilk thi hend festynd: lord sall regne withouten end and ouyre. C In that sanctuary oure lord sall be kyng. that is, in all sauyd men. withouten end. and ouyre he says. for he is biforn all thynge. and ouer all thynge. biforn all as maker: biforn all that is made. ouyre all. for he passis all. and of him thai ere. and withouten him thai may noght be.

22. Ingressus est enim eques pharaon cum curribus & equitibus eius in mare: & reduxit super eos dominus aquas maris. C for pharaon at hors with kartis and hors men. enyrd in the see: and oure lord brough on him the watirs of the see. C That is. the deuyl sitand in ill men. is entird in this world to tempt and to angire. with all his lymmys. goed men. bot oure lord bryngis on him. and on all his. all the pynys of hell.

23. Filij autem israeil ambulauerunt per sicomum: in medio eius. C Bot the sunnis of israeil: yede by dryn in myddis of it. C That is. trew cristen men. folowand crist. passis thorgh the world til heuen. by the dry way of chastite and charite. withouten watirs of fleyssly lust.

ORACIO ABACUCH. (c. iij.)

DOMINE audiui audicionem tuam: & timui. C Lord .i. herd thi herynge: and .i. drede. C That is. lord thorgh the pryuete of this incarnaciouns .i. knew. and .i. dred. for .i. held me vnworthi of swilke a herynge.

2. Domine hoop tusum: in medio annorum viuificis illud. C Lord this \(^1\) thi werk: in myddis of yeres qwykyn it. C Lord this natuuite of the maydyn is thi werk. noght werk of

\(^1\) S. U lor. \(^2\) S. U om.
many's kynd. in myddis of yeris. that is, in fulnes of tyme qwykyn
it. that is, send thi sun to qwykyn vs.

3. In medio annorum notum facies: cum iratus fueris
misericordie recordaberis. C In myddis of yeris thou sall
make knawn: when thou warst wrethid of mercy thou sall vmthynke.
C In the last elde that now is. that is kald myddis of yeris. for it
is in the fulnes of the tyme of grace, in whilk christ is made
knawyn till all that will cum till him. for now is the tyme in the
whilk he vmthoght fort do mercy.

4. Deus ab austro veniet: & sanctus de monte pharan.
C God sall cum of the south! and the haly of the hill of pharan.
C That is, ihū crist sall cum in trough and luf of him, thorg th
heten of the haly gast, and knawynge of his laghe.

5. Operuit oslor gloria eius: & laudis eius plena est
terra. C His ioy hild heuens! and of louynge of him ful is
the erth. C That is, trough and luf, thorg the whilk he is
glorifyde. hild apostils and haly men. as honarabil clathyng1,
and swa he is louyd thorg all haly kirks.

C The shynyngge of him sall be as light! hornys in his hend.
C That is, the verray knawynge of him makis all men bright and
shynand that lufis him. for hornys in his hend. that is, his hend
was surekid and nailyd in twa corners of the cross.

7. Ibi abscondita est fortitudo eius: ante faciem eius
ibit mors. C Theare is hid his strenght! bfore his face ded sall
ga. C Theare, in meknes of the cross, was hid in manheide the
strenght of his godhede. and theare ded wald hafe fled his presens,
but it myght noght, for he dyand ouertoke ded and slogh it. as he
says in osee: ded i. sall be thi ded. and hell i. sall be thi bytinge.
he that bytis a thynge he takis aparte tharof in his mouth. a nother
parte he leuys withouten. swa did crist with hell. all good men be
toke with him. and all ill he left theare.

8. Egredietur diabolus ante pedes eius: statit & mensus
est terram. C The deyl sall gange out bfore his fete: he stode
and he mete the erth. C For at the cumynge of ihū crist the
deyl ēd out of many bodys and saulyys. and than crist stode and
mete the erth. that is, men chosen he toke as his aghyn. and gave
thaiw grace and ioy. estifie the mesure of his gifynge.

1 U clathyng. S clething.
9. Aspexit & dissoluit gentes: & contrit sunt montes seculi. C He biheld and he lesyd genge: and alto brokyn ere howis of the world. C He biheld with ege of mercy, and he lesyd genge of the bandys of syn. and than the howis. that is, the proudest men, that bolynyd in erthly heghnes, ere alto brokyn. that is, thai ware made ful meke.

10. Incurruti sunt colles mundi: ab itineribus eternitatis eius. Inkrokid ere the hillis of the world: fra the wayes of his endleshede. C That is, less proude men krokid thaim 1 to be boghand til godis comaundmentis. and that fra that thai 2 knew his wayes, bi the whilk he kald til endles ioy.

11. Pro iniquitate vidi tentoria ethiopie: turbabuntur pelles terre madian. C For wickidnes i. sagh the tentis of ethiopye: druuyd salbe the skynnys of the land of madian. C The tentis of ethiopy ere all that seruys til the deuyl. blake and vile in syn. the skynnys of madian ere all that dredis noght the right dome of god. and all there the prophet saghe be druuyd in pyne and tourment for thaire wickidnes. bot.

12. Nunquid in fluminibus iratus es domine: aut in fluminibus furor tuus, vel in mari indignacio tua. C Whethire in flodis thou ert wrethid lord: or in flodis thi breth, or in the see thi dedeyn. C That is, whether thou will suffire all men to peryss. and all this world to fall in vengaunce: aswhasay. nay. for thou ert he.

13. Qui ascendis super equos tuos: & quadrigae tue salvacio. C That steghis on thi horsis! and thi charis salvacio. C That is, thou sittis in apostils and in thi haly berers thorgh the world. to werray the deuyl. & charys. that is, the euangelistas, ere salvacios of men. that ere safe thorgh the vangel.

14. Suscitans suscitantis arorum tum: turamenta tribubus que locutus es. C Raysand thou sall rayse thi bow: athis til kynredyns the whille thou spake. C That is, thou sall rayse haly wrat. that lay slepand whilst men vndirestode it noght. and swa thou sall fulfill the athis the whille thou made til the kynredyn of israel.

15. Fluuios scindes terre, viderunt & doluerunt montes: gurges aquarium transit. C Stremys thou sall shere till the erth. hillis saghe and sorowid: the dam of watirs passid. C There

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1 S them. M hem. U than.
2 M thei. U day. S that fro thei knew.
3 S enel.
COMMENTARY ON THE CANTICLES.

stremys ere haly lare fadirs. the whilke crist departis til seres stedys. that men may take wetynge til thaire dry hertis. that saghe hillis. tha ere pride men. that ere rugsid abouen other for riches. and thaire sorowid for thaire syn. the dam of watirs. that is. the gasty habous daunsce of gasty lare passid fra man till man. and than.


C That is. tha that warre in the grund of illis gaf voice of gain-saiynge till sothfastnes. and heghnes of the wold raysyd powre to distroy cristen men. and newer the latter.

17. Sol & luna steterunt in habitaculo suo: in luce sagittarum tuarum ibunt, in splendore fulgurantis hastae tuae. C The son and the mone stode in thaire wonynge: in light of thos aruys thai sall ga. in shynyngge of thi leuenand sperre. C The sone crist. the mone anbede of haly kirk. sall last in rightwisemen. for thai sal ga in light of thos arwis. that is. of thi wordis thrilland thaire hert. and in shynyngge of thi myarakils. the whilke made thaim rade as leuenyng. and wounded thaire hert.

18. In fremitu conculcabis terram: in furore obstupe-facies gentes. C In gnaystynge thow sall trede the erth! in breth thow sall stunay genge. C In gnaystynge. that is. in the drede of the dome. thow sall meke the hertis of erthly men. and in breth. that is. in manauance of endles fyre. thow sall make thaim as stunayd men. for wa that is cumand till thaim.


20. Percussisti caput de domo impij: denudasti fundamentum eius vasse ad oollum. C Thou smate the heuyd out of the hous of the wikid: thow naknyd the foundment of him til the nek. C The deuyl. that is. heuyd and kynge of all sunynys of pride. thow smate out of the hert of the wikid man. and swa thow made him goed. and thow naknyd him til the nek. that is. thou reft him all the happynge that he had of thi chosen men. swa that he is noght left bot heuyd of ill men.

21. Maledixisti sceptris eius. capiti bellatorum eius: venientibus vt turbo ad dispersendum me. C Thou weryd

1 S depnes.
the prayer of habakkuk, 15–26.

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til his sceptirs. til heuyd of his feghters: cumand as whirlwynd[1] to skatire me. C Sceptir is[2] the kyngis wand, that bitakyns[3] his pousee. aswhasey. god thou dampnyd all wickid men in the whilke the deuyl has myght for syn. and alswa thou weryd the heuyd of his feghters. that is, ill pryncys and fendis, that cumys with many temptacions to waste me, as dust bifor the wynd. bot.

22. Exultacio eorum: siout eius qui deorat pauperem in abscondito. C The gladnes of tha: as of him that deours the pore in hidil. C That is, all thaire ioy is broght til noght. as of him that spoyls a pore man. whaim he wend had bene riche, and is noght. and swa is desayfyd.


24. Audiel & conturbatus est venter meus: a voce con tremuerunt labia mea. C I herd and my wambe is druyd: fra the voice trembild my lippis. C I herd, that is, i. vndirstode thorgh the haly gast, what angire goed men sall suffire in the end of this warld. and my wambe, that is, my frelte, is stird for drede. fra the voice of that herynge my lippis trembild. that is, i. quoke for drede of the syn of my mouth. fylid in speche. and wonand amange folke that has foule lippis. aswhasay, i. drede to tell haly wordis with my fylid mouth. for thi.

25. Ingridiatur putredo in ossibus meis: & subter me scateat. C Rotynge ga in my banys; and vndire me sryrnege. C That is, my fleyss rote til my banys. and vndire me sryyne rotyngel ful of wormys. this bifall me here, that i. may fle wers. and

26. Vt requiescam in die tribulacionis: et ascendant ad populum ascinctorum nostrum. C That i. rest in day of tribula cious; and that i. steught[7] til oure folke beltid. C That i. rest with halighis in day of maste anguys. that is, in the day of dome. and than stegeh til the cumpany of folk beltid. that is, that

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stalworthly faghth agayns all ill stiryngis. for godis luf. he, this
prophet, assentis noght til the luf of any creature. that couayts
that he rote abouen erth. are he suffire pyne in the tother warld.

27. Ficis enim non florebit: & non erit german in
vines. C for the fige1 sall noght floryss: and buriyn sall
noght be in the vynera. C That is, gret part of cristen men that
semyd to be swete in devocioun sal na floure shew of vertu. and
the rote of charite. that was wont to make men drunkyn in gasly
ioy. in thaim sall be dry.

28. Mencietur opus eliue: & arua non afferent cibum.
C The werk of olyue sall leghe: and feldis sal noght brynge forth
mete. C That is, sum kyngis and prestis sall faile fra mercy and goed
werk, and swa thai leghe. for thai do noght as thai hight til god. and
feldis, that is, thaire sugetis. sall noght gif gasly froyt to pay god.

29. Abscedetur de ouili pecous: & non erit armentum in
presepitibus. C Away sall be smytyng best of the fald: and nete
sall noght be in kribbis. C Beste, that is, ilk ill cristen man lifand
as beste, sall be smytyn away as a ded lym out of the fald of halyn-
kyrk. and nete, that is, gasly trauaylers. sall noght be is kribbis.
that is, in the degrees of rightwis lyfe. for herhand all,  at2 regard of
many ill. sall fall in till errores.

30. Ego autem in domino gaudebo: & exultabo in deo
ihū meo. C Bot .i. is lord sall ioy: and .i. sall be glad3 in god
my ihū. C This is the saigh of chosen men that lastis stabilly
in godis luf. aswhasay. thai hafe thaire ioy in erth and peryss thare
with. bot .i. sal ioy in my lord, thorgth sweetes of his luf. and .i.
sall be glad in god my ihū. that is, my saeoure. noght in the
warlde my losere. for.

31. Deus dominus fortitudo mea: & ponet pedes meos
quasi cernorum. C God lord my strenght: and he sall sett
my fete as of hertis. C Ill men fete ere set as of wayke assis.
that ere festid in myddis of the layre. swa thaire affectiouss ere ay
takild with sum luf. that draghis thaim fra godis luf. bot haly menmys
affectiouss ere as of hertis, that lepis ouyre alle lettyngis. and kastis
out of thaire hert all glet. ellis myght thai neuer luf crist verraly.

32. Et super excelsa mea deducet me victor: in psalmis
canentem. C And abouen my heghe the victore sall lede me:
in psalmys syngand. C Crist, that is victor of ded. and of the

1 S fike.  2 S ins. the.  3 S. U gald.
deuyl. sal lede me syngand til his louyng in psalmys. *that* is, in
goed werkis and in gastly deuocioun. abouen my heghe. *that* is,
abouen all bodyly thynge. *that* semys heghe til men. he sall lede
me in til contemplacioun of god.

CANTICUM MOYSI. (Deut. xxxij.)

*Audite* celi que loquar: audiat terra verba oris mei.
*C* Heuens here *that* i. sall speke: *the* erth here *the* wordis of my
mouth. *C* That is, *that* men *that* has *youre* conversacioun in heuen.
and *that* *ere* in actif lif. vndirstandis *that* i. sall say. for it fallis
for *youre* hele. aswhasay, berys witnes. *that* i. hald noght still *the*
wickidnes of my folkz.

2. Conorescat in plunia doctrina mea: fluat vt ros elo-
quium meum. *C* Mi1 lare grow in rayne: as dew ren my word. 
*C* That is, *that* my lare make *the* herers of it to bere gastly froyte.
multiplyd be it in rayne of heuen. and my worde ren in mennys
hertis, as dew of grace, *that* may kote *thaim* fra hete of vicys.

3. Quasi ymber super herbam, & quasi stille super gra-
mina: quia nomen domini inuocabo. *C* As rayne on herbe.
and as droppis on burionyngis: for *the* name of lord i. sall inkall.
*C* My lare be till 3ow as rayn on gress. *that* it make to be grene
in you. *the* burioyns of vertus. and worthi is it *that* i. be herd. for
i. sall inkall god in til my hert lusand. noght anly honsur him *with*
my lippis, as riche men dos. forthi.

4. Date magnificenciam deo nostro: quia dei perfecta
sunt opera, & omnes via eius iudicia. *C* Gifs worship till
oure god: for of god ere perfyt werkis. and *the* ways of *him*
domys. *C* That is, all *that* he dos he dos *with* dome. whethere
he take vs. or he forsake vs.

5. Deus fidelis & absque vlla iniquitate, iustus & rectus:
peccauerunt ei, & non filius eius in sordibus. *C* God trew
and wylkouten any wickidnes. rightwis and right: *thai* symyd til
him. and noght his sunys in filthis. *C* God is trew in his hetynge.
and he noyes til na man. rightwis in yeldenge. and right in vengynge.
first symyd til *him* oure form fadirs. and sithyn ill sunys in filth
of syn.

1 S. U Thi.

L 1

7. Nunquid non ipse est pater tuus qui possedit te: & foeit & creavit te. C Whether he ne is noght thi fadire. that welldid the: & made & wroght the. C Aswhasay. him thou sould luf as thi fadire, that made the man. and ordaynd the til his heritidge, if thou will.


9. Interroga patrem tuum & annunciat tibi: maiores tuos & dicoent tibi. C Ask thi fadire and he sall swh til the: thi sufrayns. and thai sall til the say. C That is, that thou has mystire to kun. thi prileate and thi preste ere haldyn to lere the.

10. Quando dividebat altissimus gentes: quando separebat filios adam. C When the highest departid genge: when he twynyd susnys of adam. C This departynge was when men bigan to won in all the partis of the erth.

11. Constituit terminos populorum: iuxta numerum filiorum israel. C He sett the termys of folk: bisyde the nommbire of the susnys of israel. C That is. folks sall be dwelland in this wyrld. til the nommbire of godis susnys be fullfild. that is, til god hafe als many as he has ordaynd to be safe.

12. Pars autem domini populus eius: iacob funiculus hereditatis eius. C Bot the part of lord is his folk: iacob strenge of his heritage. C Aswhasay, mykil folk is in the wrld, bot iacob anly, that is, wirstiere agays n vicys, is merke of his heritage. that is. his merke rechis na ferrere than in swilk. all other ere out of termys.

13. Inuenit sum in terra deserta: in loco horor:is & vaste solitudinis. C He fand him in land deserte: in stede of vgyynge. and in waste wildirnes. C That is, him that he had

1 S. U om. 2 S. U meke.
THE SONG OF MOSES (II.) 6-20.

loste he fand errand in the wrecchinnes of this life. in the qwilke is vgyynge for drede of wa. and waste wildirnes. for default of goed werke.

14. Circumduxit eum & docuit: & custodiiuit quasi pu-pillam ouli sui.  C He about led him and lerid: and he kepid as the appil of his eghe.  C He led him about fra ill mennys life. the next way til heuen. and he leryd him in whilk degre or state. and how he soould luf him. and kepil als tendirly as the thynge that men ere tendirest of.

15. Sicut aquila prouocans ad volandum pullos suos: & super eos volitans.  C As aryn kalland his briddis to sieghe! and abouen thaim flieand,

16. Expandit alas suas & assumpsit eos: atque portuait in humeris suis.  C He spred his wengis and he toke thaim: and bare in his sholdirs.  C The aryn, kalland his briddis to the sight of the son. when he ses that thei wax wery fieghand. he haldis thaim vp with his wengys. swa ihū crist spredis twa wengys of charite. and takis vs in til vertus. and berys vs in his strenght til heuen. that we may se the son that neuer sal hafe settynge.

17. Dominus solus dux eius fuit: & non erat cum eo deus alienus.  C Lord anly was his ledere! and other god was noght with him.  C In helpe and in hilynge fra ill.


19. Vt sugeret mel de petra: oleumque de saxe du-rissimo.  C That he souke huny of the stane; and oyle of the roche hardest.  C Huny of the stane is the lare of ibū crist. oyle of the roche hardest. is the oyntyng of the halygast, sent fra crist glorifyd. and made swa hard that he may neuyre suffyre pyne.

20. Butirum de armento & lao de ouibus: cum adipe agrorum & arietum filiorum basan.  C Butyre of nete and mylke of shepe: with grese of lambys and of wedirs of the sunnys of basan.  C Butyre of nete is stabill lare of ensaumpils of patri-arkis. Mylk of shepe is lare that fallis for thaim that bigynnys todo wele. grese of lambys and of wethirs. is the bremmand desyre that discipils and maistirs has till heuen. sunnys of basan ere lufers
of this world, the whilke oft sith has lordship. ouyre goed men here.

21. Et hircos cum medulla tritici: & sanguinem vue biberent merocissimum. C And gayte with merghe of whete: and that tha drynke the shyrest blode of grape. C Gayt ere that enfourmys vs thorgth ensaupil of penance. in thaim we aghe to hafe deylye: with merghe of whete. that is, with the body of crist. for he is the grape whas blode cristen men resayn.

22. Incrassatus est dilectus & recalcitrauit: incrassatus impinguatus dilatatus. C Encorsyle is the lufyd and he kest vp: encorsife fattyd enlargid. C That is, the folk that god lufid. gifand plente of godes. kest vp at god, despisand his commaundments. & multiplid in riches.

23. Dereliquit dominum factorem suum: & recessit a deo salutari suo. C He forsoke god his maker: and he departyd fra god his hele. C for e se and welth of the draghis men till syn. & makis thaim to forgete god and to turne till the deuyl.


25. Immolauerunt demonijs & non deo: dijs quois ignorabant. C Thai offfirid till deuyls and nogth till god: till goddis the whilke thai nogth knew. C That is, thai queue nogth god in thaire lifys. bot deuyls. of whaim thai had never goed.


27. Deum qui te genuit dereliquist: & oblitus es domini creatoris tui. C God that the gat: thou forsoke: and thou has forgetyn the lord thi maker. C Of god we ere borne gastyly. him all forsakis that assentis till any dedly syn. and swa thai forget him whils thaire thoghtis ere bundyn in the luf of any creature.

28. Vidit dominus & ad iracundiam ooncitatus est: quia

1 U sit he.  
2 S. U om.  
3 U gast. S gate.
THE SONG OF MOSES (II.) 20–35. 517

pronovocauerunt eam filij sui & filie. C. The lord saghe and
till wretch he is stird: for him moyd his sunys and doghtirs.
C God that all wate ses the wickednes of men. and tharfor he is
stird till vengauce.

29. Et ait abscondam faciem meam ab eis: & considerabo
nouissima eorum. C. And he sayd: i. sail hyde my face fra
thaim: and i. sail bihald the last of thaim. C Nathynge is mare
pyne than to tharme the syght of god. and his goed will. and of
thai be in mykil ese here. he bihaldis what wa sail bifall thaim in
thaire endynge.

30. Generacio enim peruersa est: & infideles filij. C for
it is a wicked generacion: and vntrew sunys thai ere. C for
thai hald noght trouth till god that thai hight in baptem.

31. Ipsi me pronovocauerunt in eo qui non erat deus: &
irritauerunt in vanitatibus suis. C Thai me stird in him
that was noght god: and moyd in thaire vanytes. C That is,
thai wrethid me, lufand the thynge as god that was noght god. and
hafand mare delite in thaire vanytes. than in my seruys. for all that
thai luf is bot vanyte.

32. Et ego pronovabo eos in eo qui non est populus: &
in gente stulta irritabo illos. C And i. sail stire thaim in him
that is noght folke: and in genge foloe i. sail moue thaim. C Lo
vengaunce: thai that ere proude. and despitus. god bryngis thaim
swa law. that thai ere noght worthi to be likynd till thaim that semyd
folios. and was haldyn as noght. and in that manere thai ere stird till
enuy and hateredyn.

33. Ignis suoeconsus est in furore meo: & ardebit vaque
ad infernum nouissima. C fylre is kyndeld in my breth: and it
sall bren till the last of hell. C That is, vengauce bigynmys here
is wickidmen, the whilk will noght amend thaim. and it sail tour-
ment thaim withouten end in hell.

34. Deorabitque terram curn germine suo: & moncium
fundamenta comburet. C And it sail deuoure1 the erth with
the buriouynge: and the grundis of hillys it sail bren. C That
is, that ilke vengauce sail swelughe in. all lufers of erthly thynge,
with all thaire fayrhede. and the hope of proude men it sail waste.

35. Congregabo super eos mala: & sagittas meas com-
plebo in eis. C I sail gediire of thaim illys: and mvn arwis i.

1 U deucurr.
sall fulfill in thaim. ☛ That is, all kyndis of tormentis sal cum
on thaim: the whilk ere ill til thaim that sufferis. but thai ere rightwis
is godis dome. and myn arwis, that is, sharpe and sare bytand
pynys, i. sall fulfill in thaim: that is, thai¹ sall be ful of tha pynys.
and till that cum.

36. Consumentur fame: & deoarabunt eos aues morsu
amarissimo. ☛ That sall be destroyd with hungyre: and deoore
thaim sall fughils in bitynge bittirest. ☛ That is, in this world thai
dye in saule for hungyre of godis worde. and swa fendis etis thaim
thorugh venymous temptacions. in whilke thai fall, that is till thaim
full bittire bitynge.

37. Dentes bestiarum immittam in eos: cum furore tra
hencium super terram atque serpentium. ☛ Teth of bestis
.i. sall send in thaim! with woednes of draghand abouen erth and
of serpentis². ☛ That is, gnawyngis of deyyla. the whilk cruelly
ryuys saules fra god. and scatirs in se re vicys: with wodnes of
thaim that draghis and entycis til fleyssly werkis. as wode men,
vengaund thaim. and of neddyrs. that is, of temptand pruyely: swa
that all ill cum on ill men. for!

38. Foris vastabit eos gladius & intus pauor: inuenem
simul as virginem, lactentem cum homine sene. ☛ Withouten sall waste thaim the swerd! and withinen drede: jonge man
and maydyn togydire. sowkand with eldryn man. ☛ That is, the
swerd of hell fyre. sall be thaire pyne in body and in saule. thai sall
hafe the worme of ill consciens bitand and etand thaim. withouten
ende. and that swerd sall waste jonge man. that is, ilkyn that is
iolife and lycherous. defouland his elde in syn. and maydyn, that
is, ilkyn that is barayn of goed werke. jonge man and maydyn
he setlys to gydire in pyne. for thai ere wont to be to gydire in syn.
sowkand is he that has na witt to do wele. eldryn man is he that
dwellis in his alde syn. Lo ye may see that he closis fra the fyre of
hell nouther man na womman. jonge na alde. for of all maner of
men grete parte ga till hell.

39. Et dixi vbinam sunt: cessare faciam ex hominibus
memoriam eorum. ☛ And i. sayd whare ere thai: i. sall make
to cese fra men the mynd of tha. ☛ I sall say in my lufers. whare
ere thai now all bicumyn. that florysst in this warlde. and whare is

¹ S. U. i. ² S nedders.
all thaire welth! all is away. and now i. sall swa fordo thaim that
thaire mynd be neyure amange rightwismen.

40. Sed propter iram inimicorum distuli: ne forte super-
birent hostes eorum. C Bot for the yre of enmys i. delayid:
leswhen thaire enmys prydid.

41. Et dicerent manus nostra excelsa: & non dominus
feoit hec omnia. C And thai sayd our hand is heghe: and
noght god did all there thyngis. C God will noght als tyte as men
has synnyd do vengaunce. bot he delayis it by certayn tyme. that
tha till whaim thai hafe done harme wax noght proude. and say,
for oure meryt, and for thai ware contrarious til vs. god distroyis
thaim. and swa thai say that god did noght all. for thaim thynk that
thaire meryt helpid.

42. Gens absque consilio est & sine prudencia: vtinam
saperent & intelligerent, ac nouissima prouiderent. C
Genge withouten couysayl it is and withouten quyantis: god gif
thai had sauoure and vndirstode and puruyd thaire laste. C The
genge of all vnrightwismen. is withouten couysaile of hele of saule.
and withouten quyantis to fle syn. bot god gif thai had any sauoure
of godis luf. and vndirstode the will of ihil crist. todo it. and puruyd
thaire laste. that thai myght dye sikryrly, and bihald withouten drede
that sal bifall at the last end.

43. Quomodo persequebatur vnus mille: & duo fugarent
decem milia. C How ane pursuyd a thousand: and twa chasyd
ten thousand. C How this myght be he shewis and says.

44. Nonne ideo quia deus suus vendidit eos: & dominus
conclusit illos. C Whether noght tharfor forthaire god salde
thaim: and thaire lord thaim loukid. C Aswhasay: forthi thai ere
ouyrcumyn for god aliened thaim fra him. for thaire syn. and loukyd
thaim in the myght of thaire enmys.

45. Non enim est deus noster vt di eorum: & inimici
nostri sunt iudices. C fforwhi our god is noght as the goddis
of tha: and our enmys ere domys men. C Oure god is noght
as thaire goddis. for thai hafe delite in wickidnes. and oure god
lefsy na syn vnpunyst. and oure enmys erdomys men. that is, thai
may bere witnes of that thynge. that oure god dampnys & punyss
ill dedis. for oft sythe he smytis thaim in this wvarld.

46. De vinea sodomorum vinea eorum: & de suburbanis

\[1\] U Aswhasa. S As who say.
Of the vynere of sodoms the vynere of tha! and of the suburbanys of gomor. Sodom is als mykil as dumb. gomor sharpe. aswhasay, thai ere dumb to loue god. and thai ere sharpe in vics.

47. Vua eorum vua fallis: & botrus amarissimus. The grape of tha grape of gall: and floure bittirest. That is, thaire froyte is all twnyld in till bayske syn. and the floure that is in thaim. is bittirest. that is, thaire fleyssly luf. and couaytis of erth. is til thaim endles sorow.

48. Fel draconum vinum eorum: & venenum aspidum insanabile. Gall of draguns the wyne of tha! and venym of snakis incurabil. Gall of draguns is the fell treson of bakbyters. the whilke tresun thai drynk with delite, as wyne. and birls it til other men. and venym of snakis. that is, lastand malice is thaire drynk incurabyll. for thai will noght be amendid. and if men chasty thaim. thaire malice waxis. and thai ere wors than thai ware.

49. Nonne heo condita sunt apud me: & signata in the-sauris meis. Whether there be noght layd anence me! and selyd in my tresurs. That is, all there illys ere haldyn in godis mynde. and kepide as vndire selo. fortro be puforth in the dome. when goed men sall be made riche of godis treserur, and ill men pore. for.

50. Mea est vicio & ego retribuam eis in tempore: vt labatur pes eorum. Myn is the vengauce and i. rall yeld thaim in tyme: that thaire fote slipp. That is, till me, says god, fallys the vengauce of synful men. noght til man wonand in erth. and i. rall yeld thaim estire thaire ill will, in tyme of dome. thoft i. abide awhile. that thaire fote slipp. that is, that all thaire pride and thaire vanyte. that berys thaim till hell. fall and breke. and wyte till noght.

51. Iuxta est dies perdicionis: & adesse festinant tempora. Bisyde is the day of perdicyun! and tobe hastys tymes. Bisyde. that is, nere, is the day in whilke all ill men sall be loste fra the cumpany of halighis. and tymes of yeldynge till ill and goed hastis to be, and cummys faste. and than.

52. Indioabit dominus populum suum: & in seruis suis miserebitur. Oure lord sall deme his folke! and in his seruauntis he sall hafe mercy. That is, he sall depart his lufers

1 U perdicyum.
fra the lufers of this world, and in his seruaunts he sall seme merci-
ful. in all othere rightwis.

53. Videbit quod infirmata sit manus & clausi quoqu deceserunt: residuique consumpti sunt. C He sall se that hand be made seke, and the klosyd faylid! and the left ere dis-
troyid. C He sall se. that is, he sall make tobe sene. that all that ill men dos is noght suffyssaunt till thaire salvacioun. and the klosid in pouste of the deuyl. faylid for pynys. and all the other left and
forsakyn of god is distroyd in endles ded.

54. Et dicent, vbi sunt dij eorum: in quibus habebant
fideliam. C And thai sall say whare ere thaire goddis: in the
whilke thai had trayst. C Tha that sall se thaire pyne sall say.
whare is all thaire vanytes and lustys, the whilke thai lufid mare
than god. and setth thaire trayst and thaire ioy in thaim.

55. De quorum victimis comedebant adipes: & biebant
vinum libaminum. C Of the offrandis of whaim thai ete grese:
and thai drank wyne of offfyngis. C That is. of that thynge that
was offird til thaire vnclemmes. thai had delite in grete haboudaunce.
and swa thai ware drunckyn in lust & likyng of erth. forgetand
ihū crist. this wrechidnes is that ye hafe lufyid mare than god.

56. Surgant & opitulentur vos
protegant. C Ryse thai and help 3ow: and in nede hil 3ow.
C It is bethynge that he says. as whasay. youre goddis that ye hafe
haldyn in honur. ryse and cum to helpe 3ou if thai may. and sen thai
may do 3ow noght bot skath.

57. Videbo quod ego sum solus: & non sit alius deus
preter me. C Ses that i. am any: and that other god be noght
than i. C That is. i. am any god. and all thynge that 3e lufyd
has desayfyd 3ou. for.

58. Ego occidam & ego viuere faciam, percuciam & ego
sanabo: & non est qui de manu mea possit eruere. C I
sall sla and i. sall make to lif, i. sal Smyte and i. sal hele: and
nane is that may delyuer of my hend. C That is, i. am auctor of
life and ded. and i. sall symte thaim that i. luf. chastiant and faside
dos sun. and i. sall make thaim hale perfity, etfure this life. and
nane is that may delyuer him self or other. of my hand. for all
creatures ere in my myght. and till me fallys the demynge of all.

59. Leusabo ad colum manum meam: & dicam viuo ego
inesternum. C I sall lift til heuen my hand: and i. sall say .i.
lif withouten end.  C That is, i. sal shew me lord & myghty abouen all thyng. and .i. sal say aperty, .i. lif withouten end. it is as an athe to fulfil this.

60. Si aequore vt fulgur gladium meum: & arripuerint judicium manus mee.  C If .i. had sharpid as leunynge my swerd: and my hand had takyn dome.  C That is. when .i. hafe redid my swerd of punyssynge as leuenynge. sudanly cuwand and makand men rad. and my myght bigyn to shew the laste dome.

61. Reddam vlosionem hostibus meis: & hiis qui odorunt me retribuam.  C I sal yeeld vengeauce till myn ennys: and till thaim that hatid me .i. sal yeelde.  C I sal yeeld vengeauce of endles pyne till my fas. that is, till all that was contrarious till me. despisand my comandmentis. and till thaim that hatid me. puttand me out of thair hertis thorg huf of other thyng. .i. sal yeelde womynge in hell. and than.

62. Inebriabo sagittas meas sanguine: & gladius meus deuorabit carnes.  C 1 I shal druskyn myn aros in blode: & my swerde shal deuoure fleschis.  C Myn aros, that is, my sharpe manauzis, i shal druskyn, that is, fulfille in blode. that is, in deth of dampnyd men. and my swerd. that is, my veniense schal greedly ete all that lyfyd fleschly. and so dyed. and i shal drunkyn my aros.

63. De oruore occisorum: & de captiuitate nudati inimi- corum capitis.  C Of the blode of slayne: and of kaiyftie of the nakyd hed of enemys.  C Verrayle slayne er thei that are ded fro the ioy of 1 god withouten end: & of kaiyftie in hell. of the nakyd heuyd. fro all 2 solace of heuen or of erth. of enemys dampnyd. Nakyd heuyd he seys at the lyknyng of takyn prysuns 3 in con- querynge, the whilk was wont to be shauyn the heuyd, & so solde.

64. Laudate gentes populum eius: quis sanguinem ser- uorum suorum vloisoetur.  C Louys 3e genge the folke of him: for the blode of his servauantis he shal venge.  C 3e genge synful, if 3e wol not folow his folk in vertues & godenes. at the lest holds all worthi louynge that lufis him. & angris thaim not in worden in dede. for if 3e do, he wol venge it.

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1 Text from L, to the end.  2 U11, B 953, 188, 877.  L that.

SONG OF MOSES (II.) 59. SONG OF B. V. MARY, 2. 523

65. Et vindictam retribuat in hostes eorum: & propicius erit terre populi sui. ☀ And veniance he shal yelde in their enemys: & merciful he shal be til the land of his folke. ☀ The land of his folke is holykirke. in the whilke his folke wonnys in trouth and charite. all other wonnys in the land of the deuyls folke. til whom he is riȝtwys in veniaunce & punysching.

CANTICUM MARIE. (S. Luc. i.)

MAGNIFICAT: anima mea dominum. ☀ My soul: worshippys the lorde. ☀ Our lady seynt Mary, after the greytynge of gabiuel. the conceuyng of goddis sun. the blessyng of Elizabeth. that kuld hur modur of hur lorde. sho rose not in hegenhes of thowyt, ne in bolnyng of pride. bot in sweeties of hert. & in ful deuoute mekenes. thankys god of all his godenes, and seys, My soule, silde of his grace, worshippys, that is, louys perfity, the lord of heuen and erth. that me this grace has done. Aswhosey, i hold not my selfe grete. bot 1 god i loye of all his giftyss. in all my hert. that soul worshippys god. the whilk wykkiyd thought greues nouȝt. vnclene delite fylis not. vnkonnable 2 beryng heghys not. bot in all vertues of kynde and of grace it stondis in lastand 3 luf and stabul mekenes.

2. Et exultet spiritus meus: in deo salutari meo. ☀ And my gost ioyed: in god my heel. ☀ Nouȝt onely this blyssyd maydyn and modur. louys god enterly: bot also sho seys. that hur gladnes. and hir ioy was in mynd of god. in luf and lykyng of whom: all hur heel sho sett. sho ioyed not in hur self, ne in vanytes of this lyfe. as our fonnyd 4 maydyns dos now. that ioyes more in all things of this worlde, the whilk thaim lust luf. then in god thair saueour. Bot thof the 5 soules of holy men worthely worship god. & wondurfully be ioyand in ihū: this blessid mayden, before all in pryneleghe of 6 brennand luf, sho louyd god. and in synguler ioy shae was glad in cryst. the songis of louyng. er swettest in hur mouth. and the notis of luf er delitabylest: in

1 S. L bo.
2 S vnconuabill beryng heres noght. UH, B 877, 288, 953 vncouenable.
3 L. inst. in.
4 S fond.
5 S. L tho.
6 N and.
the melody that sho shewys, that gost now ioyes in god. the whilk is verely kyndild with the fyre of the holy gost, til the whilke for myknelus of crystys luf. no passand thing payes. all fleschly luf. and erthly couetysse is vile and loth. but all his ioy and comfort is in crist, of whom he hopis life and heel endles.

3. Quia resperxit humilitatem ancille sui: ece enim ex hoc beatam me dicent omnes generationes. C for he lokyd the mekenes of his handmayden: lo forwhi of that blisful me shal' sey all generacyons. C Wrecchid wymmen of this worlde. luís creatures. whilk thaim list. & worshippys thaim, and has ioy in thaim: bot our lady sett all hir luf and ioy in god. & in worship of hym holly. and that for he lokyd with blyth ee of grace the mekenes of hur that was ful of all gode thewys. and buxsumer to him then any hand mayden. in erth: may be til hur lord. lo forwhi of that. that is, for that mekenes. or for that lokyng of god to me. as he were takyn in my luf at a syt, blisful me shal say. all generacyons of crenst men. in this worlde. and that is worthi.

4. Quia fecit mihi magna quipoten est: & sanctum nomen eius. C for he has done til me gret things. that mysly ys: and his name holy. C Grete thing he did til hur in quantite of grace, gretter in mynystracyon of Aungell. grettist thoro wondirs of goddis vertu. In wombe he made perfitt hir halogthing: in vertu he gas til hur clennes of lyfe: in vow first offerand of maydenhed. & in all thes that most semys, depest mekenes. thus he did til me, that is mysly. and whos name is holy, haloghand me. & all that holy ys: in his godenes: noyseth in their merit.

5. Et misericordia eius a progenie in progenies: timentibus eum. C And the mercy of him fro kynredyn in kynredyns: til the dreedand him. C His mercy, deleyuerand of synne & sorow, is fro the kynredyn of holy men. in the kynredyns of synful men. for so thei are made sumys of riytwys men. bot this mercy is only til the that dredis him. for withouten the drede of god: may noman be made riytwys.

6. Fedcit potentiam in brachio su: dispersit superbos menta cordis sui. C He did mys3 in his arum: he scaurid the proude fro the thought of their hert. C God did. that is, he shewys that mys3 is in his vertu, when he sett the help of his lyfers in his sun. then he did mys3 in his arum. and so he skatird. that is, he

1 S laythe. U lishly. N om.
2 L loky. S loked.
3 N. L blys shal. S blisful me schal.
4 N wordis.
SONG OF THE BLESSED VIRGIN MARY, 2-10.

sundird the proud. that is, tho that sekys the way of heghnes abouen other. fro the thoust of their hert. that thei myst not do in dede the wykkeidnes that thei conceyfyd in their wille.

    C He did downe the mysty of setyl: and he heghid the meke.
    C The mysty, that is, tho that ioyes in their myst, & vsys hit wrang and wykkydly, he did downe of setil of their dignyte & honour: that their last wrecidnes be to vmthink of their state before: and he heghid til the setil of aungels felyschip. the meke: that is, tho that holdys nothing lowgher then thaim self. and gifis thaim to be defoylid of all that will. as erth is. & tharfor thei ar worthi to be heghid. for that gret mekenes. that thei are not stird til wrath, of men see thaim ill or do thaim ill.

    C The hungirand he fulfild of godes: and the ryche he laft tome.
    C The hungirand our lady kallys thaim. that grely couetes riȝt-wysnes. wysdom. grace. & coumfot in the holygost. that ay stirs the desire to receyf more & to contynu it. and swylke he fulfild of godis profetabol. delitabil. & honest. the first helpis til merit. the tother drawys the ȝernying. the thryd makys perfyt. til werk of vertu. these\(^1\) godes has swete sauour til the soul. thre maner of hungry men er. the whilk god fillis not: that is, tho that desires the pompe of the worlde, and erthly thinges. and barmyng of their neiȝbur. the first hungur is of bitturnes. the tother of Auarice. the thrid of bak-bytynge: & the ryche men of this worlde in welth and ees. and ypocrtyes, that letys as thei were ryche in gostly godes. he left tome of grace and ioy. tho thei be ful of sauour and vile instys of body. bot in the day of dome thei shal fynd nouȝt bot pyne.

    C He receyfyd israel his barne: vmthouȝt of his mercy.

10. Sicout locutus est ad patres nostros: abraham & semini eius in secula. 
    C As he spake til our fadurs: til Abraham & tyl his sede in worldes. 
    C Thus shal the lettur be ioyned: he receyfyd israel his barne\(^2\), for mekenes and cllenes, as he spake til our fadirs. and that he did, vmthouȝt of his mercy. the whilke he hyghto to do tyl Abraham. and til his sede. that is, til all

\(^{1}\) M. B \(^{977},^{953},^{188}.\) S this. L the.

\(^{2}\) N. L childe.
COMMENTARY ON THE CANTICLES.

his folowers. in trouth and ry3twysnes. whils the worlde standis. He receyfyd israel in kynde. in ¹ grace. in defens. ² in gouernyng : thoro takyng in kynde. he ri3ttyd vs out of deth. and out of the ire of god. thoro takyng in grace: he drogh vs out of synne. thoro takyng in defense he deleyuers vs: that our enemy hase not the ³ maystry of vs. thoro takyng in gouernyng, he ledes vs out of the perils of his way: thoro takyng in blisfulhed, he brynges vs out of all wrechidnes of synne. and sorow, and settyys vs in the ioy of heuen. Amen.

Explicit Canticum Marie Matris domini nostri Jhū xisti.

¹ S &. ² S ins. ' &.' ³ N om. ⁴ S weride.
GLOSSARIAL INDEX.

[The few remarks on dialect which are here printed are by Professor Skeat.]

The MS. which is taken as the basis of the text, exhibits the usual peculiarities of Northern MSS. The distinctive features of the Northern dialect are fully discussed in Dr. Morris's preface to Hampole's Prickey of Conscience; and a convenient summary of them may be found in the Introduction to Morris's Specimens of English, Part I, p. xxxix, or in the Introduction to Part II, p. xx. The differences between the Northern and Southern forms of words are both orthographical and grammatical.

As regards the orthography, we may particularly notice the constant use of a where the Southern dialect has e; as in gast, ghost; sang, song; mare, more; ald, old; ma, mo; na, no; stane, stone. The unusual symbol oe occurs in words which in Anglo-Saxon have long e, as in good (good), A.S. god; doe (do), A.S. don; soon (soon), A.S. sōnā; woundes, A.S. wōndes. An occurs in saule, soul, and frequently before n in words of French origin, as in angiel, angel, braundis, brandish, &c. The diphthongs ai, ay, are common in some words, as in thai, they; thair, their; waiete, waiete, waits; fiyre, fair; desaied, deceived. Not only does k occur where the Southern dialect has cb, as in kirke for Southern chirche or cherche, but the same letter is employed for initial c, as in kan, can; kast, cast. F frequently occurs where Southern MSS. would have s, i.e. v; as in baf, have; gi-send, giving; shrie, shrive; doufe, dove; luf, love; olife, olive; serfe, serve. In Southern MSS. the same symbol is employed to represent two very different sounds, viz. y and gb; as in song, young, list, light; the rule being that the sound of y is intended when the symbol is employed initially. But in the MS. here printed, the two sounds in question are much better distinguished, viz. by writing gb for the guttural sound. Hence we have, on the one hand, gate, gates; sern, to yearn; and, on the other hand, aghen, own; dragbes, draws; felagbis, fellows; fologb, follow; bagnil, hail; baligh, holy; negb, not.

As regards the grammar, the chief peculiarity of the Northumbrian dialect is the total absence of the final -e as denoting a suffix having grammatical force; in places where the final -e is written, it is not to be pronounced as a separate syllable. A few further remarks upon this will be found below. Substantives form the plural in -is, -ys, -es, or -i, and the genitive singular in -is or -ys. Almost the only exceptions are the plurals eyben, eyes; eren, eren, ears, p. 35 (Ps. 16. 2 and c.), 120 (33. 15 and c.), 145 (38. 16 and c.) 401 (113. 14), 448 (129. 2), 456 (134. 17); oxin, oxen, or oxen; 29 (Ps. 8. 7 and c.), 477 (143. 16 and c.); brether, brethren; bend, hands; and a few genitives, like fader, which drop the genitive-suffix.

1 N eres.
altogether. Such phrases also occur as man ded, man band, men fete, adam syn, modur kno.

In the present tense of verbs, the Northumbrian dialect properly employs the suffix -is, -ys, -es, or -s in every person; but there are several examples in which this suffix is dropped, especially in the singular. Examples are: i jou in the, and sevis (p. 13); sbou is (also sbou ertos), sbou takeis, sbou wieldis, sbou bas, sbou gers, sbou distres, we symne and delites, we suffers (p. 5); se that demes (p. 11); se that stand (p. 453); princes comes...and puttes; the kyngis of erte standis, sbai rise (p. 9); sbai trait in god and hopes (p. 12). The past tenses and past participles of weak verbs end in -id, -yd, -ed, or -d, or -t; this is most noticeable in the second person, as sbou did (p. 31), sbou croulnd, sbou set (p. 29). The past participles of strong verbs almost invariably end in -en, or -yn, as in broken, comen, funden, baiden, knawen, stangen, dragben, bundyn, takyn, forgetyn; occasionally in -in, as vndirstandin; or in -n only, as knawyn; which is a contracted form. The prefix I- or y-, so common in Southern MSS., is never used. The infinitive has no suffix, as in brek, ref (reave), luf, drif, &c.; in such cases as gref for gresf, the e has only a phonetic value, and is not sounded as a distinct syllable. The present participle ends in -and or -ande, whereas the so-called verbal substantive ends in -ing, -ynge, or -ynge. The loss of this distinction has caused us such trouble, that many people are wholly unable to parse a word that ends in -ing. The study of the present text serves to shew the true difference between the two parts of speech. As an example of a present participle, take the commentary on Ps. ii. 1: ‘The profit, synband thaim that tourmentid Crist, sais,’ &c. As an example of a pure substantive (of verbal origin only so far as its etymology is concerned), take the commentary on the next verse: ‘when fleschly sermyngs ryse agayns skil.’ The imperative mood ends in -is, -ys, -es, or -s in the plural, especially in the second person; the first person often drops the suffix. Examples: brek we, hast we (p. 9); wretbis, offis, hopen (p. 16); vndirstandin (p. 11). The ibird person of the imperative also occurs, which is very curious; see Ps. lxxxix. 6, p. 328.

Other noticeable Northern forms are sall for ‘shall,’ and sould or sold for ‘should’; the pronouns sbai, sbaim, sbair; sbere, these (better spelt sbir, as in the Newcastle MS.); sbilke, which; sbilke, such; ilk, ilka, ilkan, each, each one; the prepositions fra, from; til, to; in-til, in-to (cf. thartill, thereto; sbartil, whereto); at as a sign of the gerund, and as an indefinite relative pronoun; es for is (see the Glossary); ertos for art; sbatkyn, of what kind, &c. Also the adverbs betben, hence; sbethyn, thence; and sbethyn, whence.

Adjectives are not inflected, with the exception of allere, genitive plural,

1 This very ill-chosen name has caused endless confusion; many people imagine such a substantive to be part of a verb, whereas it merely means that the substantive is derived from a verb. A binding is not more ‘verbal’ than a bond is. But few can see this.

2 An unlucky exception occurs in the word offrand, an offering (Ps. iv. 6, &c.), corresponding to the Icel. forms ofran, offrand, both of which are feminine substantives.
changed to *aldire* in the compounds *aldiremaist*, *etc.*. But in the case of adjectives adopted from French, we find occasional plurals in *-es* or *-s*; a curious and almost unique instance of the intrusion into English of a French grammatical form. This usage is not, however, peculiar to Hampole, but is found in other authors of the fourteenth century, including Chaucer; and it has been observed that such adjectives frequently *follow* their substantives. Examples are: my *feci visibilis* and *invisibilis* (p. 122); *generations impassibles*, *generations passibilis* (p. 253); *trumpys ductis* (p. 347).

One feature in the orthography is of great importance, because it is still retained in modern English. Many have wondered at the curious device of indicating the length of a vowel by the addition to a word of a final *e* mute; as in *bone* and *stone*. It seems, however, quite clear that this practice originated with Northern scribes. The Northumbrian dialect did not require a final *e* to denote a grammatical inflexion; for it admitted no suffixes bu *-is* (also *-es*, *-ys*, *-s*), *-id* (also *-ed*, *-yd*, *-d*, *-it*, *-t*), *-en* (also *-in*, *-yn*, *-n*), *-er* (*asso* *-ir*, *-r*), *-um* (rare), and *-and*; the suffix *-ynge* or *-inge* being purely formative. But the scribes could not help being well aware of the all-abundant frequency of words ending in *-e* in Southern MSS. and they seem to have turned this final letter, not otherwise required by them, to a new use; so that we here find *name* for M.E. *noon* (none); *fele*, feel; *rise*, rise; *fote*, foot. Such words are to be pronounced as monosyllables. At the same time, it is curious that the example of Southern scribes, or of older traditions, was so strong that it is not uncommon to find examples in which the final *e* is wholly superfluous and indefensible; such spellings as *worde* for *word* (p. 7, l. 18) are mere mistakes.

It has frequently been observed that English was practically re-spelt, in the thirteenth and fourteenth centuries, by Norman scribes; and we are thus enabled to see clearly how the *e* in *bone* arose. Such scribes freely used the final *-e* common to Early English and Early French, for all words that seemed to require it. Words such as *ese*, ease, were still spelt with a final *-e* even when adopted into the Northern dialect, where they soon became monosyllabic. This made Northern scribes familiar with the notion of writing *ese* instead of *ete*, i.e. of associating the written final *e* with the notion of length; and hence such spellings as *fote* for *foot*, and numerous others of the same sort. Such spellings soon spread into the Midland dialect, and have met with only too great success, and with much ill-deserved encouragement.

W. W. S.

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1 The idea doubtless began with the introduction of French words such as *ese*, ease (p. 5), *frynge*, fruit (p. 6), into the Northern dialect.

2 They may not have been so *quite* at first. I have only succeeded in finding one example in Barbour's Bruce in which the final *e* is sounded, viz. in the French word *seg-e*, a siege. "A segé set, and besyly;" Bruce, x. 114 (Edinb. MS.).

3 There are several examples in the Midland MS. adopted as the basis of the B-text of Piers the Plowman; e.g. *boke* for *book*, iii. 249, *sede* for *seed*, iii. 275.
Glossary.

In the references the first figure denotes the page; the smaller figures the Psalm and verse in which the word occurs. c. stands for comment.

A, num. adj. (unum) one. A.S. án. 18 s. 10. c. 29 8. 4. c. 39 9. 41. c. 55 16. 1. c. 58 17. 1. c. 67 17. 49. c. 81 21. 21. c. 95 26. 7. c. 230 66. 6. c. 231 67. 6. and c. 320 88. 6. c. 335 91. 10. c. 483 146. 2. c. 491 149. 5. c. &c.

Adress, v. (dirige) direct. O.F. adresser. 20 5. 9. 430 118. 133. See Dress.

Afecte, s. effect. 352 101. 1. c.

Afectouse, adj. hearty, affectionate.

F. affectueux. 4 ProL 21.

Afforce, aforce, aforded, v. force, constrain. 65 17. 37. c. 117 32. 20. c. 218 62. 1. c. 313 85. 13. c. 367 104. 4. c. &c.

Aghe, v. owe, ought. A.S. ágas. Icel. eiga. 9 2. 4. c. 12 2. 11. c. 

and very frequently: aghe me, 22 6. 5. c. pi. t. agthe, pp.ought (S, N, aght). 259 72. 14. c. 376 105. 21. c.

Aghe, s. awe. Icel. agi. 14 3. 7. c. &c.

Aghful, aghful, adj. (terribilis) awful.

272 75. 12. 376 105. 21. 505 C.Mo. 1. 12 and c. &c.

Alderbest, adj. best of all. The d is excescent. See Allere. 236 67. 12. c.

Aldireghest, aldirheghest, adj. (aliísími, -e) highest of all. 27 7. 18. 30 9. 2.

Aldiremast, adv. most of all. 3 ProL 30.

Aldirewarst, aldirwarst, adj. (persima) worst of all. 121 33. 21. 269 74. 5. c.

Allere, adj. gen. pl. of all. A.S. ealra, gen. pl. 185 50. 8. c.

All out, adv. (adquecumque) entirely, completely. 23 6. 7. c. 426 118. 107. &c.


Ande, s. breath. Icel. andi. 333 90. 13. c.

An, ane, adj. (unum) one. A.S. án. 8 1. 6. c. 9 2. &c.

Ane, by him, by him, be it-, bi thalim; by him-, it-, self; by themselves.

6 1. 1. c. 36 9. 27. c. 353 101. 7. c. 406 117. 3. c. &c.


Anhed, anhead, s. oneness, unity, union. A.S. ás. and suffix-bón. 91 24. 17. c. 438 119. 6. c. 452 132. 1. c. &c.

Anlepi, anlepy, adj. (unicus, unicum) alone, single, only one. A.S. án-lépig, only. 80 21. 20. and c. 91 24. 17. and c. 125 34. 20. and c.

Anly stede, (solistudo) solitude, loneliness. 195 54. 7. and c. 8. 8. 9. c. 353 101. 7. and c. 380 106. 4 and c.
GLOSSARIAL INDEX.

Apert, adj. open. O.F. apert. Lat. apertus. 27. 7. 13. c. &c.
Apertly, adv. openly. From the adjective. 18. 5. 4. c. &c.
Ar, are, adv. (prinquam) or, ere, before. A.S. är. Icel. ár. 12. 13. c. 145. 38. 18. and c. 292.
78, 8. c. 327. 89. 2. c. 447. 128.
7. 5. and c. 474. 142. 6. c.
Aran, arane, erayn, s. (aranea) a spider. O.F. aragne. 145. 38. 15. and c. 328. 89. 10. and c.
Arely (S. arly) adv. soon, early. A.S. ärlice. 316. 87. 4. c.
Ary, s. (aquila) an eagle. A.S. eorn. Icel. örn. gen. arnar, from ari. Goth. ara. O.H.G. ara. an
eagle. 357. 102. 5. and c. 515.
C. Mo. ii. 15. 16. c.
Ascribe, v. ascribe. 254. 71. 11. c.
Aske, askis, s. (sinerem) ashes. A.S. usse. Icel. aski. 354. 101. 10. and c. 486. 147. 5. and c.
Assedueil, assiduel, adj. constant, continual. O.F. assiduel. 195. 54. 8. c. 257. 72. 3. c. 452. 131.
16. c.
Assiduelly, adv. constantly, continually. From the adjective. 61.
2. c. 54. 15. 8. c. 170. 46. 6. c. 191. 52. 5. c. 196. 54. 10. c. 246.
68. 42. c. 249. 70. 9. c.
Assoyld, v. pt. t. and pp. absolved. O.F. assuoir, from Lat. absolvere. 358. 102. 10. c. 375. 105. 6. c.
At, (qui) indefinite relative pronoun. Icel. at or òð. 3 Icel. 1. 2. 4.
1. 3. 2. c. 31. 9. 5. c. 32. 9. 10. c. 249. 70. 12. &c.
At, conj. 14. 3. 6. c.
At, prep. sign of the inf. Icel. at.
15. 4. 1. c. 17. 4. 9. c. 10. c. 19.
5. 7. c. 20. 5. 11. c. 69. 18. 6. and c. 72. 19. 1. c. 112. 31. 3. c. 335.
91. 11. c. &c.
A-tempre, adj. temperate, tempered. See Tempre. 183. 50. 1. c. 500.
C. An. 5. c.
A-temprely, adv. temperately. 266.
73. 18. c.
Aurous, adj. avaricious. O.F. avarre. Lat. avarus, with suffix -ous. 7.
1. 3. c.
Auyse, v. advise, bethink. O.F. advis.
er. 412. 118. 11. c.
Auyse, adv. advisedly, deliberately. 395. 110. 2. c.
Awaywarde, adj. passing away, transitory. 350. 102. 15. c.
Ay, adv. ever, very frequent: used also in composition, as ay-where, everywhere. Icel. ei, A.S. á. 3
Pro/. i. 27. &c.
Aysel, s. (aceto) vinegar. O.F. aïsil, eïsil (Godofroy). 212. 68. 26. and c. 27. c.
B.
Bales, s. pl. evils, torments. A.S. bealo. Icel. bôl. 2 M.P. i. 38.
Bannynge, v. cursing. From ban, v. Icel. banna, to prohibit, to curse. 317. 87. 9. c.
Barn, barne, pl. barnes, barnys, s. (puero, puérum, puéri) child, children. A.S. bairn. 28. 8. 3. c. 313.
85. 15. and c. 398. 112. 1. and c. 525. C.B.M.V. 9. &c.
Barnhede, s. childhood; barn, with suffix -bede. 328. 89. 6. c. 432.
118. 147. c.
Bayske, adj. bitter. Icel. beïskr. 520 C. Mo. ii. 47. c.
Be, prep. by. 32. 9. 10. c. 106. 30. 4. c.
Bec, bek, pl. beckis, s. (torrente, torrentis) a brook, small river. Icel. bekkr. Swed. bcken; cf. Germ. bach.
266. 73. 16. and c. 290. 77. 23. and c. 304. 83. 8. and c.
Bed, bede, bead, s. (deprecationem, obscurationem, oracionem, precem) prayer, petition. A.S. bed, usually
gebed. 23. 6. 9. 55. 16. 2. and c. 145. 38. 16. and c. 194. 54. 1. and c.
213. 60. 1. 312. 85. 5. 315.
87. 2. 355. 101. 18. 473. 142. 1.
Bedel, pl. bedels, a herald, crier, ambassador. O.F. bedel. from O.H.G. guti, which is cognate with A.S.
bedel. 85. 23. 1. c. 466. 138. 19. c.
Benesus, benyson, benyson, s. (benedictionem) blessing. O.F. benison. Lat. acc. benedictionem. 390. 391.
108. 16. and c. 409. 117. 25. c.
Berlepe (N. berelepe), s. (cçphino) a vessel in the while the iws bare mortere in egipt, from v. bere. to bear;
and lep, a basket. A.S. lêap. 298. 80. 6. and c.
Berynes, s. burial-place. In Bar-

Besyres, s. From adj. besy. 310 84. 10. c. A.S. bysig; business, seriousness. 11 2. 10. c. 22 6. 4. c. 52 15. 2. c. &c.

Biggang, part. (adjective) building. Icel. byggja, to build. 483 146. 2.

Bignandly, adv. at the beginning. 433 118. 152. c.

Birles, biris, v. gives to drink. Icel. byrla. Craven Glossary, burl, to pour out ale to labourers. 405 115. 4. c. 520 C. Mo. ii. 48. c.

Birlyng, s. a making to drink, draught. From the verb. 269 74. 7. c.

Bitald, pp. told. 271 75. 4. c.

Blisfulled, s. blessedness. 81 1. c. and frequently.

Bloundiss, v. 3 p. s. (N. bloundissis) bloundisand, &c. v. blandishes, &c. O.F. blandir, pr. part. blandissant. 6 1. c. 333 90. 13. c. &c.

Bloundisynghe, pl. bloundisynges, s. blandishing, blandishments. From the verb. 9 2. 3. c. 379 29. c. &c.

Blunhede, s. blindness. 345 96. 2. c.

Bogbis, 3 p. s. pres. boghed, boghld, pt. t. (obedivit) boghand, part., v. to bow, submit, be obedient. A.S. bigan. 67 17. 48. 127 35. 2. c. 131 36. 6. c. 148 39. 11. c. 300 80. 10. c. 303 82. 5. c. 509 Or. Ab. 10. c.

Bolnes, 3 p. s. pres. bolnyd, pt. t. (inundaverunt) and pp., bolnand, part., v. to swell (I p. s. pres. bolne; Towneley Mysteries, p. 197). Icel. bögna, Dan. bølne, Swed. bòlna. 7 1. 5. c. 59 17. 5. c. 81 27. 24. c. 168 45. 2. c. 206 57. 7. c. 280 77. 23. c. 501 C. An. 7. c. 509 Or. Ab. 9. c.

Bolnyng, bolnyngge, bolnyngis, s. swelling, swellings. From the verb. 165 44. 10. c. 185 50. 8. c. 318 87. 18. c. 523 C. B. M. V. 1. c.

Borgh, s. a surety. A.S. borh. 497 C. E. Z. 9. c.

Bostus, adj. boastful. 264 73. 6. c.

Bown, pp. prepared. Icel. büinn, from búa, to prepare. 1 M. P. I. 14.

Boxsom, boxesome, boxsum, boxum, buxsum, adj. obedient. From A.S. bigan, to bow. 7 1. 5. c. 10 2. 8. c. 56 16. 7. c. 212 59. 9. c. 436 118. 173. c. &c.

Boxsonnes, buxsumnes, s. obedience, submission. From Boxsom, &c. 75 20. 7. c. 126 34. 25. c. 334 91. 4. c.

Brad, brade, 'thou made brad,' (dilatasti) adj. broad. A.S. brád. 15 4. 1. and c. 29 8. 7. c. &c.


Bradynge, s. widening, enlargement. From the verb. 415 118. 32. c.

Brade ax, brade axe, bradaxis, s. (securi, securibus). 264 73. 7. and c.

Brade, breed, s. (latitudinem) breadth. A.S. brád, Icel. bráid. 15 4. 1. c. 63 17. 22. and c. &c.

Breme, adj. fierce, stern. A.S. breme. 284 77. 45. c.

Bresil, brisel, brisil, adj. brittle. 11 2. 9. c. 12 21. 1. c. 304 82. 12. c. 306 83. 2. c. 365 103. 30. c. 487 143. 4. c.

Breth, brethe, s. (iracundia, furor) anger, wrath. Icel. brethi, anger; from bráðr, rash, hasty. 126 34. 23. and c. 262 73. 1. 494 C. L. 1 and c. 504 C. Mo. i. 7 and c. 609 Or. Ab. 12. 510 Or. Ab. 18. and c. 517 C. Mo. ii. 33.

Bridde, bird, (N. briddi) briddis, birddes, s. (pullus, pullus, pullus) nestlings, young of a bird. A.S. brid. 219 62. 8. c. 381 90. 4. c. 485 146. 10. and c. 497 C. E. Z. 7. and c. 515 C. Mo. ii. 15. 16. c.

Brisokis, s. wild cabbage. Lat. brasica. Cf. Welsh bresych, cabbages. 130 36. 2. c.

Brunstan, s. (sulphur) brimstone (lit. burn-stone). 41 10. 7. and c. &c.

Bryk, bruk, s. (brucus) a locust without wings. 370, 371 104. 32. and c. 33. c.

Burionand, part. (germinans). See Burioyn. 224 64. 11. and c.

Burioyn, burioyns, (germen) a bud, buds. F. bourgeois. 512 Or. Ab. 27. 513 C. Mo. ii. 3. c.

Buriousynge,burionynge,s.(germine, gramina) budding, growth of grass. 513 C. Mo. ii. 3. 517 C. Mo. ii. 34.
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Buske, v. to make ready. Icel. buia, reflex. form of biau. 2 M.P.1.60.

C.

Caf, cafe, s. chaff. A.S. ceaf, Du. kaf; G. kaff. 125 34. 21. c. 159 43. 7. c. 179 49. 4. c.

Caitifes, caitifs, catyff, adj. and s. (capitivus) captive, captives. See also Kaitifs. O.F. caitif. 308 84. 1. c. 459 136. 3. and c.

Caitiffe, improperly caitif, catyff, s. (capitivitatem) captivity. 50 13. 11. and c. 192 52. 8. 268 77. 67. 308 84. 1. and c. 443 125. 1. and c. 444 125. 5. and c.

Celere, s. cellar. O.F. celier. 201 55. 12. c.

Chalange, chalangis, part. chalange-and; v. (calumnientur, calumniabantus) accuse, accusing. O.F. chalanging, chalenger. 200 55. 6. c. 429 118. 121. 420 118. 122. and c. 8c.

Chalangeynge, s. accusation. From the verb. 429 118. 122. c.

Charis, charis, s. pl. (quadriga), chariots. O.F. char, a car. 509 Or. Ab. 13. and c.

Cheson, chesun, s. (causa). Shortened from encheseon, which see. 14 3. 7. and c. 31 9. 4. and c. 60 17. 8. c. 126 34. 26. and c. 267 73. 23. and c. 449 130. 4. c. 502 C. An. 14. c.

Chesunable, adj. open to an accusation, indictable. 435 118. 168. c.

Chychnes, chychnis, s. niggards. Cf. O.F. chibbe, 'miserable, niggardly.' Cotgrave. 7 1. 3. c. 271 75. 5. c.

Clam, adj. grasping, close-fisted. A.S. clam, a bandage; be-claman, to fasten. 511 Or. Ab. 23. c.

Clargy, s. learning. O.F. clergie, science. 41 to. 3. c.

Clemmyd, pp. (conglutinatus) stuck together, glued. A.S. clâman, to smear; from clâm, mud. 163 43. 27. and c.

Cloks, s. pl. 'clawks' (Craven Glossary, s. v. clauht), claws. Lowl. Sc. cluke, culek; cf. mod. E. cluthe. 241 68. 19. c. note 2.

Clomstnes, s. numbness, fixedness, obstinacy. See Clomst. 110 30. 27. c.

Clowmshed, a mistake for clomsten (N. clumsthe). The same as clomstnes. 205 57. 4. c.


Clywe, s., probably an error for glewe = glewe, dat. of glew, another form of M.E. glewe (A.S. gleow), joy, bliss; mod. E. glew. Lowl. Sc. glew. See numerous examples in Mätzner, s.v. glewe. 2 M.P.1.60.

Companable (S. compynabil), adj. perhaps friendly, helpful (with reference to rightwise). 'Com- paignable, companable, friendly,' Cotgrave. 286 77. 56. c.

Contek, conteke, contekis, s. strife, quarrels. 'The word appears to have been formed in the same manner with attack, F. attaquer; only with a different preposition.' Dr. Jamieson, s.v. contake. O.F. contek, strife; of which numerous examples are given by Godefroy. 31 9. 6. c. 207 58. 2. c. 240 68. 16. c. 375 105. 15. c. 383 106. 24. c. 467 139. 2. c.

Cosynage, cusynage, s. (cognatio) fellowship, kindred. O.F. cousin, cousin, E. cousin: with suffix -age. 264 73. 9. and c.

Couth, v. pt. of can (inf. kun). A.S. cite, Goth. huitba. 263 73. 1. c.

Croke, s. crook, 'went on croke,' went astray, turned aside. 2 M. P.1. 38.

Croud, croude, s. (choro) a kind of fiddle. So also in Wyclif, Lu. xv. 25, where the Vulgate has chorurum. Welsh crouth. 490 149. 3. and c. 493 150. 4. and c.

Cumlyenge, pl. cumlyngis, s. (accola, advena, incola) a stranger, foreigner. From same, with suffix -ling. So also O. H. G. ehomeling. 145 38. 17. and c. 239 68. 1 11. c. 338 93. 6. and c. 369 104. 21. 413 118. 19. and c. 437, 438 119. 5. and c. 483 145. 8. and c.
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Cun, w. inf. know how to. A.S. cuman. 14 3. 7. c. 190 52. 3. c.

Cunabil, other forms are conabil (N), conouable: adj. convenient, suitable. O.F. conuevable, later conuevable. 493 150. 3. c.

Cupabil, adj. culpable. F. coupable. 497 C. Ez. 10. c.

Curii (N. curliu), s. (coturnix). The curlew. O.F. corliu. 372 104. 38. and c.

Curyu, s. cares. 415 118. 31. c. See O.F. cure in Cotgrave.

Cut. See Kut.

D.

Dagheyngne, daghyngne, s. (auroram, dituculo) the dawn. A.S. dagiugian (v.) from deg. 168 45. 5. and c. 266 73. 17. and c. 386 107. 2. and c. 464 138. 8. and c.

Damyn, damyn, v. usually spel dampe; damn, condemn. O.F. damier, damner. 180 49. 9. c. 265 73. 11. c. 267 73. 23. c. 414 118. 27. c.

Daynteth, pl. dayntethis, s. delight; pl. dainties, delicacies. O.F. daintet, from Lat. acc. dignitatem. 154 41. 5. c. 272 75. 10. c.

Deboner, debonere, debonur, adj. (mansueti) gentle, meek. O.F. debonere, deboinaire, from de bon aires. 89 24. 10. 118 33. 2. and c. 132 36. 11. and c. 271, 272 75. 9. and c. 276 76. 20. c. 484 146. 6.

Debonerte, s. (mansuetudo) formed from Deboner. 164 44. 6. and c. 329 89. 12.

Dedeyn, s. (indignatio) 'will not haf dedeyn', (noli emulari) disdain, indignation. O.F. desdeyn. 130 36. 1. and c. 131 36. 8. and c. 161 43. 16. c. 309 84. 3. and c. 509 Or. Ab. 12.


Deyse, adj. synical, fashionable. Deyse, deisus occurs as a sb. in the Pricie of Consci. 1518, 1524; but in Chaucer, Pera. Tale (Sixtext, Group I, 417), it is best to take it as an adjective. See desguis in Cotgrave. 485 146. 11. c.

Delices, delicycis, s. delights, joys. Lat. deliciis. 321 88. 16. c. 341 94. 5. c. 369 102. 14. c.

Dennys, dennys, s. pl. (cubilibur). A.S. denn, a cave, sleeping-place. 16 4. 5. and c. 364 103. 23. and c. 491 149. 5. and c.


Dern, derne, adj. sing. and pl. (abscindito, abscindita) secret, hidden; as sb. secret place or places. A.S. derne, dyrne, hidden. 110 30. 25. and c. 162 43. 23. and c.

Descryues, v. (3 p.s.) describes. O.F. descriuire. 179 49. 4. c.

Desapisabil, despisable, adj. (comp. despisabilis) despicable, from v. despiite. 178 48. 19. c. 308 83. 11. c. 364 103. 22. c. 431 118. 141. c.

Despitus, adj. spiteful, contemptuous, from sb. O.F. despit. 517 C. Mo. li. 32. c.

Desyderabile, adj. (desiderabilem) desirable, pleasant. 376 105. 23.

Dett, adj. due. O.F. dette = L. debita; used as the fem. adj. 293 78. 15. c.

Delitabil, delitabile, diletabile, adj. (jucundus) delightful, pleasing. 72 19. 3. c. 397 111. 5. and c. 415 118. 33. c. 416 118. 19. and c. 483 146. 1. and c. Comp. delitabiler (N. delitabiler) 446 127. 2. c., superl. delitabylest (N. delitabeil-est) 523 C.B.M.V. 2. c.

Dilitabiltie, diletibilte, s. delightfulness. From Diletabile. 3 Prob. 1 l. 25. 96 26. 11. c. 252 70. 25. c.

Diletabile. See Delitabil.

Discuryued, pp. described. O.F. descrivere. See Descryues. 4 Prob. 1 l. 11. 80 21. 17. c.

Dispand, v. spend. O.F. despendre. L.Lat. dispenderre. 279 77. 14. c. 283 77. 41. c.

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distinct, distinguished. O.F. distinguere. 4 Prov. l. 3. 173 47. 12. c.

Domys men, s. (judices) judges, from dome and men. 414 118. 23. c. 519 C. Mo. ii. 45. and c.

Dongyn. See Dyngis, v.

Dreghe, v. endure. A.S. dréogan. 273 76. 3. c.

Dress, v. direct. 20 5. 9. c. &c. See Adress.

Drouy, drouyd, pt. t. and pp. from drouy (conturbaverunt, conturbatus, conturbatum, conturbata, turbata). 3 Prov. l. 19. 22 6. 2. and c. 3 59 17. 5. and c. 60 17. 9. and c. 61, 62 17. 16. and c. 107, 108 30. 11. and c. 13. 139 37. 10. &c., very frequent.


Druuyng, druuyng, s. (conturbacione) from v. Druuy; troubling. 22 6. 2. c. 110 30. 25. and c.

Drubild, adj. troubled, disturbed. From A.S. dréf, troubled, turbid. 31 9. 6. c. 303 82. 6. c. 438 119. 6. c.

Drubly, adj. troublous, turbid. 53 15. 3. c. 394 109. 8. c. 489 148. 7. c.

Drublyng, s. disturbance. 143 38. 9. c.

Ductils, adj. pl. (ductilibus) of beaten metal. 347 97. 6. and c.

Dure, v. (subisset) to last. F. durer. 359 101. 15.

Dygh, pp. sight, decked, prepared. A.S. digest. 2 M.P. l. 48.

Dyn, dynne, s. din, noise. A.S. dyne. 206 57. 7. c. 224 64. 7. c. 253 71. 6. c. 270 75. 2. c. 273 76. 5. c. &c.

Dygins, s. pl. (verberibus) beatings, stripes, from the verb. (N. dinygins, in text and comment.) 324 88. 32. c.

Dygins, v. 3 p. s. pres. dongsyn, pp. beats, drives. Cf. Icel. dengja, Sw. dänga, to beat. 440 122. 2. c. 504 C. Mo. i. 4. c.

Dyngynge, s. beating, buffeting, from the verb. 441 122. 3. c.
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Er, v. 3 p. pl. are. Icel. er-u. 217
   61. 9. c.
Ert, v. 2 p. s. art. Icel. er-t. 165
   44. 9. c. 320 88. 9. 10. and c.
   327 89. 1. 386 107. 2. c.
Es, v. 3 p. s. is. Icel. er, for older er.
   96 26. 9. c. 203 56. 6. c. 217
   61. 9. c.
Eth, adj. easy. A.S. eæð. 40 10. 2.
Euor; s. of euor, (e)bæurneis ivory. L.
   ebur; cf. O.F. èvorie, Prov. eueri;
   from L. eburus, adj. 165 14. 10. and c.
Euysynge, s. 'in the house euysynge,' (in domicilio). Lit. eaves-äng. A.S.
   ese; with suffix -ing. 353 101. 7.
Ewhils. See Iwhils.

F.
Facundæ, s. eloquence, fluency. F.
   faconde; Lat. facundia. 43 11. 4. c.
Faitors, s. pretenders. O.F. faiteor,
in a bad sense; from Lat. acc.
   factorem. 108 30. 16. c.
Fande, fandis, v. to try, prove. A.S.
   fandian, lit. to try to find. 280 77.
   21. c. 422 118. 86. c.
Fandyng, fandynges, s. (temptacione).
   A.S. fandung. 64 17. 32. and c.
   92 25. 2. c.
Fantom, pl. fantoms, s. falsehood, imposture. F. fantasme, fantôme.
   2 M.P. I. 56. 17 4. 8. c.
Fare, v. to behave, conduct oneself.
   A.S. faran. 353 101. 9. c.
Farsid, pp. stuffed. From F. farcir.
   57 10. 11. c.
Faynes, v. imperat. pl. (latamini) be
   glad, glad. A.S. fægnan. From
Faynt, adj. feigned, pretended. O.F.
   feint, pp. of feindre. 151 40. 6. c.
   166 44. 14. c. 197 54. 20. c. 278
   77. 12. c.
Fayntes, fayntis, fayntys, s. feigning,
   pretence. From faynt. 16 4. 4. c.
   191 52. 7. c. 233 67. 12. c. &c.
Fayntly, adv. feignedly, deceitfully.
   From faynt. 200 55. 6. c.
Felaghe, v. felaghid, pp. associate,
   associated. From s. felagh, fellow.
   Icel. felagi. 20 5. 11. c.
   109 30. 21. c.
Fele, adj. many. A.S. fela, Goth. flu,
   O.H.G. flu, G. viel. 2 M. P. I. 56.
Felly, adv. cruelly, severely. From
   fell. A.S. fel. 283 77. 53. c.
Felony, feluny, pl. felonys, felonyse, s. ( sequittia). From felun. O.F.
   felon, Gael. scallain. 26 7. 10.
   and c. 57 16. 11. c. 286 77. 54.
   c. 323 88. 23. c. &c.
Fen, s. (fæcis, sterces) dung, mire.
   A.S. fæn. 146 39. 2. and c. 304
   82. 9. and c. 399 112. 6. and c.
   501. 502 C. An. 11. and c.
Filis, v. 3 p. s. scolds, argues. A.S.
   fyllan. 162 43. 24. c.
Flytyng, s. scolding, fault-finding.
   From flite, v. 67 17. 47. c. 240
   68. 16. c.
Foghill, pl. fohils, foghils, fughils, s.
   (aveo, volatilia, volucrei) fowl, bird.
   A.S. fugel, fugel; Icel. fagn, fagn.
   29 8. 8. and c. 39 9. 19. c. 181
   49. 12. 281 77. 31. and c. 489
   148. 10. 518 C. Mo. ii. 36. c.
Fon, s. a fool. Icel. fáni, a flattering
   empty-headed person, a standard.
   Swed. fåne, 2 fool. 2 M. P. I. 56.
Forboden, pp. forbidden. A.S. forboden,
   pp. of forboden. 18 5. 5. c.
Forgen, pp. (oblitus), (N. forgotten),
   forgotten. 156 41. 13.
Forgetil, adj. forgetful. A.S. forgitol.
   412 118. 10. c.
Forgetilnes, s. from forgetil; forgetfulness.
   A.S. forgitolnes. 184 50. 4.
   c. 412 118. 16. c. 416 118. 38. c.
Form iader, pl. formadirs, form fa-
   dirs, s. first parent. A.S. forma,
   first; Goth. fruma, L. primus. 103
   29. 5. c. 413 118. 21. c. 513
   C. Mo. ii. 5. c.
Forthynke; me, him, forthynks; it
   forthogh him, (penituit eum) it
   sail noght forthynk him, (non peni-
   tebit eum) v. for-think, repent.
   139 37. 9. c. 379 105. 42. and c.
   394 109. 5.
Forthynkyng, forthynkyng, s. re-
   pentance. From forthyinke. 139
   37. 8. c. 379 105. 42. c.
Foulhed, s. folly; soul, fool: (cf. 385
   91. 7. c.) with suffix -ræd. 178 48. 21. c.
Fraunchis, s. freedom. O.F. fran-
   chis. 400 115. 3. c.
Froske, pl. froskis, s. (ranam, ramas)
   frog, frogs. Icel. fraskr. 285 77.
   50. and c. 370 104. 28. and c.
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Frote, v. (imperat.) rub. F. froter, 'to rub, to chafe;' Cotgrave. 450 131. 5. c.

Fullier, fulliere, adv. comp. more fully. 212 59. 8. c. 387 107. 9. c.

G.

Gamen, s. game. A.S. gamen. 19 5. 6. c. 57 16. 12. c.

Gare, gars, gart, gere, geres, gers, gert, gerte, gerand, v. to make, cause. Icel. göra, Dan. gøre, Swed. göra. 6 1. 1. c. 14 3. 6. c. 31 9. 1. c. 32 9. 9. c. 46 12. 4. c. 5. c. 51 14. 6. c. 59 17. 5. c. 66 17. 4. c. 69 18. 6. c. 73 19. 8. c. 84 22. 7. c. 121 31. 18. c. 143 38. 5. c. 202 56. 5. c. 219 28. 6. c. 325 88. 24. c. 396 111. 1. c. 402 113. 35. 4. c. 472 141. 9. c. 2. 2.

Garth, garthis; thorne garthis (sepel.) 324. 25. gluturry, s. glutony. Cf. Icel. s. an enclosure, yard. Icel. garði, 324. 25. glutira, to squander; from Lat. 3 Prol. i. 18, note 4. 290 78. 1. c. 453. 3. c. 315 86. 4. c. 516 C.Mo. ii. 24. c.

Gats, s. (riter) pl. gatis (gresius) [else 447. 5. where gangyngeis, e.g. 235 67. 26. 430 118. 133], a way. Icel. gata. 8 1. 7. 56 16. 6. and c. 66 17. 40. and c. 146 39. 5. and c. 235 67. 26. c. 467 139. 5. 468 139. 10. c. &c. In the phrase 'other gatis,' otherwise, 416 118. 39. c. 455 154. 11. c.

Gayte, pl. gaite, gayt, gayte, gaytes, s. (bireas, &c.). Icel. geit, pl. geitr. 180 49. 10. and c. 181 49. 14. 228 65. 14. and c. 516 C.Mo. ii. 21. and c.

Gaynras, gaynrase, s. (occurs) against anything, against the race; return, meeting. 70 18. 7. 207 58. 5. and c.

Genge, s. (genus, gentis) nation, nations, geniles. A.S. gence, Icel. gengr, a gang, company. 8 2. 1. and c. 9 2. 2. c. 10 2. 8. and c. 519 C.Mo. ii. 42. and c. &c. Very frequent.

Gestis, s. pl. achievements, deeds. F. gestis, pl.; Lat. gesta. 173 47. 12. c.


Gigleot, s. a giddy girl. A dimin. with suffix -ot, from a form gilge or gigge: connected with Icel. gikkr, a pert person. 166 44. 11. c.

Gildire, pl. gildirs, s. deceit, snare. Icel. gildra, a trap. 136 36. 33. c. 231 63. 5. c. 467 139. 4. c.

Gildirs, gildird, v. deceives, deceived. See above. 107 30. 10. c. 227 65. 10. c. 242 68. 27. c. 442 123. 6. c.


Gild, v. (fraudasti) beguiled, defrauded. O.F. guiler, to deceive. 74 20. 2.

Gladliere, adv. comp. more gladly. 274 76. 6. c.

Glet, s. slime, corruption. Lowl.Sc. glet, pus; E. gleet. See glette in Mätzner and in Cotgrave. 512 33. 25. c. 396 111. 1. c. 402 113. 35. 4. c. 472 141. 9. c. 2. 2.

Glotori, gotterry, glutiry, gluturry, s. glutony. Cf. Icel. glutura, to squander; from Lat. 3 Prol. i. 18, note 4. 290 78. 1. c. 453. 3. c. 467 139. 5. c. 493 134. 5. c. 241 68. 19. c. 503 82. 6. c. 315 86. 4. c. 516 C.Mo. ii. 24. c.

Gnahge, v. gnaw, detract from. A.S. gnagan. 416 118. 40. c.

Gnaste, gnast, gnastre, gnaistis, gnaistid, v. (fremet, fremuerunt, stridebit) gnash, grind the teeth. Icel. v. gnista, the same. 8 9 2. 1. and c. 132 36. 12. and c. 398 111. 9. and c. &c.

Gourde, s. (uter) a gourd. F. gourde, a gourd. 423 118. 83. and c.

Grafe, graues, pt. t. gref, grefe, pp. grauen, grauuen, v. (fodurunt, sepeliret, sodatur) ; vp grefe, vpgraufen (effodit, suffossis), to dig, bury. A.S. grafan, Icel. grefa, to dig. 22 6. 5. c. 27 7. 16. and c. 46 12. 4. c. 48 13. 5. c. 80 21. 17. and c. 203 56. 9. 232 67. 7. c. 291 78. 3. and c. 296 79. 17. and c. 316 87. 5. c. 339 93. 13. 340 93. 17. c.

Grafeynge, grauynge, s. digging, burying. From the verb. 80 21. 17 c. 296 79. 17. c.

Graith, graithy, graithis, pt. t. graith, graithid, graithed, graid; part. graithand; pp. graithid, graithed, graid, grauithid; v. (parati, paravorunt, parare; preparavit, prepararao, preparabii, preparans,
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preparatus, preparabitur, preparate) to prepare, make ready. Icel. greida. 76 20. 12. and c. 84 22. 6. 85 23. 2. and c. 102 28. 8. and c. 116 33. 14. and c. 176 48. 9. c. 203 56. 8. 9. c. 10. c. 223 64. 7. and c. 224 64. 10. and c. 232 67. 11. and c. 280 77. 22. and c. 14. and c. 319 88. 3. and c. 4. and c. 336 92. 3. and c. &c.

Graithynge, graythynge, s. (preparation) preparing, from the verb. 224 64. 10. and c.

Grape, v. (palpabunt) to touch, feel. A.S. grapan. 401 113. 15.

Grauel, s. (arenam) sand. O.F. gravele. 6 1. 1. c. 281, 282 77. 31. and c. 466 138. 17 and c.

Greis, s. pl. steps. O.F. gre; from Lat. acc. gradum. 437 119. 1. c.

Grete, gretis, pt. t. gret, greti, grett, part. gretand (debitant, servimur) to weep, sorrow. A.S. greitan, Maso-Goth. gretan, Icel. grata. 126 34. 27. c. 186 50. 14. c. 201 55. 9. c. 13. c. 213 60. 2. c. 444 135. 7. and c. 450 136. 1. and c.

Gretynge, s. (festus) weeping, sorrowing; from the verb. 21, 22 6. 1. c. 23 6. 8. and c. 104 29. 6. and c. 138 37. 1. c. &c.

Gretyngful, adj. sorrowful. 50 16. 10. c.

Grenoslyere, adv. comp. more grievously. 8 1. 6. c.


Gutters, s. pl. (catacataarum) streams of water. O.F. gutiere. 155 41. 9. and c.

Gyloure, s. a deceiver. See Glid. 27 17. 16. c.

H.

Hals, halsis, v. (complectimini) to embrace. Icel. bals, from bals, the neck. 15 4. 3. c. 87 24. 1. c. 173 47. 11. and c.


Hamly, adv. familiarly, heartily. A.S. bâm, home. 15 4. 1. c.

Hamlynnes, s. intimacy. 3 ProL 1. 16.

Happid, pp. wrapped. 'Lappyn or whappyn, happyn togedyr, wrap togeder in clothes, Inwokoo;' Prompt. Parv. 287 77. 57. c.

Happynge, s. wrapping. 510 Or. Ab. 20. c.

Hase, adj. (ramam) hoarse. A.S. bás. Icel. bás. 238 68. 4. and c.

Hateredyng, hatredyn, s. (adimum) hatred. See Lufredyn. 19 5. 6. c. 91 24. 20. and c. 107 30. 11. c. 124 34. 15. c. 127 35. 2. and c. 133 36. 18. c. 194 54. 4. c. 5. c. 388 108. 2. and c. 389 108. 4. 396 111. 2. c. 426 118. 104. c. 427 118. 113. 435 118. 163. and c. 498 C. Ez. 11. 11 c. 517 C. Mo. 32. c.

Hauntid, pp. used. F. banter. 183 50. 1. c.

Hauteyn, adj. haughty. F. bastain. 260 72. 19. c.

Hegh, s. haste. Cf. A.S. bigan, to hasten. 6 1. 1. c.

Hel, hell, hellis, pl. imperat. helles, part. helland, pt. t. and pp. helt, (diffusa, effundo, effudi, effundis, effusis, perfundis) to pour out. Icel. bella, O.Swed. bella. 3 ProL 1. 3. 69 18. 2. c. 79 21. 13. and c. 154 41. 4. and c. 164 44. 3. and c. 184 50. 1. c. 216 61. 8. and c. 243 68. 39. 291 78. 6. and c. 326 88. 44. and c. 403 114. 3. c. 471 141. 2. and c. 494 C. Is. 1. c.


Heldynge, s. bending aside. 48 13. 4. c. &c.

Herlot, pl. herlotis, s. a juggler, showman; perhaps from O.H.G. karl, with Fr. dimin. suffix, -ot. 147 39. 6. c. 7. c.

Herrys, s. pl. (cardines) hinges. A.S. beorr. 502 C. An. 13. and c.

Hete, s. pl. sing. hetis, hetys, hightes, pt. t. and pp. hight, part. hightand, hyghtand, v. promise, &c. A.S.
GLOSSARIO INDEX.

bátan, to command, Icel. beita, to call, promise. 3 Proloc. 21. 5. c. 51 14. 6. c. 70 18. 10. c. 90 24. 11. c. 15. c. 324 88. 33. c. 35. c. 327 88. 49. c. 367 104. 9. c. 396 110. 8. c. &c.

Hetyng, hetyngae, highyngae, s. promising, from u. heta. 90 24. 11. c. 367 104. 7. c. 451 131. 10. c., 13. c. 458 135. 21. 22. c.

Hethen, adv. hence. Icel. bédan. 146 38. 18. c.

Hethyngæ, pl. hethyngis, s. (derisum, illusionibus) 'sall drift til,' (irridebit) scorn, contempt. Icel. bebing, scorn, from bàd, scoffing. 9 2. 4. and c. 10 2. 5. c. 46 12. 5. c. 49 13. 10. c. 78 21. 6. c. 7. c. 88 24. 2. c. 139 37. 7. and c. 161 43. 15. and c., and frequently.


Hile, hille, hyle, hilles, imperat. hill, hile, byl, pt. t. and pp. hild, hiled, hilid, hyld, (protecte, proteget, pro- texit, teeta) to protect, cover. Icel. bylfa, to cover. 56, 57 16. 10. and c., 11. c. 65 17. 33. c. 38. c. 72 19. 1. and c. 95 26. 2. c. 96 26. 9. and c. 100 27. 11. c. 111 31. 1. and c. 174 47. 13. c. &c.

Hilere, heyler, s. (protector) from the verb. 59 17. 3. and c. 62. 63 17. 21. and c. 64 17. 33. 95 26. 2. 100 27. 9. and c. &c.

Hilonge, s. (protectionem) protection, from the verb. 65 17. 38. 111 31. 1. c. 202 56. 2. c. &c.

Hird, hirde, pl. hirdes, birdis, s. (pastorum) a keeper. A.S. beorde, Icel. birbir, Germ. birt. 256 71. 20. c. 283 77. 41. c. 404 114. 6. c. 496 C. Ez. 4. and c.

Holy, hul, adv. tardily; 'cum not holy,' (ne tardaveris). Icel. bog- liga, gently. 150 39. 24. and c.

Hope, u. think, expect. 30 9. 1. c. 155 41. 9. c. 199 54. 27. c. &c.

Howis, bowys, (N. invariably howes) s. pl. (montes) high hills. Icel. baugr. 252, 253 71. 3. and c. 295 79. 11. and c. 305 82. 13. and c. 345 96. 5. 348 97. 8. and c. 489 148. 9. 509 Or. Ab. 9. and c.

Huche, s. (area) a chest; hence, the ark. O.F. beuche. 450 131. 8.

Hulynes, s. slowness, tardiness, from Holy, adj. 150 39. 24. c.

Hundlhe, hundleghie, s. (symnoia, cimomiam) dog-fly. 285 77. 50. 370 104. 29.

Hyndirere, adj. comp. as sb. (poste- riora) hinder parts. Cp. inerere, ouerere. 289 77. 72. and c.


Hyrne, pl. hirnes, s. (anguli), corner, corners, quarters. A.S. heyrne, a horn, corner; cp. Icel. hurning, a corner, from heyrna, a horn. 69 18. 4. c. 409 117. 21.

I, J.

Iangil, part. iangland, ianglende, v. (effabuntur) to talk, prate. O.F. jangler. 338 93. 4. and c. 386 106. 42. c. 412 118. 11. c.

Ianglere, pt. laigius, s. (linguus) a prater; from the verb. 43 11. 2. c. 109 30. 21. c. 437 119. 1. c. 468, 469 139. 12. and c.

Ianglynge, pl. ianglyngis, s. prating; from the verb. 43 11. 3. c. 4. c. 423 118. 85. c.

Ike, adj. (unicuique), the same as ilk. (Probably misswritten for ilke.) 217 61. 11. U.²

Ilk, ilk, adj. 'ilke nyght by nyght;' (per singulas noctes) each. A.S. æic, ytc. 23 6. 6. and c. 26 7. 12. c. and very frequently.

Ilk, like; that ilk, thai ilk; that same, those very. A.S. yca, same. 217 61. 9. c. 375 105. 20. c. 381 106. 8. c.

Illid, v. (malignaerunt) from adj. ill. Icel. illir, adj. 302 82. 3.

Impayable, adj. implacable. See Pay. 316 87. 7. c.


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Inlike, adv. alike. 258 72. 7. c. U^2.
In-passybies, adj. pl. incapable of suffering. F. impassibles, pl. of impassible. 253 71. 5. c.
Inras, s. (incurus), inroad (lit. in-race). 331 90. 6. and c.
Invisibils, adj. pl. invisible. 30 9. 1. c. 122 34. 3. c.
Iogulora, s. pl. jugglers, mockers. O.F. joggler, from Lat. acc. inculatorem. 108 30. 16. c.
Iolif, iolife, adj. wanton, festive. O.F. joli, 57 16. 11. c. 160 49. 10. c. 187 50. 18. c. 263 73. 5. c. 264 73. 6. c. 347 97. 2. c. 485 146. 12. c. 518 C. Mo. ii. 38. c.
Ioliote, s. from iolif; jollity, wantonness. F. joliote. 11 2. 10. c. 89 34. 7. c. &c.
Ituwy, itwyx, prep. (inter) and adv. betwixt, meanwhile; from in and A.S. tuwebe, O. Fris. twist, twista. 3 Prol. I. 10. 12 2. 13. c. 19 5. 8. c. 64 17. 32. c. 120 33. 14. c. 196 54. 13. c. 237 64. 32. c. 348 98. 8. c. 358 102. 12. c. 362 103. 11. 386 106. 40. c.

K.

Kale, s. (oiera) pot-herbs. Gael. cal (gen. cail), Lat. caulitis. 130 36. 1. and c.
Kan, kane, v. knows, know. A.S. be can, from cunnan, to know. Meso-Goth. kann, he knows. 33 9. 11. c. 230 66. 6. c.
Kartis, cartis, s. pl. (currus) cartes, chariots. A.S. cartes, for cart; W. cart, a wain; Ir. and Gael. cart, from car. 73 19. 8. and c. 504. 507 C. Mo. i. 4. and c. 32.
Karyun, s. carrion, a corpse. O.F. caroigne, caroigne. 328 89. 6. c. (misprinted karynn). 485 146. 10. c.
Kast, v. contrive. Icel. kasta. 47 13. 2. c.
Kastis, s. pl. contrivances, plans, devices. 328 89. 10. c.
Kennand, part. teaching. A.S. cemen, Goth. kunjan, to make to know. 4 Prol. I. 26.
Keuel, s. (obams), (camus, Gk. enobe) a muzzle, bit. Icel. yfla, to muzzle a lamb, so as to prevent it from sucking; from yfla, a stick, gag. 113 31. 12.
Kuord, v. pt. t. recovered, healed. M.E. kueren, to recover; lit. to cover. 3 M.P. 1. 36.
Kirtill, s. a kirtle. Icel. kyrill, dimin. of sakra. 83 21. 18. c. 486 147. 5. c.
Kitiynge, s. tickling; from verb kittle. Icel. kilta, A.S. citilpan, Du. kritten. 9 2. 4. c.
Klumst. See Clumst.
Kole, (U. and N.) v. act. to cool. (Probably miswritten for kele.) 230 66. 6. c.
Kolyne (N. colyng), s. cooling. 202 56. 3. c.
Kouth, pt. t. of kan, I know how to do. See Couth. 426 118. 103. c.
Kraghan (N. crakan), s. (cromium) dry firewood. Paraphrased in one MS. by "brent grees." 'Cracklings,' s. pl. in Dr. Jamieson's dictionary is said to be the refuse of tallow. 'Crap's' or 'crappens,' which seems to be the same word, is the name still given in Richmondshire and Craven to the dry scaps which are left after pig's leaf has been rendered: that is, when the same or lard has been melted out of it. 352 107. 4. and c.
Krake, pl. krakis, s. (corvorum) a crow. Icel. kráar, kráka. 485 146. 10. and c.
Kun, v. to learn, get to know. 514 C. Mo. ii. 9. c.
Kunnyng, s. knowledge. 2 M.P. 1. 60.
Kut, or cut, pl. kuttis, s. (sortem, sorte) a lot, lots; (from v. cut, W. cauton) pieces of straw, &c. of different lengths, used for drawing lots. [Cp. Towneley Mysteries, p. 228. 'Let us alle cutt draw,' said by the soldiers at the Crucifixion.] 53 15. 6. c. 80 21. 18. and c. 109 30. 18. and c. 287 77. 60. and c. 443 134. 3.
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Kye, s. pl. (varcis) cows. A.S. cy, pl. of cū, cow. 226, 237 67. 33. and c.
Kyngrike, s. kingdom. See Rike. 50 14. 1.c.
Kynredyn, pl. kynredyns, s. (tribunum, tribus, progenie) kindred, tribe. A.S. cyn, kin, with suffix -röden. 287 77. 61. 289 77. 73. and c. 74. and c. 458 135. 13. c. 524 C.B.M.V. 5. and c. &c.

L.
Lackand, part. blaming. Du. laten, to blame. 20 5. 9. c.
Laghe, s. (lege) law. A.S. lagu, Icel. pl. lög. 61. 2. a. and c. and very frequently.
Laghe, adj. low. Icel. lágr. 208 58. 10. c.
Laire, lare, layre, s. (latum) clay, mud, mire. Icel. leiir, clay, mire. 11 2. 9. c. 10. c. 12 2. 11. c. 67 17. 46. and c. 146 39. 2. a. and c. 241 68. 18. 511 Or. Ab. 23. and c. 512 Or. Ab. 31. c.
Lairy, layri, layry (S. clayly), adj. miry. 11 2. 9. c. 65 17. 36. c. 241 68. 18. c. 497 C. Ez. 5. c.
Lai, adj. loathsome. Icel. leiðr, hateful. 58 15. 6. c.
Langis, imper. u. vs langis, we long, yearn; thaim langis, they long. 488 139. 9. c. 483 145. 8. c.
Lapp, pp. lappid, u. (convoluta) 'samyn lappid,' wrap, fold. Another form of ulap = wrap. 174 48. 1. c. 419 118. 61. c. 486 147. 5. c. 496 C. Ez. 4. and c.
Lare, s. learning, teaching. A.S. lær. 4 Prol. 1. 29. 27 7. 13. c. 28 8. 3. c. &c.
Larfadars, larfadirs, s. pl. teachers, doctors; lit. 'lore-fathers.' 180 49. 7. c. 402 113. 23. c.
Lathere, adv. comp. slower, more backwardly. See Lathe. 273 76. 1. c.
Lathis, lathid, u. imper. See Wlath. 302 81. 7. c. 378 105. 37. c.
Latly, adv. comp. latter; late, scarce-ly. A.S. laifting, Icel. laftiga, slowly. 153 41. 2. c. 158 42. 5. c. 255 71. 15. c. 419 118. 57. c.
Latsumnes, s. backwardness, scarce-ness. See Latly. 85 23. 3. c.
Lattis, 3 p. s. lat, pres. imper. and subj.
3 p. s. laten, pp. u. let. Icel. letta; pt. t. let, pp. létan. 99 27. 3. c. 109 30. 19. c. 140 37. 15. c. 189 51. 5. c. 369 104. 18. c.
Lawd, lawde, leude. adj. unlearned. A.S. læwed, feeble. 2 M.P. l. 51. 291 78. 4. c. 409 17. 21. c.
Leche, s. a physician. A.S. lácce. 21 6. 1. c. 52 15. 3. c. 493 146. 3. c. 497 C. Ez. 7. c.
Lefe. See Leue.
Lely, adv. faithfully, truly; from lele, loyal, faithful. O.F. loial, leal.
1 M. F. l. 23.
84 22. 5. c.
Lendes, lendis, s. pl. (lumbi) the loanis. A.S. lenden, pl. lendena; Icel. lend. the loan. 139 37. 7. and c.
Lennyng, s. lending; from the verb.
135 36. 27. c.
Lenyss, lennys, v. 3 p. s. (commodat) lends. A.S. ldnan; from lán, a loan.
135 36. 27. and c. 397 111. 5. 479 144. 9. c.
Lere, leres, leresse, leryd, leryd, lerand, &c. u. (erudimini) teach, learn. A.S. léran, Icel. læra.
1 M. P. l. 22.
3 Prol. li. 22. 34. 71. 4. c. 11 2. 10. and c. 26 7. 7. c. and frequently.
Lesis, v. rest. become loose, thaw; lesid, pp. loosened. A.S. lézan, lésan, to loosen. 444 125. 5. c.
Lesswhen, conj. (ne quando), lest at some time. 12 2. 12. and c. &c.
Letys, let, v. 3 p. s. and pl. make, pretend. So also lattis. A.S. létan; Icel. létta, to pretend, 'make as if.'
278 77. 12. c. 525 C. B. M. V. 8. c.
Lettyreure, s. (literatura) literature, letters. O.F. lettréure. 250 70. 17.
Leue, lefe, pt. t. left, (remanit) u. rest. to remain. A.S. ldefan. 184 50. 2. c. 296 79. 13. c. 374 105. 11. 511 Or. Ab. 23. c. Also to leave off (cessavit). 377 105. 29. and c. 440 122. 2. c. 464 138. 10. c.
Leuddy, s. (domina) a lady. A.S.
blydfigre. 441 122. 3.
Leuenand, part. (fulgurantis) light- ning, flashing. See Leuenyng. 510 Or. Ab. 17.
Leuenynghe, leuynynghe, pl. leuephyngis, leuynynges, leuenyng, s. (coruscanum, fulgur, coruscaciones, fulgura) lightning, lightnings. Cf. Goth. laumbumun, lightning. 276 76. 18. 345 96. 4. 454 134. 7. and c. 476 143. 7. 510 Or. Ab. 17. c. 522 C.Mo. ii. 60. and c.

Leuer, leurey, adv. comp. rather, more readily; from lief. A.S. lēof; dear. 476 143. 4. c. 504 C.Mo. i. 4. c.

Lift, s. (ealh) the air, the visible heavens. A.S. lif. 291 78. 2.


Light, v. legh, lie. (Misspelled for leghe.) N.līghē. 226 65. 2. c.

List, v. impers. It pleases. A.S. lystan, from lust. 13 3. 2. c. 281 77. 29. c. &c.


Littid, pp. (inseguatur) dipped, dyed. Icel. lýsa, to dye; from lntr, colour. 235 67. 23. and c.

Lopird, pp. (coagulatus, &c.) curdled, clotted. Icel. blæp, coagulation, blæspa, to curdle; causative from blæspa, to leap. 233 67. 16. and c. 421 118. 70. c.

Lopirynghe, s. curdling, clotting, from the verb. 421 118. 70. c.

Loué, louys, louand, loued, &c. v. (laudare) to praise. A.S. lauhan, Icel. lúfa. 1 M. P. I. 8. 4 ProL ll. 24, 25. 28 8. 2. c. 3. c., and very frequently.

Lounyg, pl. lounyng, lounyngis, s. (lau-dem, laudes) praise, praises; from the verb. 1 M. P. I. 1. 3 ProL ll. 24, 25. 4 ProL ll. 20, 21, 23. 28 8. 3, and very frequently.

Louable, louable, adj. (laudabilis, laudabile) 'for to loue,' worthy to be praised. 398 142. 3. 478 144. 3, and c. 505 C.Mo. i. 12.

Louely, adj. The same. 277 77. 5. c.

Lour, louke, lovkes, loukis, lowkis, lowkid, louryd, v. (conclude, conclusi, conclusit, urget) to shut in, fasten. A.S. lūcan, Icel. lúka, to shut. 46 12. 4. c. 107 30. 10. and c. 122 34. 3. and c. 205 57. 4. c. 241 68. 19. and c. 253 71. 10. c. 286 77. 55. and c. 318 87. 18. c. 470 134. 11. c. 486 147. 2. c. 519 C.Mo. ii. 44. and c.

Lout, loute, loutys, loutid, v. (adorare, &c.) to worship. A.S. lūtan, to bow. Icel. lūta. 19 5. 8. and c. 166 44. 13. and c. 345 96. 7. 8. and c. 375 105. 19. and c., and frequently.

Luf, s. and v. love. A.S. s. lufa, v. lūfan, from the subst. 3 ProL I. 4. 6 1. c., and very frequently.

Lufy, adj. lovely. 3 ProL I. 5. &c.

Lufredyn, s. a state of love, from s. lef, with the A.S. suffix -reden, signifying condition. Cp. Hateredyn. 88 24. 3. c. 182 40. 7. c. 191 52. 7. c. &c.

Lust, s. (voluptatis) pleasure: in a good sense. A.S. lust. 129 35. 9. and c. 204 56. 12. c.

Lutby, s. a paramour. Usually spelt lātebi, as in P. Plowman, B. 3. 150. 272 75. 10. c.

Lyghest, adj. superl. easiest. A.S. lēoð, Goth. leóts. 4 ProL I. 35.

Lyghtly, lightly, adv. easily. 37 9. 30. c. 142 38. 1. c.

M.

Maghe, s. (vul/ua) maw, the womb. A.S. maga, the stomach; Icel. magi. 204 57. 3. and c.


Manqwlwm, s. pestilence. See Qualm. 61. 1. c.

Manykis, s. pl. (manics) manacles. O.F. manicles. 491 149. 8.

Marere, adv. comp. greater (things). 470 140. 8. c.

Matermoyyn, s. matrimony. 185 50. 8. c.

Mawmet, pl. maumetys, mawmetis, s. (simulacra, simulaciis) idol, idols; from Mahomet, the prophet and supposed God of the 'Infidels.'
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345 96. 7. and c. 377 105. 33. c. 401 113. 12. 17. c. 456 134. 15. and c.
Mawmetry, s. idolatry; from mawmet. 345 96. 7. c. 8. c.
Me, for men, weakened form of man, one. 1 M. P. 1. 2.
Melles, v. mingles. O.F. meuler, meller, to mix. 32 9. 9. c.
Menand, mynand, part. (memor) remembering, mindful. A.S. mænan, to mean, orig. to have in mind. 22 6. 5. 29 8. 5. 155 41. 8. and c. 458 135. 23. 460 136. 9. and frequently.
Menyng, s. (memoriale) remembrance, mention. 455 134. 13. 487 148. 1. c. &c.
Mense, pl. menes, menis,s. (familiae, familiaris) household, households. O.F. mainee, meine, a household. 82 21. 29. 386 106. 41. and c. 440 121. 5. c.
Mergb, merghe, s. (medulla) marrow. A.S. mereb, Icel. mergr. 228 65. 14. c. 516 C. Mo. ii. 31. and c.
Mergbid, pp. (medullata) full of marrow. 228 65. 14.
Merk, merke, mirk, mirke, myrk, myrke, adj. (tenebrae) dark. A.S. mearc, myrce, mîrc; Icel. myrkr. 1 M. P. 1. 18. 61 17. 13. and c., 14. c. 123 34. 7. c. 316 87. 6. c. 345 98. 2. c. 363 103. 21. c. 371 104. 37. c. &c.
Merknes, mirkenes, myrknès, pl. myrknness, s. (caligo, tenebra, tenebras) darkness, obscurity, from merk, with suffix -nes. 18 5. 3. c., 4. c. 33 9. 13. c. 60 17. 11. and c. 64 17. 31. and c. 123 34. 7. 317 87. 13. 345 96. 2. 363 103. 21. 370 104. 26. and c. 464, 465 138. 10., 11. and c.
Mirký, adj. (tenebras) darksome. 316 87. 6. and c.
Mete, v. pt. t. of mete (mensus est) measured. A.S. metan, to measure. 508 Or. Ab. 8. and c.
Mismand, mis- and semand, part. of v. semen; unseemly, incongruous. 259 72. 15. c. (N, S vn-semand).
Mought, mought, myght, v. pt. t. (potui, prevallerunt) might. 47 13. 2. c. 51 14. 6. c. 143 38. 5. c. 149 39. 16. and c. 152 40. 8. c. 223 64. 3. and c. 316 87. 6. c.
Mon, mun, v. must. Icel. munu. 40 9. 42. c. 90 24. 12. c. 99 27. 5. c. 404 114. 5. c.
More, s. (seren) moor. A.S. mor, Icel. móri. 270 77. 18. and c.
Moryn, s. murrain. O.F. morine. 6 1. 1. c.
Mours, s. pl. (moru) mulberries. A.S. mor-béam. 285 77. 52. and c.
Mow, v. inf. (nec poterunt stare) 'thai sail noght mow stand,' pres. inf. of may, mought, &c. A.S. migan, infin. 66 17. 42. 491 149. 8. c.
Mudly, adj. muddy. 494 C. Is. 4. c.
Mydward, s. middle, properly an adv. 503 C. An. 16. c.

Myscomfort, myscomfortand, v. and part. (desolatorii) to discomfort. 437 119. 4. and c.

Myskopand, part. despairing. 161 43. 20. c.
Myspay, mayspay, mispayand, misspayand, v. and part. displease, displeasing. 136 36. 37. c. 155 41. 8. c. 351 100. 4. c. 466 138. 23. c. See Pay.

Mystere, mystyre, s. need. Cf. Swed. mista, Dan. miste (v. 'we mystery' in Towneley Mysteries, p. 90). 14 3. 7. c. 46 12. 2. c. 514 C. Mo. ii. 9. c.

N.

Narre, nerre, adv. comp. of nere; nearer. A.S. near, comp. of néah; Icel. nær, both pos. and comp. 32 9. 8. c. 433 118. 150. c.

Neddere, neddire. pl. neddirs, gen. neder, s. (serpentis, serpentes) adder. A.S. nādredre, Icel. nádr, nádra. 115 32. 8. c. 153 41. 1. c. 205
57. 4. 254 71. 9. c. 467 139. 3. a

and c.

Nedfulere, adv. comp. more necessarily. 32 9. q. c.


Nebhure, neighbour, s. neighbour. 236 67. 33. c. 257 72. 6. c.

Nerand, nerhand, nerehand, adv. (paeneulus) and prep. nearly, near. Lit. ‘near hand.’ 6 1. 1. c. 249 70. 12. c. 339 93. 17. 423 118. 87. and c. 512 Or. Ab. 29. c.

Neris, nerys, s. (renes) reins, kidneys.

Icel. nery, Germ. pl. nieren. 26 7. 10. and c. 53 15. 7. and c. 92 23. 2. and c. 261 72. 21. and c. 465 138. 12.

Nesethirlis, s. pl. (nareis) nostrils.


Nete, s. (armentum, armento) neat, cattle, herd.

A.S. wët. 512 Or. Ab. 29. and c. 515 C.Mo. il. 20. and c.


Neuens, neuend, v. and pp. names, named.

Icel. nesna, to name; nafna, a name. 34 9. 18. c. 83 22. 9. c. 406. 117. 3. c. 477 143. 13. c. 491 149. 9. c.

Neuertbelatter, conj. (verumtamen) nevertheless.

nevertheless. 106 30. 7. c. 177 48. 16. &c.

Neyssis, nessyd, neysyd, v. 3 p. s. and pp. (molliti) softens, softened.

A.S. besc, soft. 198 34. 24. and c. 331 90. 3. c. 470 140. 6. c.

Noblay, s. nobility, nobleness.

386 107. 2. c.

Noight forth, not forth, conj. (verumtamen) notwithstanding, nevertheless. 125 34. 22. c. 143 38. 8. and c. 9. 235 67. 23. and c. 310 84. 10. 332 90. 8. 411. 118. 3. c. 469 139. 14. and frequently.

Noteful, adj. useful, serviceable.

A.S. notu, use. 7 1. 4. c.

Noure, nourewhare, nourwhare, nowrewhare, nowere, adv. nowhere.

5 1. 1. c. 16 4. 5. c. 34 9. 17. c. 106 30. 4. c. 113 31. 13. c. 432 118. 145. c. 490 149. 1. c.

Nouther, nouthir, pron. and conj.

neither. 19 5. 6. c. 450 131. 3. c. &c.

Noyed, v. impress. it disgusted. 382 106. 18. c.

O.

O, of. 32 9. 10. c. 491 149. 6.

O, on. 6 1. 1. c.

O, one (s.) 56 16. 6. c.

Obles, s. pl. (oblationes) oblations. 187, 188 50. 20. and c.

Of, conj. though. 5 1. 1. c., and very frequently.

Offrand, offrandis, s. (holocaustum, holocausta, sacrficium, victimis). F. offrande. 16 4. 6. 91 24. 19.

C. 147 39. 10. and c. 167 42. 4. c. 187, 188 50. 20. and c. 434 118. 159. c. 521 C.Mo. ii. 55.

Oise, oyse, s. use.

F. us. Cp. froit, froyte, fruit. (6, 7 1. 3. and c. &c.) 17 4. 8. c. 190 52. 2. c. 279 77. 14. c. 412 118. 15. c.

Oise, oyse, oises, oyseis, oysis, oyssand, oyssed, oysid, &c. v. (exercisebar, exercitius, exercitabar) uses, used, &c. F. uer. 4 Prov. Il. 8. 31. 33 9. 14. c. 99 27. 5. c. 109 30. 22. c. 116 32. 15. c. 267 73. 23.

C. 273 76. 3. and c. 274 76. 6. and c. 304 82. 11. c. 412 118. 15. 417 118. 48. and c. 421 118. 71. c. 424 118. 92. c.

Okere, oktre, okyre, ocker, s. (usurai, usuras) usury, increase.


Okeringe, s. (usuris) the practice of usury. 255 71. 14. and c.

Okyrer (N. okerer) s. (fumator) a usurer, money-lender.

389, 390 108. 10. and c.

Olengeth, adv. (de longe) on length, at a distance. See O’on. 140 37. 12.

Oncomys, s. pl. attacks, invasions.

Cf. Icel. ákráuma, ákoma, an arrival; áfríðar ákoma, a visitation of war; where á = A.S. om-

369 104. 20. c.

Othergatis. See Gate.

Otwyn, adv. apart (L.) 92 25. 1. c.

Ouerer, ouereere, ouywere, adj. comp. (superiora, superioribus) the upper part.

3 Prov. I. 34. 360 103. 3. 362 103. 14.
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Ouerlyngis, s. pl. superiors. Cf. underlings. 227 65. 10. c.
Outher, conj. either. 40 10. 1. c. 107 30. 8. c. 104 54. 2. c. 423 118. 87. c.
Outrage, s. excess, superfluity. O.F. outrage, earlier outralge, from oltre, outre, beyond (Lat. ultra) with suffix -age. 119 33. 9. c. 371 104. 33. c. 477 143. 14. c.
Outragedly, adv. (supervascu) superfluously, vainly; from outrage. 88 24. 3. and c.
Outrageously, adv. (supervascu) in vain, excessively. O.F. outrageux. 106 30. 7. and c. 123 34. 8. and c. 501 C. An. 9. c.
Owhils, adv. on whiles, during the time that. Cp. Iwhils. 141 37. 17. c. 142 37. 23. c.
Oyntyngye, s. ointing; from the verb. O.F. oindre, Lat. ungere. 515 C. Mo. ii. 19. c.

P.

Pament (N. paument), s. (pavimento). F. pavement. 414 118. 25. and c.
Parceuel, parceuel, pl. perceuels. (Read paresemel, &c., a variant of M.E. parcelme, a partner). s. (particeps) partner, partaker. 42 10. c. 74 30. 1. c. 302 81. 6. c. 419 118. 63. 439 121. 3. c.
 Parseuelynge (Read parsenelynge, from paresenel), s. (participatio) partaking, partnership. 439 121. 3.

Parcy, party, pl. parts, s. a part. F. partie. 5 1. c. 30 9. 1. c. 42 10. 8. c. 107 30. 9. c. 257 72. 2. c.
Passibilis, adj. pl. capable of suffering. F. passibles. 253 71. 5. c.
Pay, paye, pays, payes, payed, part. payand, v. (placebit) to please, satisfy. O.F. paier, F. payer. 1 M.P.L. 11. 107 30. 9. c. 244 68. 36. and c. 351 100. 8. c. 481 145. 1. c. 487 148. 1. c. 494 C. 1s. 1. c. 512 Or. Ab. 28. c.
Paynym, s. (properly paganism, but here) a pagan. O.F. paenisme, heathendom. 248 70. 5. c.
Perauntuere, perauntire, perauntyre, adv. (forisitan, forte) perchance, perhaps. F. par and aventure. 141 37. 17. c. 196 54. 13. 300 80. 13. and c. 424 118. 92. 441 123. 2. 3. 442 123. 4. 443 124. 3. c. 464 138. 10. and c.
Perfytliest, adv. superl. most perfectly. 376 105. 24. c.
Pil, v. to rob. F. pilier. 11 2. 9. c.
Plenand, part. complaining. 45 12. 1. c.
Plentefous, adj. plentiful. O.F. plentirose. 45 11. 8. c.
Plentuuste, s. (ubertate) plenty, plentiful. From the adj. 129 35. 9. 225 64. 12. and c.
Poruayd, puruayd, v. pt. t. (providebam, providierent), foresaw, beheld, provided for. O.F. porvoir. 54 15. 8. c. 519 C. Mo. ii. 42. and c.
Prayabill, adj. (deprecabilis) to be entertained, from Fray. 329 89. 15.
Priye, pt. t. pyryud, v. (privabit) to deprive. 288 77. 65. c. 308 83. 13. 355 101. 18. c.
Primate, s. primacy, first place. Lat. primatum. 86 23. 6. c.
Principate, N. principal, pryncipate, s. (principatus) principality, sovereignty. From the Latin. 170 46. 3. c. 465 138. 16.
Prou, prow, s. profit. O.F. prou. 7 1. 4. c. 136 36. 35. c. 146 39. 1. c. 182 49. 21. c. 277 77. 5. c. 418 118. 56. c. 450 131. 3. c.
Pungynge, s. pricking, piercing. Lat. pungere. 78 21. 5. c.
Puruyad. See Poruayd.
Puyt, pp. (impulsus) pushed, driven. 408 117. 13. and c.
Puttynge, s. from Put; pushing, driving, instigation. 46 12. 5. c. 129 35. 12. c.

Q.

Qualm, s. (quassatio) attack, pestilence. A.S. cewalcm. 377 105. 29. and c.
Quaynt, adj. (prudentem) cunning,
wise. O.F. coint. 24 7. 3. c. 425 118. 98.
Quaintis, quantise, quaukyntis, quayntis, quayntys, s. (prudencia, prudentiam) cunning, wisdom, subtlety. O.F. cointis. 9 2. 4. c. 17 48. 3. and c. 293 78. 12. c. 332 90. 7. c. 369 104. 20. 425 118. 98. c. 519 C.Mo. li. 42. and c.
Quem, quem, pt. t. quemed, quemyd, qwemyd, pp. quemed, v. act and neut. (complacēbam, complacēt, complacēbat, placavit) to please, to appease. A.S. cewēman, to please. 3 Prol. l. 9. 48 13. 4. c. 65 17. 39. c. 71 18. 15. and c. 89 24. 11. c. 91 24. 19. c. 124 34. 17. and c. 149 39. 18. and c. 274 76. 7. c. 377 105. 29. and c. 516 C.Mo. ii. 25. c.
Quoke, pt. t. of quake (contremuit, trepidauerunt). 49 13. 9. and c. 60 17. 9. and c. 191 52. 6. & c.
Quyte, quytes, pt. t. qwit, v. (solvet) to pay. O.F. quitet. 7 1. 3. c. 134 36. 22. 239 68. 6. c. 397 111. 5. c.
Quytly, adv. quite, from adj. qwyte. O.F. qyt. 415 118. 36. c.
Qwilke, pron. whilke, which. A.S. bwilc. 515 C.Mo. li. 13. c.

R.
Rad, rade, adj. afraid. Icel. breddr, Swed. rīdd, Dad. rad. 31 9. 5. c. 35 9. 30. c. 69 18. 6. c. 139 37. 10. c. 211 59. 4. c. 271 75. 8. c. 283 77. 40. c. 293 80. 3. c. 364 103. 23. c. 371 104. 36. c. 396 110. 9. c. 416 118. 43. c. 434 118. 155. c. 506 C.Mo. i. 18. c. 510 Or. Ab. 17. c. 522 C.Mo. li. 60. c.
Rammyn, ramyn, s. (ramnum) the buckthorn. See Theobald. 206 57. 9. and c.
Ransake, ransakid, ransakand, &c. v. (scrutans, scrutantes, scrutati sunt) to search. Icel. ransaka, to search a house. 26 7. 10. and c. 221 63. 6. and c. 7. c. 466 138. 22. c.
Ransakynge, s. (scrutinio) from the verb. 221 63. 6. and c.
Rayke, v. to wander. Icel. reika, to wander. 312 85. 5. c.
Red, pl. redis, s. (consilia) counsel, advice. A.S. redd. 5 1. 1. c. 76 20. 11. 140 37. 13. c.
Rede, redes, pt. t. red, v. to advise, counsel. A.S. rēdan, Icel. rēda. 2 M.P.L. 47. 48. 5 1. 1. c. 103 29. 5. c. 299 80. 7. c.
Ref, refe, reue, reunes, ref, refand, v. (auferas, diripiebant, rapiat) to take away, deprive of. A.S. rēcean. 4 Prol. l. 16. 10 2. 5. c. 24 7. 2. and c. 49 13. 8. c. 160 43. 12. and c. 216 61. 4. c. 471 140. 9. 501 C. An. 10. c.
Reheto, reheyet, rehetis, retetid, v. to refresh. O.F. rebaiter, 'to revive, rejoyce, cheer up exceedingly.' Cotgrave. 83 22. 2. c. 230 66. 6. c. 282 77. 32. c. 363 103. 17. c.
Rehetynge, s. (reflectionis) refreshing, comfort. From the verb. 83 22. 2.
Reke, rekeis, pt. t. roght, rought, v. reck, regard. A.S. rēcan, pt. t. ic rōhte. 38 9. 34. c. 79 21. 13. c. 127 33. 1. c. 139 37. 9. c. 156 41. 15. c. 291 78. 3. c. 296 79. 17. c. 338 93. 7. c.
Ren, v. ? precede, act as runner to. 315 84. 14. c.
Rendid, v. pt. t. melted (?) Cf. Icel. renna, to make to run, pour out a melted substance. 375 105. 19. c.
Reparaild, pp. repaired, restored. O.F. repareiller. 11 2. 9. c. 81 21. 24. c.
Reparaylynge, s. restoration, from the verb. 385 101. 19. c.
Reps, s. pl. (manipulus) sheaves. A.S. rīp, a reaping; rīp, rīpa, a handful, sheaf. 444 125. 8. 447 128. 6.
Rette, rettis, rettid, v. (imputavit) to impute. 'Rectyn, or rettyn, or a rettyn, Impute;' Prompt. Parv. 111 31. 2. and c. 155 41. 8. c. (S.)
Reum, rewme, rewmys, s. (regione, regiones, regionibus) realm, region. O.F. rueume. 164 44. 3. c. 372 104. 42. and c. 376 105. 26. 380 106. 2. 404 114. 9.
Rightwises, v. (justificate) v. 3 p. s. and imperat. pl. justifies, justifying, from the adj. 216 61. 6. c. 301 81. 3. and c.
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Rike, s. kingdom. A.S. rīce. 64 17. 31. c.
Roche, pl. roches, s. (rupem, saxo) rock. Fr. ruche. 400 113. 8. and c. 515 C. Mo. ii. 19. and c.
Romy, romyd, rumyand, v. (rupiebam, rupiens, rupientes) to roar. Cf. Icel. romr, the voice; Swed. råma, to low. 79 21. 12. and c. 139 37. 8. and c. 141 37. 20. c. 363 103. 22.
Rose, roysys, rosand, v. refl. to boast oneself. Icel. brúa, to praise; brúa sé, to boast oneself; Dan. rose; Swed. rosa, to praise. 43 ii. 4. c. 112 31. 3. c. 338 93. 3. c.
Rosynge, s. boasting. From the verb. 91 24. 19. c. 379 105. 45. c.
Rowme stede, roomy place. (Here rowme is an adj.; A.S. rūm, roomy.) 279 77. 15. c.
Rown, rownyd, v. (zusurrabant) to whisper. A.S. rīnian, from rūn. 152 40. 8. and c.
Rowt, v. to shout, bellow. A.S. brītan, Icel. brjóta, rjóta. 272 76. 1. c.
Ryfe, ryuys, v. to rive, tear. Icel. rīfa. 442 123. 5. c. 518 C. Mo. ii. 37. c.
Ryme (frost), s. (pruna) hoar frost. A.S. brīm, Icel. brím. 285 77. 52. and c. 423 118. 83. and c.

S,

Saghe, pl. saghes, s. saw, saying. A.S. sagu, Icel. saga. 13 3. 2. c., 3. c. 66 16. 7. c. 392 188. 28. c. & c.
Samen, samyn, adv. [com (posita), con (tristaretur), convenerunt], con (voluta), simul]. Icel. saman, together. 9 2. 2. and c. 64 17. 29. c. 125 34. 18. 137 36. 40. and c. 172 47. 4. and c. 174 48. 2. and c. 191 52. 4. and c. 242 68. 25. and c. 285 77. 52. c. 303 82. 3. and c. 310 84. 11. c. 477 143. 14. 493 150. 4. c. 496 C. Ez. 4.
Sand, s. a thing sent, message. A.S. sand. 497 C. Ez. 9. c.

Sauely, adv. safely. 341 94. 2. c.
Saule fode, food of the soul. (Saule = A.S. sáule, gen. of sáuel.) 381 106. 10. c.
Saut, saute, s. assault. Shortened from F. assaut. 46 12. 4. c. 364 193. 23. c.
Scarth, s. sherd. A.S. secord; cf. Icel. skarð, a notch. 79 21. 15. c.
Schenship, s. hurt, injury. For sechend-ship. See Shend. 13 3. 1. c.
Segys, s. pl. (sedes) seats. O.F. sege. 440 121. 5.
Selkouth, pl. selkouthis, adj. (mirabile, mirabilia) wonderful. A.S. seld-cūd. 204 56. 12. c. 223 64. 5. and c. 375, 376 105. 21.
Selkouth, selcouthid, selkouthid, v. (mirifica, mirificavit) to make wonderful. From the adj. 16 4. 4. and c. 52 15. 2. and c. 56 16. 8. 110 30. 27.
Seluen, pl. selves. 89 24. 10. c.
Sen, adj. seven. A contracted form. 44 ii. 7. c.
Sen, conj. since. Contracted form of sīben. A.S. sībēnam. 310 84. 8. c.
Sendel, s. a fine thin silk. O.F. sendal. 106 44. 11. c.
Sere, adj. several, various. Icel. sé, for oneself, separately. 31 9. 6. c. 62 17. 16. c. 112 31. 8. c. 145 38. 15. c. 172 47. 3. c. 207 58. 1. c. 380 106. 2. c. 421 118. 71. c. 424 118. 91. c. 492 145. 3. c. 491 149. 5. c. 493 150. 4. c. 505 C. Mo. i. 9. c. 516 C. Mo. ii. 26. c. 518 C. Mo. ii. 37. c.
Sernes, pl. sernes, sernessis, s. (varietate, varietatibus) variety, diversity. From the adj. 166 44. 11. and c. 166, 167 44. 15. and c. 287 77. 60. c. 300 80. 14. c.
Sete, adj. becoming, suitable, proper. From A.S. sittan; cf. Icel. satt, endurable, from sitja. 1 M.P. 1. 9.
Serue, v. deserve. 16 4. 5. c.
Sew, pl. t. of sow (semianaverunt) 385 106. 37.
Shamel, shamyl, shamyl, s. (scabellum) stool. A.S. scamel, Icel. skemill, from Lat. scabellum. 349 98. 5. and c. 303 109. 2. and c.
Shane, pl. t. of shine (alluxerunt). 345 96. 4.
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Sharpierre, adv. comp. more sharply. 221 63. 6. c.
Shend, v. to hurt. A.S. scean, to destroy, disgrace; from sceandr. 28 8. 3. c.
Shire, superl. shyrer, adj. (meracismos) sheer, pure. Icel. skirr, bright, clear. 334 91. 1. c. 516 C. Mo. li. 21.
Sho, prom. she. A.S. seo. 205 57. 5. c. 499 C. An. r. c. 501 C. An. 8. 523 C. B. M. V. i. c.
Shortly, adj. and adv. for a short time. 61. 2. c. 21 5. 13. c.
Shrewis, s. pl. venomous, ill-conditioned persons. A.S. seréwæa, a shrew-mouse, venomous mouse. 287 77. 62. c. 375 105. 15. c.
Shynes, s. clearness, purity. See Shire. 22 6. 2. c.
Sikill. See Swikel.
Skalk, skalkie, s. (verticem, servitiae) scalp. Cf. Icel. skalli, a bald head. 235 67. 23. and c. 447 138. 4.
Skath, s. scath, harm. A.S. scata. from the v. scatan. 521 C. Mo. li. 56. c.
Skil, skill, s. skilles, skilles, s. reason, discretion, sense, pl. reasons, arguments. Icel. skil, discernment. 17 4. 6. c. 21 6. 1. c. 23 6. 7. c. 43 11. 4. c. 77 21. 1. c. 149 39. 17. c. 154 41. 6. c. 170 46. 5. c. 218 62. 2. c. 250 70. 18. c. &c.
Scilwys, skilyweise, adj. reasonable, discreet. From Skill. 140 37. 11. c. 206 57. 11. c.
Scilwysly, skilwishly, adv. reasonably, discreetly. From the adj. 45 11. 9. c. 90 24. 13. c. 112 31. 6. c. 131 36. 4. c. 140 37. 15. c.
Skilther, adj. (lubricum) slippery. Cf. A.S. sitiæ, smooth, slippery, changeable. 123 34. 7. and c. 142 38. 1. c.
Skeltyhirynge, s. slipperiness, sliding, liability to fall. From verb silt, to slip or slide (Craven Glossary). 404 114. 8. c.
Sleuth, s. sloth. A.S. slæwð. 382 106. 18. c.
Slik, adj. such. Icel. slikr, Swed. slik. 355 101. 21. c.
Slokeyn, slokens, slokyns, pp. slekyn, slokyn, v. to slake, quench. Icel. stókva, pp. stókinn. 5 1. r. c. 46 12. 4. c. 60 17. 10. c. 158 42. 5. c. 259 72. 14. c. 341 94. 6. c.
Snorkil, s. wrinkle. Lit. 'twist;' cf. Icel. snæra, to twist tight; E. snarl (of cord). 486 147. 5. c.
Snube, snyb, snybید, snyband, v. (increpemere) reprieve, reproach. Icel. snubbia, Dan. snibbe. 8 2. 1. c. 53 15. 7. and c. 210 58. 17. c.
Snybynghe, s. snybýngis, s. (increpemintum) reprieve, reproach. From the verb. 53 15. 7. c. 144 38. 14. and c.
Solere, s. (salutum) a throne. 502 C. An. 12.
Soth, sothfast, sothly, sothnes, sothfastnes (veritas, veritatem), true, truly, truth. A.S. sóth. 1 M. P. l. 25. 2 M. P. l. 40. 46. 3 Prol. l. 12. 16 4. 3. c. 17 4. 6. c. 19 5. 6. c. 20 5. 10. and c. 51 14. 3. and c. 148 39. 13. and c. 14. and c. 15. and c. &c.
Soul, soule, v. pt. sould, should. Cf. sall = shall. 291 78. 2. c. 299 80. 8. c.
Soun, sown, s. (sonus, sono) sound. F. son. 3 Prol. l. 7. 4 Prol. l. 1. 154 41. 5. and c. 204 56. 12. c. 492 150. 3. and c. &c.
Spaned, pp. weaned. The reading of N. &c. in Ps. 130. 4. and c. p. 449. Cpt. A.S. spana, pl. the breasts; Icel. speni, sing.
Sper, s. (sperrid, sperid), pp. abut. A.S. sparian, to shut with a spar or bar. 41 10. 5. c. 469 140. 3. c. 486 147. 2. c.
Stangis (N. staukas), s. pl. (stagna) ponds, pools. O. F. estang, L. stagnum. 385 106. 35. 400 113. 8.
Stanged, stangid, stangen, stungen, pp. (compungimini, compungar, compunci) stung, pricked in conscience. Icel. stanga, to prick. 16 4. 5. and c. 105 29. 15. and c. 125 34. 19. and c.
Stangynge, s. stinging, torment. From the verb. 177 48. 13. c.
Stegh, steghe, steghis, pt. t. stebug,
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steghe, v. (ascendis, ascendit, ascenderunt, ascender) to climb, mount. A.S. stigan, Icel. stiga. 70 18. 7. c. 85 23. 3. and c. 86 23. 5. c. 170 46. 5. and c. 231 67. 4. and c. 306 83. 4. c. 506 C. Mo. l. 16. 509 Or. Ab. 13.

Stechere, s. (ascensorem) a climber, one who mounts, a rider. From the verb, 503 C. Mo. 1. 1. and c., 2. c.

Stegyhne, s. mounting, climbing. From the verb. 437 119. 1. c.


Stepbarn, s. (orphano) an orphan. A.S. stēopebarn. 39 9. 38. and c.

Sterne, pl. sternes, sternys, s. (stellas, stellas) a star, stars. Icel. (sing.) stjarna, (pl.) stjörnur. 29 8. 4. and c. 269 74. 5. c. 410 118. 1. c. 488 148. 3.

Strand, strande, pl. strandes, strandis, s. (torrens, torrentem, torrente, torrentes) a stream, torrent, flood. O.Icel. strönd, a river (Egilsson). See strand, in Strathmann. 69 17. 5. and c. 129 35. 9. and c. 394 109. 8. 442 123. 4. and c. 444 135. 5. and c.

Streng, strenght, strength, adj. strong. 106 30. 4. c. 232 67. 7. c. 236 67. 31. c.

Streke, strekis, strekiz, streikyed, strekand, pp. strekid, v. (extendit, extendisti, extendent, extendant, extendit, extendunt) to stretch. A.S. streccan. 198 54. 22. and c. 295 79. 12. and c. 309 84. 5. 360 361 103. 3. and c. 387 107. 10. 443 124. 3. 462 137. 8. 467 139. 6. 505 C. Mo. 1. 13. 508 Or. Ab. 6. c.

Strekeynge, s. stretching. 80 21. 17. c.

Strenkili, pp. strenkild, v. (asperges) sprinkle. Frequentative of strenken, to sprinkle; Ormulum, 1099, 1771. 185 50. 8. and c.

Strenkilyngne, s. sprinkling. 185 50. 8. c.


Stundum, at times. A.S. stundum, dat. pl. of stund; cf. subtilum. See Vinstunt. 160 43. 11. c.

Stunt, s. a while, a season. A.S. stund. 189 51. 5. c. 213 59. 13. c.

Stynis, stynt, v. neut. cease, leave. 178 48. 31. c. 199 55. 1. c.

Sual, s. swell (as of the sea). Cf. Swed. svall, swell of the sea. 238 68. 3. c.

Sues, v. 3 p. s. ensues. O.F. seure, suir, &c. 1 M.P. l. 23.

Suffrabil, adj. sufferable, tolerable. 384 106. 29. c.

Sufrayna, s. pl. (majorei) sovereigns. O.F. soverain. 514 C. Mo. ii. 9.


Sundirly, adv. (singuillatim) severally. From A.S. adj. sunder, sundor; Icel. adv. sundra. 116 32. 15. and c.

Sutlis, v. 3 p. makes them subtle. From adj. O.F. sutil. 9 2. 2. c.


Swetterly, adv. comp. more sweetly. 44 11. 7. c.

Swikel, swikil, swikill, swikyll, sywyklye, sikil, adj. (dolosum, dolasam, dolos, dolosi, dolasa, dolosis) crafty, cunning, deceitful. A.S. swicol, Icel. swikall. 19 5. 7. 43 11. 2. and c., 3. 55 16. 2. and c. 128 35. 3. c. 157 42. 1. and c. 199 54. 27. and c. 437 119. 2. and c., 3. c.


Swikilly, adv. (dolose) craftily. From the adj. Icel. skvik-liga. 20 5. 11. and c. 287 77. 62. c.

Swilk, swilke, adj. such. A.S. swiel, swiele. 4 Prol. l. 36. 7 1. 4. c. 9 2. 2. c. 20 5. 11. c. 24 6. 10. c. 39 9. 41. c. 42 10. 8. c. 47 12. 6. c. 71 18. 15. c. 86 23. 5. c. 88 24. 2. c. 149 39. 11. c. 197 54. 16. c. 206 57. 9. c. &c.
Swongen, swongyn, pp. (flagellabun-
tur, flagellatu) scourged. A.S. swungen, pp. of swangyn. 113. 13. c. 257 72. 5. and c. 259 73. 14. and c. 332 90. 10. c.

Swynyngie, pl. swynynges, swyn-
gyngis, s. (flagellum, flagella) scourging. From v. swing. A.S. swiogan, to scourge. 113 31. 13. and c. 125 34. 18. 141 37. 18. and c. 332 90. 10. and c.

Swyeke, v. to deceive. A.S. sweican. 136 36. 34. c.

Sykere, sikere, sykire, adj. secure, sure, safe. Cf. Du. zeker, G. sicher; all from Lat. securus. 12 2. 11. c. 72 19. 2. c. 83 22. 1. c. 89 24. 9. c. 10. c. 137 36. 42. c. 145 38. 18. c., and frequently.

Sykerly, sikirly, sikyrdy, adv. securely, safely. From the adj. 1 M.P. l. 23. 2 M.P. l. 46. 226 65. 5. c. 519 C. Mo. ii. 42. c. &c.

Sy Kirnes, s. security. From the adj. 51. 1. c. 12. 2. 11. c. &c.

Syngabil, adj. (cantabile) things to sing. 418 118. 54.

Syth, sith, sythe, s. times, (septies) seuen sythe, (septe) oft syth. A.S. e, a time. 3 Prol. l. 7. 435 118. 164. 447 128. 2. 519 C. Mo. ii. 45. c. &c.

T.

Ta, tayne, the: *bet a, one, the one. A.S. pet, neuter of the definite article, and ôn, one. 37 g. 32. c. 205 57. 4. c. 394 110. 1. c.

Taband, s. (tympanum, tympano) a tabor, drum. F. tabouer. 298 80. 2. and c. 490 149. 3. and c. 493 150. 4. and c.

Taburnysters, taburnystirs, s. pl. ( tympanistriarum) female players on the tabor or tabor. 235 67. 27. and c.

Takild, pp. caught, seized. From s. takei (Du.); from v. (Icel. and O. Swed.) taka, to lay hold on. 512 Or. Ab. 31. c.

Takistome, (vacate) two words: takis, 2 p. imperat. pl. of take, and tome, leisure. Icel. tómi, leisure. See Tome. 169 45. 10. and c.

Tale, s. count, number. A.S. tál, Icel. tál. 243 68. 29. c.

Tapiisyngye, s. (latibulum) hangings, covering. From F. tapiser, to furnish with hangings. 61 17. 13. and c.


Temp, v. shortened form of tempt. 199 55. 1. c.

Tempre, adj. tempered, modified, temperate. F. temperé, temperate; Cotgrave. 183 50. 1. c. 462 137. 5. c.

Temys, 2 p. pl. imp. from teme, to pour out, make void (examiné). Icel. témna, from tómi, empty. 460 136. 10.

Tendat, part. tending. 17 4. 9. c.

Tendis, s. pl. tenths, tithes. Scot. teinds, from tend, tenth; Icel. tind, a tithe. 291 78. 1. c.

Tene, s. grief. A.S. tóma, injury. 398 111. 9. c.

Tent, s. heed, attention. Short for attent. F. attent, expectation, hope, desire of, an attending for; Cotgrave. 195 54. 7. c. 418 118. 55. c.

Tha, pron. those. A.S. þá, pl. nom. and acc. of that. 8 i. 6. c. 9 2. 2. c., and very frequently.

Thar, thare, pt. t. thurt, v. impers. need. A.S. þearfan, pt. t. þorfé. Icel. þorfa. 2 M.P. l. 30. 5 Prol. l. 2. 14 3. 6. c. 16 4. 4. c. 21 6. 1. c. 156 41. 12. c. 16 2. 181 49. 13. c. 199 55. 3. c. 230 66. 4. c. 331 90. 4. c. 348 98. 2. c. 362 103. 10. c. 434 118. 156. c.

Tharn, tharme, tharnys, tharnyd, v. to want, lack, be without. Icel. þár, -ða, to want, s. þarn, a want. 15 4. 1. c. 71 18. 14. c. 119 33. 10. c. 128 35. 4. c. 133 36. 20. c. 139 37. 6. c. 141 37. 21. c. 143 38. 6. c. 194 54. 1. c. 296 79. 17. c. 317 87. 9. c. 445 127. 1. c. 460 136. 6. c. 517 C. Mo. ii. 29. c.

Theftorne, s. buckthorn. A.S. þeophorn, þeophorn, rambus; cf. grýf, luxuriant, þýfg, leafy; Ettmüller, p. 607. 206 57. 9. c. (S.)
Tils lala (segala); Vigit. Dict. p. 317 87. 12. and c. 450 136. 1. c.
Tite, tyte, tyte, adv. soon, quickly. Icel. titt, soon; neut. of adj. tior, frequent. 18 5. 3. c. 24 6. 10. c. 35 9. 22. c. 44 11. 5. c. 88 24. 6. c. 120 33. 15. c. 130 36. 2. c. 206 57. 7. c. 259 72. 14. c. 266 73. 16. c. 319 88. 2. c. 450 137. 14. c. 519 C. Mo. ii. 41. c. Comp. titere, 59 17. 6. c., sooner, earlier. See above.
Traistly, adv. confidently; from a subst. 230 67. 1. c.
Traystnes, c. confidence. 104 29. 7. c.
Traystynge, c. confidence; from the verb. 248 70. 4. c.
Treon, pl. treesons, s. (dolum, dolo) craft, deceit. O. F. traison. 37 9. 29. and c. 51 14. 3. and c. 86 23. 4. and c. 120 33. 13. 126 34. 23. and c. 132 36. 14. c. &c. Tribled, pp. troubled. 85 9. 22. c.
Trou, trow, troun, trown, v. to believe. A. S. trewian, trewine; Icel. trbka. 3 Prol. I. 24. 81. 6. c. 11 2. 8. c., and very frequently.
Trouth, trowth, s. faith, belief; from v. Trou, trow. 81 6. c. 63 17. 33. 7. c. Trowable, adj. (credibilis) to be believed, at trow; from the verb. 337 92. 7.
Tuyn, twyn, twynd, twynnyn, v. act. and neut. (separabit) to separate, part. From tynn, double. 39 17. 1. c. 180 49. 7. c. 186 50. 12. c. 262 72. 26. c. 439 120. 7. c. 514 C. Mo. ii. 10.
Twibil, twyble, s. (ascia) a double bill. A. S. twi-, and bil or bill, an axe. 264 73. 7. and c.
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Tydfulnes, pl. tydfulnesis, tydfulness, s. (opportunitatis) needfulness, times of necessity; from *Tidful* which see. 32 9. 9. and c. 35 9. 22.

U, v.

U and v are treated as one letter: v being the character employed at the beginning of a word, u elsewhere.

Uvails, bayls, v. 3 p. s. avails. O.F. *valoir, valer.* 409 117. 25. c. 425 118. 98. c.


Vche, adj. each. 1 M.P. l. 7.

Vengaunt, adj. (uliscen) avenging. F. *venger, vengant.* 349 98. 9.

Venym makere, pl. venym makers, s. (venenici) poisoner, sorcerer. O.F. *venim, E. maker.* 205 57. 5. and c.

Verralyest, adj. superl. most truly. 468 119. 8. c.

Vg, huge, vggis, vggid, v. to dread, shudder at. Icel. *ugga.* 123 34. 7. c. 156 41. 13. c. 157 42. 1. c. 240 68. 14. c. 293 78. 13. c. 331 90. 5. c.

Vggynge, s. (boreanis) shuddering, horror; from the verb. 514, 515 C. Mo. Il. 13. and c.


Visibles, visibils, adj. pl. that can be seen. F. *visibles.* Cp. invisibles. 30 9. 1. c. 122 34. 3. c.

Vm- (circum-) used in many compounds. Icel. *um, about; A.S. *ymbe- or ymbo.-

Vmclad, vmcied, pp. (circumamicta) clothed around. 166, 167 44. 15. and c.

Vmg, v. (circumbunt) go about. 208 58. 7. and c. 209 58. 16.

Vmgang, vmgange, s. (circuitus) a going about, that which surrounds. 45 11. 9. and c. 61 17. 13. and c. 179 49. 4. and c. 291 78. 3. and c. 4. 320 88. 8. and c. 442 114. 2. 446 127. 4. and c. 468 139. 10. and c.

Vmgangyne, s. a going round. 398 112. 3. c.

Vmgif, vmgifs, vmgifs, vmgaf, vmgafe, vmglfand, vmgtfen v. (circum- dare stir.) to surround. 14 3. 6. and c. 25 7. 7. and c. 149 39. 16. 166 44. 11. and c. 173 47. 11. and c. 175 48. 5. and c. 196 54. 10. 403 114. 3. 407 117. 11. and c. 12. c.

Vmhild, v. pt. (cooperuit, contexerunt) covered up. See Hile. 161, 162 43. 21. and c. 194 54. 5.

Vmlappe, vmlapiss, vmlappid, v. to lap round, embrace. See Lapp. 6 1. 1. c. 95 46. 5. c. 149 39. 16. c. 207 58. 1. c. 381 103. 7. c. 403 114. 3. c.

Vmlouke, v. to lock in, circumscribe, comprehend. See Louk. 479 144. 3. c.


Vmsett, pp. set round, beset. 207 58. 1. c.

Vmshadoud, (obumbrasti) shadowed round, protected. 468 139. 8. and c.

Vmsshadowyne, s. overshadowing. 233 67. 15. c.

Vmsstunt, adv. sometimes. See Vm- and Stunt. 4 Prol. II. 29. 30.


Vmwrith, pp. vmwrithyn, v. (circum-
plexi) to wind round. Prm- and A.S. ws\ð\ñ, Icel. riða. 419 118. 61. and c.
Vmjed, vmjede, v. pt. t. (circuiri, circumverunt) went about. See sied. 96 26. 11. and c. 407 117. 10.
Vn-, negative prefix; very frequent.
Vnbuxsumnes, s. disobedience. See Boxsom. 288 77. 64. c.
Vnconandy, adv. ignorantly. 268 74. 2. c.
Vncunable, vnkoninabill, adj. incongruous, unsuitable. See Cunabil. 258 72. 9. c. 523 C.B.M.V.1.c.
Vncroadily, adv. improperly, unsuitably. 142 38. 1. c.
Vncconbinis, s. unreasonableness, misbehaviour. 377 105. 31. c.
Vncconblites, s. pl. inconveniences, incongruities. 259 72. 14. c.
Vncurabil, adj. incurable. 467 139. 3. c.
Vnededly, adj. immortal, not subject to death (død). 226 65. 5. c. 319 88. 5. c. 482 145. 6. c.
Vnderloute, vndrelout, vnndreloute, vndirlout, vndirloute, adj. (subdir) 'makis vnndrloute,' subject. A.S. v. underlutan. See Lou. 3 Proc. l. 15. 16. 28 8. 3. c. 30 8. 8. c. 43 11. 4. c. 60 17. 11. c. 67 68 17. 51. and c. 116 32. 11. c. &c.
Vnfilabil, adj. (insatiable) insatiable. 351 100. 7.
Vnflachand, adj. unflinching. Fn- and O.F. flecbir, to bend. 11 2. 9. c.
Vnknewynge, s. ignorance. 486 147. 5. c.
Vnkunand, adj. unskilful, ignorant. See Vnconand. 424 118. 92. c.
Vnmayte, adj. unmeet, unfit; 'in un-mayte,' unfittingly. 259 72. 14. c.
Vnmyghty, adj. powerless, unable. 381 106. 12. c.
Vnmyld, adj. ungentle. 484 146. 6. c.
Vnnait, vnnaite, vnnyt, vnnyyte, adj. (inania, irrita) vain, useless. Icel. neýtr, useful; from neýta, to enjoy, use. 8 2. 1. and c. 9 2. 2. c. 102 28. 7. c. 116 32. 10. c. 120 33. 13. c. 133 36. 16. c. 143 38. 9. c. 324 88. 34. 444 126. 2. c.
Vnnoyandnes, s. (innocentia) innocence, harmlessness. 94 25. 11. 152 40. 13. 290 77. 78. &c.
Vnpunysynge, s. absence of punishment, impunity. 339 93. 11. c.
Vnquaynt, vnquaynte, adj. unwise, imprudent. See Quaynt. 364 103. 26. c. 470 140. 4. c.
Vnristy (N. vnresty), adj. restless. (Cf. unrest, restlessness; Chaucer, C.T. 6686. and 310 84. 8. c.) 471 140. 10. c.
Vnsclwis, adj. unreasonable, unwise. See Skil. 313 85. 10. c.
Vnsclwistly, vnskylwstly, adv. unreasonably, unwise. 95 26. 4. c. 128 35. 7. c. 280 77. 25. c.
Vnstrabil, adj. (immobiles) immovable. 506 C. Mo. i. 19.
Vnsuferabil, vnsufrabil, vnsufrabil, adj. (intolerabilem) insufferable, intolerable. 442 123. 4. and c. 487 147. 6. c.
Vntamed, pp. unsubdued, invincible. 89 24. 11. c.
Vntholemodnes, vntholomodenes, s. Impatience. See Tholemode. 5 i. 1. c. 257 73. 2. c. 266 77. 53. c.
Vnway, s. (inuo) wrong path. 385 106. 40.
Vnwt, s. (insipientia) folly, unwisdom. 138 37. 5. and c.
Vpgrafen, pp. (suffossa) dug up. See Grafe. 296 79. 17. and c.
Vrchuns, s. pl. (erinaceis) urchins, hedgehogs. O.F. ireçon, ereçon. 363 103. 19. and c.
Vynere, pl. vyners, s. (vinea, vineam, vinea, vinei) vineyard, vineyard, vineyards. O.F. vinere (not found), from Low Lat. vinarium, a vineyard. 285 77. 52. and c. 295 79. 9. and c. 296 79. 13. and c. 385 106. 37. 512 Or.Ab. 27. 520 C. Mo. ii. 46.
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W.
Waghe, pl. waghis, s. (muri, munus, patria) wall, walls. A.S. wæh. (N.B. waghe is used with wall, for patria and maccari respectively, in Ps. 61. 3.) 187 50. 19. 196 54. 10. and c. 215 61. 3. and c.
Ware, more, adj. comp. worse. Icel. werri. 108 30. 14. c. 140 37. 15. c. 227 65. 10. c.
Ware, s. (war) spring. Cf. Icel. var, Swed. vår, spring. 266 73. 18. and c.
Warenys, warnist, warnyst, warnyscht, v. (munista, munitum, munition) fortify, protect. O.F. warinir, to provide, F. garnir. 110 30. 27. and c. 208 58. 7. c. 212 59. 10. and c. 248 70. 3. and c. 361 103. 3. c. 387 107. 11. and c.
Warnyshynge, warnysynge, pl. warnysynghis, s. protection, defence, fortifications; from the verb. 56 16. 10. c. 187 50. 19. c. 296 79. 13. c.
Warkynge, s. (dolorem) aching; from verb warke or werc, v. n. to ache. A.S. waer, subst. pain; Icel. verkr. See Werkynge. 243 68. 31. and c.
Warly, adv. warily; from adj. war, A.S. waer, Icel. varr. 2 M.P. I. 47. 12. 11. c.
Warne, conj. (Northumbrian) were it not that, but that, unless; put for war ne. O.H.G. and M.Du. neware, O.S. ni wæri, literally, if it were not. (See Preface to Mr. Morris’ Price of Conscience, p. xxv. viii.) 155 41. 8. c.
Waryed, pp. cursed. 2 M.P. I. 55. See Wery.
Wate, (pret. indic. all persons), imperat., subj. wit, witt, wites, wit, pt. t. wist (all persons), infin. wit, witt, pp. witen, v. (seis, seisti, seistis, seistant) to know; really an old past tense. 11 2. 8. c. 18 4. 4. and c. 26 7. 10. c. 35 9. 21. and c. 42 10. 8. c. 44 11. 6. c. 60 17. 9. c. 10. c. 63 17. 25. c. 72 19. 4. c. 82 21. 31. c. 125 34. 18. c. 148 39. 12. and c. 206 57. 7. c. 221 63. 5. c. 239 68. 7. and c. 241, 242 68. 23. and c. 144 258 72. 8. c. 350 99. 3. and c. &c.
Waymentynge, s. lamentation. See Ch. Kn. Tale, l. 44. 121 33. 21. c.
We, prep. short for with. Perhaps miswritten for with the, by omission of letters. 330 89. 18. c.
Wedel, weldes, weldis, pt. t. weldid, v. (possedit) possess, govern. A.S. wealdan, Icel. valda. 11 2. 8. c. 25 7. 7. c. 101 27. 12. c. 245. 246 68. 42. and c. 514 C. Mo. ii. 7. &c.
Weldynge, s. (possessionem) possession; from the verb. 454 134. 4.
Welkes, pp. welkyd, v. fades, faded. Cf. A.S. wælweolian (Cp. wilowes, the reading of S in Ps. 72. 17. c.) G. welken. 260 72. 17. c. 328 89. 6. c.
Wem,wemme, s. (immaculatus) without em; spot, blemish. A.S. wamm. 71 18. 14. and c.
Wendynge, s. (profectionem) departure. From the verb wend. A.S. wædan, Icel. venda. 381 104. 36.
Werdis, wordis, s. pl. fate. A.S. wyord, fate; Icel. urðr. 269 74. 5. c. 470 140. 4. c.
Were, wertime, pl. werys, s. (prenia) battle, wars, battles. A.S. wyrrre, wurre, war- (scot). 132 36. 12. c. 467 119. 2. and c.
Werkyng, pl. werkyngis, s. aching, achings. See Weryng. 138 37. 2. c. 497 C. Ez. 7. c.
Werps, v. 3 p. s. casts, lays an egg. A.S. weorpan, to throw; Icel. werpa. 333 90. 13. c.
Werray, v. (infin. and imper.) (eexpugna) to fight, make war on.
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Weriyng, s. (maledictione). From the verb. 37 9. 29. and c. 48 13. 6. 324 88. 31. c. 325 88. 18. c.

Wex, pt. t. of wax; grew, became. A.S. wexan, pt. t. weox. 79 21. 15. c. 142 38. 3. &c.

Whatkyng, whatkyns, compound, adj. what kind of; lit. of what kind. From ubat, and kyn, kind. 37 9. 32. c. 315 85. 7. c.

Whethen, adv. (unde) whence. Icel. bwaban. 186 50. 11. c. 380 106. 2. c. 383 106. 24. c. 438 120. 1.

Whitely (S. quilty), adv. quite. Cf. wick (Towneley Mysteries, whik), for quick. 316 87. 5. c.

Wightly, adv. swiftly, quickly. Cf. Icel. vigr, skilled in war; Sw. vig, active. 24 6. 10. c.

Wik, adj. (perverterit) ' thou sall be wik,' i.e. wicked. Cf. E. wicked. 64 17. 29. and c. 221 63. 4. c. Wik-wyrdre = 'wicked word,' in Text.

Wiklose (put for wik lose), evil praise, wicked praise. See Wik, above; and Ios, in Will of Palerne, 1386. 237 67. 33. c. &c.

Wil (S. wile), will, adj. astray. See Will in Gloss. to Barbour's Bruce. Icel. willr, at a loss, astray; E. wild. 106 30. 4. c. 261 72. 23. c.

Wistyng, s. knowing, learning. See Wate. 195 54. 7. c.

Wit, s. sense, meaning. A.S. wit, knowledge. Icel. viti. 5 Prol. l. 1. 10 2. 5. c. &c.

Wite, s. blame. A.S. withe. 269 74. 5. c.

Wite, wyte, wites, witis, wytes, wytis, witand, v. to dwindle, disappear. A.S. witan or gewitan, to go away, vanish, disappear. 3 Prol. l. 29. 18 5. 3. c. 30 8. 8. c. 66 17. 41. c. 108 30. 13. c. 130 36. 2. c. 137 36. 40. c. 178 48. 18. c. 193 53. 7. c. 230 67. a. c. 260 72. 17. c. 261 72. 20. c. 352 101. 4. c. 442 123. 4. c. 520 C. Mo. ii. 50. c.

With take, with toke, v. (arguam) reprove. A.S. wif, against, and take. Cf. withsay, witset, witbstand. 180 49. 9. 351 100. 6. c.

With takere, s. reprover. From the verb. 36 9. 24. c.

Witirly, adv. deliberately. Icel. viirhiga, wisely; from viir, wise. 6. 1. 1. c.

Witword, s. (testamentum) a will, declaration of a man's intention (with respect to his property). A.S. wit-word, which Lye explains as wita-word [rather witamaword], (sapientium responsum, magnumatum decretum) an opinion of the council. 89 24. 11. and c.

Wlat, whathid, lathid, v. (abominabilitur, abominatus sum, est) abominate. A.S. wlatian, wlatian, to feel disgust. 19 5. 7. 378 105. 37. and c. 435 118. 163.

Wlathsum, adj. (abominabiles) disgusting, abominable. A.S. wlatta, disgust. 47 13. 2. and c. 190 52. 2. and c.

Wlathyngis, s. pl. (abominationibus) abominations. From the verb. 516 C. Mo. ii. 24. and c.

Wod, wode, woed, adj. mad. A.S. wod. 10 2. 5. c. 21 6. 1. c., and frequently.

Wodnes, woednes, s. (furor) madness. From the adj. 10 2. 5. and c. 21 6. 1. and c. 23 6. 7. and c. 137, 138 37. 1. and c. &c.

Wondirfullyere, adv. comp. more wonderfully. 346 97. 1. c.

Wondirthyngis, compound subst. (mirabilia) wonderful things. (Cp. 'wondire joy,' 321 88. 15. c.) 413 118. 18.

Won, wonnes, wonyns, wonnyd, (habitare, &c.) to dwell. A.S. wounian, G. wobnem. 20, 21 5. 13. and c. 92, 33 9. 11. and c. 50 14. 1. and
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32, adv. yea. A.S. géa, Icel. jó. 275 76. 11. c.
33e, gates, s. (porta, porta) gate, gates. A.S. geat, Icel. gat. 86 23. 7. and c. 87 23. 9. 406 117. 19. and c. &c.
3 ed, sede, v. pt. t. (prodit) 'forthe jede,' (introvit) 'injede,' (abiti) 'oway jed,' (ingrediébar, ingrediébatur) 'jede in,' (egrediébar, &c. exire) 'jede out,' (ambulavi unus, ambierunt, ingrediébar, ibant, irent) went. A.S. éode, Goth. idđa, I went. 5 1. 1. and c. 59, 60 17. 8. and c. 69 18. 4. and c. 139 37. 6. and c. 151 40. 6. and c. 152 40. 7. and c. 156 41. 13. c. 161 43. 20. c. 196 54. 15. 258 73. 7. 261 73. 23. c. 298 80. 5. and c. 312 85. 10. c. 317 87. 9. and c. 372 104. 39. 381 106. 7. 444 125. 7. and c. 463 138. 2. c. 507 C. Mo., ii. 23. 508 Or. Ab. 8. c.