A FOURTEENTH CENTURY
ENGLISH BIBLICAL VERSION

EDITED BY
ANNA C. PAUES,
PH.D. UPSALA; FELLOW OF NEWNHAM COLLEGE, CAMBRIDGE.

CAMBRIDGE:
at the University Press.
1904
DEDICATED

TO

J. E. KENNEDY.
PREFACE.

The text which appears for the first time in this volume was printed for private circulation in May 1902 as a thesis for the degree of Phil. Dr. at the University of Upsala. It was preceded by a few introductory chapters on the history of Middle English Biblical Versions, a subject which had scarcely been touched since the Rev. Josiah Forshall and Sir Frederic Madden gave a historical survey of early English Scriptural translations in the first volume of their great quarto edition of the Wycliffe Bible, published in 1850. I had succeeded in discovering a fair amount of new material and I found that it was impossible to treat the subject at all adequately within the limited space of an introduction. In consideration of this the Syndics of the University Press with their accustomed courtesy and kindness agreed to a change of plan, and have allowed me to publish the text with an introduction special to itself. I hope later to complete the historical introduction and expand it into a separate volume.

With regard to the work in its present form, a few words of explanation may be necessary. In the chapter on 'Language' I have, for instance, limited myself to the English and Scandinavian elements since an enquiry into these proved sufficient for my purpose, viz. to establish the composite nature of the text and determine the dialects of the different parts.

In the Notes the principal deviations from the text of the Vulgate have been recorded and when possible explained by reference to Old Latin and other sources. As a basis of comparison I have adopted Codex Amiatinus which M. Berger in
his *Histoire de la Vulgate* (p. 37) pronounces to be ‘le meilleur et le plus célèbre des manuscrits de la Bible latine.’

The list of words found at the end of the volume makes no pretension to being a complete glossary. It is mainly intended to explain such words as could not be readily understood by the average English reader without reference to a Middle English dictionary.

In conclusion I have to express my grateful thanks to the Syndics of the University Press for undertaking the publication of this book, and to the Staff for great assistance in the course of the printing; to the Master and Librarian of Selwyn College, Cambridge, and the Earl of Leicester, of Holkham Hall, Norfolk, for the loan of manuscripts; to the Librarian of Corpus Christi College, Cambridge, for facilities offered in copying MS. Parker 434; and to Miss Haggitt, of 6, Clifton Place, Hyde Park, London, for the loan of a transcript of MS. Douce 250.

I also wish to express my indebtedness to the Staff of the University Library for much kind assistance given and many facilities offered, especially to the Librarian, Mr Francis Jenkinson, to Mr Magnússon and Mr Rogers.

Further I have to thank Docent Eilert Ekwall of Upsala for reading the proof-sheets of Chapter III. of the introduction, and for many helpful suggestions in connection therewith, and last, but not least, my friend and former teacher, Miss J. E. Kennedy, for helping me to transcribe part of the MS. Parker 434, and for reading the proof-sheets of the text and the greater part of the introduction. Her warm interest and unfailing sympathy have proved the greatest encouragement and help to me during the whole course of my work.

A. C. PAUES.

*Newnham College,*
*Cambridge.*
*April 1904.*
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>vii</td>
</tr>
<tr>
<td>INTRODUCTION:—</td>
<td></td>
</tr>
<tr>
<td>CHAPTER</td>
<td></td>
</tr>
<tr>
<td>I. Account of the MSS., contents and source of the Version</td>
<td>xi</td>
</tr>
<tr>
<td>II. The 'Raison d'être' of the Version</td>
<td>xxiv</td>
</tr>
<tr>
<td>III. Language</td>
<td>xxxiii</td>
</tr>
<tr>
<td>IV. Translation</td>
<td>lxviii</td>
</tr>
<tr>
<td>TEXT:—</td>
<td></td>
</tr>
<tr>
<td>Prologue</td>
<td>1</td>
</tr>
<tr>
<td>1 Peter i. 3—v. 11</td>
<td>18</td>
</tr>
<tr>
<td>2 Peter</td>
<td>24</td>
</tr>
<tr>
<td>James</td>
<td>29</td>
</tr>
<tr>
<td>1 John</td>
<td>36</td>
</tr>
<tr>
<td>2 John</td>
<td>42</td>
</tr>
<tr>
<td>3 John</td>
<td>43</td>
</tr>
<tr>
<td>Jude</td>
<td>44</td>
</tr>
<tr>
<td>Romans v. 19—viii., xii., xiii.</td>
<td>48</td>
</tr>
<tr>
<td>1 Corinthians i. 10—iii., v.—vii., xi.—xiii.</td>
<td>56</td>
</tr>
<tr>
<td>2 Corinthians vi</td>
<td>68</td>
</tr>
<tr>
<td>Galatians v. 2—vi. 17</td>
<td>69</td>
</tr>
<tr>
<td>Ephesians iv.—vi.</td>
<td>71</td>
</tr>
<tr>
<td>Philippians i. 27—ii. 18, iii.—iv. 1, iv. 4—9</td>
<td>76</td>
</tr>
<tr>
<td>Colossians i.—xiv.</td>
<td>79</td>
</tr>
<tr>
<td>1 Thessalonians i. 2—v. 25</td>
<td>84</td>
</tr>
<tr>
<td>2 Thessalonians i. 3—iii. 16</td>
<td>88</td>
</tr>
<tr>
<td>Hebrews i.—xiii. 21</td>
<td>91</td>
</tr>
<tr>
<td>TEXT (continued):</td>
<td>PAGE</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>1 Timothy</td>
<td>109</td>
</tr>
<tr>
<td>2 Timothy i.—iv. 5</td>
<td>116</td>
</tr>
<tr>
<td>Titus i. 5—iii. 11</td>
<td>120</td>
</tr>
<tr>
<td>The Acts i.—xv. 32, xv. 34—xxviii. 28, 30–31</td>
<td>123</td>
</tr>
<tr>
<td>Matthew i.—vi. 13</td>
<td>199</td>
</tr>
<tr>
<td>APPENDIX I. The Catholic Epistles of MS. Douce</td>
<td>209</td>
</tr>
<tr>
<td>APPENDIX II. Variant readings of MS. Holkham</td>
<td>226</td>
</tr>
<tr>
<td>NOTES</td>
<td>230</td>
</tr>
<tr>
<td>LIST OF WORDS</td>
<td>256</td>
</tr>
<tr>
<td>LIST OF SIGNS AND ABBREVIATIONS</td>
<td>262</td>
</tr>
</tbody>
</table>
INTRODUCTION.

CHAPTER I.

ACCOUNT OF THE MANUSCRIPTS, CONTENTS AND SOURCE OF THE VERSION.

This version, now for the first time printed, has come down to us in five MSS., of which three are preserved in Cambridge libraries, the fourth in the Bodleian Library, Oxford, and the fifth in the private collection of the Earl of Leicester at Holkham Hall, Norfolk.

The MSS. are as follows:

(1) $S. = $ Selwyn College 108 L. 1.

This copy formerly belonged to the Rev. Canon W. Cooke, F.S.A., of Trinity Hall, and was bequeathed by him together with other MSS. and books to Selwyn College. It is a small quarto,

ERRATA.

Page 23, l. 8 from above, for vnleffel read vnlefful.
,, 26, l. 2 ,, below, for bodylyche read bo[l]dylyche (=H.).
,, 40, l. 13 ,, ,, for sunne read s[o]ne (=H. P.).
,, 42, l. 1 ,, ,, for han[e] read han[e] [herde] (=H.).
,, 45, l. 9 ,, above, for comaundementes) read comaundementes.
,, 62, l. 17 ,, below, for [heo] read he[o].
,, 105, l. 8 ,, ,, for poro3 read poro3.
,, 113, l. 9 ,, ,, for nere[we]s read ne[u]ewes (=H.).
,, 119, l. 6 ,, ,, for pinges read pinges.
,, 153, l. 3 ,, ,, for Holygoste19 read Holygoste19.
,, 153, l. 2 ,, ,, for Criste) read Criste.
,, 174, l. 11 ,, above, for pupul read pupul.
,, 207, l. 14 ,, ,, for falsly8 read falsly.
,, 207, l. 15 ,, ,, for 3e8 read 3e2.
,, 210, l. 6 ,, below, for doune read do[m]e (D. doune).
,, 218, l. 7 ,, above, for br[ō]pur[he]d read br[e]ur[he]d.
INTRODUCTION.

CHAPTER I.

ACCOUNT OF THE MANUSCRIPTS, CONTENTS AND SOURCE OF THE VERSION.

This version, now for the first time printed, has come down to us in five MSS., of which three are preserved in Cambridge libraries, the fourth in the Bodleian Library, Oxford, and the fifth in the private collection of the Earl of Leicester at Holkham Hall, Norfolk.

The MSS. are as follows:

(1) S. = Selwyn College 108 L. 1.

This copy formerly belonged to the Rev. Canon W. Cooke, F.S.A., of Trinity Hall, and was bequeathed by him together with other MSS. and books to Selwyn College. It is a small quarto, written according to the opinion of Dr Montague James about the year 1400. The vellum is coarse and soiled in many places, the handwriting is large and uneven. Two scribes were probably at work, one supplying ff. 86—101, the other the preceding and following parts of the volume.

Folios 1—19 have black initials of later date, ff. 86—93 have contemporary red ones, in the remaining parts they are omitted. The volume has been corrected throughout by a nearly contemporary hand, designated in the notes as the 'first corrector'. The same hand has further repeated in the margin at irregular intervals certain words of the text, surrounding them with a line. Other corrections have been made by hands belonging to the late fifteenth and early sixteenth centuries.

To judge from some of his notes and additions this 'first corrector' must have been a Kentishman, e.g. sen (O.E. synn) Eph. v 27, Bryngwynk Acts xiv 12, pynke? (pinge P.) Heb. xi 13. For other examples of his dialect, see p. 8 l. 9, 1 Pet. iii 3, Acts vii 59, xxi 20, xxii 28.

P.
INTRODUCTION

The names Maria, Jesus, Johannes occur without any apparent reason at the head of the first page of this MS. as well as of the Parker copy. I am indebted to Mr Jenkinson, the University Librarian, for the excellent suggestion that they in all likelihood originally explained a picture of the crucifixion in some earlier illuminated MS., and that the scribe in copying wrote the names down as if the picture were still there.

S. is not homogeneous in dialect. The Prologue, Peter, James, 1 John and the Pauline Epistles are Southern, see p. lxvi § 92; 2—3 John, Jude, Matthew and the Acts are Midland with a more or less strong intermixture of Southern forms, see p. lxvii § 93; the Acts moreover retain pronounced traces of a North Midland dialect, in character similar to that of C., see § 91, e.g. in chap. i—ii 7 all the pres. participles (16) end in -ande; the 3 sg. pres. ind. has -(e)s in has, byhouses i 16, byhouys i 21; further occasional characteristic forms like wore iv 1, or xxiii 16, mykel i 5, whulke xxiii 21, gaf (pt. pl.) i 26, schol (plur.) ii 8, ii 17, 38, brake (plur.) ii 46, the pronoun he pis i 11, 18, iii 3, hym pis iii 12, the def. article po i 15, ii 10 (4 ×), ii 11 (3 ×) etc.

S. was unknown to the Rev. Josiah Forshall and Sir Frederic Madden, who in the first volume of their great quarto edition of the Wycliffe Bible gave a historical survey of early English Scriptural translations (Oxford, 1850). It was brought to my notice through a note in the Librarian's catalogue of the Parker MSS. in Corpus Christi College, Cambridge. This note, appended to MS. Parker 434, states that it had been transcribed in 1882 for the Rev. Canon Cooke, who had another copy. In 1884 S. formed part of the Wycliffe Exhibition in the British Museum, lent for the purpose by Canon Cooke; it is shortly described by Sir E. M. Thompson in the catalogue of the exhibited MSS. (p. 13 f.). I have found no further mention of this MS.

S., being the older and better of the two complete MSS., has been taken as the basis of the present edition. The text of the Prologue, of the Epistles, and Gospel of St Matthew, is printed from it.

(2) P. = Parker 434, Corpus Christi College.

An octavo volume written on vellum in the earlier half of the fifteenth century, in a clear pretty court hand, the same throughout. The dialect of P. is Southern with a fair intermixture of Kentish forms:—e.g. amonk Acts iv 17; pes ib. xxiii 28; ping for pink Proc. 7. 5; pet 2. 29; heden 3. 13; dedest 3. 22; hel, 10. 9, 11, 12; wreyed 13. 29; seer 13. 30, 1 Pet. i 7 etc. The scribe of P. writes regularly fram, nat, nauyt, borw, eny, wele, in other respects he scarcely deviates from the orthography and phonology of S. In the Acts P.
exhibits the same Northern peculiarities as S. The contents of the two MSS. are the same.

A short account of this MS. and its contents, together with a few extracts from the text, is given by Forshall and Madden, Wycl. Bible, i p. xii f. They state that it is 'in the western dialect and probably the original copy.'

(3) C. = University Library Dd. XII. 39.

A duodecimo on vellum from Bishop John Moore's library, which was bought and subsequently given to the University of Cambridge by George I. in 1715. It was written in the latter part of the fourteenth century in a small square court hand. The volume contains several religious pieces of considerable interest, and on ff. 16—72 our version of the Acts of the Apostles.

For the dialect of C. see p. lxv § 91. The text of the Acts is here printed from C., as it is the oldest of our MSS. and comes nearest to the original.

C. was unknown to the editors of the Wycliffe Bible, and I have found no reference to it elsewhere.

(4) D. = Douce 250, Bodleian Library.

A small octavo written on vellum circa 1400. Two hand-writings are discernible, remarkably like those of S. Ff. 8—8 and f. 58 are written by one hand, the remaining parts by the other.

The contents of the volume are as follows:—f. 1, Matthew i 1—19, iv 7—v 34; f. 8, Acts i 1—19, iv 7—xv 32, xv 34—xvi 28, xvii 7—xxiii 24, xxii 26—xxviii (verse 29 missing); f. 58, James; f. 62, 1 Peter (iii 19—22, iv 2—6 missing); f. 67, 2 Peter (i 19 missing); f. 72, 1 John; f. 77, 2 John; f. 78, 3 John (verses 9, 10, 12 missing); f. 78, Jude. The translation of Matthew and the Acts found in this volume agrees with that of the preceding MSS. The Catholic Epistles, however, represent an entirely different version from which the early, compiler evidently borrowed 2—3 John and Jude and introduced them into his collection of Biblical books. See on this point p. lxx.

MS. D. is referred to by the editors of the Wycliffe Bible, i p. xiii note h.

¹ These are: f. 1, Of be seuen vertues, a part of the so-called Dan John Gaytryg's Sermon, edited by Perry, G. G., E.E.T.S. Original Series No. 26; f. 3, Of weeded men ande per wyues ande per childer, attributed to Wycliffe and printed by Arnold, S.E.W. iii 188—201; f. 72, po Pater noster in Englyshe, attributed to Wycliffe by Thomas Waldensia, Doctr. Fidei, iii 34, printed in S.E.W. ii 93—97.
INTRODUCTION

The Catholic Epistles of D., with the exception of 2—3 John, Jude which appear in the body of the text, are printed in Appendix I, p. 209 ff.

D. is a Southern transcript of a Midland text. The dialect scarcely deviates from that of the corresponding parts of S. Matthew differs only in the following cases: seoity ii 11, fulfultud ii 17, whas iii 11, 12, bysande iv 15, schepse iv 21, meny iv 25, pristyn v 6, candystyke v 15, further in having the pres. part. regularly in -inge as compared to the frequent -enge in S. The Acts have as a rule the same Northern and North Midland peculiarities as S., and in addition whorto v 9, woro vii 21, ix 21, pore xxv 14, whas ix 11, x 8, xi 28, peir xiiii 32, pat at vii 44, x 15, xi 9, pou ort x 26, eftyr xxvii 14. James, Peter, 1 John have also traces of the same Northerly dialect: or 1 Pet. i 20, ware (prf.) ib. iii 16, woro ib. v 8, peire ib. tii 8, 2 Pet. iii 16, hald (imp.) 1 Pet. iii 15, pat at ib. iii 16, iv 14, v 2, 2 Pet. i 14, 1 John ii 24, late (imp.) 1 John iii 7, seke 1 Pet. iii 11, bysekyng 2 Pet. iii 1, He pis 1 John v 20 etc. 2—3 John and Jude differ from S. in the following instances: haue 2 John 1, whyche 3 John 6, Jude 4, puple Jude 5, angel 6, fyre 7, peire fleche 8, harvest 12, hem sulf 19, ouvere 23.

(5) H. = Holkham Hall 672.

A small folio written on vellum soon after 1400. The contents are as follows:—ff. 1—132 'Pe Myrrour,' a collection of homilies on the Gospels for the Sundays and principal festivals of the year—other MSS. are found in Magdalene College, Cambridge 2498, Corpus Christi Coll. Camb. 282, and Harl. 5085, which latter was known to the editors of the Wycliffite Bible (see Bible, i p. xx note); ff. 132—161b the Catholic and Pauline Epistles as contained in MSS. S. and P. and printed on pp. 18 l. 5—122 (end) of our text; ff. 161b—256 the four Gospels with prologues according to the so-called Earlier Wycliffite Version. The text of the Gospels is complete but divided up into the various Gospels of the Church Service, each division being preceded by a heading in red telling for what Sunday or other festival it is appointed to be read, e.g. Mt. i 1—17, 'The gospel of pe natyuyte of oure lady and of pe concepyoun of hir.'

Four hands are discernible; the first extends from f. 1 to f. 16b, the second wrote ff. 17—25 l. 2, the third ff. 25 l. 3—161b (to the end of the Epistles), the fourth ff. 161b—256 comprising the Gospels with their respective prologues.

The volume belonged in 1592 to Johannes Forestius 'rector de Ramseton in Comitate Essex' (f. 7); later on it passed into the hands of the famous Chief Justice Sir Edward Coke (1552—1634), as his autograph is found on the first page; it evidently never left the
family, for the book-plate now bears the name and crest of Thomas William, Viscount Coke and Earl of Leicester of Holkham.

The dialect of the Epistles of H. with the exception of 2—3 John and Jude is Southern, and deviates but slightly from that of S., the tendency of the scribe evidently being to introduce Midland forms and omit the most pronounced Southern peculiarities of his original, e.g. always symne, whiche, chirche, breperen; further seye, yell(en), mostly havep, for sugge etc. § 4, fullen § 4, habbe or etc. § 77; the pt. sg. saf, bar for sef § 73, ber § 72, often sche for he(oth) § 63. As further illustration I give the variations of H. in the first chapter of 1 Corinthians:—i 10 suggen seye, bote bute, 12 sugge seye, bote bute, saip seip, 13 oher wheper or wher, 14 jonke panke, 15 sugge seye, 19 y-wryten y wryte, 20 mad ymaad, 21 wes was, 24 bote bute, 26 breperen, mony many, 30 bote bute, for-buggyngyn forbygyngyn.

2—3 John and Jude are Midland with a fairly strong mixture of Southern forms; for the sake of comparison I give its dialectical variations from S.:—2 John 1 whuche whiche, not nost, bote bute, han havep, 2 be ben, 4 ych I, 5 not nost, fro from, 7 knowleche knowlechen, komen come, 8 lese lose, han have, wrozt wrouzt, 9 not nost, 10 not nost throughout, 12 bote bute.—3 John 1 whuche whiche, 4 pise pes, 5 feipfully feipfulliche, 6 whuche whiche, 8 bep be, 9 not nost, 10 moue meue, chirche chirche, 11 not nost, 12 knowe y knowe, 13 not nost, 14 schul schul.—Jude 4 come komen, whuche whiche, 5 not nost, 6 not nost, bote bute, 9 not nost, 10 pise pes, bep ben, 12 heruest heruest, 13 whuche whiche, 14 aseyn azen, 15 whuche whiche, wrouzte wrousten, aseym azen, 18 whuche whiche, 19 not nost, 23 fyre fyre, oher ouer, whuche whiche.

H. is a good and serviceable copy, in many instances it corrects the readings of S. and supplies omissions, e.g. 1 Pet. i 13, ii 4, 25, iii 21, 2 Pet. ii 10, Jam. iii 16, iv 10, 1 John vi 20, 2 John 6, Rom. vii 8, viii 2, 18, xii 2, 1 Cor. vi 4, xi 12, Phil. ii 12 etc. In other cases it is inferior to S., e.g. Jam. v 16, 1 John iii 18, Rom. vi 12, vii 4, 36, 1 Thes. iv 7, Heb..vi 8 etc. Its deviations from S., that is from the text here printed, are noted in Appendix II, as owing to defective cataloguing1 and consequent misinformation I only discovered this MS. after the whole of the text had been printed.

1 It is almost incredible that H. should have remained unknown to or at all events unnoticed by the editors of the Wycliffe Bible. The Holkham MS. catalogue was compiled in 1815 by William Roscoe (1753—1811, vide D.N.B.); his catalogue was collated and enlarged in 1828 by Sir Frederic Madden, one of the two editors of the Wycliffe Bible. By some curious oversight they both failed to identify the important Biblical texts contained in MS. 672, evidently looking upon them as part and parcel of the 'Myrrour.' It was through a chance visit to the library that I first became aware of the actual contents of H.
INTRODUCTION

In reproducing the text from these MSS. I have corrected the most obvious scribal errors, but mistakes on the part of the translator have only been rectified where the sense of the passage absolutely required it. Every deviation from the MS. has been duly recorded in the foot-notes. Brackets are used to denote additions whether of a letter, a word or a whole phrase or sentence not occurring in the MS., e.g. p. 11 l. 36 go[ld], 2 Pet. i 1 [in], Jam. ii 8 [by nexte neixe-boure], the original reading being in every case given in the foot-notes. Letters or words which have dropped out of all the MSS. are supplied without further reference, e.g. Eph. vi. 6, Col. iii. 7. Parentheses again are used where alternative readings or explanatory glosses are inserted, especially when denoted as such by underlining in the MS. The readings of the various MSS. are given in the foot-notes', but I have ignored mere orthographical variations and phonetic ones of no consequence.

Throughout the volume the numbering of chapters and verses follows that of the Vulgate, which was generally taken as a basis of mediæval English translations. Headings and superscriptions like 'Prologue,' '1 Peter' etc. have been added for the sake of clearness.

The establishment of the relationship between our five MSS. does not present great difficulties. A glance at the foot-notes at once shows the close agreement between S. and P., and a further examination proves that P. was evidently copied from S. after the 'first corrector' had made his emendations of the text. His corrections are almost in every instance adopted by the scribe of P. and introduced into the text². The errors of S. are also repeated by the scribe of P., e.g. 1 Pet. iv 2, Rom. vi 5, 6, 1 Thes. iv 9, Heb. ii 1, v 12, ix 23 etc. The differences between S. and P. are very slight, being mostly due to careless readings or omissions on the part of the scribe of the later MS.³ or to unimportant changes made in the course of copying, and probably due to a comparison with the Latin text.

¹ The readings of MS. Holkham 672 are printed in Appendix II, p. 226.
² e.g. p. 5, 2 to kepe, 8. 9 hee, 10. 15 have, 10. 17 pei, 16. 30 renýnge, 1 Pet. iii 3 serklene; 1 Cor. ii 14 ded gosiech, carelessly written in the margin with the g as a mere curve, was misread by the scribe of P. and inserted in the text as ded sobliche; Gal. v 8 or evidence, inserted before the word it was to explain because this happened to begin the line; Col. iv 2 lorde in S. is one of the ordinary marginal repetitions, standing before the line beginning 'And be ye.' The scribe of P. adopts it in the text. Cf. 2 Tim. iii 10, Acts iii 2 etc. A few corrections passed over by the scribe of P. occur in the following places: 1 Pet. i 14, i 18, Jam. i 13, iv 10.
³ e.g. 1 Cor. v 7, iii 12, Phil. ii 8, 15, iii 3 etc.
As regards the relationship between S. and H. it is clear from the following instances that S. cannot have been copied from H.:—
1 John v 4, Jude 10, p. 47 l. 11, p. 48 l. 8 f., Rom. vii 12, xii 2, 1 Cor. i 25, Heb. vi 18 etc.; nor can H. have been copied from S.:—
1 Pet. ii 24, 1 John iii 4, 10, Rom. xii 2, 18, xiii 2, 1 Cor. xi 17 etc. On the other hand, as can be seen from the few and unimportant variations between the two manuscripts, the agreement between them is so close as to make it certain that they could not have been far removed from the same Southern original. The exact degree of relationship is of course impossible to determine. An interesting scribal error makes it further appear as if the original of H. were Kentish. In Rom. vii 13 the copyist writes seye 'peccans,' which makes no sense; but P. hasصنع and S. has synnyng in a late hand on erasure; from this it is easy to see that the original of H. must have had seye (s当地人), a distinct Kentish form. Then there are a few stray forms bся-entry Gal. v 15, 1onkynxes 1 Thes. iii. 9, possibly by for bę(n) Jude 25, 2 John 3, 1 Tim. vi 5, cf. § 28, which point in the same direction. If we then consider that a fair number of Kentish forms appear in S. (§§ 2h, 8, 28, 92), in spite of its chief characteristics being South-Western (§ 92), it seems a natural inference to draw that the common original of S. and H. was Kentish.
For a geographical connection with Kent speaks further the fact that the contemporary 'first corrector' of S. was a Kentish man (p. xi), and that P. a later transcript from S. (p. xvi) is strongly tinged with Kenticisms

The Prologue, James, Peter, 1 John, and the Pauline Epistles are only found in S.(P.) and formed, as I take it, the nucleus of the original composition, additions being subsequently made in all likelihood from some already existing version. I infer this from the following: (1) The introductory lines to 1 Peter i (p. 18), where only Peter, James and John are mentioned as writing 'pystele to pe pepel how they schulen lyue,' while on p. 47 the name of Jude is added, probably after the later insertion of his Epistle. (2) The concluding words addressed to the 'sister' at the end of the Pauline Epistles (p. 122), which indicate that the work there comes to an end. (3) The fact that all the above-mentioned Epistles and probably the Prologue are the work of one translator, while 2—3 John, Jude, the Acts and Matthew contain a different rendering. See on this point under translation §§ 95—98. (4) The fact that these Epistles together with the Prologue and intervening pieces of dialogue (pp. 47,
48, 122) are in the same Southern dialect (§ 92), whereas the remaining parts are Midland (§§ 91, 93).

The Epistles 2—3 John and Jude occur in S. (P.), H. and D.; of these the text of S. (P.) and H. cannot have been copied from D., see 3 John 9, 10, 12, nor from any immediate common original, see 2 John 9, 11, 3 John 2, 11, Jude 4, 6 etc.

These Epistles were probably an early, possibly a contemporary addition to the monk's collection of Biblical books, as they retain less of their Midland character (§ 93) than the Acts and Matthew (p. xii and § 93), and follow 1 John as a matter of course both in S. (P.) and H.

As regards the text of the Acts, S. (P.) and D. form a group from which C. stands apart, S. and D. being derived through some intervening link from the same original (S. D. *). The coincidences between S. (P.) and D. on the one hand and C. on the other are, however, so great as to make it probable that (S. D. *) and the original of C. (C. *) had a common source (C. S. D. *).

The text of the Gospel of St. Matthew was in all likelihood found in (S. D. *), and, we may surmise, in (C. S. D. *) as well, as it has the ordinary introductory line addressed to the nun, 'Matheu seib in pe firste chaptyyl on pis wyse' and further represents the same translation with the same kind of explanatory glosses as the Acts (p. lxxx i f.).

We may now proceed to a short account of the contents of our MSS.

The two fuller copies are preceded by a Prologue which opens with a brief account of the creation of man and his state in paradise, of the pride and fall of Lucifer, of the temptation and fall of Adam and Eve and their subsequent life upon earth, of the flood, of Noah, and finally how God put his 'reyn-bowe in pe cloudes of heuene & pe streng toward pe erpe in tokene of pees bytwen hym & man.'

The narrative then assumes the form of a dialogue (p. 4) between

1 e.g. Acts viii 32, 34, 36, 40, ix 1, 3, 14, x 1, 3, 10, xii 19, 20, xiv 12, xvi 26, 27 etc.

2 This view is supported by:—The introductory lines, 'Als saynte Luke telles and writes of po dedes of po apostuls, ande sais upon pis wise,' originally addressed to the nun for whom the compilation was prepared, are the same in the four MSS. Verse xxviii 29 is omitted in all. The glosses introduced into the text are, with a few exceptions (e.g. ii 18, 23, xi 3, xiv 12), the same in the four MSS., e.g. i 2, 7, 13, 17, 31, 35, v 28, xi 3, 17, xiii 7, xv 9, 22 etc.
INTRODUCTION

a 'lewed and vnkunnynge' brother and sister, that is, a monk and a nun', on the one hand, and on the other their brother superior*, whom they implore for the love of Christ to teach them what is needful for the welfare of their souls. The brother superior is, however, somewhat loth to undertake this task. He answers, 'Broper, y knowe wel þat y am holde by Cristis lawe to performe þyn axynges; bot napeles we þep now so fer y-fallen a-vey from Cristis lawe, þat þif y wolde answere to þyn axynges y moste in cas vnderfonge þe þep.'

The ignorant brother, however, argues in a lengthy speech against these fears and doubts of his learned superior, winding up with an expression of the hope that God might exercise his judgment upon him in the 'dredeful day of dome' if he did not truly answer the questions put to him.

The brother superior answers (p. 8), 'Broper, þou hast agast me sumwhat wip þyn argumentys. For þou þou ne hafe noþt yben a-mong clerkes at scole, þi skelis þou makest þep y-founded in loue þat is a-bofe resoun þat clerkes vseþ in scole: & þerfor it is hard for me to aseyntonde þyn skelys & þyn axynges.' He then goes on to describe the calling of the people of Israel, their sojourn in Egypt, their deliverance from the power of Pharaoh, and their guidance into the land of promise. 'Þus þorouþ an argument of loue God almyþty þorouþ his myþt delyferyd his pepel out of bodylyche þraldom...And so nedilyche y þat am his serfaunt & þi broper mot graunte þyn argument of loue, & parforme þyn axynges by my power: for þi loue haþ overcome my þesoun. And þerfore axe nouþe what þou wylt.'

1 Broper, suster (Prol. 3. 9, 15. 18 etc.), the usual way of addressing a monk or a nun, cf. the Ancren Riwle (Morton, Camden Soc. 1853), where the author calls the three anchoresses 'mine leue sustren' throughout; Commentary on Richard Rolle of Hampole's Psalter, MS. Reg. 18. D. 1, f. 129b 'al þese yuelis ben doon for-to gete goodis to be breþered & sustrid and to hauë sikirnesse of worldly prosperite amonge þese couentis'; Aungier, History of Sion and Isleworth, Additions to the Rules, p. 364 'Of the servise of sustres unlettered,' ib. chap. xxii 'The obserbaunce at the antyrs longeth to the breþren and not to the sustres' etc.; Eckenstein, Woman under Monasticism, p. 364 'The nuns both of the Dominican and the Franciscan orders...are usually spoken of not as nuns but as sisters.' See further Sir E. Maunde Thompson's description of MS. S., Catalogue of the Wycl. Exhibition, 1884, p. 13 'A treatise, chiefly cast in the form of a dialogue between a brother and sister, or monk and nun.'

2 Note how his superior degree is indicated by the more respectful address þe Prol. 4. 27, 10. 1, 3, þou 4. 32, 10. 3, þou 9. 38, 34, whereas the ignorant 'brother' and 'sister' are merely styled þou Prol. 5. 2, 8. 1, 2, 3 etc.
In answer to several questions put by the nun, he then gives an account of the law, moral, civil and ceremonial, but whilst he is engaged in this latter narrative a sudden break occurs in the MSS. in the middle of a sentence. A few words then introduce the translation of the Catholic Epistles:—"Suster, þe apostele þat waren most pryfe wip Crist, Petur & Iames & Ion, wryteþ pystele to þe pepel how þei schulen lyue; & Peter seþ on þis wyse."

The translation of the Pauline Epistles is likewise preceded by a short introductory dialogue (p. 47 f.), wherein the nun asks the monk 'wheþer þat Poule, þat wes a postel of mysbeleueu men, tauþte hem eny þing ellys þan to byleueu in Crist, & ben y-folewed in his name.'

The monk then answers: "Suster, þou schalt vnderstande þat Poule wryteþ many epystele to dyuerse men þat þe turned to þe byleue, how þei schulen byleueu, & how þei schulleþ lyuen; bote y ne may noþt at þis tyme wryte to þe alle his pystele as þei stondeþ; bote napæles, þef it be Goddis wylene, þou schalt habbe hem her-aþtur." He then relates how Paul teaches three things in his Epistles, the first thing being that men and women should believe in Jesus Christ, the second 'þat it is noþt nedful for cristen men to kepe þe poyntes of þe olde lawe,' the third 'how men schulleþ forsake synne in kepynge Cristes lawe of charite, & of þis poynþt, suster, þorost Goddes grace ich wolde telle þe what he seþ in his pisteþe, & of þe oþer poyntes when ich haue gretter leyser."

The translation then follows (p. 48), the Pauline Epistles being all represented with the exception of that to Philemon.

Each separate Epistle, again, has a few introductory and usually a few final words addressed to the nun, e.g. p. 48 'Seýnt Poule wryþeþ to þe Romaynes, & seþ'; p. 56 'þus, suster seýnt Poule wryþeþ to þe Romaynes, how þei schulleþ lyuen þat byleueþ in Crist'; ib. 'And to þe Corynythes he wryþeþ, & seþ'; p. 69 'Suster, in þis manere seýnt Poule wryþeþ to þe Corynythes'; p. 71 'To þe Ephesenes, suster, he wryþeþ, & seþþ'; p. 109 'þus, suster seýnt Poule hap y-tauþþþ men for-to lyfen þat byleueþ in Crist in his pystele. And to Tymóthe he wryþeth on pistel, how he schulde hafen hymself in good ensampel to oþer men, & seþ in þis wyþe.'

1 Wycl. Bible, Prologue, p. 3. 'The old testament is departid into thre parties, into moral comaundements, judicials and ceremonials.'
INTRODUCTION

At the end of the Pauline Epistles (p. 122) there are a few lines which lead us to believe that the monk-translator now considers himself to have fulfilled the request of the ignorant ‘sister’ and ‘brother’: ‘Pus, suster, seynt Poule techeb how Cristene men schule lyfe, & his techyng acorded whi Cristis techynge in pe gospel, as pe techynge of pe opere aposteles dop. And now, suster, my counsel is þat þou lyfe vertuouslylyche after Cristes techynge, & kepyng he his heastes whyles þou art in þis world; & þanne þou schalt þoro þis mercy come to an eferlastynge lyf of blyssse, boþe in body and in soule. Amen.’

It is probable that this passage points to an earlier copy in which fewer books were included, the Pauline Epistles there occupying the last place. In our two MSS., however, the Acts immediately follows (p. 123) with the usual introductory sentence, ‘Alþ saynte Luke telles ande writes of þo dedes of þo apostuls, ande sais vpon þis wise.’

The first chapters of the Gospel of St Matthew (i—vi 13) close the series of translations given by the monk.

The source of the present version is the Latin Vulgate. The text used by the translator of Peter, James, 1 John and the Pauline Epistles is fairly pure with a comparatively small amount of readings from other sources. Similarly the text used for the Gospel of Matthew does not present any notable divergences, e.g.

1 Pet. iii 7 with wyammen, ib. 15 of þe feiþ & of þe hope, ib. 21 oure Lord,
2 Pet. i 16 vnwyse fables, Jam. ii 2 on his hond, v 10 of an efel yswew, 1 Cor.
ii 16 bote þe ſpiryt of oure Lord, Col. iii 8 ne passe nost forþ, 1 Thes. v 5
Goddes chyldren, 1 Tim. ii 6 is y-conformed.

Matthew ii 22 & Joseph was amonestyd in his sleep by an aunegel.

The text used for the Acts, 2—3 John and Jude is on the other hand very considerably corrupted by the introduction of a number of readings from older Latin versions and other sources, e.g.

Acts v 34 He comanded þat þe apostuls schule gange oute a lytel, ib. 36
þat he was hymselfe grete, vii 2 before þat he schulde dye in Charre, ib. 19
ande ordynende þat of oure yonge childer þat were þanne borne þe knavechild
schulde not life, ib. 21 he was putte forþe into þo fode, ib. 24 Ande whanne
 þat he sawe one of his kynne, viii 1 þat dwelled stille in Ierusalem, x 25 ande
worshipped hym...as þow erte, ib. 30 I have fastad ande preyed, xi 1 ande
worshipped God þeroffe, ib. 17 weorne oure Lorde forto gife hem þo Holygoste
þat troued in þo name of Iesu Criste, xiv 3 Bot God gravetede some pees,
ib. 6 Ande alle þo multitude was stired in þer doctrine; ande Poule ande
Barnabas dwelled in Lystris, ib. 9 To þe I saye in þo name of oure Lorde
Iesu Criste, rise etc., ib. 12 he wolde have done sacrifice unto Poule ande
INTRODUCTION

Barnabas, xv 2 ande Poule saide vnto hem pat pei schulde abide in po same troupe pat pei wore inne, ib 29 ande pat she wille noghete were done vnto 3owe, dos hit noghte vnto an oper, ib 30 Ande Poule, Barnabas, Iudas ande Sylas wente fro po apostuls ande kome vnto A....po multitude of po discipulis, ib. 31 pei ioyed in a grete ioye for po conforpe pat pei hade, ib. 35 wi oper discipulis of Criste, ib. 39 Ande so amonghe hem was made discencyone, ib. 41 confermande po conregacyone of holy chirche & bade hem pat pei schulde kepe po biddynge of po apostuls ande of po eldars, xvi 1 Ande whanne pei hade gone aboute pise nacyons...a trewe wydowe sone, ib. 40 pei tolde hem whatte God hade done wi hem, xvii 6 pise ben pei pat stiren alle po worlde ande hider pei come, ib. 11 wheper hit wore so as hit was preched to hem, xix 9 fro po hour of sexte to po hour of tenne, xxii 28 Lyghtly sais jou pat pou erte a buriaise of Rome, xxviii 16 vipouten po castels, ib. 30 po levess ande po naciones pat wore called gentiles etc.

2 John 9 Wyte se pat, ib. 11 Lo, y have warned you before, pat in pe day of oure Lord se be nost confounded, ib. 13 Pe grace of God be with pe. Amen.

3 John 4 in sobfastness of charyte.

Jude 6 in pe grete dome of God, ib. 9 God overcompe pe.

Some of the curious and interesting readings found in the Acts can be traced back to the Old Latin text of Codex Bezae (d), e.g. x 25, xv 2, 29, xvi 40, xix 9, others to Gigas librorum (g), e.g. vii 57, xi 1, xxi 16, or to Codex Laudianus (e), e.g. xxvi 18. The reading of xxii 28 'Lyghtly sais jou pat pou erte a buriaise of Rome' does not occur in any of the above-mentioned O.L. texts, but we find it in the Vulgate of the famous Codex Armachanus (see notes). In many instances our text of the Acts exhibits the same peculiarities of readings as MS. Bibl. Nat. 11532—3, written in Corbie and anterior to the Theodulfian and Alcuinian recensions, e.g. v 34, vii 20, x 25, 26, xi 17, xvi 1, 40. In fact amongst the many Vulgate texts described by M. Berger in his Histoire de la Vulgate it is closer to this MS. than to any others, though on the whole I have been unable to find any one text which shares all its peculiarities.

For a number of curious readings and interpolations I have not succeeded in finding any authority, e.g.

i 18 fledde away, iv 22 fourety shere ande twoo more, ib. 23 laten oute of po kounsela to vende farpe per way, pei komen vnto pe breper pat wore converted, v 23 faste sparrad as hit was lefte, ib. 39 bot suffere hem, vii 55 hise fadire, ib. 57 two falsse wytnes, viii 4 how he was Goddes sone, ib. 15 pat wore turned, ix. 2 of po company of pe apostuls or hemseluen, xii 13 to loke who was pere, ib. 18 pat hym kopped, xix 9 sexte, xxvii 5 in twelve days, xxviii 15 po merket of Appii, po senator etc.

1 Berger, Vulgate, p. 106 f.
Another class of corrupted readings is due to scribal errors in the Latin text, uncritically reproduced by the English translator, e.g.

1 Pet. i 3 Vulg. spem uiuam on hope (evidently unam read), iv 16 in isto iros a ristful (iusto), Ephes. iv 18 uita pe wey (via?), iv 11 sanctorum of pe worlde (secularum), Hebr. ix 8 uiam lyffynge (uitam), xi 30 muri men (uriri), xi 35 mortuos houzbondes (maritos?), xiii 21 bono place (loco?), Acts i 17, 25 ministerii priuete (mysterii), xvi 19 spes spirite (spiritus) etc.

The letters u and n were evidently no more distinguishable in this text than in others of the time, as can be seen from the following misreadings: —

1 Pet. i 3 nos you, iv 4 ubis we, ib. 17 nobis at you, cf. 2 Pet. iii 11, Jam. v 17, 3 John 9, 2 Cor. vi 3, Col. ii 14, 1 Thes. i 8, 2 Thes. ii 12, Acts v 30, vii 44; 3 John 10 commonebo y schal moue (commouebo), Acts iv 19 indicate telle us (indicate), vii 7 indicabo I schal scheve (indicabo).

Deus (diš) and its oblique cases were frequently misread or miswritten for a corresponding case of Dominus (dīš), and vice versa, e.g.

Jam. i 7 a Domino of God, cf. 1 Cor. i 31, iii 6, 1 Thes. iii 13, 1 Cor. iii 6, Acts xix 9 etc.

In other cases words, phrases, even whole sentences have been left out. It is of course impossible to decide whether the fault lies with the Latin or English scribe or the English translator, e.g.

1 Pet. i 3 et, ib. 8 nunc quoque, ib. 11 in quod vel quale, ib. 24 omnis... tamquam, ii 24 ut peccatis mortui iustitiae viveremus, 1 John ii 24 si in vobis permanserit quod ab initio audistis, Rom. xiii 2 potestati, Dei ordinationi resistit. Qui autem resistunt, Acts iii 8 exiliens—et intravit cum illis in templum—et exiliens etc.

For further examples see the notes.

In spite of all these errors and deficiencies the Latin originals of our text were no doubt fairly typical specimens of the current versions of the Vulgate. Indeed, the writer of the Prologue to the Later Wycliffite Version¹ bears special testimony to the sadly corrupted state of the Latin Bibles of his time:

'First this symple creature hadde myche trauaille, with diuerse felawis and helpenis, to gedere manie elde biblis, and othere doctouris, and comune glosis,...to make oo Latyn bible sumdel trewe.'

Further down in the same page he warns any intending corrector of his translation to

‘examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latin ful false, if he loke manie, namely newe; and the comune Latyn biblis han more nede to be correct, as manie as I haue seen in my lif, than hath the English bible late translatid.'

¹ Wycl. Bible, i 57.
CHAPTER II.

THE 'RAISON D'ÊTRE' OF THE VERSION.

From the explanatory pieces of dialogue found in the Prologue and referred to above, p. xviii ff., it is evident that our version was undertaken at the urgent request of the inmates of some religious house, more especially, to judge from the repeated references to the 'Suster' at the beginning and end of the various Epistles, of a woman vowed to religion.

Many works during the later Middle Ages—and some of the more important ones—were thus written for the use of women and at their request.

Such was for instance the *Ancren Riwle*, written in the first half of the thirteenth century for three sisters who in the bloom of youth had forsaken the pleasures of the world to become anchoresses (l.c. p. 192). To about the same time belongs *A Lusse Ron*, a spiritual love song, one of the most beautiful productions of the early mystics. Again the *Wooing of our Lord*, a prose rhapsody dating from the fourth decade of the thirteenth century, was designed for a nun if we may believe the concluding words of the treatise, 'Prei for me, mi leue suster, þis haue i writen þe' etc.

One of the later mystics, Richard Rolle, the Hermit of Hampole, translated the *Psalter* together with Peter Lombard's Commentary upon it 'at a worthy recluse prayer' cald dame Merget Kyrkby.' For the same 'Margaretam anachoritam, suam dilectam discipulam' he composed a beautiful prose-tract *The Form of Perfect Living*; for another, 'Moniali de ȝedingham,' he wrote the equally beautiful

1 Morton, J., Camden Soc. 1853.
2 Morris, *Old Engl. Miscellany*, E.E.T.S. 1872, p. 93 'Incipit quidam cantus quem compost frater Thomas de Hales de ordine fratrum Minorum ad instantiam ciusdam puellæ Deo dicate.'
Ego dormio et cor meum vigilat; for a 'Sorori de Hampole,' The Commandment of Love to God.'

At various periods, from Anglo-Saxon times onwards, the Rule of St Benet was translated into English for the benefit of nuns. In a metrical version, written in the Northern dialect and found in a MS. belonging to the beginning of the fifteenth century, the translator takes care to explain his reason for undertaking the work:

'Monkes & als all leryd men
In Latyn may it lyghtly ken,
And wytt parby how pay sall wyrk
To sarue God and haly kyrk.
Bott tyll women to mak it couth,
Pat lers no Latyn in par youth,
In Ingles is it ordand here
So pat pay may it lyghtly lere.

There is also an interesting MS. in Trinity College, Cambridge (B. 14. 19 of the fifteenth century), containing amongst other devotional treatises an epistle entitled the Chastisynge of Goddis children, clearly written for a nun as can be inferred from the opening lines (f. 5b): 'In drede of almyyti God, religious sister, a short pistle I sende you of þe mater of temptacies which pistle as me þenkis mai resonabli be clepid chastisynge of Goddis children.'

Again, the Myroure of oure Ladys 2 is written for a community of nuns. It is as the title-page tells us 'a devotional treatise on Divine Service with a translation of the offices used by the Sisters of the Brigittine Monastery of Sion at Isleworth during the fifteenth and sixteenth centuries.' Sion Monastery was founded in 1415, and the 'Myroure' was probably written between the years 1415 and 1450 (L. c. p. viii).

From the fact that all these various works are in the vernacular, it may be inferred that the average nun's knowledge of Latin was somewhat scanty. Indeed during the fourteenth century the convents as educational training grounds had greatly deteriorated. Excluded from the Universities and practically from all access to secular learning, with their time and mind given up to devotional exercises and ritual, it is small wonder if the nuns found it in-


creasingly difficult to grapple with Latin service-books and Psalters, not to mention less familiar devotional works or texts of Scripture. (Eckenstein, *Woman under Monasticism*, Cambridge, 1896, chap. x.)

Then down to the middle of the fourteenth century French was the legal and official language. It was spoken at Court and by the upper classes, and presumably also in the nunneries, where it often replaced Latin as the official language if one may judge from entries in their registers, from petitions and other documents of the time. Consequently the nun who had little or no knowledge of Latin could always have recourse to the French missals, breviaries, ordinals and texts of Scripture which were found in great numbers throughout the country. In the small priory of Easebourne, for instance, numbering five or six nuns, the inventory of goods taken 1450 shows that there was one French Bible and two ‘ordinalia’ in French.

But during the second half of the fourteenth century French gradually fell into disuse, and we may surmise that French service-books and Scriptural versions soon became as much of a dead letter to the ordinary inmate of a nunnery as the corresponding Latin volumes.

French maintained itself longest in the religious houses of the South, and we can therefore record but a single Biblical translation into English in this part of the country. This one instance is the text of James, Peter, 1 John and the Pauline Epistles printed in this volume.

Further North, to judge from the number of translations extant, the imperative need of versions in the vernacular must have been earlier felt. Before the middle of the fourteenth century the Book of Psalms had been twice rendered into English, once in Yorkshire by the Hermit of Hampole, once well up in the West Midlands by an unknown translator. Gradually, and in all likelihood before the great Oxford versions attributed to Wycliffe and his school had spread over the country, the whole of the New Testament had been

---

1 Paul's *Grdr.* 1 p. 952 ff.
4 Paul's *Grdr.* 1 957.
INTRODUCTION

translated into English of the North or of the North Midlands. These Northern versions are as follows: Commentaries upon the Gospels of St Matthew, St Mark and St Luke¹; the Acts and Catholic Epistles as printed in this volume on pp. 123 ff., 42 ff., 209 ff., cf. pp. iv, lxv; the Pauline Epistles with a Commentary² found in MS. Parker 32, Corpus Christi Coll., Cambridge; finally the Apocalypse with a Commentary. This last was for a long time attributed to Wycliffe³, but I found that in reality it is nothing but a verbal rendering of the famous Norman Apocalypse which dates back as far as the latter half of the twelfth century.

Thus we see that after the Conquest the earliest home of the English Bible was the North of England.

There is no reason to suppose that these versions were anything but orthodox in origin; in fact, as has been pointed out above, Hampole’s Psalter and the version here printed were compiled for nuns. The Commentary on the Apocalypse represents the very pink of orthodoxy, exalting the prelates and the religious orders, likening for instance the ‘eyes’ of the ‘Maiden’s Son’ to ‘½wyse clerkis of hooli chirche, þat lîttnen opere wip teching & techen hem wip good ensaumple of goode werkes,’ his ‘head’ to ‘þe goode prelatis of hooli chirche,’ his hair to ‘men of trewe religiouþ þat shulen be whijte þurþ hoolinessse & good lijft.’ Moreover, the earliest known copy of it (MS. Harl. 874), written in the second third of the fourteenth century, has the name of the owner inscribed in a nearly contemporary hand as Richard Shepard presbiter. The Commentaries on the Gospels referred to above were undertaken, as the translator tells us, ‘at the suggestyon of Goddyse servaunt,’ and he adds ‘gretly in this doyng I was conforted of other Goddyse seruauntes dyuers;’, whereby he cannot very well mean anything but that they were in some way within the pale of the Church. Again, the Catholic Epistles of MS. Douce 250⁴ were evidently glossed for the benefit of men in religious orders, if one may judge from a commentary

¹ Cf. Wycl. Bible, i p. ix. The Commentary on the Gospel of St John has not come down to us in any MS., but its existence can be inferred from the fact that its prologue together with those of the other Gospels precedes the Commentary on Matthew in MS. Camb. Univ. Libr. Li. 2. 12.

² Wycl. Bible, i p. xiii.


⁵ MS. Camb. Univ. Libr. Li. 2. 12, f. 1.

⁶ See Appendix I.

P.
INTRODUCTION

added to James ii 2, '& forre if eny man come in-to 3oure sijt, pat is, in-to 3oure cumpenye pat b£p Godes religiouse men in what degre so 3e be.' Concerning the Pauline Epistles referred to above (MS. Parker 32) there is no direct evidence to connect them with either side, but, as far as I have been able to examine them, they contain nothing but what is strictly orthodox, being, in fact, a mere verbal translation of the Latin, with occasional brief comments on the text.

Concerning the reading and use of these vernacular versions it may be of interest to know the opinion of an evidently fair-minded and moderate member of the orthodox party. The author of the 'Chastisyng of Goddis children' (see p. xxv) sets forth his views on this point in the following way:—

f. 62b 'I seie in þe maner as it was ordeyned; for summe now in þese daies use to seie on Englische her Sawter and Matyns of our Ladi and þe vii Salmes and þe Letanye.

Many men reprened to haue þe Sawter or Matyns or þe Gospel in Englisch or þe Bible, because þei moun not be translatid in-to no vulgar word bi þe word as it stondid wipout grete circumlocucion aftir þe felyng of þe firste writeris whiche translatiden þat in-to Latyn bi þe teching of þe Hooli Goost. Neþeleþ I wole not repren suche translaciouns, ne I repren not to haue hem on Englishe, ne to rede on hem where þei mowe stire you to more deocioun and to þe loue of God. But utterli to vse hem on Englishe and lecue þe Latyn I holde it not commendable, and nameli in hem þat ben bounden to seie her Sawter or Matyns of our Ladi. For a manys confessour þuye him in pence in to seie his Sawter wipout ony oþir wordis, and he go forþ and seie it on Englishe and not in Latyn as it was ordeyned, þis man, I wene, doþ not his pence. Skilis I mai schewe resonable and manye, but bi-caus þat I truste to God þat 3e wole not vse your Sawter in þat maner, þerfore I leceu oft to speken of þis mater and counsele you, as I seide biforn, þat 3e preie entere in tyme of 3oure seruycye wherto 3e ben bounden, bi þe ordynance of hooli chirche and in þe maner as it was ordeyned bi 3oure hooli fadres.'

It is a noteworthy fact that the author of this tract must have lived and written during the earlier part of the Wyclifite movement, as he begs the 'sister' to beware of 'summe þat now holde plainli and jit not openli, but priueli for drede, ãens confessiouns & fastyngs, ãens worschiping of ymagis and schortli as men seien ãens alle statis and degrees & lawe or ordinaunce of hooli chirche.' Further, he must have written before 1408, as he seems unaware of any prohibition of the use of the Scriptures in the vernacular, such as was afterwards made for clerics and laymen alike by the famous
INTRODUCTION

Constitutions of Archbishop Arundel in the above-mentioned year 1408. The author of the ‘Myroure of oure Ladye’ writing after 1415 speaks in consequence in a different strain concerning the use of Biblical texts in the vernacular:

‘And for as moche as yt is forboden vnder payne of curseyng that no man schulde haue ne drawe any texte of holy scripture in-to Englyshe wythout lyncese of the bysshop dyocean; and in dyuerse places of youre scruyce ar suche textes of holy scripture; therfore I asked & haue lysence of oure bysshop to drawe suche thinges in-to Englyshe to your gostly conforte and profyte, so that bothe oure consyence in the drawynge and youre in the haunyng may be the more sewe and clere’ (ed. Blunt, p. 71).

And again on p. 3 he refers to the need of special licence:

‘Of Psalmes I haue drawen but fewe, for ye may haue them of Rycharde Hampoules drawynge, and out of Englyshe Bibles if ye haue lysence thetto.’

From the passages quoted above it would seem as if before 1408 Scriptural versions in the vernacular were freely used by orthodox members of the Church and religious orders, who through ignorance were debarred from the use of the Latin and French Bibles.

Still Latin—one of the so-called three sacred languages—was held in greater value, since the mere hearing of it seemed to have conferred an almost sacramental benefit, in spite of its not being understood. It was in consequence looked upon as something of a desecration to set forth high matters of Divinity in the ‘vulgar,’ a language that had but lately shaken off the stigma of being the rude speech of the lower classes. This feeling is clearly expressed by the author of the ‘Chastisyng of Goddis children.’

‘Also, my sister, I drede fore-to writen of suche hiye materis, for neiper I haue felyng ne knowing openli for-to declare hem in Englsch ne in Latyn, and nameli in Englishe tunghe, for it passip for my witt for-to schewe you in ony maner vulgar þe termes of dyuynyte’ (MS. Trin. Coll. Cambr. B. 14. 19, f. 5b).

1 Wilkins, Concilia, vii p. 317; vii Constitutio; ‘Ne quis texta S. Scripturae transferat in linguam Anglicanam…statuimus igitur et ordinamus ut nemo deinceps aliquem textum sacrum scripturae auctoritate sua in linguam Anglicanam vel aliam transferat, per viam libri, libelli, aut tractatus, nec legatur aliquid hujo smodi liber, libellus, aut tractatus jam noviter tempore dicti Johannis Wycliff, sive citra, compositus, aut imposterum componendus, in parte vel in toto, publice vel oeculte, sub majoris excommunicationis pena, quosque per loci dioecesanum, seu, si res exegerit, per concilium provinciale ipsa translatio fuerit approbata: qui contra fecerit, ut fautor haeresis et erroris similiter puniatur.’

INTRODUCTION

It is also present in the mind of the author of the 'Myroure of oure Ladyo' when he cautions the nuns of Sion that

'This lokeynge on the Englyshe whyle the Latyn ys redde, ys to be vnderstonde of them that haue sayde theyre mattyns or rede theyr legende before. For else I wolde not counsell them to leue the herynge of the Latyn for entendaunce of the Englyshe' (Blunt, p. 71).

It is a curious fact that the author of our Prologue, though preparing his version for the inmate of some religious house, seems to have entertained considerable fear as to the possible consequences of his action. The passage on p. 4 f. can hardly be otherwise interpreted: 'Broger, y knowe wel þat y am holde by Cristis lawe to parforme þyn axyngæ; bote naþeles we beþ now so fer þy-falle þo-vey from Cristis lawe, þat þif y wolde answere to þyn axynges y moþe in cas vnderfonge þe deþ.'

This passage seems to point to the fact that within some dioceses the translation of English versions and the use of them even amongst the religious was looked upon with more disfavour than in others, which state of things is also indicated by the author of the 'Chastisyng of Goddis children' (p. xxviii). And the disfavour must have been of a remarkably strong nature if it went so far as to endanger the life of the transgressor.

As our translator was in all probability a Kentishman (p. xvii) it may be possible to explain his attitude as owing to the exceptionally severe handling of the Lollards in the dioceses of Canterbury and Norwich. Kent had been one of the hot-beds of insurrection during the Peasants' Rising of 1381, one incident of which was the sacrilegious murder of Archbishop Sudbury. Now the 'Poor Priests' were accused of having helped to organise the rising, which accounts for some of the hostility shown towards them. In 'De Officio Pastorali,' written in or before 1380, Wycliffe states that the true preachers were stopped and arrested by bishops and lords: 'freria procuren comynly boþe lordis and bischops to lette þis

1 The passage quoted from our Prologue p. 4 f. has naturally not been referred to by Dr Gasquet in his article on The Pre-reformation English Bible, Dublin Review 1894, reprinted as The Old English Bible and other Essays, London, 1897, cf. Matthew, F. D., Engl. Hist. Rev. Jan. 1895, p. 91, Kenyon, Our Bible and the Ancient Manuscripts, London, 1895, p. 204 ff., etc.
4 See Trevelyon, l.c. p. 368.
preching', and in the same tract (p. 429):—"freris wiþ þer fautours seyn þat it is heresy to write þus Goddis lawe in English, & make it knowun to lewid men.'

Since then, as we have seen, at this early period translation of the Scriptures for 'lewid men' was held to be heretical and consequently punishable, and since the Archbishops of Canterbury were famed for their severity in putting down heresy, it is small wonder if even a good and orthodox churchman within that diocese may have felt some doubt as to the undertaking of such a perilous piece of work, even if it was destined for an equally orthodox member of a religious house.

No divergent opinions seem, however, to have existed amongst the prelates and friars concerning the use of the Scriptures in the vernacular by laymen, more especially by the common people. In this respect their attitude was wholly condemnatory, and it is well illustrated by the oft-quoted statement by Henry Knighton, Canon of Leicester:

'This Master John Wyclif translated from Latin into English the Gospel which Christ gave to clerks and teachers of the Church, so that they might sweetly minister to the lay folk and infirm etc. In this way he made it vulgar and more open to lay men and women who know how to read than it is wont to be to learned and well instructed clerics. In this way the pearl of the Gospel is scattered broadcast and trodden under foot by swine. And thus, what is wont to be esteemed by clerks and laity as precious is now become as it were the common joke of both; the jewel of the clerics is turned to the sport of the lay people: so that what had before been the heavenly talent for clerks and teachers of the Church is now the commune aternum for the laity.'

A similar testimony concerning one of the bishops is given by Wycliffe:

'And herfore oþ greet Bishop of Engelond, as men seien, is yvel paied þat Goddis lawe is writun in Englis, to lewide men; and he pursueþ a preest, for he writþ to men þis Englishe, and somonþ him and travaelþ him, þat it is hard to him to rowte.' (Sermons, S.E.W. i p. 209.)

Concerning the hostility of the friars against the English Bible, the testimony of Wycliffe and his followers is explicit:

'De freris wiþ þer fautours seyn þat it is heresy to write þus Goddis lawe in English, & make it knowun to lewid men.'

1 Matthew, p. 444.
3 De Officio Pastorali, Matthew, p. 429, in all probability written before 1380, see evidence given by Trevelyan, l.c. p. 362 f.
INTRODUCTION

'And þus þei [i.e. þe freris] pursuem prestis, for þei reproven hor synnes as God biddles, bothe to brenne hom, and þo gospels of Crist written in Englische, to moost lernynge of oure nacioun'.

'Et ex eodem patet eorum stulticia, qui volunt dampnare scripta tanquam hereticas propter hoc quod scribuntur in Anglico et acute tangunt peccata que conturbant illam provinciam'.

The use of the vernacular Bible seems, however, to have been tolerated amongst the wealthier classes:

'But co confort is of knyghtis, þat þei savoren myche þe Gospel and han wille to rede in Englische þe Gospel of Cristis'liif.' (Wyclif's Sermons, S.E.W. i 209.)

To sum up, before the Constitutions of Archbishop Arundel in 1408, it appears from the preceding pages as if the Church had raised no serious objection to the use of the Scriptures in English by the clergy, the religious orders and probably by the wealthier members of the community. There is, however, not a scrap of evidence to show that the Church in any way encouraged or even allowed vernacular versions amongst 'the vulgar,' the laity of the middle or lower classes. When the Lollard translations, which were mainly intended for these classes, appeared, they were denounced by the Church.

1 Fifty Heresies and Errors of Friars, S.E.W. iii 393, written according to Arnold about 1384.
CHAPTER III.

LANGUAGE.

I. VOWELS.

A. O. E. Short Vowels.

For the sake of convenience I divide the text printed from MS. S in the following way: S = the Prologue, 1—2 Peter, James, 1 John, the Pauline Epistles; S = 2—3 John, Jude; S = Matthew.

§ 1. O. E. a except before nasals and shortened O. E. ā (Morsb. § 87).

O. E. a remains, value [a, ā]: (a) In closed syllables: habbe (inf.) ProL 47. 25, habbe (pl.) 1 John i 1, ii 13 etc. Scand. loanwords: castande Acts xxv 7, caste (imp. sg.) Mt. v 29, 30, casten (pt.) ProL 11. 21, gabbere 1 John i 10, v 10 (uncertain whether Scand. or native, see Bj. p. 240, Ekw. p. 25. 1), but keste (inf.) Acts xxvii 30, (pt. pl.) xiii 50, 51, xxi 27, xxii 23, (p. p.) xxvii 17, (imp. sg.) xii 8.


(b) O. E. a in open syllables: make (inf.) Mt. i 21, iii 3, take Mt. ii 13.

§ 2. O. E. a (o) before nasals (Morsb. §§ 88—94).

(a) O. E. a before single nasal usually remains, value [a, ā]: man Acts v 38, 1 John ii 27 etc., bigan Acts i 1, can ib. xxviii 22, Jam. iv 17, name Acts i 23, Mt. i 21, 23, 25, 1 Cor. i 10, 13, 15, vi 11, Eph. v 20, Phil. ii 9, 10, Col. iii 17 etc., many Acts i 3 etc., 1 John ii 18, 2 John 7, 12, Rom. v 19, 2 Tim. ii 2. But S has nome 1 Cor. v 4, three times mony 1 Cor. i 26, and from throughout except occasionally fro (O. N. frá) in the Prologue 2. 11, 14; S and S and the Acts have regularly fro.
INTRODUCTION

(b) O. E. a > o [œ], before lengthening consonant-groups: womde Acts iii 2, xiv 7, Mt. i 18, 1 Cor. vi 13, Phil. iii 19, Tit. i 12, Lomb 1 Pet. i 19, 1 Cor. v 7, honged Acts i 18, hongyng Col. ii 14, among(see) Pro. 1. 18, Acts ii 22 etc., strong(e) Pro. 8. 16, 1 John ii 14, 1 Cor. i 27 etc., lond(e) Pro. 1. 2, 3, Acts xiii 19, Mt. ii 20, 21, Heb. viii 9, Jude 5 etc., sonde Acts i 4, fond(e) Acts xii 19, 2 Tim. i 17, hond(e) Mt. iii 12, Acts ii 18, 1 Cor. xii 21, Gal. vii 11 etc. But in the Acts lande vii 29, 36, sande xxvii 17, understende xxviii 26, stande xxvi 22; always gans v 34 etc. depending on earlier shortening (Morsb. § 90), similarly nerehunde i 15, vii 17 (Morsb. § 55, anm. 6).

Before other than lengthening consonant-groups: anweren Col. iv 6 etc. throughout. Before nk a prevails except occasionally in S¹: þonke Rom. vii 17, 1 Cor. i 14, 1 Tim. i 12, þonkynges 1 Tim. iv 3, dronk Pro. 13. 10, see Morsb. § 94, 2.

§ 3. O. E. æ (Merc. Kent. e) and earlier shortened O. E. æ (e) (Morsb. §§ 95—105).

(a) O. E. æ > a [a, ə] both in closed and open syllables: gras 1 Pet. i 24, 25, alþeste Acts v 10, almes ib. iii 2, þat 1 Pet. i 3 etc., palle (Lat. pallium) Mt. v 40, fader 1 John i 2, 3, water Mt. iii 16.

O. E. wæs appears with e occasionally in S¹: wes 1 Pet. i 12, 1 Cor. i 21, ii 3 (twice), 1 Tim. i 14, Pro. 47. 18.

O. E. after is after throughout S, e.g. Pro. 1. 1, Jude 18, Mt. iv 19; the Acts have usually after (Morsb. § 96, a, 2, l. p. 131) i 3, 5, 10, ii 45 etc. After is rare viii 39, xi 25, 29, xii 21, xiii 20, xiv 19, xv 13.

For heruest Jude 12, and whester p. 47 l. 18 etc., see Morsb. § 96 p. 131.

O. E. þæd(e)rían, ȝadrian, to-þæd(e)re appear in the Acts with a and i (Morsb. § 96 p. 131, § 109): gader (inf.) xv 25, gaderd(e) (p. p.) i 21, v 35, gaderd (pt. sg.) x 24, (pt. pl.) xii 12, xvii 5, cf. iv 5, xiv 26, xv 30, gider (imp. pl.) xix 38, cf. xxvii 3, togerd i 15, 21, ii 6, iv 15, 24, 26, 27, 32, v 12, 16, 21, 24 etc., less frequently togader i 6, 14, ii 1, 12, 44, 46, x 27, xiv 1 etc.

In S. e-forms prevail: gedere (inf.) Rom. xii 20, 2 Tim. iv 3, cf. 1 Cor. v 4, Mt. ii 4, iii 12, togedere throughout S¹ except in Romans where the proportion of togedere : togydere = 9 : 1, in 1 Corinthians 10 : 1, 2 Tim. 3 : 1, 1 Pet. 1 : 3, 1 John 0 : 6; Matthew has togyder once i 18.

O. E. þanne, hwætne usually have a: þanne Rom. viii 35, Acts ii 14, 42, v 5, 6, 11, Mt. iv 1, 10 etc., whanne Acts i 9, 10, 13, ii 1, 6, 15, Mt. iv 2, in S² and S³ more frequently þan Mt. iv 5, 11, v 29, 37, whan Jude 9, Mt. ii 1, 8, 9, 13, 19 etc., in S¹ occasionally when(ne) Pro. 13. 2, 12, 25, 27, 28, 14. 5,
INTRODUCTION

1 Cor. xiii 11, Phil. ii 6, Col. iii 4, 1 Thes. iii 4, 6, 2 Thes. i 10, Heb. vii 1, viii 4, 2 Tim. iv 3. Cf. Urk. pp. 28 f., 82. The O. E. form hwenne occurs in North. texts, see Lindelöf, Glossar.

(b) The shortened O. E. ē (e) gives double forms with e and a (Morsb. § 96 p. 132 f.).

(a) O. E. ē=Gmc. ai. Sī has frequent a-forms: eferlastynghe 1 John ii 2 etc. throughout, wrastlynghe Eph. vi 12, lasses (comp.) 1 Tim. v 9, Heb. ii 9, vii 7, lefte (pt. sg.) Tit. i 5, y-laid Heb. iv 1, 9, x 26, 1 Thess. iv 16, lefte (pt. sg.) 1 Pet. iv 1, y-left 1 Cor. vi 4, ladd (pt. sg.) Prov. 9. 2, 13, Heb. ii 10, Col. ii 15, lad(e) (pt. sg.) Prov. 9. 6, 24, 10. 9, y-lad 2 Pet. iii 17, 1 Cor. xii 2, Gal. v 18, Heb. xiii 9, clancyge (prsa. sg.) 1 John i 7, clancyngge Heb. ix 13, Prov. 16. 29, dandez (part.) Prov. 16. 5, vnclennese Eph. iv 19, 1 Thes. iv 7, Rom. xiii 13, 2 Pet. ii 10, Col. iii 5; clensen 1 John i 9, clancyngge Prov. 16. 19, y-cloesed 2 Pet. iii 6, vnclennese Jam. i 21, any Phil. ii 1, iii 11, Heb. iv 1 etc., more frequently eny 1 Pet. ii 19, iiii 14 etc. (once ony 1 Tim. v 21); worahpe (O. E. wroahpo, wrahpo) Mt. iii 7 etc. throughout S.

Sī and Sā have e-forms, except euerlastynghe Jude 6, 7, 21, e.g. lefte (pt. sg.) Mt. iv 11, (pt. pl.) 20, (part.) 13, led (part.) Mt. iv 1; the Acts have e as a rule: ledde (pt. sg.) vii 36, 40 (pt. pl.) ix 30, xvii 23, lefte (pt. sg.) xii 14, lesse xxvi 22, spred(de) (part.) v 36, viii 4, but a always in lastande etc. i 14, any viii 31 etc. and exceptionally in ladde (pt. sg.) v 26, cladde (pt. sg.) xii 21, dalte (pt. sg.) xiii 19. The imper. late xvi 35, xix 38 and part. laten iv 23, x 11, xi 5, xvi 35, xxvi 32, xxviii 18 are due to Scand. influence (O. Swed. lata, O. N. lata, cf. Bj. i p. 91), the a is regular throughout. Exceptional me(o)este vii 10, Heb. viii 11, beside mo(o)este xxi 5, xvii 11 etc. corresponds to O. E. mœst and màst.


§ 4. O. E. ē, ě and shortened O. E. ē, ěo.

These e-sounds are usually written e (ea); value [e] in closed, [e—e] in open syllables, before lengthening consonants [e] (Morsb. § 106).

(a) Short O. E. ē, ě in closed syllables except before length. cons.: helle (pt. pl.) 2. 29, nempned (part.) Heb. iii 13, legge (inf.) Prov. 13. 20, sagg(e) (ps. pl.) 1 Thes. iv 14, myssoggere 1 Cor. v 11.


Digitized by Google
INTRODUCTION

The above preterites lette and betty may of course be explained as M. E. formations from their respective infinitives, in which case they would belong to §§ 3 and 19.

O. E. ð before nasal + palatal c, s + t, ð > sy in S1: dreýnte (pt. sg.) Prol. 4. 17, adréyn (part.) ib. 9. 11, y-spréynð (part.) Heb. ix 13, spréynð (pt. sg.) ib. ix 19. See Morsb. § 107. 3.

M. E. c > a before nasal + consonant occasionally in S1: brannep (sg.) 1 Cor. iii 15, y-brand 2 Pet. iii 10, Heb. vi 8, beside more usual brenne(n) (inf.) Jam. iii 6, Mt. iii 12, brenyng 2 Pet. iii 12, cf. 2 Pet. i 19, Prol. 14. 22, 1 Cor. vii 9 (Morsb. § 108 1).

O. E. lettan has occasional a-forms in S1: latyng 1 Cor. vii 35, 1 Tim. v 21, latte (ps. sg. subj.) Heb. xii 15, beside usual e. Cf. Acts vii 56, 1 Thes. ii 18.

M. E. short e > an [i]-sound before dentals in the following cases (Morsb. § 109): lyte (O. E. lé) Mt. iii 15, togider, togydere, gider, see § 3; bryperen, briperen in S3 beside more frequent breiperen, the proportions being in 1 Pet. 1 : 2, 2 Pet. 2 : 3, James 5 : 9, Rom. 1 : 5, 1 Cor. 6 : 3 etc.; bryperhed(e) 1 Pet. i 22, 2 Pet. i 7 (twice), elsewhere e-forms; in S3 breiperen only: Mt. iv 18, 3 John 5 (twice), 10, Jude 17, 20; the Acts have breiper throughout.

Further, in S1 only u for O. E. ð, ðo (œo) in sugge (prs. sg.) 1 Cor. i 12, 15, suggen (prs. pl.) 1 Cor. i 10, suggyng 2 Heb. viii 13, x 8, full (pt. sg. < O. E. fallan) 1 Pet. iv 12, fullen (pt. pl.) Heb. xi 30 (cf. Q. F. 63 p. 106 f.).

O. E. þocson has i- and e-forms in S1: pink (imp.) Prol. 7. 5, 19, cf. Heb. xii 3, 2 Tim. i. 5, Prol. 5. 20, 1 Cor. vii 34 (twice), by-þocne (imp. sg.) 1 Tim. iv 15, þenkep (prs. sg.) 1 Cor. vii 32, xiii 6, cf. Phil. iv 8, Heb. x 17; in S3 no instance, in S3 þenkyng once Mt. i 20; the Acts have e-forms: þenke (inf.) xx 35, þenkyng xvii 29, cf. x 19, once þe þinke v 35 (Morsb. § 109).

(c) O. E. ð, ð before lengthening consonant-group, value [ð, ð] (see Morsb. § 110). Senden (inf.) 3 John 13, tendep (prs. sg.) Jam. iii 6, wenden (inf.) Acts i 11, fellde ib. i 19 etc.

(d) O. E. ð, ð in open syllables, M. E. ð, for value of this sound see Morsb. § 111: meate Acts xxvii 34, eten (prs. pl.) Prol. 3. 7 etc.

§ 5. O. E. i and shortened O. E. i.

The O. E. i remains as a rule, written i, y, value i [i] (Morsb. § 112).

(a) In closed syllables: wylyne (imp. pl.) Jam. iii 1, lygge (inf.) Prol. 14. 12, syzt Pro. 3. 10 etc. Shortened O. E. i: wydedom Jam.
INTRODUCTION

iii 15, 17, lyckned (part.) Jam. i 23, cf. Mt. vi 8, Heb. vii 3; before lengthening consonants: fynde (prs. sg.) Rom. vii 18, chylde 1 Cor. xiii 11, bnde 1 Cor. xiii 10.

(b) In open syllables: wydowes Acts ix 39, hider ib. x 21, abiden (part.) Acts xxviii 6, risen ib. x 40, 41.

M. E. i > e [i] sporadically (Morsb. §§ 113—115); in closed syllables: blesse (O. E. blisse, blisse, but cf. N. E. D.) 1 Pet. v 10, kandelstcke (O. E. candelsticca, but cf. Morsb. § 115. 6) Mt. v 15, y-lekened (cf. lyckned § 5a) Heb. ii 17, not unfrequently -eng(e) for -ing; sprynge 1 Cor. v 7, seyenge Heb. iv 7, Jude 11, cf. Rom. viii 4, Heb. ii 9, 1 Cor. ii 1, S9 has 14 -enge, 31 -ynge; for sephe ProL 4, 26, 10, 1, 2 Pet. iii 11, 17 etc. by the side of siphe see Morsb. § 143, 3;—in open syllables: vnderneme (imp. sg.) 1 Tim. v 20, vndernemep (ps. sg.) 1 John iii 20, beside more frequent f-forms: 1 John iii 21, Eph. v 11, Tit. ii 15, 2 Tim. iii 16, iv 2 etc., seryte Mt. v 3, vete ProL. 11, 18, aresen (part.) Col. iii 1, steohne (part.) Acts x 4, lefde (? Late W. S. leofode, lyfode, Siwed. Gr. § 416. 2 c) Rom. viii 9; occasionally -schep (< O. E. -scipe): nakedschep Rom. viii 35, weidewe 1 Tim. v 4, meke Acts xxiv 2, besy ib. xviii 5, besily ib. xviii 25, 26; skelis ProL. 8, 3, 5 (Kent. Ayenb. Schor.) is probably due to a Scand. form represented by O. Swed., O. Dan. skiel, see Bj. p. 126.

The 3 sg. es, the reg. form in the Acts, may be due partly to its unaccented position in the sentence, partly to analogy with the other North. present-forms erte § 88 and or(e). Another explanation is offered by Luick p. 238, § 427.

§ 6. O. E. o and shortened O. E. ə.

Written o throughout, value [o, ə] in closed syllables (Morsb. §§ 116—118); on the value of the lengthened ə in open syllables, see Morsb. § 119.


(b) In open syllables: y-boren (part.) 1 John v 19, y-stolen Eph. iv 28, y-roled (part.) Jam. v 2.

§ 7. O. E. u and shortened O. E. û.

Written u, o, value [u*]; before the lengthening consonants mb, nd written ou, in the Acts ou, value [u] (Morsb. §§ 121—126).

(a) In closed syllables: ful 1 John i 4, cunynge 1 Pet. iii 7,
INTRODUCTION

consonge 1 Tim. vi 21, 2 Pet. i 5, vnkunynngnesse 2 Pet. ii 16, curseph (ps. pl.) Jam. iii 9, curvesynge 2 Pet. ii 15, Jam. iii 10, sunne Mt. v 45, Jam. i 11, Acts xxvi 13, sonne Eph. iv 26, Acts ii 20, xiii 11, xxvii 20, tunge(s) Jam. i 26, Acts ii 26, xxvi 14, 1 Tim. iii 8, Acts xix 6, tonge Jam. iii 5, 6, 8, 9, 1 John iii 18, Phil. ii 11, drenkon (part.) Eph. v 18, 1 Cor. xi 21, 1 Thes. v 7, dromkeleow 1 Cor. v 11, drunken (part.) Acts ii 15, ronne (pt. pl.) Gal. v 7, y-ronne (part.) Phil. ii 16, runnen (pt. pl.) Acts v 16, songen (pt. pl.) Prol. 11. 35, y-sprongen (part.) 1 Thes. i. 8. Shortened O. E. u: boxum Rom. vi 16, Prol. 1. 4, boxum Rom. vi 12, 16.

O. E. purk appears in S. as porouj, porouj, poroz, porouj, Prol. 8. 10, 1 Pet. iv 16, 2 Pet. iii 5, 7, 12 etc., in the Acts as purhge ii 22, 23, 30 etc.


(b) In open syllables the writing o prevails: loveph 1 John iv 7, ii 10 etc., come (part.) Jude 4, (inf.) 2 John 12 etc., y-comen Heb. viii 6, wongye 2 Pet. ii 8, vndernomen (part.) Eph. v 13, -nomyn (part.) Tit. i 11, schonlyg (imp. sg.) 1 Tim. vi 20, 2 Tim. ii 23, sone Acts iv 36, vii 21, Mt. ii 21, 1 Tim. i 18, Heb. i 5 etc., dore Acts v 9, xii 13, Col. iv 3, Mt. vi 6.

§8. O. E. y (e) and shortened O. E. ë (ë).

S sometimes retains the old sound, written u, when lengthened uy, value [u, û], sometimes, though less frequently, i (y)- and e-forms [e, ë] appear. S and S have i (y), less frequently u, uy; the Acts have i (y), value [i, î], as a rule, occasionally e [e, ë] through the influence of certain consonants (Morsb. §127).

1. O. E. y (e), y (ë) in S.

(a) On late O. E. i for earlier y the following cases depend which occur throughout S (Siev. Gr. §31a). Always kynge (-dom, -lyche) Prol. 8. 27, 33, 1 Pet. ii. 9, 14, 17, Mt. ii 1, 2 etc., kynde
INTRODUCTION

(man-, un-, lyche, ly) Jude 10, 1 Pet. ii 9, Jam. iii 7, 8, 2 Tim. iii 2 etc., kynredes Col. i 26, Mt. i 17, kyndomes Jam. v 4.

On O. E. bysi (later also bysi) depends constant byse: bysyynesse 1 Pet. v 7, Jam. v 16, Rom. xii 8 etc.; on O. E. bysgan, later bySCAN: forbugge (prs. pl.) Eph. v 16, buggeþ (prs. pl.) 1 Cor. vii 30, forbugynge Rom. viii 23, 1 Cor. i 30, Heb. ix 15, Col. i 13, iv 5 beside fore-byzenge Tit. ii 14. The late O. E. forms hire, -a, hyre, -a appear as hire, hure §§ 63, 64, for here see Urk. p. 121.

(b) O. E. y in closed syllables.

(a) Always u in furst(e) Prov. 18. 2, 3, 1 Pet. i 11, 2 Pet. i 20, iii 3, Jam. iii 17, 1 John iv 10, Rom. viii 23, 1 Cor. xii 28, Eph. vi 2, Col. i 15, 18, 19, 1 Thes. ii 2, iv 15, 2 Thes. ii 3, 12 etc., a-prust Rom. xii 20, churche(s) Jam. v 14, 1 Cor. xi 16, 17, 22, xii 28, Eph. v 23, 24, 25, 29, 32, Col. i 18, 24, 1 Thes. ii 14, 2 Thes. i 4, Heb. ii 12, xii 23, 1 Tim. iii 5, 15, hul, hulles Prov. 10. 9, 11, ii 12, 11. 6, 9, 16, 31, 13. 9, 1 Cor. iii 2, Heb. viii 5, xi 38, xii 20, 22; shortened O. E. g: y-hud, hudde Prov. 3. 17, 1 Pet. iii 4, 2 Pet. iii 5, 8, 1 Cor. ii 7, Heb. xi 23, Col. i 26, ii 3, iii 3, 1 Tim. v 25; before lengthening consonants: y-buld 1 Pet. ii 5, Heb. iii 4, Col. ii 6, buldeþ 1 Cor. iii 10, buylsynge Eph. iv 12, 16, 1 Pet. ii 8, 1 Cor. iii 9, buyldeþ (sg. prs.) 1 Cor. iii 10, 12, y-buylde 1 Cor. iii 14, gurde (inf.) Prov. 12. 3, buryne(s) Gal. vi 2, 6; with liquid or nasal in the following syllable: buryndere 1 Cor. iii 10.


(b) u with occasional i (y)-forms in the following cases: whuché prevails but whyche 1 Pet. i 6, Jam. i 24, 1 Thes. i 5, iv 2, Heb. iii 6, 2 Tim. iii 11, whyche-ESER Gal. v 10, vi 16; gult 2 Pet. ii 14, gulty Jam. ii 10, 1 Cor. xi 27, aulguteþ (ps. sg.) Tit. iii 11, once gyltes Heb. vii 27; fulfulle(n), -ed etc. 1 Thes. i 16, iii 10, 2 Thes. i. 11, 2 Tim. iv 5, i 4, Gal. v 14, vi 2, Eph. iv 10, Rom. xii 8, Prov. 13. 27, Heb. vi 11, but y-forms 2 Pet. i 2, ii 13, Phil. ii 2, Col. i 9, 25, Gal. v 16; stynnyngge 1 Thes. ii 13, v 17, stynytynge 1 Thes. i 2; before length. consonants: murpe Heb. xi 25, myrpþ Prov. 11. 35; myynge Prov. 18. 3 etc. (11 x), mynde(s) 2 Pet. i 15, iii 2 etc. (10 x).

O. E. synn, synnian etc. have mostly y; thus i (y)-forms only in 2 Peter, James, 1 John, Hebrews, 1—2 Timothy; in the Prologue i (y): u = 17 : 1, in 1 Peter 3 : 1, Rom. 2 : 36, 1 Cor. 2 : 1, Eph. 0 : 1.
(γ) v- and e-forms in grun 1 Tim. iii 7, vi 9, grunnes 2 Tim. ii 26, gren 1 Cor. vii 35.

(c) O. E. y (ȝ), ȝ (x) in open syllables appear as

(a) u in stude Eph. iv 27.

(β) u and i (y) in duode(st), duden Prot. 3, 22, 8, 35, 10, 6, 12, 5, 13, 8, 14, 19, 30, 1 Cor. xi 23, 1 Tim. i 13, Heb. iii 15, iv 10, vii 27, dyde, dide Prot. 1, 4, 1 Pet. ii 22; muche [ū or uō] Morsb. § 133 p. 180] the regular form, myche occasionally Prot. 15, 2, 1 Pet. ii 12, 1 Thees. ii 2, 2 Cor. vi 4, 1 Tim. iii 8, Heb. xiii 19.

(γ) u and e: luther Eph. vi 13, lether Tit. i 12; y-buryed Col. ii 12, y-berryed Rom. vi 4, schunye 1 Tim. iv 7 [ū- or uō-sound, cf. schonyn 1 Tim. v 11, vi 20, O. E. scynian, scunian], schenye 2 Tim. ii 16, iii 5, Tit. iii 9, 10.

(δ) y and e: yfel, yuel(e) Prot. 1, 12, 3, 9, 4, 2, 1 Pet. ii 12, iii 9, 10, 12, 17 etc., more frequently than e:sc, euol Rom. vii 19, 21, xii 9, 17, 21, xiii 3, 4, 10, 1 Cor. vii 36 etc.

(ε) e only in store, y-stored etc. 2 Pet. ii 14, iii 1, Jam. i 14, Eph. vi 4, 1 Tim. vi 2.

For the above e-forms see also Morsb. §§ 114, 115, but since the change of M. E. i > e (§ 5) is rare in S, they are most likely due to Kentish influence.

2. O. E. y, ȝ in S and S are as a rule i-, t-sounds.

(a) In closed syllables: schytt (imp. sg.) Mt. vi 6, synned (pt. pl.) Jude 7, synful Jude 15, fulfilld (part.) Jude 2, fylle (inf.) Mt. iii 15, cf. Mt. i 22, ii 15, 17, 23, iii 15, v 6, 17, hytle Mt. v 1, 14, gygly v 22, hyd (sb.) Mt. vi 6; before length. consonants: mynde Jude 17.

(b) In open syllables: yuel(e) 3 John 11 (twice), Jude 14, Mt. v 11, 37, 35, vi 13, dide Mt. i 24, dyde Jude 7, bysyly Mt. ii 7, 8, byhsnesse Jude 3, mychil Mt. ii 18, vi 7, myche Mt. vi 7.

Exceptionally ū in whuche throughout S S, churche 3 John 6, 9, 10, t:prusten (prs. pl.) Mt. v 6 [ū < O. E. prystan, or uō on analogy with O. E. purst], once e bef. r in forst Mt. v 24 (Morsb. § 129, 2).

3. The Acts render O. E. y, ȝ regularly by i, t-sounds, written i, y (Morsb. §§ 128, 129), rarely by e.

(a) In closed syllables: filled (part.) ii 13, synne vii 59, forst i 1, wirche (prs. sg.), xiii 41, girdels xix 12; before length. consonants: mynde ii 6; shortened O. E. ȝ: hiddels (O. E. hūdels) xxvi 26.
INTRODUCTION

On O. E. fylyian or O. N. fylgja the following i-forms depend: filo-de-xiiii 42, filowed xxii 36, filowar xxii 3, filoveres xxii 20 beside more usual o-forms < O. E. folyian: xiiii 43, 44, xii 8, 9 etc.

Before nasals e occurs always in kenges(s) iv 26, vii 18, xiiii 21, xvii 7, xxvi 13, 19, 26, 27, 28, -dam(s) viii 25, xiv 21, -dome i 3, 6, xxviii 23, kendames viii 1, cf. § 5; in me penke ‘mihi videtur’ xxv 27 the e may be due to the influence of penke (O. E. heneceane), see § 4 (Morsb. §§ 113, 114). Before r, e occurs once in hernes xxvi 26 (O. E. hyrne), see Morsb. § 129. 2, p. 167.

(b) In open syllables: biried (pt. pl.) v 6, stired (part.) iv 31, myche i 5, xv 32 etc., mykel iv 16, x 7, with e according to § 5: make xxiv 2, besy xviii 5, besily xviii 25, 26.

B. O. E. LONG VOWELS.

§ 9. O. E. ā.

Written o, oo, value [ɔː], Morsb. § 134: hoby 1 John ii 20, iii 3, wot (sg.) 1 John ii 11, lore 2 John 9, 10, þore (O. E. þara, þær) Acts ii 2, þoo Acts xvii 11.

The Northern ā occurs once in the Acts: takens ii 22.


O. E. (n)ā-wiht is in the Acts oghte xxv 19, noghte i, xviii 15, xxvi 19 etc. throughout; S2 and S3 have not as a rule, nœst, nořt Mt. ii 18, v 39, 2 John 7, 8, 11, 3 John 4; S1 has noșt, occasionally not Pro. 1. 15, 2. 1 etc., ouȝt 1 Cor. iii 7.

§ 10. W. S. Angl. æ (Gmc. ai) and W. S. o Angl. Kent. e (Gmc. ë).

Written e, ee, value ë, ë (see Morsb. Urk. p. 43 ff., t. Br. §§ 23—25): see Jam. i 6, er Pro. 4. 19, 17. 17, seed 1 Pet. i 23, where Pro. 3. 16 etc., scherto Acts i 11, ix 4 etc., with less frequent wharfore 2 Pet. i 12, Acts viii 11, Eph. vi 13, wharto 1 Cor. v 10, Col. ii 20, Acts v 9, vii 26, xv 10 due to shortening § 3, or possibly to r- infl. § 34; per(e) except in the Acts where þore i 2 etc. is frequent (< O. E. þær, þara Siev. Gr. § 321. 2, Bj. p. 97).

Characteristic of the Acts is the pret. wore(n) i 6, ii 1 etc. which is more frequent than were(n) i 14, ii 1, 4, 41, 44, further or xxiii 15 (also in
INTRODUCTION


O. E. ðeð 'omnis' is in the Acts regularly iche: iii 2, 23, 26 etc., in S² and S³ eche 2 John 5, 9, Mt. i ii 10, iv 4, v 32, vi 11 (no instances in 3 John, Jude); in S¹ 'omnis' is regularly rendered by eferic(h)s James i 5, 14, 17 etc., seldom eferel 1 Cor. xi 5.

O. E. ðæ(hwæ)þer, ðæ(hwæ)þeð, ðwæþer, ðwæþer appear in the Acts as nœþer ii 31, iii 6, xii 37, neþer ii 31, viii 21, and eyfer used pronominally vii 26. In S¹ nœþer 1 Cor. vii 15, 19, xi 11, 16, vi 9, iii 7, ProL. 5. 17; in S³ nœþer Mt. v 34, 35, nœþer Mt. v 35; O. E. nœþe-hwæþeð gives novỳre Heb. ii 16.

§ 11. O. E. ð.

Written ð, ð, value [œ], see Morsb. Urk. p. 46, t. Br. §§ 23, 26: ȝet Prol. 15. 21, qweene Acts viii 27, secten (inf.) 1 Cor. vii 27.

§ 12. O. E. i.


§ 13. O. E. o remains written o, oo, value [o].


§ 14. O. E. û.


§ 15. O. E. y.

C. O. E. SHORT DIPHTHONGS.

I. Breaking.

§ 16. O. E. ea (Angl. a) < a before r + cons.

is a throughout, value [a], t. Br. §§ 12, 48, Urk. p. 50: markes Gal. vi 17, maryjes Heb. iv 12, warde (sb.) Acts xii 10, inward Rom. vii 22, -nesse 2 Cor. vi 12, harded Prol. 8. 32, art Prol. 3. 24. The Acts have erte (once arte xxi 38); further bider-, after-, afterwonde ix 3, v 7, xii 21 owing to weak stress, cf. Siev. Gr. § 51.

§ 17. W. S. Kent. ea, Angl. a (á) before l + cons.

Before ld regularly o [dò], before other l-combinations a [a]. Cf. Urk. p. 49, t. Br. §§ 16, 29, 48: y-tolde 1 Cor. i 11, solde (part.) Acts i 18, but alderé 1 Tim. v 1 (Morb. § 57 c); halte (adj.) Acts xiv 7, walken (inf.) 1 John ii 6.


Before a, and æ: ax Mt. iii 10, waxe (imp. pl.) 2 Pet. iii 18, waxeþ (prs. sg.) 2 Thes. i 3, waxyoge 1 Cor. iii 6, wexen (prs. pl.) 1 Thes. iv 1, wexyoge Col. ii 19.

Before ht, h, see § 30. 5.

§ 19. O. E. eo before r, l + cons.

Written e, value [e], before lengthening cons. [ê]. Urk. p. 53, t. Br. §§ 11, 48: sterre(s) 2 Pet. i 19, Jude 13, Heb. xi 12, perf Prol. 18. 1, 1 Cor. v 7, suerd(e) Rom. viii 35, Heb. iv 12, Acts xii 2, hymselfe Acts i 18 etc., hym-selfe Jam. i 26 etc.

§ 20. O. E. eo < e before h + cons.

INTRODUCTION


II. u-, o-umlaut.

§ 22. O. E. eo as u-umlaut of e is e [e], Urk. p. 54:
seven Acts xiii 19, xxi 8, sesupe Jude 14, heuene Mt. v 12, 18, 34, 1 Thes. i 10 etc.

§ 23. O. E. io, later ie, i, y, late W. S. eo as u- o-umlaut of i is i, y [ɪ], in S occasionally e [e, e], Urk. p. 54: siluer-maker Acts xix 24, syluer Acts xvii 29, iii 6, Jam. ii 18, sylfer 2 Tim. ii 20, sipen Acts xvii 29, sippe ProL 7. 22, 1 Pet. i 12 etc., mylk 1 Cor. iii 2, quic Mt. ii 18, but selfer 1 Cor. iii 12, seluer Jam. v 3, seppe ProL 4. 26, 10. 1, 2 Pet. iii 11, 17 etc. For sipen, seppe, see also Morsb. § 114. 3, Siev. Gr.guards § 107. 5.

III. Consonant influence.


§ 25. Pal. + o, u.


Cf. Urk. p. 56 ff. t. Br. § 146. Before length. consonants e throughout: zerdes Acts xvi 22, zerner Acts xiii 26, zeldep Rom. xii 8, zelde(n) ProL 14. 34, 2 Thes. i 6, zeldynge 1 Pet. iii 9, scheld Eph. vi 16; in other cases i prevails in the Acts, e, occasionally i, in the remaining parts:
INTRODUCTION

\[3\text{id (imp. ag.) v 39; id iv 3, 6, v 20, 29, 46, 47, 3\text{id iv 9, v 13, 30; 3\text{idte v 23, 24, 3\text{idtus ii 11. S}^1\text{ has O. E. 3\text{idfan throughout with e, further 3\text{idfan 2 Pet. i 9, 3\text{gsten Jam. i 24, Heb. vi 10, 3\text{gful Jam. i 25, 3\text{gste Heb. xiii 2, 16, Phil. iii 13, O. E. 3\text{f}; 3\text{f is in the Prologue represented by 3\text{f (20 x) 3\text{f (16 x), 1—2 Peter, James, 1—3 John have 3\text{f (once 3\text{f James v 19, Romans 3\text{f (17 x), 3\text{f (2 x), 1 Cor. 3\text{f (27 x), 3\text{f (4 x) etc.}}}}

3\text{f(3a) Jam. i 17, Heb. vi 4, viii 3, 4, 3\text{f(3a) Heb. vi 1, 1 Cor. vii 7, Eph. iv 8. Always 3\text{f(3a), by3\text{f(3a) Prol. 48. 8, Rom. xiii 2, Mt. i 25, Jam. i 18, 1 John v 1.}}

D. O. E. LONG Diphthongs.

§ 27. O. E. ea.


§ 28. O. E. eo.

Written e, ea, eo, value [e]. Urk. p. 59, t. Br. §§ 21, 23, 49: seo (prs. ag.) Prol. 47. 5, Rom. vii 23, (pl.) Jam. ii 24, se (prs. ag.) Prol. 12. 16 etc., freo 1 Cor. xii 13, fre Rom. vi 18, preo Acts ii 41, treo 1 Cor. iii 12, 2 Tim. ii 20, trees Prol. 1. 13, wheol Jam. iii 6, seek Jam. v 14, sek ib. v 15, seke Acts v 15, ix 37, xix 12, 1 Cor. xi 30, sekenes, Mt. iv 24, mekenes Acts viii 33 (but in S\text{mukte 2 Tim. iii 3, muketyche 2 Tim. iii 12, Titus ii 13, see Morab. § 16, a. 1. 1; O. N. miukr).

O. E. eo or eo: chese (inf.) Acts xv 22, 25, lese (pres. pl.) 2 John 8, (inf.) Prol. 2. 33, yote (inf.) Acts ii 20, jote (inf.) Acts ii 45, yote Acts v 27, 27, xix 19, xii 17, xx 11, jode(n) Acts viii 4, 38, 39, 40, x 3, 17, x 9, 23, i 13, 21, iii 1, 2, 8, v 26, 41, vii 31, xix 3, 4, 5, 7, ix 20, 39, x 21, 23, 27, xix 12, xii 9, 10, 10, iii 4, xiv 9, xvi 18, 23, xixi 32, ouerjode ib. vii 19, xxixi 14, jodeste ib. x 3.

In the following isolated cases by stands for W. S. bæo(n), unless we have to do with misunderstandings or corruptions of the text; 1 Pet. v 11 Ipsi gloria... To hym by blyssse..., Jude 25 Soli Deo...gloria only to God... by glorye..., 2 John 3 Sit vobiscum gratia Wip you by grace..., Rom. xii 9 Ditrectio sine simulatione By þer lofe wiþowten feynyngę..., 1 Tim. vi 5 existimantium quasatem esse pietatem þat wene þat getynge by pytęe.

d 2
INTRODUCTION

§ 29. i-umlaut of O. E. ǣ, ǣo.

Written e, ee, value [e]. Urk. p. 61, t. Br. §§ 23, 39: heere (prs. sg.) 1 Cor. xi 18, lere ye 1 John iv 1, nedfulle Acts xvi 28.

O. E. ȝet appears in S¹ with e or i: ȝet 1 John ii 9, iii 2, Rom. vi 1, xii 4, Phil. iii 13, Heb. ii 8, v 8, vii 10, xi 31, Gal. v 11, ȝit Rom. vi 2, vii 12, viii 22, 1 Cor. iii 2, 3, Phil. iii 12, Gal. v 11. The Acts have i, ȝitte viii 16, x 14, xiii 28, 31, xiv 17, xxvi 11, 22, xxvii 22.

E. CONSONANT INFLUENCE.


1. O. E. æ + ȝ > ai, ay as a rule: day(e) Prol. 3. 7, 2 John 11, Acts i 2, saide Acts i 4, 6, 7, honde-maydens ib. ii 18, sayr Prol. 1. 22, may Mt. v 14.

O. E. seyjan has in S¹ forms with ey and ay (see Urk. p. 67). 1 Peter has ey throughout, the Prologue has ey: ay = 44 : 2, 2 Peter 2 : 1, James 12 : 2, Romans 7 : 2 etc.

O. E. onseyan, -seyan is in the Acts agaym(æ) v 39, vi 1 etc. (< *gagani, cf. N. E. D., Bj. i 151), in S aseyn(s) Prol. 2. 10, 13, Mt. ii 8 etc.


For O. E. onseyan see § 30. 1.

O. E. -breydan has, however, only forms with ay in S¹, probably by analogy with the str. sg. pret. breyd and with the noun which has double forms with æ and e: obbrayd(æ) (sg. pret.) Jam. i 5, obbrayed (part.) 1 Pet. iv 14; cf. obbrayd (sb.) Heb. xiii 13, obbrayd ib. vi 26, see t. Br. § 140.

3. O. E. ɨ + ȝ > [ɨ], written y: y-wyr(e) (part.) Prol. 13. 6, wyr(e) (inf.) 1 Cor. xi 7, (imp.) xi 6, lyb (prs. sg.) Prol. 2. 29; analogically wryed (pt. sg.) Prol. 13. 29, lye (opt. sg. < O. E. licjan) ib. 17. 5, lyne (prs. pl.) Acts xxiii 21, y-styed (part. < O. E. stiyan) 1 Cor. ii 9.


5. O. E. ea (later also e) + h, ȝt > ey, ei in S, e in the Acts: eiȝte 1 Pet. iii 20, egȝte Phil. iii 5, 2 Pet. ii 5, Prol. 16. 30, egȝte Prol. 17. 16, streȝte (imp. pl.) Mt. iii 3, seȝȝ (pt. sg.) Prol. 3. 9, 18 etc., seȝ (pt. sg.) 1 John iii 6, egȝte Acts xxv 6, egȝtod ib. vii 8.
INTRODUCTION


7. O. E. ǝ + ǝ > ey [ei]: cyþer Acts vii 26, nyþer Mt. v 34, 35 (but nyþer Mt. v 35), seþen (pt. pl.) Prol. 3. 12, 11. 27, Heb. xi 23.


9. O. E. ē + ǝ > [ā], written uy: druwe (adj.) Heb. xi 29, y-druwed Jam. i 11.

10. O. E. ēa (late W. S. Angl. ē) + ā, ǝ gives double forms: S1 has yen Prol. 3. 7, 12, 2 Pet. ii 14, Heb. iv 13, yȝes(n) 1 John i 1, ii 11, 16, 1 Cor. xii 16, 17, 21, 1 Pet. iii 12, but eyse once 1 Cor. ii 9—hyȝnesse Jam. i 9, Rom. xi 39, 1 Cor. ii 1, Col. ii 4, hyȝschyf Heb. xi 21, -e 1 Tim. ii 2, hyȝ(e) Rom. xii 16, Heb. i 3, viii 1, hiȝ Jam. v 4, nyȝ 1 Pet. iv 7, 2 Pet. i 14, Jam. iv 8, Phil. iv 6, Heb. vi 8, viii 13, but neyg(e)bor(e) (s) Rom. xii 8, 9 (twice), 10, Heb. viii 11, Eph. iv 25, Jam. iv 12, -bours Gal. v 14, neyg3lachen Jam. v 8, -lache[p] Heb. vii 19, -leche(n) Jam. iv 8, Heb. x 25, xii 18, -lyche Rom. xii 13, neyg[en]g Heb. vii 25; in S2 no instances; S3 has eyse Mt. v 29, 38 (twice), neyg3bores v 38, but hyȝ iv 8, nyȝ iv 17; the Acts have eyne ix 8, 40, xxvii 27, eyghne i 9, ix 18, xxvi 18, neghbour v 16, neghe xvii 17, but highe i 14, xiii 17.

11. O. E. ēo, io (Angl. ē) + ā, ǝ > y [i]: lyer(e) 1 John ii 1, 4, 22, iv 20, lyȝhe (inf.) Acts v 3, ly[e] (inf.) Heb. vi 18, (prs. sg.) 1 Tim. i 7, (imp. pl.) Col. iii 9, cf. Acts v 4, Mt. v 11, 1 John i 6, lyȝt (O. E. lēhþe) Mt. iv 16, v 14, 15, 16, Rom. xii 12, lyȝte (pra. pl.) Mt. v 15, see further Acts ix 3, xiii 47, xvi 29, xxii 6, 9, 11, xxvi 13, xii 7.

12. W. S. ēe, ē (Kent. Angl. ēo, ē) + ā, ǝ > y, ey, in the Acts i: ly[e] (O. E. lēs) Heb. i 8, 2 Thes. i 8, hyȝere Rom. xii 1, hey (O. E. hīes) 1 Cor. iii 12, hey(ȝ)est(e) Prol. 2. 6, 16, Heb. vii 1, heýer Heb. vii 26, alþerhigeste Acts vii 48, ðighed Acts v 31.


1. O. E. a + ē > aw, au, value [au], ow [ou]: y-drawen (part.) 2 Cor. vi 11, 13, y-slawe(n) 1 Pet. iii 18, Jam. v 6, Rom. viii 36,
INTRODUCTION

2 Cor. vi 9 etc., lawes (O. E. laȝu) Proli. 13. 21, felowes (<Scand. felaga) Proli. 1. 20, felowes Heb. i 9, felowesheu 2 Cor. vi 14, felowesheu 1 John i 3, 6, felowesheu Phil. ii 1, -schype ib. iii 10, felowesheu 1 John i 3, -lawere Acts xiii 1.


3. O. E. -o + ȝ > ow [ow]: reyn-bouw Proli. 4. 23, 25.

4. O. E. u + ȝ > ow [u] in mowe(n) from late O. E. muȝe, muȝen: mowe (sg.) Phil. iii 11, 12, (pl.) Rom. viii 8, Proli. 12. 27, mowan (pl.) Eph. vi 11, mowen (pl.) 2 Tim. iii 15, Proli. 6. 3.

5. O. E. o + h. The loanword O. N. *þðh is in S pouȝ 1 John iv 10, 1 Cor. xi 5 etc., rarely þðȝ 2 Thes. ii 2 (see Bij. i p. 72 ff.); in the Acts þȝȝ xvii 27, xxiii 9, xxvii 4. For þauȝ see § 31. 2.

6. O. E. o and shortened O. E. ð + ht > o, ou, in the Acts o [o, ou]: y-boȝt 1 Cor. vi 20, y-bouȝt 2 Pet. ii 1, doghter(s) Acts ii 17, xxi 9, boghte (part.) ib. i 18, (pt. sg.) vii 16, roghte (pt. sg.) ib. xviii 17, broghte (part.) ib. xxv 17, ðȝȝte (pt. sg.) Proli. 2. 1, pouȝt (sb.) Proli. 2. 4, 7.

§ 32. Long vowel or diphthong + w or guttural spirant. Urk. p. 73 ff., t. Br. §§ 33, 43, 44, 46, 49.

1. O. E. a + w, ȝ > ow, ou [ow]: sowle Acts ii 43, iii 23, soule Acts iv 32, Rom. xiii 1, 1 John iii 16 etc., knowe (prs. pl.) Rom. vi 3, owne (adj.) Proli. 1. 1.

O. E. (n)awht, (n)āht, (n)āwht, (n)āht appear in S as noȝt 1 Pet. i 4 etc., occasionally not Proli. 1. 15 etc., ouȝt 1 Cor. iii 7; S and S have not as a rule but noȝt Mt. ii 18, 2 John 7, 8, 11, 3 John 4, nouȝt Mt. v 39; the Acts have noghte i 4, xviii 15, xxvi 19 etc., oghte xxiv 19 etc.


3. O. E. -su + w > ȝw [ū]: schewe (inf.) 1 Tim. vi 15, scheue (imp. sg.) Jam. ii 18, fewe Heb. xii 10.

4. O. E. ðo + w > ȝw; ow rarely in S, more frequently in the Acts [ū, ou]: trewe 1 John i 9, ii 8 etc., Acts xvi 1, 2 etc., trewȝe 1 John i 6, ii 4, 21, iii 19, 18 etc., knew (pt. sg.) Proli. 2. 9, knewe
INTRODUCTION

(pt. sg.) Acts i 24, but trounce (inf.) Acts xv 7, (imp. sg.) xvi 31 etc.,
trouwe (pl. pt.) xv 5, troupe xv 2, entroutwfülle xxvi 19.

O. E. forswear is gives forcev Prot. 15. 2, 14. 12, Acts v 36, vi 6, x 11,
fortenpex Prot. 17. 31, four(e)tty Acts i 3, iv 22.

tauȝte 1 Tim. i 3, aughte Acts xxvi 9, taughte (pt. pl.) ib. v 21, (part.)
xiv 20.


1. O. E. w + i remains as a rule: wille (ab.) Rom. viii 18, Mt.
vi 10, wynedel Mt. iii 12, wyte (imp. pl.) Jam. i 19, 2 John 9, wyk(e)s
Prot. 17. 20, 25, wyedewes Jam. i 27, wydowe(s) Acts vi 1, ix 39, 41,
xvi 1, for wedewe 1 Tim. v 4, weteþ Prot. 11. 18, see § 5.

O. E. willan has forms with o, e and i. S has o as a rule, wole Prot. 2,
4, 5, 2 Pet. i 15, Heb. vii 8 etc., wolt Prot. 12. 20, 26, wollep Jam. iv 13,
15, 2 Tim. iii 12, iv 3 etc., but once weteþ 1 Tim. i 9, and twice wytl Prot.
7. 32, 9. 32; S has y vole Jude 5, wyle (imp. pl.) 2 John 10; S has imper.
pl. velle v 17, vi 7, 8, wyle iii 9, (3 sg. pra.) v 40, 42. The Acts have
2 sg. pra. wille vii 28 etc., o throughout in the other present-forms.

With negation: xul Prot. 12. 16, 2 Pet. iii 9, Heb. viii 12, x 17 etc., xole
Rom. vii 20, xele þou Mt. vi 2.

O. E. swile (swyle) is Suche with twice occurring syche Prog. 15. 13,
Heb. xiii 16.

O. E. wafman appears as womman Prot. 1. 15, 17. 19, Rom. vii 2,
Acts ix 36 etc., wymman Prot. 17. 2; plur. wymmen Acts i 14, xiii 50,
1 Pet. iii 1 (Morsb. § 112. 3).

2. O. E. w + y and w + e: worlde 1 Pet. iv 11 etc., worschippe
Acts vii 43, vii 27, xviii 13, -schupe 1 Tim. vi 1 etc., twice wurschipe
v 36; worþi (O. E. weorþi) Rom. viii 18, 1 Tim. i 15 etc.; twice
workus, -es (< O. E. je-worc) 1 Cor. xii 21, Gal. v 19, else werke
regularly in S, warke in the Acts, see § 34; worse 2 Pet. ii 20, 1 Tim.
v 8 etc. O. E. wyrcan has o-forms as a rule: Eph. iv 19, Rom. viii 28,
Phil. ii 12, 1 Thes. iv 11 etc., but in S1 wercyng(e) 1 Cor. xii 6, 10,
wercþ (sg. pra.) 2 Thes. ii 7, werche (inf.) Prot. 17. 25; the Acts
have I wirche xiii 41.

O. E. swelgan appears with o in swolevynge 1 Pet. iii 22. Cf. Pogatscher,
Engl. Stud. 27 (p. 209 ff.).

O. E. svester is suster throughout S. Prot. 10. 9, 14. 18, 15. 18, 18. 4,
47. 1, 20, 25, 48. 16, Jam. ii 15, 2 John 13, 1 Cor. vii 15, sustren 1 Tim. v 2.
The Acts have sister (O. N. ystir) xxiii 16.
INTRODUCTION

§ 34. r-influence.


In S' fewer instances occur: dark 2 Pet. i 19, Eph. iv 18, darkness 1 Pet. ii 9, 1 John ii 9, 11, Eph. iv 18, v 11, vi 12, Col. i 13, 1 Thes. v 5, beside more frequent derke, darknesse ProL 6. 29, 1 John i 5, 6, ii 8, 11 etc.; usually in Fr. loanwords; parfyt(e) ProL 2. 22, Jam. i 25, 1 John iv 12 etc., parcuyf(f) 1 Cor. ii 14, parforme ProL 4. 35, Rom. vii 18, paraunter ProL 5. 4.


i > u in children 1 Thes. ii 7, tul Mt. i 25.

F. VOWELS IN UNSTRESSED SYLLABLES.


§ 36. The following suffixes are noteworthy:

O. E. -dön. Weakening to -d(e)n once in S: praldam 1 Cor. vii 15, in the Acts a is frequent: kendames viii 1, kengedam(e)(e) viii 25, xiv 21, xxviii 31, xx 25.

O. E. -hâd. The form -hod(e) occurs occasionally in S': the prevailing form is -hod(e), see § 9.

O. E. lâc appears shortened in wedlak Heb. xiii 4.

O. E. -lâc, -lace is -lyche throughout S', -ly in S² S³ and the Acts, the only exceptions being onlylye Mt. iv 4, gretelyche Acts ix 19.

O. E. -ære forming nomina agentis, as well as M. E. -er < O. Fr. -ier < L. -erus are levelled under -ar in the Acts, whereas the M. E. ending of the comparative appears as -er and -ar: eldars xv 4, 41, elders ii 17, schewar xvii 18, worschippar xix 35, kepar(s) xvi 23, xii 19, v 23, ledar, spekar xiv 11, clippar viii 32, notar xxiv 1,


Noteworthy are further housebande Acts v 9, husbande ib. v 10, opunschepd ib. ii 20 (open schedewd MS. S), neyslachen Jam. v 8, -lacheb Heb. vii 19, -lyche Rom. xiii 11, beside -leche(n) Jam. iv 8, Heb. x 25 (O. E. -lecen).

§ 37. Prefixes.

O. E. on-. oknowe Acts ix 14, 21, obrode ib. v 36, 37, viii 4, otrynne ib. xv 39, abowe ib. v 42, a-knowe 2 John 7, a-mydde ProL 1. 10, a-mong ProL 1. 18, agayne Acts xxxi 28, a-bose ProL. 8. 3.

O. E. ye- remains as a rule in S¹: y-chose 1 Pet. ii 6, y-cleped ib. ii 21, in S²S³ no instances; in the Acts ymowghe xx 11.

O. E. be-. byleueb 1 Pet. ii 6, bgyynne ib. iv 17, biganne Acts ii 4 etc., but begunne (inf.) Acts iii 3.

O. E. of-. a-down ProL. 2. 10, 5. 30, a-bousb ProL. 4. 14, a-bunken (inf.) Heb. vii 22, an-hungred Rom. xii 20, cf. N. E. D.

O. E. fore-. fore-goere 2 Pet. ii 5.


§ 38. Unaccented words.

(a) Prepositions are as a rule unchanged, but occasionally weakened forms occur: forte Jam. v 7, inte Jude 21, anone Acts ix 20, 35, a-mydde ProL 1. 10, an hyz 1 Pet. v 6, Heb. i 3, a-morewe Jam. iv 13, a two partyes ProL 15. 22, olonge Acts xx 7, beside onon(e) Acts xxxii 29, xxxii 7, xii 10, on lyne ib. ix 41.

(b) Pronouns. S¹ has ych 1 Pet. i 16 etc. beside the unstressed form y 1 John ii 12, 13, 14 etc.; me < O. E. man, see § 67.

(c) Adverbs and conjunctions. O. E. eal-swa ‘as’ is as throughout S, Heb. iv 3, v 6 etc. The Acts have occasionally als i 1 etc., see § 47; an ‘and’ Rom. xiii 10.
INTRODUCTION

II. CONSONANTS.

The consonantal system of the texts here printed agrees in the main with that of Chaucer, and in the following account, owing to limited space, only the deviations from Chaucer will be given.

§ 39. Unorganic $p$ appears between $m$ and $s$ in Sampson Heb. xi 32.

§ 40. O. E. $b$ (t. Br. § 100, Urk. p. 103). Medial -$bb$- is retained in $S'$ in forms of habban, for examples see § 77.

§ 41. O. E. $f$ (t. Br. §§ 101—2, Urk. p. 103 f.).

Inter-vocalic O. E. $f$, $lf$, $rf$ are often orthographically retained, especially in $S'$.

$lyfe$ 1 Pet. i 3, $losfe\bar{p}$, $hase\bar{p}$, $bylese\bar{p}$ ib. i 8, $sylfe$ 2 Tim. ii 20, $selfe$ 1 Cor. iii 12, $jow-selfe$ 2 John 8, $ha\bar{f}$ (2 sg. pra.) Mt. v 26; $f$ is vocalised in $dewle$ (O. E. $dce\bar{f}ol$) Acts x 38; $f$ stands for $v$ initially in the French loanword $fouche saaf$ Prol. 5, 5, 2 Thea. i 11.

§ 42. O. E. $w$ (t. Br. § 103, Urk. p. 104 f.).

For suche, syche see § 33; on O. E. aphaeresis of $w$ depends nul etc., see § 33. O. E. $cw$- is in the Acts written $gw$ : $queue\bar{e}$ viii 27, $quikke$ x 42.

§ 43. O. E. $t$ (t. Br. § 105 a, $\delta$, $\epsilon$, Urk. p. 105) is assimilated to $s$ in Wyssoneday (S. P.) Acts ii 1.


§ 44. O. E. $d$ (t. Br. §§ 106 a, 105 $\gamma$, Urk. p. 105 f.)


O. E. $d$ is lost in an 'and' Rom. xiii 10, schenshype 1 Cor. xi 14, 2 Tim. ii 15.
Unorganic \( d \) in *Symonde Acts ix 43, x 6, 32 (twice). The \( \tilde{p} \) in *hundrepe* (O. E. *hundred*) the regular form in the Acts (i 15, v 36, xiii 20, *hunreth(e)* xxiii 23, xxvii 37) is due to Scand. influence, see Bj. i 163.

\( \tilde{p} \) assimilated to final \(-r\) in *pat at Acts x 15, xi 9.

Unorganic \( \tilde{p} \) introduced in *al-ver last Heb. i 2, alverghieste Acts vii 47.

\( \tilde{l} \) is lost in *wordlyche* Prol. 5. 31, 1 Cor. vi 4 (twice), Tit. ii 12. O. E. *eal-swa* ‘as’ in unaccented position has retained its \( l \) frequently in the Acts: *als i 1, als many iv 34, alsfaste v 10, alson ix 18, xvii 15.*

Unorganic \( n \) introduced in *chefentesyn* Prol. 9. 24, *messyngeres* Jan. ii 25, *tenping(e)s* Heb. vii 2, 4, 5, 6, 8, 9, 9, *y-tenyped* ib. vii 9. Initial \( n \) lost in *edder* Prol. 2. 35, 3. 22, Jam. iii 7, the Acts and Matth. have regularly *nedder(e)* Acts x 12, xxviii 3, *nedderis* Mt. iii 7. Apocope of \( n \) in *me<men*: Rom. viii 36, 1 Cor. vi 15, viii 36, 1 Thes. v 3, Heb. x 2, xii 18; further in o Acts iv 32 for *on*, and in *a* for the weakened *an*; O. E. *on* bef. cons. in composition is in the Acts frequently o: *oknove ix 14, 21, onlonge xx 7, otwynne xv 39, o-brode v 37, viii 4, xxvi 1 but *on lyue* ix 41; before vowels the \( n \) remains, *onone* xii 10, xiii 11, xvi 10, 33, xix 34, xxi 30, 32 etc. Elsewhere the weakened forms *an, a*: *aknove* 2 John 7, *abedde* Rom. xiii 13, a-brust Rom. xii 20, *an hy\( \tilde{y} \) Heb. i 3, an-hungred Rom. xii 20.

\( \tilde{g} \) as a rule throughout the texts, but with \( 3h \) in the Acts in the following words: *\( \tilde{g} \)he* (pron.), *\( \tilde{g} \)he ‘yes,’ *\( \tilde{g} \)here, *\( \tilde{g} \)hate(e)*. The deviations from Chaucer are slight: in the Acts *gif\( \tilde{e} \)s, gif\( \tilde{e} \)s* etc. correspond to Ch. *giv\( \tilde{e} \)n, ye\( \tilde{e} \)n, gi\( \tilde{e} \)s; in S *for\( \tilde{y} \)eten to Ch. *for\( \tilde{y} \)eten, for\( \tilde{y} \)eten.*

The following are the chief instances of \( \tilde{g} \) = Germ. *g*: *aseyn(s)* Prol. 2. 10, 13, Mt. ii 8 etc. throughout S, *3yftys* Mt. ii 11, *yf\( \tilde{e} \)s Mt. v 23, 24, *3yue* Mt. iv 9, vi 4, Rom. vi 13 etc., *3ef* (prt. s.) Prol. 1. 3, 14, 15, 15, *3af* (pl.) Jude 4, *3y\( \tilde{e} \)uen* 1 John iii 1, 23, 24, iv 13, v 20 etc., *for\( \tilde{y} \)uen(n)* Mt. vi 12 (twice), 1 John i 9, ii 12, Jam. v 15, *for\( \tilde{y} \)uenge* Col. ii 13, *for\( \tilde{y} \)uenge* Eph. iv 32, *for\( \tilde{y} \)uenesse* Prol. 2. 20, 28, 48. 8, 9, *for\( \tilde{y} \)eten* (inf.) Heb. vi 10, (p. p.) Jam. i 24, Heb. xii 5, *for\( \tilde{y} \)ete* (1 sg.) Phil. iii 13, (imp.) Heb. xii 2, 16,
INTRODUCTION


Forms with g: bygynne, bygynnynge(e) etc. throughout; further getere 1 Cor. i 20, gate (prt. s.) 38 times in Mt. i 1—16, geten (prt. pl.) Heb. xi 33, bygeten (p. p.) 1 Pet. i 3, Jam. i 18, 1 John iv 9, v 1, Heb. xi 17, i 6, bygetynge (sb.) 1 John v 18, getynge (prs. p.) 2 Thes. ii 13, gete (inf.) Acts xxvii 17, goten (p. p.) Acts xiii 33, xxi 28, algates 1 Cor. vi 7, Rom. xiii 5.

In the Acts always gife (inf.) ii 19, 27, (prs. sg.) iii 6 etc., gafe (pt. sg.) vi 14, vii 5 etc., gifen iii 14, iv 12 etc., forgife (inf.) vii 22, forgifen etc. ii 38, v 31, gifte ii 38, viii 20. For geldynge vii 27, 34, see Bj. i 150 note.

y = Gmc. j: yhe (pron.) Acts i 8 etc., je 1 Pet. i 6 etc., yhe 'yes' Acts v 8, jitte ib. viii 16, zonie ib. v 6, zet 1 Pet. iii 14 etc. See § 26.

O. E. pal. c (t. Br. § 114, Urk. p. 100) is fairly frequent in S1, written gg: lygge (inf.) Pro. 14. 13, legge (inf.) Pro. 13. 20, wuge (prs. pl.) 1 Thes. iv 14, myssygger 1 Cor. v 11, sugge (prs. sg.) 1 Cor. i 20, 15, suggen (pl.) 1 Cor. i 10, suggynges Heb. viii 13, x 8, forbuges (prs. pl.) Eph. v 16, bugge (prs. pl.) 1 Cor. vii 30, for-bugynge Rom. viii 23, 1 Cor. i 30, Heb. ix 15, Col. i 13, iv 5.


§ 50. O. E. c (t. Br. §§ 112 a, 113 a, 118 a, 119 a, Urk. p. 91 ff.).

O. E. sæcan is seche(n) etc. throughout, except in sekep Mt. ii 13, sekande Acts xii 11.

Regularly penke(n), þynke(n) etc. Mt. i 20, Acts v 35, xvii 29, xx 35, xxv 27, but once by-penche 1 Tim. iv 15.

The geminate in slekked Mt. iii 12 is probably due to Scand. influence, see Bj i. p. 147.

Noteworthy is schidestere Tit. ii 3 for chidestere, derivative from O. E. sidan.

O. E. yellic adj. is lyche Pro. 13. 6, ylyche 1 Pet. i 14, 15 etc., but in the Acts lyke xiv 14, xvii 29, also mykél iv 16, meke xxiv 2, beside the regular muche, myche, see § 8 c.

O. E. ascian occurs in three forms; the Acts have asche, asched etc. throughout: i 6, iii 10, 14, v 27, xii 19, xxi 33, xxv 3, 15, aschinge (sh.) xv 7; S1 has axen etc. Pro. 3. 1, 1 Pet. iii 15, Jam. i 5, 6, 1 John iii 22, v 14, 15, axynge (sh.) Phil. iv 6; Matthew has aske vi 8.


III. FLEXION.

A. Nouns.

§ 55. Genitive. The case-ending is occasionally lacking in relationship-words and proper names: his fadur wyf 1 Cor. v 1, his fader lendes Heb. vii 10, his...fader house Acts vii 20, Pharoeh doughter sone Heb. xi 24, bi suster doughter 2 John 13, his moder wombe Acts iii 2 ;—by David moupe Acts i 16, in Symonde house ib. x 32, but usually Symondes house ib. x 17, see Acts iii 11, v 12, vii 10, x 6, xii 12.

The ending is further absent in: no man sone 1 Tim. v 22, wiþ þo awangel honde Acts vii 35, a...wydowe sone ib. xvi 1. Full ending in Witsonenday Acts ii 1.

§ 56. Plural. The plural-ending has been assimilated to the final cons. of the stem in witnes ‘testes’ Acts ii 32, v 32, vi 13, vii 57, xiii 31, but regularly wytnesses Acts i 8, x 41, 1 Thes. ii 10, Heb. x 28 etc.

Several weak nouns retain the O. E. plural in -n: oxen Prol. 15. 24, aschen Heb. ix 13, axen 2 Pet. ii 6, yzen 1 Pet. iii 12, 1 John i 1, eyne Acts ix 8, eyghe Acts ix 18, xxvi 18, elderen 1 Pet. v 5, Col. iii 20, 1 Tim. v 4 (but in the Acts elders xv 22 etc.).

The n-plural has been adopted in schonc Acts vii 33, xii 8, breþeren, children, honden throughout S (but honden Heb. x 31, hondys Mt. iv 6), douȝ(e)ren 2 Cor. vi 18, 1 Pet. iii 6, sustren 1 Tim. v i, tren Prol. 3. 3, 4. The Acts have breþer iii 17, vi 3 etc., once
INTRODUCTION

breperen vii 37; childer vii 19, 37 etc.; honde ii 23, vi 6, viii 17 etc., the prevailing form, but hondes v 12, 18, ix 17, xiii 3, xxviii 8. The O. E. plural is retained in azyngs Phil. iv 6, foure doghter Acts xxii 9, to soure fadire 'patribus nostris' ib. vii 44, get Prol. 15. 25, but gotes Heb. ix 19. Double plural occurs in breches Prol. 3. 13.


B. ADJECTIVES.

§ 58. The O. E. ending of the gen. plural remains in al-per last Heb. i 2, alperhighesthe Acts vii 47.

§ 59. Comparatives and superlatives with i-mutation: strengere 1 Cor. i 25, strengest Heb. vi 18, no lenger(e) 1 Thes. iii 1, 5, Acts xxiv 4, xxv 24, xxviii 4, lenger tyme Acts xviii 20, elderemen 1 Pet. v 1, elder days Acts xv 7, elder breper Acts xv 23, pe eldere sb. 2 John 1, 3 John 1, pe eldare, elders sb. Acts xv 4, xxiv 1, xxv 15, eldren sb., see § 56, pe eldeste sb. Acts xi 30, but once alder 1 Tim. v 1.

Double comparative: more betere 1 Cor. vii 40.

§ 60. The shortening of a long vowel in the comparative and superlative is occasionally orthographically represented: gretter(e) Prol. 6. 27, 48. 18, 1 John iv 4, v 9, Heb. x 29, gretteur Heb. vi 13, 16, deppest(e) Prol. 2. 11, 17, grettest 1 Cor. xiii 13.

C. NUMERALS.


§ 62. Ordinals: pridde 1 Cor. xii 28, sexte (?) Acts xix 9, seefpe Prol. 15. 5, 17. 29, 18. 1, Heb. iv 4, 5, seefpe Jude 14, eystepe
INTRODUCTION


The cardinal is used for the ordinal in Acts xxvii 27 po fourtene nyghte (S. P. D. have fourtenpe, cf. ib. verse 33 po fourtende daye). For examples of similar usage see Anglia xxiv 219 (1901).

D. Pronouns.

§ 63. Personal. O. E. ic. The Acts, Matthew, 3 John, Jude have y, I exclusively, elsewhere ych and y alternate, the proportions being: 2 John ych once, y 6 times, 1 Peter 2 : 3, 2 Peter 5 : 1, James 1 : 0, 1 John 2 : 8, Romans 12 : 20, 1 Cor. 35 : 53 etc.

O. E. hēo is in the Acts and S' represented by sche: Acts v 8, 10 etc., Mt. i 18, 21, 23, 25 etc.; no instances in S'; S' has heo Prol. 3. 10, 22, 17. 7, Rom. vii 2, 1 Cor. vii 34, 36, 39, 40, Heb. ii 3 etc., he Prol. 17. 4, Rom. vii 3, 1 Cor. vii 36 etc.

O. E. hīere g. d. sing. fem., also used as possessive, is in the Acts and S' hire, in S' here (poss.) 2 John 1, in S' regularly hure: Acts v 8, 9, 10 etc., Mt. i 19, 20, v 28, 31, 32, Prol. 17. 6, Rom. vii 2, 3, Jam. iii 9 etc., rarely here (poss.) Rom. vii 2, hire once 1 Pet. iii 1.

The 3 person n., d., a., pl. are regularly þei, hem, once þai Acts xxvii 27.

§ 64. Possessive. The plural of the 3' person is in the Acts regularly þer i 13, 19, ii 41, 44, 45 etc., rarely her i 9, hers xxi 6, once resp. þaire vii 34, þeirs xvi 19, note 11; in Matthew her(e) 9 x, þer 5 x, hire once vi 7; in 2—3 John no instances; Jude here 6 x, þer twice; in S' regularly hure Eph. v 28, vi 9, Phil. iii 19, Col. ii 22, 1 Thes. ii 16 etc., rarely her(e) Prol. 47. 12, 2 Pet. ii 2, 3, Eph. vi 4, hire Eph. v 24, 1 Pet. iii 1.

O. E. min, sin. Final -n occasionally remains before other consonants than h: þyn skelys Prol. 8. 5, myn testament Heb. viii 9, þyne worke 1 Cor. xii 21. Noteworthy are ouren 1 John ii 2, jouren 1 Cor. iii 21, 22.

§ 65. Demonstrative. In the Acts the def. article is regularly þo i 2, 3 etc., occasionally þe i 1, 12 etc., in S regularly þe.

O. E. þes, þēos, þis appear in the sing. as þis throughout, rarely þes 1 John v 6, Heb. iii 3, vii 1, x 12; as plurals appear in the Acts þise i 5, 9, 14 etc. throughout, in Matthew þese 6 x, þise 2 x, in 2 John no instance, 3 John þesse once, þise once, Jude þesse 4 x, þise
INTRODUCTION

once; in St. Pese Prol. 16. 13, 1 John v 13 etc. throughout, once pese Prol. 11. 3.

Characteristic of the Acts is the emphatic sing. nom. he pis i 18, iii 3, iv 9, 10, 11, vi 14, viii 10, ix 21, x 3, 36, he pat viii 13, acc. hym pis ii 32, iii 12, 16, xiii 22 etc. Noteworthy is alle pat tuo theere 'biennio toto' Acts xxviii 30.

§ 66. Relative and interrogative. For whiche vohuchie see § 8, 1 b, 2 b, suche § 33. Note at in pat at Acts x 15, xi 9, see § 45.


§ 68. O. E. self. As adjective: be selfe wyse Prol. 14. 22, be selfe sacrifices Heb. x 1; preceded by a personal pronoun: meseluenn Acts iii 22, hymsey luenn ib. i 3, 18, ii 34, viii 34, x 17, xii 11, but joined to a poss. pronoun: pi-seluenn Acts v 4; Matthew has by-self iv 6, youre-self iii 8; the Prologue and Epistles have both combinations: hymself(e) Prol. 2. 34, 4. 28, -selfen 1 Cor. xii 18, Eph. v 28, ourself Rom. viii 23, -seluenn 2 Cor. vi 4, youre-self(e) 2 John 8, Rom. vi 11, xii 16, 1 Cor. xi 13, 1 Thes. ii 1, v 2, -selfen Rom. vii 13, 1 Cor. v 13, Eph. v 19, hemself Prol. 3. 12, -selfen 2 Pet. ii 1, Eph. iv 19, and myselfe 1 Cor. vii 7, -selfen ib. xi 34, pi-selfe Rom. xiii 9, Gal. v 14, -selfen Tit. ii 7, youre-selfe Prol. 6. 17, youre-selfen Jude 20, 21.

E. Verbs.


§ 69. Class I. The O. E. gradation remains as a rule: pt. sg. stod 2 Pet. i 17, roos Mt. ii 21, aros Rom. vi 4, 9, abode 1 Thes. iii 5, wrote Prol. 9. 14 etc., pt. pl. abyden 1 Pet. iii 20, dryfen Heb. xi 34, risen Acts vi 9, striuen (< O. Fr. estriver) ib. xi 2, wyten ib. xix 25, part. y-slyde Heb. vi 6, y-rysen Jam. i 11, risen Acts x 40, 41, aresen Col. iii 1, y-dryfen 2 Pet. ii 17, y-wryten 1 Cor. i 19, 20, smyten Acts xxiii 3. The Acts have, however, carried the vowel of the sg. pt. into the plural in smote xviii 17, xxii 23, ros(e) v 6, xviii 12, xxvi 30 etc., wote(n) vii 40, x 28.

O. E. stigen has pt. sg. steg3 Eph. iv 9, 10, steghe Acts ii 34, part. steghe Acts x 4 (see Bj. p. 62 note); weak is y-sted (part.) 1 Cor. ii 9; similarly schyned (pt. sg.) Acts xii 7 beside umschone ib. xxii 6, xxvi 13, wryed (pt. sg.) Prol. 13. 29 but part. y-wrye Prol. 13. 16.

O. E. ripan, riopan appears as repe(n) (inf.) Gal. vi 7, 8, y-repe (p. p.) Jam. v 4.
INTRODUCTION

O. E. spīwan, or possibly the weak spīwian, spēwian, is represented by sprwynge Jude 13.


O. E. būgan, fēon, lēosan, lēosan have weak forms only: bowden (pt. pl.) Acts vi 8, fledge (pt. sg.) Acts i 18 (part.) xxvii 30, lyed (part.) Acts iv 4, lose (inf.) ProL 2. 33, for lost (pt. a.) Jude 5, y-lost (part.) ProL 2. 34 etc. See Bülbring, Q. F. 63 p. 90 f.


O. E. breydan has a weak participle obrayed 1 Pet. iv 14.

§ 72. Class IV. Only O. E. beran, brecean, cuman are fully represented: pt. sg. bare Mt. i 25, Acts xxvi 10, brak 1 Cor. xi 24, com 1 John v 20, Eph. iv 10 etc., kome Acts ii 6 etc., but breke ProL 12. 1, Acts xx xi 11, bere Acts xv 8, xxvii 15, ber Heb. xi 4 (see Morsb. § 96 p. 131);—pt. pl. broken ProL 10. 27, bere 3 John 6, Acts xxvii 2, schere Acts xiv 13, kemen ib. iv 26, but with Northern levelling bare Acts iv 33, v 6, brake Acts ii 46;—part. y-boren 1 John v 19 etc., boren ProL 10. 14, Mt. i 16, 20, ii 1, 2, 4, borne Acts ii 8, iii 2, y-broken ProL 13. 8, broken Acts ii 24, ProL. 16. 22, 7, y-come(n) 1 John ii 18,
INTRODUCTION

Heb. viii 6 etc., comen Acts xiv 26, 2 John 7 etc., vndernomyn Tit. i
11, -nome(n) Eph. v 13, Jam. ii 9, y-stolen Eph. iv 28.

The pres. plur. of sculan is generally schule; Rom. viii 13 etc.,
schulen Jude 18, schul Acts iii 20, vii 7, 3 John 14, but schal Acts
xxviii 28, 26, i 8, ii 17, 37, iii 22, iv 15; Matthew has schal
14 times, schule once.

§ 73. Class V. O. E. biddan: bydde (1 sg.) 1 Cor. xi 17, bidde
(inf.) Acts xxv 3, biddende ib. xiii 16.—pt. sg. bade Prol. 10. 23,
Acts x 42, xx 1, xxiv 23, xxvii 43, bad Prol. 13. 16, Mt. iv 6, bede
Prol. 1. 5, 4. 19, 9. 18, 22, 11. 6, 12. 1, 3, cf. bēadan § 70, Morsb. § 96
p. 131.—pt. pl. boden Prol. 10. 21, bade Acts xv 25; part. y-bade(n)
Prol. 10. 26, 1 Thes. iv 11, forbidden Prol. 3. 2, biden Acts xxviii 2.

O. E. yfesan has pt. sg. in the Acts gafe ii 4, vii 5, 8, 10, xii 23, xiii
21 etc., in S* S* no instances, in S' yf Jam. v 18, Rom. vii 32,
1 Cor. iii 2, Eph. iv 8, v 2, 25 etc. throughout; once yaf Prol. 3. 11;
the pt. pl. is in the Acts gafe i 26, xvii 21, xxvii 15 etc., in Jude 4
yaf, the Prologue has yfesn 13. 21, elsewhere no instances; part.
Acts gifen iii 14, vnmyyen xxviii 20, Matthew yene v 27, S* no
instance, in S' y-ynuen 1 John v 20, iv 13, iii 24 etc., forynuen
1 John ii 12, Jam. v 15, once irreg. forynuen Eph. iv 32.

O. E. etan: pt. sg. ete Prol. 3.. 10, 11, 21, 23, Acts x 14, xx 11
etc., estete Acts xi 3, pt. pl. eten 2 Thes. iii 8, part. eten Acts
xxvii 38.

O. E. -yfetan has in the pt. sg. gate Mt. i 1—16, pt. pl. geten
Heb. xi 33, part. bygete(n) Mt. i 25, 1 Pet. 3, 1 John iv 9, v 1 etc.,
foryeten Jam. i 24, irreg. goten Acts xiii 33, xxvii 28.

O. E. liczan: pt. sg. laye Acts xx 10, part. lynne Acts ix 33, ouer-
lynne x 38, leyen Prol. 16. 33.

O. E. sēon has pt. sg. saw(e) in Matthew iii 16, iv 16, 18, 21, the
Acts have sawe iii 3, i 31, v 55, vii 39, ix 8, 41, x 3, 11, xii 3,
xi 36, 37, xvii 16, se xxviii 15; in S* no instance, elsewhere seyj
Prol. 3. 9, 6. 18, 11. 16, 34, Heb. xi 5, sey 1 John iii 6, saj Prol. 8.
17, 29; pt. pl. in the Acts sawe i 11, iv 13, v 15, ix 7, 35, xvi 40,
sey(n) xv 19, xx 27, 32, 29, xxii 9, xxvii 27, se xxviii 4, sege xiv
10, xxviii 6. Matthew has sawe ii 2, 9, S* no instance, S' has seyjn
Prol. 3. 12, 11. 27, Heb. xi 23, syen Heb. iii 9 (O. Kent. sējon);
part. Acts sene (O. E. adj. sēnē) iv 20, viii 18, ix 27, xi 13, xvi 10;
in S* y-syen(n) 1 John i 2, 3, Phil. iii 4, Jam. v 11, 1 Pet. 8, Rom.
ii 24, 1 Cor. ii 9, Col. i 16 etc., y-sen(n) 1 John iv 12, 14, Phil. i 30,
Prol. 10. 13 etc., y-sene once 1 John iii 2; Matthew has sey v 28,
INTRODUCTION

seyn vi 1, 5; in S no instances (for pt. of seon see Bülbring, Q. F. 63 p. 67 ff.).

O. E. mayan has pt. sg. may 1 Cor. ii 14 etc., exceptionally mowe Phil. iii 11, 12; pt. pl. mowe(n) Prol. 6. 3, 12. 27, Rom. viii 8 etc., muye Acts iv 12.


O. E. weaxan, wascan appear as reduplicated verbs: pt. sg. wesche Acts xvi 33, wexe Acts v 14, vi 1, 7, vii 17, ix 37, xix 20, once waxed 1 Pet. i 25, part. (y-)wasche(n) Acts ix 37, 1 Cor. vi 11, 1 Tim. v 10, Prol. 16. 29, waxen Acts vi 7, ouer-waxe 1 Cor. vii 36.

§ 75. Class VII. Reduplicated verbs.


INTRODUCTION


§ 77. O. E. *habban* appears frequently with gminated forms in *S* : *habbe* (inf.) Prol. 47. 25, *habbeþ* (prs. pl.) 1 John i 1, ii 13, 14, 18, 20, iii 11, 16 etc., 1 Cor. iii 5, vi 2, Phil. iv 9, Col. i 14, Heb. x 19 etc. For gminated forms of O. E. *seczan*, *byczan*, *lichzan*, *leczan* see § 50.
INTRODUCTION


The ending -(*e*)st is rare: *bigynnes* in heading p. 123, note 1, *haues* xv 24, *bihouses* iv 12, *has* xxi 23.

Matthew has as a rule -e(n), or no ending in monosyllabic or contracted verbs in both moods, -e(n)p 6 x; 2 John -e(n) 6 x, -ep once, subj. -e twice, no ending once; 3 John -e 4 x, no ending once, -(*e*)p 3 x; Jude -(*e*)p 12 x, -e(n) or no ending 9 x.

In S* the plural ind. ends in -e(n)p, the shorter form in -e or without ending prevailing in monosyllabics or when the pronoun follows the verb: *lofep, bylefep, sepf* 1 Pet. i 8, *beep* Heb. xi 13, Phil. iii 15, *habbepe* 1 Pet. i 10 etc., *hafep* Heb. xii 1, 4 (but always han 1 Pet. i 10, ii 3, Rom. vi 17, Heb. xiii 2 etc.), *deme* ye, be ye Jam. i 4, *se* Rom. viii 25.
INTRODUCTION

The pl. subj. in -e, -en or occasionally without ending in monosyllabic verbs: ben 1 Pet. i 15 etc., knowe 2 Pet. iii 17, synne 1 John ii 1, be 1 Pet. iii 14.

§ 82. Imperative plural. Ending: in the Acts -(e)s, occasionally -e when the pers. pronoun follows: heres & understandes iv 8, bes, dos iii 19; here 3be ii 22; in Matthew -e or no ending: telli see ii 8, cf. iii 3, 9, iv 19, v 17, 44, goo 3e ii 8, do 3e iv 17, v 44, iii 8; 2 John: takep 8, wyte 3e 9, wyle 3e 10, sse 10; in 3 John no instance; Jude: be 2, havep 17, -e 4 times. In the remaining parts the ending is the same as that of the 3 pl. ind.: bep 1 Pet. i 13, y-herep Jam. ii 5, love 3e 1 Pet. i 22, go 3e Rom. xii 10, Heb. xiii 13, y-seo 3e 1 Cor. i 26.

§ 83. Infinitive. The Acts, S² and S² have -e or no ending in monosyllabic verbs: wryte 2 John 12, 3 John 13, Jude 3, abide Acts i 4, love, take, drede Mt. i 20, be 2 John 2, Mt. ii 4, Acts i 8, ii 17 etc., do Acts i 1 etc. In S² -en is more frequent than -e, forms without ending being rare: ben 1 Pet. ii 6, iv 18, 2 Pet. ii 1, 2, 9, don 2 Pet. ii 6, welewen Jam. i 11, make 2 Pet. i 8, do 2 Pet. i 10, be 1 Cor. vii 26, 2 Pet. i 11 etc.

§ 84. Pres. participle. The Acts have -ande: lisande i 3, tellande xv 3 etc., exceptionally -inge in stondinge v 23, xi 13, pleasing vii 20, vi 5; S has -ynge (-eng(e)) throughout: ryynge Mt. ii 14, berynge 1 Pet. i 9, goynge 2 John 4, abydynge Jude 21, pryynge 1 Thes. iii 10.

§ 85. 2 sg. pret. ind.: este Prol. 3. 18, 29, yafe ib. 3. 20, were ib. 3. 18, knowe ib. 12. 21, eteste Acts xi 3, saideste ib. iv 25, yodeste ib. xi 3.

§ 86. Plural preterite. The Acts have -e or no ending, occasionally -en in both strong and weak verbs: gafe i 26, sat ii 3, weren ii 44, saide, herde ii 37, lokod i 10, saiden, wondurden ii 7; Matthew has 14 times -e, 4 -en, 3 x no ending; 2—3 John: 3 -e, once -en; Jude: 4 -en, once -e, 4 x no ending; S¹ has -en, occasionally -e, so mostly when the pers. pronoun follows: weren Prol. 1. 20, Rom. vi 20, 1 Cor. i 13, 28 etc., schulden Rom. vii 4, 5, Heb. iii 11, schulde Rom. vi 1, 2.

§ 87. Past participle. The Acts have -en, -n(e), gifen xvii 16, drunken ii 15, wonnen ii 41, borne ii 8, iii 2, sflower ii 30, steghne x 4, gone xvii 1, ben xix 21; Matthew has -e 14 x, -en 4 x, -n(e) 2 x, no ending once; 2 John -en 5 x, -e 2 x, 3 John -e 2 x, Jude en 5 x,
INTRODUCTION

- e 4 x, - n once: borne Mt. i 20, ii 1, 2, 4, sey Mt. v 28, known 2 John 1, come 2 John 7, Jude 4, don(e) Jude 3, Mt. i 22; in S' -en (-n) prevails, -e is far less frequent, occasionally no ending in mono-syllabics; the prefix y- is with a few exceptions regular in uncom-pounded verbs: y-wryten Prol. 11. 34, 1 Pet. i 16 etc., y-bore 1 Pet. i 23, 1 John v 9, 10, ydon Jam. iv 14, be Prol. 1. 4, y-be 1 Thes. ii 7, do Prol. 10. 14, go Prol. 11. 25, y-sey 1 John iv 12, houden Prol. 6. 23, broken Prol. 8. 9.

4. Anomala.

§ 88. O. E. wesan, bōn. 1 sg. pres. ind. am in S and the Acts: Mt. iii 17, Acts vii 33 etc.—2 sg. art in S, Jam. ii 11, Mt. v 25 etc., in the Acts erte ix 5, xxii 8 etc., once arte xxi 38; 3 sg. is in S, es in the Acts i 7, 11, 12 etc.—pras. plur. in S, bēp Jam. ii 9, Rom. xiii 1 etc.; in the Acts bē(n) v 25, vii 16 etc., once are iv 24.—pt. pl. wor(n) in S, 1 Pet. ii 10, 25 etc.; in the Acts wor(n) i 6, ii 1 etc. more frequent than wor(n) ii 41, 44 etc.

§ 89. O. E. (ge-)ode. The forms 3ode(n), 3ode(n) (see for instances § 28) do not occur in S'.

§ 90. For forms of O. E. willan see § 33.

THE DIALECTS.

§ 91. The Acts. The verbal inflexions clearly point to a North Midland dialect: 2, 3 sing. pres. ind. in -(e)s § 80, pres. pl. ind. in -e(n) § 81, imp. pl. in -e(-e) § 82, pres. part. in -ande § 84, cf. Morsb. § 7. It is not easy to distinguish between the East and West Midland dialects, but the following characteristics seem to indicate the East as a home for our text: (a) the a before nasals in man, can etc. § 2, Morsb. §§ 7, 91; (b) the forms wor(n), or § 10, borse § 9 which are principally found in works belonging to this locality, see references § 10, but cf. Dibelius, John Capgrave und die englische Schriftsprache, Diss. Berlin, 1895, p. 25; (c) the prevalence of e in unaccented end syllables (-es, -ed, -et), e.g. sheved, argumentes i 3, tymes, falles i 7, londes, amonges ii 45 etc., rarely the Western -us, -ud: crokud iii 2, fustud x 30, almes-dedus x 31, callud x 32; (d) the pres. part. in -ande is mostly found in the West, but it occurs also frequently in the Norfolk Gilds (Schultz, p. 36 ff.), in Capgrave's works and occasionally in the Paston Letters and other Eastern documents (cf. Dibelius, Anglia, xxiv p. 255 § 301 a).
INTRODUCTION

The Acts may therefore be placed with a fair amount of certainty in the Northern parts of the East Midlands.

From the following indications it seems probable, however, that they were transcribed from a still more Northern original: (a) the remaining Northern a in takens and possibly in sande, lande, understande etc. § 2 b (but cf. Morsb. § 90); (b) the plurals breper, childer, hende § 56, the pronouns pai § 63, paire, peire § 64, the frequent Northern levelling in the pret. of strong verbs §§ 69—74, the occasional pres. pl. ind. in -(e)s § 81; (c) the Northern character of the vocabulary: bus ix 7, wmpoghten v 24, vmschone xxii 6, xxvi 13, vnguyen xxviii 20, aylastande xiii 46, 48, brodde xxvi 14, sterne(s) vii 43, xxvii 19, gartte xvi 15, cf. xxvi 11, xxviii 19, pepen xxvii 4, 12, xxviii 13, bigge (inf.) xv 16, incalled (part.) xv 17, vpraise xv 16 etc.

Some additional traces of this more Northern dialect are retained in MSS. S, P, D: whas (D) ix 11, x 6, xi 28, whuilke (S, D) xxiii 21, peyres (S, P, D) xxi 6, pat eer (? (S, P, D) pat es (C) i 17.

§ 92. As regards MS. S we have to distinguish between 2 and 3 John, Jude (S²) and Matthew (S²) on the one hand, the Prologue and remaining Epistles (S¹) on the other. S¹ is Southern in character, as can be seen from the verbal flexion: (a) 2, 3 sing. pres. ind. in -(e)st, -(e)s § 80, (b) pres. plur. ind. in -(e)s § 81, (c) pres. part. in -ynge § 84, (d) occasional syncopated present forms syt, halt § 80, (e) occasional suffixal -y in the second class of weak verbs § 76, (f) frequent levelling in favour of the ablaut of the plural in the preterite of the fourth and fifth class of strong verbs §§ 72, 73 (Morsb. § 9 a).

It has further principally Western characteristics: (a) O. E. y, ġ is partly retained, written u, uy § 8. 1; (b) O. E. ġ is regularly uy § 15; (c) O. E. æ appears as e occasionally in the preterite wæs § 3 a; (d) O. E. a before single nasal remains § 2, whereas the Middle-South has o (Morsb. § 93); (e) the forms segge, sugge belong to the South-West (Morsb. § 109. 4).

But there are also a few indications of the Kentish or South-Eastern dialect: (a) occasional o before nk in ponke, ponkynges, dronk § 2 b (Morsb. § 94); (b) not unfrequent e-forms for O. E. y, ġ: gren, lethor, efel etc. § 8 b, c (Morsb. §§ 9 b, 132); (c) occasional a > e before nasal + cons. § 4 (Morsb. § 108, anm. 1. 1).

It is evident from the above that the text of S¹ does not present an absolutely pure dialect; its chief character is, however, shown to
be South-Western, the deviating forms being either due to the scribes or indicative of a Kentish original, see p. xvii.

§ 93. $S^e$ and $S^s$ are Midland in character, though many Southern forms have been introduced by the scribe of $S$ or preceding copyists. The following are the chief differences between $S^e$ $S^s$ on the one hand and $S^i$ on the other: (1) O. E. $y$, $g$ are as a rule $i$-sounds in $S^e$ $S^i$, except in $whuche$, $churche$, in $S^i$ $w$, $uy$ § 8. 2; (2) O. E. $g > i$ ($y$) in $S^s$, in $S^i$ once $g$, once $uy$, $S^i$ regularly $uy$ § 15; (3) O. E. $e$ regular $e$-omnis $> eche$, in $S^i$ ($efer$)iche, rarely ($efer$)iche § 10; (4) O. E. -$iic > -ly$, in $S^i$ -$lyche$ § 36, similarly O. E. -$iic > -y$, in $S^i$ -$ych$ ($y$) § 63; (5) the pronouns $per$, $his$ do not occur in $S^i$ §§ 64, 65; (6) in the pres. plur. ind. the ending -$e)n$, -$e$ is more frequent than -$e)p$, the proportions being in $S^e = 20 : 16$, in $S^s = 40$ (six of which are probable subj.: v 11, 46, vi 4, 5): 6, whereas -$e)p$ is the rule in $S^i$ § 81; (7) the inf. ends in -$e$ in $S^i$ -$en$ is more frequent than -$e$ § 83; (8) in $S^i$ the prefix $y$- is regular in the past part. of uncompounded verbs, it does not occur in $S^s$ § 87; (9) the Northern levelling in the preterite of strong verbs is found occasionally in $S^s$, e.g. $saue$ (pl.) twice, $schal$ (pl.) 14 x : $schules$ once in $S^s$, $zaf$ (pl.) Jude 4 §§ 72, 73; in $S^i$ no instances.

A more Northern home for Matthew ($S^u$) is indicated by the twice occurring $whas$ iii 11, 12 in MS. D, the forms $sekep$ ii 13, $aske$ vi 8, further by the vocabulary: $callyd$ (pt. sg.) ii. 7, $gretynge$ ii 18, $ben$ ($< byen$) iv 21, $outetake$ v 32 etc.; the same was probably the case with $S^s$, as can be seen from the many Northern forms and words remaining in $D$, see p. xiv.

$S^u$ again differs from $S^i$ not only in dialect, as has been shown above, but also in vocabulary. The following words in $S^s$ do not occur in $S^i$: $a$-knowe 2 John 7, $sof$fastnes$e$ ib. 1, 2, 3, 4, 3 John 1, 3, 4 etc., $for$fende$e$ 3 John 10, $lo$re 2 John 9, 10, $m$uf$y$led Jude 24, $3e$de($n$) §§ 28, 89, $s$of$y$ ‘enim, autem’ 2 John 6, 7, 3 John 7, Jude 4, 8 etc. Cf. chap. iv. §§ 96, 97.

$S^s$ differs from $S^u$ in being less pronounced Midland in dialect, see above the proportion of -$en$ : -$ep$ in the pres. plur. ind.

§ 94. To sum up, it has been shown above that the dialect of our text is in no way homogeneous, the bulk of it, viz. the Prologue, James, Peter, 1 John and the Pauline Epistles belonging to the South-West of England, whereas the original from which the Acts were copied and probably 2—3 John, Jude and Matthew as well must have been written down in the North or the Northernmost part of the Midlands.
CHAPTER IV.

THE TRANSLATION.

In the preceding chapter it was shown how our text fell into certain groups exhibiting marked dialectical differences.

It would therefore seem a natural conclusion to draw that the connection between these dialectically varying parts is somewhat loose, perhaps limited to the fact of their having once been copied into the same volume. In the present chapter an attempt will be made to determine how far these dialectical variations correspond to differences in the mode of rendering the Latin text.

§ 95. With regard to S¹ the question is easily settled. It suffices to show how uniformly and characteristically it differs from the remaining parts in the rendering of certain Latin words and phrases. For the sake of comparison I add the corresponding forms from the Catholic Epistles of MS. D, and for the sake of brevity use D to denote whatever in our text is not S¹.

accipere personas, acceptio, acceptor personarum.
S¹ underfonde mennes persones, -ynge of mennes persones Jam. ii 1, 9, 1 Pet. i 17, Col. iii 26, Ephes. vi 9.
D outaker of parsons Acts x 34, Jam. ii 1, rewarde-takynge 1 Pet. i 17, accepte Jam. ii 9.

ambulare.
S¹ walken Rom. vi 4, viii 1, 4, xiii 13, 1 Cor. iii 3, vii 17 etc. throughout.
D go (yode) Acts iii 6, 8, 12, xiv 9, xxii 24, 1 John ii 6, 11, 2 John 4, 6, 3 John 3, 4, wende Acts ix 31, xiv 7, Mt. iv 18, walke 2 Pet. ii 10, 1 John i 6, 7, 2 John 6, Jude 16, wandre Jude 18.

autem, enim.
S¹ renders these words in different ways, but never by sopely, forsope (once soplyche 'vere' 1 John ii 5), e.g. and 1 John i 7, ii 2, v 3, 1 Pet. ii 25 etc., bote 1 John ii 5, 11, 17, 1 Pet. ii 7, 9, 20, 23, for (enim) 1 John iv 20, 1 Pet. ii 21 etc., they are left untranslated 1 John, ii 2, iv 18, 1 Pet. ii 10 etc.
INTRODUCTION

D on the contrary scarcely uses any other expressions than *sophy* (forsope) to render these words. In Jude *sophy* translates autem, vero, enim, quidem and occurs 12 times; Matthew i 18—25 has *sophy* (forsope) 8 times in as many verses, Mt. iii 14 times in 17 verses; the Acts have in chap. i *forsope: sophy = 4:2*, in chap. ii = 1:10 etc., James i = 2:13, 1 Pet. ii = 0:10.

charissime, -i.

S* has the adjective regularly in the superlative, e.g. my *deree* breperen 1 John ii 7, iii 2, 21, iv 1, 7, 11, 2 Pet. iii 14, Phil. ii 12, iv 1, similarly *deree, leuaste* 1 Pet. ii 11, iv 12, 2 Pet. iii 1, 15, Eph. v 1, vi 21, 1 Thes. ii 8, 2 Tim. i 2, once only ‘my dere frendes’ 2 Pet. iii 8.

D again has always the adjective in the positive: dere frend etc. 3 John 1, 2, 5, 11, Jude 3, 20, Acts xv 25, 1 Pet. ii 11, iv 12, 2 Pet. iii 1, 8, 14, 15, 1 John ii 7, iii 2, 21, iv 1, 7, 11; once the adj. is omitted: *my breperen* Jude 17.

Similarly *dilectissimi* Heb. vi 9, Jam. i 16, 19, ii 5.

*commoneo, moneo.*

S* warne* 2 Pet. i 12, Col. iii 16, 1 Thes. v 13, 2 Tim. ii 14.


credere.

S* bylffen* throughout (louve once 1 John iv 1).

D *trowe* throughout (knowe once Acts ix 26, hope once ib. xv 11; no instance in Matthew).

effunder.

S* y-sched* Tit. iii 6.

D *zete, zote oute* Jude 11, Acts ii 17, 18, 33, x 45.

gens, -tes.

S* renders this word characteristically by *mybylefesd* (men): 1 Pet. iv 3, 1 Cor. i 23, v 1, xii 2, Eph. iv 17, Col. i 27, 1 Thes. ii 16, 1 Tim. ii 7, iii 16, 2 Tim. i 11, also Prologue 14. 31, 47. 18, folke 1 Thes. iv 5, 1 Pet. ii 12.


justitia.

S* ristfulnesse* throughout (37 x), also in Prol. 15. 11, cf. 6. 27, 15. 13.

D *ristfullenes* throughout (11 x).

libertas.


D *frenesse* Jam. i 25, ii 12, 1 Pet. ii 16, 2 Pet. ii 19.

*resurgo, surgo, resurrectio (a mortuis).*

Characteristic of S* is the addition of the phrase from deyp to lyfe to ryse, aryse etc., e.g. 1 Pet. i 3, iii 21, Rom. vi 4, 5, 9, vii 4, viii 34, Phil
INTRODUCTION

ili 10, 11, Col. ii 12, 1 Thes. iv 13, 2 Tim. ii 8, Heb. xi 35; the phrase is omitted 1 Thes. iv 15, Heb. xi 35; in Heb. vi 2 ‘resurrectio mortuorum’ = ‘aryasynge aseyne of dede men.’

D never adds the phrase from dep to lyfe, e.g. 1 Pet. i 3, Acts i 22, ii 31, iv 2, 33, x 41, xvii 3, 18, 32, xxiii 6, 8, xxiv 15, 21, xxvi 23.

seduco.

S₁ bygyle Jam. i 26, 1 John i 8, ii 26, iii 7, Rom. vii 11, Cor. iii 18, Gal. vi 3, Eph. v 6, Col. ii 18, 2 Thes. ii 3, 1 Tim. ii 14.

D disseuie Jam. i 26, 1 John i 8, ii 26, iii 7, Acts viii 9, cf. Mt. v 38.

seductor.

S₁ gylere 2 Cor. vi 8, 2 Tim. iii 13, Tit. i 10.

D dysceyuere 2 John 7 (twice).

veritas.

S₁ trewe throughout.

D soffastnesse 27 times, trewe once in 3 John 12, verite once Acts xxii 3; no instance in Matthew.

These instances could be multiplied ad infinitum, but taken in conjunction with the dialectical and other differences between S¹ and the remaining parts of our text (§§ 103, 107, 117, 119) they suffice to prove that S¹ is an independent translation.

§ 96. 2—3 John and Jude (S²). are as we know common property to two sets of Catholic Epistles, those of S¹ and D. It may be surmised that they form the regular continuation of one of these. S¹ may, however, be eliminated at once, since it has been shown to differ entirely both in dialect and translation from the remaining parts (§§ 93, 95). There remain the Catholic Epistles of D, and as a matter of fact they agree in dialect with S² (§ 93 p. xiv), and further in vocabulary since all the words (except forfende) § 93) characteristic of S² and unknown to or unused by the translator of S¹ occur in the Epistles of D as well, e.g.

a-knowe 1 John ii 23 (3 x), iv 2, 15, soffastnesse Jam. i 18, iii 14, v 19, 2 Pet. i 12, ii 2 etc., sopely Jam. i 6, 9, 10, 11, 13 etc., unsfiled Jam. ii 27, unsfileynge 1 Pet. iii 4, fylyd 2 Pet. ii 22, fylynges 2 Pet. ii 20, lore 2 Pet. ii 2 (gloss), jede Jam. i 24, yoden 2 Pet. ii 15 etc.

They agree further in the rendering of certain Latin words and phrases, see § 95 under charissime, veritas, seduco, seductor etc., in the characteristic order of words in dependent sentences § 104, and finally in the low standard of accuracy of translation, which falls far below that of S¹, see §§ 108, 116, 119. S¹ may therefore safely be considered as an integral part of the Catholic Epistles of D.
§ 97. With regard to the relationship between the Catholic Epistles of D on the one side and the Acts on the other the evidence is mainly in favour of their being the work of the same hand. The North Midland dialect-forms remaining in D (p. xiv) are similar to those found in the Acts of MS. C (§ 91) and point to the same geographical home for the two texts. From § 95 it will also be seen that they mostly agree in the rendering of the Latin test-words given. Remarkable and convincing is for instance the constant use of the positive to render the Latin charissime, -i (dilectissime, -i), as opposed to the superlative found in S¹ and also in the two Wycliffite Versions. It seems unlikely that two men should have been affected by the same idiosyncracy on this one point.

Characteristic of both is further the not unfrequent rendering of Lat. omnis ‘every’ by alle, a comparatively rare usage which according to Einenkel is a peculiarity of the North rather than the South¹. It is also unknown to the Southern text of S¹. The following cases appear certain examples: 1 Pet. ii 13, iii 15 (?), 1 John iii 4, 9, v 1, 4, Jam. i 17 (twice), Acts ii 5, 21, x 35 etc.

In S¹, on the contrary, omnis is almost universally rendered by euerich, e.g. Jam. i 2, 17, 21, iii 16, 1 Pet. i 24, ii 1, 13, iii 15 etc.

Common to both texts is further the frequent inversion of the ordinary prose order of words in dependent sentences § 104, and a certain tendency to use alliterative phrases § 121.

Concerning the vocabulary it may be noted that most of the words characteristic of the Epistles of D but unknown to S¹ (§§ 93, 96) are found in the Acts, e.g. oknove ix 14, 21, fille ii 31, sodefasteves x 34, xxvi 25, sopely i 7, 20, ii 5, 12, 13 etc., sode, sode § 28.

Finally the text of the Acts and the Epistles of D are equally vitiated by a number of alternative readings, glosses and other interpolations which are practically unknown in S¹ (§§ 108, 109, and p. 209 ff.).

In fact it may be concluded with the greatest probability that the Catholic Epistles of D and the Acts are the work of the same translator.

§ 98. With regard to the opening chapters of the Gospel of St Matthew which occur in our text the simplicity of language and constructions offers but little scope for the characteristic blunders of

¹ Anglia, xxvii 1, p. 39 (1908).
a translator and consequently but few means of establishing a connection with the preceding parts. In general the arguments used in the preceding paragraph to prove the close relationship between the Epistles of D and the Acts hold good for Matthew. Like these texts it is Midland with a few remaining traces of a more Northerly dialect, especially in MS. D (§ 93); in the Latin test-words given in § 96 it will be seen that Matthew agrees with the other parts of D whenever the word happens to occur, cf. autem, justitia; it agrees with the Acts in the rendering of scriba by wyse men Mt. ii 4, v 20, Acts iv 5, vi 12 (once scribe Acts xix 35), as opposed to makers of the lawe in S, 1 Cor. i 20, cf. Jam. iv 12; of projicere by caste Mt. v 29, 30, cf. Acts xxii 23, xxvii 19 etc., of exceptus by outetake(n) Mt. v 32, Acts xxvi 29 etc.

Like the Acts and the Epistles of D, Matthew has a number of glosses and other additions to the text § 110.

On the whole there is no reason to assume that the translation of Matthew was done anywhere but in the same part of the country as the Acts and the Epistles of D, or by any other than the same man; there is at all events nothing in the vocabulary or general mode of rendering the Latin that contradicts this statement.

§ 99. We may now pass on to a brief survey of the respective merits and demerits of our translations and when possible draw a comparison with the great versions of the same period, the so-called Earlier and Later Wycliffite Versions (= EV and LV).

§ 100. Vocabulary. The number of French loanwords\(^1\) is smaller in our text than in the corresponding parts of the Wycliffite Versions. As an instance I give the foreign element in James ii:

<table>
<thead>
<tr>
<th></th>
<th>D</th>
<th>EV</th>
<th>LV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>feip*</td>
<td></td>
<td>accepcioun*</td>
</tr>
<tr>
<td></td>
<td>persones*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>cumpanye</td>
<td></td>
<td>couent*</td>
</tr>
<tr>
<td></td>
<td>pore*</td>
<td></td>
<td>entre* (2 x)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>symple</td>
<td>habit*</td>
</tr>
<tr>
<td>3</td>
<td>pore*</td>
<td></td>
<td>clear*</td>
</tr>
<tr>
<td>4</td>
<td>iustises</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) By French loanwords I understand here nouns, adjectives, adverbs and verbs of French, Latin, Greek or Celtic origin.
<table>
<thead>
<tr>
<th>INTRODUCTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 pore*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>joustises</td>
</tr>
<tr>
<td>clear*</td>
</tr>
<tr>
<td>entrith*</td>
</tr>
<tr>
<td>ryche</td>
</tr>
<tr>
<td>feip*</td>
</tr>
<tr>
<td>heyres*</td>
</tr>
<tr>
<td>6 pore*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>ryche</td>
</tr>
<tr>
<td>power</td>
</tr>
<tr>
<td>despisid</td>
</tr>
<tr>
<td>oppresen*</td>
</tr>
<tr>
<td>7 blasphemes*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>trespassouseres</td>
</tr>
<tr>
<td>blamyd</td>
</tr>
<tr>
<td>8 parformeip</td>
</tr>
<tr>
<td>scripturis*</td>
</tr>
<tr>
<td>9 persones*</td>
</tr>
<tr>
<td>accepte*</td>
</tr>
<tr>
<td>reproved</td>
</tr>
<tr>
<td>trespasep</td>
</tr>
<tr>
<td>10 offendeip*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>mercy (3 x)</td>
</tr>
<tr>
<td>trespasour</td>
</tr>
<tr>
<td>dowte</td>
</tr>
<tr>
<td>parfyt</td>
</tr>
<tr>
<td>11 leccherye (2 x)</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>trespasour</td>
</tr>
<tr>
<td>12</td>
</tr>
<tr>
<td>13 mercy (3 x)</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>profyte</td>
</tr>
<tr>
<td>sauen*</td>
</tr>
<tr>
<td>14 prophyteip</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>sustynaunce</td>
</tr>
<tr>
<td>15</td>
</tr>
<tr>
<td>16 profyteip</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>pees*</td>
</tr>
<tr>
<td>necessarie*</td>
</tr>
<tr>
<td>17 feip*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>profyte</td>
</tr>
<tr>
<td>18 feip* (3 x)</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>deueles</td>
</tr>
<tr>
<td>tremblen</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>20 veyn</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>feip*</td>
</tr>
<tr>
<td>21 y-justified*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>offyrnge*</td>
</tr>
<tr>
<td>auter*</td>
</tr>
<tr>
<td>22 feip* (2 x)</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>scripture*</td>
</tr>
<tr>
<td>23</td>
</tr>
<tr>
<td>24 y-justifyed*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>justified</td>
</tr>
<tr>
<td>25 y-justifyed*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>justified</td>
</tr>
<tr>
<td>receuyngne</td>
</tr>
<tr>
<td>resseyuende</td>
</tr>
<tr>
<td>messangeres</td>
</tr>
<tr>
<td>26 spiryt*</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>EV</td>
</tr>
<tr>
<td>LV</td>
</tr>
<tr>
<td>messageres</td>
</tr>
<tr>
<td>feip*</td>
</tr>
</tbody>
</table>

| 46  | 46  | 62  | 58  |
INTRODUCTION

For the sake of comparison I give the respective numbers in the following chapters:

<table>
<thead>
<tr>
<th>S1</th>
<th>D</th>
<th>EV</th>
<th>LV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jam. i</td>
<td>58</td>
<td>56</td>
<td>64</td>
</tr>
<tr>
<td>1 Pet. ii</td>
<td>65</td>
<td>65</td>
<td>80</td>
</tr>
<tr>
<td>2 John</td>
<td>22</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>3 John</td>
<td>24</td>
<td>24</td>
<td>23</td>
</tr>
<tr>
<td>Jude</td>
<td>79</td>
<td>87</td>
<td>84</td>
</tr>
<tr>
<td>Acts i</td>
<td>38</td>
<td>44</td>
<td>46</td>
</tr>
<tr>
<td>&quot; ii</td>
<td>80</td>
<td>89</td>
<td>85</td>
</tr>
<tr>
<td>Matth. i</td>
<td>11</td>
<td>18</td>
<td>15</td>
</tr>
<tr>
<td>&quot; ii</td>
<td>39</td>
<td>37</td>
<td>41</td>
</tr>
<tr>
<td>&quot; iii</td>
<td>27</td>
<td>30</td>
<td>27</td>
</tr>
<tr>
<td>&quot; iv</td>
<td>37</td>
<td>43</td>
<td>41</td>
</tr>
</tbody>
</table>

| Total | 478 | 540 | 523 |

§ 101. Since our text is a version of the Latin Vulgate it is only natural that a translator should have been largely influenced in his choice of words by the original before him and that he should have thought it an easy and convenient plan to adopt the word which most closely resembled the Latin form. These more or less etymological renderings are frequent in our text; in James ii, for instance (see above § 100), every word marked with an asterisk is etymologically connected with the word it translates, the numbers being as follows: S1 31—D 27—EV 40—LV 38.

In the other chapters quoted above these cognate renderings are as follows:

<table>
<thead>
<tr>
<th>S1</th>
<th>D</th>
<th>EV</th>
<th>LV</th>
</tr>
</thead>
<tbody>
<tr>
<td>James i</td>
<td>37</td>
<td>38</td>
<td>44</td>
</tr>
<tr>
<td>1 Pet. ii</td>
<td>39</td>
<td>36</td>
<td>49</td>
</tr>
<tr>
<td>2–3 John</td>
<td>19</td>
<td>22</td>
<td>21</td>
</tr>
<tr>
<td>Jude</td>
<td>44</td>
<td>53</td>
<td>47</td>
</tr>
<tr>
<td>Acts i</td>
<td>21</td>
<td>24</td>
<td>23</td>
</tr>
<tr>
<td>&quot; ii</td>
<td>57</td>
<td>69</td>
<td>61</td>
</tr>
<tr>
<td>Matth. i</td>
<td>7</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>&quot; ii</td>
<td>24</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>&quot; iii</td>
<td>20</td>
<td>20</td>
<td>22</td>
</tr>
<tr>
<td>&quot; iv</td>
<td>26</td>
<td>34</td>
<td>31</td>
</tr>
</tbody>
</table>

| Total | 292 | 353 | 324 |

From these numbers it will be seen that in this respect also our text compares favourably with the Wycliffite Versions.
INTRODUCTION

The following are additional instances of the influence of the Latin source upon the vocabulary of the translators:

*doctor = doctoure* Acts xiii 1, 1 Tim. i 7, but *techeres* 1 Cor. xii 28, 29, Eph. iv 11 etc.; - *doctrina = doctrine* Acts xiii 12, xvii 19, 1 Tim. iv 1, 6, 13, 16 etc., beside the more usual *techinge* Acts ii 42, v 28, Rom. vi 17, xii 7 etc., and *lore* 2 John 9, 10; - *gentilis = gentyles* Acts xiv 5, xvii 4, 12 etc., but *panyme* ib. vii 1, 3, *po folke* ib. xx 21; - *imperium = empyre* 1 Tim. vi 16, Heb. ii 14, 1 Pet. v 11, but *gret lordschupe* Jude 25, *power of comauyndege* Tit. ii 15, 1 Pet. iv 11, *comaundynge* 1 Cor. vii 6, 1 Tim. i 1; - *ira = ire* Acts xix 28, James i 19 (D), elsewhere *wrappes*; - *justificare = iustifye* in S¹ and the Acts but in the Epistles of D *make rystwyse* Jam. ii 21, 24, 25; - *offendiculum = offendikel* Acts xxiv 16 etc.

§ 102. In other cases alliteration or assonance with the Latin word seems to have determined the translators' choice of expression, e.g.

*inpositio manuum = puttynghe in of þe honden* 1 Tim. iv 14, Heb. vi 2, 2 Tim. i 6, cf. Acts vii 17, 18, 19; posuit in sua *potestate = putte in his power* Acts i 7, cf. Acts ii 35, iv. 3, 35, v 18, 1 Thea. iii 3, Mt. v 14, 15; animam...posuit = *putte his soule*, animas ponere = *putten oure soules* 1 John iii 16, Prov. 7. 16, 17, cf. Ælfric Hom. ii 318 sealde hine sylfne—sylelan us sylfe; restituens *restore* Acts i 6; restitutionis *restorynge* ib. iii 21; cognominatus *his koupe-name es* ib. i 23—LV *was named*; mirabantur *merueilde LV woondrieden* Acts ii 12, cf. Acts ii 7, Jude 16; scabellum *schamel LV stool* Acts ii 35; annuntemus *anoumburde LV noumbrid* Acts i 26; regnum *rwe me LV kingdom* Mt. v 3, 10 etc.

§ 103. The influence of the Latin source on the *syntax* is comparatively slight in S¹, since the translator is extraordinarily careful to render his original according to the sense of the passage and the English idiom. But there are of course exceptions. In the treatment of the Latin tenses, for instance, he sometimes deviates from the current usage. Characteristic is the frequent rendering of the Latin perfectum by the perfect indefinite where the Later Wycliffite Version uses the preterite, e.g.

<table>
<thead>
<tr>
<th>S¹</th>
<th>LV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Pet. i 3</td>
<td>regeneravit</td>
</tr>
<tr>
<td>&quot; 12</td>
<td>evangelizaverunt</td>
</tr>
<tr>
<td>&quot; 15</td>
<td>vocavit</td>
</tr>
<tr>
<td>&quot; 21</td>
<td>dedit</td>
</tr>
<tr>
<td>&quot; ii 7</td>
<td>reprobaverunt</td>
</tr>
<tr>
<td>&quot; 9</td>
<td>vocavit</td>
</tr>
<tr>
<td>&quot; iv 3</td>
<td>ambulaverunt</td>
</tr>
</tbody>
</table>

Cf. further 2 Pet. i 3, 4, ii 1 (twice), 22, iii 2, 4, Rom. vi 17, viii 30 (5 x), 32, Heb. ii 2 etc.
INTRODUCTION

In the Acts, on the contrary, the Latin perfectum is usually rendered by the preterite, the perfect indefinite being comparatively rare and mostly found in direct speech. In the first chapter for instance 21 preterites are used but only 3 perfects (4, 7, 16). In chapter two the numbers are 15:4, in chapter three 17:2 etc.

In 2 John there are 2 preterites (7, 12) and 5 perfects (1, 4, 4, 5, 6 (doubtful)), in 3 John = 3:0, in Jude = 12:2.

In Matthew i the Latin perfectum is rendered 46 times by the preterite, in chap. ii 22 times, no perfect forms occur at all.

§ 104. The most characteristic syntactical feature of 2—3 John, Jude and the Acts is their not unfrequent retention of the Old English order of words in dependent sentences (Sweet, NEGr. § 1776). They differ in this respect both from S¹ and the Later Wycliffite Version, which exhibit the ordinary modern mid-verb position in dependent sentences. In some cases this end-position of the verb in the above parts of our text may be due to slavish adherence to the Latin, e.g.

2 John 6 ut...in eo ambuletis pat sé in hym schulde go LV walke sé in hym, 3 John 3 sicut tu in veritate ambulas as sé in soyfastnesse gost LV as thou walkist in treuth, Jude 15 quibus impie egerunt þe whuche wykkedly þei wrouste LV bi whiche thei diden wickedli, Acts i 21 qui nobiscum sunt congregati pat ben wiþ vs gadurde togider LV that ben gaderid togidere with vs.

In most cases, however, it is evidently the translator's own expression, e.g.

2 John 1 qui cognoverunt veritatem pat soyfastnesse han knownen LV that knownen treuth, 2 quæ permanet in nobis pat in you dwelleþ LV that dwellith in you, 7 Jesum Christum venisse in carnem J. C. in flesh have come LV that J. C. hath come in flesh, Jude 15 quae locuti sunt contra Deum pat...ayegyns God have spoken LV han spoke agens God, Acts ii 24 teneri illum ab eo pat helle hym schulde holde LV that he were holdun of it, ib. 30 de fructu lumbi ejus pat of þo frute pat outh of hym schulde kome LV that of the fruyt of his leende, iv 21 quod factum fuerat pat bi hem was done LV that was done, vi 15 qui sedeant in concilio pat in þo konseyyl satte LV that seten in the counsell etc.

The same peculiarity may be observed in the Catholic Epistles of D, e.g.

Jam. iv 14 quid erit in crasino what to morwe schal falle S¹ what schal fallen a-morwe, v 4 quæ fraudata est a vobis þe whuche fro hem þe have wipholden S¹ pat þe haveþ byggiled hem of, 2 Pet. ii 7 oppressum a nefandorum injuria þat wiþ þe wickede was overlyen S¹ and oppressed of
pe iniurye of wycked men, 1 John i 1 quod vidimus oculis nostris and wiyp oure eyen saue S1 pat we habbe...y-seyen wiyp oure ysen, ib. 2 quae... apparuit nobis pat...to us appered S1 & ha yp appered to ous, iiii 13 si odit vos mundus if pe worlde 3ow hate S1 pou3 pe worlde hate 3ow, cf. ib. iii 1, 9 etc.

§ 105. Occasionally a Latin accusative with infinitive or participial construction is retained, e.g.

2 Pet. iii 9 nolens aliquos perire nul none men peryshe.

Acts i 9 videntibus illis hem seande, ii 24 solutis doloribus inferni po paynes of helle louised ande broken, v 3 mentiri te pow forto lyghs (nom. c. inf.) LV that thou lye.

2 John 7 qui...confitentur Jesum Christum venisses in carnem pat...knowlecheb J. C. in flesch have come, ib. 12 spero me futurum apud vos y suppose me come to 3ow.

§ 106. Additions. Our text contains a considerable portion of matter foreign to the Latin original and added partly by the translators, partly by subsequent correctors and scribes.

These additions may be divided into three classes:—(1) alternative readings standing parenthetically or introduced by or which by subsequent scribes was often changed to nor, ne, or and, (2) explanatory glosses introduced by that is or as who seie, (3) expletives added by the translator in order to fill out the terse Latin expression, or to make his rendering clearer or more idiomatic.

§ 107. S1 is comparatively free from these elements. Class (2) is not represented at all, and class (1) but sparingly: 1 Peter has, for instance, only two alternative readings, viz. v 3 ex animo = of youre wyle of youre soule, iii 3 circumdatio auri = enuyronyng aboute of gold oper an-oper clypinge. This latter is, however, doubtful, since it may translate 'aut indumenti' in the following phrase: 'aut indumenti vestimentorum cultus.' 2 Peter has one instance, ii 5 a bedel & a foregoere = praecomem; James has six, i 1 hele and greynge, ib. 6 in feip & trust (doubtful), iii 17 (doubtful), v 10, 11 (twice); Romans, 2 Corinthians, Galatians, Colossians no instances; 1 John, 1 Corinthians, Ephesians, 2 Thessalonians one respectively, Philippians, 1 Thessalonians two instances each, Hebrews and Titus three.

Class (3), on the other hand, is largely made up by instances from S1, the translator being evidently bent upon making his version readable and idiomatic even at the risk of being thought inaccurate. The possessive pronouns his, hure, oure, youre he adds freely, e.g.

oure Lord 1 Cor. vi 13, 14, xi 11, Eph. iv 1, v 22 etc., youre Fader 1 Pet. i 17 etc., hure myyt Jan. ii 6,—werkes ib. 25, his flesch 1 Pet. iv 1, oure Lord & oure Safyour 2 Pet. iii 2.
INTRODUCTION

Similarly words like *wel*, *God*, *Goddes*, *Christ* etc. in order to elucidate the sense, e.g.

*Goddes* son 1 John v 12, Heb. v 8, *God* saïp Heb. viii 8 (twice), 9, *ejuan* of *God* 1 John iii 23, iv 12, Holy *Spiryte* ib. ii 20, knowynge *wel* 1 Tim. i 9, wyte *wel* Jam. i 19.

According to current phraseology he renders ‘ecclesia’ by *holy* churche, e.g. Eph. v 23, 24, 25, Col. i 18, 24.

A number of other additions, mostly due to his striving after clearness and good sense, can be recorded throughout S¹:

1 Tim. i 9 *per* is no lawe y-set to a ryystful man bote to vnryystful men... & to wikked *men*, & to synful *men*, & to cursed *men*..., ib. 10—11 & what-ever elles *pat* *per* be, *pat* be aseyyn hol teychynge of *pe* euangely... *pe* whuche euangely is y-take to me, 1 Cor vii 29 pilke *pat* habbeþ wyfes...as *pou* *jei* ne hadden none wyfes, Heb. iii 18 *jei* schulden noyt entren in-to his reste... *jei* ne myyte not entren in-to his reste, similarly iv 6, Heb. v 3 offeren for hym-self & his synnes, as for *pe* pepel & *hure* synnes, Heb. vii 13 an-oþer kynrede, of *pe* whuche kynrede, ib. 14 y-boren of *pe* kynrede of Juda, Jam. i 9, 24 passe forp *his* wyges, ib. iii 15 erpelyche *wydod* & a bestyssch *wydod* & *pe* defeles *wydod*, 2 Cor. vi 9 sete *be* *as* *pilke* *pat* beþ vnknowe, 1 Pet. i 6 in *pe* laste tyme; in *pe* whynche *tyrne* *se* schuleþ ioyn, ib. 12. To whuche *prophetes* it wes *y-told*, 1 John ii 25 byhoten *sow* *pat* *be* wole *jeuen* *sow* an eferlastynge lyf, Rom. v 19 many *men* beþ y-maasd synfyn men, so by *be* boxumnesse of *on* *man* many *men* beþ y-maasd rystful men, ib. vi 5 rysyng aseyyn *from* *deþ* *to* *lyf*, ib. viii 11 arered up from *deþ* *to* *lyfe* (twice), ib. 17 *jif* *it* *is* *so* *pat* *we* sufreþ, ib. xiii 1 soget to poweres *pat* beþ hyyere *han heo*, 1 Cor. vii 31 wijouten bysynesse *of* *pe* *worlde*, ib. 39 *heo* is deleyfere from *pe* *lawe* *of* *hure* *housbonde*, ib. xi 19 *per* ben heresyes a-mong *sow*, *pat* pilke *pat* beþ apprefed *men* *among* *sow*, ib. xiii 2 mefen hulles *from* *hure* *places* (?), Eph. iv 17 *y* *sey* *sow*, & wytynesse *to* *sow*, Heb. ii. 3 *pe* whuche *hale*, ib. iii 6 *sief* *it* *so* *be* *pat* we *holden*.

If unable to find a natural expression the translator of S¹ uses circumlocution, e.g.

1 Pet. i 3, v. 4 immarcescibilem = *pat* may noyt welow, Jam. iii 4 dirigentis = he... *pat* is governour of *pe* schypp, 1 Pet. ii 18 dyscolis = to pilke *pat* beþ wykked, Eph. vi 4 in disciplina et correctione Domini = in *pe* teychynge of oure Lord & amende hem of here defautes, 2 Thes. iii 8 gratis = of no mannes jegynge, 1 Tim. v 23 frequentes tuas infirmitates = vi seknesses *pat* jou art y-woned to haue, 2 Tim. i 12 depositum meum = *pat* tresour *pat* he háþ y-take me to kepe.

§ 108. In 2—3 John and Jude the additions to the original Latin are as follows:

2 John 4 oure Fader, 7 *He pat soply is noyt a-knowe Jesus Crist have commen in flesch, 8 soure fulle mede, 9 his lore, 10 brynge þ þ wip hym—12 y wolde not wyrte hem—by letteere ne by sendynge—speke with sow, 13 soure chosen.
INTRODUCTION

3 John 1, 2 dere frend, 2 my preyer, 5 My dere frend, oure breperen, 6 holy chyrche, 11 My dere breper, 12 of alle good men...we bere wytnesse of hym, 14 Pees be—oure frendes.

Jude 3 stryue asey synne, 4 deceyuable men—be grace of oure Lord Jesus Crist & yaf hem vnto leccherye, 5 oure Lord Jesus, 6 his princehed & his comandementes, 8 God here Lord (dominationem), his, 12 pese it bep...bep defouled—vnfruitful...pat no fruyt berep—twyes deede the ben, 14 his Jousandis, 15 alle yuel—harde wordes, 17 my breperen (charissimi), 19 Holy Gost, 20 My dere breperen—house...& grounde you.

Of all these additions only 2 John 12 and Jude 6, 12, 20 can be looked upon as alternative readings, the others are more or less needless interpolations belonging to class (3).

§ 109. The text of the Acts is corrupted by an endless number of glosses and alternative readings, whereas the expletives and intercalated matter generally is far less frequent than in S1 and S2. In the first chapter there are for instance seven alternative readings, viz. i 2, 4, 4, 7, 8, 18, 25, three glosses i 13, 17, 18, but only the following expletives:—i 8 fro abouen vnto yowe, 11 saide vnto hem—righte as the sowe hym ascende, 13 per cynacle, 15 pat was per, 16 the men ande my breper, 21 oure Lord, 24 schewes us. In the second chapter there are thirteen alternative readings, six glosses, and expletives as follows:—ii 5 wore pat tymne, 6 grete multitude, 7 spoken vpon his wise, 17, 25, 34 oure Lord, 24 pat helle, 29 the men, 30 wiste wele—treyse ope, 34 Oure Lord, 37 Leue men, 41 wonnen vnto God, 44 per jinges.

Like S1 the Acts generally render ‘ecclesia’ by holy chirche, e.g. v 11, viii 1, 3, ix 31, xii 1, 5, xiv 26, xv 41. Cf. further saynte Peter ix 39, saynte John x 37.

The following may give some further idea of the interpolations in the Acts:

Acts iii 15 raysed fro depe vnto life, ib. 26 turne hym from po way of his wikkednes, iv 7 ymydes hem alle, v 15 laide hem...in po felde, vi 5 trewe in po faije, viii 15 hem pat wore turned, ib. 18 gisen vnto hem, ib. 22 wikked poghte, ib. 24 alle pise, ix 18 slyme as hit wore po skales of a fishe, xii 18 po knyghtes pat hym keppe, xiii 12 trowed in God, ib. 20 domes-men to revele hem, ib. 21 a kenge to be per gouernoure.

§ 110. Matthew agrees with the Acts in having a fair amount of extraneous matter introduced into the text, though owing to the simplicity of the language there was less scope for the zealous pen of the commentator or scribe. They managed, however, to insert five
alternative readings, viz. i 18, 23, ii 13, iii 1, 3, 15; eight glosses, i 25, ii 6, 22, 23, iii 9, iv 25, v 24, 38, and a fair number of expletives, as can be seen from the instances in the first and second chapters:

i 17 bep fourtene, 18 in hire wombe, 20 penkyne...for-to lewe his wyf—oure Lord, 22 seyenge on his wyse, 23 hire—God is with us, 25 his sleep, 25 Marye his wyfe.

ii 3 in herte, 9 pese pre kyynges—pe kyyng Heroud—wente per wyse. 13 his sleep, 14 Pan Joseph rysynge, 16 sende in-to Betlem—bat were of two yes, 18 pei were nost quiæ, 19 oure Lord, 21 & Joseph roos, 22 & Joseph was amonestyd in his sleep by an angell how he schulde.

§ 111. In respect of additions our text compares unfavourably with the Wycliffite Versions, which strictly adhere to the Latin, the Earlier Version slavishly, the Later with more deference to the English idiom. The EV has certainly a number of alternative readings but they are as a rule carefully distinguished from the text.

§ 112. The text has further been vitiated by a number of omissions for which not only the translator may have been answerable but also, and probably to a large extent, each subsequent scribe, e.g.

Jam. i 5 et dabitur ei, 23 vultum nativitatis suæ—hymselfen, ii 16 illis, Itæ in pace, iv 1 militant (=bep), i Cor. i 11 de vobis fratres mei, ab eis qui sunt Chloes, Acts i 12 vocatur...sabbati habens iter, ii 29 audenter, iii 2 bajulabatur.

For further examples see the notes.

§ 113. Under the heading of omission may be counted the predilection shown by the translator of St for rendering two synonymous or nearly synonymous expressions by one alone, e.g.

1 Pet. ii 8 lapis...et petra a ston, ib. 19 sustinet...patiens suffrey, 2 Pet. iii 7 repositi sunt...reservati y-kept, Jam. i 17 datum...donum seft, Eph. iv 16 compactum et connexum y-knyt to-goder, Phil. iv 1 charissimi et desideratissimi dereste, Heb. viii 11 docebit...dicens schal...seye, ib. 13 antiquatur et senescit wazej old, ib. xiii 5 deseram neque derelinquam Y nul...lefe, Titus iii 9 contentiones et pugnas stryfes.

§ 114. Our version is marred by a considerable number of mistranslations which in some cases are clearly due to the ignorance or carelessness of the respective translators, in others again may possibly result from corruptions or differences of readings in the Latin text.

1 Wycl. Bible, i xvi ff.
§ 115. The translator of the Acts is the greatest sinner in this respect. He renders 'Sosipater Pyrrhi' as Sowy þo fadire of Pirry xx 4, queen 'Bernice' or 'Beronice' has been transformed into men of Baronye xxv 13, 23, xxvi 30, from the phrase 'venimus contra Chium' he coins the place-name Contrachye xx 15. His knowledge of classical mythology must have been somewhat scanty for 'whatte man es þat,' he says, 'þat knowes noghte þo cytee of Ephesie worshippar of þo grete Diane, ande of Jouye hire childe?' the Latin being...'cultricem esse magnae Dianae, Jovisque prolis' xix 35.

Again, 'Blastus the king's chamberlain' appears as Persuaso-blasto, the Latin having 'et persuaso Blasto, qui erat super cubiculum regis' xii 20, and to Philippi he furnishes a second name 'Philyppis, þo whiche es þe firste of þo contree of Macedonye, þo cyte of Coleyne' (Vulg. xvi 12 Philippos, que est prima partis Macedoniae civitas, colonia). For further instances of these absurd renderings see ii 3, v 16, xii 20, xvii 17, xxiii 32, xxviii 11.

§ 116. 2—3 John and Jude are not without their share of mistranslations, not a very surprising fact if we consider that they were in all likelihood rendered by the translator of the Acts. In 2 John 12, for instance, 'per chartam et atramentum' is translated by lettere, in the following verse 'filii sororis tuae electe' by yowre chosen þi suster doustere. In 3 John 13 'per atramentum et calamen' is rendered with lettere, in Jude 1 'dilectis' by chos, which, however, may be a misreading (delectis), in verse 6 'angelos' by awngel, in 7 'finitimae civitates' is given as þe cytee of Fynytyme like 'civitas, colonia' by þo cyte of Coleyue' in Acts xvi 12.

§ 117. The translator of S¹ occasionally goes wrong, but he commits no such blatant errors as those recorded in the Acts, e.g.

1 Pet. i 11 scrutantes in quod vel quale tempus significaret in eis Spiritus Christi pot telleþ as þe Spiryt of Crist háþ y-syngyfied to hem þis tyme, v 9 eadem passionem...vestre fraterntiti fieri pot he dop in þe same wyse to youre broþerehed, 2 Pet. ii 22 reversus ad suum vomitum, háþ y-turnd...asynæ fortæ caste, 1 John iii 4 Omnis qui facit peccatum, et iniquitatem facit; et peccatum est iniquitas And everiche man þat dop synne & wikkednesse: he is boþe synne & wykkednesse, Eph. iv 6 captivam duxit captivitatem þowæ away wrecchednesse, Heb. ii 9 ut gratia Dei...gustaret mortem þat þe grace of God...schulde caste þe deþ.

1 Cf. note p. 234.
INTRODUCTION

§ 118. On a faulty original or differences of readings the following instances may depend:

1 Pet. ii 24 Sanati estis we beh y-heled, iii 22 officeremur se weren y-radd, 1 John ii 27 docuit ich have y-tayst, Rom. vii 4 fructificemus se schulden make fruyt, ib. 5 fructificarent we schulden make oure fruyt, Acts ii 26 lastatum made brode v 14 credentium of hem pat preyde, v 21 adveniens... princeps whanne po prince harde pis, vii 2 moraretur he schulde dyc, xvii 4 crediderunt troyed, xxvi 23 possibilis possibul.

The translators sometimes err on the side of too great literalness, whereby the sense of the passage is spoilt, this being especially the case in the Acts:

xxvii 3 Humane autem tractans Julius Paulum and Julte tre[d] Poule manly LV and Julius treszde curteisly Poul, xxviii 1 Barbary... prestabunt...humanitatem nobis po barbariae schoed...manhede into vs LV the hethene men diden to vs...curtesie, i 3 per dies quadragina bi forty days LV om. bi.

§ 119. Generally speaking the translation of S¹ is of far greater merit than the remaining parts of our text. From the Prologue (pp. 4. 27, 8. 2 ff.) it can be inferred that the translator of S¹—the brother superior—was a man of some learning, and he certainly renders the Latin with clearness and idiomatic ease. In this respect his translation may be said to rank with the Later Wycliffite Version and consequently much higher than the verbal almost gloss-like rendering of the Earlier. The following instances taken at random may exemplify this statement:

HEBREWS IX.

S¹  EV  LV
19 For whanne pat 19 Forsoth ech 19 For whanne ech eferich comainment maundement of the maundement of the lawe was y-rad of lawe radd of Moyses to al the puple, he takynge al the peple, he takynge the blood of calues, and the blood of calues, and of buckis of geet, with of buckis of geet, with watir, and reed wolfe, and watir, and reed wolfe, and ysope, and spreynge and ysope, spreynge and the ilke book and and the ilke book and al the peple, seyinge, al the peple, seyinge, 20 This is the blood of 20 This is the blood of the testament, that God the testament, that God comaundide to you. comaundide to you.
INTRODUCTION

JAMES III.

1 And my bretheren, nyle je be maad many many maistirs, wytynge pat je takep je grettere dom. 2 For we offende in many pinges everychone. & who pat offend in non word, he is a parffit man, & he may wiþ a brydul leden al je body aboute. 3 For we putte brydeles in-to horses moues to maken hem assente to ows, and we bere aboute al hure body. 4 And grete schyppes pat beþ y-meued wiþ grete wyndes, þei beþ y-turned aboute wiþ a lytul gouernynge, whydur þat he wole þat is gouernour of þe schypp.

1 Mi britheren, nyle je be maad many mai-tirs, wytynge that je taken the more doom. 2 Sotheli alle we offenden in many things. If ony man offendith not in word, this is a perfitt man; forsothe he mai with a bridel lede aboute al the body. 3 Forsothe if we putten to horsi bridles in-to mouthis, for to constrente to vs, and we beren ther with aboute al the body of hem. 4 And lo! schippis, whanne thei ben grete, and ben dryuen of stronge wyndis, sotheli thei ben born aboute of a litel gouernayle, where the bire of a man dressinge shal wole.

Noteworthy are the 3rd and 4th verses above of the Early Version, which are scarcely intelligible.

1 CORINTHIANS XIII.

S

1 ȝef þat y speke wiþ mennen tunges oþer wiþ auuengel tunges, & y ne hafe noyt charyte, y am y-mad as bras þat souenþ, oþer a cymbal þat souenþ. 2 & ȝef y haue euerie propheye, and knowe alle pruyetees, & þif y haue euery cunnynge & euery feþ, so þat y mowe mefen hulles from hure places, þif y ne hafe no charite, y ne am noyt. 3 And þif y

EV

1 If I speke with tungis of men and aun-gels, sothli I haue not charite, I am maad as bras sownnynge, or a symbaltynkyenge. 2 And if I schal haue propheye, and haue knouen alle mysteries, and au kunnynge or science, and if I schal haue al feith, so that I bere ouere hillis fro o place to another, forsoth if I shal not haue charite,

LV

1 If Y speke with tungis of men and of aun-gels, and Y haue not charite, Y am maad as bras sownnynge, or a cymbaltynkyenge. 2 And if Y haue propheye, and knowe alle mysteries, and al kunnynge, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am nouyt. 3 And if Y departe alle my goodis in to the
INTRODUCTION

§ 120. For 2—3 John, Jude, the Acts and Matthew we cannot claim a very distinguished scholar as translator. To judge from his many and often ludicrous mistranslations, misunderstandings, and other inaccuracies, he was evidently remarkable for zeal rather than knowledge (see §§ 108—116). In spite of all its faults, however, his translation is a far more readable production than the Earlier Wycliffite Version, though it cannot like S² be said to attain the standard of Purvey's more polished and idiomatic revision. The following passages may serve as examples:—

C.

6 Thanne yonge men ros vppe, ande bare hym away ande biried hym. 7 Efterworde, as hit were po space of pre houres, hise wife enterd inne, ande wiste not what was done. 8 Ande sopely Peter answerd vnto hire, Say me, pow womman, solde she po felde of pat price? And sche saide, she, of pat price. 9 Ande sopely Peter saide vnto hire, Wharto poghte she hit acordande to yowe forte tempte po Holygoste of God? Loo, po fete of hem pat biried pine howsebande at po dore, ande schal bere forpe pe.

xvii 21.

Ande po men of Athenys & oper comelynges pat dwelled per, gafe per entente vnto noghte elles bot forto say or forto here summe newe pinge.

Sothli alle men of Athenis and comelingia, herborid men, sauen tent to noon othir thing, no but ethir for to seye, ethir for to heere, ony thing of newe.
INTRODUCTION

XIX 1.

Ande hit biffelle, whanne Apollo was at Corynthy, that Poule had gon po ouer contrees, ande kome vnto Ephesum; ande he fonde summe of po disciples.

XXVI 28, 29.

Ande po kenge Agrippa saide vnto Poule, In lytel pou makes a skille pat I am Cristen. Ande Poule saide, I yerne bfore God in lytel and in myche, noghte onely pe, bot alsso alle pat heren me todaye, forto be made suche as I am, outetaken pise bondes.

§ 121. Remarkable are some slight traces of alliteration which occur in the Acts and more especially in the Catholic Epistles of MS. D.

Acts ii 30 et sciret ande vistre wele, ib. 24 teneri illum ab eo pat helle hym schulde holde, xiii 7 prudente vore...& vrys, xx 31 vigilate bes vore ande vaker, ib. 34 scitis the vore wele, xxiii 20 certius inquisituri sint pei wolde wyte more wyterly.

Jam. iv 8 appropinquato neysep ny, ib. 10 Humiliamini make soo meke, v 5 Epulati estis Pat fedde vre bet, ib. 8 appropinquaviit schal come ny nyste, 2 Pet. ii 17 caligo tenebrarum dymnes of derkenes.

1 Pet. i 18 corruptibilibus pat soone vyle ruste & rote, ib. paternae of youre formere fadres, iii 8 misericordes, modesti, humiles meylicif, mylde & meke, v 2 turpis lucri wordly wynnynge, 2 Pet. ii 20 refugientes oiniquitatones felep pe fylynges, 1 John ii 2 trewe troupe, iii 19 suadebimus make meke, 2 Pet. ii 10 audaces bolde pei be.

§ 122. In Matthew, owing to the straightforward simplicity of the language, there is not much difference between our text and the Wycliffite Versions:

MATTHEW II.

Therfore when Jhesus was born in Bethlem of Juda, in the days of kyng Herode, loo! kyngis or wijs men camen fro the east to Jerusalem, 2 sayenges, Wher is he, that is born kyng of Jewis? forsothe we han seyn his sterre in the este, and we comen for to wirshipe hym.
§ 123. Summary. The collection of Biblical books printed in this volume is orthodox in origin (pp. xix, xxiv). It falls into two parts. The first, including the Prologue, Peter, James, 1 John and the Pauline Epistles (= S1), has come down to us in a dialect with chiefly South-Western characteristics (§ 92); there is reason to believe that it was translated by a man belonging to Kent or the South-Eastern counties (§ 92 p. xvii), and that it formed the original collection.

The second part comprises additions made from a Midland version, which seems to have originated in the North or the North-East Midlands (§ 91 p. xiv). Of this version the Catholic Epistles, the Acts and the first six chapters of St Matthew have come down to us, mostly in southermised transcripts, the Acts fortunately also in a dialect closer to the original (§ 91). They appear to be the work of one translator (§§ 97, 98). 2—3 John, Jude, the Acts and Matthew were borrowed for the monk’s collection of Biblical books.

In respect of accuracy of translation our text is inferior to the so-called Wycliffite Versions (§§ 106—118); with regard to clearness of expression and idiomatic use of English both surpass the Earlier Version, our Southern text (S1) in this respect being quite on an equality with the Later Version (§§ 119, 120).
PROLOGUE

God made mankynde after his owne ymage & lyknesse, & put hym in paradys that was a land of blyssse, & seyf hym that lond to haue y-woned per-yne euer more & neuer to han be ded, so that he were buxom to hym & dyde what he bede hym and kepte trewliche his heste as he was y-holde by pure kynde. For man ne hadde no ping of hymself, bote al ping that he hadde it was of Goddis seyng, bope his owne beynge & his wonyng; and al ping that hym neded God graunted hym, & forbede hym no ping, but that he ne schulde nost eten of a tre that was a-myddle to paradys, that was y-cleped that a tre of knowynge bope good & yuel. For God byhyste hym in certeyn, that what day he ete of pis tre he schulde be ded; & of alle pe oper trees of paradys God seyf hym leue to ete. And for man ne schulde not ben alone in pis blyssse, he made of man a womman, to ben his helpe, & to ben parsener of pis blyssse, & seyde he that schulde ben his wyf. God made also pe kynde angelis, & putte hem in pe blisse of heuene. & a-mong hem he made on, more wys, brytere, & fayrere, & more of myst pan his felowes weren, & clep hym Lucyfer (that is to seye, a berere of lyst). Bot whan pis Lucyfer was maad in al pis noabeyle & in blisse, he byheld hym-self so fayr, so mystye, & so wys,

\[1\] The names Maria, Jesus, Johannes stand at the head of the MSS; fol.
\[2\] ye nearly obliterated, S.
\[3\] seyf P.
\[4\] trewlich. on erasure, in darker ink, S.
\[5\] was follows, crossed out in red ink, P.
\[6\] illegible, P.
\[7\] eped illegible, P.
\[8\] she with sh on erasure, S. that is P.
\[9\] om. P.
\[10\] the gloss added at the bottom of the page, P.
& ne poeste not how his God had y-maad hym so of noxt, to
ben in al pat blisse in pe dege of a seruaunt, to worschypen his God as a trewe seruaunt schulde; & of his
faymnesse he fel in-to a pryde, & sayde in his pouxt, Y wole
sette my sege in pe norp, & ys wole be lyche hym pat is
heystest in heune. & many angeles pat weren in heune
assenteden to his pouxt of pryde pat Lucyfer had conceyued.
& po God schewed hym what he was, and by whom he was
y-maad of noxt, & po Lucyfer knew hym-self & knew his
trespas pat he hadde y-don a-jeyn his God, he fel a-down
fro pis blisse of heune in-to pe deppest sorowe & peyne of
helle, pat was a dispeyr of forjeuvenesse of his synne pat
he hadde y-don a-jeyns his God. & alle pilke angelis pat
assenteden to hym sellyn down fro pe blisse of heune in-to
pe peynes of helle. Bote noxt alle ylyche depe: for pilke
pat weren heystest in blyss, aftur pe doynge of hure trespas,
pe were deepest in peyne. For al hure wysdom, hure
mysl, & hure bryntnesse, pat encresed hure blisse, aftur pe
hadden y-synned, encresed hure peyne: & pe grettest peyne
pat pei hadden was dispeyr of forjeuvenesse of hure synne.
For whan pei knewen how God hadde y-maad hem of noxt, in
so parlyt kynde as pei weren y-maad, & y-putte hem in
blisse to huven euerelemore y-dwelled peynne, & pei of hure
owne poustes vnkyndeliche forsoken hure God, & wor-
schupeden anojor as god pat God hade y-maad of noxt, pei
fellen in-to sorowe for pis trespas, & pousten hure trespas so
gret pat hem poyste God ne myste not forjeuen hem hure
trespas. & so pei fallen in-to dispeyr of forjeuvenesse, & pat
dispeyr is pe depe pitt of helle, in pe whuche ly Lucyfer &
many opere of his felawes pat fallen wip hym from heune.
And po Lucyfer was y-falle from blisse in-to peyne, he had
enuye to mankynde pat wonyed in paradys, & pooste he
wolde make man lese pe blyss of paradys, as he for his
pryde had y-lost pe blyss of heune. And so he made hym-
sell in pe lyknesse of an edder, & come to pe womman pat was

1 fol. 1b S.  2 fol. 1b P.  3 om. P.  4 changed to wolde by a later hand, S.  5 wele P.  6 followed by pet of helle, crossed out. P.  7 fol. 2 S.  8 fol. 2 P.  9 added above the line, P.
more frele, more unkunnynge þan was man, and axed hure why God had forbeden hem þat þei ne schulde noþt ete of allþ þe tren þat weren in paradys. & þe womman answered, & seyde, 'We etep of þe tren þat ðep in paradys, bote of þe tre þat is a-mydde paradys we ne eteþ noþt, lest we dyen.' 5 þo seyde þe serpente, 'Nay, dye schul þe noþt, for God wot wel þat what day þe eten þer-of, þoure yen schulen ben opened, & þe schulen ben as goddis, knowynyng boþe good & yuel.' & þo þe womman seyþ þat it was a good tre to eten of, & 1 fyr in seynge & lykyng to þe syȝt. & heo eteþ þer-of, & þaf hure housbonde þer-of; & he ete þer-of also. & þo hure yen were opened & þei seyen hem-self naked; & for schame þei maden hem breches 2 of leues to huyden 3 wip hure membres; & þei wenten 4 to huyden hem in paradys from þe syȝt of God. & þo God clep Adam & axed hym 15 where he was; & Adam seyde, 'Lord, for þat y was naked y hude me from þi syȝt.' & God seyde to hym, 'Who schewed þe þat pou were naked? bote for þou ete of þe tre þat y forbedde þe þat þou ne schuldest ete þer-of.' & þo seyde Adam, 'Þe womman þat þou seþe me to my felaw þef 6 me 20 of þe tre, & þe ete þer-of.' And God seyde to þe womman, 'Why dudest þou þus?' & heo 7 seyde, 'Þe edder bygyled me, & y ete þer-of.' & God seyde to þe serpente, 'For þou hast y-do þus, þou art a-cursed a-mong alle þe beestes of þe erþe.' & God seyde to þe womman, 'Y wolde multiplye þi 25 greuaunces & þi 8 conceyfynge, & in sorow þou schalt 9 brynge forþ chyldren, & vnder mannes power þou schalt ben, & he schal be þi lord.' & God seyde to Adam, 'For þou herde þi wyf & ete of þe tre þat y forbed 10 þe, acursed be þe erþe in þi werk : in traueyle þou schalt eten of þe erþe alle þe dayes of 30 þi lyf. Breres & pernes þe erþe schal brynge þe forþ, and þou schalt eten herbes of þe erþe. In swot þou schalt ete þi bred, forto þou come aȝeyn in-to þe lond þat þou art y-take out of: for pouder þou art, & in-to 10 pouder þou schalt be turned a-ȝeyn.' þo God cloped Adam 11 & Eue in clopynge of 35

1 & a P.  2 fol. 20 P.  3 heden hem P.  4 fol. 20 S.  5 þaf P.  6 om. P.  7 þe P.  8 ben & he schal be þi lord follows, crossed out, P.  9 forbad P.  10 þe follows, P.  11 fol. 3 P.  1—2
beestes skynnes, & seyde, 'Lo, Adam is y-maad as on of us, knowynge bope good & yuel: and perfore loke 3e now lest he take of pe tre of lyf & ete & lyue euere more.' & po God putt hym out of pe blisse of paradyss to worchen in pe erpe, & sette to-fore paradyss Cherubyn wyn a brennenge swerd in his hond to kepe pe tre of lyf. & po Adam knew his wyf, & heo conceyued and brouste forp a chyld pat pei clepen Caym. And aftur hym he brouste forp an ope chyld, & hym pei clepen Abel: & so in proces of tyme per comen of Adam & of his wyf muche pupel in pe worlde. Bote pei drowen to wykkednesse, & leuened goodnesse. & God, seyng pat man had drawen hym to wykkednesse in pe lond of blisse, & also in pe worlde pat was a lond of trauyyle & of peyne, seyde hym a-pouyst pat he had y-mad man. & for hure synne he pouste to take vengançe on hem, & maken an ende of mankynde. & so he sende a gret flod, & dreynye pe worlde & alle pe men pat weren in pe worlde, safe Noe & his wyf & his pe sones & hure wyfes, pat weren safend in Noees schyp pat God bede hym maken er pan pe flod come. & po God sey3 pe frelesnesse of man, he by-hyste pat he ne wolde noyt take such vengançe no more on man by flodes of watir; & in tokene of pees by-twene hym & man, he putte his reyn-bowe in pe cloudes of heuene, & pe streng toward pe erpe in tokene of pees bytwen hym & man. For by-fore pat11 flod was per neure reynbowe y-sey3e.

"Sepphe euerych man" is y-holde by Cristis lawe of charite to louen his broper as hym-selfe, 3e, pat han of Godes grace more knowynge pan we han pat bep lewed & vn-kunnyng, bep y-holde to techen us pinges pat bep nedeful to pe hele of oure soules; pat is to seye, what ping is plesynge to God, & what displesep hym also. & y preye sow purcharite to techen us lewed men trewlyche pe sope aftur oure axynge."

"Broper, y knowe wel pat y am holde by Cristis lawe to parforme hym axynge; bote naþeles we bep now so fer

---

1 fol. 3 S. 2 3he P. 3 clepeden P. 4 nofer P. 5 mochel P. 6 ng in paler ink on erasure, S. seyde P. 7 y drawen P. 8 him P. 9 bad P. 10 fol. 3b P. 11 lord follows, crossed out, P. 12 mam P. 13 fol. 3b S.
y-fallen a-vey from Cristis lawe,  
pat jif\(^1\) y wolde answer to  
yyn axynges y moсте in cas vnderfonge  
pe deþ. & þou  
wost wel þat a man is y-holden to kepe\(^2\) his lyf as longe as  
he may. & paramunter it is spedful to holden oure pes a  
whyle forto\(^3\) þat God foucheþ saf þat his wille be y-knowe:  
5 for now þe worlde is ful of wykkednesse,  
& men han\(^4\) more  
desyr to lyfen in hure fleßclyhe lustes in  
synne þan to plesen  
God in forsakyngynge synne.  
& y seye þis in certeyn, þat þe\(^5\)  
comunte of þe worlde hap  
forsoke God & his bestes &  
herfeþ false goddes. & þat is to al mankynde a  
gret matere 10  
of sorowe: to sen þe grete loue  
þat God hap  
y-scheweþ to  
mankynde, & to sen on owre syde how lytel we loueþ hym  
ajeynward.”  

“[L]eþer, y trowe ful wel þat þe worlde lyþep in muche  
wyykednesse of synne. Bote y trowe þat many men, þef 15  
þei knewen how þei mystyn plesen hure God, þei ne wolde  
not sparre for drede of no man, ne for loue nouþer, to don  
íng þat were to his plesyng.  
And y trowe þat oure God be  
so good & so mercyful\(^6\), þat, jif we knowlechen to hym  
oure synnes,  
and þeþyngketh oure trespas,  
& ben in ful wille to  
offenden hym no more, þan oure hope is þat he wole  
forjueuen  
us oure trespas jif we axen mercy.  
For so he seyeþ  
by  
Ezechiel þe prophete,  
& also by\(^7\) Dauyd in þe Sauter, &  
by Jeremyc also; & Crist seyeþ also, þat he ne wolde\(^8\)  
nozt  
a synful mannes deþ, bote þat he be turned from\(^9\) his synne  
and lyþe.  
And oure hope is þat oure more his grace is redy  
to hem  
þat axeþ his grace, & þutþep in hym al hure\(^10\) trust.  
And\(^11\) y trowe þat he wolde, þat men wynsthen how þei  
shulden plesen hym.  
For he sende his sone þat was his wysdom  
adown in-to þe world\(^12\), to techen mankynde how þei schulden  
plesen his Fadur.  
Bote y trowe, for men weren to wordlyche,  
þei ne hadde\(^13\) no safer in his techynge;  
& y trowe ful wel  
þat for men han y-trust more in hure owne\(^14\) wysdom þan in

---

1 om. P.  
2 to kepe in the margin, first corrector's hand, S.  
3 tyþ P.  
4 fol. 4 P.  
5 The rubric in S is an I.  
6 fol. 4 S.  
7 de nearly effaced, S.  
8 be P.  
9 de on erasure, S.  
10 ef P.  
11 oure P.  
12 fol. 4b P.  
13 word P.  
14 hedde P.  
15 In paler ink in the margin, S.  
om. P.
Godes wysdom, perfore God hæf y-let hem so longe y-worpe, 
pat we beþ poroþ hure wysdom y-fallen into synne: pat we 
mowen knowe wel pat mannes wysdom ne is bote folye. 
For y trowe pat verrey wysdom be to drede God, and verrey 
vnderstandonyenge to gon away from synne, & so seip Iob. 
Bote he seip pat pis wysdom ne is noþt y-founde in þe lond 
of men pat [l]yf[e]þ1 softlyche. & y trowe pat [s]if [w]e3 
turne to God in al oure herte, þanne he w[o]l4 be [y]-founde[n]4 
of us, as he seþ by Ieremye his prophete. [And y]6 byleue 
10 wel pat for loue pat he hæf to m[an]kynde6 he wole brynge 
us out of þis myschef7 of synne, sif we desyreþ it wiþ ful herte 
& trewe. Ne we ne schulþ not drede þe multitude of oure 
enemyes, ne hure myst, ne hure wysdom, sif oure God wole 
ben oure helpe: For he is mysþy wiþ-outen ende; his wysdom 
15 is endeles; his8 loue & his mercy is euermore redy to hem 
pat cleþþ hym to9 sokour in hure tr[ibulacyoun]. & so we 
oure-selfe beþ þe enchesoun of þe meschef pat we beþ y-fallen 
yyne. & sif he seþ10 us desyren helpe, he ne wolde noþt 
faylen us at oure gret nede. & broþer, be þou syker þat þe 
20 k[n]owynge þat þou hast of þe meschefes of þe worlde11 
is onlyche of Godes grace & noþt of þi desyrynge. & y rede 
þou12 ne huyde it noþt from ous, þat fayn wolden y-knowen13 
hem & amende oure lyfþing14, lest þou be holden a false seruaunt 
to God in þe day of dome, for huydynghe of þi lordes tresour 
25 þat þou schuldest chaffare wiþ to encresse þi lordes tresoure. 
& who þat is false in lytel, who15 wole16 taken him17 þing þat is 
of grettere valew? & God, þat is a ryþþful lorde, wole brywen 
his vnprofytabel seruauntes in þe day of hure aconutes in his 
derke presoune of helle, when his profytabel seruauntes, þat 
30 han encreed þe goodes þut þei hadde to kepe, schulen ben

1 'yf'y filled in by a later hand; the top of the l is still visible, S. 
lyueþ P. 2 yf ye filled in by a later hand, S. sif we P. 3 wil in a 
later hand, S. wel P. 4 þe founder in the same late hand, S. y founden 
with y added later, P. 5 & (effaced) bat filled in by the same late hand, S. 
and y P. 6 mkynde filled in, S. mankynde P. 7 fol. 4* S. 
8 fol. 5 P. 9 to his P. 10 seip P. 11 word P. 12 þat þu P. 
13 if i known with the 2d i added above the line, P. 14 ig on erasure, S. 
lyfeþ P. 15 crossed out in red ink, P. 16 wele he P. 17 inserted 
in a later hand, S. om. P.
y-put in more worschupful offyces\(^1\) in pe blisse of heuene. & how myst pou seye pat pou art in charite, pat hast plente of Goddes goodes in pi kepynge, & sest us pat be\(\text{p}\) \(\text{b}\) pi bre\(\text{p}\)er\(\text{e}\) \(\text{r}\)en in perel of dep of soule for deuante of suche goodes & pou closest \(\text{p}\)yn inwardnesse from us? \(\text{p}\)ink\(\text{b}\), pat\(\text{b}\) pou3 pou departe wip 5 us of \(\text{pi}\)\(^4\) tresour, pou schalt raper\(\text{e}\) wynne \(\text{p}\)an lese. & \(\text{p}\)er ne is non so couetous a man of pe worldes goodes, pat he ne wolde ble\(\text{p}\)elyche \(\text{seu}\)en his goodes to nedy men, 3if he hopede to wynne in his 3efynge; ne pou ne schuldest non3t spare for drede of \(\text{pi}\) dep, to tellen us a trewe pe brynge us out\(^4\) of 10 meschef of pe dep of oure soule. For in \(\text{pe}\)\(^6\) olde testament pe children of Israel putten hem-self in perel of dep to brynge hure bre\(\text{p}\)er\(\text{e}\) ren out of bodlych mescheses. Oure Lord God also put hym-self in perel of dep, & vnderfong pe dep, to brynge us pat were his seruantes out of meschef of synne: 15 & 3ef our Lord putte his soule for his seruauntes, it is skylful pat on bro\(\text{p}\)er putte his soule for his bre\(\text{p}\)er\(\text{e}\) ren: For pat a\(\text{x}\)ep pe\(^7\) lawe of charite pat Crist tauyte here on erpe, bope in word & dede. & \(\text{p}\)ink how Crist se\(\text{i}\)p, pat who pat loue\(\text{p}\) his sadur, his moder, his wyf, \(\text{o}\)per his owne lyf abouen 20 hym, he ne is non3t wor\(\text{p}\)i to hym: & who pat loue\(\text{p}\) his lyf in pi\(\text{s}\) worlde, he schal lesyn his lyf. & siph\(\text{p}\)h pou seyst pat pe pepel hap forsaken God & his hestes, and worschuppe\(\text{p}\) false goodes, it mot folewe nedlyche pat God is muche [\(\text{v}\)n-worschuped\(^8\): & \(\text{p}\)anne 3if pou lostest God ofer alle opere pinges, pou 25 most ben aboute to encresen his worschupe in\(^3\) drawynge pi bre\(\text{p}\)er\(\text{e}\) ren from synne, & techynge hem how pei schulen plese God in kepynge his hestes\(^9\). & bro\(\text{p}\)er, y preye pe for pe loue pat pou schuldest haue to God & to pi bre\(\text{p}\)er\(\text{e}\) ren, pat pou answere trewelychelye to pinges pat y wol\(\text{e}\) axen pe to hele of 30 my soule & of oper mennes soules pat be\(\text{p}\) lewedere \(\text{p}\)an pou art. & 3if pou ne wylt non3t, oure hope is pat God wol\(\text{e}\) enformen ous by sum oper trewe seruaunt of his; & we preye\(\text{p}\) hym to deme pe ryst, bytwene ous & pe\(^11\) in pe dredeful day of dome, bote 3if pou trewelychelye answere to oure a\(\text{y}\)ngea.\(^12\)
PROLOGUE

"Brother, you hast a-gast me sumwhat with your argument. For you, you have no lost yet a-mong clerkes at scole, I skelis that you makest be you-founded in love that is a-bole resoun that clerkes vseb in scole: and fore it is hard for me 5 to aseyndonde *you in skelys & you axynge. For your argument of love meuyd God to make your world of noyt, & man aftar his owne lyknesse, & to putten hym in paradys, to hauen y-woned thare in blysse euere wip-outen ende, so that man wolde kepen his hestes. & when man had broken your 10 of his God borow your temptacyoun of your defel, he was worpi by your argument of resoun to hafe you-lost his cuntray euere wip-outen ende for so gret a trespass. Bote lofe made an argument for man, & put hym out of his cuntray vnder your power of your defel, in your world, to chasten hym for his trespass, 15 & aftarward to bryng hym out of your defele praldom in-to his owne cuntray. Asey *this was a strong argument of lofe: & so God at that tyme that he sau3 man ben ful fer y-falle into your dueles praldom, he ches hym a pepel that were Israelis children, to techen hem how they schulden comen 20 asey to hure cuntray that was hure kynde herytage, out of your praldom that they were fallen in your synne. Bote for as muche as man was that tyme vnkunynge, vnmystly & that defel was fel & myusty that hadde man in his praldom, God tauhte man a lessoun to drede hym ouer alle ope reinges & 25 forsaken alle false goddes. & for these children of Israel schulde parfytyche knowen hure lessoun, he suffred hem ben in gret praldom vnder Pharao that was kyng of Egypt. & the that cryeden to God that he schulde brynghe hem out of praldom; & he for love herde hure crienge, [&] sau3 hure tribulacyoun, 30 and sende Myoses his serfaunt & Aaron his brother to brynghe hem out of Egypt toward hure owne cuntray. & for that schulden knowe that therefore was no God bote he, he harded Pharaoes herte that was kyng of Egypt, that he ne wolde not deleyeren his pepel out of his praldom bote by myst & 35 strenghe. & so God dude wondres & merueylus in Egypt

1 pe P. 2 hes in the margin, 1st corrector, S. his P. 3 fol. 6b P.
4 om. P. 5 fol. 6 S. 6 pat P. 7 yben P. 8 also...myusty added at the bottom of the page. P. 9 in S. & P. 10 fol. 7 P.
PROLOGUE

by-fore Pharao, *pat non oper god ne myste do to schewen his myst; & afterward he ladde hem out of Egypt by a wylderness, & bede¹ hem þei ne schulde nought dremen² hure enemys: For he wolde fyste for hem aseyn hure enemys. & so Pharao was wroþ þat þe children of Israel were passed out of 5 his seruyse, & toke his [h]oste³, & pursuede Godes pepel in-to desert to hafe y-brouȝt hem aseyn in-to Egypt. & þo God lad his pule pe see wip-outen schyp, for he made hem a weye in þe see, & made þe watyr in boþe half of hem stonden upryȝt as walles: & þei passeden ofer drye. & þo Pharao come after hem þe same weye, & was⁴ adreyn in þe see & al his ost wip hym.⁵

“And þo he ladde hem in⁶ desert, & ȝaf hem a lawe by Moyses his seruaunt; & he wrote hym-selve ten hestes of his lawe in twye tables of ston, in tokenynge þat his puples 15 hertes were þat tyme hard as stonyys. þis lawe was a lawe of dreade, to techen hem dremen hym ofer alle ȝopere þinges; & he⁷ bede¹ hem kepyn his lawe when þei comen in-to hure cuntray þat he hade by-boten⁸ sumtyme, for he fonde hym a trewe serfaunt. & þef⁹ þei kepten his hestes, he byhyste hem 20 þat alle hure enemys on eferych syde schulden dreade hem & be serfauntes to hem. He bede¹ hem þat þei schulden not dreade þe power of hure enemys, for he hym-self wolde fyste fore hem & ben chefenteyn of hure ost. & so God lade hem in-to þe land of byhyst. þus þorō, an argument of loue God 25 almyȝty þorō hys myst delyferyd his pepel out of bodylyche þrâldom, & brouȝte hem in-to a plenteuous cuntray of alle þynges þat hem neded to hure bodylyche lyfloe. And so nedilyche y þat am his serfaunt & þi broþer mot graunte þyn argument of loue, & parforme þyn axynge by my power: 30 For þi loue hap ouercome my resoun. & þerfore axe nouþe⁷ what þou wylt.”

“Broþer, y panke ȝou of ȝoure gode wylle, and God contynue ȝou þerynne¹⁰ & encrece ȝoure connynge to answere

---

¹ bad P. ² fol. 6v S. ³ h erased before the o, S. ⁴ hoste P. ⁵ he was P. ⁶ into P. ⁷ om. P. ⁸ fol. 7v P. ⁹ noup P. ¹⁰ you therein repeated in the margin in a xviª century hand, S.
to myn axynges. & sepe ye han of youre owne fre wylle
y; tolde me of pis olde testament, how God brouypte his pepe
out of praldom, I pray sowe pat ye telle me what manere lawe
he ye pepel to plesen hym by, & whom he ordeyned to
techen his pepel pe lawe, and whethur pe pepel kepeth his
lawe whyllys pei weren in wyldernesse, oper non duden. And
telle me also how longe pei lyfedyn in wyldernesse er pean
he brouyte hem in-to pe lond pei hadde byhoten hem.”
“Suster⁸, God lad his pepel bysyes pei hul⁴ of Synay ye pat
is in desert bytwene Egypt & hure owne contray, & peere he
made pe pepel dwellen⁵ bysyes pei hul. & he toke to hym
in-to pei hul Moyses, his seruaunt, and seyde pis, “Pou schalt
seye to pei children of Israel, 3e you-selfen han y-sey what y⁷
ha[u]e⁸ do to men of Egipt, & how⁹ y haue bore you up on
15 egles wynges, & y-take¹⁰ you to my-self; & ye pei kepyn myn
hestes, ye schullen ben my pepel of alle puples.” Pei¹¹
wordes¹¹ Moyses spak to pe pepel; & pei answeryen pat pei¹²
wolden do alle pinges¹⁴ [pat God bad hem do]¹⁵. & God seyde,
yif pei wolden ben his¹⁶ pepel & kepyn his¹⁶ hestes, he wolde
20 ben hure God and brynge hem to hure contray; and pei
papel assenteden, & seyden pat pei wolden. Bote pei beden
God ye pat he wolde speke to hem by Moyses his serfaunt, what
were his wylle, and pei wolden don alle ping he¹⁸ bade
hem. For pei seyden, yepe God speke to hem, pei ne myyte
25 noxt lyfe for pei dredfulnesse of his speche wolde maken hem
dye. Jo Moyses wroote hure lawe, as God had y-beden hym,
how pei schulden lyfen eferichone wiip oper; & yif pei breken
³⁰ lawe, he ordeyned domes to demen hem allur pe²²
quantyte of hure trespas. God also hade y-chosen hym ye
kynrede of Leui to ben his serfaunte in pe tabernacle bope
nyyt & day: & of pat kynrede he chees hym Aaron & his

¹ yeaf P. ² fol. 8 S. ³ underlined in P. ⁴ u changed into y
by a later hand, S. ⁵ to dwellen P. ⁶ to pis P. to erased in S.
⁷ on erasure, S. ⁸ have in the margin, 1st corrector, S. ⁹ in the margin,
with caret to mark insertion, S. ¹⁰ take P. ¹¹ e on erasure, S. ¹² pis P.
¹³ wórdes expunged; ³r looks as if inserted later, S. ² whén in paler ink in
the margin, P. ¹⁴ in the margin, 1st corr. S. ¹⁵ s on erasure, S.
¹⁶ pinges P. ¹⁷ Thus in P. ¹⁸ om. S. ¹⁹ is P. ²⁰ fol. 7 P. ²¹ om. ²² here P.
PROLOGUE

children to ben his prestes in þe tabernacle, to offer sacrificyes to herynge\(^1\) of hure God, & also for þe peples synne. 
& þuse children of Leui, & princypallyche þe prestes, were
ordeyned to teche þe pepel þe cerymonyes of Godes lawe; 
& whan Moyses had y-tauȝt þe pepel þe domes of Godes lawe, God bede\(^2\) hym come in-to þe hul aȝeyn to hym, & he wolde yefen hym two tables of ston & hislawe & his maundemenstes þat he schulde teche þe children of Israel. 
& Moyses wente up into þe hul, & was þere fourty dayes & fourty nyȝtys; & lerned Godes lawe; & lerned how he schulde to make a tabernacle to heryn ynne hure God, and how þe prestes schulden ben a-rayed whan þei schulden do\(^4\) sacrificye to hure God, and how þei schulden be[n]\(^5\) y-maad prestes; also what manere auter þei schulden don\(^6\) onne hure sacrificye.”

“And whan þe pepel seyʒ þat Moyses was longe\(^8\) in þe hul, þei comen to Aaron his broþer & seyden, ‘Ryse up, & make to ous goddus þat gon by-fore ous; for we ne wetep noþ what is byfalle to Moyses þat brouȝt us out of Egypt.’ Þo Aaron toke gold & þrew it in-to þe fuyr; & whan it was y-moltten\(^7\), þei casten it in-to a form & maden þer-offe þe lyknes of a calf. 
& þo þei seyden, ‘þis is þi God, Israel, þat brouȝt þe out of Egypt’; & heryd þis calf as for hure God. 
Þo seyde God to Moyses, ‘Go doun, for þi peple hauþ y-synned, & beþ go from þe weye þat þou tauȝtest hem.’ For þei han y-maad hem a calf to hure god, & to hym þei don sacrificye & seyen, Israel, þis beþ þi goddus þat brouȝt þe out of Egypt. Suffer me þat y take vengance up-on hem in þis desert.’ Þo Moyses preyede to God þat he ne toke non\(^8\) suche veniance on his pepel, lest þe men of Egypt wolden seye þat he\(^9\) had y-lad hem in-to hulles to slen hem þere and distruye hem. & so God was y-pleased by Moyses preyere; 
& Moyses wente adoun wip þe tables in his honde þat God had y-wryten in his ten hestes. & whan he seyʒ how þe pepel songen & maden muche myrpe byfore þe calf of go[1]d\(^9\), for wrappe he þrew þe two tables out of his honde

---

\(^{1}\) herynge P. \(^{2}\) bad P. \(^{3}\) om. P. \(^{4}\) fol. 8 S. \(^{5}\) n effaced. S. \(^{6}\) ben P. \(^{7}\) fol. 9 P. \(^{8}\) molten P. \(^{9}\) no P. \(^{10}\) god S. P. \(^{10}\) fol. 89 S.
& breke hem. & po Moyses\textsuperscript{1} bede\textsuperscript{2} pat pilke pat weren on Godes half schulden ben y-joynd to hym. & so\textsuperscript{3} children of Leuy comen\textsuperscript{4} to hym. & Moyses bede\textsuperscript{5} hem gurde\textsuperscript{6} hem wip hure swerdes, & gon poros-out here bre\textsuperscript{7}er, & slen alle 5 pilke pat pei metten wip. & so pei duden, & slowen of hure bre\textsuperscript{7}er\textsuperscript{8}en XXIII. & po seyde Moyses, 'Je han halewed youre honde to day in sleynge youre bre\textsuperscript{7}er.' And po Moyses wente to God to preyen hym for his pepel: and preyed God, o\textsuperscript{er} pat he schulde forsejen pe pepel hur trespas, o\textsuperscript{er} elles 10 do hym out of pe book pat he had writen hym ynne. & God seyde, 'Who pat dop synne, ych wolde don hym oute of my boke; & e in pe day of veniasunce ich wolde visyte pis synne of my pepel'; & so God slow3 many of his pepel for pei heryedon pis calf. Po God bed\textsuperscript{9} Moyses pat he schulde take pe pepel & leden hem to pe lond pat he had byboten hem: & he seyde, 'Y nul nolt goon\textsuperscript{9} wip pe, for y se wel pat pis pepel is of an hard hed, lest y destryue hem in pe weye pyderward.' Po pe pupel made muche sorowe, & Moyses seyde to God, 'Lord, pou byddest me pat y schulde leden 15 hennes pi puple, & pou telledst me nolt whom\textsuperscript{10} pou wolt\textsuperscript{11} sende wip me; & pou saydest pat pou knewe me by name, & pat ich had y-founde grace byfore pe: Lord, jif ich haue founde grace to-for pe, schewe me pi face, & byholde pi pepel.' & God seyde to Moyses, 'My face schal gon byfore 20 pe, & ich wolde 3efe pe reste.' & po seyde\textsuperscript{14} Moyses, 'Jif pou pi-self ne wolt not gon by-foren ous, ne lede pou us not hennes. For how mue we y-knowe pat we han yfounde grace byfore pe, bote jif pou walke wip ous in our weye?' Po seyde God to Moyses, 'Ich wolde don pat pou desyrest, For pou hast y-founde grace to-fore\textsuperscript{16} me.' Po\textsuperscript{18} seyde Moyses, 'Jif ich haue yfounde grace by-fore [p]e\textsuperscript{16}, schewe me pi blisse.'

\textsuperscript{1} oys nearly effaced, S.  
\textsuperscript{2} bad P.  
\textsuperscript{3} Followed by ye; fol. 9\textsuperscript{b} P.  
\textsuperscript{4} en nearly obliterated, S.  
\textsuperscript{5} gerde with e dotted out between r and d, P.  
\textsuperscript{6} 3000 in the margin in a modern hand, S; Vulg. Exodxxiii.  
\textsuperscript{7} yritten P.  
\textsuperscript{8} om. P.  
\textsuperscript{9} he nel followed by nolde (crossed out in red) nat gon followed by om (struck out in red), P.  
In S n in goon is added by a later hand.  
\textsuperscript{10} whan P.  
\textsuperscript{11} wost P.  
\textsuperscript{12} founde P.  
\textsuperscript{13} fol. 10 P.  
\textsuperscript{14} fol. 9 S.  
\textsuperscript{15} byfore P.  
\textsuperscript{16} po seyde Moyses...byfore pe om. P.  
S has zif added above the line and me for pe.
& po seyde God, ‘per’ may no man y-se me & lyfen; bote þou schalt stonden up-on a ston, & when þat my blysse passeþ by þe, ich wolde putte þe in þe hole of þe ston, & þere ich wolde kepe þe forto þat ich passe farþ; & þere þou schalt y-sen þe hynder part of me, bote my face þou myst nost sen. & after ward make þe twey stones lyche þe oþer þat beþ ybroken, and ich wolde wryten in hem þat was y-wryten in þe oþer tables þat beþ y-broken.’ & so Moyses dude, & wende up aþeyn in-to þe hul, & was þere fourty dayes & fourty nytyes: & he ne ete no bred u[e]d dronk no watyr. & in þe stones he wrot wordes of 10 þe forward þat was by-twene God & his pepel: & þese weren þe tables of testonymye of Goddes testement. & when he come down to þe pepel, he tolde hem þe wordes þat God hade y-spoke to hym; bote þer come a lyst oute of his face in forme of tweyn horns, þat þe pepel was a-gast to speke 15 wip hym, bote zeþ his face were y-wrye. þo Moyses bad þe pepel brynge gold, & syluer, & tymbër, & oþer pinges þat weren nedful to makynde of þe tabernakel, þat þei schulden heryen yrne hure God; & also to maken þe arke of þe bond þat was bytwene God & man in þe whuche he lette’ legge þe 20 twey tables of his lawe. & so þe þe pepel zefen wylfullyche to þe makynde of þe tabernakel al þinge þat byhofed þer-to. & pilke þat God zef wytt to worchen, eferych man of hem wroȝte to make þe tabernakele astur Moyses ordynance, & maken it compleþ. & when it was y-mad wip al his aparayl, 25 a cloud kefered þe tabernakele wipouten-fyrþ, & þe blysse of God fulled þe tabernakel wip-ynne-fyrþ. And when þe tabernakel was y-mefed, þe cloud mefed hym þer-wipþ; & when it stod stille, [þe cloude stod stille]11 þer-wipþ & wryed it by daye; & a-nyþ a pylere of fyur was abofe þe tabernakele. & 30 so þe children of Israel mynten by daye y-wyte where þe tabernakel were by sýst of þe cloud, & by nyþt by sýst of þe

1 þat P. 2 no S. P. 3 fol. 10b P. 4 Followed by him crossed out in red, P. 5 syluer (crossed out in red) proceeds, P. 6 fol. 9b S. 7 lest P. 8 zaf P. 9 maken has d inserted in a late hand after k (expunged), S. 10 com on erasure, S. 11 P; omitted in S, but with a caret to mark omission and an erasure in the margin opposite.
PROLOGUE

fuyr. And onlyche Aaron & his chylde ren ordeyned to ben prestes in his tabernacle to do sacrifyce to hure God; pe oper children of Leuy serfeden in pe tabernacle to pe prestes, & kepren pe goodes pat weren in pe tabernacle. & when pe children of Israel wolde remewen from on place to anoher* place, pane pe children of Leuy mosten take a-doun pe tabernacle, & kepe pe partyes per-of in hure warde. & whan pei weren goynge to-ward a place pat pei wolden abyden ate, pane summe of pe children of Leuy schulde bere pe arke byforen* hem forte* pei comen to pat place, & pane pei schulden reren up pe tabernacle aseyyn. & pe children of Leuy schulden lygge in pe four sydes of pe tabernacle to kepen it bope by nyzt & by day."

"Broher, pe ten hestes of Goddes lawe pat he wrot in pe tables of ston y knowe sumwhat, y pane God, bote y ne* knowe noyt pe domes of his lawe; & perfore y prey pe er pane pusse eny ferperere, telle me* summe of his domes."

"Suster, pe grete dom of his lawe was* pat such harm as a man dude to his broher suche harm he schulde* suffre hym-selfe:

3 ef he slow his broher, he schulde ben y-slawe; 3ef he maymed his broher, he schulde* haue pe same maym ; 3ef he brende his broher, he schulde be brend in pe selfe wyse; 3ef a man forsake* his God, oper cursed his God, oper made hym eny mawmete in lyknesse of his God & worschuped* pat; he 25 schulde be ded. Also, who pat cursed* his fader oper his moder schulde be ded; & who pat brekeb* pe halyday pat was y-cleped pe sabat schulde be ded; & who pat brekeb spoushed, oper man, oper womman, schulde be ded; & who pat lye wij a beste, oper man, oper womman, schulde be ded; 30 and who pat dude pe sumne of Sodomytes schulde be ded. Who pat stele his* broher & solde hym to oper mysbylefed men in-to praldom and seruyse schulde be ded; & who pat stelep his broheres catel, he schulde noyt be ded, bote he* schulde selden his broher his catel a-seyyn, oper as muche

1 fol. 11 P.  2 noher P.  3 fol. 10 S.  4 tyi P.  5 om. P.  6 me me P.  7 whas. P.  8 he schulde corrected from bei schulen, S. bei schullen P.  9 schulden S. P.  10 fol. 11b P.  11 underlined in S. worschup P.  12 curseb P.  13 oper P.  14 on erasure, S.  16 fol. 10b S.
PROLOGUE 15

per-fore, & a quanyte more ofer, as pe double, oper treble, oper foure sype so myche. & zef he haue noxt wher-of to make good for his trespas, he schal be sold. & zef on broper bouzte his broper to ben his serfaunt & his pral, he schulde hafe hym to serfaunt sixe zer, & pe sefepe zer he schulde lete his broper 5 gon out of his seruyse in fredom zef he wolde. & zef his broper lyked1 wel his seruyse, & xolde noxt deporten from his broper2 panne he schulde ben his seruaunt for euere. But napeles his broper ne schulde nouzt putten in-to gret praldom*, but do by hym as by an huyrnynge-man. & zef a man hade y-trespassed 10 aseyyn pe lawe, men schulde don hym pe rytfulnesse of pe lawe, & ne sparen him noxt, were he pore oper riche. & many oper syche domes God zef4 to reulen rjtfullycze his pepel."

"Broper, pou saydest pat God zef4 his pepel cerymonyues 15 as wel as bestes & domes: y preye pe, telle me what manere cerymonyes he ordeyned."

"Suster, God bed his pepel pat pei schulde ben holy & clene for he hymselfe was holy & clene, & perfore he forbed6 his pepel alle vnclene metes. Of fleschmetes 20 he forbede5 hem alle pilke beastes pat hadden hure fet departed a two partyes oper mo6, bote zef pei chewed hure code; & so swyn, & cattes, & houndes, & suche oper bestes weren forboden as for vnclene bestes. Oxen7, hertes, schep, & get & suche pei8 schulden eten9, for pei weren clene bestes. 25 Alle pilke bestes pat han hol fet weren forboden, as hors, & chamelyes, for pei bep vnclene10. Of fisches alle pilke pat ne badde noxt fynnes ne scales weren forboden, for pei weren vnclene; oper fysches pei-myten etc. Of bryddes pilke pat lyfeden by11 rafeyn weren forboden, as gripes, and egles, & 30 gledes & suche oper; & alle volatyles12 pat wented on foure fet weren13 vnclene & forboden. Also alle pilke bestes pat crepep on pe erpe weren forboden for hure vnclennesse, & who pat touched14 eny of pese vnclene bestes whan pei weren

1 lykyp P.  2 inserted above the line in a later hand, S. om. P.  3 fol. 12 P.  4 zef P.  5 forbade P.  6 fol. 11 S.  7 ox on erasure, S.  8 other inserted above the line in a later hand, S.  9 -ten on erasure, S.  10 el on erasure, S.  11 lyfeden by added above the line, P.  12 folatylyes P.  13 fol. 12* P.  14 toucheyp P.
[d]ede, he schulde be vnclene forte enen; & panne he schulde waschen his clopes, & so he schulde be clensed. & what vessel touche suche careynes of vnclene bestes wip-ynde-forp, oper clopes, oper eny such oper ping, it schal ben vnclene forte enen; & afterward it schal be clensed with water, & panne is it clene, bote jef it be an erpen vessel: for it schal be broken when eny vnclene ping hap y-be per-ynde. Also alle manere stondynge watres in cysternes oper in puttes weren vnclene; also alle manere fleisch pat water weren proven on was vnclene. & who pat touched be careyn of a clene best pat dyed in sum seknesse, he schulde ben vnclene forte enen; & who pat etep of such a careyne, or berep it oper eny ping per-of. Pese beth be cerymonyges of vnclene metes pat maden men vnclene.

15 Eferich man pat was leprous was vnclene, & schulde by dom of prestes ben y-putte oute of pe cumpanye of his breperen pat weren clene. & whan he were hol & clene of his lepre, he schulde schewe hym to pe prest, & pe prest schulde offeren to God a sacryfyce for his clensyng. What man touche a leprous man is vnclene; what vessel oper clophinge pat a leprous man touchep it is vnclene; & jef it be an erpen vessel pat he touchep it schal be broken. A man also pat porou3 seknesse hap a flux of his kynde passyng from hym is vnclene forte he be hol of his seknesse; & al pe tyme of his seknesse, who pat touched hym schulde ben vnclene forto enen; & also who pat touched his bed, oper sete per he hade y-sete, schulde ben vnclene forto enen. & jef he were hol of his seknesse, he schulde tellen vi dayes from pe tyme of his clensyng; & whan he had y-waschen al his body & his clopes in hurynge water, pe eystepe day he schulde come to pe prest, & he schulde offeren for hym a sacryfyce to God & preye for hym to God. Also bope men & wymmen aftur pat pei haden leyen to-gedere, pei schulden ben vnclene

1 clede expunged in S. with cloved in the margin in a later hand. clede P. Cf. Vulgate, Levit. xi. 31 Qui testigerit morticiaeorum, immundus erit usque ad vesperum. 2 ty l P. 3 v on erasure, S. 4 is on erasure, S. toucheP. 5 dyep P. 7 fol. 11b S. 8 om. P. 9 operP. 10 fol. 13 P. 11 sal P. 12 til P. 13 e had on erasure, S. 14 seven P. hurynge expunged with renfinge in the margin, 1st corrector, S. renynge inserted in P.
PROLOGUE

forto\(^1\) esen; & panne\(^2\) pei schulden waschen hure cloves & hure bodyes, & so pei schulden ben mad clene. A wymman pat hade purgacioun eferich monep aftur pe day of hure purgacioun, he\(^3\) schulde be holden vnclene sefen dayes afturward; & who pat lye wip hure wip-ynne pat tyme 5 schulde ben vnclene forto\(^1\) esen; & who pat touched\(^4\) hure bed\(^5\) also, & pe\(^6\) vesseles pat heo\(^7\) touched\(^4\) wip-ynne pat tyme, schulde ben vnclene. A womman pat hade\(^8\) flux of blod aftur hure kyndelyche purgacioun in pe monep was vnclene; & who pat touched\(^4\) hure oper hure bed schulde ben vnclene 10 forto\(^1\) esen. & aftur pe\(^9\) cessynge of hure flux heo\(^8\) schulde counte sefen dayes, & pe eiȝte pe day heo\(^9\) schulde come to pe prest, & he schulde offre for hure a sacrifyce to God, & preye for hure. A womman pat hadde y-boren a chyld, 3ef it were a knafe-chylde\(^6\), sefen dayes he\(^9\) schulde ben vnclene, pe 15 eyȝtpe day heo\(^9\) schulde circumsyden\(^9\) hure chyld, and pritty dayes schulden passen er pan he\(^9\) schulde come in-to pe seynetarye, oper touchen eny halewed ping. 3ef it were a mayde-chyld pat were y-boren, pe womman schulde ben vnclene two wykes, & lx\(^10\) dayes & sixe heo\(^8\) schulde ben in 20 hure purgacyoun; & aftur pe dayes heo\(^8\) schulde come to pe prest, & he schulde offren to God a sacrifyce & prey for hure. Pese beþ pe cerymonyes of clene men & vnclene & wymmen also. Pei haden also cerymonyes of halydayes: for\(^11\) pe sixe dayes of pe wyke pei mysten werche, & pe vii\(^11\) day pei 25 schulden ben in reste; bope pe housbonde and his wyf & his children & his serfauntes\(^12\) and his bestes and straungeres also. For whan God maked pe world, sixe dayes he wrouȝte, and pe seſepe\(^13\) day he was in reste. And who pat wroȝte\(^6\) pe haly-day, he schulde ben y-stoned to pe dep. Pe furste monep of 30 pe 3er, pe fourtenpe day of pe monep, Pase\(^14\) of God, pe efetyd (pat is to seye, pe passynge\(^15\) of God)\(^16\): & on pe morewen pei schulden maken a solemnyte of perf\(^17\) bred; & pis day pei schulden resten from alle bodlyche werkes. And sefen dayes

\(^1\) tyl P. \(^2\) fol. 12 S. \(^3\) ce P. \(^4\) toucheþ P. \(^5\) fol. 13b P. \(^6\) om. P. \(^7\) hadde a P. \(^8\) knafe underlined in S, with man in the margin in a late hand. \(^9\) circumsyden P. \(^10\) sixti P. \(^11\) fol. 12b S. \(^12\) seuenpe P. \(^13\) fol. 14 P. \(^14\) Cf. Vulgate, Levit. xxiii. 5, Phase Domini est. \(^15\) 66 on erasure, S. \(^16\) God has g on erasure, S. \(^17\) þerþ P.
PROLOGUE

pei schulden eten þerf day bred. And þe seseþ day schulde be holy as þe furste. þis God ordeynep for pei schulden hafen in muyen how in þe furste monep of

I. PETER.

Suster, þre aposteles þat weren most pryse wip Crist, Petur & Iames & Ion, wryteþ pystele to þe pepel how þei schulen lyue; & Peter seip on þis wyse,

1 Y-blessed be God, þe Fader of our Lord Iesu Crist, þat of his grete mercy hab bygeten 30w aȝyn in-to on hope by þe 4 arysynge from dep to lyfe of Iesus Crist, & in-to an hertage incorruptybel, vndefouled, þat may noþt welewe, þat is y-kept 5 in hefne in 30w, þat beþ y-kept in þe vertu of God by fesþ 6 in-to hele þat is redy to ben y-schewed in þe laste tym; in þe whyche tymne þe schulleþ ioyen. And now seþ it behouþ 7 to sorewe to-gedere a lytyl in dyuerse temptacyones, þat þe þreynyng of 3owre fesþ be more preycous þan gold þat is y-presëd in þe fuyr, & be y-founde 10 in-to þreysynge & ioye;

8 worschupe in þe reuелacyoun of Iesus Crist: whom se lofp, þat se ne hafþ noþt y-seye: in whom se byleþ, þat se seþ noþt; but whan se seþ hym, se schulleþ ioyen in a gladnesse þat 9 may noþt ben y-told, y-gloryfied, & berynge þe ende of 3owre 10 fesþ, þe hele of 3owre soules. Of þe whuche hele prophets han y-souȝt & y-serched, þat han y-propheyed of þe grace 11 þat is to comen in 30w: þat telleþ as þe spiryft of Crist hab y-synfyfied to hem þis tym, furst tellynge þe suffrynges 12 of Crist, & sipþ his blisses þat comeþ aftur. To whuche prophets it wes 18 y-told, þat þei ne schulde noþt to hem-

1 þerf P. 2 seynpe P. 3 r on erasure, S. 4 þei on erasure, S. 5 e on erasure, S. 6 The rest of the page is blank in S and P. 7 fol. 13 Running heading: Petri i (ii). 8 se in the margin; below it I Peter c i in a modern hand which has marked the chapters as far as I John i., S. fol. 14b P. 9 uster on erasure, S. 10 fa in margin with caret to mark insertion, S. 11 fol. 15 P. 12 e in wes is blurred, S. was P.
selfe, bote to 30w, mynystre þilke þinges þat beþ now y-told to 30w by þemþ þat baueþ y-preched 30w in þe Holy Gost, þat is y-send from hefne; in whom þe ausgeles of hefne desyrep to byholde. & þerfore cutteþ up þe lendes of 3oure 13 þouzt, & beþ sober in alle þinges, & parfyte, & hope 3e in þat grace þat is y-prefed to 30w in þe reuelacyoun of Iesu Crist; as chyldren of obedyence, noþt ylyche þe desyres of 3oure 14 vnkunnyngnesse herbyfore, bote y-lyche hym þat hap ycleped 15 30w þat is holy, þat 3e ben holy in eueriche conuersacyoun; for it is y-wryten, 3e schuleþ ben holy, for yeh am holy. 16 And 3ef þat cleþþ hym 6 þoure Fader, þat 8 demþ wip-outen 17 vndurfongyne of mennes persones, aftur euerych mannes worchynge, haue 3e þe conuersacyoun in þe tyme of 3oure wonynge in þis worlde in drede: knowynge þat 3e beþ noþt 18 for-bouyst wip corruptybel þinges, as gold oper syluer, out of 3oure ueyn 9 conuersacyoun of 3oure fadres tradycyones; but porþ þe precyous blod of Crist, þat was as a lomb vnde-19 fouled, wip-outen wem, þat was y-knowe by-fore þe ordeynynge 20 of þe worlde, & y-schewed in þese laste tymes for 30w: þat 21 porþ hym beþ trewe in 11 God þat areryd hym yp from dep to lyfe, & hap y-seuen 12 hym an euerslastynge blisse, þat 3oure byleue & þoure hope were in God, makynge 3oure soules 22 chaste in buxonnesse of charyte & in loue of bryþerhede; & loue þe sadlyche to-gydere of a sympel herte: y-bore aþeyn 23 noþt of a seed þat is corruptybel, bote in-corryturbel, porow þe word of þe lyuynge God & dwell lynge wip-outen ende. For eferich flesch is gras, & his blisse is þe flour of gras. 24 þe gras waxed drye, & his flour fel adoun: bote Goddes 25 word dwelleþ euermore. And þis 16 is þat word þat is y-prechyd to 30w. & þerfore do 3ee awey euerych wicked-nesse & gyle & symulacyoun & enuyes & alle manere 18

1 e partly erased. S.  
2 fol. 13 b.  
3 om. P.  
4 noþt ylyche... herbyfore in margin, 1st corrector, S. omitted in P.  
5 Followed by for (crossed out), S.  
6 þ on erasure, S.  
7 as on erasure, S.  
8 u added above the line, nota in the margin, S.  
9 ueyn written in margin by 1st corrector, S. om. P.  
10 on on erasure, S.  
11 fol. 15 b. P.  
12 y twice repeated. P.  
13 an e is repeated in the margin, S.  
14 in P.  
15 weþþþþ P.  
16 fol. 14.  
17 nota written above 30w, S.  
18 enemys P.
2 detractiones, as children pat bep nou\(^1\) bygeten, resonabel, wipouten gyle\(^2\), couyeye 3e mylk pat 3e grownen pere into hele;
3,4 3ef 3e han y-tasted\(^3\) pe sweetnesse of God: to whom 3e comep, to a ston, y-repreuyd of men, bote y-chosen of God & y-5 worschupyd; & be 3e as quyke stones y-buld abouen in-to spirytual houses, an\(^4\) holy presthod. And offre 3e spirytual 6 sacrificyes, acceptabel to God by Iesus Crist. & perfore scripture seip, Lo, ich\(^5\) wole putten in Syon a chef cornerston, precyous & y-chose. And who pat byleuep in hym ne 7 schal nost ben y-schend. And perfore to 3ow pat by-leuep 8 he is worschupe & an heed-ston of pe corner, bote to hem pat byleuep nost, & buyldynghe han reproued pis ston, he is a ston of offence & of sclaudre, to pilke pat offendi\(^6\) his word 9 & byleuep nost in hym, in whom pei bep y-sett. Bote 3e bep a kynde y-chose, a kynglyche presthode and holy folk, a pepel of adquysicyoun, pat 3e schewn openlyche his vertues pat hap\(^6\) ycleped 3ow out of darknesse in-to his wondurful ly3t; 10 & pilke pat weren no pupel, now pei bep Goddes pepel\(^1\); & pilke pat founden no mercy, now pei habbeb y-founde mercy.
11 My leueste frendes, y pray 3ow as straungers & pyl gyrmes, to abstene 3ou from\(^8\) fleschlyche desyres, pat fy3tep 12 aeyn pe soule; hauynge 3oure\(^9\) conversacyoun good among folk; pat, in as myche as men spekeb yuel of 3ou as of yuel-doeris, pei gloryfyen God in pe day of visitacyoun, byholdynge 13 in 3oure goode werkes. & be 3e soget to euerych creature of 14 man, for\(^6\) God\(^10\): to pe kyng, as to hym pat is abouen; to dukes, as to hem pat bep ysend from hym in-to veniaunce 15 of\(^11\) wykked doeris & preysynge of goode men. For so it is pe wille of God, pat in 3oure wel-doyenge 3e maken pe vnkunnyng- 16 nesse of vnwyse men waxe doumbe; & be 3e fre, nost hauynge 17 pe fredom of wykkednesse, bote as Goddes seruauntes. Wor- 18 schupe 3e alle men, & loue 3e breperfhehe. Dredip 3e God\(^12\),

---

\(^1\) After nou erasure of two letters, probably pe, the p being faintly visible, S.
\(^2\) an e is repeated in the margin, S.
\(^3\) y- om. P. 6 and P. 8 fol. 16 P.
\(^4\) om. P.
\(^5\) 7 and pilke pat...Goddes pepel in a contemporary hand in the margin with a caret to mark insertion, P. 8 an e is written in the margin, S. 9 fol. 14b S.
\(^6\) The d is added above the line, S.
\(^11\) fol. 16b P.
\(^12\) dredip 3e god in the margin, 1st corrector's hand, S. om. P.
I. PETER

& worschupe 3e þe kyng. & be 3e sogetis in alle drede to 18 lordes, nost onlyche to pilke þat beþ godde & softe, bote also to pilke þat beþ wykked. & þis is a grace, jef eny man 19 suffrep any dysese vnriultfulycy for þe knowynge of God. Bote what grace is it, jef 3e sungeþ 8 & suffrep betynge? [but 20 if 3e, doynge wel, paciuentliche suffrep] 8, þis is a grace to-fore God. For in þis 3e beþ y-cleped: for Crist suffrede for ous, 21 leynge to 3ou ensamylpe, þat 3e swen his steppis: þat dide 22 non synne, ne non gyle was y-founde in his mowþ: & whan 23 men cursed 8 hym, he ne cursed 8 nost aþeyn; & whan he suffred, he þe preted no man, bote he toke hymselfe to pilke þat demed hym vnriultfulliche; & he bar oure synnes in his 24 body on þe tre; & þorþis his blood we beþ y-heled 8. & 3e 25 weren scheep ereden, bote now 3e beþ y-turnad to a schepe-
herde & a byschop of 3oure soules.

And 7 [also] ben wymmen sogetis to hire housbondes, þat 3 pilke þat byleueþ nost to þe word ben y-wonne wiþ-outen 8 word by wymmennes conversacioun; byholdynge a chaste 2 conversacioun in drede 9, pouþ þer were nost wiþ-outen-forþ 3 arayynge of þe heres of hure hed, ne enuyronynge 10 aboute of gold, oper an-oper clopinge, ne apparyal of clopes. Bote 4 þat þe man of þe herte þat is y-hud wiþ-outen corrupcioun, of a softe spiryt in reste, þat is ryche in þe syyt of God. For 5 so sumtyme holy wymmen, hopynge in God, arayed hem-
selve, beynge sogettes to hire housbondes: as Sara was 6 buxom to Abraham, clepynghe hym hure lord: whos doustren 3e beþ, wey doynge and dredynghe non affray. Men also 7 duellen to-gyderle with wymmen, & aftur hure cunynge departynge to hem worschupe, as to a wommanlyche vessel þat is more febel þan 3e beþ, as to hem þat beþ heyres wiþ 3ow of þe grace of lyf; þat 3oure preyeres ne ben nost ylet. & be 3e in feip everychone of on soule, suffrynge togyderle, 8

1 om. P. 2 synnyþ P. 3 but if 3e doynge wel paciuentliche suffrep in the margin, P. om. S. 4 m (crossed through) follows, S. 5 curseþ P. 6 y followed by turned (crossed out), P. 7 Cm 3m in an early hand in the margin, S. And also P. 8 fol. 15 S. fol. 17 P. 9 drede followed by as (exunged), S. 10 serklynge P. In S serklenge is written in the margin, 1st corrector's hand.
I. PETER

9 louyeris of breþerhed, mercyful, nost wroþ, & humel*: nost yeldynge yfel for yfel, ne cursyng for cursyng: bote bles-
synges aþeynyward; for in þat 3e bëþ y-cleped, þat 3e owen þe
blessynges of herytage. For who þat wole loue lyf, & y-sen
goode dayes, chaste* he his tunge from yfel, & his lippis þat
þei speken no guise: & bowe he a-wey from yfel, & do he
good; & seche he pes & swe pes. For þe þyen of God bëþ
on riþful men, & his erys to here preyers: bote þe sterne
semblaunt of God is on hem þat dop yfel. And who is it?
þat may noye 3ow, 3ef 3e bëþ goode folereres? & 3ef 3e
suffreþ any þing for riþfulnesse, þanne 3e schuleþ ben blessed.
Bote ne* drede 3e nost þe drede of hem, þat 3e be nost
afrayed; bote halewe 3e oure Lord Crist in 3oure hertys;
& be 3e redy euermore to zeuen a resoun to eueric man þat
axeþ sow of þe feþ & of þe hope þat is in sow; & haue
a good consycyne in softnesse & in drede, þat þilke þat
bakbyteþ sow ben confounded, þat chalangþ 3oure goad
conuersacyoun in Crist. For it is beter, jif it be Goddis
wille, þat 3e suffren doynte wel þan doynte yuelt. For Crist
hap ones y-dyed for oure synnes, he þat is riþful for us
vrriþful, þat he wolde offren us to God; y-slawen in flesch
& y-mad lyfynge in spiryt; in þe whuche spiryt he com &
preched to hem þat weren in prisoun, þat weren vnbyleyynge
sumtime, when þei abyden þe pacynce of God in þe dayes of
Noe, when þe schyp was y-mad, in þe whuche schip a feue,
as eiþte soules, weren y-sauned by water. & nouþ* in þe same
manere baptysme makeþ men saf, nost þe doynte a-wey of þe
fylþe of þe flesch, bote þe axynge of a good consycyne in
God, by þe arysynge from dëþ to* lyfe [of] oure Lord Issu
22 Crist, þat is in þe riþtsyde of God, swolewynge dëþ, þat 3e
weren y-mad heyres of an eferlastynge lyf; & he is gon
to heyne, & hap y-mad sogettis to hym angleþes and post-
testates and vertutes.10

4 1 And* þerfore jif Crist hap y-suffred in his flesch, be 3e

---

1 roþ on erasure, S. 2 humel om. with make written in margin, P. 3 reþþold in a later hand, P. 4 fol. 17b P. 5 om. P. 6 fol. 15 b. 7 nou P. 8 fol. 18 P. 9 om. P. 10 vertues P. 11 C* 4" in the margin in an early hand, S.
y-armed in the same posture; for he  that suffered in flesh left all manner of sinuses; for as much as he remained that life yet in flesh, after this time endured after he willed of God and not after men's lusts. For he time that is passed sufficed to make an end of the wille of myself-pleased men, that had been y-walked in hire lechery, and in lusts of wyn-drynkynges, and etynge, and drynkynges out of mesure, and vnleesiel herynges of maunettes; in whom be now he astonyed and wounded that we are hurned not in to the same confusion of lechery, blasphemyng our God; bothe be 5 schule be seldom a resoun to hym that is reedy for-to demen boke quyke and dede. and forofte it hab ben y-preched to hem that be dedicated, that be ben y-demed after men in flesh, and lyfen after God in spiryt. and the ende of all things commeth: and for ofte be 3e wyse, and wake 3e in preeres; and forfore all thing haue 3e continuel charite in 30w, eferychone to ofer; For charite hele he mul[t]itude of sinna. and herborewe 9 3e eferychone ofer wiþ-outen gruczhyng; and eferych man as to he hab vnderfongye grace, mynystre he that grace to ofer, as goode dispensatores of many maner grace of God; and who that speke, spake he as they wordes of God; and who, that mynystre that as of the vertue that God mynystre; that in all thinges God be y-worschuped poros oure Lord Iesu Crist, to whom is blisse and power of comunynge, world wiþ-outen ende. My leueste bretheren, be he 3e not that pilgrymes in he 12 grete hete that is y-don to 30w poros temptacyones, as thou yser fulle any newe thing to 30w: bothe commune 3e to Cristes 13 suffrynges, and be glade 3e ben glade and ioyen in ye revelacion of ye blyssse of oure Lord Iesu Crist. And 3ef 3e 14 be brayed for his name, þanne 3e schuelle ben y-blessed; For  he Spiryt of hym that is of ye worshupe of ye blyssse & of ye vertue of God schal resten up-on 30w. Bothe no man 15 of 30w suffre as a man-sleer, ofer a þef, ofer a curser, ofer as he that desire ofer mennes goodes: bothe who that suffre as 16 a Cristene man, be he not aschamed, bothe gloryfye he God

1 pe wylle twice repeated, S. P. In S. the first pe wille is expunged.
3 fol. 16 S. 3 turnep with t on erasure, P. 4 y ben P. 5 and P.
6 an e written in the margin, S. 7 ti left out in S. 8 fol. 16* P.
9 his P. 10 fol. 16 S. 11 om. P.
I. PETER

17 þoroʒ a riȝtful name. For it is tyme þat þe dom bygynne from Godes hous: & ȝef þe bygynnyng be at ȝow, what ende
18 schal be of hem þat byleueþ noȝt to þe euangiȝe? & ȝef þe riȝtful man schal vnneþis ben y-safed, where schuleþ þe
19 wycked men & þe synful man apperen? & þerfore þese þat suffreþ aftur þe wylle of God, to a trew makere þei takeþ
5 hure soules to kepe in goode deedis. And y preye þilke þat beþ eldere men among ȝow, þat am a wyntnesse of þe suffrynge of Crist, & a comuner of his blisse þat schal be
2 schewed her-aftur, þat ȝe feden4 Goddes flokþ þat is in ȝow, takynge kepe to hem, noȝt y-constreyned bote wilfullyche,
3 aftur God; ne for no foul wynynge, bote wilfullyche; & noȝt as hauynge lordschype inþe clergye, bote in forme of
4 aþ flokþ þat is y-mad of ȝoure wylle, of ȝoure soule; þat whan he þat is prince of schepherdes appereþ, þe vnderfongen
5 a coroun of blysse þat may noȝt welewe. Also, ȝe yonge
lynges, be þe sogettes to ȝoure eldred. & eferich man schewe humelnesse to oþer: for God aȝeynstondeþ proude men, &
6 þefþ grace to humel men. & þerfore humel ȝe ȝow vnder þe myȝty hond of God, þat he arere ȝow an hyȝ in þe tyme of
7 vysytacyoun; & þrowe þe al ȝoure bysynesse in hym, for he
8 hæþ þe charg of ȝoww. And þe þe sober, & wake ȝe, for
9 þoure aduersaryeþ þe deuel goþ aboute as a lyouȝ rampaund, seychynge8 whom he may deouere: whom aȝeynstonde þe
strong in feþþ, knowynge þat he doþ þe same wyse to
10 þoure broþerhede þat is in þe worulde. Bote God of eferiche grace, þat hæþ y-cleped ȝow into anþ eferlastynge blesseþ þat habbeþ y-suffred a luytel10, he schal make ȝow parfyte, & con-
11 ferme ȝow, & stable ȝou to hym by blysse & empyre from world to worulde.

II. PETER.

1 Symon11 Peter, Iesu Cristes seruauant & apostel, to þilke þat hauenþ euene feþþ wip ous, [in]14 þe riȝtfulnesse of oure God,

1 fol. 19 P. 2 Cm 5m in an early hand, S. 3 feden repeated in the margin, 1st corrector, S. 4 folk P. & P. 5 om. P.
6 fol. 17 S. 8 fol. 19b P. 9 blysse P. 10 u expunged, S.
11 Cm 1m in margin in an early hand, S. 12 P. & S.
& oure Sauyour Iesu Crist: Grace & pes be fulfilyd to you in pe knowynge of oure Lord Iesu Crist. How alle pinges be graunted to us, to lif & to pyte, of pe vertue of his godhede, poro; pe knowynge of hym pat hap y-cleped ous poro; his owene blisse & his vertue; by whom he hap y-graunted ous grete byhestes & precyouse; pat we ben y-maad by hym felawes of pe kynde of pe godhede, flynge pe corrupcyoun pat is in pe wolde. And 3e wip al youre bysynesse mynystre p in youre seip vertu, in vertu connynge, in connynge abstynence, in abstynence pacynce, in pacynce pyte, in pyte loue of bryperhed, in loue of bryperhed charyte. And 3ef pese pinges ben in 3ow, bei ne schulep nost make 3ow veyn ne wip-outen fruyt in pe knowynge of oure Lord Iesu Crist. And he pat hap nost pese pinges, he is bylynd, and gropynghe wip his hond, & forselep pe purgacyoun of his olde synnes. And perfore, breperen, be 3e aboute make 3oure clepyne & 3oure chesynge certeyn by 3oure goode werkes: & doynge pese pynges 3e schullep do no synne: & so pe schal be i-mynystred to 3ow plentlyouslyche an entre in-to pe enerylastynge kyngdom of oure Lord & oure Sauyour Iesu Crist.

Wharfore ich wole by-gynne to warne 3ow of pese pinges, pat 12 knowe & bep y-confemed in pis present trewe. For y deme pat it is ryghtful, as longe as ich am in pis tabernakel, to arere 3ow up in warne; For ich am certeyn pat pe doynge awey of my tabernakel is ny, as oure Lord Iesu Crist hap y-synynfyed to me. And ich wole 3eue my dylygence to haue 15 3ow fele sypes after my dep pat 3e maken mynyde of pese pinges. For we ne hauep nost y-folewed vnewse fables & 16 y-mad 3ow knowne pe vertue of oure Lord, bote we weren y-mad by-holeres of his gretenesse. For he vnderfong of 17 God pe Fader worschyp & blisse, of a voys pat slod a-doun to hym from pe grete blisse of pe Fadur & seyde, pis is my leue sone, in whom ich am y-plesed; y-here 3e hym. And 18 pis voys we herden come from heuene, when we weren wip hym in pe holy hul. & we han a more syker word of 19

1 connynge P. nota in the margin, S. 2 broperhede P. 3 & P. 4 fol. 20 P. 5 fol. 17b S. 6 the i inserted later above the line, S. 7 e in the margin, S. 8 wel y plesed P. 9 y om. P. 10 fol. 20b P.
II. PETER [1. 20]

prophecye, to whom ye take kepke to, ye do wel, as to a lyt pat brenne in a dark place, forte \(^1\) pe day bygynne to
schyne, & pe day-sterre aryse up in your hertes. And furst
vnderstonde ye, pat eueriche prophecye of scripture ne is
noyt y-mad in his owene interpretacyoun: For prophecye ne
is noyt y-broust of a mannese\(^8\) owene wylle: bote holy men han
y-spoke as pe Holy Spiryt of God hath enspyreth hem.

2

And \(^4\) per han ben her byfore false prophethys in pe pepel,
as per schulen ben her-after a-mong 3ow maystres of lesynge,
pat schulep bryngen in sectes\(^5\) of perdycyoun, & forsakyngne\(^6\)
hure Lord pat hajp y-bouyst hem, & bryngynge an hasty per-
dicyoun to hem-selven. & many schul swe her leccheries, by
whom pe weye of trewpe schal ben blasphemed. And pei
schulep chaflaren of 3ow wip fyned\(^1\) wordis in here couetyse:
bote hure dom ne cessep noxt, ne hure perdicyoun ne slepep
noyt. For ye God ne sparyd not aungelis pat synned, bote
prew hem doun in-to helle, & toke hem to ben y-turmentyd
& y-kept to pe dom; And ye he ne spared not pe orygynal
worle\(^8\) & kept Noe pe eyystepe man, pat was a bedel &
afore-goere of ryzystfulnesse, & broyte a gret floid in-to pe
worle of wycked men; & ye he ouer-turned pe cytees of
Sodom & Gomor\(^8\), & turned hem in-to axen\(^9\), & dampned,
& putte hem pe ensampel of hem pat schulden don wyck-
edlyche; & deluyered Lot\(^6\) pat was a ryzystful man and
oppressed of pe iniiurye of wycked men & of hure leccherous
conversacioyn: for bope in byholdynge and in herynge he
was ryzystful, wonynge among hem pat from day to day poro;
hure wycked werkes turmented a ryzystful soule. & God
can deluyeren goode men out of temptacioun, & kepyn
wycked men in-to pe day of dom, to ben y-turmented in
peynes; & raperere hem pat walkep aftur pe flesch in couetyse
of vuclannesse\(^11\), & despysep pe lordschupe; bodlyche ple-
synge to hem-selvne ne dreedep noyt to bryngen in sectes
blasphemyunge God, wher pat aungeles, pat bep grettere in

\(^1\) til P. \(^2\) om. P. \(^3\) fol. 18 S. \(^4\) Cm 2m proceeds in an
early hand, S. \(^5\) sectes repeated in margin, 1st corrector’s hand, S.
\(^6\) forsaken P. \(^7\) fined P. \(^8\) word P. \(^9\) fol. 21 P. \(^10\) aschen P.
\(^11\) fol. 18b S.
strenghe & in vertue, ne berep noxt þe bittur dom þat is aþeyn hem. And þese beþ as vnresonabel bestes, kyndelyche 12 in-to takynge & in-to deþ, blasphemynge in pinges þat þei knoweþ noxt, in hure corrupcyoun þei schulen perschen, vnderfonynge þe mede of vnrytfulnesse. þese weneþ þat 13 lustes ben delyces1 of day8, & beþ fulfylleþ wip þe delyces of wem of defoulynge, & dop leccherye wip 30w in hure leccheryes; and haueþ yen8 ful of avoutrye, & of guilt þat 14 may noxt cessen; decefyynge soules vnstabel8; habbeþ hure herte y-stered to coueuytyse; children of cursynge; & leuynge 15 þe ryȝte weye han y-erred & han8 y-swet7 þe weye of Baalum. & Boozor, þat loued þe mede of wyckednesse; bote he had 16 a doumbe beste þat was vnþer jok a mendement of his wodnesse, spekyynge in mannys voys, þat forbed þe vnkuryynynynesse of þe prophete. þese beþ welles wipouten water, 17 & wcloudes y-dryfen a-boute wip whirlynge wyndes, to whom þe dymscyph of derknesse is y-kept to. & spekyynge in 18 pruyde of vanyte bygyleþ in þe desyres of þe lecchery of hure fleþch þilke þat fleþ a luþtel weye from hem; & þei haueþ hure conuersacyoun in errour, byhotynge to hem 19 fredom & beþ hem-selfen seruanþis of corrupcyoun. For of whom a man is osercome, his serverant he is. For yf men 20 flen þe defoulynge of þe world in þe knowynyng of oure Lord Iesu Crist, & afterward medlen wip þe same pinges, & ben osercomen of hem, hure8 later doynges beþ worse þan þe raper. For it were beter to hem noxt for-to knowe þe weye 21 of ryþfulnes, þan, after þe knowynyng, turnen hem aþeynward from þe holy commandement þat is y-take to hem. And to 22 hem sallþe þe seyenge of þe trowe9 prouerbe, þe hound10 hap y-turned hym aþeyn forto caste, & þe sewe is y-wasche in þe gaseyn of fen.

And11 lo, my leuestre frendes, y write to 30w þis18 seconde 3 epystel13 to stere 30w in-to warnynge to a cler þouȝt14, þat þe 2
han mynde of pilke wordes pat ich haue y-sayd 3ow of holy
prophetes & aposteles, of pe holy comauandementis of oure
3 Lord & oure Salyour. And knowe ye first, pat pe schuleb
comen men in pe laste dayes in deceyt gylours, walkynge
4 after hure owene couey[t]se, & seyenge, Where is pe by-
heste oper pe comyng of hym? For, seppe pat oure fadres
habbeb y-slept, alle pinges abydep stytle from pe bygynynge
5 of creatures. Bote to pilke pat han pis wyl it is y-hud from
hem. For hefne was sumtyme, and erpe, of watyr & abydymge
6 poros watyr by pe word of God. By whom pe world was po
7 y-clensed & perysched by watyr. Bote hefnes pat bep now, &
& pe erpe, poros, pe same word bep y-kept to fuyr in-to pe day
8 of dome, & of perdyookyng of wycked men. Bote napeles, my
dere fremes, pis on ping ne be nost y-hud from 3ow, pat on
day is to-for God as a pouesande yeres, & a pouesande yeer
9 as on day. And God ne taghep nost his byheste as summe
men weneb; bote dop paclyntych pe for 3ow, & nul none men
perysche, Bote pat alle men ben y-turnyd aseyzn to penauence.
10 And pe day of oure Lord schal comen as a pep; in pe whuche
day hefne schal passen in a gret hastynesse, & pe elementes
schuleb ben vnbounde poros hete, & pe erpe & al pewerkse
11 pat bep per-yne s schuleb ben y-brand. And seppe alle pese-
inges schuleb ben vndon, Whyche byhowepe it pat we ben in
12 holy comuercayones & pytces, abydyng & hyngen in pe
comynge of oure Lord, poro3 whom brennynge hefnes schuleb
ben vndon, & pe elementys schuleb roten poro3 pe hete of pe
12 fuyr? & we abydep newe hefnes & a newe erpe & his
14 byheastes, in pe whuche rifytynesse woneb yane. And perfore,
my dereste breheren, be pe abydyng wip-outen wem and
15 vndefouled, & schape 3e 30w to ben y-founden in pes. &
deme pat pe longe a-biodynge of oure Lord Iesu Crist is hele,
as oure dereste breper Foulle, astyr pe wysdom pat was
16 y-grauntyd hym, wrot to 3ou; as he hap y-don in his oper-

1 we P. 2 couye S. coueytine P. 3 pe P. 4 erasure of two
letters after the w, S. 5 Opposite verse 8 an e and note in the margin, S.
6 yer P. 7 & a pouesande yeer om. P. 8 fol. 15b S. 9 inserted
in a later hand, P. 10 fol. 22b P. 11 per in margin, 1st corrector's
hand, S. 11 pat P. 12 deprafeb is written in the margin in the 1st
corrector's hand, S.
pysteles; in whom he spekeþ many harde þinges to vnder-
stonden, þe whuche vnstabel men & vntauȝt depraþ, as þei
dop oþer scriptures, to hure owne dampanacyoun. And þer-
for, my breþeren, seþe ye knowe þese þinges byfore, keþep
3ow-selfe, þat þe ben noþt y-lad in þe erour of vn-wyse men,
& fallen awey þorõ þoure owene infirmyte. Bote waxe þe in
þe knowynge & in þe grace of ounce Lord Iesu Crist ounce
Sauyor; to hym be blyssse now & efermore her-affur.
Deo[2] gracias?

JAMES².

James² þat is a seruaunt of ounce Lord & ounce God 1 I
Iesu Crist, to þe twelue kynredes þat beþ in dyspersyon,
hele and gretynge. Breþeren, trowe þe þat it be eferych 2
gladnesse whan þe falleþ in-to dyuerse temptacyounes,
knowynge þat þe prefynge of ounce feþ worcheþ pacyence. 3
And pacyence þap aþ parfyt werk, þat þe ben parfyt & hol, 4
faylynge in no þing. And who-efere of you nedeþ wysdom, 5
axe he of God, þat graunteþ eferich man plentuouslylyche
and obbraydeþ no man. & axe he in feþ & trust, douthynge no 6
þing: For he þat douteþ is lyche to þe flod of þe see ⁸ þat is
y-mefed & y-boren aboute of þe wynd. And þerfore þilke 7
man ne trowe noþt þat he schal vnderfonge any þing of God;
A man þat is doubel in soule, he is vnstabel in alle his wyeyes. 8
And an humel breþer ioye he in hys hyynesse, & a rych 9, 10
man¹ in his lowenesse: For as þe flour of þe gras he schal
passe forþ his wyeye. For þe suun þap y-rysen up wiþ hete, 11
& þap y-druyed ¹⁰ þe heþ; & his flour is y-fallen a-down, & his
fayynesse is y-perysched: so a rych man schal welewen in
his iourneyes. ¹² þat man is y-blessed þat suffreþ temptacyoun: for whaanne he is y-prefed, he schal vnderfonge ⁹ a coroune of
lyf, þat God þap byhoten to þilke þat loueþ hym. & no man 13

¹ your P. ² deu with u in darker ink on erasure, S. ³ Heading: Jacobus in a later hand on fol. 20, subsequently Ja-cobi on facing pages, with the second stroke of u and the e erased. S. ⁴ Cm 1⁰ in an early hand, S. fol. 23 P. ⁵ om. P. ⁶ an e in the margin, S. ⁷ rych man repeated in margin, 1st corrector, S. ⁸ ued on erasure, S. ⁹ ydreyed P. ⁱ⁰ fol. 23⁰ P.
seye when he is y-temptyd, \textit{hat} he is y-tempted\textsuperscript{1} of God: for God ne is no temptour of wyckednesse, For he ne tempteth no man: bote eferich man is i-tempted\textsuperscript{2} poro\textsuperscript{3} sterynge & drawynge of his owne coueuytse. & after whan \textit{hat} mannes coueuytse hāp y-conseuyued, he brymge\textsuperscript{4} for\textsuperscript{5} synne: & whan \textit{he} synne is y-don, it bygethe\textsuperscript{6} de\textsuperscript{7}. & perfore, my leueste bry\textit{heren}, ne erre 3e nost. Eferich 3eft \textit{hat} is best & parfyte is from abouen, comynge adoun from \textit{he} Fader of lythes, at whom ne is non\textsuperscript{8} chaungynge, ne ouer-shadewynge of re-wardynge. For wylfullyche he hāp bygeten ous poro\textit{he} word of trewpe, \textit{hat} we ben sum bygynyngge of his creature. & wyte 3e\textsuperscript{9} wel, my dereste bre\textit{heren}, eferich man be swyft forte heren & slow for-to speken & slow to wrapphe: For a mannes wrape\textit{he} ne worsce\textsuperscript{10} nost \textit{he} rytfullnesse of God. & perfore caste 3e awaye from 30w eferych vnclenesse & plente of wyckednesse, & in goodnesse vnderfonge 3e \textit{he} word \textit{hat} is y-sowe to 30w, \textit{hat} may saue 3oure soules. Bote be 3e doeres of \textit{he} word, and nost onlyche hereris, bygylynge 30w-selfe. For who \textit{hat} is an herer of \textit{he} word, & nost a\textsuperscript{11} doere, perafter he schal be lyckned to a man \textit{hat} byholde\textsuperscript{12} hym-selfen in a myrour: for\textsuperscript{13} he hāp byholde\textit{he} hymself, & wente for\textit{he} his weye, and anon he hāp forseten whyche he was. Bote he \textit{hat} byholde\textit{he} in \textit{he} lawe of parfyte fredom, & duelle\textit{he} person, & ne is nost y-mad a forsetful herer, bote a doere of \textit{he} werk, he is y-blessyd in his doynge. & who \textit{hat} trowe\textit{he} hym-selfe a releyghous man, & refreyne\textsuperscript{14} nost his tunge bote byggyle\textit{he} owne herte, his releygyoun is veyn. A clene releygyoun & wip-outen wem to-fore God & \textit{he} Fader \textit{his} is, to vysyten faderles chylldren and moderles, & wydewes in hure trybulaucyon, & to kepen\textsuperscript{15} hym-self wip-outen wem from \textit{his} worlde.

And\textsuperscript{16} my dere bre\textit{heren}, ne haue 3e nost \textit{he} fei\textit{he} of \textit{he} blysse of oure Lord Iesu Crist in vnderfongyngge of mennes

\textsuperscript{1} \textit{hat} he is y-tempted in margin in 1st corrector's hand, S. om. P.
\textsuperscript{2} \textit{i} added above line by a later hand, S. om. P.
\textsuperscript{3} fol. 20\textsuperscript{6} S.
\textsuperscript{4} te on erasure, S.
\textsuperscript{5} no P.
\textsuperscript{6} an e in the margin, S.
\textsuperscript{7} om. P.
\textsuperscript{8} fol. 24 P.
\textsuperscript{9} pis written above \textit{hat} (crossed out), P.
\textsuperscript{10} fol. 21 S.
\textsuperscript{11} C = 2\textsuperscript{2} in the margin in an early hand, S.
persones. For 3ef þer come in-to 3oure cumpanye a man in 2
fayr clopynge, hauynge a gold ryng1 on his hond, & a pore
man also in a foul cloþinge; þanne 3ef 3e2 byholdep in hym 3
þat is4 wel cloped4, & seye, Sytte þou here wel; & seyn to þe
pore man, Stonde þou þere, oper sytte vnder þe stol of my
fet; ne deme 3e noþ þanne among 3ow-selфе, & be 3e noþ 4
y-mad domes-men of wykkekde þostes? Y-herere, my dereste 5
frendes; ne ches noþ God pore men in Þis worlde, & ryche
men in feip, & heyres of þe kynge dom, þat God hæþ5 by-hoten
to þilke þat loueþ hym? & 3e haueþ vnworچhpeþ þe pore 6
man. & ne doþ noþ þese ryche8 men þoro3 hure myst þruste
þou adoun? & þei drawep 3ou to domes. & ne doþ noþ þei 7
blaspheme þe goode name þat is y-cleped7 on 3ow? & And so 8
3ef 3e parformeþ þe kynlyche lawe, after scripturis, þou
schalt loue [þy nexte neȝeþebour], þann do 3e wel; & 3ef 3e 9
vnderfongeþ mennes persones, þe doþ synne, & beþ vndernome
of þe lawe as trespassoures. & who þat keþep al þe lawe, & 10
offendeþ in on þing, he is y-mad guylty of al þe lawe. For he 11
þat seyde, þow schal do no leccherye, seyde also, þow schalt
not sleen. & 3ef þow dost no leccherye, bote sleest, þow art
y-mad a trespassour of þe lawe. So speke 3e, & so do 3e, as12
þou3 3e bygonne to ben y-demed by þe lawe of fredom. For 13
to hym þat doþ no mercy þer is a dom wip-outes mercy: for
mercy haueþ vp an hyþ dom. And my10 breþer, what pro- 14
phyþ þat, 3ef a man sayþ þat he hæþ feip, & ne hæþ noþ
werkes11? wheþer his feip moþe sauþe hym? And 3ef a 15
broþer oper a3 suster be naked, oper haue nede to hure
eseryche dayes lyfloþe, & on of 3ow seye, Be 3e y-warmed1, 16
oper, Be 3e fulfillyd; & ne 3efem hem noþ þat is nedeful to þe
body, what proþ þat? Ryst so feip, 3ef he ne haue none 17
werkes, he is deed in hym-selfen. Bote sum man seþ11, þow18
hast feip, & ich haue werkes: schewe me þi feip wipouten
werkes, & ich wolde of my werkes scheue þe my feip. Þow 19

1 gold ryng repeated in margin, 1st corrector, S. 2 he P. 3 om. P.
4 ycloped P. 5 fol. 24b P. 6 an e in the margin, S. 7 y om. P.
8 þy nexte neȝeþebour P. In S þe neþbouør as þy self on erasure on a later
hand. 9 fol. 21b S. 10 my leue, P. 11 an e and nota in the
margin, S. 12 syþ P. 13 fol. 26 P.
byleuest pat per ne is bote on God, & pawn dost wel: & fendas byleuep & quakep for drede. Bote wolt pawn y-wyte, pow veyn man, pat feip is ded wiȝ-outen werkus? Abraham oure fader ne was noȝt he y-iustifyged\(^1\) of his werkes, offrynge Ysaac his sone up-on pe auter? Ne seest pawn pane, pat feip helped\(^8\) his werkes, & of werkes feip was y-broyt to an ende; & pe scripture was fulfilled pat seyde, Abraham byleued to his God, & it was y-holde to hym for rystfulnessse; & he was y-cleped Godes frend. Ne seo se not pane pat a man is y-iustifyged of his werkes, & noȝt of feip alone? Also Raab pe hore ne was noȝt heo y-iustifyged of hure werkes, vnderfongyne Goddes messyngeres, & letynge hem gon out an oper weye? & ryst as pe body is deed wiȝ-outen spiryt, so feip is ded with-outen werkes.

3 1 And\(^8\) my breperen, ne wylne se noȝt to ben y-mad many maystres, wytynge pat se takep pe grettere dom. For we offendeip in many pinges euerychone. & who pat offendip in non word, he is a parfyte man, & he may wiȝ a brydul leden al pe body aboute. For we putte brydeles\(^4\) in-to\(^6\) horses moupes\(^8\) to maken hem assente to ous, and we berep aboute al hure body. And grete schyppes pat bep y-mened wiȝ grete wyndes, pei bep y-turnte aboute wiȝ a lytul gouernynge, whydur pat he woile pat is gouernour of pe schypp. And so pe tonge is a lytul membre, bote he arencep up grete pinges. 6 And lo, how lytul a fyur wyole brennen up a gret wode! & pe tonge is fyur & uniuersyte of wikkednesse; & pe tonge is y-set in oure membres, pat defoulep al pe body; & heo is y-tend of pe fyur of helle, & tendeip pe wheel of oure natuyte. For eferich kynde of bestes, of bryddes, of eddres, & of alle oper, bep y-temed of mankynde, bote pe tonge no man may temen; for it is a wicked ping, & wiȝ-outen reste, & ful of dedlyche venym. In pe tonge we blessep\(^8\) God pe Fader; & in hure we cursep men, pat bep y-mad after pe ymage of God: of pe same mouþ passep forþ blessynge &

\(^1\) y om. P. \(^8\) helpen P. \(^3\) fol. 22. C\(^n\) 3\(^m\) in the margin, S.\(^4\) brydeles repeated in margin, 1st corrector's hand, S. \(^6\) fol. 25\(^s\) P. \(^8\) the two first strokes of m on erasure, S. 7 of added above line in a later hand. An e in the margin, S. \(^8\) blessed P.
cursynge. My breperen, it byhounds not that it be y-don þus. Weper þer springe out of hol a1 welle þat wellþe boþe 11 suete watyr & bytter watyr? & my breperen, weper a 12 fye-tyre mowe brynge forþ grapes, oþer a vyne fyges? so salt water may maken no fresch watyr. 2. Who is a wys man & a 13 wel y-tautman a-mong yow? schewe he of his good conuer-
sacyoun his worchynge in goodnesse of wysdom. & 3e 3e 14 haueþ bytter hate & stryuynges in7 youre hertes, ne ioye 3e noþt to ben lyerys aþeyn trewþe. For þis wysdom ne 15 comeþ not down from a-boue, bote it is an erþelyche wysdom, & a a bestysch wysdom, & þe a defeles wysdom. For þer is 16 hate & stryuynges, þer is vnstabelnesse & eferysch schrewyd werk. Bote þe wysdom þat is of a-bouen heo is furst chaste, 17 & seþe discret, & temperat, pesybel, and bleþelyche wole be conseyled, & assentynge to goode þinges, ful of mercy & of goode fruytys, demynge wþoute symulacyoun. & þe fruyt of 18 ryþfulnesse is y-sowen in pees to pilke þat dop þe pees.

And11 of whennes beþ þe batayles & þe stryuynges þat beþ a-mong yow? ne beþ þei noþt of youre coueytyse þat beþ in youre membres? 3e coueyteþ, & 3e ne haueþ noþt: 3e sleþ12, & 2 3e hateþ, & 3e mowe noþt geten: 3e stryueþ18 & 3e werreþ; 3e ne haueþ noþt, for 3e ne axeþ noþt. 3e axeþ, & 3e ne vnþer-3 fongeþ noþt, for 3e axeþ in yuel manære, as 3e scheweþ openlyche in youre coueytynges. 3e spousbrerkeres, ne knowe 4 3e noþt þat þe frendschyfe of þis world14 is enemy to God? & þerfore, who euere þat wol ben frend of þis world, he schal ben y-mad Goddes enemy. What wene 3e? þat scripture 5 seye in veyn, þat þe spiryt þat is in yow coueyteþ15 to enuye. Bote he þeueþ þe more grace. & þerfore he say16, God aþeyn-6 stondeþ proude men, & þeueþ grace to humel men. & þerfore 7 be 3e suget to God; & aþeynstonde 3e þe deuel, & he schal fleen a-eway from yow. Come 3e nyþ to God, & he wole 8 neþyleche to yow: 3e synful men, make 3e clene youre honden;

1 of a P, of in margin, 1st corr. S. 2 fol. 22b S. 3 a crossed through, S. 4 on erasure, S. he P. 5 fol. 26 P. 6 streyuynges P. 7 of P. 8 om. P. 9 streyuynges P. 10 schrede P. 11 "om. 4" in the margin, early hand, S. 12 3e sleþ repeated in margin, 1st corr. S. 13 streyueþ P. 14 word P. 15 fol. 26b P. 16 fol. 23 S.
9 & 3e pat bep of doubel soule, make 3e clene 3oure hertes. Be 3e sory, & make 3e waymentacion: & be 3oure lawwyngge y-turnyd in-to sorewynge, & 3oure ioye in-to dreynessee¹.

10 & be 3e y-humeled in þe syxt of ours Lord, & he wole areere 3ou vp yn tyme of trybulacion². And my broþeren, ne bakbyte 3e noxt eferychone to oper: for who pat bakbyteþ his broþer, oper demep his broþer³, he bakbyteþ þe lawe, & demep þe lawe: & 3ef pou demest þe lawe, pou ne art not a doer of þe lawe, bote a domes-man. And þer is on þat is makere of þe lawe & domes-man, þat may boþe sauen & distroye: & what 13 art pou þat demest þi nexte neyþebore? And lo, now 3e seye⁴, We schule þen to day oper to morewe in-to þat cyte, & þere we woleþ abyd a 3er, & chaffaren, & wynne mucche: 14 & 3e ne wyteþ noxt what schal fallen a-morewe. For what is 3oure lyf? A breþ þat schewep hym-seluen a lytel whyles, & 15 soone þer-aftur it is ydon. & þer-fore seye 3e, 3ef God wole, 16 &, 3ef we lyþep⁵, we woleþ don þis oper þat. Bote now 3e 17 ioyeþ in 3oure pruydes, & eferich such ioye is wikked. And þerfore who þat can do wel, & dop noxt wel, it is synne to hym.

5 And⁶ 3e riche men⁷, wepe 3e & make 3e sorewe in þe wrecchyndnessys þat schuleþ come to 3ow her-after. 3oure rycheesse beþ y-roted, & 3oure cloþes beþ y-eten of mowtþes⁸.

3 3oure gold and 3oure seluer is y-roasted; & þe roust of hem schal ben in wyntnesse to 3ow & ete 3oure flesch as fyr. 3e 4 tresoureþ to 3ow-self wrapþe in þe laste dayes. & þe mede of 3oure werk-men þat han y-repe 3oure kyndomes, þat 3e haueþ blygyled hem of, cryþþ an hîþ: & hure cryynge haþ y-entred⁹ 5 in-to þe eres of 3oure Lord of Sabaoth. 3e habbeþ y-mad festes up-on þe erþe, & 3e habbeþ y-noresched 3oure hertes in leccheryes in þe day of slaught. 3e han y-brost forþ & 7 y-slawen þe ryþtful man, & he ne aseyntondeþ 3ow noxt. & ¹¹ þerfore, bripþeren, be 3e pacyent to þe comynge of God. For

¹ dreynesse P. ² yn tyme of trybulacion in margin, 1st corr. S. om. P. ³ his broþer om. P. ⁴ 3e seye on erasure. Nota in the margin S. ⁵ fol. 27 P. ⁶ Cm 5o in the margin, early hand, S. ⁷ ryche men repeated in the margin, 1st corrector, S. ⁸ fol. 28 B. ⁹ mobþes P. ¹⁰ y om. P. ¹¹ færta 4⁰ in pale ink in margin, S.
lo, an erpe-tylyere abydeþ þe precyous fruyt of þe erpe, & 
suffreþ pacyentlyche, forte he vnderfonge schoures þat perto-
teneþ to þe tymne, & esetydes schoures. & be 3e pacyent, & 3 
confermeþ 3oure hertes, for þe comynge of God wol neyslachen. 
And1 briþeren, ne make 3e nost waymentacyoun to-gedere, 9 
þat 3e ben noSt y-demed: for lo, þe domes-man abydeþ to-
fore þe jate. & briþeren, take 3e ensampl of an efel ysew, 10 
& of longe2 abydyngye, & of pacyence, & of trafluý, of pro-
phetes þat han y-spoken in þe name of oure Lord. & þei han 11 
y-seyd, þat þei beþ y-blessed þat habeþ y-suffred & abyde. 
And 3e habbeþ þe herd þe suffrynge & þe abydyngye of Lob, & 
3e han y-seye þe ende of oure Lord: for he is mercyful & 
dop mercy.3 And to-forre alle pinges, my dereste briþeren, ne 12 
swere 3e nost by heyne, ne by erpe, ne be non 3oper op: bote 
beþ 3oure word þe, 3e, & nay, nay; þat 3e ne salle nost vnder 
dom. 3ef any of 30w is sory, preye he, & synge he wip an 13 
esene soule. And 3ef eny man is seeke a-mong 30w, bryng þe 14 
in prestes of þe churchye, & preyen þei up-on hym, & 
anoynteþ hym wip oyle in þe name of oure Lord: & þe 15 
preyere of byleue schal saue þe sek man, and oure Lord wole 
maken hym lytyere of his sekenesse; & 3ef he is in synnes, 
þei schuleþ ben forseuen4 hym. And þeþore knowleche 3e 16 
3oure synnes eserchyng to 3oper, & preye þe for 3oper, þat 3e 
ben y-saued. For muche worþ is a bysy preyere of a5 riþful 
man. Helye was a man lych y to 30w, & he preyed þat it 17 
schulde nost reyne upon þe erpe; & it reyneþ nost þre 3er & 
sixe moneþes. Eftsones he preyed; & heyne 3ef his reyn, & 18 
þe erpe his fruyt. My briþeren, 3if eny of 30w erre from 19 
trewpe, & eny man turne hym aþeyn; he schal vnderstonde, 20 
þat who þat makeþ a synful man turnen hym from þe errorr 
of his weye, he schal saueng his soule from dep, & keuereþ þe 
multytude of synnes. Deo gracias.

1 fol. 27b P. 2 a longe P. 3 nota in the margin, S. 
4 fol. 24, Heading Johannis, S. 5 3e P. 6 forseyen P. nota in the 
om. P. 7 fol. 28 P. 8 fol. 28 P.
I. JOHN.

1. Pat ping pat was from þe bygynnyng, pat we habbeþ y-herd, & y-seyen wip oure ysen, & byholden, [and]2 oure honden habbeþ y-touched of þe word of lyf, & þe lyf was openlyche y-schewed, & we han y-seyen it, & we bereþ wytnesse þer-of, & we scheweþ to 30w an eferlastynge lyf þat was at þe Fader, & hape appered to ous; & þat þing þat we habbeþ y-seye and y-herd we scheweþ to 30w, þat 3e han feloschype wip us8: & þat þe felauschype be wip þe Fader & Iesu Crist his sone. And we wryteþ þese pinges to 30w, þat 3e ioyen, & þat 3oure ioye be ful. & pis is oure tellynge þat we han yherd of hym & þat we scheweþ to 30w: for God is 6 lyst, & in hym ne beþ no derknesse. And þef we seye þat we han feloschype wip hym, & walkeþ in derknesse, we lyeþ, & doph no treweþ: & þef we walkeþ in lyst, as he is in liht, we han felowschupe9 to-gydere, & þe blood of Iesu Crist his sone 8 claneyþ ous of eferich synne. & þef we seye þat we ne haueþ no synne, we bygyþþ ouþ-selfe, & treweþ ne is noþt in9 ous. 9 þef we knowleþþ ouþ synnes, he is trewe8 and ryþþful to forynen ouþ ouþ synnes, & to clenþen ouþ of eurerich wikkenennesse7. & þef we seye þat we ne haueþ noþt y-synned, we makeþ hym a gabbere, & his word ne is noþt dwellynge in 2 1 ous. My8 smale children, þese þynges wryteþ to you, þat 3e9 synne noþt. And þef þat eny man synneþ, we haueþ an 2 aduoket to-fore þe Fadur, Iesu Crist þat is 10 ryþþful: & he is þe forþenennesse of ouþ synnes; noþt onylche for ouren, bote 3 for al þe worldeþ. And in þis we10 wryteþ wel þat we10 haueþ 4 y-kowen hym, þef we keþþ his bestes. Who þat seþþ þat he knoweþ God, & 11 keþþ noþt his bestes, he is a lyer, & 5 treweþ ne is noþt in hym. Bote who þat keþþ his word, soplyche, in hym is þe charyte of God parþete. & in þis we 6 knoweþ þat we beþ in hym: & who þat seþþ þat he dwelleþ

1 pistola 1st in the margin, P. ion, C 1st in an early hand in the margin, S. 2 in S.P. 3 fol. 24b; the facing pages are headed Jo-hannis throughout, S. 4 fol. 28b P. 5 wip P. 6 treweþ P. 7 First k on erasure, S. 8 No division in the mass. 9 om. P. 10 3e P. 11 e in the margin, S.
in hym, he mote walken as he walked. My dereste breþeren, 7 
y ne wryte noþt to you a newe comauendement, bote an old 
comauendement pat1 ye hadden from pe bygynnyng: pe olde 
comauendement is2 pe word pat 3e haueþ y-herd. & y write 8 
to 3ow a newe comauendement, pat is trewe boþe in hym & in 
3ow; for derknesse beþ now y-passed, & verrey ly3t schyneþ 
nowþe. Who pat seip pat he is in ly3t, & hateþ his broþer, 9 
he is yet in darknesse. & who pat louþeþ his broþer dwelleþ 10 
in ly3t, & in hym is no sclaundre. Bote who pat hateþ his 11 
broþur he is in darknesse, & walkeþ in darknesse, & he ne 
wot noþt whyderward he goþ, for derknesse hap y-blend his 
y3en.

My4 smale children, y wryte to 3ow, for 3oure synnes 12 
beþ forþeuen to you in þe name of Crist. Y wryte4 to 3ow, 13 
fadres, for 3e habbeþ y-knowen hym pat is from þe 
bygynnyng. Y wryte to 3ow, 3onglynges, for 3e habbeþ 
ouercome hym pat is wykked. Y wryte to 3ou, 3onge 
children, for 3e habbeþ y-knowe þe Fader. Y wryte to 3ou, 14 
fadres, for 3e habbeþ y-knowen hym pat is from þe bygyn-
nyng. Y wryte to 3ou, 3onge men, for 3e beþ stronge, & þe 
word of God dwelleþ in 3ow, & 3e habbeþ ouercome hym pat 
is wykked. And ne6 loue 3e noþt þe world, ne þynges þat beþ 15 
in þe world. For who þat louþeþ þe world, þe charyte of þe 
Fader ne8 is noþt in hym. For al þinge þat is in þe worlde, 16 
op er it is coueþtyse of y3en, op er coueþtyse of þe flesch, op er 
pryde of lyuyngæ, þat ne7 beþ noþt of þe Fader, bote of þe 
world. & þe8 world schal passe, & his coueþtyse: bote who 17 
þat dop þe wylle of God he dwelleþ efere-more. My smale 18 
children, now is þe laste hour; &9 3e habbeþ y-herd þat 
Antecrist is y-come, & now þer beþ y-mad10 many Antecristes; 
& þerfore we wyþþ þat þis is þe laste houre. From ous þei 19 
passeþen, bote þei ne were noþt of ous; for 3ef þei badden 
y-ben of ous, þei wolden haue dwelleþ stylle wip ous: bote in 
þis it is openlyche y-schewed þat þei beþ noþt of ous. Bote 20

1 fol. 25 S. 2 fol. 29 P. 3 Cm 2m in the margin, S. 4 ry on 
erasure, S. 5 ne expunged, S. 6 ne expunged, S. fol. 29b P. 
7 ne expunged, S. 8 om. P. 9 as in the margin, marked to be inserted 
before 3e, 1st corrector's hand, S. om. P. 10 fol. 25b S.
I. JOHN.

38

1e habbeþ an-oynytynge of þe Holy Spiryt, & knoweþ alle pinges. Y ne haue nost y-wryte to sou as to hem þat knoweþ nost þe treweþ, bote as to hem þat knoweþ þe treweþ, & for þat euerlyche lesynge ne is nost of treweþ. Who is a lyer, bote he þat seþ þat Iesu ne is nost Crist? He is Antecrist, þat denyþ hope þe Fader & þe Sone. For who þat denyþ þe Sone, he ne1 haþ nost þe Fader; & who þat knoweþ þe Sone, he haþ þe Fader. & leteþ þat dwelle stille in 30w þat 3e habbeþ y-herd from þe bygynynge, 3e schulen dwelle boþe in þe2 Sone & in þe Fader. & þis is þe byheste þat he haþ byhoten 30w, þat3 he wol 3euen 30w an eferlastynge lyf. þese þinges ich haue4 y-wryte to 30w, of pilke þat bygyleþ5 30w. & pilke anoyntyng þat 3e han vnderfongen of hym dwelle stylle in 30w, & 3e ne haueþ no nede þat any man teche 30w; bote rist as þe anoyntyng of hym techeþ 3ou in alle þinges, & it is trewe, & no lesynge, & rist so as ich haue 28 y-tauþt 30w, dwelle 3e in hym. And now, my smale children, dwelle 3e in hym; þat, when he appereþ, we han a trust, & þat we ne6 ben nost y-schend of hym in7 his comynge. & as 3e wyteþ þat he is ryþful, so wyte 3e wel þat he þat dop7 riyþfulnesse is y-boren of hym.

3 And8 y-se 3e, what charyte þe Fader haþ yseuen ous, þat we ben y-cleped Goddes sones, & ben Goddes sones. & þerfore þe world ne knoweþ nost ous9, for he ne knewe nost hym.

2 My dereste breþeren, now we beþ Goddes children, bote it is nost 3et y-sene what we schuleþ ben. For we wyteþ wel, when þat he appereþ we schuleþ be lyche to hym; for we 3 schuleþ y-sen hym rist as he is. & euerlyþ man þat hap þis hope haleweþ hym-selþe, rist as he is holy. And euriche9 man þat dop synne & wikkednesse: he is boþe synne & 5 wykkednesse. & 3e wyteþ þat he appered to don a-way 6 synne; & in hym ne is no synne. & who þat dwelleþ in hym ne synneþ nost: & who þat synneþ10 ne knoweþ nost God, 7 ne sey nost God. My smale chyldeþ, no man bygyle 30w: 8 who þat dop riyþfulnesse is ryþful, as he is ryþful: & who þat

1 ne expunged, S. 2 om. P. 3 & þat P. 4 fol. 30 P. 5 byleueþ P. note in the margin, S. 6 ne dotted out in black ink, S. 7 fol. 26 S. 8 Cm 8m in the margin, S. 9 an c in the margin, S. 10 fol. 30b P.
I. JOHN.

III. 24]

do þ synne he is of þe deuel; for from þe bygynnynge þe deuel synnep. And in þis appered Godes Sone, to vndon þe werkes of þe deuel. And euereich þat is y-boren of God ne dop no synne, for þe seed of God dwelleþ in hym: & he ne may noþt synne, for he is y-boren of God. And in þis bep openlyche y-schewed boþe Godes chyldren & þe deuèleþ children: euereich þat is noþt riþful ne is noþt of God, ne he þat loupþ noþt his ðroþer. For þis is þe tellynge þat þe habbeþ y-herd from þe bygynnynge, þat þe lounen to-gydere: noþt as Caym þat was wykked & slouþ his þroþer. And herfore he slouþ hym, for his werkes weren wykked, & his þroþeres werkes weren goode. And ne wondre þe noþt þouþ þe world hate jou. For we wyteþ þat we beþ y-translated from dep to lyf, for þat we loupþ oure þroþere. Who þat loupþ noþt he duelleþ in dep. Euereich þat hateþ his þroþer he 15 is a mansleer: & 20 wyteþ þat euereich mansleer ne haph noþt an euerlastynge lyf dwelleþ in hym. & in þis we habbeþ 16 y-knowe þe charite of God, for he putte his soule for ous: & we owpþ to putten oure soules for oure þroþere. Who þat 17 haph þe substancuance of þis world, & seþ his þroþer haue nede: 22 þef he closeþ his in-wardnesse from his þroþer, how dwelleþ þe charite of God in hym? My lytul chyldren, ne loun we n23 28 noþt in word, ne in tonge; bote in werk & in trewþpe. In þis 19 we' knoweþ þat we beþ of trewþpe, & in his syþt we scheweþ oure hertes; for þef oure herte vndernemep ous, God, þat is 20 more þan oure herte, he knoweþ alle þinges. My dereste þroþere, þef oure herte vndernymeþ ous not, we han a 25 truste in God; and what-euere we axþþ of hym, we schuþþ vnderfongen of hym, for þat we keþþ his hestes, & dop þilke þinges þat beþ plesynge to-foren hym. & þis is þe commeuande 26 ment of God, þat we byleuen in þe name of his sone Iesu Crist, & þat we lounen togydere, as he haph þy-sefþ 12 ous a commeuandum. & who þat keþþ his commeuandemontys 27

1 ne dop no synne...y boren of God om. P. 2 is P. 3 fol. 26b S.
4 we P. 5 an þ in the margin, S. 6 fol. 31 P. 7 ye P. 8 of of P.
9 herte repeated in the margin, 1st corrector, S. 10 youre P. 11 not in the margin, 1st corrector's hand, S. 12 fol. 27 S.
dwellep in hym, & he in hym. & in pis we knoweþ pat he
dwelleþ in ous, for þe spiryþ þat he haþ y-seuen ous.

My1 dereste breþeren, ne leue 3e notz euerych spiryþ², bote
prefeþ þe spirytes, whethere þei ben of God: for many false
prophetes beþ y-gon in-to þe worlde. In þis þe spiryþ of God
is y-knoweþ: euerych spiryþ þat knowleþþ þat Iesus Crist
come³ into flesch he is of God: & euerych spiryþ þat vndþ
Crist ne is notz of God: & þis is Antecrist, ofþ whom 3e han
y-herd þat he schal come; & now he is in þe world. Bote
my smale children, 3e beþ of God, & 3e han overcome hym:
for he þat is in 3ow is gretter þan he þat is in þe world. þei
beþ of þis worlde, & þerfore þei spekeþ of þe⁴ world, & þe
world y-herþ hem. Bote we beþ of God: & who þat knoweþ
God y-herþ ous; & who þat is notz of God he ne herþ ous
notz. In þis we han y-knowe þe spiryþ of trewünsche, & þe spiryþ
7 of errour. My dereste breþeren, loue we to-gyderþe: for
charyte is of God; & euerych man þat loueþ is y-boren of
8 God, & knoweþ God. pilke þat loueþ notz ne knoweþ notz
9 God; for God is charyte. In þis appered þe charyte of God
in ous: for God sende his one⁹ bygeten some in-to þis world,
pat we lyfen by hym. In þis is charyte, notz as þou we
haden y-loued God, bote for he loued ous furst, & sende his
sunne to ben foryeuenesse of oure¹ synnes. My dereste
breþeren, 3ef God loued ous, þanne moten we louen to-
12 gydere. No man haþ y-sey God: 3ef we loueþ to-gyderþe,
13 God is in ous, & þe charyte of God is parþyt in ous. In þis
we knoweþ þat we dwelleþ in hym, for he haþ y-seuen ous of
14 his Spyryþ; & we han y-seyn & bereþ wytnesþ, þat þe Fader
15 haþ y-send his sone Sauyour of þe worlde. Who-euere þat
knowleþþ þat² Iesus is Goddes sone, God dwelleþ in hym, &
16 he in God. And we han y-knoweþ & bylueþ þe charite þat God
haþ in ous. God is charite; & who þat dwelleþ in charyte
17 dwelleþ in God, & God in hym. In þis is charite parþyt in
ous, þat we han trust in þe day of dome; for ryzt as he is we
18 beþ in þis worlde. Dreden ne is notz in charyte: bote parþyt

¹ om. P. ⁰ fol. 27 B. ⁶ oune P.
² om. P. ⁴ fol. 31 B. ⁵ an e in the margin, S.
³ fol. 32 B.
charyte putte p awey drede, for drede hap peyne; & he pat
drede p ne is nost parfyty in charite. And we loue p God, for 19
he loued ous raper. Jef eny man seip, pat he loue p God, & 20
hate p his broper, he is a lyere: for he pat loue p nost his
broper pat he sep, how may he loue God pat he sep nost?
& pis comedement we han of God, pat he pat loue p God 21
loue also his broper.

Euerich 4 man pat blyuep pat Iesu Crist is, he is y-boren
of God: & euerich man pat loue p hym pat hap bygeten loue p
hym pat is y-boren of God. In pis we knowe p pat we loue p 2
hem pat be p y-boren of God, when pat we loue p God, &
kepe p his hestes. & pis is pe charyte of God, pat we kepen 3
his comedementes: & his comedementes ne bep nost
heuy. For euerych ping 5 pat is y-boren of God ouercome p 4
world: & pis is pe victorye pat ouercome p pe world,oure seip.
& who ouercome p pe world, bote he pat blyuep pat Iesu is 5
Goddes sone? Pes come p pe watyr & pe blod of Iesu 6
Crist; nost onlyche in watyr, bote in watyr & in blod. & pe 7
spiryt bere p wytnesse pat Crist is trewpe. For per be p pre 7
pat seuep wytnesse in hefne, pe Fader, & pe Sone, & pe Holy
Spiryt: & pese pre bep on. & per be p pre pat seuep 8
wytnesse in erpe, pe Spyrit, & blod, & watyr: & pese
pre bep on. & 3ef we han vnderfonge pe wytnesse of 9
men, pe wytnesse of God is muche gretter; & pis is
pe wytnesse of God, pat is gretter, for he hap y-bore
wytnesse of his owene Sone. Who pat blyuep in pe Sone, 10
he hap pe wytnesse of God in hym-self: who pat blyuep
nost in pe Sone, he make p God a gabbere; for he hap y-bore
wytnesse of his Sone. & pis is pe wytnesse, for God hap 11
y-seuen ous an euerlastyng lyf, & pis lyf is in his Sone.
Who pat hap Goddes Sone hap lyf; & who pat hap nost 12
Goddes Sone ne hap nost lyf 8. Pese pinges y wyrte to 30w, 13
pat se knonen pat se han an euerlastyng lyf, 3e pat blyuep
in pe name of Goddes Sone. & pis is pe trust pat we han to 14

1 loue P. 2 he in the margin, S. 3 pes P. 4 Ca 5m in the
margin, S. 5 fol. 28 S. In P. man has been erased before ping.
6 fol. 32r P. 7 po P. 8 and who pat hap nost goddes sone ne hap
nost lyf omitted in P.
God, for whateuere we axe\textsuperscript{h} hym, we schule\textsuperscript{p} vnderfongen it 15 after his wylle, & he wole y-heren ous: & we\textsuperscript{t} wyte\textsuperscript{p} wel pat he here\textsuperscript{p} ous what-euere we axen hym, for we han oure 16 axinges pat\textsuperscript{t} we axe\textsuperscript{p} of hym. Who pat knowe\textsuperscript{p} his brother\textsuperscript{*} synne a synne no\textsuperscript{t} to pe dep, preye he, & pe\textsuperscript{r} schal ben y-graunte\textsuperscript{d} lyf to hym pat synne\textsuperscript{p} no\textsuperscript{t} to pe dep. & pe is 17 synne to pe dep: for pat y seye, no man preye. Euerich wykkednesse is synne, & pe is synne pat is no\textsuperscript{t} to pe dep. 18 We knowe\textsuperscript{p} wel pat euerich man pat is y-boren of God ne synne\textsuperscript{p} no\textsuperscript{t}; bote pe bygetynge of God kepe\textsuperscript{p} hym, & he pat 19 is wykked ne\textsuperscript{*} schal no\textsuperscript{t} touchen hym. And we knowe\textsuperscript{p} wel pat we be\textsuperscript{p} y-boren of God, & pat al pe world is y-set in hym 20 pat is wykked. & we knowe\textsuperscript{p} Goddes [\textsuperscript{p}one] com & h\textsuperscript{p} y-jeuen ous a wytt pat we knowen\textsuperscript{v} verrey God, & pat we ben in his verrey Sone. Pis is\textsuperscript{*} verrey God, & an euer-21 lastynge lyf. My smale children, kepe ye 3ow from mawmetes & symulacris. Here\textsuperscript{*} ende\textsuperscript{p} pe furste part of Johnys\textsuperscript{*} pystelys, and pe secoude part bygynne\textsuperscript{p}.

II. JOHN.

pe\textsuperscript{t} eldere to a chosen lady & to here chyldren, pe whuche
y loue in sopfastnesse; & not y alone, bote alle pat sopfaste-
nesse han known\textsuperscript{e}; for pe sopfastnes pat in you dwelle\textsuperscript{p}, &
3 wip ous schal be wip-outen end. Wip you b[e]\textsuperscript{t} grace, &
mercy, & pees of God pe Fader, & of Iesu Crist, pe Sone of pe
4 Fader, in sopfastnesse & charyte. Ych am wel gladud, for y
haue founde of pi chyldren goynge in sopfastnes\textsuperscript{t}, as we haue
5 taken comauendment of oure Fadur. And now, dame, y
preye pe, not as wrytynge to pe a newe comauendment, but
pat we haue had fro pe bygynnyng, pat ech of ouss\textsuperscript{t} loue
6 oper. & pat is charyte, pat we walken after his comau-
mentys\textsuperscript{e}. Pis is soply pe comauendment, pat ry\textsuperscript{t} as ye haue

\textsuperscript{1} om. P. \textsuperscript{2} fol. 33 P. \textsuperscript{3} fol. 29\textsuperscript{b}. Heading: Johannis ii. S.
\textsuperscript{4} om. P. \textsuperscript{5} pat goddes...we known omitted, P. \textsuperscript{6} Here ende\textsuperscript{p}...
bygynne\textsuperscript{p} in red ink, P. \textsuperscript{7} jones P. \textsuperscript{8} 2a epistola in the margin of P.
MS. D begins here fol. 77\textsuperscript{b}. \textsuperscript{9} y known P. \textsuperscript{10} by S.D., be P.
\textsuperscript{11} fol. 33\textsuperscript{b} P. \textsuperscript{12} fol. 29. Heading: Johannis iii. S. \textsuperscript{13} de om. P.
III. JOHN.

3 fol. 78 D. 3 pat is, pat he be verrey god & man follows underlined, D. 4 youre selve D. 5 lose D. 6 he (dotted out) precedes, S. 7 not (erased) follows, D. 8 his D. 9 pat wile not lerne & fulfille it follows underlined in red, D. 10 om. D. 11 Followed by: pat is, receyue him not underlined, D. 12 For he pat D. has whose soply. 13 vnto D. 14 pat isassenjep & is party of hem follows underlined, D. 15 youre P. 16 fol. 84 S. 17 epistola 8*, Cm 1 P. 18 fren gayod P. 19 fol. 78b D. 20 welfare crossed through, D. 21 fol. 29b. Heading: Johannis in later hand, S.
III. JOHN.

6 breperen) & pat in pylgrymes, pat bere wytnesse of pi charyte in pe syxt of holy churche: pe whuche worpily pou ledest to 7 God poro3 pi goode dede. Soply for his name pei 3ede forp, 8 takyng no ping of gentyles. And perfore suche we schulde 9 vnderfonge, pat we bebp helperes to sopfastnesse. Y had 10 wryte peraunter to pe churche: bote he, Diotropes, pat louepp 11 to bere prelacye in hem, ne rescuyed not now. Perfore, seif y come, y schal moue his werkes pat he dop with wykked wordes, iangelynge in 3ow: & as pese pinges suffycye not to hym, ne he rescuyed breperen, & pei pat rescuyuep hem he 12 forfendepp, & puttepp hem out of churche. My dere broper, ne be pou not folowerp of ypuel, but pat pat good is. Who-so 13 dop wel, he is of God: who-so dop yuele, he sepp not God. 14 To Demetrio wytnesse is y-yolde of alle goode men, & of trewepe: & we bere wytnesse of hym; & pou hast knowe pat 15 oure wytnesse is trewe. Many pinges y haue to wryte to pe, 16 bote with lettere y wolde not sende it; For y trowe hastly to 17 se pe, & moue to moue we schul speke. Pees be vn-to pe. Pi frendes grete pe wel, & grete pou wel oure frendes by name. Here7 endep pe pystel8 of Ion. Here8 bygynnepp pe pystel of Iude.

JUDE.

Iudas, pe seruaunt of Iesu Crist, soply10 Iames broper, to hem pat bepp chose in God pe Fader, &11 kept & cleped of 2 Iesu Crist; mercy vnto 3ow & pees & charite be fulfylled. 3 Dere frende12 al18 byssynesse y haue don to wryte to14 3ow of soure comune hele: y hade nede to wryte vnto 3ou; preynge16 stalworply to stryue aeyn synne in upholdynge of 4 pe feip pat [was] on[es]14 taken to pe seynetes. Soply per bep

1 et cetera follows in D, which omits verses 9 and 10. 2 folweres D. 3 fol. 34(5 P. 4 at D. 5 seip nowst of God etc. Verse 12 om. D. 6 treupe P. 7 Here endep...of Jude in red, P.D. 8 pistelis D. 9 fol. 30. Heading: Jude in a latter hand, S. 10 soply expunged, S. om. P. 11 fol. 79 D. 12 After al erasure of 2 inch, S. al my D. 13 vnto D. 14 in the margin, 1st corrector, S. om. D. 15 In S. once with se on erasure. P has onepp (crossed through) with only added above the line. onus D.
come\(^1\) deceuyable men vnder 30\(^2\), pe whuche weren sumtyme wryten before in pis dome of wykked\(^3\), ouer-puttynge pe grace of oure Lord Iesu Crist, & 3 af hem vnto lecccherye\(^4\); & only hym \(\textit{pat}\) hadde lorschupe & oure Lord Iesu Crist \(\textit{pei}\) denied. Y wole a-moneste 3ou, one[s]\(^5\) knowyng alle 5 pinges; for oure\(^6\) Lord\(^7\) Iesu saued \(\textit{pei}\) peple of \(\textit{pei}\) lord of Egypte, \(\textit{pei}\) secounde tyme hem \(\textit{pat}\) trowed not he loste\(^8\). \(\textit{Pe}\) 6 aungel soply \(\textit{pat}\) kepte not his princehede & his comaunderentes\(^9\), bote forsoke his hous\(^10\) in \(\textit{pe}\) grete dome of God, with euerlastynghe bondys vnder derkenesse he locked hym. On \(\textit{pe}\) same wyse \(\textit{pei}\) synned in fornycaqoun, as dyde Sodom 7 & Gomorhe & \(\textit{pe}\) cytee of\(^11\) synytyme; & after \(\textit{oper}\) flesch \(\textit{pei}\) jeden awey\(^12\); \(\textit{pei}\) be\(^b\) ensample to suffre peyne of euerlastynghe fuyr. On \(\textit{pe}\)^\(^13\) same wyse \(\textit{pei}\) \(\textit{pat}\) soply \(\textit{per}\) flesch 8 defouled, despysynge God here Lord, & soply his mageste \(\textit{pei}\) blasphe[me]\(^14\). Whan Mychael \(\textit{pe}\) archaungel, disputyng 9 wip \(\textit{pe}\) deuel, fel at stryf of Moyses body, he durste\(^15\) not putte up-on hym \(\textit{pe}\) dome of blaspemeye\(^16\), bote seyde, God ouercome \(\textit{pe}\)^\(^17\). Soply\(^18\) what-so-euer \(\textit{pei}\) knowe\(^n\) not\(^19\) \(\textit{pei}\) blasphe: soply what-so-euer\(^20\) kyndely, as vnreasonable bestes knowe\(^21\), in pise dedes \(\textit{pei}\) be\(^b\) corrumped\(^22\).

Wo to hem \(\textit{pat}\) jeden in \(\textit{pe}\) weye of Caym, & with errour 11 of Balaam be\(^b\) 3ote oute \(\textit{poroj}\) mede\(^23\), and \(\textit{poro3}\) \(\textit{pe}\) seyn-

---

1 sumtyme, crossed out, follows, S. schul come sum tyme D.
2 D adds: as \(\textit{pei}\) were religious & hadde take \(\textit{pe}\) feip underlined.
3 \(\textit{pat}\) is, porow prophetis it was tolde & wryte \(\textit{pat}\) suche wikked schulde come as i it undur-stonde follows underlined, D.
4 \(\textit{pat}\) is, \(\textit{pei}\) lefte \(\textit{pe}\) grace of god & 3af hem to lecccherye & \(\textit{oper}\) lustus underlined, D.
5 P.D; one changed into once by a later hand, S.
6 fol. 35 P.
7 louerd D.
8 \(\textit{pat}\) is, suffered hem to be lost follows underlined, D.
9 \& his comaunderemetics underlined in D.
10 hous euerynge D.
12 \(\textit{pat}\) is, aftur wommans flesche & manyns follows underlined on fol. 79b, D.
13 om. P.
14 P; me left out, S.
15 fol. 30b S.
16 blasphe in D, followed by \(\textit{pat}\) is, zewe \(\textit{pe}\) dome of blasphe in D.
17 or comaunder \(\textit{pe}\) added underlined, D.
18 soply \(\textit{pei}\) D.
19 D. reads \(\textit{pei}\) \(\textit{pat}\) knowe not Crist.
20 who so euer D.
21 knoweth not. Then underlined, \(\textit{pat}\) is, whoso dop his syne as \(\textit{pe}\) bestus done, & leuep \(\textit{pe}\) doynge of man, & wil not knowe it, D.
22 Followed by \(\textit{pat}\) is (underlined) defouled, D.
23 \(\textit{pat}\) is, have assentyd to erroure for mede follows underlined, D.
12 seyenge of Chore þei peryscheden. þe se it beþ þat in here metis beþ defouled, in feestyngge, fedyngge⁵ hem-selue without drede: cloudes with-outen watyr, þat with wyndes beþ bore aboute; vnfruytful heruest trees þat no fruyt bereþ, 13 twyes deede þei ben, & drawen up by þe rootes; þe floses of þe woode⁶ see, spewynge here confusyon; errynge⁷ sterres, to⁸ þe whuche þe storme of derkenesse⁹ is kept without ende. Of þese prophesyede þe seueþe⁷ fro Adam, Enoch, 14 & seyde, Ecce⁸ Dominus venit in sanctis milibus suis etc. Lo, oure Lord schal come in his pouandyss of his seystes, 15 for-to make dome aþeyu alle yuel⁹, & forto areson⁹ alle wykked of alle þe dedis of here wykkeynesse þe whuche wykkedly þei wrouȝte¹⁰, & of alle þe harde wordes þat synful 16 men & wykked aþeyns God¹¹ haue spoken. þe se beþ 17 grucceres¹², pleynners¹³, þat walken aftur here desyres, & here mouȝ spekeþ pryde, merueylynge persones by cause of wyynynge¹⁴. þe soply, my breþeren, haueþ mynde of wordes¹⁴, 18 þat beþ byforo spoken of þe posteleþ¹⁶ of oure Lord Iesu Crist; 19 þe¹⁰ whuche seyde to 30w, þat in þe laste tyne schulen come bygylours, wandryngge after þer desyres in [wykkyndesseen]¹⁷. 20 þes ben þei þat departen hem-self best[y]s[ch]¹⁸, & han not þe Holy Gost. þe soply, my dere breþeren, house ȝoure-selfen. 21 &¹⁰ grounde you holyly of verrey feip, preyeynge in þe Holy Gost, kepyngge ȝoure-seluen in þe loue of God, abydyngge þe mercy of oure Lord Iesu Crist in-te euerlastynge lyf. & hem 22 soply þat be demed blame þe; saue hem¹⁰ forsoþe, raueueynghe 23 hem oute of fyre; hauneȝe mercy to ȝopere in drede hauteyne¹¹ 24 þat foule cote¹² þe whuche is fleschly. Soply to hym þat is

¹ þat is, porew þe same seynweynge perischeid þei follows underlined, D. ² fol. 85b P. ³ om. D. ⁴ fol. 80 D. ⁵ porow D. ⁶ derkenesses D. ⁷ seueþe D. ⁸ ecce...etc. in red ink, P. Underlined, D. An e in the margin, S. ⁹ reson D. ¹⁰ u in wrouȝte inserted above the line, S. ¹¹ him D. ¹² playntul of quereys D. Vulgate: murmuratorum querulosi. ¹³ þat is, preysynge & worschypynge mennys persones for hauneȝe, follows ¹⁴ seþe wordis D. Underlined, D. ¹⁵ apostelus D. ¹⁶ fol. 31 B. ¹⁷ P. in wikkenes in the margin, 1st corrector's hand, S. not in goode reliquion D. Cf. Vulg. in impistatibus. ¹⁸ bestlech with lech on erasure in a later hand, S. bestelych P. bestialis D. ¹⁹ fol. 36 P. ²⁰ fol. 80b D. ²¹ hauteyne (crossed through) precedes, D. ²² cyte D.
mysty to kepe you with-outen synne & for-to ordeyne sow
by-fore pe syzt of his glorye, vnfyled in ioye in pe comyng of
oure Lord Iesu Crist, only to Godoure Sauyour by Iesu 25
Crist, tooure Lord [b(e)]1 glorye & worschupe & gret lord-
schupe & power by-fore al pe worlde & now in alle pe
worldes. Amen."

"Suster, þus han Cristes princypal apostolus Petur and
Iames & Ion & Iude y-wryten to þe pepel, to techen hem
how þei schulden lyuen vertuouslyche, in forsakynge þe
lykynge of þe worlde & þe lykynge of þe fleach, as Crist
techep in þe gospel." "Broþer, y seo wel þat þese aposteles 5
techep þe Crist techep in þe gospel, bote neþele,þe
broþer, þese apostelys weren y-ordeynyd to techen þe chyldren
of Israel & þe Jewes, & we beþ noþt of þe chyldren of Israel,
for oure auncestres weren2 helpen men þat weren y-turnyd to
byleuen in Crist by Poul þe apostel; & þerfore y preye þe3, to
telle me what manere he tauȝte men to lyue, when he hade
y-turnyd hem from here fals byleue. For sum men seyn þat
Crist and his oþer aposteles taugeþen hure parfyt techynge to
þe chyldren of Israel, þat God hade ræþer y-tauȝt by Moyses
& oþer propheteþ; & þei seyn þat it is y-nouȝ for ouþ to 15
byleuen in Crist, & ben y-foledew, & þanne we schulleþ ben
y-sauëd. & þerfore, broþer, y preye þe þat þou telle me
weþer þat Poul, þat wes a postel of mys-beleued men,
tauȝte hem eny þing ellys þan to byleuen in Crist, & ben
y-foledew in his name." "Suster, þou schalt vnderstonde þat 20
Poul wryþeþ many epysteles to dyuerse men þat he turned
to þe byleue, how þei schulen byleuen, & how þei schulleþ
lyuen; bote y ne may noþt at þis tymȝe wryþe to þe alle his
pysteles as þei stondeþ; bote neþele, þef it be Goddes wylle,
þou schalt habbe hem heraftur. Bote suster, þu schalt vnder-
25 stonden þat seynþ Poul, techeþ þre þinges in his pysteles: on
þing is þat þei byleuen in Iesu Crist, þat is Goddes sone &
sauyour of mankynde, þat come to saue synful men, þoroþ
grace & þoroþ mercy, þat byleueþ in hym; & so Seynt Poul

1 by S.P.D. 2 MS. D enda here. 3 fol. 36b P. 4 fol. 31b S.
5 sustester S.
techeb þe pepel þat it is nost nedful for cristen men to kepe þe poynes\(^3\) of þe olde lawe, as sumne Iewes seyden in his tyme to þe pepel, þat þei ne myste nost ben y-justyfied of hure synnes in byleuyynge in Crist, bote ye þei kepston Moyses lawe, as circumsysyon and suche oþer poynes of þe lawe. Bote seynt Poule techeb\(^4\) in his pystele þat no man was y-justyfied of his synne by þe lawe. Bote Crist in his comynge hæþ y-geten men forȝeuenesse of hure synnes of his fader; & so alle þilke men han forȝ(e)fnesse of hure synnes þat byleueþ in\(^5\) Iesu Crist, & so men bëþ y-justyfied of hure synnes, poroþ grace in byleuyynge in Crist, & nost poroþ kepyng þe werkes of þe lawe. For seynt Poule seyþ þat þe lawe ne was but a schadewe, þat broþe no man to perfeccyon. þe pridd þing þat Poule techeþ is how men schulleþ forsake synne in kepyng Cristes lawe of charite, & of þis poynþ, suster\(^6\), poroþ Goddes grace ich wolde telle þe what he seyþ in his pisteles, & of þe oþer poynes when ich haue gretter leysen wip þe grace of God\(^7\)."

ROMANS.

5 19 Seynt\(^6\) Poule wryteþ to þe Romaynes\(^5\), & seyþ, Ryþt as [by]\(^8\) þe vnboxumnesse of on man many men bëþ y-maadh synful men, so by þe boxumnesse of on man many men bëþ y-maadh riȝtful men. & þe lawe entred in, þat sinne\(^9\) were in plente\(^10\); but þere as sumne was in plente, grace was in more plente: þat, riȝt as sumne regned in-to deþ, so grace schulde regne þorow riȝtfulnesse in-to an euereleastyng lyf, by Iesu Crist oure Lord. What þanne schulde we seye\(^11\)? Schulle we þet dwelle stille in sunne, þat grace be plenteuous? God forbede. For we þat bëþ dede to sunne, how schulde we þit dwelle stille in sunne? Bryþeren, wheþer þe ne knowe nost þat

---

1 fol. 37 P. 2 fol. 32 S. 3 on P. 4 suster nearly effaced, S. 5 The rest of the page and the whole of fol. 32\(^2\) are blank, S. 6 fol. 37\(^b\) P; fol. 33 S, with heading romaynes in the first corrector’s hand. 7 romaynes P. 8 by inserted above the line, P. 9 sumne P. 10 a expunged, S. 11 What...seye underlined with Rom. 6 written in a late hand in the margin, S.
whuche of ous bep y-baptized in Crist we bep y-baptized in his dep? For we bep y-bered to-gedere wiþ hym þorowʒ 4 baptymsme in-to dep: pat ryþt as Crist a-ros up from dep to lyf þorowʒ þe blyss þis Fader, ryþt so walke we in a newe manere of lyfynge. And sif we bep y-plaunted to-geder ð 5 i-mad to þe lyknesse of his dep, we schulleþ ben also to-geder in þe lyknesse of his rysyng aþeyn from dep to lyf: knowyng þis ping, þat oure olde man is crucyfied, þat þe body of sunne be destroyed, þat her-aftur we ne serue noþþ to sunne; for he þat dyed is y-justified from sunne. & sif we beþ dede 7,8 wiþ Crist, we blyueþ þat we schulleþ lyuen also wiþ hym; knowyng þat Crist þat aros up from dep to lyf ne dyþ þe noþþ 9 nowþ þe; ne dep schal neuer her-after haue lordschupe up-on hym. For þat he dyed ones, he dyed to sunne: but þat he 10 lyueþ, he lyueþ to God. & so trouwe 3e, þat 3e 30wþþ salt been 11 dede to sunne & lyuyng þe to God in ouer 12 Lord Iesu Crist. & þerþore ne* regne þere no sunne in 3oyre dedlyche body, 13 þat 3e ben boxum to his couëtynges; & ne þeue 3e noþþ 13 þoyre membris to ben armer of wikedesse to sunne; but 3eþþ 3ow-selzþen to God as lyuyng meþ men of dede men, & 3oyre membryþ armer of riyþfulnesse to God. For sunne ne schal 14 noþþ haue lordschupe in 3ow her-aftur: for 3e beþ noþþ vnder lawe, but vnder grace. What þanne? Schulle we don 15 sunne, for we beþ noþþ vnder lawe but vnder grace? God forbade. Wherþer 3e ne knowþþ noþþ, þat to hym þat 3e 3eþþ 16 3ow-selzþen to ben seruauntþes, to ben buxum to hym, his seruauntþes þeþ þoþ þoþ to whom 3e beþ boxum; wherþer it be of sunne to dep, 17 oþer of boxuumnesse to riyþfulnesse. & I þonke 17 God, þat 3e habþþ y-ben seruauntþes of sunne, but nowþþ þe han obeysed of herte in-to þat forme of techyngþ, þat 3e beþ now y-take to; & 3e beþ y-maþþ fre of sunne & 18 seruauntþis of riyþfulnesse. Y seye† ping þat parteyneþ to man 19 for þe in fyrnite of 3oyre fleschþe: for riyþ þeþþ han y-seþþ 20 þoyre membþes for-to serfen to† vncleynnasþe & to wikedesse in-to sunne: so þeueþ þeþ nowþþ 30wþþ membþes for-to seruen to riyþfulnesse in-to holyneþes. For whanne þeþ 3e weren seruauntþis 20

---

1 pis twice S.P. 2 fol. 38 P. 3 youre P. 4 fol. 38b Heading: Romans in a late hand throughout, S. 5 seyen S.P. 6 fol. 38b P.
of suanne, 3e weren fre of riistfulnesse. What fruyt bad 3e 
panne in pilke pinges, in he whuche pinges 3e beh aschamend 
nowpe? for he ende of hem is dep. But nowpe 3e beh 
y-maad fre of suanne, and seruante to God, & 3e han youre 
fruyt holynesse, & he ende perof an euerlastynge lyf. For he 
mede of suanne is dep; but he grace of God is an euerlastynge 
lyf in Jesu Crist Oure Lorde.

7. 
Wheper1 3e ne knowepe no3t, breperen, for to pilke 3at 
knowepe he lawe y speke, for as longe as a man lyfep 
3e lawe hap lorderschupe on hym. For a womman 3at is 
vnder here housbonde whyles 3at hure housbonde lyfep heo2 
is y-boundo to pe lawe; but jif hure housbonde be deed, he 
is delyuered from pe lawe of hure housbonde. panne, whyles 
hure housbonde lyfep, he schal be cleped a spousebrekre 
jif he be wip an oper man: bote jif hure housbonde be 
ded, heo is delyfered from pe lawe of hure housbonde, pat 
heo ne3 be wip y-cleped a spousebrekre, pau3 heo be wip 
an oper man. & so, breperen, 3e beh y-maad ded to pe lawe 
by pe body of Crist; pat 3e ben of anoper pat ros up from 
dep to lyfpe, pat 3e schulden make4 fruyt to God. For whan 
we weren in pe fleisch, pe passyones of sunnes, pat weren 
poro3 pe lawe, wro3t en oure membres pat we schulden 
make oure fruyt to [dep]5. Bote we beh now vnbounden 
from pe lawe of dep in whom we weren y-holden, so pat 
we serfen in pe neweschupe of pe spyrt, & no3t in pe 
oldenesse of pe letter. What schulle we seye panne? pe 
lawe is sunne? God forbede. But y6 knewe no suanne bote 
poro3 pe lawe: for y knew no3t coueuyse, bote for as muche 
as pe lawe sayde, pou ne schalt not coueuyte: & so in takynge 
an occasyon by pe comandeument of pe lawe, sunne hap 
y-wro3t in me eferiche coueuyse: for wip-outen lawe sunne 
was ded. & ych lefed sumtyne wip-outen lawe: bote 
whanne7 pat pe comandeument of pe lawe was y-come, sunne 
lyfed aeyn, bote ich was ded; & so pe comandeument, pat 
was y-founde to lyf, it was to pe dep: for in takynge an

1 fol. 34 S. 2 om. P. 3 fol. 39 P. 4 om. S.P. 5 we crossed through and y added above the line, P. 7 bote whanne crossed through, P.
occasion sundry porow3 pe commaundement bygyled me, & poro3 it slou3 me. & so jit pe lawe is holy, & pe commaunde-12 ment holy, & rijftul, & good. What panne, pat ping pat was 13 good to me it was y-maad dep? God forbede. But sundne, pat3 it seme s[un]ne, por[ow]3 pat ping pat was] good wro3te dep to me: pat[sunne] be [y-]made [sunge] abo[u]e maner* poro3 pe commaundement. & we knowe pe pe lawe is 14 spyrytual*: & ich fleschlyche [&)4 sold8 vndur sunne. For pat 15 ping pat ich worche, y ne vnderstonde nost; for pat ping pat is good & pat ich haue wille to, pat y ne do nost; bote pat ping pat is yfel & pat ich haue y-hated, pat ich do. And 3if 16 ich do pat ping pat y wolde nost do, ich assente to pe lawe pat he[o] 8 is good. Bote now y ne worche it nost, bote pe 17 sunne pat dwellep in me. For I wot wel pat it dwellep nost 18 in me, pat is to seye, in my flesche, pat ping pat is good: & so willa fallep to me, bote y ne fynde nost to performe pat pyng pat is good. For pat good pat ich wolde, y ne do nost: 19 bote pat efel pat y nolde nost, pat y do. & 3if y do pat ping 20 pat y nole nost, y ne worche nost 8 pat 18, bote pe 11 sunne pat dwellep in me. & perfore y fynde a lawe to me pat wol do 21 good, for efyl fallep to me 18. & ich haue deylt to pe lawe of 22 good aftar myn in-ward man: bote y seu an oper lawe in my 23 membres, pat aseynstondep pe lawe of my post, & makep me y-take in pe lawe of sunne pat is in my membres. & who 24 schal deluyere me pat am an vnctely man from pe body of his dep? pe grace of God poro3 oure Lord Iesu Crist. & perfore 25 ich my-selfe serfe in my pous3 to pe lawe of God; & in my flesche to pe lawe of sunne.

And12 perfore per ne is14 no ping of dampnacyon to pes3 pat 18 bep in Iesu Crist, patwalkep nost after pe flesche. For pe 2

1 fol. 34b S. 3 pat it sem synne, poru goode hap wrou3t to me dep, pat synne be made synnyng above maner in a later hand on erasure, S. pat schulde sem sundu poru pat ping pat was good wrou3t dep to me pat me be y maad sunge above maner sunne P. Cf. Vulg. ut fiat supra modum pecceans peccatum per mandatum. 5 fol. 39b P. 4 et P; am in a later hand on erasure, S. 6 y sold P. 8 do P. 7 her with r in late hand on erasure, S. heo P. 8 of god (crossed out) follows, P. 9 nat pat y do... worche nat in the lower margin, P. 10 nauft pat P. 11 pat P. 12 men P. In S the mark of shortening on e erased. 13 fol. 40 P, fol. 35 S. 14 *e is on erasure, S.
lawe of pe spiryt of lyf in Crist hap delyfere me from pe
lawe of sunne & of deþ. For pat pat was imposyble to pe
lawe, in pe whuche ping man was y-maad sek poros pe flesche,
God sende his Sone in pe lykenesse of pe flesche of sunne, &
of sunne he dampned sunne in flesch: pat pe iustifysenge of
pe lawe were fulfisled in ous, pat walkeþ nōst aftur pe flesch,
bote aftur pe spiryt. For pilke pat beþ aftur pe flesch
saferep pilke pinges pat beþ of pe flesch; but pilke pat beþ
aftur pe spiryt feleþ pilke pinges pat beþ of pe spiryt. For pe
wisdom of pe flesch is deþ; bote pe wysdom of pe spiryt is lyf
& pes: for pe wysdom of pe flesch is enemye to God: for
pe lawe of God heo ne is nōst soget, ne may not ben soget:
8,9 & pilke pat beþ in pe flesch ne move not plese God. & se ne
beþ nōst in pe flesch bote in pe spiryt, zif pat pe Spiryt of God
dwelleþ in 30w. & who pat hap nōst pe spiryt of Crist, he ne
is nōst of hym. & zif pat Crist is in 30w, panne is pe body
deed for sunne; but pe spiryt lyueþ for iustificationyoun. And
zifþ pe Spiryte of hym pat a-ereded up Iesu Crist from deþ to
lyfe dwelle in 30w, he pat arered up Iesu Crist from deþ to
lyfe schal quykeny 3oure dedlyche bodyes for his Spiryt pat
dwelleþ in 30w. & perfoare, breþeren, we beþ dettoures, nōst
to pe flesch, pat we lyfen aftur pe flesch. For zif 3e lyfþ
aftur pe flesch 3e schuleþ deþyzen; bote 3ef 3e sleþ pe werkes
of pe flesch porowþ pe spiryt, 3e schuleþ lyfen. For who-
ere beþ y-maad porowþ pe spiryt of God, pe beþ Godes
chyldeþ. For se ne haveþ nōst vnderfongen pe spiryt of
praldom eftsones in drede; bote 3e haveþ vnderfongen pe
spirit of pe bygetynge of children, in pe whuche spirit we
criþ to God oure Fadur. For pat Spirit 3efþ witnesse to
oure spirit, pat we beþ Godes children: & 3ef we beþ
chyldeþ & eyres, we beþ eyres of God, eyres wiþ Crist; zif
it is so pat we suffreþ to-gedere, pat we ben y-gloryfied
18 to-gyddere. & I trowe pat pe suffryngeþ of pis tymne ne beþ
nōst worþi to pe blisse pat schal be schewed in ous her-altur.
For pe abydyncé of creature abydeþ pe schewenge of Goddis
chyldeþ. For eferich creature is soget to vanyte, nōst wi-
fullyche, bote for hym* pat hap y-maad hure soget in hope:

1 an e in the margin, S. 2 fol. 40b P. 3 fol. 35b S. 4 fol. 41 P.
For that creature shall be delivered from the praldom of corrupcyoun in-to the freedom of the blisse of Godes children. & we knowe that eferech creature make Baymentacyoun sit newpe. Noyst onlyche heo, bote we also, that habbe the furste-fruytes of the Spirit, we make Baymentacioune wip-ynne ous-self, abydyngte the bygetyngne of Godes children, & the for-buggynge of our body. & porow hope we bep y-safed: For hope that is y-seye ne is non hope: for that ping that a man septh he ne hopep noyst. & if we hope ping that we se noyst, poro3 pacynce we abyde3 that ping. & the Spirit 26 also helpep our oun infirmyte: for we ne korne noyst preyen as it byhosphate; but the Spryty preye3 for ous poro3 sykynges that mowe noyst ben y-told; & he that serche3 heres knowe what the Spirit desyre3, that poro3 God preye3 for seyntes. & 28 we knowe that to pilke that losep God alle pinges worche3 to-gedere in-to good, to these men that bep aftur hure purpos y-cleped holy men. For3 pilke he knew by-fore & ordeyned byfore to ben y-confermed to the ymage of his Sone, that he be the furste bygete sone in many breperen: & pilke that he 30 ordeyned byfore, pilke he hap y-cleped: & pilke that he hap y-cleped, pilke he hap y-justifiyed: & pilke that he hap y-justifiyed, pilke he hap y-magnifiyed. What schulde we seye of the panne? 31 If God is wip ous, who is aeyns ous? & he ne spared noyst his owne Sone, bote yf hym for alle ous, & how ne he hap noyst y-seuen ous alle pinges wip hym? & who schal accusen aeyn hem that bep y-chosen of God? God that justifiyep; who is that schal demen? Jesu Crist that dyed, & ros al-so from dep to lyfe, & is on the rysayde of God, & preye3 also for ous. Who schal panne departen ous from the charite of Crist? tribulacyoun, opher angwysch, opher hunger, opher persecucyoun, opher nakedschep, opher pereyle, opher sword? As it is wryten, For we bep y-slawe al day; & me wentep that we ben scheep of sleynge. But in alle these pinges we ofercomep for hym that lofed ous. & ich am certeyn, that nowper dep, ne lyf, ne angeles, ne princypaltees, ne vertues, ne pinges that bep nowpe, ne pinges that schullep ben her-

1 theope P. 2 fol. 36 S. 3 y- om. S. fol. 41b P. 4 panne seye P. 5 sparep P. 6 he ne P. 7 justifiyed P. 8 men P.
39 after, ne strenghe, ne hygynesse, ne depnese, ne non opere creature, may departen us from be charite of God, pat is in oure Lord Jesu Crist.

12 I preyse 30w, bretheren, by þe mercy of God, pat see 7efen youre bodys a sacrific, lyfynge & holy, & plesynge to God, & youre seruyse resonabel. & ne be ye nost conformed* to his world: bote be ye y-schaped a-seyn in þe worschup of yowre wyt, pat ye knowen* whuche be þe wille of God, pat is 3 good & wel plesynge & parfite. & I seye, poros þe grace of God pat is y-sefe me, to alle pilke pat beþ among sow, pat se ne safereþ no more þan it byhoseþ sow to saferen; bote pat se saferen to sovernesse, & eserych man as God hap departed to hym þe mesure of bylfe. For ryzt as we han in on body many members, & yet alle þe membres ne habbeþ nost on 5 doynge: riȝt so we beþ on body in Crist, & eferichone of ous membres of opere. & we pat han dyuerse giftes after þe grace pat is y-seue to ous, as prophecye after þe resoun of þe seip; 7 opere seruyse in seruyse; opere he pat techeþ, in techoyne; 8 he pat warneþ, in warnynge; he pat yeldeþ, in sympelnesse; he þat is byfore, in bysynesse; he þat a-reweþ an opere, in gladnesse. B[e]* þer lofe wipowten feynynge. & hate ye 10 efel, & draweþ sow to goode. & lofe ye to-geder, & hafe ye charite of breperhede; & go ye byfore worschupynge eferich-one opere; nost slowe in bysynesse; feruente in 11 spirit, seruyse oure Lord; ioyenge in hope; suffrynge in tribulacyoun; 12 bysy to preyere; comunynge to þe nedynesse of holy men; & 14 foloweþ ye herborewynge. Blesse ye to pilke þat pursewep 15 sow; blesse ye, & ne curse ye nost*. Ioye ye wip hem þat 16 ioyeþ; & wepe ye wip hem þat wepeþ. & fele ye to-geder in-to þe same þinge, nost saferynge hyse þinges, but assentynge to humel þinges. & ne wilne ye nost to ben wyse men to- 17 fore sow-self; nost yeldynge to eny man efel for efel, but bysye ye to don goode þinges nost onlyche to-fore God, but 19 also to-fore alle men; nost defeudyngne sow-selfe, bote 3e se 3e place to wraphþe: for it is y-wryten, God saiþ* to me þe

1 es on erasure, S. 2 fol. 42 P. 3 fol. 56 B S. 4 For alle þe P has many. 5 on body in Crist repeated in the margin, 1st corr. S. 6 by S.P. 7 fo on erasure, S. 8 fol. 42b P. 9 fol. 37 S.
veniance; & ych wolde yelden aseyne. & yf þyn enemy be an-hungred, fede hym; & yf he be a-prust, sef hym drynke:
For doynge þese pinges þou schalt gedere to-geder coles of fuyr up-on his hed. Ne be þou ofercome of efel, bote in 21
goode ofercome þou efel.

Euerich 4 soule be soget 4 to poweres þat beþ hyȝere þan heo: for þer ne is no power bote of God; & þilke pinges þat beþ, of God þei beþ y-ordeyned. And þerforo who þat a-þeyn- 2 stondeþ geteþ dampnacyoun to hemselfen. For princes ne 3 beþ noþ to drede of goode werkes, bote of efel werkes. & 3if þou wolt noþ drede a power, do good, & þou schalt haue
preysynge þer-of. For he is Godes serfaunt to þe in good. 4 & 3if þou dost efel, þan drede þou: for wip-outen enchesoun he ne bereþ noþ; 5 his swerd: for he is Goddes serfaunt, wracchful in wrappþo þilke þat dop efel. & þerforo algates 5 be þe sogettes, noþ onlyche for wrappþe, bote also for con-
ciense. For þerforo þe 3e yeueþ trybut; for þei beþ Goddes 6 serfauntes, serynge for þis þing. & þerforo yelde þe to alle 7 men þoure dettes: to hym þat þe schuleþ trybut, trybut; to hym þat þe schuleþ drede, drede; & to hym þat þe owþ þworship, worshipping; 8 Ne owe þe no þing to no man, 8 bote þat þe lœfen to-gedere: for he þat lœfeþ his neye-
bore fulfulþ þe lawe. For, þou ne schalt noþt breke 9 spoushod, þou ne scha[ll]t noþt sleen, þou ne schalt noþt stele,
þou ne schalt seye no fals wyttnesse, þou ne schalt noþt coneyte þi neyebores good, & 7 if þer be eny oper commaun-
dement, it is y-vnderstonde in þis word, þou schalt loue þi
nexte 6 neyebores as þi-selfe. þe loue of a mannes nexte 10 neyebores ne worcheþ non euel: an þerforo 9 þe fulnesse of þe lawe is loue. & knowe þe þis tyme, for it is now tyme to 11 rysen up from sleep: for oure hele is ner now þan we wenden þat it were. þe nyþt is passed, & þe day wolde neylyche: & 12 þerforo þrowe we a-wey werkes of derkenesse 10, & be we cloped

1 & om. P. 2 a þurêt P. 3 Rom. 13 chap. in a late hand, S. 4 be soget repeated in the margin, 1st corr. S. 5 fol. 43 P. 6 dominica quarta post octavam epiphanie in the margin in a xvi century hand, S. 7 fol. 37º. Heading: Corinthes in a late hand throughout the epistles, S. 8 nexte expunged, S. 9 þer on erasure, S. 10 fol. 48º P.
I. CORINTHIANS.

And* to be Corynthes he wryteþ, & seip, Breþeren, y prey 30w by þe name of oure Lord Iesu Crist, þat se suppne on þinge, & þat þer ben none dyuysyones among 30w; bote be se 11 parfyte in on wyt & in on cunnyng. For it is y-tolde me þat 12 þer beþ struyynge among 30w. & y ne suppe bote þat, þat euerichone of 30w saþ, Ich am of Poule; & ych am of 13 Apollo*; & ich am of Petur; & ich am of Crist. Panne is Crist departed? Wheþer Poule were y-don on þe cros for 30w? Ṣoper wheþer se weren* y-baptyzed in þe name of Poule? 14 & y þonke God þat y ne haue noþt y-baptyzed none of 30w, 15 bote Crispen & Gayen; lest eny man suppe, þat se ben 16 y-baptyzed in my name. Safe ich baptyzed* Stephanies houshold, & y ne knewe no mo þat ych haue y-baptyzed. 17 For Crist neþ sende noþt me for to baptyze, bote for-to preche þe gospel: noþt in þe wysdom of wordes, þat þe cros of Crist 18 ne be noþt y-voyded* a-wey. For þe word of þe cros to pilke þat perescheþ* is foly; bote to þilke þat beþ y-safed, as to 19 ous, it is þe vertu of God. For it is y-wrtyen, Ych wole dystruye* þe wysdom of wyse men, & ych wole repreþe þe 20 redynesse of redy men. Where* is þe wyse man? where* þe makere of þe lawe? where þe getere° of þe worlde*? ne 21 haþ noþt God inad þe wysdom of þis world folye? & for þat þe world in wysdom ne knew not God þorow þis wysdom, it wes

---

1 corist follows, P.  2 romanyes P.  3 Corynthes in the margin, 1st corr. S.  4 y am of apollo repeated in the margin, 1st corr. S.  5 weren se P.  6 fol. 88 S.  7 om. P.  8 fol. 44 P.  9 percheþ P.  An e in the margin, S.  10 dystruye* repeated in the margin, 1st corr. S.  11 Wheþer P.  12 were P.  13 gretere P.  14 worde P.
plesynge to God by foly of prechnynge maken hem saf pat byleuep. For Iewes sechep sygnes, & Grekes sechep wysdom: 22 bote we precheb Crist pat is y-crucyfyed, pat is sclaundre\(^1\) to 23 pe Iewes, & foly to oper mysblyesed men; bote to pilke pat 24 bep y-cleped, bote Iewes & Grekes, we precheb Crist pe wysdom of God, & pe vertue of God. For pat pat is folye 25 of God it is wiser pe man; &\(^*\) pat is febel of God is strengepe pe man. \&, bryperen, y-seo\(^3\) ye soure clynyge, for 26 nouper mony\(^4\) wyse men after pe flesch, ne mony mysyty men, ne mony nobel men: bote pilke pinges pat bep foly of pe 27 worlde God ches, to confounde wyse men; & febel pinges of pe worlde God ches, to confounde stronge pinges; & pilke 28 pinges pat weren nost nobel, but dispised of pe worlde, God ches, and\(^*\) pilke pinges\(^5\) pat bep nost, to distruye pilke pinges pat bep: pat eferich flesch ne reioysche hym nost 29 in his siyt. Bote of hym ye bep in Lesu Crist, pat is y-mad 30 wysdom to ous of God, \& riijfulnesse, \& holynesse, \& for-buggynghe: pat, as it is y-wryte, He pat ioype, ioye he in 31 God.

And\(^1\), bryperen, whan pat ich com to 3ow, y ne come nost 1 yn hyynesesse of wordis ne of wysdom, schewenge to 3ow pe wyntnesse of Crist. For ich demed pat y ne knewe no ping 2 a-mong 3ow, bote Lesu Crist y-crucyfyed. And ich wes 3 a-mong 3ow in infirmyte, \& in gret drede, \& in quakynghe. \& my word \& my predicacioun ne wes nost in semynge 4 wordis\(^4\) of mannes wysdom, bote in schewynge of pe spiryty \& of vertu: pat soure feyp ne be nost in mannes wysdom, bote 5 in pe vertu of God. \& we spekew wysdom a-mong parfyty 6 men: bote non wysdom of pis worlde, ne of pe pryncys of pis world pat bep destryued: bote we spekew pe wysdom of God 7 in mysterie pat is y-hud, pe whuche wysdom God ordeynyd byfor pe worldes to oure ioye: pe whuche wysdom non of pe 8 princes of pis worlde knew: for zij pei hadden y-knowe, pei nolde never haue crucyfyed pe Lord of byssse: but as it is 9

\(^1\) An e in the margin, S.  
\(^2\) om. P.  
\(^3\) Before seo erasure of y.  
\(^4\) Before o in mony corrected from e, S.  
\(^5\) Before o in mony corrected from e, S.  
\(^6\) fol. 38\(^b\) S.  
\(^7\) fol. 44\(^b\) P.  
\(^8\) in a late hand in the margin, S.  
\(^9\) wordis repeated in the margin, 1st corr. S.
y-wryten, þat þe eyye ne hæp noþt y-seye, ne þe ere ne hæp noþt y-herd, ne hæp noþt y-styed up in-to mannes herte, þat
10 God hæp1 y-ordeyned to pilke þat losþp hym. Bote to ous
God hæp y-schewed2 hit by his Spiryt: for þe Spiryt serceþp
11 alle þinges, je, & þe depe þinges of God. For what man
knoweþ pilke þinges þat beþ of men, bote þe spiryt of man,
þat is in hym? so pilke þinges þat beþ of God no man
12 knoweþ, bote þe Spiryt of God. & we ne hæþ noþt vnnder-
fonen þe spiryt of þis worlde, bote þe spiryt þat is of God;
þat we knowen pilke þinges þat beþ y-graunted to ous of
13 God; þe whuche þinges we ne spekeþ noþt in vntauyt wordes
of mannes wysdom, bote in þe techynge of þe Spiryt, tellynge
14 to spirytuall men spirytual þinges: bote þe bestychþ man ne
parceyeþþ noþt pilke þinges þat beþ of þe Spiryt: for þei ne
þat but folye to hym, & he ne may noþt vnnderston den, for
15 he is examyned spirytualyche. Bote þe spirytual man
demeþ alle þinges, & he ne is noþt y-demed of no man. For
16 it is y-wryten, Whoþ hæp y-knowe þe wyt of oure Lord, bote
þe Spiryt of oure Lord, þat hæþ enformed hym? & we
habbeþ þe wyt & þe vnnderstondyng of Crist.

3 1 And, bryþerþen, y ne myste noþt herbyfore speke to 3ow
as to spirytual men, bote as to fleschlyche men, & as to smale
2 children in Crist. Ich þef 3ow mylk5 to drynke, & noþt mete;
for þat tyme þe ne myste noþt, ne sit now7, þe ne mowe noþt;
3 for sit8 þe beþ fleschlyche: for whyles þer beþ9 enuye10 &
stryyonge a-mong 3ow, ne be þe noþt fleschlyche, & walkeþ
4 after þe flesch? For whyles þat on saþp, Ich am of Poul; &
5 an oþer, Ich am of Apollo; ne be þe noþt men? & what
þanne is Apollo? & what is Poul? His serfauntes in whom
þe habbeþ byleued, & to eferich man as God hæþ y-grauntyd11.
6 Y plaunted, & Apollo moysted; bote oure Lord þezþp þe
7 waxynge. & þerforõ nouþer þat plaunted is ouþt, ne he
8 þat moysted; bote þe þezþp þe waxynge is God. Bote he

1 fol. 45 P. 2 fol. 39 S. 3 e in the margin S. 4 ded geslech
in the margin, 1st corr. S. ded soblyche follows, P. Cf. Vulg. qvis spiritu-
aliter examinatur. 5 who þat P. 6 mylþk repeated in marg. 1st corr. S.
7 After the w erasure of two letters, probably þe, S. 8 fol. 45 P.
9 fol. 390 S. 10 enmye P. 11 y erased and expunged before grauntyd, S.
pat plauntep & he pat moystep beþ on; & eferich man schal vnderfongen his mede aftur his trauayl. & we beþ Goddes 9 helperes, & 3e beþ Goddes erpe-tylyynge, & Goddes buyld-ynyge. And aftur þe grace of God þat is y-granted to me, as 10 a wys buyledere ich hafe y-sett a foundement; bote an oper buldeþ abofe. Bote loke eferych man how he buyldþ a-bofe. For no man may setten 1 anoter foundement þan þat þat is 11 y-set, þat is Iesu Crist. & who-efer þat buyldþ abofe þis 12 foundement gold, oper seler, oper precyous stones, treo, 13 oper hey, oper stubbel; eferich mannes werke schal ben openliche 13 y-sowied; & þe day of oure Lord schal declare it, for in furyr it schal be schewed; & furyr schal prefen whuch mannes werk. For whos werk þat is y-buyld a-bofe & dwelleþ styyle, 14 it schal vndurfongen his mede. Bote whoþ werk branneþ 15 a-weþ, he schal suffre harmynge: bote he schal be safed; bote þat schal ben as þoro5 furyr. Ne knowe ye noþ þat ye 16 beþ Goddes temple, & þe Spiryt of God 8 dwelleþ in 30w? & who-efer þat defouleþ þe temple of God, God wole de- 17 struyen 6 hym: for 3e beþ þe holy temple of God. No man 18 bygyle 30w: jef þer seme eny man among 30w a wys man in þis world, be he y-maad a fool, þat he be a wys man. For þe 19 wysdom of þis world is folye byfore God. For it is y-wryten, Ich wole take wyse men in hure folye: & eftsones, God 20 knoweþ þat þe pou3tes of wyse men beþ veyn. & þerfore no 21 man reioyesche hym-selfen a-mong men. For alle þinges beþ youren; wheþer hit be Poul, oper Apollo, oper Petur, oper þis 22 worlde, oper lyf, oper deþ, oper þinges þat beþ noþpe, oper þinges þat schuleþ comen heraftur; for alle þinges beþ youren; & 3e beþ of Crist, & Crist is of God. 23

Bote þer is y-herd fornycacyoun a-mong 30w, & such 5 fornycacyoun as ne is noþt a-mong mysbylefed men, in so mucho þat summe of 30w hafe his fadur wyf, & 3e beþ 2 y-blowe wiþ pruyde, & 3e ne hafeþ y-mad no sorow, þat he be don a-weþ from þe myddel of 30w, þat haþ 4 y-do þis dede. & 3 ich, þat am absent in body & present in spiryt, hafe y-denmed

1 setten repeated in the margin, 1st corr. S.  2 o nearly erased, S.
3 om. P.  4 fol. 46 P.  5 fol. 40 S.  6 e in the margin, S.
7 þe lyf P.
as present pale hap y-don so, in the name of our Lord Jesus Christ, when ye be his gered to gerede in the spirit, with the vertue of our Lord Jesus, to take pale man to Satanas in slay of his flesh, pale the spirit be saf in the day of our Lord Jesus Christ. 3oure ioyynge ne is not good. Ne knowe ye nowt pale a lytel sowrdow3 schendep al-to-gered? Perfore make ye clene 3oure olde sowrdow3, pale ben a newe spryngenge to-gered, as ye be perf. For Crist is y-offred, 8 3oure astur-lomb4: & perfore ete we, not in the olde sowrdow3, ne in sowrdou3 of malyce, ne of wikkednes, bote in perfnes of clerkes & of trewe. Y wrot to 3ow in an epystel pale ne medle nowt wip lecchoure, ne wip none lecchoure of pis world, ne wip coueytous men, ne wip Rafeneres, ne wip hem pale serfe3 mawmetes; for whatso schulde 3e elles haue y-gon out from the world: & now ych hafe y-wryte to 3ou pale ne medle nowt wip hem; & if he pale is y-cleped a broper of 3ow is a lecchour, oper a coueytous man, oper serfynghe to mawmetis, oper a mysseggere, oper dronklew man, oper a rafeynner; ne ete 3e nowt wip such a manere man. & what is pale to me for-to demen of pale pinges pale be wipouten-forp? Ne deme 3e nowt of pale pinges pale be wipinne-forp? For pale ping is efel from sow-selfen. And dar per any of sow, pale hap any ping a-syyn oper, ben y-demede to-fore wikked men & nowt to-fore goode men? Wheper 3e ne knowen nowt pale goode men habbe3 to demen pis word? & if pis world schal ben y-demede in sow, be 3e nowt worpi to demen the leste pinges? Ne knowe 3e nowt pale we schullep demen angeles? How muche more panne wordlyche pinges. & perfore ifif 3e habbe3 wordlyche domes8 a-mong sow, pale bpe y-left worpi a-mong 3ou, ordeyne3 hem for to demen. 7e your schame y sugge it. Is per no wys man of sow pale may demen by-twene hym & his broper, bote on broper st[ryu]ep 7 in dom wip his broper, & pis is a-mong mysbylefed men?

1 fol. 46b P. 2 fol. 40b S. 3 dow3 repeated in the margin, 1st corr. (?) S. 4 after lomb P. 5 ne ete 3e nowt repeated in the margin, 1st corr. (?) S. 6 of inserted above the line, S. 7 fol. 47 P. 8 fol. 41 S. 9 For for to demen P. has to comen.
& now algates þer is sunne a-mong sow, þat ye han domes a-mong you. Why ne suffre 3e nost ræpere wrong? Why ne suffre 3e nost ræp gylynge? Bote 3e dop wrong in gyle also 8 to soire bryþeren. Wheþer 3e knowe nost þat wykked men 9 ne schulleþ nost haue þe kyngdom of heuene? Ne erre 3e nost: for nouþer lecchoures, ne þilke þat serfeþ false goddis, ne spouse-brekeres, ne sodomytes, ne þefes, ne coueytous 10 men, ne dronken men, ne glotones, ne curseres, ne raseneres, ne schulleþ not owe⁸ þe kyngdom of God. And 3e were 11 suche: 3e⁷, bote 3e beþ now y-wasche, & 3e beþ y-halewed, & beþ y-iustyfied in þe name of oure Lord Jesu Crist, & in þe Spiryt of oure God. Alle þinges beþ lefful to me, bote alle 12 þinges ne beþ nost speful to me. Alle þyngeþ ben lefful to me, bote y ne schal nost ben ybrouþt⁴ aþeyn vnder no mannes power⁸. Mete to þe womb, & wombe to þe mete: & God 13 wolde distruye boþe þe body & þe mete. & þe body ne is nost to fornycacyoun, bote to oure Lord: & oure Lord to þe body. & God hæþ rered up oure Lord, & he wolde areren us 14 up by his verteu. And ne knowe 3e nost þat soure bodies 15 beþ membres of Crist? schal⁸ me take þanne Cristis membres, & make hem þe membres of an hore? God forbede. Ne knowe 3e nost þat he þat drawep hym to an hore 16 ys y-mad on body wip hure? For he seyde, þei schulleþ ben⁷ tweyn in on flesch. Bote pilke þat drawep to God beþ on spirit. Fle 3e fornycacyoun. Eferech synne þat a man 18 dop it is wip-outen þe body, bote he þat dop foryncacyoun synneþ in to his body. Wheþer 3e ne knowe nost þat soure 19 membres beþ þe temple of þe Holy Gost, þat is in sou, whom 3e han of God? &⁸ 3e ne beþ nost soure owne; for 3e beþ 20 y-boþt for a gret prys: & þerfor glorifye 3e God & bere 3e hym in soure body.

And þo ilke þinges þat 3e wryten to me, þat it is good for a man þat he ne touche no womman. Bote, for fornycacyoun, eferich man hafe his⁸ wyt, & eferiche womman hure

---

1 ne erre 3e repeated in the margin, 1st corr.(?) S.  2 fol. 47b P.
2 om. P.  4 y om. P.  5 e in the margin, S.  6 fol. 41b S.
7 ben (expunged) follows, S.  8 fol. 48 P.  9 his in a later hand above the line, S.  a P.
housbonde. & þe housbonde yelde his dette to his wyf; &  
þe womman also to hure housbonde. þe womman ne hap no*  
power of hure owne body, bote þe housbonde hap: ne þe  
housbonde ne hap no power of his owne body, bote þe  
womman hap. Ne bygyle 3e no3t to-gedere, but it be to*  
a certeyn tyme of 3oure boþe assent, þat 3e ben occupied  
in preyyng, & afturward turne 3e aseyyn to þe same doyng, þat  
þe defel ne tempte 3ow no3t for 3oure in-contynence. Bote  
þese þinges y sugge to 3ow sefyng se you lefe, & no3t commaun-  
dyng. For ich wole þat alle men ben as ich myselfe. Bote  
eferche man hap a propre gisfe of* God, on man so, & an  
þoper man so. & y seye to þilke þat beþ vn-weddyd & to  
ywydewes, It is good for hem to ben so, þif þei dwellen stille  
as ych do. Bote þif þei mowe no3t ben contynent, ben þei  
y-wedded: yt is betur to ben y-wedded þan to ben y-brent.  
Bote to þilke þat beþ ywedde* to-gedere ych comaunde,  
& not ych, bote oure Lord, þat þe wyf ne" departe hure  
no3t from hure housbonde, & þif heo dop', dwelle [heo]*  
stille vn-wedded, þoper elles turne heo a-seyyn to hure hous-  
bonde, & þe housbonde ne lefe no3t his wyf. To þoper men y  
seye, & not oure Lord, A man þat hap a mysbyletyd wyf &  
heo* assentep to dwelle stille wip hym, ne lefe he no3t hure.  
þe womman þat hap a10 mysbylefed man to housbonde þat  
asseteþ to dwelle wip hure, ne lefe heo* no3t hure housbonde.  
For a mysbylefed man is y-maad holy poro3 a feypful  
womman, & a mysbyleued womman is y-mad holy poro3  
a feypful man: þoper elles 3oure children weren vnclene; bote  
no3t þei beþ holy. & þif þilke þat is mysbylefed gop a-wey,  
go he a-wey: for in suche nouþer þroþer ne suster is soget to  
þraldam: bote in pes God hap y-cleped us. & þerfore þif þe  
womman knoweþ þat heo schal safen hure housbonde, þoper þe  
man knoweþ þat he schal safen his wyf: ry3t as God hap  
departed to eferych man, & as God hap y-cleped eferich man,  
so walke he as y teche in alle11 churches. He þat is circum-

1 housbonde repeated in the margin, S.  
2 om. P.  
3 fol. 42 S.  
4 fol. 48b P.  
5 y weddeþ P.  
6 ne be P.  
7 þ erased after the o, S.  
dop P.  
8 æche inserted in later hand on erasure, S.  
9 þoper P.  
10 hap a in the margin with caret to mark insertion, S.  
11 fol. 42b S.
I. CORINTHIANS.

siddi & is y-clepèd, ne brynge he not to þe prepucye. & he þat is y-clepèd in þe prepucye, ne be he not ð þ y-circumsyddid. For circumsycyoun is not, ne þe prepucye nouþer; bote þe 19 kepynges of þe comaundementis of God. & eferiche man in 20 þe clepyng þat he is ycleped, duelle he stille to-fore God. 3if þou art a serfaunt þat art y-clepèd, ne charge þou not; 21 but þif þou myst be mad fre, vse it þe more. For he þat is 22 y-clepèd in oure Lord, he is oure lorde serfaunt & is freman; also he þat is a fre man & y-clepèd, he is Cristis serfaunt. 3e beþ y-boþ þorow þrys; ne wilne 3e not to ben y-mad 23 mennes serfauntes. & eferiche man in þat þing þat he is 24 y-clepèd broþer, in þat dwelle he stille to-fore God. Of 25 maydenes y ne hafe non comaundement: bote a counselyl ych 3e þe as he þat hæþ y-had mercy of God, þat y be trewe. For y trowe þat it be good for þe nede þat is nouþe, & þat it 26 is good to a man for-to be so. Bote 3if þou art y-bounden to 27 þi wyf, ne seche þou not to ben vnbounden. 3if þou art vnbounden, ne wilne þou not to sechen a wyf. & 3if þou 28 takest þe a wyf, þou ne synnest not; & 3if a mayde be y-wedded, heo ne synneþ nouþer. Næpelæ suche schulleþ haue tribulacyoun of hure flesch: bote y spare 30w. & 29 byþeren, y sey to 3ow þese þinges, tyme is schort; an oþer is, þilke þat habbeþ wyfes, ben þei, as þou þei ne hadden none wyfes; & þilke þat wepeþ, as þilke þat wepeþ not; & þilke 30 þat ioyeþ, as þilke4 þat ioyeþ not; & þilke þat buggeþ, as þilke þat oþþeþ þing; & þilke þat vseþ þis worlde, as þauþ 31 þei ne vset it not: for þe fygure of þis worlde pasþeþ forþ. & ych wolþ þat þe ben wiþ-outen bysynesse of þe worlde. 32 He þat hæþ no wyf þenneþ whuche þinges þep of God,4 how he schal plesë God5: but he þat hæþ a wyf is bisy aboute 33 þinges þat þep of þe worlde, & how he schal plesë6 his wyf, & so he is departed. & a womman þat is a mayden & vn- 34 wedded þenneþ whuche þinges þep of God, & þat heo be holy in body & in spiryt: but heo þat is y-wedded þenneþ þinges þat þep of þe worlde, & how heo schal plesen hure housbonde.

1 fol. 49 P. 2 fol. 48 S. 3 fol. 49b P. 4 After þilke erasure of four letters. An e in the margin, S. 5 om. P. 6 God but...schal plesë inserted later, P.
But þese þinges y sey to þow for þoure proffyte; noþt þat y þrowe to þow a gren, but for þat þing þat is honest, & þat it \textsuperscript{1} þeye þow myȝt to knowe wip-outen lattynge to bysehen oure Lord. & he þat þroweþ þat me holdeþ hym an efel man for his mayde, þat heþ is ouer-waxe, & it mote be so: þat he hæþ wylle to don do he; for þouȝ he be wedded, heo ne 37 synneþ noþt. & he þat hæþ sadlyche y-stabpled in his herte, noþt hafynge nede, but power of his wylle, & hæþ y-demed in 38 his herte to kepen\textsuperscript{8} his mayde, he doþ wel. & he þat marþep his mayde doþ wel also; & he doþ betere\textsuperscript{8} þat marþep hure 39 noþt. Also longe as a wommanes housbonde lyfþep, heo\textsuperscript{8} is y-bonde to þe lawe; bote þif hure housbonde dye, heo\textsuperscript{8} is delyfered from þe lawe of hure housbonde: be heo y-wedded 40 to whom heo\textsuperscript{8} wole, bote onlyche in God. Bote heo\textsuperscript{8} is muche betere þef heo\textsuperscript{7} dwelle stille so, aftur my counself: & y þrowe þat ych haue þe Spiryt of God.

11,2 
Be\textsuperscript{8} þe my foloweres, as ych am Cristis folower. And my bryþeren, y þryse\textsuperscript{9} þow, for in alle þinges þe hafeþ mynde of me; & riȝt so as ych þeye þou my comaundementis, so þe 3 holdeþ hem. And ych wole þat þe knowen, þat þe hed of eferych womman is a man; & þe hed of eferich man is Crist; & þe hed of Crist is God. Eferich man þat þryþep oþer 5 prophesyeþ wip a kefered hed, he defoulþep his hed. Bote eferench womman þat þryþep oþer prophesyeþ wip hed\textsuperscript{10} vn-heled, defoulþep hure hed: for it is al on as þouȝ he\textsuperscript{11} were 6 balled. For þif a womman be noþt y-kefered, be heo y-dodded: & þif it be foul for a womman to ben y-dodded 7 oþer balled, wrye heo hure hed. But a man ne schal noþt wrye his hed, for he is þe ymage & þe ioye of God: & þe 8 womman is þe ioye of a man. For þe þe man ne is noþt of 9 womman, bote þe womman is of man: for man ne\textsuperscript{12} is noþt 10 y-mad for þe womman, bote þe womman for þe man: & þerfore þe womman schal haue an\textsuperscript{13} helyng on hure hed, for 11 angeles. Napeles nouþer man wip-oute womman, ne womman

\textsuperscript{1} þe P. \textsuperscript{2} heo in the margin with caret to mark insertion, S. \textsuperscript{3} þe P. \textsuperscript{4} First e inserted above the line, S. \textsuperscript{5} fol. 50 P. \textsuperscript{6} fol. 49b S. \textsuperscript{7} þe P. \textsuperscript{8} fnsi C viti; C x in the margin, P. \textsuperscript{9} þryþþe P. \textsuperscript{10} þe hed P. \textsuperscript{11} þit P. \textsuperscript{12} fol. 50a P. \textsuperscript{13} fol. 44 S.
wip-outen man in oure Lord. For riȝt as womman is man, riȝt so man is þorow3 womman; & alle þei beh of God. Deme 3e 30w-selfe: wheþer it byseme a womman vnkefered to preyen to God? þe kynde of hem techeþ 30w: & zif 14 a man norsche his her, it is schenschypse to hym; bote zif 15 a womman norsche hure her, it is worschupe for hure: for heres beh y-þeuen to hure for hure keferynge. And zif þer 16 be any of 30w a sryfer, we ne haþe no suche custom, ne Goddes churche nouþer. & þese þinges y bydde 30w, noþt 17 preysynge1, þat ze comeþ to-gedere in þe churche. Ich heere 18 þat þer be dissensyonese a-mong 30w, and a party y trowe it. For it byhoþeþ þat þer ben heresyes a-mong 30w, þat þilke 19 þat beh apprefed men a-mong 30w ben openlyche y-schewed. And þerfore whan ze comeþ to-gedere in-to on, now it falleþ 20 noþt for 30w to eten oure Lordes soper": for eferich man 21 takeþ byfore his soper for-to eten; & on is an-hungred, & an-3 ðoper is dronken. Wheþer ze ne haþe none houses to eten in 22 & drynken in? ðoper 3e dispiseþ Godes churche, & schendeþ þilke þat haþe none houses? What schal6 ich seye to 30w? Ich preyse 30w, bote in þis ich preyse 30w noþt. And ich 23 hafe vnferongen of oure Lord þat ich hafe y-take to 30w: for oure Lord Iesus in þat nyzt þat he was y-take8 toke bred; & dude þankynges to God, & brake it, & seyde, Take 3e, 24 & ete 3e: þis is my body þat schal be take for 3ou: makeþ þis in mynde of me. Also aftur þat he had souped1 he toke 25 þe cuppe, & seyde, þis cuppe is a newe testament in my blod: makeþ þis, as ofte as 3e drynkeþ, in mynde of me. For as ofte syþes as 3e eteþ þis bred, & drynkeþ þis cuppe, 26 3e schulen schewen þe deþ of oure Lord fortoþ þat he come. & so who-euere þat eteþ þis bred or drynkeþ þe cuppe of 27 oure Lord vnworþylyche6, he schal be gulty of oure Lordes body & his blod. And þerfore prefe a man hym-selfe, & 28 so ete he of þis bred, & drynke he of þis cuppe. For he9 þat 29 eteþ & drynkeþ vnworþyliche, eteþ & drynkeþ dom to hym-selfe, noþt demynge oure Lordes body. & among 30w þer 30

1 in pr. P. 2 sakerment added in the margin, 1st corr. S. 3 om. P.
4 & P. 5 fol. 51 P. 6 nota in the margin; fol. 44b S. 7 y souped P.
8 tyþ P. 9 un inserted above the line, S.
I. CORINTHIANS

31 beþ many seke & many febel, & many beþ aslepe. & jif we demen ous-selfe, þaðne ne schulde we noþt ben y-demed. 32 But whyles þat we beþ y-demèd of oure Lord¹, we beþ a-mendyd, þat we ne be noþt y-dampned wiþ þis world. And þerfore, breþeren, whan ye comeþ for-to eten, aþyde ye to- 34 gydere eserichone œþer. & jif þat any man be an-hungred, ete he at home, þat ye ne come noþt to-gerdere in-to dom. Óþer þinges wole ordeyne whaðe þat y come my-selfen.

12 1 Of spirytuall þinges, my breþeren, y ne wole noþt þat ye 2 ben vnknowynge. For ye wyteþ wel þat whylis ye weren mysbyleued, as þee weren y-lad, þe wenten to dombe maw- 3 metes. And² þerfore y certefye þow, þat no man spekynge in þe spiryt of God seþ, A-cursed Iesu; & no man may seye, 4 Oure Lord Iesus, bote it be in þe Holy Spiryt. And þer ben 5 dyuerse graces, bote it is al on Spiryt. •And þer ben dyuerse 6 seruynges, bote it is al on Lord. And þer ben dyuerse manere werchynge, bote it is on God, þat worcheþ alle 7 þinges in alle þinges. & to eserich man þer is y-graunted 8 a schewynge of þe spiryt to proffyte. To on man³ þer is y-graunted speche of wysdom þorô þe Spiryt; to anþer man 9 speche of kunnynge þorô þe same Spiryt; to anþer man seþ in þe same Spiryt; to an-anþer man⁴ grace of helyng 10 men; to an-anþer man wercyng of vertues; to an-anþer pro- 11 phecy; to an-anþer discrecyoun of spirytés: to an-anþer dyuerse 11 kyndes of langages; to an-anþer interpretacyoun of wordis: and alle þese þinges wercheþ on Spiryt, departynge to dyuerse men 12 as he wole hym-self. And ryst þe þe body is on, & hate many membres, & þouþ þe membres ben many, þit þei beþ alle on 13 body; ryst so Crist. For in on spiryt alle we beþ y-baptyzed 14 into on body, boþe ðewes & õþer Gentyles, and serfauntes & 14 freo men: & alle we haueþ y-drunkke of on Spiryt. & þe 15 body ne is noþt for on membre, bote many membres. & jif þe fot seþ, Y ne am noþt þe hond, y ne am noþt of þe body; 16 set he is ner-þe-latere of þe body. & þif þe ere seþ, For y ne am noþt þe yþe, y ne am noþt of þe body; he ne is nefer-þe- 17 latere of þe body. 3ef al þe body were yþe⁵, where were þe

¹ fol. 51b P. ² fol. 45 S. ³ to on man repeated in the margin, 1st corr. Below it þeyyte in a xvth century hand, S. ⁴ fol. 52 P. ⁵ fol. 45b S.
herynge? & ȝif al were heryng, where were smellynge?
Bote now God hap y-set þe membres eserychone of hem in þe 18
body, as he wolde hym-selfen. & ȝif alle þe membres weren on 19
membre, where were þe body? Bote now þe membres beþ 20
many, bote þe body ne is but on. And þe ȝye ne may not 21
seye to þe hod, Me nedeþ noþ þyne workus: ne þe hed to
þe feet, ȝe ne beþ noþ nedeful to me. Bote þilke membres of 22
þe body þat seemþ most febel, þei* beþ most nedful: & þilke 23
membres þat seemþ us most vnnobel of þe body, aboute hem
we doþ most worschupe; & þilke membres þat beþ most in-
honest, to hem we doþ most honestee; for oure honeste 24
membres ne haueþ nede of no þing: bote God hap y-tempred
þe body, ȝefynge to hym þat fayled ouþ þe more worschupe;
þat þer be no debate in þe body, bote þat* alle þe membres 25
ben bysþ eferichone for oper. And ȝif any membre suffre any 26
þing, suffren alle þe membres to-gedere; oper ȝif on membre
ioye, ioyen alle þe membres to-gedere. & ȝe beþ Cristis body, 27
& membres of a membre. And God hap y-put in his churche, 28
furst sum men apostole, in þe secunde place prophetes, in* þe
bridde techeres, seþe vertues, seþe graces of helynge men,
helpynge, gouernynge, dyuerse kyndes of langages, interpret-
tacyons of wordys. Wheþer* alle ben apostole? oper alle 29
prophetes? oper alle techeres? oper alle vertues? wheþer 30
alle men han grace to hele men? wheþer alle men spoken
dyuerse* langages? wheþer alle men maken interpretacyoun
of wordys? Folewe ȝe þe betre ȝiftes of grace. & ȝit y wolde 31
schewe ȝow a more excelent weye.

3ef† þat y speke wip mennes tungen oper wip aungeles: 13
tungenes, & y ne hafe noþt charyte, y am y-mad as bras þat
soueneþ, oper a cymbal þat soueneþ. & 3ef y haue eueriche 2
prophecye, and knowe alle pryuetees, & ȝif y haue euery
cunnynge & euery seþ, so þat y mowe mifen fulles from hure
places, ȝif y ne hafe no charite, y ne am noþt. And ȝif y dele 3
al my catel in-to pore mennes lyfode, & ȝeþe my body to
brenne, & y ne hafe no charite, it profyteþ me no þing.

1 fol. 55p.  3 þat P.  5 om. P.  4 & in P.  6 fol. 46 S.
 6 fol. 53 P.  7 The rubric in P is a Z.  8 charyte repeated in the
margin, 1st ccorr. S.
I. CORINTHIANS

4 Charite is pacyent & benygne; charite ne hatep no man, 5 ne dop not wykkedlyke, ne is not y-blowe wip pruyde; he ne is not coueytous, he ne sechep nost his owne pinges, he ne 6 is nost y-wrâpfed, he ne penkep non yuel, ne ioye p nost up-on 7 wykkednesse, bote ioye to trewpe; alle pinges he suffrêp, alle pinges he byleuep, alle pinges he hopêp, alle pinges he 8 abydêp. Charite ne fallêp nefer a-vey: whêp pat prâphecyes schulep ben voydyd a-vey, ôp̂er langages schulen 9 cessen, ôp̂er cumnyngge schal be destroyed. For a party we 10 knowe p, & a party we prophecyêp. Bote whanne pat comêp 11 pat is parfŷt, pæne it schal ben voyded pat pinge pat ne is 12 bote a party. Whan y was a lytel chylde, I spak as a lytel 13 chyld, & y pouŝe as a lytel child, & y sâfered as a lytel chyld: 14 bote whanne y was man, y voyded a-vey pike pinge pat 15 weren of childhode. We sep now porow3 a myrour in dark- 16 nesse, bote pæne we schulen sen face to face. Now y knowe 17 a partye, bote pæne y schal knowe rŷst as y am y-knowe 18 my-selfe. & now dwellêp pse pinges, feip, hope, & charite; 19 bote pæ grettest of pseis is charyte.

II. CORINTHIANS.

6 1 And4, brê̂perên, helpyngge 3ow we bysechep pat 3e ne 2 rescyêp noṣt pe grace of God in veyn; for he hap y-saŷd, 3 In an acceptabel tyme y haue y-herd5 pe, & in þe day of hele 4 y haue y-holpe6 pe; and lo, now is an acceptabel tyme, and a 5 day of hele. & þe pæne 3e non offencyoun to no man, þat youre 6 seruyse ne be not y-blamed; bote in alle pinges 3e we 7 oussueluen as Goddes serfauntes, in myche pacyence, in tribu- 8 lacyones, in nedyschepe, in angwysch, in woundynges, in 9 prisonynges, in bytrayynges, in wakynynges6, in trauayles, in 10 fastynges, in chastyte, in kunnyngge, in longe abydyng, in 11 softnesse, in þe Holy Gost, in charite7 noṣt y-feyned, in word 12 of trewpe, in þe ueru of God; þoroûp þe armer of rîptûlnesse 13 on þe rîtysde & on þe lyf̂tsye, þoroûp worschue & vnnobel- 14 nesse, þoroûp diffamŷnge & good loes; as gylores, bote as men

1 om. P. 2 fol. 46b S. 3 fol. 53b P. 4 No heading in the mas. 5 y om. P. 6 fol. 54 P. 7 fol. 47 S.
pat beþ trewe; & pou3 3e ben y-knowe, 3et be 3e as pilke þat 9 beþ vnknowe; as pilke þat dyþ, & lo, we lyfþ; as pilke þat beþ y-chasted, & nouȝt y-slawe; as pilke þat beþ drey, bote io efermore ioyenge; as pilke þat beþ nedy, bote makynge many men ryche; as pilke þat haſþ noȝt, bote owþþ alle þinges.

Oure mouþ is opned to 30w, 3e Corynþes, oure herte is ii y-drawen a-brood. Ne be 3e noȝt y-angwysched in ouþ, bote ii be 3e y-angwysched in youre owne in-wardnesse. & hafynge 13 þe same remuneraçyoun, as to my chyldren y seye, Be 3e y-drawen abrood. Ne lede 3e no 50k wiþ mysþylefed men: 14 for what a-cord is þer bytwene riȝtfulnesse1 & wykówdesse? òper what felowschupe bytwene lyȝt & derknesse? òper 15 what a-cord by-twene Crist & þe defel? òper what party haþ a welþyleued man wiþ a mysþyleued man? òper what aþ assent bytwene þe temple of God & wiþ mawmetes? For 3e beþ þe temple of lyfynge God2; as God seþ hým-selfen, Y wole dwellen in hem, & y3 wole wonen a-mong hem; & y wole ben hure God, & þei schuleþ be my pepel. Wherore 17 God seþþ, Goo 3e a-vey from þe myddel of hem, & be 3e departyd from4 hem, & ne touche 3e no vnclene þing; & y wole rescuyþe 3ou, & y5 wole be 3oure Fadur, & 3e schulen be 18 my sones & my douþteren. Sustur, in þis manere seynþ Poule wryþþ to þe Corynþes.

GALATIANS

And* to Galathes he wryþþ, & seþþ, Lo, y Poule seye to 2 5 30w, þat 3ef 3e beþ circumþyded, Crist proþyteþ 30w no þing.
For y bere wytnesse eftsones to euerich man þat circumþyded 3 hym-selfen, þat he* is dettour to don al þe lawe. & 3e beþ 4 y-voysed a-vey from Crist, for 3e þat beþ y-justyfyed in þe lawe, 3e beþ y-fallen a-vey from grace. For 3e ne abyþþ 5 noȝt þe hope of riȝtfulnesse þoroþ þe spiryt of bylefe. & in 6 Iesu Crist nouþþer cŷrcumysyoun* is ouþt worþþ, ne þe preþþcyþ nouþþ; bote feþ þat worþþþ by charite. 3e ronny 7 wel; who haþ y-lat 3ou nouþþ, þat 3e ne obeyscheþ 3ou noȝt to

1 an e in the margin, S. 2 fol. 54b P. 3 om. P. 4 fol. 47b S. 5 ad Gal. in the margin, S. 6 cŷrcumysyoun P.
8 pe trewe? Ne assente ye to no man in pis, for pis pers-

suacyoun (or, evidence) ne is noyt of hym pat had y-cleped

30w. A lytel sourdue schende al-to-geder a gret pese.

30 Bote y truste in 30w in oure Lord, pat ye no wole safere non

oper ping: bote he pat affrayep you schal bere his dom,

whyche-efer he be. And brepere, jif ye preche hit circum-
sisyoun, wharto suffre ych yet persecucyoun? pianhe is pe

30 sclaunde ur of pe cros y-voyded awey. & wolde God he were

30 y-kut awey pat affrayep you bus. My brepere, ye belp

y-cleped in-to fredom; & ne ye 3e noyt soure fredom in-to

occasionyoun of flesch, bote serfe ye to-gedere poro3 charite of

spiryt. For erfich lawe is fullfuled in on word, pou schalt

30 lofe pi neste neyebeour as pi-selve. & yef ye bytep &
gnawep to-gedere, bytep you lest ye ben y-wasted awey

30 erfichone of oper. & y sey you in Crist, Walke ye in Crist,

30 & ye ne schule noyt fullfylle ye desyres of ye flesch. For ye

flesch coueytep a3eyn ye Spiryt, & ye Spiryt a3eyn ye flesch;

for ye seye bep aduersaryes eferychone to oper; pat ye do noyt

30 al pat ye wollep. & yef ye bep ye-lad poro3 ye Spiryt, ye bep

30 not vnder lawe. & ye workes of pi flesch bep opene, pat

30 bep fornycacyoun, vnclennesse, in-contynence, seruyse of

false goddes, wyche-craftes, enemytees, strifynges, hatynges,

30 wrappes, chydynges, debates, sectes, enuyes, manslau3tes,

drunkenesse, etynge out of mesure, & oper pat bep y-lyche

pes, pe whuche y sey 30w by-fore, as y haue ye-seyd 30w.

For pilke pat dopp suche pinges ne schule noyt hafe ye

30 kyngdom of hesene. Bote ye fruyt of ye Spiryt is charyte,

ioye, pees, pacynce, longe abydyngye, benynyste, goodnesse,

30 mansuetude (pat is, myldene[ss]e)\textsuperscript{9}, feip, softnesse, contynence,

30 chastite; a3eyn suche ye ne is no lawe. & pilke pat bep

30 of Crist hafe y-crucyfyed hure flesch wip vyses and wip

coueytynges.

25, 26 And jif we lyfe in Spiryt, walke we in Spiryt. Ne be

we noyt y-mad coueytous of veyn glorye, tarrynge eferychone

\textsuperscript{1} or evidence in the margin, 1st corr. S., or eyudence precedes persuacyoun in P. \textsuperscript{2} fol. 55 P. \textsuperscript{3} ich P. \textsuperscript{4} fol. 48 S. \textsuperscript{5} pri P. \textsuperscript{6} expunged, S. \textsuperscript{7} Dominicos xiii post trinitatem in the margin in a xvi\textsuperscript{th} century hand, S. \textsuperscript{8} ennuyes P. \textsuperscript{9} fol. 50 P. \textsuperscript{10} pat is myldene... in the margin, 1st corr. S. pat is myldenesse follows mansuetude, P.
EPHESIANS

oper, & bafynge enuye eserichone to oper. And bre[eren, 3ef 6 any man' be y-ocupyd in any trespas, 3e pat beþ spirytual, enformeþ such a man in þe spiryt of softnesse ; byholdynge þi-selfe lest pat þou be y-temptyd. On of 3ow bere operes 2 burþenes, & so 3e schuleþ fulsullen Cristes lawe. For who 3 pat weneþ þat he be any þing, whan þat he ne is nost, he bygyleþ hym-selfe. Bote eueryche man prefe his owne werk, 4 & so he schal ioyen in an-oper man, & nost in hym-selfen. For eserych man schal bere his owne burþene. And he þat 5,6 is y-taut, comune he to hym þat techeþ in alle goode þinges. Ne erre 3e nost, for* God ne wole nost ben y-scorned : for 7 pilke þinges þat a man soweþ, pilke þinges he schal repen. For he þat soweþ in his flesch, of his flesch he schal repe 8 corrupcyoun ; bote he þat soweþ in his spiryt, of his spiryt he schal repe an eserlastynge lyf. And ne fayle we nost doynge 9 þing þat is good. And þerfore whyle we haueþ tyme, do we 10 good to alle men, bote most to pilke þat beþ homlyche to þe bylefe. & loke 3e what manere letteres y wrot to 3ow [wip] 11 myn owne hond. Alle þilke þat woleþ plesen in flesch, þei 12 constreyneþ 3ow to ben circumbcyded ; onlyche for þei ne wolde nost suffre þe persecucyoun of Cristis cros. & nouþer 13 þei þat circumbcyded kepeþ þe lawe ; bote þei wolden þat 3e weren circumbcyded, for þei wolden ioyen in 3oure flesch. Bote God forbede þat y ioye bote in þe cros of our Lord 14 Iesu Crist, þoroþ whom þe world is y-crucyfed to me, & y to þe worlde. For in Iesu Crist nouþer circumsaysyoun is6 ouþt 15 worþ, ne þe prepucye nouþer, bote a newe creature. & whycþe- 16 efer þat han y-folwed þis reule, pees & mercy be on hem & up-on þe Israel of God. Aftur þis tyme no man be greuous 17 to me: for y bere þe markes of þe woundes of Iesu Crist.

Toþ þe Ephas, suster, he wryteþ, & sayþ, Y þat am 4 y-bounden* in oure Lord, pray 3ou þat 3e walken worþlyche

---

1 fol. 48° S.  2 fol. 56 P.  3 þ a man soweþ repeated in the margin, 1st corr. S.  4 e in the margin, S.  5 fol. 49 S.  6 om. P.  7 Heading: Epheses 4 C in the original scribe's hand, S.  8 fol. 56° P.
in pe clepynge pat 3e bep y-cleped, wip al humelnesse & man-
suetude, wip pacyence, berynge up eserichone oper in charite;
& be 3e bysy to kepe pe vnyte of Spiryt in pe bond of pees.
On body, & on spiryt, as 3e bep y-cleped in on hope of 3oure clepynge;
; on Lord, on feip, on baptysme, on God & Fader of alle pinges, & abofen alle pinges, & by alle pinges, & in ous alle. And to eserich of you is y-graunted grace aftur pe mesure of pe 3efynge of Crist. Wherfore he seip, He pat styep up an hy3 prow; awey wrecchednesse, & zef 3iftes to men.
And what is pat, pat he stey3 up an hy3, bote pat he come doun first in-to pe neper partyes of pe erpe? & he pat com doun is he pat stey3 up a-bofen alle hefenes to fulfullen alle pinges. & he ordeyned summe men apostele; & summe prophetes; & summe euangelistes; & oper scheperdes & techeres in-to pe ende of pe worldes; & in-to pe werke of mynystrynge in-to pe buylrynge of pe body of Cryst: forto pat we comen alle to-gedere in vnyte of feip, & of pe knowynge of Godes Sone, in-to a parfyte man, in-to pe mesure of pe age of pe fulnesse of Crist. pat we ne ben no3t noupe smale children, slynynge abrood, ne ben no3t y-boren aboute with eserych wynd of techynge, in pe wykkednesse of men, in gyle, to pe deceyt of error; bote do we trewe in charite, & waxe we in hym poro3 alle pinges, pat is oure hed, Crist; of whom al pe body is y-knyt to-geder by eserich my3t of mynystrynge, poro3 worchynge in mesure of eserich membre, pat makep pe waxynge of pe body in pe buylrynge of hym in charyte.
And perchore y sey 3ow, & wyntnesse to 3ow in oure Lord, pat 3e ne walkep no3t noupe as mysbylesed men, pat walkep in vanye of hure wyt, hauynge a derke vnderstondynge y-mad darke poro3 darknesse, & bep alyened from pe wey of God, poro3 pe vnkunynyneness pe is in hem, for pe blyndenesse of hure hertes; & pei dispelynge han y-taken hem-selven to vnclannesse, in worchynge of eserich vnclannesse in-to couetye. Bote 3e ne hauep not so y-lernyd Crist; & zif 3e han y-herd hym, & bep y-tau3t in hym, as trewe is in Iesu:

1 on fader P. 2 The first two strokes of the second m effaced, S. 3 Ty1 P. 4 fol. 49b. Heading: Epheses in a late hand throughout, S. 5 fol. 57 P.
do 3e a-wey 3oure olde conversacyoun, & pe olde man hab 22 is corrupt poro3 pe desyres of errour; & be 3e renewed in pe 23 spyrtyt of 3oure poust, & clothe 3ow wiþ a newe man, hat is 24 y-schape [Porou] God in ryztfulnesse & in holynesse of trefwe. Wherfore, do 3e a-wey leysynge, & speke 3e trefwe 25 eferych man wiþ his neysbore: for we beþ eferychone 8 membres to oper. Be 3e wroþ, & ne sunge 3e nost: ne pe 26 sonne go nost a-doun vp-on 3oure wraphe: ne 3e 3e no 27 stude to be defel. He hat hab y-stolen here byfore, ne stele 28 he nost nouþe: bote trauayle he more, worchynge wiþ his honden pat ping hab is good, & he haue wher-of 3e fen 4 to hym hab hab nede. Ne passe per non euel word out of 3oure 29 mob, bote 3if per is any good word to edefyynge of pe feip, hab 3e grace to hem hab hereþ, & ne sorowe 3e nost pe 30 holy Spiryt of God, in whom 3e beþ y-marked in pe day of redempcyoun. Eferych bitternesse, & wraphe, & indygnan-31 cyoun, & cryyne, & blasphemye, be don a-wey from 3ou, & eferych malice: & be 3e benygne eferychone to oper, & 32 mercyful, & forferyynge eferychone oper, as God hab foryouen 3ou in Crist.

And perfore be 3e foloweres of God, as his dereste children; 5 & walke 3e in lofe, as Crist hab y-lofed ous, & 3ef hym-selfen 2 for ous, an offrynge & a sacryfye to God in a swet smellynge of softnesse. And fornycacyoun, ne non oper vnclannesse, ne 3 couetyse, ne be nost y-nemyd 6 among 3ou, as it bysemþ nost goode men; ne non fylpe, ne folye speche, ne harlotrye, pat 4 ne parteneþ nost to pe ping: bote raþere pankynge to God. For þis wyte 3e wel & vnderstandeþ it, pat eferych lechower, 5 oper 7 an vnclene man, oper a coueytous 8 man, pat is þe seruyce of false goddes, ne hab non erytage in þe kyngdom of Crist & of God. No man bygle 3ou wiþ weyn wordes: 6 for herfore þe wraphe of God com in-to þe children of mys-trust. & perfore ne be 3e nost y-mad partyneres of hem; 7 for 3e weren derkenesse sumtyme, bote 3e beþ now lyzt in 8

1 P; 3orou S.  2 fol. 50 S.  3 fol. 57a P.  4 3efen repeated in the margin, 1st corr. S.  5 nemyd on erasure in a later hand, S.  y dampned P. Vulg. nominetur.  6 harlotrye repeated in the margin, 1st corr. S.  7 fol. 50b S.  8 fol. 58 P.  9 wiþ in the margin, 1st corr. S.
9 Our Lord; & wakke ye as^1 children of lytt. For þe fruyt of
10 lytt is in efeerich goodnesse & rystfulnesse & treue. & prefe
11 ye what þing is wel plesyng to God: & ne comune þe noyt to
12 þe vnfruytful^2 werkes of darknesse, bote rapere vndernymeþ
13 hem; for þilke þinges þat beth y-don of hem in prifete it is
14 foul forto speke. & alle þilke þinges þat beth vndernomen of
15 lytt, beth openliche y-schewed: & al þyne þat is y-schewed
16 openlyche is lytt. & þerfore þey sayþ, Arise up, þat slepest,
17 & rys%þ pou up from deþ, and Crist wole schyne on þe. And
18 þerfore, bryþeren, loke ye how wylslyche ye walken, noyt as
19 vnwyse men, bote as wyse men; forbugge þe tyme, for þese
20 dayes beth yuelue. & þerfore ne be þe noyt y-maad vn-redi
21 men, bote vnderstondynghe whuche be þe wylle of God. And
22 ne be þe noyt y-maad dronken þoroþ wyn⁴, in whom is
23 leccherye, bote be þe fullydil wip þe Holy Gost; spekynghe
24 to you-selfen in þalmes & in ympynys &⁵ in spyrtyual songs,
25 synynghe in þoure hertes, & doynghe þykyngeþ to oure⁶ Lord
26 efer more for alle men in þe name of oure Lord Iesu Cryst
27 to God þe Fader; bemyng he getherlych man to óper in þe
28 drede of Crist. Wommen also ben sogettes to hure hous-
29 bondes as to oure Lord. For a man is þe hed of a wommen,
30 as Crist is hed of holy churche, & he is þe safeour of þe body
31 of holy chu[r]che. & ryþ as holy churche is soget to Crist, so
32 ben wymmen⁷ sogetes to hire housbondes in alle þinges.
33 And ye housbondes, lofe ye þoure wyfes, as Crist lofed⁸ holy
34 churche, & yef hym-self for hure; to maken hure holy,
35 makynge hure clene þoroþ þe waschynghe of water in þe word
36 of lyf, þat he maken hure gloryous to hym-selfen, hafynghe no
37 wem, ne non rylfelynge, þat is, no sen⁹, ne non suche óper
38 þing: bote þat he be holy & wiþouten wem. & so men
39 schulleþ lofen hure wyfes ryþ as hure owne bodyes. & who
40 þat lofeþ his wyf lofeþ hym-selfen: for þe ne is no man þat
41 hateþ his owne fleshe; bote norscheþ it & keþ þat, as Crist
42 doþ holy churche; for we beth þe members of his body, of

¹ a P. ² enrisiful P. ³ arys P. ⁴ hym with the downstroke
of the h visible, the rest erased, P. ⁵ fol. 58b P. ⁶ fol. 51 S.
⁷ wymmen repeated in the margin, 1st corr. S. ⁸ loueþ, P. ⁹ þ is no
sen in the margin, 1st corr. S.
his flesch, & of his bonys. Wherfore a man schal lefen his 31 fader & his moder, & drawen hym to his wyf; & pei schullep ben tweyn in on flesch. Pis sacrament is gret; & y seye 32 in Crist & in holy churche. Pat eserych of you lofe his wyf 33 as hym-selfen, & drede pe wyf hure housbonde.

And, 3e children, be 3e boxum to youre eldren: for pat is 6 ry3tful. Worschupe pi fader & pi moder, pat is on of pe 2 furste commaundementes in pe byheste, pat it be wel to pe, & 3 pat peu be longtime lyfynge on pe erpe. And, 3e faderes, ne 4 stere 3e no3t 3oure children to wrappe: bothe nornche 3e hem in pe tecynge of oure Lord, & amende hem of here defautes. Serfauntes, be 3e boxum to youre fleschlyche lordes, wi3 drede & wi3 quakyn, in sympelnesse of youre herte, ry3t as to Crist; no3t serfyng to pe [y3e], as for-to plesen men, bothe 6 as Cristes serfauntes, doyng pe wylle of God wyfullyche, serfyng wi3 a good will as to youre Lord, & no3t as to men: 7 knowyng pe what good dede any man do, he schal vnder-8 fongen it of God, whepe he be a serfaunt ope a fre man.

And, 3e lordes, do 3e pe same pinges to hem, forseyng hem 9 pretynges: knowyng pe bope 3oure Lord & hure Lord is in hefene, & per ne is non vnderfongynge of mennes persones to-fore God. & her-aftur, my breperen, be 3e y-comforted in 10 oure Lord & in pe my3t of his vertu. & castepe up you pe 11 armer of God, pat 3e mown stonden a3eyn pe asypes of pe desel. For 3oure wrastlynge ne is no3t a3eyn flesch & blood, 12 bote a3eyn princes & potestates, a3eyn pe gouernoures of pe worde of pis darknesse, a3eyn pe spyrtyual armer of wykkednesse in hefnelyche pinges. Wharfore take 3e pe armer of 13 God, pat pe7 mown a3eyn-stonde in pe luther day, & pat 3e mownen stonde parlyt in alle pinges. & perfora cuttep up 14 3oure lendes, & stonde pe 3e in trewe, & clopep you wi3 an haberioun10 of ry3tfulnesse, & schoyp 3oure fet in greyfynge 15 of pe euangelye of pees; & in al pinge, take 3e pe scheld of 16 pe fey, in pe whuche 3e mown quenchlen alle pe fuury

---

1 fol. 59 P.  
2 fol. 51b S.  
3 serfauntes repeated in the margin, 1st corr. S.  
4 where P.  
5 fol. 59b P.  
6 t inserted in a later hand, S.  
7 3 nearly effaced, S.  
8 fol. 52 S.  
9 heres precedes in P.  
10 haberioun repeated in the margin, 1st corr. S.
17 gafelokes & darte of hym pat is most wykked. & take 3e
to 30w pe helm of hele, & pe swerd of pe Spiryt, pat is Goddes
18 word: preynge in eferych tym in spiryt þoroþ eferych preyere
& bysechynge, & wakynge in spiryt in eferych bysynesse, &
19 preynge for alle goode men, & for me pat þer be y-zefe to me
speche in openynge of my mouþ wip trust, to make you
20 knowe pe mystery of pe euangely. For whom y vse wor-
schupfulycy my ligacyon (byndynge) in þis chayne, so pat in
21 hym y dare speke, pat y schulde speke. And for pat 3e
schulden y-knowe, how it is wip me & what y do, alle þinges
Tyte, my derest broþer & a trewe serfaunt in oure Lord, schal
22 make you knowe: whom ich hafe y-send to 30w for þis
enchesoun, pat 3e knowen how it is wip ous to conforte youre
23 hertes. Pees be to oure breþeren, & charite wip feip of oure
24 God þe Fader & oure Lord Iesu Crist. þe grace of God be
wip alle hem þat lœf þep oure Lord Iesu Crist [in] incor-

PHILIPPIANS.

1.27 Suster, to þe Phylypences he wryte þep in þis wyse, Hafe 3e
worplycke youre conuersacyoun onlycche after þe gospel of
Crist: þat, whanne ich come & seo þou oþer absent whe of
you, þat 3e stondeþ in on spirit & of on soule trafayynge
28 to-geder to þe feip of þe euangelye; & in no þing be þe a-gast
of youre aduersaryes: þat is to hem an enchesoun of per-
dycyoun, bote to ous of hele, & þis is of God; for it is
y-grauþted to 3ou, nost þat 3e onlycke byleue in hym bote
30 þat 3e suffren also for hym: hauynge þe same fyþynge þat
3e han y-seyn in me, [&] þat 3e hereþ now of me.

2.1 And perfore yif þer be any confortynge in Crist, oþer
eny solace of charyte, oþer eny felawschupe of spiryt, oþer

1 & P.  * i on erasure; byndynge in the margin, 1st corr. S.
4 a in dare blurred, but repeated in the margin with mark of insertion, S.
8 y om. P.  6 & incorrec-cyoun with ex-cy in a later hand on erasure, S.
om. P. Vulg. in incorruptiones. 7 unter half erased. Heading of the
chapter: phylypences in the 1st corrector's hand, S.  8 fol. 52b. Heading:
Phyllypenses in a late hand throughout the epistle, S.  6 in S.P.
10 d in and omitted; fol. 60b P.
[e]ny' in-wardnesse of hafynges mercy & reupe, fulfylle 3e my 2
ioye, pat 3e saferen on ping, hauynge on charyte, beynge of
on soule, & felynge on ping; no þyng þoroþ stryfynge, ne 3
þoroþ veyn glorye, bote in humelnesse deme 3e eferich man
sofereyn to oper; ne no man byholdynge his owene pinges, bote oper 
mennys pinges. And fele 3e þis ping in you, pat 5
was in Crist Iesu: þe whuche whenne he was efene wip God, he
ne demed it no rafeyn pat he were euene wip God, bote he
anentysched 8 hym-selfen, takynge þe forme of a serfaunt,
& was y-mad 8 in þe lykenesse of men, & y-founden in habyt 8
as a man; & he humeled hym-selfe, & was y-mad boxum to
þe deþ, 3e, to þe deþ of þe croa. Wherfore God arered hym 9
up, & grauntede hym a name pat is abofen eferich 8 name;
pat in þe name of Iesu eferiche kne be y-bowed, of hefnelyche 10
pinges & of erhelyche pinges and of þynges þat beþ of helle, &
eferich tonge knowliche þat our Lord Iesu Crist is in þe 11
blisse of God þe Fader. And so, my dereste breþeren, as 3e 12
hafþþ herd byfore, ben boxum noþt onlyche in my presence
bote also in myn absence, so wip drede & wip quakynges 6
worche þe youre owene hele. For God is þat worcheþ in you 13
wil 1 & parformynge, for good wil. & alle þinges do 3e 14
wip-outen grucchynges & wip-outen doutynge; þat 3e ben 15
wip-outen blame, sympel children of God wip-outen reprefe
in þe myddel of a 9 schrewed nacyoun & a wykked, among
whom þe schyneþ as lanternes in þe worlde, holdynge þe word 16
of lyf to my blysse in þe day of Crist; for y ne hafe noþt
y-ronne in veyn, ne y-trauayed in veyn. & jif þat ich be 17
offred abofe þe sacrfyce & 10 þe seruyse of youre feþþ, y ioye,
& glade to you alle; & ioye 3e alle also in þe same ping, and 18
ioye to me.

And her-after, my breþeren, ioye 3e in youre Lord. To 3
wryte to 30w it is noþt hefy to me, bote also nedful for 30w.
Y-seo 3e houndes, y-seo 3e wykked werkmen, y-seo 3e circum-
sisyoun. For we þeþ circumcyoun, þat serfeþ to God in 3
spirynt, & ioyeþ in Iesu Crist, & hafþþ no trust in youre flesch:

1 only with on on erasure, S. 2 first n on erasure, S. 3 y om. P.
4 þe om. P. 5 fol. 53 B. 6 fol. 61 P. 7 il on erasure, S.
8 om. P. 9 in P.
4 who is my selfe have a trust in flesh. & if any man is
5 y-seye trusten in flesh: y my-self was y-circumsyded þe
eystepe day, of þe kynde of Israel, & of þe kynrede of
Beniamyn, of Hebrews Hebrew; after þe lawe, a Pharyse;
6 aftur þe folowyng of þe lawe, pursewayng Godes churche;
& aftur þe riytfulnesse of þat is of þe lawe, ich hadde a
7 couersacyoun wiþ-outen blame. Bote þilke þinges þat weren
proytable & wynnyng to me, for Crist ich hafe y-demed þat
8 þei beþ harmful. [Naþele þy deme alle þinges to be harmful]
for þe gret knowynge of oure Lord Iesu Crist; for whom ich
hafe y-mad alle þilke þinges harmful, & ich haue y-demed
9 hem as dryt, þat ich wynne Crist, & þat ich be y-founden in
hym, noþt hafynge my riytfulnesse þat is of þe lawe, bote
þilke þat is of þe feþ of Iesu Crist, þat is a riytfulnesse of
10 feþ in God: to knowen hym, [‡] þe vertu of his arysynge
from deþ to lyf, & þe felawyschye of his passyones; & ich am
11 y-mad lyche to his deþ, jif y moue in any manere come to þe
12 up-rysynge þat is from deþ to lyf. Noþt þat ich hafe now
vnderfongen oper be ȝit parfyt: bot y sewe, jif þat y moue
in any manere taken hym, in whom ich am take, Iesu Crist.
13 & breþeren, y ne deme noþt þat ich hafe y-taken hym ȝet:
bote on þing þer is, þat y foryte þilke þinges þat beþ be-
hynde, & to þilke þinges þat beþ ȝefore y strecche out my-
14 selfe, & pursewe to þe mede þat is y-ordeyned of þe clepyngye
15 of a-bofen of God in Iesu Crist. & alle we þat beþ parfyt,
fele we þis same þing, & þef þe feþ of oper þing, God hap
16 y-schewed þat þing to ous. Bote naþele, to þat we beþ
y-come, to folewe on þing, & dwelle we stille in on rewle.
17 And breþeren, be þe my foloweres, & aspye þe hem þat walkeþ
18 so, as þe han oure forme. For many men walkeþ, as ich
haue seyd ȝow fele syþes, and now wepyng þe seye ȝow,
19 enemyes of Cristes cros, whos ende is deþ; & hure God is
hure wombe, & þe blisse of hem is confusyoun, þat safereþ
20 eryþelye þyngeþ. Bote oure couersacyoun is in heſne;

1 þous y...in flesh om. P. 2 fol. 53° S. 3 fol. 61° P. 4 Vulg.
Verumtamen existimo omnia detrimentum esse, left untranslated in S and P.
5 in S.P. 6 Vulg. sequor autem si quo modo comprehendam in quo et
comprehensum sum a Christo Iesu. 7 om. P. 8 we P. 9 fol. 54° S.
10 fol. 62° P.
wherfor we abyde þe oure Salyour & oure Lord Iesu Crist: þat schal reformen þe body of oure1 humelnesse, þat is lyche 21 þe body of his clernesse, after his worchynge, poro3 whom he may maken alle þinges sogetes to hym-selven.

And þerfore, my dereste breþeren, my ioye & my corone, i 4 stonde þe so in oure Lord, my lefeste breþeren. & ioye þe in 4 oure Lord efermore: & eftsones y seye, Ioye þe. 3oure soft-5 nesse be y-knowe to alle men. Oure Lord is nyn. Be þe no 6 þynge bysy; bote in eferiche preyere & bysecynge, in doyngyn Þankynge, 3oure ayynge ben y-knowe to-fore God. And þe 7 pees of God, þat passeþ eferich wytt, kepe 3oure hertes & 3oure vnderstondynge in Iesu Crist. And breþeren, her-8 after, what-efer þinges þat beþ trewe, & chaste, óper ryȝtful, óper holy, óper worþi to ben y-lofed, óper of good loos9, what-efer9 vertu, what-efer preysynge of techyngye, þese þinges þenke þe. [And]9 þilke þat þe habbeþ y-lerned & vnderfongen 9 & y-herd & y-seyn in me, þese þinges do þe, & God of þe schal be wip 30w.

COLOSSIANS.

Suster8, to þe Colocenses seynt Poule wryþeþ & seip, From þe day þat8 we han y-herd of 30w, we ne cesseþ nost for-to preyen & to bysecyn God for 30w, þat þe ben fulfylld wip þe knowynge of his wil & eferich wysdom & spiryntual vnderstondynge, þat þe walkeþ worþiyle, pleseyng God by alle 10 þinges, & makynge fruyt in eferich good werk, & waxynge in þe knowynge of God in eferich vertu; & y-comforted þoro3 þe 11 power of his clernesse, in eferich pacynce & longanymyte wip ioye; þankynge God þe Fader, þat haþ y-mad ous worþi 12 in-to þe party of þe sort of goode men in lyȝt; þat haþ 13 delyfered ous from þe power of darknesse, & haþ y-broȝt ous in-to þe kyngdom of þe Sone of his lofe; in whom we habbeþ 14 forbuggynge, & forseyennesse of oure synnes: and he is þe 15 ymage of God þat is in-visybel, & he is þe furste bygeten

1 om. P. 2 fol. 62b P. 3 fol. 54b S. 4 in S.P. 5 Colocenses in the margin, 1st corrector. Colocenses in a late hand heads the pages throughout; water nearly erased, S. 6 þ when P.
sone of eferich creature. For in hym beþ alle pinges y-mad, in hefne & in erpe, bope pinges pat mowen ben y-seye, & invisibel pinges, wheþer it ben thrones oper\(^1\) lordschypes\(^2\) oper pryncyparatees oper mystes; alle pinges beþ y-maad in hym, & por03 hym; & he is to-foren alle pinges, and alle pinges beþ in hym. & he is hed of þe body, of\(^3\) holy churche: & he is þe bygynnge, & þe furste bygeten chylde of dede men; pat he holde þe furste dygnyte among alle pinges. For it plesed God pat eferich fulnesse dwelled in hym; & pat alle pinges waren reconyled by hym to hym-selfen, makynge a pees por03 þe blod of his croes, bope to piske pinges pat beþ in erpe, oper in hefne. And þe, whan þe waren sumtyme y-alyened & y-mynused in wyt in efel werkes, now he hath reconyled 3ow in þe body of his flesch por03 dep\(^4\), to selde 3ow holy & wip-outen wem & wip-outen reprefe to-forde hym: so jif pat 3ee dwelleþ stille, y-founded in þe feip, stabel and im-mebel from þe hope of þe euangelye pat 3e han y-herd, pat hap ben y-preched in alle þe creatures pat beþ vnder hefne; of whuche euangelye þe Poule am y-mad mynystre, pat ioye nouþe in my suffrynges for you, & fulfille in my flesch pilke pat wanteþ of þe passyones of Crist for his body, pat is holy churche; of whom ich am y-mad mynystre, after þe dispes[n]sacyoun of\(^5\) God pat is y-graunted to me in 3ow, pat þe fulfille þe word of God & þe mysterye pat hap ben y-hud from worldes & from kynredes. Bote now it is y-schewed to goode men, to whom God wolde y-knowe þe richesse of þe blisse of þis sacremente, pat is Crist, in hem pat waren mysbylefed men, pat is in 3ow hope of blisse: whom we schewep, amendynge eferich man, & techynge in eferich wysdom, pat we 3elden eferich man parfyte in\(^6\) Iesu Crist; in whom y trauayle, fystryng aftur þe worchynge of hym, pat he\(^7\) worchep in me in vertu.

And ich wole pat 3e wyten what bisynesse ich hafe for 3ow, & for hem pat beþ at Laudcyye, & alle pilke pat ne hafeþ nost yseye my vysage in flesch; pat hure hertes ben

---

\(^1\) orper P.  \(^2\) fol. 63 P.  \(^3\) fol. 55 S.  \(^4\) þe dep P.  \(^5\) fol. 63\(^\text{b}\) P.
\(^6\) fol. 55\(^\text{b}\) S.  \(^7\) om. P.
y-comforted, & pat pei ben enformed in charite, & in alle pe richesses of pe fulnesse of vnderstondyng, in knowyng pe mysterye of God pe Fader of Iesu Crist, in whom beþ alle pe 3 treshores y-hud of wysdom & of conynge, & pis y seye, pat 4 no man bygyle 3ow in hyzenesse of wordes. For þou3 ich be 5 absent from 3ow in body, ich am present wiþ 3ow in spirynt, ioyynge & seynge 3oure order, & pe sadnesse of 3oure feip þat is in Crist. & þerfore1 þef 3e han vnderfongen oure Lord Iesu 6 Crist, walke 3e in hym, y-roted & y-buld in hym, & y-con-7 fermed8 in þe feip, as 3e han y-lermed, beynge plentefous in doynge pankynges to God. And loke 3e þat no man bygyle 8 3ow by prophecye & veyn fallas, aftar menyng tradycyones, after þe elementes of þis worlde, & noþt after Crist: for in 9 hym dwelleþ eferich fulnesse of þe Godhed bodylyche, & 3e to beþ fulfylld: in hym, þat is hed of eferich pryncypate & potestat: in whom 3e beþ circumsyded þorog circumsysscyoun, 11 þat ne is noþt y-maad wiþ honden, in spoylyng of þe body of flesch, in þe cyrcumsysscyoun of Iesu Crist; 3e beþ y-buryed 12 to-gedere wiþ hym þorog baptysme, in whom 3e han a-rysen up from deþ9 to lyf by þe feip of þe worchynge of God, þat a-ryded hym up4 from deþ to lyfe. And 3e, whanne 3e weren 13 dede in 3oure synnes, & in þe prepucye of 3oure flesch, he haþ y-mad 3ou lyfe to-gedere wiþ hym, forseueng 3oou 3oure synnes; & doynge a-wey þe wrytyng of þe decre þat was 14 a-seynd 3ow, & toke it a-wey from 3ow, þat was contrarye to 3ow, hongynge hym on þe cros; and spoylyng principatees 15 & potestates, ladde ofer trustylyche, ofercomyng hem openely in hym-selfen. And þerfore no man deme 3ow in 16 mete, ne in drynke, ne in party of7 þe feste day, ober of neo-men[y]e, ober of sabotes: þat beþ a schadew of þinges 17 þat beþ to comen; bote þe body of Crist. No man bygyle 18 3ow, þat wolde walke in þe humelnesse & in þe relygyoun of angeles, þat he ne haþ noþt y-seyn, þat is veynylyche y-blowe þorog þe wyt of his flesch, & ne halt noþt þe hed, of whom al 19

1 fol. 64 P.  2 y om. P.  3 fol. 56 S.  4 in the margin, S.  5 in hym selfen underlined, S.  6 in mete repeated in the margin, 1st corr. S.  7 fol. 645 P.  8 neo menpe with o nearly effaced and a cross in the margin to mark error, S.  neo mounpe P. Vulg. neomenie.

P.
COLOSSIANS

pe body is y-maald & y-wroxt by [io]yntes & knuttynge, &
 growe vp in-to pe wexyng of God. And 3ef 3e bep dede wip
 Crist from pe elementes of pis worlde, whar-to deme 3e jef as
 21 men pat lysep in pe worlde? Ne touche 3e noxt, ne taste 3e
 22 noxt, ne trete 3e noxt alle pilke pinges, pat bep by pe pure vse
 23 of hem in-to dep, aftur mennes bestes & hure techynges; pat
 hauep pe resoun of wysdom in supersticyoum & in humel-
 nesse, & noxt for-to spare pe body, ne in no manere worschupe
to hele of pe flesch.

3 1 And perefore 3ef 3e han a-resen up to-gedere wip Crist,
 secheb pilke pinges pat bep abofen, pere as Crist is syttyng
 2 in pe ryt syde of God. And safore 3e pilke pinges pat bep
 3 a-bofen, & noxt pilke pinges pat bep up-on pe erpe. For 3e
 4 ben dede, & 5 youre lyf is hud wip Crist in God. And when
 pat Crist apperep, youre lyf, panne schulle 3e appere wip
 5 hym in blysse. & perefore mortisyfe 3e youre membres pat bep
 up-on pe erpe, as fornycacyoun, vnclannesse, lykynge flesch-
 lyche, esel couetynge, & couetyse, pat is seruyse of maw-
 6 metes; for whuche pinges pat wrappe of God com in-to pe
 7 children of mys-trust & of vnbylefe; in pe [whuche 3e also]
 8 walkeden sumtyne, whyles pat 3e lyfeden in hem. Bote do
 9 now a-wey from you alle pinges, wrappe, indygnacyoun,
malyce, blaspemye, foule words ne passe noxt forp out of
 10 youre moup: ne lye 3e noxt to-gedere, bote spoylep 3ow of pe
 11 olde man wip his dedes, & clopep 3ow wip a newe man, wip
 hym pat is renewed in pe knownyng of God aftur pe ymage
 12 of hym pat hap y-schaped hym: wher ne is no3 male &
femal, Iew & Gentyl, circumscysyoun & prepucye, vncoupe
 man & coup man, bonde man & fre man: bote alle pinges in
 13 alle pinges Crist. & perefore clopep 3ow as holy men &
derlynges, pat bep y-chosen of God, pe inwardnesse of mercy,
 14 benygnyte, humelnesse, softenes, pacyence; supportyng
 eferich man oper, & forseyngyng eferich man oper, zif eny man
 hap 6 eny playnt aseyyn eny of you; & rjst as God hap foryeuen
 15 you, so do 3e: and abofen alle pes pinges haue 3e charite,

1 myntes, probably error for iuyntes, S. ioyntes, P. 2 e in the
      margin, S. 3 fol. 56b S.  4 safore repeated in the margin, 1st corr. S.
in P. 5 fol. 65 P.  
 6 & bl. P.  7 fol. 57 S.
COLOSSIANS

**iv. 8**

pat\(^1\) is a bond of perfection. & pe pees of Crist ioye in 15 soure hertes, in pe whuche pes se beþ y-cleped in on body; & be se kynde. Pe word of Crist dwelle in 3ow in eferich 16 wysdom plenteouslylyche, techynge & warnyng 3ow-sel se in psalms\(^8\), ympynys & spirytual songes, in grace syngynge in soure hertes to God. And alle pinge what-eser se don, in 17 word ofer in dede, alle pinges do se in pe name of oure Lord Iesu Crist, doyngle\(^6\) pankynges to God & to pe Fader þorow hym. And se wymmen, be se sogetes to soure housbondes, 18 as it byhoseþ in oure Lord. And se men, lofe se soure wyfes, 19 & ne be se not bytter to hem. Chylldren, be se buxom to 20 soure eldren by alle pinges, for pat is plesynge to God. And 21 se fadres, ne stere se nost soure children to indyngnacyoun, pat þey ne be nost y-maad of smal soule. And se serfauntes, 22 be se buxom to soure fleschlyche lordes by alle pinges, nost serfyngte at þe yse, as plesynge to men, bote in sympelnesse of herte, dreyngge oure Lord: & what-eser se doþ, doþ it 23 wylfullye, as to oure Lord God, & nost to men; knowynge 24 pat of oure Lord se schulleþ vnderfonge a rewardynge of herytage: serfe se to Crist þat is God. For he þat doþ 25 wrong schal receyfen\(^6\) þat he hap yuel y-don: & þer ne is non vnderfongynge\(^6\) of mennes persones to-fore God. And se 4 lordes, þat is efene & ríþful doþ to soure serfauntes, knowynge þat se habbeþ also a Lord in hefene. And\(^7\) be se in soure 2 preyeres, & wake se in doyngle pankynges to God, preyenge 3 to-gedere & for ous also, þat God opene to ous þe dore of his speche, to speke þe mysterye of Crist, wherfore ich am y-bounde; þat y schewe it openlyche, so as it byhoseþ me 4 for-to speken. Walke se in wysdom to pilke þat beþ wip- 5 outen-forp, forbuggynge þe tyme. And soure word in grace 6 be y-safered wip salt, þat se knowen how it byhoseþ 3ow to answeren eferich man. And pilke pinges þat beþ aboute 7 me, Tyte, my broþer schal make 3ow knowe, þat is a trewe serfaunt & serfaunt wip me in oure Lord: hym ich haue 8 y-sent to 3ou for þis enchesoun, þat he knowe how it is wip 3ou & counforth soure hertes.

\(^1\) fol. 65\(^b\) P. \(^2\) nota in the margin, S. \(^3\) o on erasure, S. \(^4\) om. P. \(^5\) fol. 66 P. \(^6\) fol. 57\(^b\) S. \(^7\) lordes & P. lorde in the margin, 1st corr. S.
1. THESALONIANS.

And to be Tessalonyncences, suster, he writep & seip,

1. We bankep God efermore for 30w alle, & we makep
2. mynde of 3ou efermore wiþ-outen stynyte, hafynge muynde
3. of pe werk of 3oure feip, & of 3oure7 trafayle, & of 3oure
4. charyte, & of 3oure abydyngne, & of 3oure hope of oure Lord
5. Jesu Crist, to-fore God & oure Fader. And knowe 3e, my
6. lefe breþeren, 3oure elecycoun of God, for oure euangelye ne
7. was nost to 3ou onylche in word, bote in vertu, & in pe holy
8. Spiryt, & in gret plente, as 3e wyteþ whyche we weren in 3ou
9. for 3ou. And 3e beþ y-maad folereres of8 ous, & of oure
10. Lord, takynge þe word in myche tribulacyoun, wiþ þe ioye of
11. þe holy Spiryt; þat 3e beþ y-maad forme to alle þilke þat
12. byleueþ in Macedonye & in Achaye. For of 3ou Godes
13. [word]4 is y-sprongen6 a-brood, nost onylche in Macedonye &
14. in Achaye, bote in-to eferich place 3oure feip þat is in God is
15. y-passed forþ; so þat it is nost nedful to speke to 3ou no
16. ping. For þei scheweþ of ous what entre we hadn in-to
17. 30w; & how 3e beþ y-turned to God fro mawmetes, for-to
18. seruen a verrey God þat lyueþ, & to abyden his Sone from
19. heuene, whom he arered up from deþ to lyf, Jesu, þat hap
20. delyuered ous from wrappþe þat is to comynge. And 3e you-
21. self knoweþ oure entre to 3ou, & þat it ne was nost veyn:
22. bote furst we suffreden enuyes & disheses, as 3e wyteþ wel,
23. among Phylypences, bote we haden trust in oure Lord God
24. to8 speke to 3ou þe euangelye of God in myche bysyynesse. &
25. oure exortacyoun ne was nost of error, ne of vnclannes, ne
26. in gyle: bote as [we] weren y-prefed by-fore God, & as þe
27. euangelye was y-take to ous, so we spekeþ; nost as plesynge
28. to men, bote to God þat preþep oure hertes. Ne we weren
29. nost in no tymne in speche of flaterynge, as 3e wyteþ wel, ne
30. 6 in7 occasyoun of coueytyse, God is wyttnesse; ne sechyn
g 7 worchupe of 3ou, ne of non oþer, when we mysten haue y-be

1 tessalonyncences in the margin, 1st corr.; repeated as a heading throughout in a late hand, S.
2 oure, fol. 56b P.
3 fol. 58 S.
4 word in a late hand, P.
5 3 added above the line, S.
6 fol. 67 P.
7 in no P.
8 nota in the margin, S.
III. 2] I. THESSALONIANS  85

chargeful to you, as Cristes apostolcs. Bote we were y-maad as smale children among you, riȝt as a norysche þat noresche þe children: so we han desyred you 

wolden noȝt 8 onlyche haue y-take to you þe euangelye, bote also our owne soules, for ȝe weren leuest to ous. And s breþeren, ȝe haueþ 9 mynde of ouru trauayl 

of ouru werynesse: for day 

nyn we wroþten, for we ne wolden greue none of ȝow, ne be chariaun, and precheden to ȝow þe euangelye of God. & þe 10 beþ wyntnesse, & God also, hou holylyche 

ryȝtfulllyche and wiþ-outen blame we weren to you þat byleuened, as ȝe wyteþ 11 wel, & preyenge eferichone of you as a fader his children, & 12 comfortynge ȝyou, & wyntnessed to ȝow, þat ȝe walken worþilyche to 4 God, þat hap ycleped ȝow in-to his kyngdom & in-to his blisse. & perforwe we þankeþ God wiþ-outen stuntynge, for 13 whanne ȝe hadden vnderfongen of ous þe word of þe herynge of God, ȝe vnderfongen it noȝt as mennes word, bote as þe word of God verreylyche, þat worcheþ in ȝou þat han byleued.

For breþeren, ȝe beþ y-mad folweres of Godes churches þat 14 beþ [in] Iudee in Iesu Crist: for ȝe han y-suffred þe same pinges of ouru felowchuppies, þat þe habbeþ of Iewes; þat slowen 15 Iesus þat is God & þe prophetics also, & ous þe han purswed, & þe ne pleþeþ noȝt God, & to alle men þe beþ aduersaryes: forbedynge ous to speke to mysbylefed men þat þe ben 16 y-saued; þat þe fulfullen efermore hure synnes: for þe wrappe of God is y-comen on hem to þe ende. And breþeren, 17 we þat ben desolat from you [for a tyme], in m[o]u[p] & in byholdynge, & noȝt in herte, hafeþ muche y-þyzed to sen ȝoure vysage wiþ muche desyr: & ich wolde haue y-come 18 to ȝou ones & eftsones, bote Sathanas letted me. Whuche is 19 oure hope, oþer oure ioye, oþer þe corone of oure blisse? Ne be þe þat noȝt byfore oure Lord Iesu Crist in his comyng? ȝe beþ oure blisse & oure ioye.

And s for we myȝten no lengere abyden, it plesed ous to 1 3 

lyfyn al-one at Athenys: & senden to ȝow Tymothye, oure 2

1 chargeful repeated in the margin, 1st corr. S. 2 fol. 58b S.
3 Not in the margin, S. 4 fol. 67b P. 5 stundynge P. 6 Jesus...

prophetis in late hand on erasure, P. 7 many S.P. Vulg. desolati a

vobis ad tempus horum. 8 fol. 59 S. 9 fol. 68 P.
broper & Goddes seruaunt in pe euangelye of Crist, to con-
3 ferme 3ow, & to byseche you for youre seip; pat noman be
y-mesfed in pese trybulacyons; for ye wyte yow-selfe pat in
4 pis we bep y-sett. For whenne we weren wiþ 3ow, we tolden
you pis byfore, pat we schulden suffre trybulacyones; as it is
5 y-don, & as ye knowep. And perfore y ne abode no lengere,
bote sende to knowe youre feip, lest he pat tempte han eu-
6 y-tempted you, & youre trauayle be y-mad veyn. Bote now
when Tymothe comep from you to ous, & tellep ous youre
feip & youre charyte, & pat ye han good mynde on ous, &
7 pat ye wolde sen ous, as we wolde 3ow. & perfore, breþeren,
we bep yooumforted in 3ow in al oure' nede & al oure'
8 trybulacyoun pors 3oure feip: for now we lyseþ, zif pat 3e
9 stondeþ in oure Lord. & what þankynge now we selde to
God for 3ow in al oure ioye, pat we ioyep for 3ow to-foren
10 oure God; preyenge boþe ny3t & day pat we sen 3oure
vysage, & pat we fullffen pilke pinges pat lakkeþ to 3oure'
11 feip. Bote God oure Fader, & oure Lord Iesu Crist, dresse
12 oure weye to-ward 3ow: & God multiplye 3ou & encree
13 youre charyte, to-gedere, & to alle men, ry3t as we bep in
13 3ow: to conferme 3oure hertes wiþ-outen blame in holynes
14 oure God oure Fader, in pe comynge of oure God Iesu
14 Crist wiþ alle his seyntes.

4 1 And perfore, breþeren, here-after we preyep 3ow and
bysecheþ 3ou in oure Lord Iesus, pat, ry3t as ye han vnder-
fongen of ous how it byhoueþ 3ou to walken & to plesen God,
2 so walke ye, pat ye wexen more plenteuous. For ye knowep
3 whyche hestes ich haue 3eue 3ow þoroþ oure Lord Iesus. &
pis is pe wyl of God, 3oure holynesse, pat ye abstene 3ow from
4 fornycation; pat eferech man of 3ow conne owe his vessel in
5 holynesse & in worschupe, no3t in passyoun of lust as folke
6 pat knowep no3t God; ne no man ofer passe ne bygyle his
broþer in chaffaryne: for God is wrachable of alle suche men,
7 For God ne hap no3t y-cleped ous in-to vnclannesse, bote
8 in-to holynesse. & perfore who pat dysyseþ pese pinges, he

1 youre P. 2 youre P. 3 fol. 68b P. 4 Iesus twice, P.
* e in the margin, S.
ne dispyseth noyt man, bote God, pat hap y-3efen his holy
Spiryt in ous. Of charite of breperhede we ne hauep no 9
nede to wryte to you: for of God 3e han y-lerned 30w-selpe,
how 3e schulen l[ou]e to-gedere; for [3e dep] pat to alle 10
3owre breperen in al Macedonye. Bote, breperen², we preye⁴
30w³, pat 3e ben aboute to ben in reste, & pat 3e don 11
3oure werk, & worchen wip 3oure hondes, as we han y-bede
you & y-sayd 3ow her-byfore; pat 3e walken honestlyche
to hem pat⁴ ben wip-outen-forp, desryngne no ping of no
mannes. Bote, breperen, we ne wolep noyt pat 3e ben 12
vnkunnynge of hem pat bep slepynge; pat 3e ben noyt drepy,
as oper men, pat habbep non hope. For 3ef we bylesep 13
pat Isus was ded, & pat he roe⁸ up from deep to lyfe, so God
schal bryngen pilke pat haifp y-sleped by Isus wip hym.
For pis we seggep in þe word of God, pat we pat lysep & bep 14
þe resyndue in þe comyng of oure Lord, ne schulep noyt gon
byfore hem pat han y-slept byfore. For oure Lord in his 15
commaundyng, & in þe voyce of an archaungel, & in þe
trompe of God, schal come adown from hefne: & pilke pat
bep dede in Crist schulep rysen⁶ up forst: & sipphe we þat 16
lysep, pat bep y-laft, schulen ben y-rauysched to-gedere wip
hem in cloudes, to mete with Crist in þe eyr: & so we
schulep efermore ben with oure Lord. & þerfore be 3e 17
y-comforted to-gedere in these wordes.

Bote of þe tynes & of þe momentes, my breperen, it 5
nedeþ noyt pat y wryte to you. For 3e wyteþ you-selpe⁷ pat 2
þe day of oure Lord schal come as a péf by nyȝte. For⁸ 3
whanne me seip pat þer is pees & sekernesse, þanne schal þer
come a sodayn deþ, as þe sorow of a wooman pat beþep a
chylde; bote þei ne schuleþ noyt flen a-wey. Bote, breperen, 4
3e be noyt in darknesse, þat pilke day take 3ow as a péf: for 5
alle 3e beþep children of lyȝt, & Goddes chyldren, & 3e beþep
nuþer of nyȝt, ne of darknesse. And þerfore ne slepe we 6
noyt, as oper men, bote wake¹⁰ we & be we sober. For pilke 7

¹ lyse S.P. notæ in the margin, S. ² fol. 69 P. ³ Vulg. Rogamus
autem vos fratres ut abundetis magis. ⁴ fol. 60 S. ⁵ a roe P. ⁶ rysen
repeated in the margin, 1st corr. S. ⁷ fol. 69b P. ⁸ e in the margin, S.
⁹ om. P. ¹⁰ fol. 60b S.
I. THESALONIANS

pat slepeḥ, pei slepeḥ a-nyst; & ṭilke ḥat bep dronen, bep 8 dronen a-nyst; bote we ḥat bep of þe day, be we sober, and cæste we up-on ous an haberioun of feip & of charyte, & an 9 helm ḥat is hope of hele. For God ne ḥap noṣt y-put ous in-to wræpppe, bote in-to getynge of hele þorou Lord Iesu 10 Crist, ḥat dyed for ous, ḥat, wheþer we waken oper slepen, we 11 lyfen to-gedere wip hym. Wherfore be þe y-coumforted to 12 God, & eferich man edyfye oþer, as þe dop. And, breþeren, we preyeþ 30w ḥat 3e know hem, ḥat trauayleþ a-mong 30w, 13 & beþ abofern 3ou in oure Lord, & warne 3ou, ḥat 3e han hem more plenteuslyche in charite for hure werk; & 1 haue 3e 14 pees wip hem. And, breþeren, we preyeþ 30w ḥat 2e a-menden vn-pesyble men, & confortþ men of smal soule, & 15 vnderfongeþ seke men, & be 3e pacyent to alle men. & lokeþ ǣþ þat no man zelde to oper yfel for yfel; bote efermo swé þe 16 þing þat is good, eferich man to oper, & to alle men. & ioye 17, 18 þe efermorer; & preye þe wip-oute stuntynge; & in alle pinges do þe þankynge to God: for þis is Godes wille in Iesu Crist 19, 20 in& alle ous. Ne quenche þe noṣt þe Spīryt; ne dyspyse þe 21 noṣt prophēcyes; þroþþ þe pinges, & holdeþ þat þing þat is 22, 23 good; & absteneþ 3ou from al yfel. & þe þat is God of pees halewe 3ou by alle þinges, þat 3oure spīryt, 3oure soule, & 3oure body be y-kept hol wip-outen playnt in þe comynge of 24 oure Lord Iesu Crist. & þe trewe God þat hæþ y-cleped 3ou, 25 he schal don hyt. Breþeren, preyeþ 3e for ous.

II. THESALONIANS.

1 3 And, breþeren, we oþep to þanke God efermore for you, as it is worþi, for efermore youre seþ wæþep, & youre charite wæþep plenteous of eferichone to oper; so þat we ous-selfe ioyep in 3ou in Goddes churches for 3oure pacynce & youre seþ in alle persecuyons and 3oure tribulacyounes þat 3e 5 suffreþ, in ensample of þe ryþful dom of God; þat 3e ben y-had worshy toþ þe kyngdom of God, for whom þe suffreþ: 6 3if it be ryþful to-fore God to zelde trybulacyoun to þilke þat

1 e in the margin, S. 2 fol. 70 P. 3 & P. 4 þing þ on erasure, S. 5 fol. 61 S. 6 An P. 7 y om. P. 8 fol. 70b P.
anuyeþ 3ou, & to 30w þat haueþ trybuleacyoun, reste wiþ ous¹, 7
in þe reualacyoun of oure Lord Iesu Crist from hefne wiþ þe
angeles of his vertu, doynge veniaunce in lye of fuyr in hem 8
þat ne haueþ nöst y-knowe God, [þat] ne beþ nöst buxom to
þe euangelye of oure Lord Iesu Crist: & þei schuldeþ seuen 9
eferlasynge peynes in dep from þe face of oure Lord & þe
blisse of his vertu, when þat he comeþ to ben y-gloryfyed 10
in his seyntes, & to ben wondurful in alle þilke þat han
byleued, & oure witnesse schal ben y-lefed on 3ou, in þat
day. & we preyeþ euermore for 3ou, þat God fouche saaf to 11
cleþe 3ou þoroþ his clepyng, and fulfulle al þe wylle of his
goodnesse & þe werk of feyp in verteu; þat þe name of oure 12
Lord Iesu Crist be y-claryfyed in 3ou, & 3e wiþ hym þoroþ þe
grace of oure Lord Iesu Crist.

Bute breþeren, we preyeþ 3ou by þe comynge of oure 2
Lord Iesu Crist, & of oure congregacion in-to² þe same þing,
þat 3e ben³ nöst some y-mefed from 3oure wyt, ne þat 3e ben 2
nöst aferayed, as þouþ þe day of oure Lord were y-come, nouþer
by epystel, as þoþ heo were y-send from⁴ ous, ne by spiryte, ne
by word; ne no man bygyle 3ou in no manere: for bote 3if 3
þat þer come dissencyoun furst, & he be y-schewed, þat is
man of sunne & child of perdyceyoun, þat is aduersary & 4
y-hofen up a-bofen alle þinge þat is y-cleped God oþer
heryed, so þat he sytte in þe templet⁵ of God, schewynge hym-
selwe as þouþ he were a God. Ne holde 3e nöst, þat þese 5
þynges y sayde to 3ou, whyles þat ich was wiþ 3ou? & þat 6
wiþholdeþ now 3e knoweþ, þat he be y-schewed in his tyme.
For he wercheþ now þe mystery of wykednesse: onlyche þat 7
he þat holdeþ now, holde he, forto he⁸ be y-don out of þe
myddel. And þanne þilke wyked schal ben y-schewed, 8
whom oure Lord Iesus schal sien wiþ þe spiryte of his mouþ,
& schal distroyen hym þoroþ þe schynyngge & þe bryntesse of
his comynge; hym, whos comynge is þoroþ þe worchynge of 9
Sathanas in eferich vertu & sygnes & false wondres, & in 10
eferych bygyleynge of wykednesse to þilke þatº peryscheþ;

¹ e in the margin, S. ² fol. 61b S. ³ ne ben P. ⁴ fol. 71 P.
⁵ tempele repeated in the margin, 1st corr. S. ⁶ he altered from be, S. ⁷ be P.
⁸ I⁴ inserted above the line in a later hand, S.
I. THESSALONIANS

pat slepe, pei slepe a-nyst; & pilke pat bep dronken, bep
8 dronken a-nyst; bote we pat bep of pe day, be we sober, and
caste we up-on ous an haberion of feip & of charyte, & an
9 helm pat is hope of hele. For God ne haip nost y-put ous
in-to wrappe, bote in-to getynge of hele por 3 oure Lord Iesu
10 Crist, pat dyed for ous, pat, wheper we waken oper slepen, we
11 lyfen to-gedere wip hym. Wherfore be 3e y-comforted to
12 God, & eferich man edyfye oper, as 3e dop. And, brepere,
we preye 3ow pat 3e know hem, pat trauallep a-mong 3ow,
13 & bep abofen 3ou in oure Lord, & warne 3ou, pat 3e han hem
more plenteoulyche in charite for hure werk; & 1 haue 3e
14 pees wip hem. And, breperen, we preye 3ow pat 2e
a-menden vn-pesyble men, & comforte 3en of smal soule, &
15 vnderfonge seke men, & be 3e pacyent to alle men. & lokep
pat no man zelde to oper yfel for yfel; bote efermo swe pe
16 ping pat is good, eferich man to oper, & to alle men. & 1oye
17, 18 3e efermore; & preye 3e wip-oute stuntynge; & in alle pinges
do 3e pankynges to God: for pis is Gods wille in Iesu Crist
19, 20 in alle ous. Ne quenche 3e nost pe Spiryt; ne dyspyse 3e
21 nost prophecyes; prelep alle pinges, & holdep pat ping pat 3is
22, 23 good; & absteneb 3ou from al yfel. & he pat is God of pees
halewe 3ou by alle pinges, pat soure spiryt, soure soule, &
youre body be y-kept hol wip-ousten playnt in pe comynge of
24 oure Lord Iesu Crist. & pe trewe God pat haip y-cleped 3ou,
25 he schal don hyt. Breperen, preye 3e for ous.

II. THESSALONIANS.

1 3 And 4, breperen, we owep to panke God efermore for 3ou,
as it is worpi, for efermore soure feip waxep, & soure charite
4 waxep plenteous of eferichone to oper; so pat we ous-selfe
ioyep in 3ou in Goddes churches for soure pacyence & soure
feip in alle persecucyons and soure tribulacyounes pat 3e
5 suffrep, in ensample of pe ryztful dom of God; pat 3e ben
y-had1 worpy to 3e kyngdom of God, for whom 3e suffrep:
6 zif it be ryztful to-fore God to zelde trybulacyoun to pilke pat

1 e in the margin, S. 2 fol. 70 P. 3 & P. 4 ping p on
erasure, S. 5 fol. 61 B. 6 An P. 7 y om. P. 8 fol. 70b P.
anuyep soun, & to sown pat hauep trybulecyoun, reste wiyp oue, 7
in pe reualacyoun of our Lord Iesus Crist from hefne wiyp pe
angeles of his vertu, doynge veniaunce in lye of fuyr in hem 8
pat ne hauep nost y-knowe God, [& pat] ne bep nost buxom to
pe euangelye of our Lord Iesus Crist: & pei schullep 3 euen 9
eferlastynge peynes in de from pe face of our Lord & pe
blisse of his vertu, when pat he comep to ben y-gloryfyed 10
in his seynes, & to ben wondrouful in alle pilke pat han
byleued, & oure witnesse schal ben y-lefed on soun, in pat
day. & we preyeyp euermore for soun, pat God fouche saaf to 11
clepe soun poros his clepyenge, & fulfule al pe wylle of his
goodnesse & pe werk of feyp in verteu; pat pe name of oure 12
Lord Iesus Crist be y-claryfyed in soun, & se wiyp hym poros pe
grace of our Lord Iesus Crist.

Bute brepere, we preyeyp soun by pe comynge of our 2
Lord Iesus Crist, & of oure congregacion in-to pe same ping,
pat se ben nost some y-mesed from soun wyt, ne pat se ben 2
nost aforayed, as pou3 pe day of oure Lord were y-come, nouper
by epystel, as pou3 heo were y-send from oues, ne by spiryt, ne
by word; se no man bygyle soun in no manere: for bote syf 3
pat per come dissencyyoun furst, & he be y-schewed, pat is
man of sunne & child of perdyceouyn, pat is aduersary & 4
y-hofen up a-bofen alle ping pat is y-cleped God oper
heryed, so pat he sytte in pe tempyle of God, schewynge hym
yselfe as pou3 he were a God. Ne holde se nost, pat pese 5
pynges y sayde to soun, whyle pat ich was wiyp soun? & pat 6
wiylholdep now se knowep, pat he be y-schewed in his tyme.
For he wercep now pe mystery of wykkednesse: onylche pat 7
he pat holdep now, holde he, forto he be y-don out of pe
myddel. And panne pilke wykked schal ben y-schewed, 8
whom oure Lord Iesus schal sien wiyp pe spiryt of his moup,
& schal distroyen hym poros pe schynynge & pe byrtynesse of
his comynge; hym, whos comynge is poros pe wortynge of 9
Sathanas in eferyh vertu & synges & fals wyndres, & in 10
eferych bygyllynge of wykkednesse to pilke pat? peryschep;
for pei ne hauep nost resceyuued pe charite of treupe pat pei weren y-maad saf. & perfore God schal sende to hem a worchynge of errour, pat pei bylesen to lesynge; & pat alle pei ben y-demed pat bylesep nost to pe trewpe, bote as- senteden to wykkednesse. Bote we owep efermore\(^1\) to panke God for 30w, pat\(^2\) bep y-lofed of God, pat God hap y-chosen ous pe furste fruyt in-to hele in pe\(^3\) holynesse of Spiryt & feip of trewpe, in pe whuche God hap y-cleped 3ou by oure\(\textsuperscript{4}\) euangelye, in getynge of pe blisse of God & of oure Lord Iesu Crist. & perfore, breperen, stonde 3e, & holdep pe tradicyones pat 3e han y-lerned, wheper it be by word, oper by oure epistel. And oure Lord Iesu Crist, & God oure Fader pat lofed ous & hap y-jesen ous an eferlastynge com- fort & a good hope in grace, conferme 3oure hertes in eferich good werk & good word.

3 1 And breperen, her-aftur preye\(\textsuperscript{5}\) for ous, that Goddes word renne & be y-claryfyed, as it is wyb 3ou; & pat we ben deluyuered from vncofenabel men & wykked; for pe feip ne is nost of alle men. Bote God is trewe, pat schal conferme 30w & kepe 3ou from yuel. & we trusste\(\textsuperscript{6}\) in 30w in God, pat 3e dop & schulen don pilke pinges pat we hafeb y-bede 3ou don. And oure Lord dresse 3oure hertes in pe charite of God, & in pe pacyence of Crist. And breperen, we chargeb 3ou in pe name of oure Lord Iesu Crist, pat 3e wyb-drawe 3ou from eferich breper pat walkeb in-ordynatyche\(\textsuperscript{7}\), & nost after pe tradycyon\(\textsuperscript{8}\) pat 3e han vnderfongen of ous. And 3e 3ouselfen wytep hou it byhoefep 3ou to folowen ous; for we ne were not vnpesybel a-mong 30w, ne eten nost oure bred of no mannes 3efynge, bote traualyden & weren wery bope nyst & day, for we ne wolden nost chargen no man of 3ou: nost as 3ou we haden y-had no power, bote for we wolden\(\textsuperscript{7}\) jesen ous-selfe forme to 3ou, how 3e schulden folowen ous. For whyles pat ich was wyb 30w, pis y sayde to 30w, He pat ne wold not trafaulen, ne ete he nost\(\textsuperscript{8}\). For we herden pat per weren summe a-mong 30w, pat walkepen in reste, worchynge no

\(^{1}\) fol. 71\textsuperscript{b} P. \(^{2}\) fol. 62 S. \(^{3}\) om. P. \(^{4}\) 3oure P. \(^{5}\) nota in margin, S. \(^{6}\) fol. 72 P. \(^{7}\) fol. 62\textsuperscript{b} S. \(^{8}\) ete he nost repeated in the margin, 1st corr. S.
HEBREWS

And to the children of Israel, suster, he wryte & saip, God hap y-spoken in many maneres sumtyme in prophetes to oure faders, bote al-per last in pese dayes he hap y-spoken to ous in his Sone, whom he hap y-ordeyned to ben eyr of alle pinges, by whom also he made pe worldes; & he is pe brytynesse of his blisse, & pe fygure of his substaunce, berynge alle pinges poro3 pe word of his vertu, & makynge pe pur-gacyoun of synnes, he syt on pe ry3t syde of pe mageste an hy3 in hefne; so muche y-maad betur han angeles, in as muche as he hap an-heryted a different name to-foren hem.
For to whuche of pe angeles hap God y-sayd in any tyme, 5 pou art my Sone, to day ich haue bygete pe? & eftsones, Ich wole be to hym a Fader & he schal be my Sone? And 6 eftsones whan he brynte his furst bygeten sone in-to pe worlde he sayp, & alle his angeles heryen hym. & to angeles he seip, He makep his angeles spirytes & pi ser-fauntes lye of pe fuyp. Bote to pe sone he seyp, pi throne, 8 God, is from worlde to worlde; & a 3erde of equyte pe 3erde of pi kyngdom. Pou hast y-lofed riytfulnesse & y-hated 9 wykkednesse; wher-fore pi God hap a-noynted pe wi3 oyle of gladnesse to-fore pi felawes. & Lord, in pe bygynynge pou to foundedest pe erpe, & hefnes beq pe werkes of hym honden;

1 ho P.  2 ye inserted above the line, S.  3 in margin, 1st corr. S.
4 Hecom in margin, 1st corr.; repeated in a late hand as a heading throughout the epistle, S.  5 fol. 72b P.  6 fol. 63 S.  7 om. P.
8 pi P.
11 þei schuleþ perysche, bote þou schalt efermore1 duelle stytte:
12 & alle þei schuleþ waxen old as cloþinge; & as an helynge
þou schalt chaungen hem, & þei schuleþ ben y-chaunged:
bote þou art efermore on, & þi þeres ne schuleþ noþt faylen2.
13 Bote to whom of þe auengeles haþ þe y-sayd her-byfore, Sitte
on my ryȝteyde, for-to þat y putte þin enemeyes a stol vnder
14 þi feete? Ne beþ noþt alle þe spirites serfauntes, & y-send
for-to seruen for hem þat takeþ þe erytage of hele?

2 1 And þerefore it byhoueþ oue more largelych3 to kepen
þilke þinges þat we han y-h[er]ed4, lest þat we silet awayë5.
2 For jif þat word þat was y-maad by auengeles was ferme &
stabel, & eserich priuaricacyoun & in-obedyence haþ vnder-
3 fongen a ryȝtful rewardynge to mede; how schule we ascape,
3ef we6 dyspsyseþ þus gret an hele? þe whuche hele, whan it
hade y-take a bygynnyng to ben y-told by oure Lord, of hem
4 þat herden in oue heo is confirmed, God berynge wyntnesse in
sygnes & wondres, & dyuerse vertues & delynge of þe Holy
5 Gost, aftur his owene wylle. And God ne made noþt þe
worlde þat is to comen, of whom we spekeþ, of soget to
6 auengeles. Bote on7 witnesseþ in a place & sayþ. What is
man, þat þou hast mynde of hym? oþer mannnes sone, þat
7 þou8 vysytest hym? þou hast y-mad hym lytel lasse þan
auengeles, & þou hast corowned hym wip ioye & wip wor-
schupe, & þou hast y-ordeyned hym up-on þe werkes of þin
8 honden: alle þinges þou hast y-mad soget vnder his fet. &
in þat it haþ y-mad alle þinges soget to hym, he ne lefed no
þing þat ne was soget to hym. Bote yet we ne seþ noþt alle
9 þinges soget to hym. And we seþ hym þat was y-mad lytel
lasse þan auengeles, Iesu, for þe suffrenge of deþ y-corowned
wip ioye & wip worschupe, þat [he þoro3]9 þe grace of God
10 schulde for alle men taste þe deþ. For it bysemed hym,
þoro3 whom beþ alle þinges, & for whom beþ alle þinges, þat
ladde wip hym many chyldren in-to blisse & was auctor of
11 hure hele, to hafe an ende by passyoun. For he þat haleweþ,

1 fol. 73 P. 2 finem in the margin, in a xvth century hand, S.
3 þ added above the line, S. 4 y hyzed, S.P. Vulg. audivimus. 5 lest
precedes away, P. 6 fol. 63b S. 7 Iou with þ added in darker ink, S.
on P. 8 fol. 78b P. 9 Vulg. ut gratia Dei pro omnibus gustaret mortem.
HEBREWS

& pei þat beþ y-halewed, alle pei beþ of on; for whuche enchesoun he ne is noȝt a-schamed to clepen hem his breþer, seyenge, Y wol telle þi name to my breþer, & in 12 þe myddel of þe þeþ churche y wolte Here þe. & eftsones, Y wolte haue turst in hym. & eftsones, Lo y & my chyldeþ 13 þat God hap y-seþe me. And þerfore for chyldeþ han 14 y-comuned to his flesch & his blod, he hap also y-parted wiþ hem; þat þoroþ deþ he wolte distroyen hym þat hede þe empyre of deþ, þat is, þe defel; & wolde deluyeren hem þat 15 in drede of þeþ by al hure lyf weren soget to þraldom. For 16 nowþere he toke aungeþe, bote he toke þe sed of Abraham. Wherfore he owed by alle þinges to ben y-lekened to 17 breþer, þat he were y-mad mercyful & a trewe byschop to-fore God, to forþesen his peþel hure synneþ. For in þat he 18 suffred & was y-temptyd, he is mystþ to helpen þilke þat beþ y-tempted.

Wherfore, þe holy breþer þat beþ partyneres of an 3 hefenlyche clepynge, byholde þe þe apostul & þe byschop of þoure knowlechyngþe, Iesus, þat is trewe to hym þat made 2 hym, as Moyses was in al his hous. Bote þes is worþi to 3 muche more worschuþ þan Moyses, as muche more as he is worþi þat makeþ an hous þan þe hous. For eserich hous is 4 y-buld of sum man; bote he þat made alle þinges he is God. & Moyses was trewe in al his hous as a serfaunt, in witnesse 5 of þilke þinges þat weren to seyen þer-aftur. Bote Crist 6 is as a sone in his hous; whyche hous we beþ, þef it so be þat we holden ourse trust & þe ioye of ourse hope sadlyche to þe ende. Wherfore þe Holy Spiryt saþ, To day þef þee 7 hereþ his voyce, ne harde þe noȝt þoure hertes, after þe day 8 of temptacyoun, þat þoure fadrus tempteden' me in desert, where þei prefedent me and syen my werkes fourty þeres. 9 Wherfore ich was wroþ to þis generacyoun, & y seyde, þese 10 erþep efermore in hure herte: bote þei knewen noȝt my weyes; & y swor to hem in my wрапþe, þat þei ne schulden 11 noȝt entren in-to my reste. And breþer, loke þe, wherþer 12...
And perfore drede we, leste þe byheste be y-laft to entren* in-to his reste, leste per* be þó-founde any of ouþ fayle per-hennes*. For it is y-told to ouþ, as it was to hem; bote þe word þat þei herden ne profyted hem noþt, for it ne was 3 noþt y-medled wip bylefe. For we þat haueþ bylefed schuleþ entren in-to reste*, as he sayde, As ich haue y-swoere in my wraþþe, þei ne schuleþ noþt entren in-to my reste. And whanne in þe bygynnynge of þe worlde he hade parformed 4 his werkes, he salþ in on place of þe* seþþe day from alle his werkes; & in þis 6 place also, þei ne schuleþ noþt entren in-to my reste. And perþat summe entreden in-to þat reste, & þilke þat waren byfore þow it was y-told, ne entrede noþt in-to þat reste, 7 perfore he setteþ a certeyn day, To day, in Dauyd seyenge as it is y-sayd abofen, aftur so muche tyme, To day seþ þe hereþ 8 his voys, ne harde þe noþt youre hertes. And þef Iesus hade y-sefen hem reste, he ne wolde nefer aftur han y-spoken of 9 þis day. And perfore þer is y-laft a day of reste to Goddes 10 pepel. For he þat entred in-to his reste, he rested from his 11 werkes, as God dude from his werkes. & perfore hyse we to entren in-to þat reste, þat no man falle in-to þat ensampele of

1 per in the margin, 1st corr. S.  2 fol. 75 P.  3 h above the line; second n on erasure, S.  4 per enne, P.  5 fol. 65 S.  6 *ste on erasure, S.  7 om. P.  8 god rested þe seþþe day repeated in the margin, 1st corr. S.
vnbylefe. For Goddes word is lyfynge, & spedful, & more 12 persynge þan eny two-egged swerd: for he comeþ to þe departyne of þe soule & of þe spiryt, & of þe myndes & of þe mary3es, & knowere of þo3tes & of þe wills of þe herte. & þer ne is no creature invyseybel in his sy3t. Bote alle 13 þinges þep naked & opne to his yen to whom oure speche is. And þerfore we þat haueþ a gret byschop þat haþ y-persed 14 hefnes, Iesu Goddes Soue, holde we þe knowle3yng of oure hope. For we ne haueþ no bizhop þat ne may haue com- 15 passyoun to oure infyrmeytes, þat haþ ben y-tempted by alle þinges to oure lyknesse wip-outen synne. And þerfore go we 16 wip trust to þe throne of his grace, þat we han mercy & y-fynden grace in cofenabel help.

For euerych byschop þat is y-taken up of men, he is 5 y-ordeyned for men in þese þinges þat beþ to God: to offren 3iftes & sacryfyces for oure synnes; þat maþ sorowen wip 2 hem þat beþ vnkyngynge & erreþ, for he hymselfe is enuyroned aboute wip infyrmyte; and þerfore he is y-holde 3 to offren for hym-self & his synnes, as for þe pepel & hure synnes. Ne no man takeþ worschype4 to hymselfen, bote he 4 þat is y-cleped of God, as Aaron. So Cryst ne claryfied nost 5 hym-selfen, þat he were y-maad6 a byschop, bote he þat spake to hym & sayde, þou art my sone, to day ich haue bygete þe. As he seþ in an oþer place, þou art an euerylastynge prest 6 aftur þe ordre of Melchysedech. & he in þe dayes of his 7 flesch offred preyeres & bysechynge wynþ gret cry & wip teres to hym þat myte safen hym from deþ, & for his reverence he was y-herd. And 3et when he was Goddes sone, he lerned 8 obedyence of þinges þat he suffred; & he6 þat was y-broþt to 9 an ende, was y-maad to alle pilke þat boweþ hem to hym a cause of an euerlastynge hele; & of God he was y-cleped to a byschop aftur þe order of Melchysedech. Of whom þer is 11 to ouþ a gret speche þat maþ nost ben expounded, for 3e beþ y-maad ful febel for-to heren. For þouþ þe oweden to ben 12 maystres7 for tyme, 3ow byhouteþ aþeynward to ben y-tauþt whuche þep þe elementes of þe bygynynge of Goddes wordes.

1 fol. 75b P.  2 om. P.  3 fol. 65b S.  4 worschype repeated in the margin, S.  5 fol. 76 P.  6 fol. 66 S.  7 y maystres S.P.
And se beþ y-maad so þat sou byhoseþ mylk¹ & no sad mete.  
13 For eferich man þat is partener of mylk, he is wip-outen part  
14 of þe word of ryȝtfulnesse; for he is a smal chyld. Bote sad  
mete is of parfyt men, of hem þat by costom han hure wyttes  
y-ysed to discrecyoun of good and of yuel.

6 1 Werfore⁴ we woleþ senden in a word of þe bygynnyng  
of Crist, & passen forþ to a more parfyt; nonþ castynge æȝyn  
þe foundement of penawnce from dede werkes, & of feiþ  
to God, & of baptysmes, & of techynge also of puttynge  
[in]⁴ of hondes, & of arysynge æȝyn of dede men, & of þe  
3 eserlastynge dom. & þis we woleþ don, seþ þat God wole  
4 leten us. For it is im-poisybeyle to þilke þat beþ ones y-lyted  
& han y-tasted an hefenlyche þefte, & beþ y-made parteneres  
of þe holy Spiryt, & han y-tasted also þe goode word of God,  
6 & þe vertues of þe worlde þat is⁵ to comynge, & beþ y-slyde  
a-ȝeyn, to ben renewed æȝyn⁶ to penance. For þei crucyfyþ  
æȝyn Goddes sone to hem-seluen, & han hym to a spectakel.  
7 For þe erþe þat drynkeþ þe reyn þat falleþ ofte syþes up-þon  
hym, & bryngþ forþ a cofenabel herbe to þilke men þat heo  
is y-tyled of, vnderfongþ bleesynge of God: bote 3ef heo  
bryngþ forþ breres & þornes⁷, heo is nyþ cursynge; & þe  
9 ende þer-of is to ben y-brand. Bote, my lefeste breþeren, we  
trusteþ of sou better þinges and neer to hele, þouþ we speken  
10 þus: for God ne is nonþ vnryȝtful, þat he wole forȝeten soure⁸  
werk & soure lofe þat se han y-schewed in his name: for se  
11 han y-mynystred to goode men & set se dop. & we desyre  
þat eferich of sou schewe oftesyþes þe same bysynesse to  
12 fulfullyynge of soure hope to þe ende: þat se ben nonþ y-mad  
slowe, bote foloweres of hem þat by feiþ & pacynce schulleþ  
13 an-heryt þe byheste. For God þat made his byheste to  
Abraham, for he ne hade no grettour to swere by, he swor by  
14 hym-selxe & sayde, Ich wole blesse þe, & ich wole multypyle  
15 þe. And so wip his longe abydyynge he get his byheste.  
16 For men swereþ by hym þat is grettur þan þei beþ; & þe

¹ mylk repeated in the margin, 1st corr. S.  
² þe seþ P.  
³ fol. 76ⁿ P.  
⁴ & S.P.  
⁵ fol. 66ⁿ S.  
⁶ e on erasure, S.  
⁷ breres þornes  
⁸ repeated in the margin, 1st corr. S.  
⁹ þ added in a later hand, S.  
¹⁰ fol. 77 P.
confirmacyoun of þe ende of eferich ple is an op. In þe whuche 17 þing God, pat wolde schewen to eyres þe immebnelnesse of his conseyl, putte by-twene a gret op: þat þorow twyne im- 18 mebel þinges, in þe whuche it¹ is im-possybel for God to lye, we han þe strengest solas; we þat gol to-gedere to holde þis forseyd hope, þe whuche we han as a syker & 19 a stabel anker of oure soule, & goynge in-to þe inwardnesse² of þe huydynge; wher Iesus, oure byfore-goere, entred in 20 for ous, y-mad an eferlastyngye byschop aftur Melchysedekes ordre.

For þes Melchysedek⁴, kyng of Salem, and a prest of þe 7 heyste God, pat mette wip Abraham whenne he⁴ come aȝeyn from þe sleyynge of kynges, & blessed hym, to whom 2 Abraham departed þe tenþinges of al his good; & he was furst y-cleped Kyng of ryȝtfulnesse, & afturward Kyng of Salem, pat is, Kyng of pees; wip-outen fadur, wip-outen 3 moder, wip-outen kynrede, nouþer hade [he] byggynynge of his dayes ne ende of his lyf, bote y-lykned to Goddes Sone, he duelleþ stille an eferlastyngye prest. Bote byholdeþ how gret 4 þes is, to⁵ whom Abraham 3ef tenþinges þat was on of þe moste worpy patryarykes. For þilke þat weren of þe children 5 of Leui þat vnderfongen presthod haden a comauandement to take tenþinges of þe pepel, after þe lawe of hure owne breþeren, þouþ þat þei passeden out of Abrahames lendes. Bote he whos generacyoun ne is noyt y-nombred a-mong hem 6 tok tenþinges of Abraham, & blessed hym þat hade þe repromyssyones. Bote wip-outen any aȝeyn-seyenge⁶ þat þing 7 þat is lasse is yblessed of þat þing þat is beter. & here men 8 þat dyþ takeþ tenþinges; bote þere it is y-wytnessed þat he lyþeþ. And 3ef it mowe be seyd so, by Abraham Leui, þat 9 vnderfong tenþinges, was y-tenþed; for he was 3et in his 10 fader lendes, whanne þat Melchysedek mette wip hym. And 11 þer-fore 3ef þer hade⁷ y-ben an ende by þe presthod of Leui—for vnder þat⁸ presthod þe pepel vnderfong þe lawe—what had it be nedful þat þer hade ryson up an-ðer prest aftur

¹ fol. 67 S. ² in om. P. ³ melchysedek repeated in the margin, 1st corr. S. ⁴ fol. 77b P. ⁵ & to S.P. ⁶ fol. 67b S. ⁷ fol. 78 P. ⁸ þe P.
Melchisedekes order, & noyt ben y-sayd of þe order of Aaron?
12 For þef þe presthode be y-translated, it mot nede ben þat þer
13 be y-mad a translacynoun of þe lawe. For in hym of whom
þese þinges beþ y-sayd it is of an-þer kynrede, of þe whuche
14 kynrede þer ne was non ordeyned to þe aute. For it is
open y-knowe þat oure Lord was y-boren of þe kynrede of
Iuda; in þe whuche\(^1\) kynrede Moyses spak no þing of prestes.
15 And set furþer-more it is openlyche y-knowe þat, seþ þer is
a-rysen up an-þer prest aftur þe lyknesse of Melchisedech,
16 þat ne is noyt y-mad after þe lawe of þe fleschlyche comande-
ment, bote aftur þe vertu of a lyf þat may not ben vndon.
17 For he bereþ wytnesse, þat þou art an eferlastyng prest aftur
18 þe order of Melchisedech. Panne is þe ræper come-
ment represted for his infirmyte & his vnprofytabelnesse: for
þe lawe brouyte no man to perfeccyoun. Bote þer is a\(^2\)
byrnyngynge in of a betur hope, by þe whuche we neylacheþ
to God. In as muche as it ne is noyt wiþ-outen a gret op—for
19 þe oþer weren y-mad prestes wiþ-outen a gret swerynge\(^3\); bote
þes was wiþ a gret swerynge by hym þat sayde to hym, Oure
20 Lord hap ysworen & it ne\(^4\) schal noyt aþiþen hym, þou art
an euerlastyng prest—& in so muche Iesu Crist is y-made
21 a byhoter of a beter testament. And þe oþer weren y-mad
many prestes, for as muche as þorôþ deþ þei weren forboden
to dwellen efermore stille: bote þes, in þat he dwelleþ efer-
22 more, he hap an eferlastyng presthode. Wherfore he may
efermore safen, neþynge by hym-selfen to God, & lyfynge
efermore to bysche God for ous. For it by-semed þat oure
byschop were\(^5\) holy, innocent, im-pollut, departed from synful
23 men, & y-mad heyþer þan hefnes; þat hap no nede eferich
day, as oþer prestes, furst to offren for hure owne gyltes
sacryfyces & seþþe for þe pepel: for þat he dude ones,
24 offrynge hym-self. And þe lawe ordeyneþ men to ben prestes,
þat habbeþ infyrmyte; bote þe word of þe grete swerynge,
þat is aftur þe lawe, ordeyneþ þe some þat is efermore
parfyt\(^6\).

\(^1\) om. P. \(^2\) fol. 68 S. \(^3\) fol. 76b P. \(^4\) om. P. \(^5\) wevy P.
\(^6\) quod (erasure of two or three letters) peuyt: follows in a xvi\(^{\text{th}}\) century
hand; the same name occurs on ff. 67, 69, 71b, 73b, 75b, S.
A chapytre on 1 pilke pinges pat bep y-sayd: we han 2 suche a byschop, pat sitteb in pe rytsyde of pe sege of pe Gretnesse of God an hy3 in hesne, mynyster 4 of seyntes & of 2 pe verrey tabernakel, pat God made, & nost man. For 3 eserich byschop is oderneyd to offren yeftes & sacryfycyes: wherfore 5 it is nedeful pat he haue sumwhat forto offren. And perfere 3ef [he] 4 were up-on pe 4 erpe, [he] 6 ne 7 were no 4 prest, when per weren pilke pat schulden offre yeftes aftur 7 pe lawe, pat serfed to pe ensampler & pe schadewe of hefnelyche 5 pinges; as it was y-answerd to Moyses, when he schulde make pe tabernakel, Loke 8, God sayde, pat pou make alle pinges as it was y-schewed to pe in pe hul. Bote now per is 6 y-comen a better serfynge, by as much as pe medyatour is of a beter testament, pat is y-halewed in beter byhestes. For 7 3ef pat rapere hade y-ben wip-outen blame, pe place of pe secounde ne schulde nost haue ben y-soyt. Bote God, 8 blamynge hem, saip, Lo, dayes comep, God saip, & ich wole hrynge on pe houis of Israel & on pe houis of Iuda a newe testament; nost aftur pat testament pat y made to hure 9 sadres in 8 pat day pat y toke hure hond to hrynge hem out of pe lond of Egypt; for pei ne dwelled not stille in myn testament, & y dispysed hem, saip God. For pis is pe teste-10 ment pat ich wole ordeyne to pe houis of Israel aftur pilke dayes, God seip, ich wole yewe my lawe in hure 11 pous 10, & ich wole wryte hym in hure hertes; & ich wole ben hure God, & pei schulep be my pepel: and eserich man ne schal nost seye 11 to his nexte 11 neybore, ne to his broper, Knowe pou God: for alle pei schullep knowe me, from pe leste to pe 8 meste. For ich wole foruyen hem hure synnes, & y nul nost haue 12 muynde on hem per-aftur. And in 12 suggynge, A newe, he 13 made pe rapere waxen old. & pat ping pat waxep old is ny3 his dysstruccious. And pe 8 rapere hade iuystfynges & an 9 holy seculer.

For pe tabernakel was furst y-mad, in whom per weren 2
chaundeleres, & a table, & proposycyon of loues; pat is y-sayd
3 holy pinges. Bote aftar þe veyl þer is þe secounde taber-
4 nakele, Þat is y-sayd holy pinge of holy pinges, þat haþ
a censer of gold, & þe arke of þe testament wip helynge on
eferich syde of gold; in þe arke þer is a pot of gold þat is wip
manna, & Aarones þerde þat broyte forþ bowes, & þe tables of
5 þe testament; & abouen þese pinges was Cherubyn of blisse
[o]furschadewynge þe propycatorye; of whuche it ne is noþt
6 now to speken of sundrylyche. & whenne alle þese pinges
woren þus y-ordeyned, in þe furste tabernakel entred in
7 prestes efermore, doynge þe offyces of sacryfycyces. Bote in
þe secounde tabernakel byshкоп al-one, ones in þe zer,
schulde entren in, noþt wip-outen blod, þat he schulde offren
8 for his owene vnkunynynge & þe peple also: & þis sygny-
fyeþ þe Holy Spiryt, þat þet noþt holy mennes lyfynge ne
was noþt y-schewed, whileþ þe raper tabernakel hade his
9 stondynge; þe whuche parable is of þe tyme þat is nowþþe,
by whom yeftes and sacrificyes beþ y-offred, þat mowe noþt
maken hym þat serfeþ parfyt in his conscynce, in metes
10 & drynkkes & dyuere waschynges & riyftulnesse of þe flesch,
11 þat weren y-ordeyned in-to þe tyme of correccyoun. Bote
Crist þat is a byshкоп of goodes þat beþ to comyngy, [in] a
more large & a more parfyt tabernakel, noþt y-mad wip
12 honden, þat is noþt seyn, noþt of þis creacyoun, nouþþer by
gotes blod ne by califes blod, bote þoroþ his owne blod he
entred in-to holy places þat waren y-founden by an efer-
13 lastynge redempyoun. For þet þat gotes blod oþer boles
blod, oþer þe aschen of a cow-calf y-spreynd on men, haleweþ
14 hem þat beþ defouled to þe clasyngne of hure flesch: how
muche more schal Cristes blod, þat by þe Holy Gost ofred
hym-selfe wip-outen wem to God, make clene hure con-
science from dede werkes to serue þe lyuynge God? And
þerfore he is a medyatour of a newe testament, þat, þoroþ þe
bysechynge of deþ in forbuggyngne of þe preuarycaciones þat

1 tabernakel repeated in the margin, 1st corr. S. 3 om. P. 3 þese
twice, P. 4 efersch. S.P. 5 fol. 80 P. 6 newe P. 7 fol. 69b S. 8 & S.P. 
9 neþþer P. 10 corr (expunged) in the text with aschen in the margin, probably in the original scribe's hand, S. 11 schal make, S.P. 
12 fol. 80b P.
weren vnnder þe rapere testament, þei taken a byheste þat beþ y-cleped of an eferlastynge heritage. For þer as is a testa-16 ment, it is nedful þat þe dep go bytwene of hym þat owep þe testament. For a testament in dede men is y-confermyd: 17 for it a-vayleþ noþt whyles he lyueþ þat makeþ þe testament. Wherfore þe furste ne was noþt y-halewed wip-oute blod. 18 For whanne þat eferich comaundement of þe lawe was y-rad 19 of Moyses to al þe pepel, he toke gotes blod & calves blod, wip water & red wolle & ysope, & spreynde þe bok & al þe pepel, & sayde, Pis is þe blod of þe testament þat God haf 20 y-send1 to sowe. He spreynde also wip blod þe tabernakel & 21 alle þe vesseles þat serfeden þer-to. And almost alle pinges 22 þe y-mad clene wip blod aftur þe lawe, & wip-outen 23 scheyynge2 of blod þer ne is y-mad no remysse-you. And 24 þerfore it is nedeful þat þe sampleres of hefenlyche pinges 25 ben y-mad clene þoroþ þese pinges; bote þilke hefenliche 26 pinges [po]roþ3 muche betur pinges þan þese beþ. For Iesu 27 ne entred noþt in-to holy places y-mad wip honden, þat beþ sampleres of verrey4 places; bote in-to þe self hefne, þat he 28 appere now to þe syþt of God for ous: and noþt þat he offre 29 felesþes hym-selfe, as þe byschop dop wip-yyne holy places, 30 eferich 3er in an-oþer pinges blod; oþer it hade byhoued hym 31 fele syþes to haue y-suffred from þe bygynnyng of þe worlde. Bote now he apered ones in þe ende of þe worlde to distrucciooon 32 of synne by his owne sacrifyce. & riþt as it was y-ordeyned 33 to men for-to dyen ones & syþpe comen to dom; ryþt so Crist 34 was y-offred ones to þe clensynge of many meannes synnes, & 35 in þe seconde tyme he schal appere to hem þat abydeþ hym 36 in-to hele. For þe lawe haf a schadewe of goodis þat beþ to 37 comynnge, & noþt þat ymage of pinges, [&t] eferich 3er offreþ 38 þe selve sacrifyces wip-outen cessynge, & may noþt maken hem 39 parfyþ þat haueþ accesse to hem. For elles me schulde hafe 40 y-cessyd to offren sacrifyces, for as muche as þe doeres 41 þer-of, ones y-mad clene, ne schulden hafe y-had afturward 42 no consycence of synne. Bote eferycye 3er in hem þer is 43 y-mad a muynde of synnes. For it is imposseymbel for synnes 44

1 fol. 70 B.  2 scheyynge P.  3 þoroþ S.P.  4 fol. 81 P.
5 fol. 70v S.
5 to ben y-don a-wey poro3 gotes blod ope\r boles blod. And perfore whanne he come[p in-to1 pe worlde, he saip, pou ne desyredest2 no\n 3 sanct sacrificyce & offrynge, bote pou schapedest to me a body; & holocaustes3 for synne ne ple\n 2 rede for synne ne ple\n 3 sode, Lo, y come—in pe bygynnynge of pe bok it is 8 y-wryten of me—pat y do pi wille, God. & so suggynge abose, pat pou ne woldest no\n 4 pat pou ne woldest no\n 7 sa\n 8 ffynnynges & holocau\n 9 hau\n 10 y\n 11 hau\n 12 of\n 13 hau\n 14,hau\n 15 hau\n 16 hau\n 17 hau\n 18 hau\n 19 hau\n 20 hau\n 21 hau\n 22 hau\n 23 hau\n 24 hau\n 25 hau\n 1 fol. 81b P. 2 desyrest P. 3 holocaustes, S is sakerfece brest added in the margin, 1st corrector's hand, S. 4 om. P. 5 god y on erasure, S. 6 mynystrynyge S. 7 'pe\n 8 pat pou ne woldest no\n 9 no\n 10 no\n 11 no\n 12 no\n 13 no\n 14 no\n 15 no\n 16 no\n 17 no\n 18 no\n 19 no\n 20 no\n 21 no\n 22 no\n 23 no\n 24 no\n 25 no\n 1 fol. 71 S. 9 fol. 82 P. 10 he in the margin, S.
comfortynge efyrychone oper; & so muche pe more as we sey pe day neyplechen. For yf pat we synne wylfullyche after 26 pe vnderfongyng of pe knowleche of trewpe, per ne is noyt y-laft a sacrifysce for oure synnes, bote per is a dreful 27 abydenyng of pe dom, & pe sweeney fuyr pat schal consumen pe aduersaries of Crist. For who pat brekes Moyses lawe, 28 wip-outen any mercy, vnder two oper pe wyntneses, he is y-don to pe dep; how muche more trewe, yf pat he1 deserfe 29 grettete tormentynges2 pat desoule3 Godes sone, & desoule3 pe blod of pe testament, in whom he is y-halewed, & dep wrong to pe Spyrtyt of grace? For we wyte pat he seyde, To 30 me veniaunce, & ich wole yelden a3eyn4, & eftsones, For God schal demen his pelpel. And perfore it is dreful to 31 fallen in-to pe honde of pe lyfyng God. Bote hase 32 muaende of pe raper dayes, in whom 3e waren y-lysted & susteyned a gret batayle of suffrynges; & in anoper day 33 waren y-mad a spectakel to reprefes & trybulacyones; & anoper day 3e bep y-mad felawes of pilke pat han such conuer-sacyoun. For 3e haden compassyoun of hem pat waren 34 y-bounden, & vnderfongen pe robbynge of 30ure goodes wip ioye, knowynge pat 3e haden a beter substauance dwellynge in heyne. Ne lese 3e noyt 3anue 3oure trust pat ha[a] a gret 35 rewardynge. For pacynce is nedful to 3ow pat 3e don pe 36 wylle of God, pat 3e bryngen his byheste. And set a lytel5 whyle, & wipynne a lytel whyle he pat is to comynge schal come; & my ry3ful man lyffe of bylefe: & 3e he wip-drawe6 his fot he ne schal noyt plesen his soule. Bote we ne bep 39 noyt children of wypdrawynge in-to perdycioun, bote Goddes children in getynge of pe soule.

Bote6 feip is pe substauance of pinges pat bep to ben 11 y-hoped, & an argument of pinges pat semepe noyst. For in 2 pis olde men han y-had testemonye. Poros feip we vnder- stondep pat pe worldes weren y-mad poros pe word of God, & pat of in-vysybel pinges weren y-mad pinges pat mowen ben y-seye. Poros feip Abel offred a grettete sacrifysce pan 4

1 he in the margin, S. 2 fol. 82b P. 3 fol. 71b S. 4 ytel on erasure, S. 5 fol. 88 P.
Caym, ḫoro3 whuche he hade wytnesse þat he was rytyful. For God ber wytnesse to\(^1\) his jeftes: & ḫoro3 hure he spak when þat he was ded. ḫoro3 feip Enoch was\(^2\) translated þat he ne sey3 no3t dep; & he he ne was no3t y-founde, for God\(^3\) translated hym: for byforen his translayoun he hade 6 witnesse þat he plesede God: & wip-outen feip it is im-possybel for-to plese God: for it byhoueþ þilke þat woldeþ come to God bylefen þat he is, & to þilke þat secheþ hym 7 bysylyche he is y-mad a rewardeer. And ḫoro3 feip Noe vnderfong an answere of þinges þat ne were no3t y-seye byfore, &, dreyng, he ordeyned hym a schyp to þe hele of his houshould; by whom he damned þe worlde, & was 8 y-mad eyr of þe rytyfulnesse þat is ḫoro3 feip. And ḫoro3 feip Abraham, y-cleped, obesched to gon in-to þe place þat he schulde vnderfongen for erytage; & wente förþ, no3t knowynge whyder þat he wente. &\(^4\) ḫoro3 feip he dwelled in þe lond of byheste, as a straunger, wonynge in lytel houses, wip Ysaac & wip Iacob, þat wereþ eyres wip hym of þe same byheste: for he abod a cyte hauynge foundemetes, whos werk-men & makere was God. And ḫoro3 feip Sara þat was bareyn vnderfong vertu in consceyfyng of seed & aȝeyn þe tyme of hure age, for heo\(^5\) bylefed þat he was trewe þat hade by-hoten hure; wherfoare of on þe many-þoren, & after þat he was ded, as þe multitude of þe sterres of hefne, & as þe grafel in þe brynke of þe see þat\(^6\) may no3t bren y-nombred. By feyp alle þese þeþ dede, wip-outen vnderfongynge of þe byheste, bote byholdynge a-fer þyn[gle]\(^7\) of þeyhastes, & saluwnge hem, & knowlychynge þat þei þeþ pilgrymes & men herborwed on þe erþe. For þei þat seyen þis sygnyfyþ þat þei secheþ a contray. & þe þei haden y-had muynde of þe contray þat þei wenten out of, þei haden tyme to haue y-turned aȝeyn. - Bote now desyreþ a beter, þat is, an hefenlyche contrey. And þerfore God ne is no3t

---

\(^1\) fol. 72 S. \(^2\) ḫoro3 feip enoch was saf repeated in the margin, 1st corr. S. \(^3\) on erasure, S. \(^4\) fol. 83b P. \(^5\) in þe P. \(^6\) ðe P. \(^7\) fol. 72b S. \(^8\) þynke with nke on erasure, S. þinge P. Vulg. non acceptis repromissionibus, sed a longe eas ascipientes. \(^9\) of in the margin, S.
y-confounded to ben y-cleped hure God: for he hap y-ordeyned to hem a cyte. And þoro3 feip Abraham offred Ysaac whan 17 he was y-tempted, & offred his on bygeten sone þat hade vnderfongen þe byheste; for to hym it was y-sayd, In Ysaac 18 þi seed schal ben y-cleped: schewynge þat God is mystic 19 to areren up men from deþ to lýf. Wherfore he vnderfong hym in a parable. & þoro3 feip of pinges þat weren to 20 comynge, Ysaac blessed Iacob & Esau. & þoro3 feip Iacob 21 dyynge blessed Iosephes children, & honouren þe hysschyp of his þerde; & þoro3 feyp Ioseph dyynge hade muynde of 22 þe passynge forþ of þe chyldeyn of Israeþ, & comaundered of his bones. And þoro3 feip Moyses, whan* he was y-bore, 23 was y-hud þre monepes of his eldren, for þei seyen þat he was a welsaryng chylde, & dradde noþt þe kynges comaunderment. And þoro3 feip Moyses [was] y-mad greþt and forsok 24 þat he was Pharaoes douþer sone; desyring more to ben 25 y-peyned wþ Goddes peple, þan for-to haue temporel murþe of synne; trowynge þe obbroyd* of Crist grettour rychesse 26 þan þe tresour of Egypcyenes: for he byheld in-to þe remuneracyoun. þoro3 feip he lefed Egypt, noþt dreyynge 27 þe boldschypþe of þe kyng; for he* abod hym þat was in-vysybel as þoro3 he seye hym. þoro3 feyp he halewed 28 pask, and þe shedynge of blod, lest he touched hem þat wasted þe furste* bygeten pinges of Egypcyenes. And þoro3 29 feip þei passeden ouer þe Rede See as by dreyue lond: bote þe Egypcyenes aseyed þat & weren deuoured.

And þoro3 feip men* of Ierycho fullen a-doun þoro3 þe 30 circuyt of sefen dayes, & þoro3 feip Raab þe hore ne 31 perysched noþt wþ oþer þat weren vnbylesen, vnderfongynge þe aspyes wþ þe pees. & what schal y seye 3et? for tyme 32 wole fayle me to telle of Gedeon, Barac, Sampson, Iepte, Dauyd, Samuel & þe prophetes: þat by feip oþer-comen* 33 kyngdomes, & wroten rystitnes, & geten repromyssynes, & stoppeden lyones mouþes, & quencheden þe impetuesnesse 34 of fyur, & dryfen a-wey þe scharpesse of swerð, & han

1 y om. P.  2 fol. 84 P.  3 an on erasure, P.  4 The catchwords at the bottom of fol. 72b have obrayd of S.  5 om. P.  6 fol. 84b P.  7 Vulg. Fide muri Ieriicho oorrurerunt.  8 euercomen P.
HEBREWS

y-kefered of seknesse, & han [ben y-] mad\(^1\) strong in batayle, 
& han y-turned up \(\text{h}e\) casteles of straunge men. & wymmen 
han vnderfongen hare housbondes arysynge aseyyn from de\(\text{f}\) 
to lyf: but \(\text{h}e\) han y-be wiipholden, no\(\text{s}\)t underfongynge 
redempcyoun; for \(\text{h}e\) wolden y-fynde a beter resurreccion: 
\(\text{o}\)p\(\text{e}\)r hafe\(\text{p}\) assayed dyspysynge & betynge, & prisons 
& byndynge: &\(^*\) han y-ben y-stoned & to-hewe & y-temptyd, 
& han y-dyed poro\(\text{s}\); sleyynge of swerd. And summe han 
y-gon aboute\(^b\) in rou\(3\) clopinge of heres, & in gotes skynnes; 
nedy & a-nuyed & y-angwysched, to whom \(\text{h}e\) world ne was 
no\(\text{s}\)t wor\(\text{f}\); errynge in wyldernesse & in hu\(l\)l & in dennes 
& holes of \(\text{h}e\) er\(\text{f}\). & alle \(\text{p}\)ese\(\text{e}\), priefd poro\(\text{s}\); wytnessynge 
of fe\(\text{i}\), ne vnderfongen no\(\text{s}\)t \(\text{h}e\) repromyssyoun: for God 
ordeyned sum \(\text{p}\)ynge beter for us, \(\text{h}e\)t \(\text{h}e\) ne schulde no\(\text{s}\)t 
ben y-bro\(s\)t to ende wip-outen ous.

12

And \(\text{p}\)erfore we \(\text{p}\)at hafe\(\text{p}\) so gret a cloud of wyntesses
y-putte to ous, do we a-wey from ous eserich charge & synne
\(\text{p}\)at stonde\(\text{p}\) abouten ous, & renne we by pacynce to \(\text{p}\)
fystynge \(\text{p}\)at is y-purposed to ous, byholdynge in-to \(\text{p}\)
auctor & \(\text{p}\)e bryngere to ende of our \(\text{f}\)i\(\text{p}\) \(\text{l}\)esus, \(\text{p}\)at whenne
ioye was y-purposed to hym he suffred \(\text{p}\)e cros, dyspysynge
confusyoun; & \(\text{h}\)e sytt\(\text{p}\)e on \(\text{p}\)e ry\(\text{i}\)t syde of \(\text{p}\)e sege of God.
& \(\text{p}\)erfore by\(\text{p}\)ink\(\text{e}\)p 3ow on hym \(\text{p}\)at suffred synfull men
aseyn-seyenge hym, \(\text{p}\)at 3e ne ben no\(\text{s}\)t y-w[e]ryed\(^a\), faylynge
to 3oure soules. For ye\(\text{t}\) now 3e ne hafe\(\text{p}\) no\(\text{s}\)t aseyynstondynge,
fystynge aseyyn synne, to \(\text{p}\)e schedynge of 3oures blod. & hafe
3e for\(\text{t}\)en \(\text{p}\)e comfort \(\text{p}\)at God hafe\(\text{p}\) spoken to ous as to his
children, seyenge, My child, ne dispysye \(\text{p}\)ou no\(\text{s}\)t \(\text{p}\)e techenge
of 3oure Lord, ne be \(\text{p}\)ou no\(\text{s}\)t y-weryed\(^b\) whyles \(\text{p}\)ou art
y-prefed of hym; for he chaste\(\text{p}\)e piike \(\text{p}\)at he loue\(\text{p}\), & he
7 scoure\(\text{p}\) eferych chyld \(\text{p}\)at he receyfep. Abyde\(^c\) 3e styyle in
techenge, for God 3e\(\text{f}\)e hymselfe to 3ow as to his children;
& what chyld\(^d\) is \(\text{p}\)ere \(\text{p}\)at \(\text{p}\)e fader ne chaste\(\text{p}\)e no\(\text{s}\)t? & \(\text{z}\)ef
3e be\(p\) out of techenge, whos partyneres ben 3e y-mad alle?

---

\(^1\) \(\text{v}\)p \(\text{y}\) mad P.; S. has \(\text{v}\)p (followed by erasure of one letter) mad, the
\(\text{p}\) being altered from \(\text{b}\). Vuig. fortea facti sunt. 
\(^2\) fol. 73* S. 
\(^3\) fol. 85* P. 
\(^4\) \(\text{p}\)e\(\text{e}\) \(\text{p}\)\(\text{e}\) S.P. 
\(^5\) y waryed S.P. Vuig. ne fatigemini. 
\(^6\) fol. 85* P. 
\(^7\) fol. 74 S. 
\(^8\) chyld repeated in the margin, S.
hanne be 3e spousbrekeres & not st sones. Furpferthere, we 9
daden fadres pat weren techeres ofoure fleesch, & we wor-
schupeden hem: muche more we schulle p be buxom to pe
Fader of spirytes, & we schulle p lyfyn. And pe wip-yne to
a fewe dayes enforneden ous aftur hure owne wyllse; bote
pes to pat ping pat is profytabel, in receyfynge his holynesse.
Bote eseryche techynge in pis tymse ne seme p not st to ben 11
of ioye, bote of dep. Bote afterward he schal 3elde to pilke
pat han wel y-lernd pe moste pesful fruyst of rystfulnesse.
Wherfore rere up youre remysse hondes, & sowre knees pat 12
be p dissolut; & makep esene pe goynges to youre fet, pat 13
no man erre haltynge, bote be raper y-heled. & folewe 3e 14
pes with alle men, & holynesse wipouten whom no man schal
y-seo God. And loke 3e, pat no man lakke pe grace of God; 15
ne pat no rote of bytternesse bourgenynge upward latte no
man, por3 pe whuche many men ben' defouled; ne pat no 16
man be' a lechour, & wycked as Esau, pat for mete solde his
herytage. For wyte 3e wel, pat whanne he desyred to hafe 17
an-hertyd pe blescynghe, he was represed, for he ne fonde no
place of penauncce, pou3 pat he sou3te it wip teres. For 3e ne 18
be p not st y-come to pe fuyr, pat me may holden & neyslechen
per-to', ne to pe whyrlewynd & to tempest, ne to pe sown of 19
a trumpe, ne to pe voys of wordes, whom pilke pat herde
excuseden hem-selve, for pat pe voys ne schulde not st ben
y-mad to hem: for pey ne beren not st pat pat was y-seyd, & 20
3ef a best hade y-touched pe hul, he schulde¹ hane ben
y-stoned; & so dredful it was pat was y-seye, for Moyses 21
seyde, Ich am a-gast & quakynge for drede. Bote 3e bep 22
y-come to pe hul of Syon, & to pe hefelyche Ierusaleyn pat
is pe cyte of pe lyfynge God, & to pe cumpany of many
pounsades of aungeles, & to pe churche of prymtyfes pat 23
be p y-wryten to-gedere in hefenes, & to pe domesman of alle
spirytes & of rystful men & of parfyt men, & to pe medyatour 24
of a newe testament, Iesus, & to pe schedynghe of his blod
pat spak betere pean Abel. & loke 3e pat 3e ne refuse not st 25
hym pat spekep. For 3ef pei ne² a-scaped not st, pat refuseden

¹ ben…man be on erasure, S. fol. 86 P. ² fol. 74b S. ³ he schulde
twice, the first expunged. S. ⁴ om. P. ⁵ fol. 86b P.
HEBREWS [XII. 26]

hympat spak vp-on þe erpe, muche more we ne schuleþ noþt,  
þat turneþ ous a-vey from hym þat spekeþ to ous from  
26 hefene: whos voyce meued þe erpe sumtyme: bote he  
byhoteþ now & seip, 3et ones, & ich wol meue noþt onlyche  
27 þe erpe bote hefene also. What is þat, þat he seip Ones?  
in' þat he declareþ þe translacyoun of mebel þinges, as of  
þinges þat, beþ y-don, þat þey þat beþ im-mebel þinges  
28 dwellen stylle. & perfore we þat vnderfongeþ a kyngdom  
þat is im-mebel hafeþ a grace, þoroþ whom we schulen  
29 seruen oure God wipþ drede & wip reuerence: for oure God  
13 is fuyr þat consumeþ. þe charite of breþerhede dwelle  
a-mong 30w. & ne foryte 3e noþt hospytalice: for þerþoroþ  
sum men han y-pleised angeles in receuyng hem to  
herborawe. & hafe 3e muynde of hem þat beþ y-bounde,  
as þouþ 3e weren y-bounde 3ow-selven; & of hem þat  
trasayleþ, as þouþ 3e 30w-selven weren duellyng in body.  
4 And be þer worshipful wedlak in alle* þinges, & a bed  
wip-outen wem: for God schal deme boþe lechours &  
spousbrekeres. And ben 3oure maneres wip-outen couey-  
tyse*, a-payd wip present þinges: for God saip, Y nul noþt  
6 lefe þe. So þat we mowen seye trustylchyche, My lord is myn  
7 helpere, & y nul not drede what no man do to me. And  
hafe* 3e muynde of hem þat beþ y-set to-fore 3ow, þat hafeþ  
y-spoke to 3ow Godđus word; & byholde 3e þe ysew of hure  
8 conversacyoun, & folewe 3e hure feip. Iesu Crist was 3urstay  
9 & to day, and he is efermore. Ne be 3e noþt y-lad awey with  
dyuerse techynges & straunge: for it is best þat þe herte be  
y-stabled in grace; noþt in metes, þat ne profyteþ noþt to  
10 hem þat walkeden in hem. We han an auter, of whom no  
men han power forto eten bote pilke þat serfeþ in þe taber-  
nakel. For of pilke bestes, whos blod is y-boren in-to holy  
places by þe byschop for synne, hure bodyes beþ y-brent  
12 wip-outen þe casteles. Wherfore Iesus, for he wolde halowen  
his pepel þoroþ his blod, he suffred his passyoun with-outen  
13 þe jate. & perfore go we out to hym wip-outen þe casteles,

1 & P.  2 fol. 75 S.  3 in alle in the margin, later hand, S.  
4 ty om. P.  5 fol. 87 P.  6 profyteþ P.
beryng his obbrayd. For we ne hafe p nostre here no cyte of pat is dwellynge, bote we seche on pat is to comen. For poros hym we offere efermore a sacrifice of hrynyngge to God, pat is, pe fruyt of pe lyppys pat knowleche to his name. Bote ne forgete se nostre of wel doynge & of comunyon, for in sych sacrifisches God is y-worshiped. & be se buxo & se sogettes to hem pat bep abowe 30w: for pei wakep as for-to zelden acontes for 3oure soules; pat pei don it wip ioye & nostre wip sorowe: for pat ne is nost spedful to 30w. & se preyep for ous: for we truste pat we han a good conscencye in all pilke pat han good wylle to don wel. & pe more largelyche y preye 30w pat se don so, in as myche as y schal pe rafer come 3en to you. & God of pees, pat broyte out from depoure Lord Iesus Crist, a gret schepherde of alle men in pe blod of on eferlastynge testement, ordeyne 30w in eferich place pat se don his wylle, & do in 30w pat be plesynge in hym by Iesus Crist; to whom be ioye & blyssse worlde wip- outen ende. Amen.

Ps, suster, seynt Poule hap y-tau3t men for-to lyfen pat byleuep in Crist in his pystelis. And to Tymothe he wytep on pistel, how he schulde hafen hymself in good ensampel to oper men, & seip in pis wyse,

I. TIMOTHY.

Poule, Iesus Cristes apostel poros pe comawndynge of God & oure Safyour, & of Iesus Crist oure hope; to Tymothe, my lese sone in feip, be grace, mercy, & pees of God oure Fader & oure Lord Iesus Crist. As y preyde pe pat pou se schuldest dwelle style at Ephese, whanne pat ich wente in-to Macedonye, pat pou schuldest telle to summe men, pat pei ne tau3te non oper wyse, ne toke no kepe to tales, ne to genologyes pat hafe p non ende, pat meuep rafer questyones

1 fol. 75b S. 2 fol. 87b P. 3 of follows, P. 4 apostel S. 5 fol. 76. Tymothe as heading throughout the epistles, in a late hand, S. 6 questyones repeated in the margin, S.
5 pan\(^1\) to be edyfycacyon of God \(\textit{pat}\) is in feip. For \(\textit{pat}\) ende of pe comaunderment is charite of a clene herte & of a good conscience & of feip noxt \(\textit{y}\)-feyned\(^2\): from pe whuche pinges summe men habbe\(\textit{b}\) y-erred a-wei & \(\textit{be}\) y-turned in-to veyn 7 speche, & wolle\(\textit{b}\) ben doctoure of pe lawe, bote \(\textit{pe}\) ne vnder- stonde\(\textit{b}\) noxt what \(\textit{pe}\) speke\(\textit{b}\), ne \(\textit{pe}\) pinges \(\textit{pat}\) \(\textit{pey}\) affermep. 8 And we wyte\(\textit{b}\) wel \(\textit{pat}\) pe lawe\(^3\) is good, who-so vse\(\textit{b}\) hure 9 lawefullyche, knowyngel wel, \(\textit{pat}\) \(\textit{pey}\) ne is no lawe y-set to a 10 ryyt\(\textit{f}\)ul man, bote to vnryst\(\textit{f}\)ul men, & to \(\textit{pilke}\) \(\textit{pat}\) ne wele\(\textit{b}\) noxt ben sogetes, & to wikked men, & to synful men, & to cursed men, & to men \(\textit{pat}\) be\(\textit{b}\) defouled, & to men \(\textit{pat}\) slep 11 hure fadres & hure moder\(\textit{e}\), & to men-slee\(\textit{res}\), & to lecho\(\textit{u}\)res, 12 & to sodomytes, & to gyloures, & to lyeres, & to men \(\textit{pat}\) be\(\textit{b}\) fores\(\textit{w}\)ore, & what-efer elles \(\textit{pat}\) \(\textit{per}\) be, \(\textit{pe}\) be a\(\textit{sey\)n hol 13 techynges of pe euangely of blysses of God \(\textit{pat}\) is y-blessed, \(\textit{pe}\) 14 whuche euangely is y-take to me. And \(\textit{y}\) pone \(\textit{hym}\) \(\textit{pat}\) hal\(\textit{y}\) comforted me in oure Lord Iesu Crist, for \(\textit{pat}\) he sup- 15 posed \(\textit{pat}\) ich was trewe & sette me in his seruyse, \(\textit{pat}\) byfore was a blasphe\(\textit{m}\)e, & a pursure, & doynge\(^4\) inurye to his serfauntes: bote ich haue y-founde \(\textit{pe}\) mercy of God, for 16 vnknowyngel y dute it in vnblefe. Bote \(\textit{pe}\) grace of oure 17 Lord Iesu Crist wes\(^5\) ofer-plentefous\(^6\) wi\(\textit{p}\) feip & lo\(\textit{f}\)e \(\textit{pat}\) is in 18 Iesu Crist. A trewe word & worpy to ben vnderfonge, \(\textit{pat}\) 19 Iesu Crist com in-to \(\textit{pe}\) worlde to safe synful men; of whom 20 ich was on of \(\textit{pe}\) furste: bote \(\textit{per}\) fores ich had mercy, for \(\textit{pat}\) 21 Iesu Crist wolde furst schewen in me eferych pacencye, to pe 22 informacyon of hem \(\textit{pat}\) schulden lyfen to hym in-to an efyr- 23 lastynges lyf. Bote to hym \(\textit{pat}\) is Kyng of worldes, & noxt 24 dedlyche, & invysybel, \(\textit{pat}\) onlyche is God, be worschypye & 25 blysses world\(^8\) wi\(\textit{p}\)-outen ende. And \(\textit{pis}\) heste y bytake \(\textit{pe}\), 26 Tymothe my sone, \(\textit{pat}\) pou occupye \(\textit{pe}\) affer \(\textit{pe}\) prophecyes \(\textit{pat}\) 27 habbe\(\textit{b}\) y-ben byfore \(\textit{pis}\) tyume, hafynge a good feip & a\(^9\) good consciencye; whom summe men habbe\(\textit{p}\) y-put a-wei from hem, 28 & han y-had schympbreche aboute \(\textit{pe}\) feip:\(\textit{pe}\) whuche were\(\textit{n}\)  

\(^{1}\) fol. 88 P. \(^{2}\) in feyned S. \(^{3}\) y f. P. \(^{4}\) lawe repeated in the margin, 1st corrector S. \(^{5}\) blasphe\(\textit{m}\)ere with re in a later hand, P. \(^{6}\) fol. 76b S. \(^{7}\) whas P. \(^{8}\) fol. 88b P. \(^{9}\) pe w. P. \(^{9}\) om. P.
Ymenes & Alysaunder; whom y toke to Sathanas, þat þei lernen þat þei ne blaspheme not God.

And perfore y byseche þat þer ben furst y-mad of alle men preryers, bysechynge, & þankynges to God for alle men; & for kynges & for alle þilke þat beþ y-ordeyned in hyȝschype; þat we han a pesybel lyfynge & an esy in eferich pyte & chastyte. For þis is good & acceptabel to-fore God oure Safyour, þat wole þat alle men ben y-safed, & þat þei come to þe knowlechyng of his trewþe. Per is on God, & on medyatro of God & of men, Issu Crist, þat is a man, þat ȝef hym self redempcyoun for alle men, whos wytynesse is y-confermed in his tyymes; in whom ich am y-set a prechour & an apostel, for y seye trewþe & y ne lye not, þat am techere of mysbyleued men in feip & in treuþe. And perfore ich wole þat men preryen in eferich place, lyfynge up clene honden wiþ-outen wrappe & stryuyng. And wymmen also ȝ in a couenabel habyte, wiþ schamfastnesse & sobernesse arayynge hem-selfe, noþt in heres y-platted, ne wiþ gol[d] òper margery perles òper precyous cloþing; but, as it bysemeþ wymmen þat byhoteþ chastyte, by goode werkes. & a wom- man lerne in scylençe with alle subiecyon. Bote y ne lete no womman to teche, ne to hafe lordschupe on hure houþbone, bote to ben in sylençe. For Adam was furst y-mad, & syþen Eue. & Adam ne was noþt bygyled, bote þe wom- man was bygyled in preuarcyacyon: & heþ schal ben y-safed by bryngynge forþ of children, ȝef þat he dwelle stille in feip & lofe & holynesse wiþ eferiche sobernesse.

A trewe word, Who þat desyreþ a byschopryche, he ȝ desyreþ a good werk. For it byhouþ a byschop to ben a man wiþ-outen repreþe, & a man of wiþ wif, sober, redy, chaste, hospiterel, a techere; noþt dronkelowe, ne smytere; bote softe & good, noþt stryfer, ne coueýtous; bote þat gouerneþ

---

1 s later addition, S.  2 preryers repeated in the margin, 1st corr. S.  3 above the line, S.  4 fol. 77 S.  5 fol. 89 P.  6 gol òper perles repeated in the margin, 1st corr. S.  7 ȝe P.  8 prima ad timotheum 9⁰ C⁰ heads the chapter in a late xvth century hand, S.  10 a byschop repeated in the margin, 1st corr. S.  11 fol. 89b P.  12 ne P.
wel his household; that hap his children sogetlys in 5 eferiche chastity; & who that can not rewe wel his owene household, how schal he haue pe dylygence of Godes churche? 6 ne pilike that is late y-baptysed, lest he be hofen up in-to 7 pruyde & saddle in-to pe dom of pe defel. For it byhodeth that he hafe good witnesse of pilike that ben wipouten-forp, that he 8 ne falle noxt in-to obbrayd & in-to pe defelis grun. Dekenes 9 also ben chaste & noxt of two tunges, noxt y-seue to myche 9 wyn, ne suyne foul wynynge; bote hafynge pe mynystrynge 10 of seip in a clene consyence. Bote ben these first y-prefed, 11 & so mynystren pei wipouten blame. & summe wymmen 12 also ben chaste, noxt bakbytnge, sober & feipful in alle pinges. 12 Dekenes ben of on wyf, that rewlep wel hure children & 13 hure household. For pilike that mynystrep wel schullep geten hem-selven a good dere, & a muche trust in pe feip that is in 14 oure [Lord] Lesu Crist. these pynges y wryte to 30w, hopynge 15 to come sone to [30w]; & 3ef that y tarye, that pou wete how 16 that schalt haue pi conversacouen in pe hous of God, that is Goddes churche that lysef, & a pyler & a stabelnese of the 16 trewpe. And it is openlyche a gret sacrament of pyte, that hap ben y-schewed in flesch y iustifyped in spiry & appered to aunegles & is y-preched a-mong mysbylefed men & is y-lefed in pe world & y-taken vp in blyss. 4 1 But that spiry that seip openlyche, that in pe laste dayes per 2 schullep summe fallen awey fro 10 feip, takynge kepe to spirytes 2 of error & to pe doctrines of fenes, that in ypcrysye 3 spekep lesynge, that hafep a corrupt consyence, & forbede 4 weddyngye, & abstenen from metes that God hap y-mad to ben vnderfongen of trewe men, that han y-knowe pe trewpe wp 4 vonkynges to God. For eferiche creature of God is good, & 7 per ne is no ping to ben y-cast awey that is vnderfongen wip

1 fol. 77b S. 2 derkenesse expunged with dekeness in marg., 1st corr. S. 3 oure (crossed through) lord (erased) with Crist written over it in a later hand, S. 4 30w crossed out and pe tympe in a late hand in the margin, S. 5 the in a late hand on erasure, S. 6e P. 6 that pou wete inserted in a later hand, the same as above corrections, S. om. P. 7 fol. 90 P. 8 sopit added in a late hand above the line, S. 9 fol. 78 S. 10 in a late hand above the line, S.
I. TIMOTHY

panynges to God: for it is y-mad holy by Goddes word & 5 by preyere. And proposynge þese þynges to oure breþeren, 6 be þou a good serfaunt of oure Lord Iesu Crist, y-norsched wip wordes of þe feip, & of þe good doctrine þat þou hast y-fowled. And schunye þou vncouenabel & veyn fables, 7 & excersyse þi-selfe to pyte: for bodylyche excersyse is 8 profytabel to luytel þing; but pyte is profytabel to alle þinges, hafynge a byhest of lyf þat is now, & of lyf þat is to comynge. A trewe word & a worþi to ben accepted. 9 For in þis we trafyseþ & we beþ y-cursed, for we hopeþ in 10 þe lyfynge God þat is safyour of alle men, bote most of feipful men. Hote þou þese þinges & teche hem. No man 11,12 dispyse þy souþe; bote be þou ensample of feipful men, in word, in conversonacyon, in charyte, in feip, in chastyte. Forte 13 y come, take hede to redynge, to exortacyon & to doctrine. Ne be þou noþt neclygent of þe grace þat is y-sefe þe by 14 prophæeye wip 8 puttynge in of þe honden of presthod. 9 þese 15 þynges by þenche þou; & be þou in þese þynges, þat þy profytynge be opene to alle men. Take hede to þi-selfe, & to 16 doctrine. Be bysy in hem, for doynge 17 so þou schalt saf þi-selfe & pilke þat y-herþe þe. Ne blame þou noþt hym þat 1 is aldere þan þou, bote byseche hym as þi fader; & ɔ unde men as breþeren: olde wymmen as moderes; ɔ unde wymmen 2 as sustren in alle chastyte. Worschupe wydewes þat beþ 3 trewe wydewes. & ɔ ef þer be a wedewe þat hap sones oper 4 nerewes, lerne he furst to gouerne hure owene houshold, & to ɔelden a-þeyn to hure eldren for þe goodnesse þ Laure han recyfed of hem: for þis is acceptabel to-fore God. And heo 5 þat is a trewe wydewe & desolat, hope heo 6 in God, & be he in hure preyeres & bysechynges nyþt & day. For heo þat 6 lyfep in delyces is deed. & comauende þou þese þinges, þat 7 þei ben wipouten 8 reprefe: & who þat hap no charge of pilke 8 þat beþ of his, & most of þilke þat beþ homlyche wip hym, he hap forsaken his feyp, & is worse þan a mysbylyfed man. A 9

1 fol. 90b P. 2 fol. 78b S. 3 þe presthod with hod dotted out, and þe above the line in a later hand, S. 4 o above the line, S. 5 old men ɔ unde men ɔ unde wymmen repeated in the margin, 1st corr. S. 6 nerewes dotted out and cosynes written above in a later hand, S. 7 þhe P. 8 fol. 91 P.

P.
wydewe be y-chose noȝt lasse þan of syxty wynter, þat hāþ y-ben on mannes wyf, & hāþ y-had testemonye in good wekre; ȝef heo¹ hāþ wel y-norsched hure children, ȝef heo¹ hāþ y-herborewd men, ȝef heo¹ hāþ y-wasche goode mennes fet, ȝef heo¹ hāþ y-mynystred to þilke þat habbéþ y-suffred trybulacyoun, & ȝef heo¹ hafe y-swed eserych good werk.

Bote schonye¹ pou wydewe þat beþ jongere: for when þei haueþ y-don leccherye in Crist, þei w[o]lleþ ben y-weddyd: & hau[ep]² dampnacyoun, for þei habbéþ y-mad hure furste feþ veyn. & þei lerneþ to gon to-gedere in ydelnesse, & gon aboute to mennes houses; noȝt onylche ydel, bote also ful of wordes, and spekynge curiouslyche þinges þat it byhoseþ noȝt for-to speken. And þerfore ich wol þat jongere wymmen ben y-weddyd & bryngen forþþ children & ben houswyfes, þat þei ȝefen non occasyoun to þe aduersary by enchesoun of efel sey3enæ: for now þer beþ summe y-turnedd abak aftur Sathanas. And þerfore who þat hāþ trewe wydeweþ, mynystre he to hem, so þat þe churche ne be noȝt y-grefed, & þat heo¹ mowe suffice to þilke þat beþ trewe wydeweþ. And þilke prestes⁵ þat beþ wel abofen òper men, ben þei y-had worpy to doubel worschupe, & þei most þat traueyleþ in word & in techynge. For holy scripture seþþ, pou ne schalt noȝt bynde þe mouþ of þe oxe þat tyleþ þi lond. & A werkman is worþi his mede. & vnderfonge þou non accusasyoun⁶ æsey a prest, bote vnder two wyntnesse òper þre. & vnderneme þilke þat synæþ to-fore alle men, þat òper ben adrad. And y wyntnesse to-fore God, & to-fore Iesus Crist, & aungulis þat beþ y-chosen, þat⁷ pou kepe þese þyngeþ wipouten lattynge of ony enchesoun, & þat þou doþ no þing bowynge to þe òper⁸ syde. Ne putte þou not þyn bonden to no man sone, ne comune þou noȝt to òper mennes⁹ synnes: kepe þi-selfe chaste. Ne drynke þou noȝt water yet, but vse þou a lytul wyn for þi stomac & for þi sekenesses þat þou art y-woned to haue. Summe mennes synnes þeþ opene, & goynge byfore þe dom; & summe

¹ ȝhe P. ² fol. 79 S. ³ in Crist follows y weddyd P, in the margin, S. ⁴ wyhilþ be weddiþ (on erasure) dyd in Crist (expunged) & (half erased) having (ing on erasure), S. neþþ ben y weddyd P. ⁵ fol. 31b P. ⁶ use on erasure, S. occasyoun P. ⁷ þat þou...þou do on erasure, probably different hand, S. ⁸ toþer P. ⁹ fol. 79b S.
mennes foleweþ. Also goode werkes beþ opene, & pilke þat beþ operwyse ne mowe not þen y-hud.

And alle þilke þat beþ in seruytute, worschypen þei hure 6 lordes [in] alle worschupe, leste þe name of God & his doctrine be blasphemed. And þilke þat habbeþ feipful 2 lordes, ne despyseþ þei not þem, for þei beþ hure breþeren; bote serfen hem þe raper, þat þei beþ feipful & y-lofed & partyneres of þe benefys of God. Þese þynges teche þou & stere hem þerto. & 3ef eny man teche oper-wyse, & 3 assenteþ not 4 to þe hol wordes of þe doctrayne of oure Lord Iesu Crist, & to þe techynge of pyte; he is proud 4, knowynge 4 no þing, bote longynge aboute questyones & stryfynges of wordes, of whom ryseþ up enuyes & stryfynges, blasphemyes, efel suspycyones, fystynges of men þat beþ corrupt in þouþt & 5 beþ depryfed of treweþ, þat weneþ þat getynge by pyte. Bote a ful gret getynge is pyte wip suffysaunce: for we 6,7 broten no þing in-to þis world, & it is certayn wip-oute doute þat we mowen beren no þing a-wey. Bote hafe we 8 lyfloede & what we mowen ben y-wrye wip, holde we ous a-payd þerwip. For þilke þat wolþe ben y-mad ryche 9 men, þei falleþ in-to temptacyoun & in-to þe defeleþ grun & in-to many vnproyfetabel desyres & noyful 5, þat drencheþ men in-to dep & in-to perdyacyoun. For þe rote of al efel is couetys: 10 whom summen hafeþ desyred, & han y-erred from þe feip 9 & han y-broþ hemselfen in-to mucho sorewe. Bote þou þat art 11 Goddes man, fleo þese þinges; & folewe þow ryztfulnesse & pyte, feip, charyte, pacyence, & mansueteude. Fyst a good 12 fystyng of þe feip, & take 1 þe eserlastynge lyf, in þe whuch þow art y-cleped, & hast y-knowleched a good knowlechynge to-fore many wytnesses. & ich bote þe to-fore God in Iesu 13 Crist, þat makeþ alle þinges lyfen in Iesu Crist, þat 3ef a testomyon vnder Pylat of Pounce, a good knowlechynge, þat þow kepe þe comaulement, wip-outen wem, vare-14 prefabel, in-to þe comynge of oure Lord Iesu Crist: whom he 15 schal schewen in his tyme, þat is y-blessed, and al-one 8 mysty,
I. TIMOTHY

16 & Kyng of kynges & Lord of lordes; pat onlyche hap vn-
dedlynesse, & dwellep in lyt pat no man may come to, ne no
man hap y-seyn, ne may y-sen it nou[er]¹; to whom be
worschype & blysse & empyre efer wiþ-outen ende. Amen.
17 And byde þou ryche men of þis worlde, þat þei ne safere
noþt an hyȝ, ne þat þey ne hope noþt in þe vnscertaynte of
rychesse, bote in þe lyfynge God, þat grauntaþ to ous alle
þinges plentefouslyche to vsen, & to don wel, & to ben y-mad
ryche in goode werkes, & to ȝesen lystlyche &² to comune hure
goodes; & to maken tresour & a good foundement her-after,
20 þat þei take an eferlastynge lyf. Tymothe, kepe þat þing
þat is y-put to þe, & schonye wykked nofeltees of speches &
þe opposynge of þe fals name of conynge, whom þat sum-
men³ han by-hote & han y-fallen⁴ from þe feip. þe grace of
God be wiþ þe. Amen.

II. TIMOTHY.

1 1 And opere epystel Poule wryteþ to Tymothe, & seip, Poule
Iesu Cristes apostel by þe wyl of God, after þe byhaste of lyf
þat is in Iesu Crist, to Tymothe, my dereste sone: Grace,
mercy, & þes of God þe Fadur & ous Lord Iesu Crist. And
þy þanke my God, to whom y serfe in a clene conscynce, þat
ich hafe wiþ-outen cessynge mynde of þe in my preyeres⁵,
nyȝt & day desyrynge to sen þe, hafynge þost on þy teres of
wepynge, þat y be fulfulled wiþ ioye; byþynge on þe feip
þat is þe vnfeyned; þat dwelде⁶ furst in þi grundam
Loyde, & in þi moder Eurace: & ich am certayn þat it is in
þe. For þe whuch evechesoun y warne þe þat þou arere up
asyn þe grace of God, þat is in þe by þe puttyynge yn of myn
honden. For God ne hap noþt y-syfyn ous a spyrtyt of drede:
bote of vertu & of lofe & of sobernesse. And þerfore ne be
þou noþt a-schamed of þe wytnesse of oure Lord Iesu Crist,
ne of me þat am y-bounden: bote þe trasfayle ðepelles to þe
euangelye, þoroþ þe vertu of hym þat hap de[y]fred ous & hap

¹ mark of shortening erased, S. nouþer P. ² fol. 80b S.
³ sun þen, P. ⁴ fol. 93 P. ⁵ preyeres repeated in the margin,
⁶ duelleþ P.
y-cleped ous poro3 his1 holy clepynge; & nost after oure werkes, bote after his owne purpos & his grace, pat is y-jefe to ous in Issu Crist byfore pe2 tyme of worldes pat bep y-passed, bote now it is y-schewed poro3 pe lytynge of Issu Crist oure Safyour, pat hap distrayed dep & y-lysted3 lyf & in-corrupcyoun by pe euangely, in whom ich am y-set 11 prechour, & apostel, & mayster of men pat weren mysbylefed. For pe whuche enchesoune pis y sufte: bote y ne am nost 12 confounded; for y wot to whom ich hafe bylefed, & ich am certeyn pat he is my3ty pat tresour pat he hap y-take me to kepe to kepyn hym-selte in-to pat day4. & hafe oun pe forme 13 of hole wordes pat oun bast y-herd of me, in feip & in lofe pat is in Issu Crist. And pe goode tresour pat is y-jefe pe by pe 14 Holy Gost pat dwellep in ous, kepe oun. For oun wost wel, 15 pat alle pilke pat waren in Asya bep y-turned awey from me; of whom weren Phylesgus5 and Hermogenes. & God hafe 16 mercy on Honeslyphores houshold6: for ofte sypes he re-fresched me, & was nost a-schamed of my chayne; & whenne 17 he come to Rome, he so3te me byslyche for-to pat he fond me—oure Lord graunte pat he fynde mercy in pat day—and 18 how wel he mynystred to me at Ephese, oun knowest wel y-now3.

And7 pefore, my sone, be oun y-comforted in pe grace pat 1 is in Issu Crist of pilke pinges pat oun bast y-herd of me by 2 many wytnesses, & oun pinges bytake oun to feipful men, pat6 mowen also techen oper men. & trauyle oun as a good 3 knyst of Issu Crist. Per ne is no5 man serfyng God pat 4 imlyeip hym-selte to wordlyche doynges, pat10 he plese hym to whom he hap y-presf hym-selte. For he pat fy3te5 in batayle ne schal nost ben y-crowned, bote 3if he fy3te leffullyche. & it byhoueip pat pe erpe-tylyer pat trauylleip 6 furst perceyfen11 of oun fruytes. Vnderstone what y seye to 7 pe; for God wol3e oun ounvurdnostyng in alle12 pinges. & 8

1 fol. 81 S.  2 fol. 93b P.  3 y om. P.  4 Vulg. et certus sum quia potens est deositum meum servare in illum diem.  5 eg on erasure, S.  6 houshold repeated in the margin, 1st corr. S.  7 fol. 81b S.  8 fol. 94 P.  9 no man serfip god repeated in the margin, 1st corr. S.  10 but pat P.  11 perteynen P.  12 in alle twice, S.
haue muynende pat Iesu Crist a-ros up from deʃ to lyfe, of pe
9 seed of Davyd, aftar myn euangelie: in whom y trauayle, for
whom ich am y-bounde; bote Goddes word ne is not
10 y-bounde. & per-fore al ping y suffre for hem pat beʃ
y-chosen, pat pei ben y-safed poroʒ pe hele7 of oure Lord Iesu
11 Crist wip an hefnelyche blis. A trew word: ʃef we beʃ dede
12 to-gedere with Crist, we schule lyfen to-gedere wip hym: &
ʃef we suffreʃ, we schulleʃ regne to-gedere: & ʃef we for-
13 sakeʃ hym, he woʃ forsaken ous: ʃef we ne byleafʃ notʃ, he
duelleʃ stille trewe, & he ne may notʃ forsaken hym-selfen8.
14 ʃese pinges warne ʃou, witnessynge to-fore God, & ne stryfe
ʃou not in wordes, for pat is profytabel to no ʃing, bote to
15 turnen hem up pat herep. And be bysy to ʃeʃe ʃi-selfen
y-prefed to God, & a werk-man wip-outen schenschyp,
16 trentynge ryʃtylyche ʃe word of trewʃe. And schenye4 ʃou
boʃe wykked speches & veyn speches: for pei profyteʃ muche
17 to wykkednesse, & pe1 speche of hem crepeʃ pryfelyche as
18 a cancre: of whom Phylet5 & Ymene beʃ, pat beʃ y-fallen
a-wey from ʃe trɔwʃe, seyenge pat pe resurreccyon of dede
19 men is now y-don; & pei turneʃ up ʃe feiʃ of summe men.
Bote pe stabel foundedent of God stondeʃ styyle, hafynge ᵉys
marke, Oure Lord haʃ y-knowe ʃilke ʃat beʃ of his: &
Eserich man deparʃeʃ hym-selʃe fro wykkednesse ʃat clepeʃ
20 ʃe name of oure Lord. & in a gret hous per beʃ notʃ onyliche
vessele5 of gold & of sylfer, bote also of treo7 & of erʃe; & summe
21 beʃ to worschupe, & summe to defoul. Bote who
pat makeʃ hym-selʃ clene from ʃese, he schal ben a vessel
y-halenwed in-to worschupe, and profytabel to God, and redy
22 to eserich good werk. & floe ʃou pe desyres of ʃouʃe, bote
folewe ʃou ryʃtylnesse, feʃe, charyte, & pes, wip ʃilke pat
23 clepeʃ ʃe name of oure Lord wip a clene herte. And schonye
ʃou questyones of solʃy & beʃ wip-outen techynge8,
24 knowynge ʃat pei bryngʃeʃ forʃ stryʃynges. And it byhoueʃ
Godes serfaunt to ben no stryʃere, bote good & softe to alle
25 men, habel to ben y-tauʃt, pacyent, & wip softnesse amend-

1 om. P. 2 here P. 3 fol. 82 S. 4 fol. 94b P. 5 philip P. 6 repeated in the margin, 1st corr. S. 7 treo expunged with wodde in the margin, later hand, S. 8 fol. 82b S.
ynge hem þat æseynstondenþ þe trewþe; ʃef þat God wole ʃefen hem myst for-to knowe þe trewþe, þat þei ascapen 26 from1 þe defeles grunnes, of whom þei beþ y-holde prysoneres after his wylle.

And* knowe þou þis, þat in þe laste dayes per schuleþ 3 ben perylous tymes. For men schulleþ ben lofynge hem-2 selfen, couehtous and proude, blaspheymes, in-obedyent to hure eldreen, vnkynde, cursede, wiþ-outen lofe, wiþ-outen 3 pes, blamynge oþer men, in-contynent, noþ[t] muke, with-outen benygnyte, traytoures, fro-ward, swellynge þoroþ pruyde, 4 loferes of lustes more þan of God; hafyng þe lyknesse of 5 pyte bote forsakynghe his vertu: and þese schenyse* þou. For of þese per beþ þat perþep mennes houses, & ledeþ wiþ 6 hem wrechede wymmen þat beþ y-charged wiþ synnes & y-lad wiþ dyuere desyres, & efermore þei beþ lernynge, 7 bote þei ne comeþ nefer to þe knowynge of trewþe. And as 8 Iannes* & Mambres æzenstoden* Moyses, so þese æseynstondenþ þe trewþe; men þat beþ corrupt in pouþt, & wykked a-boute þe feþ. Bote þei ne schuleþ noþt profyten: for hure vnkun-9 nyngenesse schal ben openlyche* y-kowen7 to alle men, ryþt as þe operes was. Bote þou hast folewed my techynge, 10 myþ ordeynynge, & my purpos, feþ, longanynte (þat is longabydyncge)*, lofe, pacyence, persecucyones, suffrynges, 11 whyche* habbeþ y-ben y-do to me at Anthyoche, at Ycnye & at Lystræ; whuche persecucyones ich haue y-suffred: bote God haþ defended me of hem alle. And alle þilke þat 12 wooþe lyfyn mukelyche in Crist schulleþ suffe persecucyoun.

Bote wykkede men & gyloures schulleþ profyten into worse, 13 errynge hem-selfen, & bryngen oþer men in-to erreour. Bote 14 dwelle þow style in þese pinges, þat þou hast y-lernyn ðat þat beþ y-take to þe, knowynge of whom þou hast y-lernyn; & þat from þi souþe þou hast y-knowe holy wryntynges þat 15 mowen enforme þe in-to hele by þe feþ þat is in Isu Crist. And eferich wryntyng þat is inpsyred of God is profytabel 16 to techen men, & to vndernynen hem, & to amenden hem,
II. TIMOTHY

17 & to enformen hem in ryghtfulnesse: so pat a Goddes man is parfyt & enformed to eserich good werk.

4 And y wytnesse to-fore God, & oure Lord Iesu Crist, pat schal deme bope quyke men & dede, & by his comynge & his kyngdom; preche pou pe word, & stonde byaslyche bope in hese & in anyy; & vnndernyme pou, & byseche, & blame pou in eserich pacynce & in techyne. For tymes schal come when men ne wollep nost susteyne good techyne & hol; bote pei schullep gedere to-gyder maystres, ychemyne heres,

4 & pei schullep turnen away hure herynge from trewpe, & pei schullep turnen hem to tales. Bote wake pou, & trausyle pou in alle pinges, & do pou pi werk of pe euangelye, & fulfulle pi mynystrynge. & be pou sober.

TITUS.

And", suster, to an oper of his dissiples pat hyste Tyte he

5 wrythe in pis wyse, For pis encheshoun y lafte" pe at Crete, for pou schuldest amenden pilke pinges pat lakkep, & pat pou schuldest ordeyne prestes by cytees, as ich ordeyned pe; and who pat is wiip-outen blame, a man of on wyf, pat hap feipful children, noyt in-to accusacyoun, ne soget to leccherye. For it byhosphate pat a byschop be wiip-outen blame, as dispensatour of God; noyt proud, ne wrappeful, ne dronkewel, ne a smyter, ne conceytous of soul wynnyng; bote an ospyteler & benyng, sober, ryghtful & holy, contynent; & clepyngye a feipful & a trewe word pat is aftur good doctryne, pat he be mysty to warne men in hol techyne, & vnndernynen pilke pat aseynt seyen. For per bebp manye in-obedyent, veyn spekeres & gylowers, & most of pilke pat bebp of circumcyson, whom byhosphate to ben vnndernynen; for pei turnep up alle houses, techyne pat ne byhosphate noyt to ben y-tauft, for enchousen of soul wynnyng. And on of hure owne prophetes" seyde, Men of Crete bebp esermore lyeres, lether bestes, of slow

1 for tympe repeated in the margin, 1st corr. S. 2 fol. 83b S.
3 techyne on erasure in a late hand, P. 4 fol. 96. pe heres, P.
5 Heading: Tyte in a modern hand on ff. 83b and 84, S. 6 laue P. nota in the margin, S. 7 fol. 96b P. 8 fol. 84 S.
wombe. & pis testymonye is sop. & perfore blame hem 13 harde, pat pei ben hol in seip, noyt takyng kepe to pe fables 14 of Iewes, ne to mennes comaundementes pei turnep hem a-vey from trewpe. And to clene men alle pinges bep clene: 15 bote to men pei bep defouled & mysbylefed pe ne is no ping clene; for hure poyst and hure conscyence bep defouled. & pei 16 knowlechepe pei knowep God; bote in hure dedys pei forsakep hym, for pei bep abhomynable, & vnbyleded, & [reprefabel] to eferich good werk.

Bote speke þou hol doctryne þat bysemeþ þe to speke: 1 pat olde men ben sober and chaste, redy & wys, hol in seip, 2 in lofe, & in pacyence: olde wyymmen also ben in an holy 3 habyt, noyt schidesteres, noyt serfynge to mucche wyn¹, spekyng & seyenge wel, þat pei techen wysdom: yonge 4 wyymmen, þat pei lofen hure housbondes & hure chylfren also, & þat pei ben redy & wys, chast & sober, hafynge [cure] 5 of þe houshold, benynge, & sogetys to hure housbondes, þat þe word of God ne be noyt y-blasphemed. Warne þou also 6 yonge men þat pei ben sober: & in alle pinges þef þi-selfen 7 an ensampele of goode werkes, in techynge, in holnesse, in chastyte, in sadnesse þi word be hol & wipouten reprefe; 8 þat he þat is aduersary² be³ adrad, & fyndre non yfel to seyn of ous. Also þat serfaunte ben in alle pinges sogetes to hure 9 lordes, plesyne in alle pinges & noyt aseyyn-seyynge; ne 10 bygylyng, bote in alle pinges schewynge a good seip; þat þei worschupen in alle pinges þe doctrine of oure God & oure Safyoor. For þe grace of God oure Safyoor hap 11 appered to alle men, techynge ous þat we forsaken wykkednesse 12 & wordlyche desyre, & þat soberlyche & ryßfullyche & mukelyche we lyfen in þi wolde, abydyng þe blissed hope 13 & þe comynge of þe blyss of þe grete God & oure Safyoor Iesu Crist; þat þef hym-selfen for ous to fore-byjenge ous 14 of eferich wykkednesse, & to maken ous a clene pepel & an acceptabel to hym-selfe & a folere of goode werkes.

Pese pinges spek þow & warne & vndernyme wip eferich 15 power of comaundynge. No man despys þe. And warne 1 3 hem to be sogetes to pryncys, & to potestatys, to ben

¹ veyp P. ² fol. 84r S. ³ fol. 97 P.
obedyent to pat pat is y-sayd hem, & redy to eferich good
2 werk, to blasphe me no man, ne ben none stryferes, bote softe,
3 schewynge eferich mansuétude to alle men. And we weren
ous-self sumtyme vnwyse, vnbylesfed, errynge, & serfyng

to oure desyres & to dyuerse lustes, & in1 malyce and in
enuye lyfyng, y-hated of opur men, & hatynge to-gedere.
4 Bote when þe benygnyte & þe humanye appered* of God
5 oure Safyour, nost of þe werkes of ry3fulnesse, pat we hafeþ
y-don, bote þor03 his owne mercy he safed ous, by waschynge
6 of a bygetyng açeyn & renewynge of þe Holy Gost, whom
he haf y-sched in ours plenteouslylyche, by Iesu Crist oure
7 Safyour; pat we ben y-justyfied þor03 his grace & ben eyrys
8 þor03 hope of an eferlastyng lyf. A trew word, & of þese
þinges ich wole conserme þe, pat by goode werkes men
chargen to ben beforen opur, pilke þat bylefþ to God. For
9 þese þinges beþ goode & proffytable to men: bote schenyng
þou questyones of foly, and genologyes, and stryfes of þe lawe;
10 for þei beþ vnproffytable and veyn. A man þat is an heretyk
aftur þe furste & þe secounde correccyoun schenyne hym;
11 knowynge þat such a man is y-turnd upso-doun, & he
agultþe whan he is y-dampned þorow3 his owne dom.

þus, suster, seynt Poule techeþ how Cristene men schuleþ
lyfe, & his techyng acordeþ wip Cristis techyng in þe gospel,
as þe techyng of þe opere apostelles dop. And now, suster,
my counseyl is þat þou lyfe vertuouslyche after Cristes
techyng, & kepynghe his hestes whyles þou art in þis world;
& þanne þou schalt þor03 his mercy come to an eferlastyng
lyf of blysse, hope in body and in soule. Amen.

1 fol. 97v P. 2 fol. 85 S. 3 fol. 98 P.
THE ACTS OF THE APOSTLES.

Als saynte Luke telles ande writes of þo dedes of þo apostuls, ande sais vpon þis wise, Forsópe, þou Theophul, þe firste sermone I made of alle þat Iesus bigan to do ande teche, vnto þat daye þat he ascended vpp(e or was taken uppe), comawndeande vnto þo apostuls þurgh þo Holigoste þo whiche he chese: ande vnto þo whiche he schewed hym-3 seluen lifande after his passion in many argumentes, bi fourty10 days11 apperande vnto hem, ande spekande of þo kengdome of God: ande etande he comanded hem þat þei schulde noghte departe nor12 go away fro Jerusalem, bot þat þei schulde abide þo sonde ande þo bihetynge13 of þo fader, þat þe he haue harde, he saide, bi my mowpe: for14 forsope 5 Iohn baptised in water, forsope 3he schal be baptised þurgh þo Holigoste noghte myche etter þise dais. Þerefore þei þat wore komen togader asched hym, ande saide, Schalt þou in þat tyme restore þo kengdome16 of Israel18? Ande he saide 7 sopely unto hem, Hit es noghte 3oures to knowe þo tymes (or, hit falles noghte to 3owe) ande þo momentes, þo whiche my17 Fader has18 putte in his power. Bot þe schal take 8 vertewe comande fro abouen vnto 3owe of þo Holigoste into 3owe: ande vnto me witnesse 3he schal be19 in Jerusalem, ande in al Iury ande Samarye, ande vnto þo ferreste20 ande laste of erp(e. Ande whanne he hade saide þise pinges, 9 hem21 seande, he was lifte vppe; ande a clowde toke hym fro her eyghne. Ande22 whanne þei loked22 vppe into29 heuen etter 10 b[y]m24 wendande, lo, twoo25 men stoden biside hem in white

1 MSS. C and D begin here. Here bigynnes þo actus of apostulis. Actuum apostolorum S.P. Apostolorum D. fol. 16b C; 8 D; 86b S. 
2 Co 1. in the margin, C. 3 om. S.P.D. 4 on S.P.D. 5 pinges follows in a later hand, P. 6 & to D. 7 comawnde þe S.P.D. 8 to S.P.D. 9 posteles S.P. 10 argumen (crossed through) tes follows, C. 11 days in the margin, C. 12 no P. 13 hetynge S.P.D. 14 om. P. 15 þe kynghdom (crossed out) follows, S. 16 Israel D. 17 my fader (expunged) ends fol. 86b; the line is unfinished with room for 7-8 letters more; my fader repeated on fol. 86 S. 18 fol. 17 C. 19 here S.P.D. 20 ferreste S.P.D. 21 þei S.P.D. 22 lokande S.P.D. 23 in tul S.P.D. 24 hem C. hym S.P.D. 25 twey S.P.D.
11 clopinges, þo whiche saide vnþo hem, Men of Galilée, wherto stonde þe biholdande into heuen? [He þis Iesus þat es up-taken frō sou in-to heuene]1, righte as þe sawe hym ascende2 vnto3 heuen4, right so schal he kome as5 þe sawe hym wende. Pan6 turned þei agayne vnto7 Ierusalem frō þe mowehte of Olyuete, þat es biside Ierusalem. Ande whanne þei hade entrurde into þere8 cynacle (a howse þat þei dwelled inne), þei sode vppe where Peter dwelled, ande Iohn, ande James, ande Andrewe, ande Philippe, & Thomas, ande Bartholomew9, ande Mathewe ande Iacob Alphei, ande Symon10 Zelotes & Iudas Iacobi. Alle þise were lastande in prayer togader wip wymmen, ande Mary Jesu moder, ande hire breþer. In11 þo dais Peter ros uppe inmyddes12 þo breþer, andre saide—þo company of men þat was þer togider was nerehande13 a hundrêpe14 ande twenty15—3he men ande my breþer, þo writt þat þo Holigoste has biforn saide, hit bihoues to be fulfilled of Iudas by Dauid16 mowþe, þo whiche was17 ledar of hem þat toke Iesu; þo whiche was noumburde in vs (þat es18, was of oure company), ande he es lotted in þo lote of þis priuete. Ande he þis forsoþe fledde away, ande helde þo felde of þo hire of wikkednes (þat es, þat was boghte wip þo money þat Criste was solde fore), ande honged19 hymselfu, ande brastæ ymiddles20, ande alle hise guttes & entrailes wore yotte oute. Ande hit es knowne þinge vnto21 alle22 þat dwellen in Ierusalem, so as þat23 felde was called on þer24 langage Acheldemac, þat es, þo felde of blode25. Sophie hit es writen in þo boke of Psalms, His dwellynge be26 deserte, ande be þere none27 to dwelle þerinne: ande, An óper hafe hise 21 bishoprich. Ande28 þerfore it bihoues of þise men þat ben

wij vs gadurde togider in alle po tyne pat oure Lorde Iesu Criste kome ande yode amonge vs, bigymannde fro po 22 bapteme of Iohn, vnto 1 po day pat he was vp-taken fro vs, [on] 2 of pis[2] forto 3 be a witenes wip us of his uprisinge. Ande 23 pei sette tweyne, Ioseph pat was called 4 Barsabas, ande 5 his koupe name es Rightwise, ande Mathewe. Ande preyande 24 pei saide, pow Lorde, pat knewe po hertes of alle, schewe vs whom pow haueste chosen of pise twoo 6, to take pe place of 7 pis priuete ande of pis service, & po apostulhe of whiche Iudas es depruied, pat he may dwelle in his stede. Ande 26 pei gafe hem lottes, ande po lotte felle vpon 8 Mathewe, ande 9 he was anouburde wip po eleuene 10 apostuls. Ande 11 whanne 1 po dais of Witsonenday 12 wore fulfilled, alle po disciples waren togader in pat same place 13. Ande sodenly a sowne kome fro 2 heuen, as hit wore of an 14 hasty komynge spiritte, ande fulfilled alle po house pore pei wore sittande. Ande diuerse 3 langages appered vnto hem, as it wore fire; ande sat abouen 15 icheone of hem. Ande alle were fulfilled of po Holigoste, 4 ande pei biganne to speke in diuerse langages, righte as po Holigoste gafe to hem to speke. Ande per 16 wore pat tyne 5 sopely in Ierusalem dwellande Iwes 17, religiowse men of alle nacyon pat vndur heuen was. Ande 18 whanne pis voice was 6 made ande pis sowne 19, per kome togider grete multitude, ande was confused in mynde: ande pei 20 merueyld gretly, for icheone harde hem spekande in his langage. Alle sopely 7 pei were amerueyld 11, ande greteyly wonurden 22, ande saiden, Lo, ne ben 23 noghte alle pis men of Galilee pat speken vpon 24 pis wise? Ande how es hit pat iche of vs has harde his langage, in whiche pat we 25 wore borne inne? Of Parthi, 9 Medy ande Elamyte, ande of hem pat dwellen in Mesapo-

1 vnto repeated on fol. 18, C.  
2 ande C. on S.P.  
3 to S.P.  
4 cleped P.  
5 pat S.P.  
6 two oon S.P.  
7 fol. 87 S.  
8 on S.P.  
9 Cm 2 in the margin, C.  
10 enleuene S.P.  
11 no break in MS. C.  
Initial and new division, S.P. die penticostes in the margin, xvth cent. hand.  
II Chap' in a late hand on erasure, S.  
12 Whysoneday S.P.  
13 in pat stede S.P.  
14 om. S.P.  
15 up on or abouen S.P.  
16 per in a later hand in the margin; nota below it, S.  
17 fol. 18b C.  
18 sounde S.P.  
19 a wondrud S.P.  
20 merueyld S.P.  
21 ar S.P.  
22 in the margin, 1st corr. S.
tonye, in po Iury ande in Capodoche, Pounty ande Assyen, in Friege ande1 Pamphile, Egipte ande in po parties of Libee 
po which es aboute Cirynence, ande po komelynges of 
Romayn2, ande po Iewes ande po procellyles, po Cretes3 ande 
po Arabies, we hafe harde hem spekande in4 oure langage po 
grete wondurs ande dedus of God. Alle sopeley pei wore 
astonied, ande merueilde togader, ande saide, What pinge 
wol pis be? Oper sopeley lowghne, ande saide, pis men ben6 
filled wip muste. Ande pane stode Peter wip po elleuen7 
sopeley ande saide wip highe voyce vnto hem, Men of Iewry, 
&8 alle pat dwellen in Ierusalem, pis pinge be knowen vnto 
3owe, ande wip 3oure eres takes ande9 conceyues my wordes. 
Sopfastly noghte as 3he trowe pis men ben drunken, whanne 
16 hit es of 3o day bot 3o pridde housre, Bot pis hit10 es 3at was 
17 saide bi 3o prophet11Ioel: Oure Lorde sais 3at hit schal be 
in 3o laste dais, I schal 3yte oute of my spiritte vpon alle 
fliesche: ande 3oure sones ande 3oure doghters schal prop 
phecye, ande 3oure jonge men schal se sightes12 ande visiones, 
18 ande 3oure elder schal dreine dreimes: ande forsope vpon my 
servantes (bope men ande wymmen13) ande vpon4 my honde 
maydens I schal 3yte oute of my spiritte in 3o dais; ande 
19 pei schul prophecye. Ande I schal gishe wondure14 in heuen 
abouen, ande tokens in erpe15 binehen; blode, ande fire, ande 
steme16 of smoke: po sonne schal be turned in-to markenes17, 
ande po mone into blode, biforn po grete daye of God ande 
21 po opunsched18 kome: ande19 hit schal be, alle or iche whooeuer 
calles po name of God, he schal be saufe. 3he men of Israel, 
here 3he pis wordes: Isue of Nazareth, a proved man of God 
in 3owe purghue vertewes ande schewynge ande takens, pat 
23 God did bi hym amonges 3owe, as 3he wote; hym, purghue 
kownseile endide ande purghue po biore knowsyne of20 God
purge.wiked.mennes.hende.bitraid & taken, tourmen-
tande1 the slowe: whom2 God raysed agayne, po paynes24
of helle lowsed ande broken3, so as4 hit was impossibul pat
helle hym schulde holde. (Sipen5 he heled hit purge his
myghte, ande alle pat euer was maked.) David sopey sais of
hym, I schal pursuey ande force our Lorde6 euer before me;
for he es at my righte side, pat I be noghte stired.7 Ande26
perfore es my hertte maked brode, ande my tunge made8
ioye; ande ouer pat (or, peropon)9 my flesche schal reste in
hope, for pow schal noghte10 leue my soule in helle, nor11 pou27
schalte gife jI saynte to see corupcione. Po ways of life pow28
made knowne vnto19 me; pow schalte fullfille me wip ji face
in ioynge. 3he men ande breper, if hit be19 leffulle to say
vnto30 3owe of David po patriarche, for pat he es deed ande
bired, ande hise graue es amonge 3owe vnto jis daye. Ande30
perfore whanne he was a prophete, ande wiste wele14 pat God
purghhe trewe15 ope16 hade sworne vnto hym, pat of po frute pat
oute of helle schulde kome, schulde sitte vpon his sege;
seande ande for-spekande17 of po resurreccione of Criste, for 31
nofer was he forleffe18 in helle, ne19 nefer his flesche sawe
corupcione (pat es, was neuer filed). Hym19 jis same Iesus32
God raysed agayn, werof ande30 of whom we alle ben witnes.
Ande31 perfore forsope [he was] highe liftud vppe [bi] po righte33
honde of God34 ande purghhe po bhetynge of po Holygoste
taken of po Fadire, he has jotted downe jis, pat jhe see ande
here. Sopey David stegie noghte vppe into heuen: for 34
hymselfen sopey sais, Oure Lorde saide vnto12 my Lorde, Syt
pow vpon35 my righte honde, pe while pat I putte pine35
enmyse schamell36 of ji fete (pat es, til pat I putte hem vnder

---

1 to torment & S.P. 2 upp wh. S.P. 3 brake S.P. 4 as om. P.
5 Sipen (syne S.P.) he...maked underlined, C.P. 6 louerd with we crossed
out, S. 7 meyned S.P. 8 makep S.P. 9 or peropon om. S.P.
10 not in 1st corrector's hand in the margin, S. 11 nefer S.P. 12 to S.P.
13 if (crossed out) it be marked to be inverted, S. be it P. 14 fol. 86r S.
15 trewe, S.P. 16 om. S.P. 17 before sp. S.P. 18 left S.P.
19 fol. 20 C. hym om. S.P. 20 ande of whom om. S.P. 21 Ande
22 perfore forsope po highe liftud vppe honde of god pat es po righte honde of
god alperhyeste C. perfore be ryst hond of god is hyed S.P. Vulg. Dextera
igitur Dei exaltatus. 23 on S.P. 24 schamefull S.P.
Ande therefore certaynly wite alle þo folkke of Israel, þat God has maked hym Lorde ande Criste, þis iche same Iesu þat þe crucified. Ande whanne þei herde þis, in hertte þei wore prikked, ande þanne þei saide vnþo Peter ande to þop þoper apostuls, Leue men ande breþer, what schal we do?  

Sopely Peter saide vnþo hem, Dos penaunce, ande iche of yowe be baptised in þo name of oure Lorde Iesu Criste in forgifnes of youre synnes; ande þe schal take þo gifte of þo Holygoste. Vnþo yow es hèt a bihetynge, ande alþo vnþo yowre childer, ande to alle þat fer be, ande vnþo alle þat God oure Lorde haues called. Wip many alþo þer wordes he has wytnessed, ande he amonestè hem, ande saide, Bes 3þe saued fro þis schrewde kynreden. Ande þoo þat receyued þer sermonæ wore baptised: ande þat day weren wonnen vnþo God ande turned abowte þreo þowsande. Ande þei wore þanne lastande in þo apostuls techinge, ande in komynyngge of brækinge of brede, ande in prayers. Dredfullæ was forsþe iche þowle: ande many merueyles ande wondurs wore bi þo apostuls in Ierusalem wroghte; ande grete drede was amonges hem alle. Alle alþo þat trowed weren togader, ande alle þer þinges weren in komun amonges hem; þei solden þer londes, þer catelle ande þer godus, ande departed hit amonges hem alle, vnþo euerichone eþter he hade nede. Ande iche day þei contynued lastande in þo temple togader, ande abowte howses (þat es, vnþo þo puple þat ðer kome of diuerse places) þei brake þe brede (þat es, Goddes worde), [ande] þei token mete wip ioye ande sympulnes of hertte, þankande God, ande hafande grace vnþo alle folke. Ande oure Lorde [sopely made more þe whiche schulde be saued iche day in hym-seluen].

Peter sopely ande saynte John soden into þo temple atte þo houre of none-prayer. Ande a man þat was crokud fro
his moder wombe (pat es, was borne crokud) [was borne, ande] iche day hisfren des sette hym atte þo temple-dore ðat was Speciosa, þer fortuz beegge almes of hem þat zoide in ande oute of þo temple. He þis whan he sawe Peter ande Ioon begynne to enter into þo temple, he preide hem of þer almes. Ande Peter wip Ioon bihelde vnto þym, ande saide, 4 Loke vpon vs. Ande he bihelde vpon hem, and trowed sum-5 whate to haue of hem. And þanne Peter sopely saide, Golde 6 ande syluer haue I none (þat es to say, noper); bot sopely þat I haue I6 gife vnto þe. In þo name of Iesu Criste of Nazareth, rise ande go; ande toke his righte honde, 7 ande lifte þym vppe: & alssone wore his hyms made hole ande saide. Ande he stode vppe ande zoide his 8 way, worshipande ande þankande God. [& alle þe puple 9 sawe þym walckande & worchipande God]: sopely [wel] 10 men þym knewe, þat hit was þat satte at þo temple-dore fortu asche mennes almes: ande of þym þei wore merueyled ande gretely awonderde11 how hit so bielle vnto7 þym. Ande 11 sopely whanne þei [sawe]12 Peter ande Iohn, alle þo puple komerennande vnto4 hem to Salomonus porte13, wondurande vpon14 hem ande biholdande15. Ande Peter whanne he sawe16 12 þat, he saide vnto po folke, Men of Israel, whi wonduren 3he here-oponne17, ande whi biholde 3he vs so, as we purghe oure vertewe or oure power hafe made hym þis to go? Abrahams 13 God ande Isaaks God ande Jacobs God ande 3oure faders God18 haues glorified hisone Iesu; þo whiche forsope 3he bitraide ande denied bifore þo face of Pilate, demande hym vnto4 þo depe. 3he, forsope19, þo holy ande þo rightwise man 14 3he denied, ande20 asched to be gisfen vnto4 3owe a21 man þat was a mansleare; sophfastely20 þo maker of life 3he slowe, 15 þat22 God rayzed fro22 depe vnto4 life, whos wytnes we ben.

1 gloss expunged, S. om. P.  2 þat i. C. & eche S.P.  3 fol. 89b S.  
4 to S.P.  5 om. P.  6 þat I S.P.  7 om. S.P.  8 redid S.P.  
9 S.P.  10 whyleste C. wel S.P.  11 wondrud S.P.  12 schulde  
take C. save S.P. Vulg. sum teneret autem.  13 fol. 21b C.  
14 on S.P.  15 ande biholdande om. S.P.  16 soply whan Petir  
saw S.P.  17 here onne S.P.  18 fol. 90 S.  19 soply S.P.  
20 & 3e S.P.  21 a man þat was, om. S.P.  22 whom S.P.  
23 fro depe om. S.P.

P.
16 Ande in po faipe of his name hym pis pat she see ande knowe, he haues conformed ande helud: po name of hym, ande po faipe pat es bi hym gafe pis man fully his hele before alle youre sighte. Ande nowe, breper, I wote pat purghe 18 vnknowynge she hit did, ande so did youre princes. Po pinges sopely pat God spake biforn purghe po mowpe of alle po prophetes, pat his Criste schulde suffure, bus he fulfilled 19 hit. Dos penawnce perfere, ande bes turned, pat 3owre 20 synnes be done away, whanne po tymes schul kome of refreschinge fro po siyte of God, andes 21 hym pat es preched vnto 3owe, Iesu Criste: po whiche schal dwelle in heuen vnto po tyme of restorynge of alle pat God has spoken purghe 2 po mowpe of his sayntes fro po bigynyng of po worlde ande purghe 3 his prophetes. Moyse 22 sopely saide, Godoure Lorde schal raise vnto 3 vs a prophete of oure 3 brephere; she schal here hym as meseluen (pat es, as she done me) anentes alle pinges pat he schal speke vnto 3owe.
23 Ande sopely hit schal be, pat iche sowle pat heres noghte po 3 prophete, schal 3 be putte oute of po puple & oute of his 24 termes. Ande alle po prophetes fro Samuel ande sorper-25 more, pat spaken, schewed pis dais. Ande 3he sopely ben prophetes sones ande of po testamente pat God disposed ande ordeynede to oure 10 faders, sayande vnto 4 Abraham, In pi sede 26 schal be blessed alle po meyne of erpe. To 3ow firste God raysed 11 his sone, [ande] sende hym blesseande 3owe, pat iche- 27 one schulde turne hym from po way of his wikkednes.

4 i As 1 pei stoden ande spaken vnto 6 pe puple, per 18 kome fallande vnto 6 hem prestes ande maisters of po temple ande 14 Saduceys (pat wore relygyouse men) 16, [ande] maden grete sorowe pat pei tawghten 16 po puple ande schewed in Iesu po 3 risinge of depe; ande layden hondes 19 vpon hem, ande putte 4 hem in holde vnto po topor daye: panne sopely hit was
nyghte. Many of hem 1 forsope troweden pat herden Goddes
worde; ande was po noumbe of men fiue powsande. Po 5
toper 2 day hit felle pat per schulde be gadired togidere per
princes, po olde men, ande po wise of Ierusale, ande Annas 6
po prince of prestes, ande Cayphas, ande Iohn, ande Aly-
sawndure, ande als many as wore of pe prestes 8 kinreden.
Ande [pei] put hem ymyddes 4 hem alle, ande asched hem, 7
In whatte vertewe & in whos name did she pise pinges?
Thanne Peter, fulfilled of po Holygoste, saide vnto 5 hem, 8
Princes 9 of 7 puple ande olde men, heres 8 ande vnour-
standes 9. If we to daye ben demed in po gode dede of pis 9
seke man, in po whiche he pis 10 es made saufe, knowne pinges 10
be hit vnto 6 zowe 11, ande to alle po folke of Israel: for in po
name of Iesu Criste of Nazareth, pe whiche she crucified,
whom God raysed agayn fro dece, in 12 pat he pis stondes before
zow 12 hole. He pis Ihesus es po stone pat of zowe was re- 11
proued in howsinge, pat es nowe made po heued korneystone.
Ande per es no hele in any oper. Nor sopely oper name 12
vnder heuen es none gifen vnto 5 men, in whiche we maye
ande bhoues be saued. 'Ande 14 whanne pe men sawe ande 13
bibilde po stedfastnes offe Peter ande Iohn, ande was founden
pat pei wore men unletterde ande ideotes, pei were amer-
ueyled, ande knew pehem, pat pei hade ben wip Iesu. Ande 14
pei sawe po man stondande wip hem pat was heled 14; ande
no pinges pei myghte agaynseaye. Ande 10 pei komanded hem 15
forto 5 oute of po kownseyly, ande pei kownseilde togider,
ande saide, What schal we do vnto 6 pise men? For als 16
mykel sopely as a knowne token ande merueyl es done
pyrghem, knowne vnto 5 alle po folkke pat dwelle in
Ierusale, ande we maye noghte denye hit. Bot pat hit be 17
no more 18 puplisched ne 19 spoken amonge po folkke, prete we
hem, pat pei in pat name speke nomore vnto 6 any man.
Ande pei called 17 hem 16 unto hem 16, ande komawnded hem 10 18

1 hom (?) C.  2 9 oper S.P.  3 here D begins; fol. 9.  4 in pe myddel
of S.P.D.  5 to S.P.D.  6 fol. 91 S.  7 of pe P.  8 see follows, S.P.D.
12 ande in the text with in in the margin, C.  in S.P.D.  13 fol. 28 C.
14 note in the margin, S.  15-18 om. S.P.D. A cross in the margin, C.
16 go forp S.P.D.  17 cleeped S.P.D.
pat þei schulde nomore so speke, [ne] teche on no wise in Ihesu name. Peter sopely ande Iohn anssuered and saide vnto hem, If hit is ristewise in þo sighte of God soner to here ȝowe þan God, telle vs; þat we hafe harde ande sene, we may noghte bot we hit speke. Ande þei lefte hem wiþ many þretynge, dredande þo puple. No rightwise cause myghte þei finde hem forto punische, for alle speke hit ande made hit clere ande knowne, þat þinge þat bi hem was done, of þat þinge þat bifelle. þat man was of elde fourety þere ande twoo more, whanne þis token ande þis hele was. Ande whanne þei wore laten oute of þo kownseile to wende forþ þer way, þei komen vnto þer breþer þat wore converted, ande bryghte hem worde, what kynnes þinges þo princes of þrestes ande þo olde men hade vnto hem saide. Whanne þei hit harde, þei lifte vppe þer voyce togider alle to God, ande saide, Lorde, þow þat madeste heuen ande erþe, þe see ande alle þat in hem are: þat purghe þo Holigoste, bi þo mowþe of oure fadire David, þi childe, þow saideste, Whi gruchched þo folke, ande þo puple þoghhte vayn þinges? Kenges of erþe stoden togider, ande princes komen alle in one agayns oure Lorde ande agayns hise Criste: þei komen togider sopely in þis cyte agaynes þi holy childe Iesu, þat þow ennoyntedest, Herowde ande Pounce Pilate wiþ meny. ande folke of Israel, to do þat þi honde ande þi cownseile discryued Þat es, ordeynede) to be done. Ande nowe, Lorde, biholde vnto þer þretynge, ande grawnte þi seruantes wiþ alle faþepulnes to speke þi worde, in þat þow putte forþ þi honde; hele, merueiles ande wondres to be done for þo holy name of þi sone Iesu. Ande whanne þei hade
prayde, po place þat þei wore inne was stired¹, ande alle wore fulfilled of² þe Holygoste. þei³ spaken þanne Goddes worde⁴ wip faiffulnes. O hertte ande o soule ("þat es, o 32 wille) hade alle þat puple þat troweden⁵ togider⁶. Ne none of hem þat any þinge hade saide hit⁷ was his, bot wore⁸ in comun vnto⁹ hem alle. Ande wip grete vertewe þo apostul[s]¹⁰ 33 bare witnes of þo¹¹ vprisinge of ourse Lorde Jesu Criste: ande grete grace was in hem alle. Ne was þer none nedy amonges 34 hem: als many possessioners as þer wore of houses or of feldes solden hem, ande broghte þo price of hem þat þei solde, ande putte hit before¹² þo fete of þo apostuls: [& soply 35 it was departed to ichone after þei had nede. Ioseph, þat 36 hade his sorname knowen of þe apostuls]¹³, Barnabas¹⁴—þat bitokens, some of comforþe—he hade a felde, ande solde hit, 37 ande broghte þo price, ande laide bfore þo apostuls¹⁵ fete¹⁶.

Sopely a man þat hatte¹⁷ Ananyas, ande hisse wife Saphira, 1 5 solden a felde¹⁸, and wip þo¹⁹ konseile of hisse wife²⁰ wiphelde 2 a party of þo price, ande þo remnante broghte ande layde bfore þo apostuls²¹ fete. Ande Peter saide to hym, Anany, 3 whi tempted Sathanas þi herte, pow forto²² lyghe vnto²³ þo Holigoste, ande forto defraude of þo price of þo felde? Ne 4 was hit dwellande vnto²⁴ piseluen, ande þo sale was in þine owne power? Whi puttest þou þis dede in þine hertте? þow ne haues noghte lyed to man²⁵ bot to God²⁶. Sopely 5 whanne Ananyas hade harde þise wordes, he felle downe & dyed: ande grete drede was þer þanne amonge alle þat harde þeroffe. Thanne þonge men ross²⁷ vppe, ande bare hym 6 away ande biried hym. Efter-worde, as hit were þo space of 7 þre houres, hisse wife enterd inne, ande wiste not what was done. Ande sopely Peter answered vnto²⁸ hire, Say me, þow ³¹

¹ menyd S.P.D. ² wip S.P.D. ³ & þei S.P.D. ⁴ þe word of god S.P.D. ⁵—³ underlined in S.B. ⁶ troven P. ⁷ þi it S.P.D. ⁸ þei were S.P.D. ⁹ to S.P.D. ¹⁰ apostuls S.P.D. ¹¹ om. S.P.D. ¹² fol. 24b C. ¹³ thus in S.P.D. om. C. ¹⁴ Barnabas S.P.D. ¹⁵ postuls P. ¹⁶ Capitulum quintum follows; C³⁵ 5 in the margin, C. V chapse on erasure, S. ¹⁷ hyste S.P.D. ¹⁸ a felde repeated in the margin, 1st corr. S. ¹⁹ om. P. ²⁰ fol. 92b S. ²¹ postuls S. ²² men S.P. ²³ Thus the order of S.P.D. to god bot to man C. ²⁴ reysen S.P., in S on erasure, 1st corrector's hand.
womman, solde ȝhe ȝo felde of ȝat price? Ande sche 9 saide, ȝhe, of ȝat price. Ande soʒely Peter saide vnto ȝe hire, Wharto ȝoghte ȝhe hit acordande to ȝowe forte ȝempe ȝo Holygoste of God? Loo ȝo fete of hem ȝat biried ȝine 10 howsebande at ȝo dore, ande schal bere forʒe ȝe. Ande 5 alsfaste sche 5 felle downe atte hise fete ande dyed: ȝo yonge men entred inne ande fonde hire dead, ande toke hire vppe, 11 ande biried 4 hire biside hire husbande. Ande panne per was grete drede in alle holy chirche, ande in alle ȝat hit harde. 12 Bi 7 ȝo hondes soʒely of ȝo apostuls were done many tokens ande merueyls in ȝo folke; ande ȝe wore alle togider in 13 Salomons porte. Soʒely of alle ȝo topere none durste ȝoyn hem vnto hem, bot myche ȝo puple hem praysed. ȝo multitude of hem ȝat preye 6 wexe euer more ande more, boþe of 15 men ande wymmen; so ȝat ȝe hafe oute ȝo 10 seke into ȝe fieldes 14 ande laide hem in ȝer couches ande in ȝer beddes in ȝo felde, ȝat whanne Peter kome, at ȝo lest his schadowe myghte ouer-schine 15 iche of hem, ande so be deluerde of ȝer 16 sekenes. Soʒely ȝo multitude of neigburs 16 of ȝo cite runnen togider in Ierusalem, berande ȝe seke, ande hem ȝat wore trauelled wip vnclene spirittes, ȝo whiche alle wore helud. 17 Thanne soʒely ȝo prince of prestes 14 rose vppe, ande alle ȝat wip hem wore, ȝo whiche es heresie of Saduceys (ȝat wore 18 religiowse) 15, ande wore fulfilled of enuy ande treclery, ande layde hondes vpon ȝo apostuls, ande putte 15 hem into 17 a komun holde ȝat opuʒy was knowne. Ande soʒely onne 17 ȝo nyghte one of Goddes awngels opunde ȝo yhates of ȝo prisone, ande lede hem oute, ande saide, Gos, ande stondes in ȝo temple, ande spakes vnto ȝo puple alle ȝo wordes of ȝis 21 life. Ande 18 whanne ȝe hafe herde ȝis, ȝe enterde in ȝo mornynge 16 into ȝo temple, ande tawghte 20. Whanne ȝo prince of prestes harde ȝis, ande ȝoo 21 pat wore wip hym, ȝe called 22
togider a konseile, ande alle þo eldeste men of þo sons of Israel, ande sende vnto þo prisone to bringe þo apostuls to hem. Ande whanne þo mynstres sopely kome ande opunde 22 þo prisone, þei fonde hem noghte. Bot turned agayne ande tolde þo prince how þat hit was, ande saide, Forsoþe þo 23 prisone we fonde faste sparrowed as hit was lefte, ande þo kepars stondinge at þo hatches: þei opunde þo prisone, ande no man fonde we þerinne. Whanne þo maistres of þo temple 24 ande þo princes of þo preste herde þise wordes, þei vmpoghten hem, ande spake togider what was forto do of hem. Ande þo1 whileþ þer kome one ande broghte worde vnto 25 hem, how þoo men þat þei putte in prisone ben in þo temple, ande stonden ande techen þo puple. Thanne yode 26 þo mayster wip his mynstres, ande ladde hem forp wip-outen strekke: þei dredden þo puple, "in aventure þat" þei wolde stone hem. Ande whanne þei hade ledde hem forp, 27 þei toke hem in a10 kownseyl. Ande þo prince of preste asched hem, ande saide, Wip comandmente we bid 30we, þat 28 þe ne teche noghte in þis name. Ande lo, ðe hafe fulfilled Jerusalem wip 3oure techinge, ande 3he wil putte vpon vs þo blode of þis man (þat es, þo deþe of Criste). 13Peter ande þo 29 apostuls answerede ande saide, More hit18 bhoues vs to18 be buxum vnto1 God þanne to men18. God of 3oure faders raised Iesu vnto lyfe, whom þat she alowen, hongande hym vpon a crosse. Hym has God highed, ande made hym a 31 prince ande sauyoure þurghhe his righte honde, to gife penuence vnto1 hem of Israel, ande forgifnes of þer synnes. Ande we 32 ben witnes of þise wordes; ande þo Holygoste whom God haues gifen vnto1 alle þat10 to hym ben buxum. Whanne 33 þat þei harde þis, þei ymageynde ande þoþte in þer hertes to slee hem. Ande sopely a Pharisew ros vp in þo kownseile, 34

whos name was Gamaliel, a doctour of po lawe, worshifful
vnto alle folke. He comanded pat pe apostuls schulde
gange oute a lytel, ande saide panne vnto hem pat wore
gadurd pere, Men of Israel, take hede vnto sowreseluuen, of
pise men whatte she pinke to do. Bifore pise dais Theodas
saide pat he was bynseluen grete; vnto whom assented
folke, po noumbre of men abouten foure hundrepe: po whiche
was slayne; ande alle pat to hym trowed wore disparpulde
(pat es, wore spred obrode ande destroide) ande worped
vnto noghte. After hym was per an-oper, Iudas of Galilee,
in po dais of profescion, ande myche puple he efter hym
turned: ande he perisched; and als many as vnto hym
assembled wore sparpulde o-brode. Ande nowe perfore I say
vnto yowe, Departes away fro pise men, ande suffers hem:
for if pis conseile ande pis dede pat pei do be of man, hit
schal be vndone & worpe vnto noghte: ande sopely if hit be
of God, she schul noghte mowe vndo hem, bot suffere hem,
in aventure pat she be not fownden fightande agayn God.
Forsophe pei assented, ande called po apostuls vnto hem,
ande komawnded hem, pei schulde nomore speke in
Iesu name, ande lete hem wende per way. Ande pei forsophe
yode ioyande oute of po sighte of po cownselie, for pat pei
wore made worpi to suffur strifte ande schame for po name of
Iesu. Sophely euery day in po temple & abowte howses pei
cessed noghte of techinge ande prechinge of Iesu Criste.

6 1 Sophely in po dais gretely wexe po noumber of per
disciples, ande was made a murmour ande a grucchiniage of
po Grekes agaynes hem of Ebrewe, for pat per widowers wore
despised in þo iche daye servyce. Ande þeyne 2
togider twelve 3 þo nowmbur of þo apostulis ande þo
disciples 4, ande saide þus vnto 5 hem. It es noghte righte 6
þat we schul leue þo worde of God 7 ande servye vnto 8 þo
bordes (þat es, atte þo mete). Ande þerfore lokes amonge 3
3owe, breþer, seuen gode men of þe testemony ande wytnes, þo
whiche ben ful of þo Holigoste ande wisdome, whom we schul
ordeyne forto do þis bisines ande þis warke. For we wole 4
holde vs in prayer ande in Goddes worde. Ande þis worde 5
was plesinge 6 vnto 8 alle þo multitud 9, ande gladde were [pei]
þer-offe. Ande þei ches Steuen, a man fulle of þo Holigoste
ande trewe in þo faþe, ande Philip, ande Prochorum,
ande Nichanore, ande Tymothew 10, ande Pernyenam 11, ande
Nicholas þat was komen fro Antiochen; þise þei sette bifoere 6
þo sighte of þo apostulis, & made þer prayere, ande laide alle
12 þer hende vpon hem 13. Ande Goddes worde wexe; ande 7
gretely 13 was þo nowmbur of disciples waxen in Ierusalem.
Grete company also of prestes bowden vnto 1 þo faþe. Steuen, 8
gostely 14 fulle of grace ande strenkþe, did many merueyles
ande wondurs amonge þo puple. Summe soþely of þo 9
synagogue risen 16 yppe, þat was 16 of Lybertynes, ande of
Sirenenes, ande of Alysawndur, ande of hem þat wore of
Cilyce ande of Asye, disputande wiþ Steuen. Ande þei 10
myghte noghte wipstonde his wytte ande þo spiritle þat
wipinne hym spake. Thanne sende þei wiþ tresone men þat 11
schulde saye, 17 þat þei harde hym saye 17 wordes of blaspheme
of Moyzes & of God. þei stired ande 11 moued also þo puple, 12
& þo olde men, ande þo wise, ande ran togider, ande token
hym, ande ledden hym into 19 kownseyl; ande sette 20 agayns 13
hym þo fals witnes, sayande, þis man cessen noghte to speke
wordes agaynse holy place ande þo lawe: soþely we harde 14
hym saye, pat he pis Issus of Nazareth schal destroye pis place, ande schal turneoure lawes pat Moyses gafe vnto va. 

15 Ande pei bihelde vpon hym alle pat in po konseyl satte; pei sawe his face as hit wore pe face of an awngel amonges hem.

7 i po prince of po prestes saide vnto Steuen, Es pis pinge sope pat pise men sayne? Ande he ansuered ande saide, she men, my brepher ande faders, heres ande vndurstondes. God of ioye appered vnto Abraham oure fadire, whanne he was in Mesapotamy, bifore pat he schulde dye in Charre, ande saide vnto hym, Gange oute of po londe, ande oute of po knowyng, ande kome into pat londe pat I schal schewe vnto po. Thanne wente he oute of po londe of Caldey, ande dwelled in Charram: ande pepen, etter his fader was deade, he kome into pis londe, ande caried hise fader hide, where pat she dwelle nowe. Ande he gafe hym perinne none heritage, nor o fote of erthe, ande he bihette forto gife hit hym into hinge possessione, ande til hise sede etter hym, whanne pat he hade no sone. Sovely God saide vnto hym, pat hise sede schal hafe a wonyng [in] anoper londe, ande he schal make hem subgette to hise service, ande yuel he schal lede hem foure hundrepe there. Ande [pat folk to whom pei schal serue I schal iwge, sais God]; ande etter pei schul wende hepen ande serue me in pis place. Ande he gafe vnto hym po testamento of circum-sicyon: ande so he gate Isaac, ande circumsiced hym po eghtod daye; and Isaac Iacob, ande Iacob po twelue
patriarches. Ande ἔσερ patriarches haden enuye vnto Ioseph, 9 ande solde hym into Egipte: ande God was wiþ hym, ande 10 hym deleyerde of alle hise tribulacones, ande gaf hym grace ande wisdome in Pharaos sighte, ὅ το κενγε of Egipte; ande made hym guernoure ande prouoste ouer Egipte ande ouer alle hise howse. Bot soþely ἵνα κομε ἄνacre hungur in 11 alle Egipte ande Canaan [ande] grete tribulacyone; ande 3oure fadres fonde no mete. Whanne Iacob harde ὅ τατ whete 12 was in Egipte, he sende firste oure fadres. Ande ἐπε δε secunde 13 sonde he was knowen, Ioseph, of hise breþer, ande he schewed his kynreden vnto Pharao. Ande Ioseph sende after his 14 fader, ande alle hise knowyne. Ande Iacob so kome into 15 Egipte; ande he es deade, ande oure fadres; ande άπε bėi ben 16 translated into Sichem, ande putte in ὅ σεπύλυρου τατ Abraham boghte wiþ price of siluer of ὅ σονσ ων of Emor, Sychem sons. Soþely whanne ὅ τυμε of bieste come 17 nerehande, ὅ τατ God tolde vnto Abraham, ὅ πυπλε ωεx ande multiplied in Egipte, vnto ὅ τυμε ὅ τατ an-όπερ kenge 18 was ἓριν ταν, ὅ καν κνεφοτ Ioseph. He ἐπος ωυεργοδε 19 oure kynreden, ande tourmented oure fadres, ande ordeynde ὅ τατ of oure yonge childer ὅ τατ were ὅ κανε ὅ ωκεborne, ὅ τατ knaeuche childre schulde not lived. ὅ τατ same tyme was Moises borne, & 20 plesinge vnto God; ὅ τατ whiche ὅ πρεε moneþes was norysched in hise owne fader howse: ande soþely he was putte forþe 21 into ὅ ρολοδε, ande Pharaos doghter toke hym vppe, ande ὅ norysched hym as hit wore hire sone. Ande Moyses was 22 lerned of alle ὅ τατ witte of Egipte; ande he was myghty in wordes ande in hise dedes. Whanne hise tyme was fulfilled ὅ τυμε 23 vnto ὅ τυμε 24 fourty 25 χερε, hit felle in hise hertte ὅ τατ he wolde visite hise frendes, hice breþer 18 of Israel. Ande whanne ὅ τατ he sawe 24 one of hise kynne suffer grete wronge, he venged hym, ande wreked hym ὅ τατ wronge suffurde, ande smote hym offe

25 Egipte: he wende hise breper schulde haue vadurstonde, pat God purge hise hende schulde gise hele vnto\(^1\) hem; ande pei vnderstode\(^2\) hit noghte. Sopele po secunde daye he appered vnto\(^1\) hem striuande, ande reconsente hem into pees, ande sayde, Men, 3he ben breper; whart0 noys eyper of 3owe oper ? Sopele he pat did pe wronge vnto\(^1\) hise breper, putte hym agayne, and saiade, Who ordeyne de prince or iustice 28 ouer vs? Pow\(^3\) wilte noghte\(^4\) slee me, as pow 3isterday 29 dideste po man of Egipte? Atte pis worde Moises fledde, ande was made a komelynge in po lande of Madian, where 30 he gate twee\(^5\) sons. Ande whanne fourty 3here wore fulfilled, an awngel appered vnto\(^1\) hym in po deserte of monte 31 Synaye in flumbe of fire in po buske. Moyses, whanne he hit sawe, of pat sighete he was awonnderde: ande as he 3ode nerre forto biholde perto, po voyce of God spake vnto\(^1\) hym 32 ande saiade, I am po God of pi fadres, God of Abraham, of Isaac ande of Iacob. Moyses panne trembulde ande durste 33 nomore biholde. God sopele saiade vnto\(^1\) hym, Lowse\(^6\) po schone of pi fete: po place es holy pat pou stondes ynne. 34 Biholdande I sawe po afficci6ne of my folke pat es in Egipte, ande paire sorowynge I harde, ande I kome downe hem to deluyer: ande kome nowe, ande I schal sende pe into Egipte. 35 Pis Moises whom pei denied, ande saiade, Who ordeyne de prince ande domes-man ouer vs? hym God sende prince ande byare wip po awngel honde pat in po buske appered 36 vnto\(^1\) hym. He pis lede hem oute, doande merueyles ande wondurs in po lande of Egipte, ande in po Rede See, ande in 37 deserte fourty 3here. Pis es Moises, pe whiche saiade hit\(^10\) vnto\(^1\) po childer of Israel, A prophete vnto\(^1\) 3owe God schal raise of 3oure owne breperen, ande loke 3he here hym reghte 38 as 3he do me. He pis hit es pat was in po chirche in wilder-nes wip po awngel pat spake vnto\(^{11}\) hym in po mownte of Synay, ande with our fadres: po whiche toke po wordes\(^{18}\) 39 offe life to gise vnto\(^{10}\) vs: to whom our faders wolden noghte

\(^{1}\) to S.P.D.  \(^{2}\) vnderstonde with a expunged, S.  \(^{3}\) Wer precedes, P. wer \(\downarrow\) in the margin, 1st corr. S.  \(^{4}\) om. P. crossed out, S.  \(^{5}\) fol. 97 S.  \(^{6}\) fol. 29 C.  \(^{7}\) god of S.P.D.  \(^{8}\) lowse with the u crossed out, S.  \(^{9}\) by P.D.  \(^{10}\) om. S.P.D.  \(^{11}\) to S.P.D. fol. 30 C.  \(^{12}\) fol. 97 S.
bowe, bot putte agayne [hym]¹, ande wore turned agayne in āper hertes vtnto⁴ Egipte, sayand vtnto⁵ Aaron, Make vs goddes 40 pat may go before vs: he⁶ þis Mosyes þat lede vs oute of þo londe of Egipte, we woten noghte what es fallen vtnto hym. Ande in þo dais þei made a kalfe, ande offurde⁶ offeringes to 41 þo symulacre (þat es, vtnto⁶ þo mawmete). Ande þei made ioye in þo warke⁷ of þer hende. Sojely God converted ande 42 toke hem to serue to þo kengedome of heuen: as hit es⁸ written in þo boke of þo prophetes, Pow⁹, meny of Israel, sacrificio¹⁰ nor¹¹ offeringes offurde þe none¹² vtnto¹³ me fourty 3ere in deserte. Ande þe toke þo dwellynge-stede of 43 Meloch ande þo sterne of þoure god Rempha, þat wore figures þat þe made forto worschippe. Ande I schal transferre 3owe into Babilony¹⁵. Þo tabernacle of¹⁴ testimony was to þoure 44 fadire[s]¹⁶ in deserte, [as]¹⁸ God ordeyne, spekande vtnto¹⁸ Moises, þat⁶ he schulde make hit efter þo schappe of þat þat he sawe. þe whiche þei ledden in, [ande] ðoure faders [wiþ 45 Iesu broughten] into þo possession of gentiles, þo whiche God putte away fro þo face of oure¹⁷ faders vtnto¹⁸ þo dais of Dauid, 46 þo whiche fonde grace before God, ande asched pat he myghte¹⁸ finde a tabernacle vtnto⁸ God of Iacob. Salomon sojely made 47 hym¹⁹ an²⁰ howse; bot he þat es alþerhigheste²¹ dwelles 48 noghte in þinges þat ben made wiþ hende; as he bi²² þo prophetes sais, Heuen es vtnto²³ me a sege, erpe sojely a stool 49 vtnto²³ my fete: what howse schul²³ 3he⁶ make to me? sais²⁴ oure Lorde, or whiche es þo place þat I schal reste inne? Ne made noghte my hende alle þise þinges? Harde- 50,51 frownted ande vn circumcisiond hertes ande eares, euer 3he han wiþstoned þo Holygoste: so as þoure faders did, so do 3he.

¹ hym P, in the margin, 1st corr. S. ² in to S.P.D. ³ to S.P.D. ⁴ soply S.P.D. ⁵ ofre S.P. ⁶ om. S.P.D. ⁷ werkes S.P.D. ⁸ in the margin, C. ⁹ pow dotted out with wher ye in the margin, 1st corr. S. ¹⁰ wher ye P. ¹¹ Vulg. namquid victimas et hostias obtulistis mihi. ¹² sacrifices P; last s added in a later hand, S. ¹³ or S.P. ¹⁴ crossed out, S; om. P. ¹⁵ for þis þinge follows, P, in the margin, 1st corr. S. ¹⁶ testamente follows, C. ¹⁷ wiþ þoure faðrum D; wiþ oure faðres S.P. ¹⁸ S.P.D.; of C. ¹⁹ wiþ oure D; oure with the 3 erased, S. ²⁰ a S.P.D. ²¹ most h. S.P.D. ²² he bi om. S.P.D. ²³ 3he schul C; schulde S.P.D. ²⁴ oure louerd syp S.P.D.
52 For 3oure fadirs, ne wore þei noghte pursuawars of prophetes?
ande þei slowe hem þat schewed biore of þe komynge of þis
rightwise man, of whom þe wore traytures unde manslears:
53 þe þat token þo lawe þat schulde haue disposed 3ow vnto
54 awngels, unde 3he kepped hit noghte. Ande 5 whanne þei
harden þis, þei saiden in þer hertes, unde gnaistet vpon 5 hym
55 wiþ þer teþe. So whanne Stheuen was ful of þo Holigoste,
he bihelde vppe into heuen unde saue þo ioye of God, unde
Iesu stondande atte þo righte side of his fadire, unde saide,
Lo, I see heuens 6 opn, unde mannes sone stondande at þo
56 righte side of þe vertewe of God. þei crieden þanne alle 7
lowe 7 togider 8, unde stopped þer eres, unde þei alle to-
57 gider did lettyng vnto hym 9; unde þanne 8 þei cacched 10 hym
oute of þo cytee, unde stoned hym; unde þe twi 11 falsse
wytnes 12 did of hisse clopes biside þe fete of þo yonge man þat
58 was 13 called 14 Saule. Ande þej 15 stoned Steuens, þat called 16,
59 unde saide, Iesu 17, recyeye my spirittte; unde kneled downe
vpon 4 hisse kneeses, unde cried wiþ a lowe 7 voyce, & sais 17;
Lorde, sette noghte þis synne agaynes hem 18. Ande whanne
he hade saide þat, he rested hym in God, unde gafe vnto 8
heuen his goste. Soþely Saule was assentande vnto 3 his
deþe.

8 1 Soþely 19 þat daye was grete persecucione done in holy
chirche þat was atte Ierusalem; unde alle þei wore dis-
parpulde unde wenete isonder 3 bi 20 þo kendames of Iurye
aunde Samary, outtakne þo apostuls þat dwellte stille in
2 Ierusalem. Men 21 ful dредfulle biried saynte Steuens, unde
3 made grete wepinge unde sorowe ouer hym. Saule forsope
wastud holie chirche unde destroyde hit 3, unde 3ode into
howses, unde drowe oute men unde wysterne, unde putte hem
4 into holde 22. Ande þei þerfore þat wore spredde obrode 3ode

1 of om. P. 2 to S.P.D. 3 om. S.P.D. 4 on S.P.D. 5 heuene S.P.D.
6 alle þanne P. 7 longe S.P.D. 8 fol. 31 C. 9-2 om. S.P.D.
10 ladde S.P.D. 11 þe two crossed out S. om. P. 12 wytnesse S.P.D.
13 fol. 99b S. 14 cleped SPD. 15 þei C. 16 Lord Ieru S.P.D.
17 seyde S.P.D. 18 for þei knowþ not what þei doþ follows, P, in the
margin, 1st corr. S. 19 om 8 on erasure in the margin, C. þÆ viti charp
in a late xviith century hand, S. 20 into alle þe kyngdom S.P.D.
21 but precedes in a late hand, P. 22 holdes S.P.D.
prechande þo gospelle of God, how he was Goddes sone. Philippe yode into þo cyte of Samarye, and preched Criste 5 vnto1 hem. Þo folke sopely gafe gode hede vnto1 þo wordes 6 þat Philippe saide, herande hym bolly togider ande alle wiþ o wille, ande bihelde vnto1 þo wonders8 ande8 tokens whiche þat he wroghte. Many sopely of hem þat hadden in hem yuel 7 spirittes cryed4 wiþ grete voyce ande8 yode awaye oute of hem. Many þat hadden þo palsy, ande also þat wornen crokude, 8 wornen maked alle hole. Ande perfors4 was þer maked grete 9 ioye in þat cite. Symon sopely Magus7, þat was before in þat cite, made hymselfen8 grete as a5 god, ande many folke of Samarye hade he deceyued ande saide hem forsophe þat he was a god: ande alle hym herkende, fro þ þo leeste vnto1 þo 10 meeste10, sayande, He þis es þo vertewe of God þat es called Mag[n]a11. Þei 12 gafe tente vnto1 hym, wharfore longe tyme 11 wiþ hise fals craftes he made hem wode. Bot sopely whanne 12 þei schulde haue trowed vnto1 Philippe, prechinge vnto1 hem of þo kengdome of heuen in þo name of Iesu13, þer swore baptizd many men ande wymmen. 14 Panne trowed he þat 13 Symon14; ande 15 whanne he schulde be baptised, he drowe hym vnto1 Philippe; ande16 whanne he sawe þo vertewes ande þo6 wounds þat bi Philippe wore done, perfors16 he was anerueylde wondrfully. Whan þo apostuls hade harde þat 14 Samary hade recceyued Goddes worde, þei sende vnto1 hem Peter ande Ioon. Ande whanne þei wore komen, þei preyed 15 for hem þat wore17 turned, þat þei myghte take þo Holygoste: 18 þitte18 he kome19 noghte into iche of hem, bot only þei20 wore 16 baptizd in þo name of Iesu, oure Lorde. Panne putten þei 17 þer hende vpon hem, ande þanne þei token þo Holygoste. Whanne þat Symon hade 21 sene þat purghe þo puttynge to18 one22 of þo apostuls24 hende þo Holygoste was gifen vnto1 hem,

---

he profurred hem money, ande saide, Haue pis, ande gise me pat power, pat whom. I putte vpon my honde, he schal haue po Holygoste. Ande Peter sopelely answere hym & saide, pi money ande pi catelle be with pe in dampcayon, for pow trow[ed]este pat pe gifte of God wip money myghte be boghte. Neper pow haueste parte ne lote in pis worde: for sopely pi hertte es noghte rightwise bifoore God. Ande perfore do penaunce for pi wikkednes, ande pruye panne God, in auenture pat he wol[e] forgife pe pis wikked poghte of pine hertte. For sopely in galle of bitternes ande in bonde of wikkednes I see pat pow erte. Panne sopely Symon answere & saide, Pruye 3he vnto God for me, pat none of alle pis falle vpon me whiche pat 3he haue sayde. Ande pei sopely witnessed ande spaken Gods worde, ande 3ede vnto Ierusalem agayne; ande [in] many kengedams of Samarytanes tawghten pei ande preched. An auengel of God vnto Philipphe saide, ande spake, Rise, ande wende to meridiane, vnto po way pat gos downe fro Ierusalem into Gazaem, pat es a deserte place. Ande vppe he ros ande 3ede; ande fer he mette wip a man of Ethiopes, pat was a myghty man wip a qweene of Candacis of Ethiopes, po whiche was ouer alle hire tresure, ande was a Geldynge pat hade hire in kepinge; he kome to worschippe ande forto preye in Jerusalem: ande he was turned agayne, sittande vpon his charre, redande Ysay po prophete. Ande po spiritte sayde vnto Philipphe, Kome nerre, ande ioyne pe to pis carte. Ande Philipphe ranue perto, ande harde hym redande Isaye po prophete, ande he saide, Trowes pow, pat pow vndurstondes noghte pat pow redes? Ande he saide, How myghte I, bot if any hade tawghte hit me? Ande he pryebye Philipphe, pat he wolde kome vppe ande sytte wip hym. Po place pat he rede of was pis in pat prophecye, As a schepe vnto po slawghter.
was he ledde, ande as a lombe before þo clippard wiþouten voice, so he opunde not hisse mowpe. In mekenes he bare his 33 dome awaye ande his rightwaise vengeance: hisse generacyone who schal bit telle? For his life* es taken awaye oute of* erpe. þo geldynge, 'answered agayne ande sayde vnto 34 Philyppe, I preye þe, of what prophete sais he þis? of hym-seluen, or of an*oper? Þanne sopely Philyppe tawghte 35 hym, ande declared, bigynnande atte þat place þat he redde of þo prophecye, ande tolde hym of Iesu. Ande þo whileste 36 þei kome b þo waye, þei kome vnto* a water; ande *þanne saide þo geldynge, Lo, here es water*, ande* who schal lette me here to be baptised? Ande Philippie saide vnto* hym, If 37 þow trowe wiþ alle þine hertte, hit es leffulle vnto* þe. Ande he* answered ande saide, I trowe þat Iesu Criste es Goddes son. Ande he comawnded þo carte to stonde, & boþe 38 þei yode downe into þo water, Philippie ande he*, ande þer he baptised hym*14. Soþely when þei wore vante vp oute* of 39 þo water þo spiryte of God raysched Philippie away; & after sawe he hym nomore. He yode sopely bi þo waye makande ioye. Ande Philippie was fownden sopely in Agoto*16, 40 þat was an*oper cyte; ande þer he yode abowte prechande vnto* alle*17 cytes, tille*18 he kome to Cesarye.

Saule*19 alwaye þrette ande wayted Goddes discipuls; he 9 kome vnto* þo prince* of prestes, ande asched of hym pistels 2 ande comysiones into Damaske vnto* þo synagoges, þat* whomsoever he fonde of þo company of þe apostuls or hem-seluen, men or wymmen, to brynge hem bownden vnto* Jerusalem. Ande as he yode þiderworde, hit bifelle*20 þat he 3 kome nere*22 Damaske: ande sodenly þer come a wonderful

1 For þo clippard S.P.D. have þat scherif hym. 2 fol. 33 C. 3 of þe S.P.D. 4 a anserede to phylipp & seyde S.P.D. 5 eny S.P.D. 6 whylwe S.P. 7 yede S.P.D. 8 to S.P.D. 9* þe geldynge seyde to her ye water at the bottom of the page, 1st corr. S. follows in the text, P. om. D. 10 om. S.P. 11 fol. 100b S. 12 inserted above the line, S.P. 13* þe geldynge S.P. geld... on erasure in 1st corrector's hand, S. þe comelyng D. 14 in margin, C. 15 om. S.P.D. 16 a joto with oto on erasure, S. a yate D. a gate P. 17 alle þe S.P.D. 18 for S.D. 19 C* on erasure, C. þe* is chapter in a late hand, S. Paule D. In S. Saule with the S supplied by the 1st corr., the marginal letter indicating the initial is p. 20 S.P.D.; princes C. 21 fol. 33 C. 22 fel S.P.D. 23 my S.P.D.
lyghte alle aboute hym fro heuen, ande he felle downe vnto\(^1\)
\(\text{po erpe, ande harde a voyce sayande vnto}\(^1\) hym, Saule, Saule,
wherto pursewes bow me? Ande he saide, Who erte bow,
Lorde? Ande po voyce saide vnto\(^1\) hym, I am Iesu of
Nazareth whom \(\text{pat bow pursewes: hit es ful}\(^1\) harde to \(\text{pe}
\) to kese\(^2\) agayne po prikke. Ande he qwakande ande dred-
fulle saide, Lorde, what wilte \(\text{bow pat I do?}\) Ande oun
Lorde saide vnto\(^1\) hym, Rise, ande wende into po cytee, ande
\(\text{ver hit schal be tolden po, what pat}^4\) \(\text{pe bus}\) do. \(\text{So}\)\(\text{pely po}
men \(\text{pat wore sende wip hym stoden alle mased, a voyce}
\)\(\text{so}\)\(\text{pely}^5\) \(\text{pe harde, bot no man pei sawe. Saule}\)\(\text{pane so}\)\(\text{pely}
ros vppe fro \(\text{pe erpe, opunde hise eyne, ande loked aboute}^6\)
bot no oun he sawe. \(\text{pe drowe hym forpe}^4\) bi \(\text{po hende,}
\)\(\text{ane ledde hym into Damaske; ande }^4\)\(\text{he was free days}
\(\text{wipouten sighte ande nope}^{10}\) oun \(\text{ere nor}^8\) dranke. \(\text{pe\text{r} was a}
disciple in Damaske \(\text{pat hatte Ananyas; ande God sayd to}
\text{hym in vision, Ananye. Ande he saide, Lo}^9\), Lorde, I am
b here. Ande oun Lorde saide\(^10\) unto hym\(^11\), Rise, ande wende
\(\text{vnto po way}^9\) \(\text{pat es called}^9\) Rectus, ande seche Saule in
Iudas\(^16\) howse, whos\(^1\) name es Tharsen: for oun, \(\text{per he preys}\);
\(\text{ane he sawe po man \(\text{pat hadde Anany sae}^{10}\) enterande into po}
howse, ande puttande hise hondes\(^16\) vnto\(^1\) hym, \(\text{po he}
\)\(\text{myghte receyue his syghte}^7\). Ande Ananyas anuered ande
\(\text{saide, Lorde}^{16}\), I hafe harde of many of \(\text{po man, how many}
\)\(\text{harmes he haues done vnto}^1\) \(\text{pi sayntes in Ierezalem: ande}
\(\text{he haues powere of po princes of prestes to bynde alle hem}
\)\(\text{pos}^1\) \(\text{pat ben pi name oknowe}^9\). Ande so\(\text{pely our}^e\)
\(\text{Lorde say}^{10}\) vnto\(^1\) hym, Go forpe, for he es maked vnto\(^1\)
mee a vesel of choos\(^10\) oun \(\text{forto}^1\) b here my name bfore kenges ande ounke, ande
\(\text{bfore po childer of Israel. Ande so\(\text{pely I schalle schewe}
\text{hym}^9\) how many \(\text{pinges hym bihoues for my name suffure}^9\).}

---

\(^1\) to S.P.D. \(^2\) om. S.P. \(^3\) kyse D. kyse S.P. fol. 101 S.
\(^4\) po byhowe to S.P. \(\text{pe byhowe} \text{to D.}\) \(^5\) om. P. \(^6\) loke d aboute crossed
out, S. \(\text{om. P.}\) \(^7\) at no ping P. \(\text{but no ping with ping on erasure in darker}
ink, S.}\(^8\) ne S.P.D. \(^9\) fol. 34 C. \(^10\) inserted by contemporary hand, C.
\(^11\) vnto hym om. S.P.D. \(^12\) strete S.P.D. \(^13\) clepyd S.P.D. \(^14\) iewe P.
\(^15\) whas D. \(^16\) honde S.P. \(^17\) seynt in marg., 1st corr. S. \(^18\) lo follows,
dotted out, C. \(^19\) of clepen pi name S.P.D. \(^20\) chouye S.P.D. \(^21\) fol. 101 C S.
\(^22\) to hym S.P.D. \(^23\) to precedes, P; in S. above the line in darker ink.
Ande Ananyas yode, ande enterde into þo howse, ande putte 17 bise hondes vnto hym, & sai[de]², Saule, brethren, oure Lorde Ihesus þat appered to þe in þo waye þat pow kome, sende me vnto þe, þat þou haue þi syghte, ande be fulfilled of þo Holy Gost. Ande aissone³ þer felle fro his eyghne⁴ slyme as hit 18 wore þo skales of a fische; & so he⁶ receyued his sighte, ande ros vppe, ande was baptized; ande he was gretelyche 19 comforted⁶ whanne he hade taken mete. Ande þan sopely a fewe days he dwelled at Damaske with þo disciples. Ande 20 anone Poule yode into þo synagoges, ande preched Iesu þat he es verray Goddes sone. Ande alle þei wore ameruelde 21 sopely þat hym harde, ande sayden, Ne was noghte he⁶ pis þe þat in Ierusalem wipstode hem þat wore þis name oknowe⁷ ande þerto he kome hider to lede hem bownden vnto⁸ þo princes of þo lawe þat ben prynces of þe prestes. Ande Poule myche þo⁴ more he encresched, ande confunded 22 þo Iewes þat dwelden atte Damaske, wele affermande þat he was Criste. Ande whanne he hade þer many days fulfilled, 23 þo Iewes token cowneynl hym forto¹⁶ slee; ande sopely þer 24 deceytes wore tolde vnto⁸ Poule. Ande þei kepped þo yates bope daye ande nyghte of þo cyte, to wayte hym forto slee; ande þo disciples token hym bi nyghte, ande leten hym downe 25 bi þo walle in a bres-lepe. & sopely whanne he vnto⁸ Ierusalem kome, he drowe hym towarde þo discipuls; ande alle þei wore of hym aferde, noghte knowande how he was Goddes discipul. Bot Barnabas sopely toke hym, ande ledde hym 27 to þo disciples ande⁶ to þo apostuls¹¹ ande tolde hem alle⁸ how in þo waye he hade sene Godde, ande how þat he spake wip hym, & how failefully¹⁸ he hade done in Damaske in þo name of Iesu. Ande he was wip hem wendande in ande 28 oute in Ierusalem, ande trewly doynge in þo name of Iesu. Ande vnto¹ po gentyles he spake, ande disputed wip þo 29 Grekes; & ³⁷ þei soghten faste aboute hym forto slee¹⁸. & ³⁰ whanne þo breþer knewne þat, vpon¹⁴ þo nyste to Cesarye

31 so bely þei hym ledde, ande sente hym vnto\(^\text{1}\) Tharsum. Danne holy chırche þurghalle þo Iurye ande Galyle ande Samarye hade pees, ande was gretely ediffed, wendande\(^*\) in þo drede of God, ande was fullfilled in komforpe of þo Holygoste. 
32 Ande Peter, whanne he hade passed alle þo kontres abowte, ande schulde kome to þo holy folke\(^*\) þat wore dwełlynge at Lydde, he fonde þer a man whos\(^4\) name was Eneam, þat frote he was eghte þhere olde hade lyne bedreden\(^6\). Ande Peter saide vnto\(^1\) hym, Enea, oure Lorde Iesu Criste hele þe\(^8\), rise vppe frote þi bedde. Ande he anon rose\(^7\) vppe. & alle þei hym sawe þat atte Lydde dwelle\(^8\) ande Saron, þat wore 36 convertaed vnto\(^1\) God. In Ioppen forsope þer was a discipul, a womman þat hatte\(^9\) Tabita, þat propur name es Dorcas: þo whiche was ful \(^{10}\) of almes ande of gode dedes\(^10\) þat scie\(^11\) 37 vnto\(^1\) many dide. Ande\(^13\) on a\(^18\) day hit bifelle, þat\(^14\) scie\(^15\) wexe seke ande died. Whanne þei hire hade waschen, þei 38 layde hire in þer\(^16\) halle. Ande so bely so as þat cyte Lydde was nere\(^17\) þo towne of Ioppen, þo disciples harden telle how Peter was þerynne; þei sende twyne\(^18\) vnto hym, preynege hym noghte forto\(^1\) dwelle, bot faste to kome vnto\(^1\) hem. 
39 Ande saynte Peter ros vppe ande yode forpe wip hem. Ande whanne saynte\(^14\) Peter was komen, þei ledden hym into þo synacle\(^16\), ande alle þo wydowes stoden aboute hym ande wepped, ande schewed hym þo clopec\(^20\) ande þo kotes þat 40 Dorcas hade him made. Ande Peter maked hem alle forto wende forpe, ande he kneled downe ande preyed, ande turned hym vnto\(^1\) þo deade body ande saide, Thabita\(^21\), surge (þat es, Thabita rise). Ande atte his worde scie\(^11\) opurad hire eyne; 
41 ande whan scie\(^11\) sawe Peter scie\(^11\) toke hym hire hone, ande he raised hire vppe. Ande þane he called\(^22\) þo sayntes ande 42 þo wydowes, & schewed hem þat scie\(^11\) was on\(^22\) lyne. Ande

\(^{1}\) to S.P.D.  \(^{2}\) goynge S.P.D.  \(^{3}\) folkes S.P.D.  \(^{4}\) his S.P.D.  
\(^{6}\) on þe palyeye follows, P.; in margin, 1st corr. S.  \(^{6}\) above the line, 1st corr. S.; om. D.  
\(^{7}\) fol. 102\(^b\)  
\(^{8}\) dwelled at lede S.P.D.  \(^{9}\) hette S.D.  
\(^{10}\) of goode werkes & almes S.P.D.  \(^{11}\) þe P.  
\(^{12}\) & it in þo dayes byfell S.P.D.  \(^{13}\) fol. 35\(^b\) C.  
\(^{14}\) om. S.P.D.  \(^{15}\) he D.  
\(^{16}\) hire S.P.D.  \(^{17}\) mye S.P.D.  \(^{18}\) sweym men S.P.D.  
\(^{19}\) halle S.P.D.  
\(^{20}\) kotes & þe clopec S.P.D.  
\(^{21}\) thabyta surge underlined, S.P.  
\(^{22}\) eclepid S.P.D.  
\(^{22}\) a S.P.  

Digitized by Google
that was tolde purghe-oute Ioppen; ande many perfure trowed in Iesu Criste.

[Page] Anne Peter longe tyme ande manye daies after dwelt in Ioppen with a man that hatte Symonde, corueser. Ande i 10 who whileste per was a man in Cesarey that hatte Cornelius, centurio, a man that was religyowse ande dredeonde God with alle hise howsemeneye, that many almes unto that people did; ande euer preyande God. He pis sawe in visione, as hit 3 wore that nynte hour of that daye, that awngel of God enterande in vnto hym, ande his vnto hym he sayde, Cornely. Ande [he] loked vpon hym, ande wondefurlly was aferde, ande saide, Lorde, who erte powe? Ande that awngel saide unto hym, that preyers ande pin almes-dedes ben steghne vppe ande ben hade in mynde in that sighte of God. Ande sende now men unto Ioppen, ande make that knowne with Symonde, that es called Peter, that es harbarowed atte Symons howse, that curvoure, whos howse stondes biside that see; ande he schal teche that what that bihoues to do. Ande 7 whanne that awngel was departud fro hym that so unto hym spake, he called toweyne of his owne howse that wore homelye with hym, ande also a knyghte that mykkel drede God, to be one of hem forto wende that waye. Whanne he 8 hade tolde him how hit was, he sende him unto Ioppen. That tober day that zode that waye ande kome nere unto cyte. Saynte Peter wente vppe abouen into that howse forto saye hise preyers, aboute that hour of myddaye. Ande after 10 whanne hym hungred, he wolde go unto that mete; that whileste that dieghte his mete in spirite he was rauysched; ande he sawe heuen opunde, ande a vessel kome perfro, as 11

\[\text{\footnote{byleueden follows Crist, P.; in S. in marg. marked to be inserted after Crist.}}\]
hit wore a grete schete, by þo foure korners laten downe from
heuen vnto erpe: in þo whiche wore alle foure-fotud bestes
ande nedders of erpe ande fowles of heuen. & a voyce from
heuen kome vnto hym, ande sayde, Rise, Peter, slee ande
etef. Ande Peter sopely saide, God forbede, Lorde; for neuer
zitte I ete alle komune & vnclene (as who sey6, none suche
bestes)4. Ande etfe þo voyce saide vnto hym, þat at7 God
has made clene, calle8 þow hit not comune9. Ande10 þis was
pries done, & þo vessel taken agayn vpppe intó heuen. Ande
þo while Peter mused in hymseluen what þis vision schulde
be, þe10 whiche9 vnto9 hym [was]11 schewed, þo men komen
þat12 wore sende from Cornelyo, ande spirde13 vnto10 Symondes
house, ande stoden at þo yate; ande called14 yane ande asched
if Symon, þat es called14 Peter, wore16 harbarowed atte þat
place. Sopely as Peter was þenkande vpon18 his visione, þo
spirit saide vnto9 hym, Loo, three men sechen þe. Rise vpppe
perfore, ande go downe, ande wende forþe wip þem; & be
þow noghte aferde, for I þoo men serte17. Saynte Peter
3ode downe ande sayde vnto9 hem18, Lo, I am he whom þat
þe seche: what es þo cause wharfore þat þe hider come?
þo whiche anssuered vnto hym, Cornelius centurio, a man þat
es righteous ande trewly bredes God ande has wytyns þeroffe
alle þo folke of þo Iurye, an anssuer he hade of þo holy
awngel forto sende etter þe ande brynte þe vnto9 his howse
þi wordes forto here. Ande Peter ledde hem inne, ande he
þem þer harbarowede; ande vpon16 þo19 toþer daye roos ande
3ode forþe wip þem; ande summe of his breþer 3ode fro
luppen wip hym. & sopely þo19 toþer daye þei enterde into
Cesarye80. Sopely Cornelyus gadured togider his knowne
frendes ande11 hem þat nedfulle were vnto9 hym, ande abode
25 Peter ande þoo28 þat wore wente [for]33 hym. Ande so
whanne Peter was komen ande schulde enter into his howse,

1 in to S.P.D. 2 om. S.P.D. 3 to S.P.D. 4 fol. 103b S. 5 seip S.P.
6 underlinelde, S.P.C. 7 pat S.P. 8 clepe S.P.D. 9 & vnclene follows, P.
onclen in marg., 1st corr. S. 10 om. S.P. 11 schulde be C. was S.P.D.
12 fol. 37 C. 13 assed S.P.D. 14 cieped S.P.D. 15 he in marg.,
1st corr., marked to be inserted after were, S. 16 on S.P.D. 17 corrected
to sende, 1st corr. S. 18 þe men S.P.D. 19 þat S.P. þat opor D.
20 fol. 104 S. 21 fol. 37b C. 22 hem S.P.D. 23 S.P.D. wip C.
Cornelius kome agaynes hym, ande felle downe vnto1 hise fete, ande worschipped hym. Ande Peter lyfte2 hym vppe 26 ande saide, Rize, for I am a man as þow erte. Ande whanne 27 to-gider þei3 haden spoken, Peter 3ode y caste wiþ hym, ande fonde þer many þat wore komen togerder: ande he sayde 28 vnto1 hem, 3he wote how þat hit es 3opely4 þinge a Iewe forto1 haue comunynge8 togider or forto6 come vnto men of oþer nacyones7. Bot God schewed vnto me þat I schulde calle8 no man comune or9 vnclene: ande þerfore wipouten 29 dowte I am comen vnto 3owe. Ande þerfore I asche 30we for what cause sende 3e eter16 me forto kome vnto 30we. Ande þanne Cornelius saide, Fro foure dais siben11 vnto þis 30 houre I haue fastud ande preyed in my howse; ande þo nynte12 houre a man stode before me in18 a schynande white clopane, ande saide, Cornely, þi preyer es harde, ande þine 32 almes-dedes ben þoghte vpon [in]14 þo sighete of Godde. Send 32 þerfore vnto16 Ioppen after Symonde, þat es calied11 Peter; he es harbarowed in Symonde17 howse, þo18 curyoure, bi þo see. Ande þerfore als19 smertely I sente vnto þe; ande þow wele 33 dideste þat þow come vnto vs. Now þerfore we20 alle ben here before þi sighete, forto1 here alle þinges þat ben comawnded21 of God. Peter sopely22 opunde his mouþe ande23 34 saide, In sopëfastenes I haue fownde ande vndurstonden þat God es noghte outetaker of Parsons: bot in alle folke þat 35 dredeis hym ande dos rightwisesenes, he aceptes ande receyues. He sente his worde vnto1 þo childer of Israel, techange ande 36 schewande pees þurghhe Iesu Criste. He þis es Lorde sopely21 of alle. þe knowe þat24 þo worde28 was made ande knouwen bi 37 alle þo Iurye, bigynnande fro Galilee, after þo bapteme þat

38 saynte Iohn preched, Iesum fro Nazareth, how God en-
noynted hym þurgho þo Holygoste ande vertewe: þo whiche
passed by, wele doande, ande helande alle þat1 wore ouerlyne
wip þo dewle. For wîp hym was God. Ande we ben wytnes
of alle þinges þat he did in þo Iewrye ande Ierusalem; whom
þei slowe, hongande hym vpon a tree. Hym God raysed
vnto2 life þo þridde daye, ande made3 hym forto be sene (or
gafe hym to be mayntende, þat es, opynly knowen þat he es
risen agayne4), noghte vnto5 alle folke, bot to wytnesses þat
wore before ordeynd of God, vnto2 vs þat eten ande dranke
wip hym efter þat he was risen fro depe. Ande he bade vs
preche vnto4 þo puple, ande bere wytnes: for he hit es þat
of God es iustise of qwikke ande of deade. Vnto4 hym alle
prophetes wytnesses beren5; bi þo name of hym alle men þat
trowne in hym forto2 take forgifnes of alle þer synnes. Þo
whilstete6 Peter spake þise wordes, þo Holygoste fel vpon alle
 þat7 harde þo8 wordes. Ande wore awondurd þurgho þo
circumsiycyon þo9 trewe folke þat komen wip Peter, for in
nacyons þo grace was10 zotted oute of þo Holygoste (þat es, for
þat oþer nacyons hade þo grace of þo Holygoste). þei harden
hem forsøþe spekande langages ande preyssande God. Thanne
ansuered Peter, None may werne ne defende water, þat þise
ben noghte baptised, þat han receyued Þo Holygoste as we
haue; ande comawnded hem forto2 be baptizid in þo name
of Iesu Criste. Thanne þei preyed hym forto2 dwelle þere
summe days wip hem11.

11 1 þo apostuls12 harden ande conceuyeden, & also þo breþer,
þat þo gentiles hade receyued Goddes worde, ande wor-
schipped God þeroffe. Whanne Peter was wente vppe
agayne vnto5 Ierusalem, þei þat wore circumcised striuen wip
hym, ande saiden, Why þodeste þow vnto13 man þat hade þer
circumsiycyng14 ("þat es, whi þodeste þow wip hem þat haden
þer prepucy15 ande wore noghte circumsciended15)? ande þow

1 in marg., S. 2 to S.P.D. 3-2 hym openly known þat he was
rysen agyen S.P.D. 4 fol. 93b C. to S.P.D. 5 bere wytnes S.P.D.
6 whyles S.P.D. 7 þe P. 8 om. P. 9 of þe S.P.D. 10 fol. 108 S.
11 capitulum xi17 follows. Cm II17 in marg., C. þe xi chap17 in a xvi17 century
hand, S. 12 postula S.P.D. 13 in to S.P.D. 14 prepucycon S.P.
prepucium D. 15-16 om. S.P.D. 17 circumcysyd S.D.
eteste wip hem. Ande Peter bigazne ande expowned vnto hem bi ordur, ande saide, I was in þo cyte of Ioppen prey- ande: ande I sawe, as I was rauisched in spiryt, a visione, a vessel commaunde downe, as hit hade ben a grete schete laten downe bi þo fourc korners fro heuen, ande kome vnto me. Ande as I bihelde þer-inne, I sawe fourc fotud bestes of erthe & crepande wormes andefowles of heuen. Ande sopely I harde a voyce sayande to me, Rise, Peter, slee ande ets. Ande I saide agayne, Nay, Lorde, for alle vnclene þinge enturde noghte into my mowpe. Ande sopely þo voyce ansuered þo secunde tyme, ande saide, þat at God haues clensed, say þow noghte hit es vnclene. Ande þat was þo thryes done, ande alle were taken vppe into heuen. Ande als smertely three men stoden in þo howse þat I was inne, sende fro Cesarye vnto me. Ande þo Spiritte saide vnto me þat I schulde go wip hem, no þinge dowtande. Sopely þer come wip me þise sexe breþer; ande we yode into þo mannes howse: ande he tolde vnto vs how he hade sene þo awngel of God stondynge in his howse, ande sayande vnto hym, Sende into Ioppen to Symon, þat es called Peter, forto come vnto þe; þo whiche schal speke wordes to þe, in þo whiche þow schalte be saued, þow ande alle þi meyne. Sopely whanne I bigazne to speke, þo Holygoste come downe vpon hem, as he did vponne vs in þo bigynnynge. Forsoþe I vnþoghte me of þo wordes ofoure Lorde, as he saide, Iohn forsoþe baptised wip water; þe sopely schul be baptised wip þo Holygoste. Perfore if God haue gifen vnto hym þo same grace þat he haues vnto vs, þat trowed in Iesu Criste, whatte was I to werne our Lorde forto gife hem þo Holygoste? (As who say, how myghte I or schulde I warne God to gife vnto hem þo Holygoste, þat trowed in þo name of Iesu Criste.) Whanne þei hade harde þis, þei helde hem stille, ande þanked God, ande saide, perfore God

---

haues gisen vnto 

Ande pei for certayne pat wore spreddie obrode fro 

synme of hem wore men of Cipri ande of Cireny, po whiche, 

gentiles, tellande ande schewande Ihesu Criste. Ande
Goddes myghte was wp hem, ande myche noumbur of trowl-
ande was convuerted vnto God. Sopely po worde peroffe
come vnto po heryng of po chirche, pat was in Ierusalem, 
of pise pinges: ande pei sende Barnabas vnto Antioche.

Whanne pat he come pider, ande sawe po grace of God, he
was joyful; ande he excited hem alle to holde per hertes
stabil in per purpos to God. For he was a gode man, ande
fulle of po Holygoste ande of faixe: ande myche puple put
hem vnto God. After he yode to Tharsum forto seche
Sawle; po whiche, whanne pei haden hym founden, he
ledde hym vnto Antioche. Ande alle a hole shere pei
dwelled pore togider in chirche, ande tawghten myche puple;
so pat pei wore knowne in alle Antioche for Cristes discipulus.

Ande sopely in pise days pat pei per wore, per come prophetes
fro Ierusalem vnto Antioche. Ande one of hem, whos name was Agabus, ros vppe, ande prophecied or bitokende
purche spiritte a grete hunger pat was forto come purgh-out
alle po worlde; po whiche was done in po tyme of Claudii.

Po disciples, icheone forsope after pat pei haden, purposed to
sende vnto per breyper, pat hit myghte serue hem pat wore
dwellande atte Iude vnto per sustynaunce. Ande so pei
diden, sendande hit vnto po eldeste by Barnabas ande Saule.

Po same tyme sente Herowde po kenge powere, summe
2 of holy chirche to tourmente. Sopely he slowe Iames, Jones
broper, wiþ a swerde. He sawe þat he myghte [so] plese to 3 po Iewes. He sette forto take Peter, ande whanne þat 4 he hadde hym taken, he sende hym into prisone, ande bitawghte hym to foure knyghtes forto kepe; for hit was lented tyme, ande after Paske wolde he lede hym forþe vnto þo puple. Ande Peter sopely was holden in prisone: 5 sopely preyer was made for hym vnto God wiþouten cessynghe of holy chirche. Forsoþe whanne þat Herowde 6 schulde haue ledde hym forþe, in þat nyghte bifoare was Peter slepande bitwene twoo knyghtes, bownde wiþ twoo chenyes; ande kepars bifoare þo ȝhates keppeþ þo prisone. Ande lo, per stode by hym an awngel, ande lyghteful schyned in þo stede per he was: he smote Peter vpon side, ande stired hym & sayde, Rise vppe smertely. Ande þo chenyes felle of his e hende. Ande sopely þo awngel saide vnto hym, Girde þe, ande do vpon þi schone ande þine hoes. Ande so he did. & he sayde vnto hym, Keste þi cloþes aboute þe, ande folow me. Ande he 3ode oute, ande 9 he folowed, ande wiste noghte þat hit was soþe þat þat now done bi þo awngel: for he wende þat he hade ben in a visione. Þei passed sopely þo firste ande þo secunde warde, 10 ande komen vnto þo ȝhat þi whiche ledes vnto þo cyte, þat onone was opunde to hem: ande þei 3ode oute ande wente forþe into a way; ande þo awngel departed fro hym. Ande Peter turned hym vnto hymself, ande saide, Nowe wote I wele, þat God haue sconde his awngel vnto me, ande deluyerde me oute of þo power of Herowde, & fro alle þo abidynghe of þo puple of þe Iewrye. Ande he bihelde ande come vnto Maryes howse, þat was Ioones modure, þo whiche was knowen name Marcus, where þat many wore gadured toger, ande wer preyande. Ande sopely whan he knokked 13 at þo dore of þo ȝhat þer come forþe a wenche þat hatten 20
Rode, to loke who was þere. Ande whanne sche harde þo voyce of Peter, for ioy sche ranne, lefte þo ȝhate sparde; ande tolde hem þat Peter stondes bifoire þe ȝate. Ande þei saide vnþ4 hirþ, þow maddes. Sche saide, Sopely hit es so. Ande sopely þei saide, Hit es an awngel. Peter sopely stode stille atte þo ȝhate ande knokked. Whanne þei hade þo ȝhate opunde, þei sawe hym ande wore awondured. Ande he bekkande vnþ4 hem wip hise honde þat þei schulde holde þem stille. Þe tolde how þat God hade lede hym oute of prisone, ande saide, Sendes worde herof vnþ4 Iames, ande to ourc breþer. Ande he ȝede forþe, ande wente into an-oper place. Whanne þat þo day come, þer was not made a lytel turbulynge amonge þo knyghtes þat hym keppe, what was bifallen of Peter. Sopely whanne Herowde asched efter hym, ande wolde haue lede hym vnþ4 þo puple, ande fonde hym noghte, he made to asche of þo kepars, ande [he comawnded] brynge hem vnþ4 hym. Ande Peter ȝode fro Iu[de]11 into Cesarye, ande þer he dwelld.12 [Sopely wip Tyrus & Sydonus Heroude was wroþ. But þei wip o wylle come to hym & Persuasoblasto12(1) þat was þe kenges higheste chaumbirleyne, þei asked pees of hym, for þat he schulde goo into þere kengdomes.13] Afterworde, vpon a day þat was ordeynde, Herowde cladde16 hym in kenges cloþinge, ande sette hym vpon a sege, ande crowseyd wip þo folke of Tiris ande Sidone. Ande þo folke cried, Wip goddes voyce ande uoghte with mananes. Ande also18 smertely an awngel of God smote hym, for he gafe noghte worship nor honoure vnþ4 God, ande was wastud with wormes ande dyed. Sopely þanne þo worde of God wexe and was made myche.20

Wanne Barnabasande Saule hadden don þer office atte Ierusalem, þei turne[d] þem agayne, ande toke wip hem

---

John Marcus. Per wore at Antioche in po chirche prophetes ande doctoures, amonge po whiche wore Barnabas ande Symeon, pat was called Blakke, ande Lucy of Cyrene, ande Manaen pat was po plawfere of Herowde po Tetrarke, ande Saulus. Ande whanne pei mynisterde vnto Godde ande fastud, po Holygoste saide vnto hem, Twynnes to me Barnaban ande Saulum vnto po warke pat I haue taken pei to. Pan po apostules fastud ande preyed ande layde onne hem per hondes ande lete hem go. & Barnabas ande Sawle, pat wore sende of po Holigoste, yode vnto Selewe, ande fro pei schipped vnto Cyper. Ande whanne pei wore komen to Salamyne, pei preched Goddes worde in po synagoges of po Iewes, ande pei haden wiþ hem John in mynisterynge of Goddes worde. Ande whanne pei hade ouergone alle pat ile vnto Paphum, pei fonde a man pat was a wyche, a false prophete ande a Iewe, ande hise name was Baryebu; pat was wiþ po proconsul Sergyo Paulo, po whiche was a ware man ande wise. (A proconsul es he pat ledes a towne, or guuernes bi cowseyyl.) He pis proconsul called Barnaban ande Poule vnto hym, for he desired to here po worde of God. Ande he Elymas po wiche wiþstode hem, for 8 pis was hise name expowned or called, Elymas. Ande he pis wyche was abowte in alle pat he koupe to turne po proconsul fro po faipe. Ande Poule was fulfilled wiþ po Holy-goste, ande bihelde hym, & saide, A, pow pat erte ful of alle gile, ande fulle of fallace, ande some of po fende, & enmye of alle rightwisenes, pow styntes noghte to yndo po righte ways of God. & lo, po honde of God es vpon pe, ande pow schalte be blynde, ande pow schalte noghte see po sonne vnto certayne tyme. Ande onone dymnes ande derkenes felle vpon hym; ande he wente aboute sekande if any wolde
12 take his honde to lede hym. Thanne þo proconsul, whanne he sawe þis, he trowed in God, ande meruyled on þo doctrine of God. Ande whanne Poule ande þoo þat wore wiþ [hym] schipped* fro Papho, þei come vnto* Pergen of Pamphylye: ande Iohn departed fro hem ande turned agayne vnto* Ierusalem. Ande þei passande þurghge Pergen come* vnto Antioche of [Persidye]*; ande in þo daye of sabbate þei enterd into þo synagogge ande sete þerinnen. Ande after þo lesone of þo lawe ande of þo prophetes, [þe prynces]1 of þo* synagogge sende vnto* hem, sayande, þe men, dere3 breþer, if þer be any worde of exhortacyon vnto* þo puple, says hit. 16 Ande* Poule risande ande wiþ his honde biddande* silence he saide vnto* hem, Men of Israel, ande yhe þat dreden 17 God, heres* þise wordes. þo God of þo folke of Israel chesed11 oure faders, ande he highed hise folke þe12 whileste þei were comelynges ande dwellynge in þo lande of Egipte, ande in stalworpe arme ande13 highe myghte he ledde hem 18 oute of þo lande of Egipte. Ande by þo tyme of fortye yeres 19 he suffured þer maners in þo deserte; ande destroyed seuen nacyons in þo lande of Chanaan, ande by lotte he dalte vnto* 20 hem þer londe, as after foure hundreþe14 ande fiftye yere. Ande after þis he gafe hem domes-men to rewele hem vnto* 21 þo tyme of Samuel þo prophete. Ande fro þo tyme of Samuel þei asched a kenge to be þer gouernoure: ande God gafe hem a kenge, Saul þo sone of Cys, of15 þo tribe of 22 Beniamyn, foutry16 þere. Ande after hym þis17 Saule, God gafe vnto* hem Dauid þo kenge, vnto* whom he beres wytnes, ande says18, I haue fownden Dauid, þo sone of Iesse, a man 23 after my hertte, þo whiche schal do alle my willes. Of þo sede of hym þis Dauid19 God sende, as he biheghte, a 24 sauyoure vnto* Israel, Ihesu. Ande Iohn preched biffer þo face of his comynge þo baptyme of penawnce vnto* alle þo

---

puple of Israel. Ande whanne Iohn hade fulfilled his course, 25 he saide vnto 1 po folke of Israel, I am noghte he whom 2 she supposed that I was. Bot loo, he comes after me, of whom I am noghte worth to lowse po chausers 3 of his fete. Ande 26 vnto 4 3owe, dere breþer ande childer of po kynne 5 of Abraham, ande to po 6 pat in 3owe drede God es sende po worde of pis hele 6. Bot po po dwelde 7 in Ierusalem, ande 27 po prynces of pat cyte, pat knewe noghte pis Iesu, ande po voyce 8 ande po 9 spekyng of po prophetes, po whiche ben redde iche sabbate,sei fulfilled, demande hym. Ande no 28 cause of deþe sei fonde in hym, ande zitte 11 sei asched of Pilate forto slee hym. Ande whanne sei hade 10 ended alle 29 þinges pat wore writen of hym, sei toke hym downe of þo tree, ande layde hym in a graue. Ande God raysed 11 hym 30 fro deþe vpon 12 þo thridde daye, ande he was sene bi many dayes of hem pat komen wip hym fro Galilee vnto Ierusalem, 31 þat zitte vnto 1 pis day ben hise wyntes to þo puple. Ande 32 we schewe 14 vnto 16 3owe bi histe þat God highte vnto 1 ourf adirs: þat God haues fulfilled hit in oure 18 childer, raysande 33 Iesu 19 fro po deþe; as hit es writen in po secunde psalme, My sone þow erte, pis day I 18 haue goten þe 19. Ande for þat 34 he so raysed hym from þe deþe, þat he schulde no more see corrupcyone, þus he saide, I schal gife vnto 1 3owe þo holy trewe þinges of Dauid. Ande þerfore he says in an-oper 35 place, I schal noghte gife þine halowe forto 1 see corrupcyone. Bot Dauid in his generacyone, whanne he hade mynysterdde 36 vnto 1 þo wille of God, he stepped (or, dyed), ande was layde 39 vnto hise faders, ande 31 he sawe corrupcyone. Bot he þat 37 God raysed 22 fro þo deþe sawe no 28 corrupcyone. Ande þerfore 38 fore þe men, dere breþer, be hit knowne vnto 1 3owe þat bi hym es schewed to 3owe of alle remyssion of þoure synnes,


Ande hit bifelle in Iconye, pat grete multitude of Iewes, ande of Grekes enturde togadire vnto po synagogye. Ande po Iewes pat wore vntrowpesul stired persevercuyone, ande excited po hertes of nacyons agaynes po brepr. Bot God grawned some pees, ande longe tyme pei dwelled per, doande trestly & stedfastely in God, pat bere wytnes vnto pe worde of hise grace, ande grawned wondures ande tokens to be done by po hende of hise seruantes. Bot po multitude of pat 4 cytee was deuyd; for summe helde wip po Iewes, summe wip po apostuls. Ande whanne po hastynes of po Iewes 5 ande pe gentyles assentud togider wip per princes, forto punysche po apostuls wip injuryos wordes, ande forto stone hem, whanne pei knewe pis, pei fledde into po cytes of 6 Lycaonye, Lystram ande Derben ande alle po contre aboute: ande bere pei were prechande. Ande alle po multitude was stired in per doctrine; ande Poule ande Barnabas dwelled in Lystris. Ande per was a man in Lystris pat was seke in 7 his fete, ande was halte ande lame fro his moder wombe, ande neuer wente vpon hise fete. He pis harde Poule 8 spekande: ande Poule bihelde hym & sawe pat he hade faipe to be sawe, ande cryed wip a grete voyce ande saide, 9 To pe I saye in pe name of oure Lorde Iesus Criste, rise vpon pi fete righte. Ande he stirte vppe ande 3ode. Ande 10 whanne po companyes seghe pis pat Poule did, po men of Lycaonye lyfte vppe per voyce & saide, Goddes ben kommen vnto vs in lyknes of men. Ande pei called Barnaban Iouem 11 ande Poule 12 Mercureye, for he was ledar ande spekar of po worde. Ande po preste of Iouys, po whiche was biforme po 12 17 cytee, broghte bulles ande corownes biforme po 17 shates, ande wip po pule he wolde haue done sacrifice vnto Poule ande Barnabas. Ande whanne po apostuls harden pis, pei schere 13

---

The Acts

14 ande stirtte forpe amonge po multitude, criande ande sayande, A, men, wherto done ?he pus? We ben bot dedly men lyke to 3owe, schewande ande przechande vnto 3owe forto turne 3owe fro pise vayne pinges vnto po lifande God, pat made heuen ande erthe, po see ande pat ben in hem: po whiche God in generacyones before lete gentiles to enter hise ways. Ande noghte wipouten testymonye lefte he hymseluen, wele doande, ande gifande raynes from heuen ande fruteful tymes, & fillande youre hertes wi p mete ande gladnes. Ande zitte whanne pei saide pise, vnypes myghte pei stille po companyse pat ne pei wolde sacrifice vnto hem. 18 Bot sumne Iewes comen in po mene tyme from Antycohe ande Yconye, ande made ille suggestion to po puple of Poule, ande pei stoned hym, ande drowe hym wipouten po cyte, supposande pat he was dede. Ande whanne po discipuls comen abowte hym, he roos vppe ande entered into po cyte: ande in po daye after he wente wi p Barnabas into Derben. 20 Ande whanne pei hade przechd vnto pat cyte, ande haden tawghte many, pei wente agayne vnto Lyster ande Yconye ande vnto Antycohe, ande confirmed po sowles of po discipuls, ande made exhortacyone to hem pat pei schulde dwelle in po sawe, ande tolde vnto hem pat hit bihoues by many tribulacyjones to enter into po kengedam of God'. 22 Ande whanne po apostuls haden ordeynde vnto hem by syngulere chitches prestes, ande whanne pei hade preyd ande fasted, pei comended hem vnto God in whom pei trowed. Ande po apostuls passande purghe Psidie, pei come into Pamphilye. Ande pei speke Goddes worde in Pergen, ande fro pepen pei wente vnto Atthlaye; ande fro pepen pei schipped into Antioche, where pei were bitaken to po grace of God into po warke pat pei hade fullfilled. Ande whanne pei wore comen pider ande hade gaderd togider po

disciples of holy churche, pei tolde how myche God hade done wiþ hem, ande how pat God hade opunde vnþ po nacyons po yate of po faþe. Ande pei dwelled a longe tyme 27 wiþ po disciples. Ande summe pat comes from po Iewrye tawghte ande preched vnþ pe breþer ande saide, Bot if she be circumcysid efter po custome of Moysi, she maye noghte be saue. Ande a grete sedicyon was made vnþ Poule ande Barnabas agaynes hem; ande Poule saide vnþ hem pat pei schulde abide in po same trowþe pat pei wrote inne. Ande Poule & Barnabas ande summe of ðer disciples ordeynde pat pei schulde goo vnþ po apostuls ande po prestes pat wore in Ierusalem to wyte of pis question. "Ande pei, whanne pei wrote forþ-ledded of po disciples, pei passed purghe Fenye ande Samarye, tellande po conuersacyone ande po lisyng of nacyons: ande pei made myche ioye to alle po breþer. Ande 4 whanne pei come to Ierusalem, pei wrote receyued of po congregacyone ande of po apostuls ande pe eldars, ande pei tolde what God hade done wiþ hem. Ande panne roþe vppe 5 summe of po heresie of po Pharisees, pei which trowed, ande saide pat hit byhoued hem forþo be circumcised ande alþo forþo bidde to kepe po lawe of Moysi. & po apostuls ande 6 po eldars wente togider to auyse of pis worde. Ande 7 whanne grete aschinge ande sehinge was of pis þinge, Peter roþe vpþe, ande saide vnþ hem, 3he men, ourþ breþer, 3he knowe pat fro elder days in vs God haues chosen bi my mouþe nacyons to here po worde of po gospelle ande forþo trowe. Ande he, pat knewe po hertes of alle, bere wytnes 8 vnþ pis, gisande vnþh hem po Holygoste as to vs. Ande 9 noghte he departed (or, made difference) bitwixe hem ande vs, clen白沙 in po faþe po hertes of hem. Bot nowe po panne wharto tempete she to laye po yoke ande charge vpon po

po heued of po disciples, pat nofuer eoure faders nor we myghte bere? Bot* we hopen forto be saued by po grace of oure Lorde Iesu Criste, as pei ben. Ande* alle po multitude was stille; ande pei harden Barnaban ande Poule tellande4 how myche God hade done merueyle5 ande tokens in nacyons by hem. Ande after pat pei wore stille, Iames answered ande saide, 3he men*, dere breper, heres me. Symon has tolde vnto7 jowe onne what maner firste God visit[ed]9, to take po8 puple of nacyones vnto9 his name. Ande to hym accorden po wordes of po prophetes: as hit es wryten, Efter pise I schal go agayn, ande I schal edifye agayne po tabernacle of Davuid, po whiche es fallen16; ande I schal bigge11 agayn po broken of it, ande I schal vpraise12 hit: pat po remnaunte of men secche per12 Lorde, ande alle nacyons vpon whom es incalled14 my name, sais pe Lorde doande pis. For fro po6 worlde es knowne vnto7 God his warke. Wharfore I iuge hem pat ben turned vnto7 God offe nacyons15 noghte forto7 be vneside: bot forto write vnto7 hem pat pei abstene hem fro contamynamyone of mawnetes, ande fro fornycacione, ande fro po suffocate, ande blode. For9 Moyses fro olde tymes has in syngulere cytes pat prechen hym in synagoges, where he es redde bi iche sabbate. Thanne hit liked vnto7 po apostuls ande to po elders, wiip alle po chirche (or, congre-gacyone), forto chese summe of hem, ande to16 sende vnto7 Antioche wiip Poule ande Barnabas; ande pei chesed17 Iudas pat was surnamed18 Barsabas, ande Sylam, po whiche wore po firste amonge po breper: writande bi po bende19 of hem, po apostuls ande po elder breper to hem pat ben at Antycho ande Sirie ande Cilyce breper of nacyones, gretes20 wele (or, 24 jernes21 hele): For pat we haue harde pat22 summe of oures goande fro vs haues droued23 jow wiip wordes, turnande joure

---

herset\(^1\); to\(^2\) whom we bade noghte; ande \(\textit{perfore}\) hit plased 25 to vs to gader\(^3\) vs in one ande forto chese men ande sende vnto\(^4\) sowe wip our\(^5\) dere bre\(\textit{per}\)\(^6\) Poule & Barnaban, \(\textit{po} 26\) whiche ben men \(\textit{pat}\) han sette \(\textit{per}\) lyfes for \(\textit{po}\) name of our\(\textit{s}\) Lorde Issu Criste. Ande\(^4\) \(\textit{perfore}\) we sentte vnto\(^7\) sowe 27 Iudas ande Silam, \(\textit{po}\) whiche alaso schal telle \(\textit{po}\) same\(^8\) vnto\(^9\) sowe, \(\textit{pat}\) hit es sene to \(\textit{po}\) Holygoste [ande vs]\(^10\) no more 28 charge forto\(^11\) lay\(^11\) vpon\(^12\) sowe \(\textit{panne} pise \(\textit{pat}\) ben nedfulle; \(\textit{pat}\) she abstene sowe fro pinges \(\textit{pat}\) ben offerde vnto maw- 29 metes, ande fro sacrifice of ydolatrye, ande fro blode \(\textit{pat}\) es suffocate, ande fro fornycacyone; ande \(\textit{pat}\) she wille noghte were\(^13\) done vnto\(^9\) sowe, dos hit noghte vnto\(^7\) an-\(\textit{opar};\) ande if 3he kepe sowe fro \(\textit{pise}, \(\textit{she}\) schal wele do. Fares wele. Ande Poule, Barnabas, Iudas ande Sylas wente\(^14\) fro \(\textit{po} 30\) apostuls, ande kome vnto\(^7\) Antioche; ande whanne \(\textit{pe}\) haden gaderd \(\textit{po} 35\) multitude of\(^16\) \(\textit{po}\) disciples, \(\textit{pe}\) toke hem \(\textit{po}\) epistel; \(\textit{po}\) whiche whanne \(\textit{pe}\) haden redde, \(\textit{pe}\) ioyed in 31 a grete ioye for \(\textit{po}\) comfor\(\textit{pe}\) \(\textit{pe}\) iade. Ande Iudas ande 32 Sylas, for \(\textit{pe}\) wie wore prophetes ande prechors, wip myche spekyngie pei comfor\(\textit{pe}\) \(\textit{po} bre\(\textit{per}\) ande confirmed hem. Ande hit bisemed vnto\(^7\) Syle to dwelle poe, ande only Iudas 34 wente agayne into Ierusalem. Ande Poule ande Barnabas 35 dwelled atte Antioche, techande ande prechande, wip o\(\textit{per}\) discipuls of Criste, Goddes worde. Ande after summe\(^18\) days 36 Powle saide vnto\(^7\) Barnabas, Turne\(^19\) we agayne, ande visite we oure bre\(\textit{per}\) bi alle \(\textit{po}\) cytes in \(\textit{po}\) whiche we han preched Goddes worde, ande see we how \(\textit{pe}\) haihe hem. Ande 37 Barnabas wolde take Iohn wip hem, \(\textit{po}\) whiche es surnamed Marchus. Ande Poule preyed Barnaban, \(\textit{pat}\) he \(\textit{pat}\) departed 38 fro hem fro Pamphilye ande wolde noghte go wip hem in warke of \(\textit{po}\) gospelle, \(\textit{pat}\) he schulde noghte be taken wip hem. Ande so amonge hem was made disscencyone, in so myche \(\textit{pat}\) 39

\(^1\) soulis S.P. \(^2\) \(\textit{pe}\) whuche we sente (wente P) not S.P.D. \(^3\) fol. 47\(^\text{v}\) C. \(^4\) om. S.P.D. \(^5\) youre S.P.D. \(^6\) bro\(\textit{per}\) S.P.D. \(^7\) to S.P.D. \(^8\) name P. \(^9\) soply S.P.D. \(^10\) S.P.D. \(^11\) seye P. no more charge repeated in the margin, 1st corr. S. \(^12\) up crossed through, D. on S.P. \(^13\) be crossed out, follows, S. \(^14\) \(\textit{po} wente S.P.D. \(^15\) a S.P.D. \(^16\) of \(\textit{po}\) disciples om. S.P.D. \(^17\) good to S.P.D. \(^18\) fol. 48 C. \(^19\) fol. 118 S.
pei departed otwynne, & Barnabas toke wip hym Marchus ande schippide\textsuperscript{2} vnto\textsuperscript{9} Cipir\textsuperscript{4}.

\textsuperscript{40} Ande\textsuperscript{6} Poule toke wip hym Sylam ande wente his waye, whanne he was bytak\textsuperscript{6} vnto\textsuperscript{9} po grace of God of po bre\textsuperscript{per}.

\textsuperscript{41} Ande he wente purghe Sirye ande Cylyce, confermande po congregacyone of holy chirche, & bade hem \textsuperscript{\textit{pat}} \textsuperscript{pei} schulde kepe po biddynge of po apostuls ande of po\textsuperscript{7} elders. Ande\textsuperscript{8} whanne \textsuperscript{\textit{pei}} hade gone abowte pise nacyons, he come vnto\textsuperscript{9} Derben ande Lystram: ande \textit{per} was a discipul, \textit{pat} was called\textsuperscript{10} Tymothe, \textit{pat} was a trewe wydowe sone; bot his fadir was a panyme. To hym berc trewe\textsuperscript{11} wytnes \textit{poo} \textit{pat} wore in Lystris ande Yconye. Hym wolde Poule \textit{pat} [he]\textsuperscript{12} schuldte go with hym; ande he\textsuperscript{12} toke hym ande circumcysed hym for po Iewes \textit{pat} wore in po places: for alle wiste\textsuperscript{14} wele \textit{pat} hise fadir was a gentile (or, a paynyme). Ande as \textit{pei} passed bi cytes, \textit{pei} tawghte hem po techynges \textit{pat} wore ordeynede of po apostuls, whanne \textit{pei} wore at Ierusalem. Ande po chirches were conffermend in po faipe, ande\textsuperscript{18} encresced in nowmbur alle\textsuperscript{18} daye. & as \textit{pei} passed purghe Phriyge ande Galace\textsuperscript{17}, \textit{pei} wore 7 letted of po Holygoste to speke Goddes worde in Asye; ande whanne \textit{pei} wore comen vnto\textsuperscript{9} Misy, \textit{pei} assayde to passe by Betheny; ande \textit{pei} wore letted bi po spirite of Iesu. Ande 9 whanne \textit{pei} passed Misye, \textit{pei} wente\textsuperscript{18} Troyden. Ande in po nyghte was a visione schewed vnto\textsuperscript{9} Poule, \textit{pat} a man of Macidonye stode, ande preyed hym, ande sayde, Go into Macedonye, ande helpe vs. Ande onone\textsuperscript{18} as he hade sene \textit{pis} vision, we poghte to go into Macedonye, for we were certayne \textit{pat} God called vs to preche to hem. Ande we schipped from Troade, ande righte course we come vnto\textsuperscript{4} Samotrace ande 12 po nexte daye to Neapolyym; ande fro \textit{pefen}\textsuperscript{20} vnto Phylyppis\textsuperscript{21}, po whiche es \textit{pei} firste of po contree of Macedonye, \textit{pei} cyte of Coleyne\textsuperscript{22}: ande we wore in \textit{pis} cyte certayn days techande.

1 atweynne P. 2 pide on erasure, C. 3 to S.P.D. 4 sequitur epistola follows, C. 5 new paragraph with initial, C. 6 taken S.P.D. 8 om. S.D. 6 C\textsuperscript{16} in a later hand, in mar\c{c}, C. 7 initials in S.P.D. 8\textsuperscript{xvi} c\textsuperscript{v} in a xvi\textsuperscript{th} cent. hand, S. 9 in to S.P.D. 10 cleped S.P.D. 11 good S.P.D. 12 S.P.D. 12 toke, expunged, follows, C. 14 fol. 48b C. 15 fol. 113b S. 16 ech S.P.D. 17 galacte kyngdom S.P.D. 18 om. P. 19 euene S.P.D. 20 nen S.P.D. 21 to phyppyse S.P.D. 22 Vulg. prima partis Macedonise civitas, colonia.
Ande in þo day of sabbate we wente wipouten þo 3hate biside 13 þo fode, where preynge semed forto be; ande þere we sete, ande speke vnto wymmen þat þider come togider. Ande 14 a womman whos name was Lydda, a purpurere of þo cyte of Thiathire, þo whiche worshipped God, herde vs: whos herte God opunde, forto biholle vnto þo þinges þat wore saide of Poule. Ande whanne sche was baptised, [ande] hire 15 howse, she preyed, sayande, If she deme me trewe vnto God, enteres into my howse, ande dwelles þere. Ande sche gartte vs. Ande hit bifelle, whanne we wente forto preye, þat a 16 wenche þat hade a spiritte of a wycche mette vs, þo whiche gafe grete wynnyngge vnto [hire] lorde by dyuynynge. Sche folowed Poule ande vs, criande ande sayande, Pise men 17 ben þo servantes of þo highe God, þo whiche schewen to 3owe þo waye of hele. þis sche did many days; ande Poule 18 mournande for hire, he turned hym ande spake vnto þo spiritte, I bidde þe in þo name of Iesu Criste to go oute fro hire. Ande þo yuel spiritte wente oute of hire in þo same howre. Ande whanne hire lorde see, þat þe spiritte of [hire] 19 was away, þei toke Poule ande Sylam, ande ledde hem for þe into þo market vnto þo princes, ande schewed hem to þo 20 magistrates, sayande, Pise men sturbulen ande deceyue alle oure cyyte, for þei ben Iewes, ande þei tellen a maner þat es noghte leffulle to vs to receyue or do, sipen we ben Romaynes. Ande þo puple rame agayn hem, ande þo 22 magistrates, [ande] þer clopes [wore] torne, ande þei comanded hem forto be beten wip yerdes. Ande whanne þei 23 hade beten hem longe, ande made hem fulle of wonder, þei put hem in prisone, ande bade vnto þo kepar of þo prison þat 24 he schulde bestly kepe hem. Ande he, after þat he was boden, he putte hem in þo inner prisone, ande he strayed þer fete in a tree. Bot atte þo mydnyghte 25.

1 to S.P.D. 2 fol. 49 C. 3 he P. 4 S.P.D. in C. 5 fol. 114 S.
6 constreyned S.P.D. 7 S.P.D. þer C. 8 & S.P.D. 9 seyde to S.P.D.
10 fro S.P.D. 11 S.P.D. þeer C. 12 chepyngge S.P.D. 13 disturbep S.P.D.
14 ande deceyue om. S.P.D. 15 noþur S.P.D. 16 S.P.D. wip C.
17 þe (here D) cloþis of hem were tore S.P.D. 18 fol. 49 B. 19 of woundis repeated in marg., 1st corr. S. 20 þo þat C. 21 bysyly S.P.D.
22 comawndid þis S.P.D. 23 om. S.P.D.
Poule ande Silas 1lowtande vnto God loued hym in alle his sonde, ande poo pat wore in kepynge in po prisone harde hem; ande sodenly was made a grete erpe-shake, so myche pat po grownde of po prisone stired. [& onone wore opun alle po dores & alle per bondes wore lowsed.] Ande he pat keppe po prisone, [whanne he saw po yhates opun of po prisone.] drove oute a swerde, ande wolde haue slayne hymselfuen, supposande pat alle po prisons wore gone oute. Ande Poule cried vnto hym wiþ a grete voyce ande saiade, Do pe no harmene: for we alle ben here. Ande he toke lyghte, ande enterde into po prisone, ande quakande he felle downe to pe fete of Poule ande Silas; ande he broghte hem forpe ande saiade, Leue lordes, whatte bihoues me forto do pat I myghte be saufe? Ande pei saiade vnto hym, Trowe in oure Lorde Iesu, ande po schal be saufe ande al þi howse. Ande pei preched vnto hym po worde of God ande to alle þat wore in his howse. Ande po kepar of po prisone toke hem in þo same hour of þo nyghte, ande wesche per wondes; ande onone he was baptised, ande alle hise howse also. Ande eþer þat he hade broghte hem into hise howse, he sette a borde to hem, ande he was gladed wiþ alle [his] house, trowande to God. Ande whanne daye was comen þo magistrates sente baylys (or, bedels), sayande, Late pøo men goo. & po kepar of po prisone tole þis vnto Poule, þat þo magistrates han sende þat ye ben laten go: ande þefore þo gos nowe forpe in pees. Ande Poule saiade to hem, þei hauen beten vs ÿvnrightly ande vndampned, ande we ben men of Rome [þat þei haue putte in prisone], ande þei þruely þei þutte vs oute; noghte so, bot come þei hemselfuen ande þutte þei vs oute. Ande þo bedels (or, þo baylyes) tolde þise wordes to þo magistrates: ande þo magistrates, whanne þei harden þat þei wore Romaynes, drede hem; ande come
vnto 1 hem ande preyde hem pat be schulde go oute of po cyte. Ande be outegoande of po prisone be enterde into 40 Lyddam: ande whanne be sawe po 2 breper, be tolde hem whatte God hade done wip hem, ande comforpe po breper ande wente on 3 per way.

Ande 4 whanne be had gone bi Amphibolym ande 17 Appollonye, be come to Thessalony, were a synagoge of Iewes was: ande Poule, as he was wonte, enterde vnto 1 hem, 2 ande by be sabbates he preched to hem of holy scriptures, declarande ande shewande, pat hit bihoued Criste to suffur 3 ande to rise fro po depe; ande pat he pis es 6 Iesu 6 whom I schewe vnto 7 yowe. Ande summe of hem [trowed] 8, ande 4 wore ioyned vnto 9 Poule ande to Sylas; ande allso of po gentyles grete multitude, ande many 10 noubul wymmen. Ande summe of po enuyous Iewes token summe ille 11 men 5 of po 12 puple, ande gadured a grete companye, ande stired 13 po cyte agayne po apostuls, ande wente vnto 1 po house of Iason forto bryngye hem force vnto 1 po puple. Ande 6 whanne be fonde nohte hem, be drowe Iason ande summe breper vnto 1 po princes of po cite, criande ande sayande, pise ben be pat stiren 14 alle po worlde 15 ande hider be come 16; ande 18 he pis Iasone receyued hem: ande alle pise done 7 agayne po ordynawnce of po 17 Cesar, ande sayne pat per es anoper kenge pat highte Iesu. Ande be stired gretyly po puple 8 ande po princes of 18 po cites pat harde pise pinges. Ande 9 whanne Iason ande oper hade made satisfaccyon (or, excusinge) to po princes of po cyte, be lete hem go. Ande po to breper [on]one 19 in po nyghte lete 20 Poule ande Sylam into Ber[oc]am 21; ande whanne be wore comen pider, be enterde into po synagoge of po Iewes. Ande pise men of Beroam 11

---

wore þo moste noubul of þoo þat ben atte Thessalonye, þo whiche toke Goddes worde wip grete desire, iche daye ransakande þo holy scriptures, wher þer hit wore so as hit was þreched to hem. Ande many trowed of hem; ande grete multitude also of honeste wymmen þat were gentyles (pat es, of þo nacyones þat wore called gentyles), ande many men also. Ande whanne þo Iewes þat wore in Thessalony knewe þat Goddes worde was þreched in Beroam of Poule, þei come þider ande stirde ande stourebule myche of þo puple. Ande onone þo breþer lefte Poule, þat he myghte goo vnto þo see: and Syle ande Tymoþe dwelled þere. Ande þo breþer þat wente wip Poule þei broghte hym to Athenys; ande he bade hem þat als sone as þei come to Syle ande Tymothe þat þei schulde saye hem hastely to come to h[yl]ym. Ande Poule whileste he abode hem in Athenys, his spiritte was gretely stired in hym, for he sawe þat þo cytee was gifen to ydolatrye. Ande he disputed in þo synagoge wip þo Iewes ande þo dwellande, in þo market, by alle þo days, to hem þat wore neghe. Ande summe Epichurens ande Stoycens ande philysofers disputed wip hym. Ande summe saide, What wolde he þis sower of wordes saye? ande oper saide, Hit bisemes þat he es a schewar of newe fenes: ande þis þei saide for he schewed vnto hem Iesu ande þo resur- recyone. & þei toke hym, ande ledde hym to þo Ariopage (þat es, to a strete of Athenys, where þo philysofers studied), ande þei saide, Maye we knowe þis newe doctrine þat þow spekes of? Newe þinges þow bringes in oure eres, ande þerfore wolde we knowe what þei maye be. Ande þo men of Athenys & oper comelynges þat dwelled þer, gafe þer entente vnto noghte elles bot forto saye or forto here summe newe þinge. Ande Poule stode vppe in myddes of þat townse (or, strete), ande saide, þe men Athenynses,
hit bisemes vnfo me pat the ben in alle pinges as super-
sticyouse men (pat es, as men ofayne relygion, or elles, gisem
to myche vnto vayne pinges). For I haue passed andre sens
joure mawnetes, & I fonde an auter in po whiche were
writen pise wordes, To po vnknowne god. Ande þerfore þat 3he
worschipie vnknowande, þat schewe I vnto 3owe. Po
God peat made þo worlde ande alle þinges þat ben in þo worlde,
he siþen he es Lorde of heuen ande erfe, he wonnes noghte in
temples made wip hende; nor he es worschipped wip mennes hende for þat he has nede of any þinge þat man dos,
siþen he gisem vnto alle life, ande wynde, & insipringe, ande
alle óper pinges; ande of one þinge he made alle mankynde
ferto inhabyte on alle þo face of þe erthe, ordeynande cer-
tayne tymes ande termes (or, endes) of þer habitacyone; forto
seche þer God, If in aunter þei may drawe hym to hem, or
fynde hym, þose he be noghte ferre fro icheone of vs: for in hym we
life, ande in hym we stirre, ande in hym we ben; as
summe of 3our poetes has sayde, Ande we ben also hise
kynne. Ande siþen we ben þo kynne of God, vs owe noghte
to suppose þat þat purtences vnto God es lyke to golde, ande
sylvor, or to stone of þo crasfe of grauyye, ande þat comes of
mannes þenkynge ande of mannes hondewarker. Ande
God þat despices þo tymes of þis ignorawnce, nowe he schewes
to men þat icheone, whersoever þei be, do penausse: for þat
þat he has ordeynunde a daye, in þo whiche he schal deme þo
worlde in euhenede, gisandye faþe vnto alle in a man þat he
raysed fro deþe. Ande whanne þei harde þo resurrectione
[of dede men], summe scorned hym; ande summe saide, We
schal here þe esfe of þis. Ande so Poule wente fro þo myddes
of hem. Ande summe wente wip Poule, ande trowed vnto hym:
in whom was Dyonyse þo mayster of þo

1 to S.P.D. 2 seynge S.P.D. 3 was S.P.D. 4 y schewe P.
6 om. S.P.D. 6 heere follows, D, crossed through, S.
7 he is lord twice, S.P.D. 8 in marg. later hand, S. 9 honde S.P.D. 10 noþer S.P.D.
11 erasure of 2 letters follows, C. 12 crossed through, S. om. P.
13 fol. 52 C. 14 termy S.P. 15 fol. 116b S. 16 meue S.P.D.
17 þenkynge P.D. 18 be lyke to follows, P, in marg. 1st corr. S.
22 fro þe S.P.D. 23 S.P.D. 24 myddy S.P.D. 25 whiche S.P.D.
philosophers, and a woman that was called Damarise, and many other with her.

18 After Pise Powle went from Athenys, and come unto Corinth. And they he fonde a Jew, and his name was Aquila, that late come from Tylye with Priscilla his wife, for Claudynes had biden that all they Jews should go out of Rome: and went; and for he was off so same craftes that he wore of, he dwelled with him and wrought; and he were of so craftes of makynge of tabernacles (or, of cordes and rope). And he disputed in so synagoge in iche sabbate, and euermore in his saynge he meang and sette their name of Iesu, and he amnonested the Jews and the Grekes. And the whanne Sylas and Tymothe were comen from Macedonia, Poule was besy in preching, berande wytnes unto the Jews that Iesu Criste was. And the whanne the Jews agaynsaid Poule words [\&] blasphemed, he schoke his clothes and said,oure blode be upon thee: our heued, for I am cleene of this: I shal go to their naciones. And he wente from that ende unto his house of one that was called Tytus, which was rightwised and worshippynge God. And his house was ioyned unto his synagoge.

8 Ande Crispus, that was maister of their synagoge, trowed unto God with all his house; and many of those men of Corinth that harde Poule trowed, and were baptised. And God saide by a visione that they should Poule, Drede noghte, but spake, and be noghte stille; for-why I am with thee, and none schal be putte to that schal noyse the: for myche folke es to me and myne in this cyte. Ande Poule sete that a shere and a sexe manyes, techande amonge them that word of God. Ande whanne Gallyo was that proconsul of Achaye, the Jews rose with one hertthe agayns Poule, and ledde hym to the sete of those domesman, sayande, that he this agaynes

po lawe teches men to worshippe God. Ande as Poule 14 biganne to opun his moupe to speke, Gallyo saide vnto 1 po 2 Iewes, 3he men, Iewes, if hit wore any wikked pinge or grete mysdede, rightly schulde I susteyne (or, suffure) 3owe. Bot 15 if hit be bot questions of po worde ande names of youre lawe, auyse youre-seluen, for I wole noghte be iuge of pisé 4. Ande 16 he made hem go 5 from his demyne-place. Ande po Iewes 17 token one Sostynen, pat was prince of po synagoge, andei noghte hym before hisse sete of dome. Ande Gallyo roghte 6 noke no keppe 7 po Sostynen. Ande Poule 8 [soply pat suttefised many daies] 8 made his haylsinge to po 9 breper, andei schipped vnto 1 Sirye, & wip hym 90 po Priscille andei Aquila, po whiche Priscille had dodded his heued; for so hade he vowed. Ande Poule come vnto 19 Ephesus, andei lefte hem þere; andei he enterde into po synagoge andei disputed wip po Iewes. Ande po disciples 20 preyde þat he lenger tyme schulde dwelle. Bot he assented noghte, bote bade hem fars wele, andei saide, Efte I schal 21 come to 30w, if God wole. Ande so he wente fro Ephesus. Ande goande to Cesarye, he haylsed 22 po chirche þat þore was, andei so he wente 11 vnto 1 Antioche. Ande whanne he hade 23 ben þore a certayne tyme, he 90de his waye, andei wente by ordure þurgh po contree of Galace andei Phrigye, confermande alle po discipuls. & a Iewe whos name was Apollo, of 24 Alexander borne, an eloquente man andei conyng 25 scriptures, come vnto 1 Ephesus. He þis was tawghte po waye of God; andei he was ferente in spiritte, andei teched besily pinges þat wore of Iesu Criste; andei onely he knewe þo bapteme of Ioon. He 26 þis biganne tristely 12 to do 13 in po synagoge. Ande whanne Priscille andei Aquyla hadde hym, þe ike hym vnto 1 hem, andei 2 besily expowned to hym þo waye of God. Ande whanne he wolde 17 go vnto 1 Achaye, po breper 27 wrote vnto 18 po discipuls, þat þei schulde receyue hym: andei

1 to S.P.D.  2 om. S.D.  3 fol. 117 B. S.  4 þis worde S.P.D.  5 on erasure in different ink, C.  6 fol. 53 B. C.  7 or S.P.D.  8 S.P.D.  9 & teke his leue (lyue D) at his S.P.D.  10 blessed S.P.D.  11 jode S.P.D.  12 in follows, S.P.D.  13 & he S.P.  14 fol. 118 S.  15 tristely to do twioe, P.  16 fol. 54 C.  17 þei wolden P.  18 om. S.P.D.
whanne he come pider, he gafe ande speke myche vnto hem pat trowed; ande gretely he ouercome po Iewes, opunly schewande bi scriptures pat Iesu Criste was.

19 Ande hit bifelle, whanne Apollo was at Corynth, pat Poule hade gone po ouer contrees, ande kome vnto Ephesus; ande he fonde summe of po disciples, ande saide vnto hem, If 3he haue taken po Holygoste trowande? Ande pei sayde to hym, Bot we haue noghte harde if po Holygoste es. Ande Poule saide, In whom 3anne ben 3he baptised? Ande pei saiden, In po bapteme of Iohn. Poule saide, Iohn baptised in bapteme of penance po pulul, techande, pat pei schulde trowe in hym pat was to come after hym, pat es, in Iesu. Ande whanne pei hade harde pis, pei wore baptised 6 in po name of oure Lorde Iesu Criste. Ande whanne Poule hade laide on hem hise hende, po Holygoste come vpon hem; ande pei speke wiþ tungs ande prophesied. Ande alle po men wore nerehande twelue. Ande Poule entered into po synagoge, ande tristely he speke by bre monythis, disputande pei techande of God. Ande for summe were indurate ande wolde noghte trowe, waryande po way of God bifo po multitude, he, goande fro hem, departed po discipuls, disputande iche daye in po scole of a tyraunte fro po hour of sexte to po hour of tenne. Ande pis he did bi two zere; in so myche pat men pat wonned in Asye harde po worde of God, bope po Iewes ande gentiles. Ande many vertewes did God by po hende of Poule: in so myche pat men broghten sudaries [ande] gridels from hise body, ande layde hem vpon po seke, ande pe sekenes wente fro hem, ande po wikked spirittes wente oute of men. Ande summe of po exorcistes of po Iewes pat wente aboute, assayde forto calle po name of Iesu vpon hem pat hade yuel spirittes, & saide, We coniure 3owe bi Iesu whom Poule preches. Ande per wore in a house of a Iewe, pat was prince of prestes, seuen sones pat diden pis. Ande po wikked spiritte ansuerande

1 to S.P.D. 2 om 15th in later hand, on erasure, C. The sixt in xvi\textsuperscript{th} cent. hand, S. 3 we P. 4 om. S.P.D. 5 honde S.P.D. 6 on S.P.D. 7 my honde S.P.D. 8 fol. 54\textsuperscript{b} C. 9 cursynge S.P.D. 10 pe sixte S.P.D. 11 S.P.D. 12 hem S.P. 13 wicked spirite repeated in marg. 1st corr. S.
saide, Iesu I knewe, ande Poule I knewe; bot who ben she? Ande þo man in whom þo fende was lepe to hem, ande he had maisterschippe of bope, ande was myghtye agayne, in so myche þat wonden ande naked þei fledde fro þo house. Ande þis was made knowne vnto alle þe Iewes ande gentiles þat dwelled atte Epheseye; ande grete drede felle vpon alle hem, ande þei loued þo name of oure Lorde Iesu. & many of þo trouwande come, schriuande, ande schewande þer dedes. Ande many alson þat vsed curiostes broghte per bokes, ande brente hem before alle: ande whanne þei hade acounted þo price of hem, þei fonde money of fiftiethousande penyes (þat es, so myche wore þei worpe in price). Ande so x were þo worde of God ande was confirmed. Ande whan þise wore ended, Poule purposed in spiritte to go vnto Macedonye ande Achaye, ande so forto goo vnto Ierusaleme, ande saide to hymseluen, þat etter þat I haue ben þore, me bihoues to see Rome. Ande he sende two of þoo þat mynisterde unto hym, Tymothe ande Eraste, into Macedonye, ande he dwelled vnto a certayne tyme in Asye. Ande in þat tyme was grete turbacione of þo waye of God. For one, whos name was Demetrye, þat was a siluer-maker, ande made þo thabernacles of þo goddes Dyane of syluer, he gafe vnto þo warke-men grete money, ande called hem togider, ande saide vnto hem þat wore of þat crafte, þe men, þe wyten wele þat of þis crafte es oure getynge ande lyuynge. Ande þe seen ande heren, þat noghte onely at Ephesenum, bot also alle þo multitude of Asye, he þis Poule bi his techinges haues turned, ande teches, þat þoo ben noghte goddes þat ben made wip hende: ande noghte onely schal oure crafte perische ande be in reprowe to vs; bot alsoþo temple of þo grete Dyane, oure goddes, schal be destroyed ande broghte to noghte, ande hire mageste schal be vndone, þo whiche alle Asie alle þo worde worsrippes. Ande whanne þise

\[\text{1} \text{ kneue S.P.D.} \quad \text{2} \text{ what S.P.D.} \quad \text{3} \text{ pe wicked S.P.D.} \quad \text{4} \text{ om. P.} \quad \text{5} \text{ þ S.P.D.} \quad \text{6} \text{ to S.P.D.} \quad \text{7} \text{ on S.P.D.} \quad \text{8} \text{ fol. 55 C.} \quad \text{9} \text{ þat trouweden S.P.D.} \quad \text{10} \text{ om. S.P.D.} \quad \text{11} \text{ þ before S.P.D.} \quad \text{12} \text{ by S.P.D.} \quad \text{13} \text{ fol. 119 S.} \quad \text{14} \text{ d in the margin, S.} \quad \text{15} \text{ þe goddesse repeated in the marg. 1st corr. S.} \quad \text{16} \text{ cleped S.P.D.} \quad \text{17} \text{ þe P.} \quad \text{18} \text{ honde S.P.D.} \quad \text{19} \text{ fol. 55b C.} \]
wordes woren harde, pei wore fulfilled\(^1\) wip\(^5\) ire, ande pei 29 cryed, sayande, po grete Dyane of Ephesyeye. Ande po cyte was fulfilled wip confusione: ande wip one hertte pei made an hastines into po spectacle; ande poire pei toke Gaye ande 30 Aristarke, men of Macedonye, po felowes of Poule. Ande Poule wolde haue gone into po puple, ande po discipuls wolde 31 noghte suffre hym go.\(^6\) Ande summe of po princes of Asye, 32 pat wore hise frendes, sente vnto hym\(^5\) ande preyed hym\(^5\) pat he schulde [not]\(^4\) sytte atte po spectacle. Ande summe cried ande saide oþerwise; ande po chyrche was confused\(^9\), ande many wiste noghte for whatte cause pei wore comen togider. 33 Ande pei wijdrowe Alexander fro po company, pe Iewes puttande hym forpe. Ande Alexander made token of cylence 34 Ande onone as pei knewe pat he was a Iewe, onone was bot\(^8\) as one voice of alle, fully two hours cryande, po grete Dyane of Ephesyeye. Ande whanne pe scribe\(^9\) hade stilled po companyse\(^10\), he saide, the men of Ephesie, whatte man es pat pat knowes noghte po cytee of Ephesie worschippar of po 35 grete Diane, ande of Iouys hire childe? Ande sïpen none may agaynesay pis, hit bihoues 3owe to be stille, ande to do no ping folili. For 3e han broghte hider pise men, pat noþer are fownden\(^11\) giltye, nor blasphemare\(^18\) of soure goddes. 36 Bot if Demetryus, ande po warke-men pat ben wip hym, haue any cause agaynes any, gider hem wipoute-forpe\(^13\); ande þer\(^14\) ben proconsuls, late hem accuse þem togider bifoire 37 hem. Ande if any oþer pinge be þat þe\(^15\) asche, in po lawful chirche hit may be assoyled. Ande we ben in perele to be reþrependid of þo sedicione of þis daye, sïpen þere es none blame-worþi, of whom we may gise skille (or\(^16\), wyte) of þis con- 38 course. Ande whanne he hade saide pis, he lefte po chirche.\(^17\) 20 e r po grete noyse was stilled, Poule called\(^12\) po discipuls, ande ammonestede hem, ande bade hem fare wele;

---

\(^1\) _fyllyd_ S.D.  
\(^2\) _in S.P.D._  
\(^3\) _to goc_ S.P.D.  
\(^4\) _to S.P.D._  
\(^5\) _om. S.P.D._  
\(^6\) _S.P.D._  
\(^7\) _fol. 119\(^b\)_ S.  
\(^8\) _it S.P.D._  
\(^9\) _fol. 56 C._  
\(^10\) _cunpanye_ S.P.D.  
\(^11\) _foule_ S.P.D.  
\(^12\) _blasphemys_ S.P.D.  
\(^13\) _Cf. Vulg. convenetus forense agnitr._  
\(^14\) _om. S.P.D._  
\(^15\) _he P._  
\(^16\) _of P._  
\(^17\) _epistola follows, C._  
\(^18\) _Cm 20th in a later hand, in marg. C._  
\(^19\) _the xx c\(^e\) in a xvi\(^a\) cent. hand, S._  
\(^20\) _eleyed S.P.D._
ande he wente forpe fortgo go to Macedonye. Ande whanne he hade gone po contrees, ande hade ammoneste hem wip myche gostly speche, he come vnto Grece, where, whan he hade ben free monythes ande schulde heafe schipped into Cyrie, po Iewes wayted hym; ande he hade cownseile of summe to turne agayne by Macedonye. Ande wip hym felyschipte Sosy, po fadire of Pirry of Beroens, ande of men offe Thessalonye Aristarcus, ande Secunde, ande Gayus, ande Derbeus, & Tymothe; ande of men of Asye, Titicus ande Trophimus. Pise wente biforn, ande abode atte Troade. Ande we schipped efter po days of assym from Philippi, ande we come vnto hem to Troade in fyue days; ande ther we dwelled seuen days. Ande in one daye of po sabbote, whanne we come fortgo breke brede, Poule disputed wip hem. Ande for pat he schulde go forpe in po morneyng, he drowe olonhe hise worde vnto po mydnyght; ande many lampees wore in po cynacle, where we were gadarde. Ande a yenge man, who name was Eutyce, sete abouen vpon po wyndowe. Ande whanne Poule [hade] longe disputed, ande he was in heuy slepe, he felle fro po thridde cenakil downe, ande was borne vppe ande broghte deade. Ande whanne Poule come to vnto hym, he laye vpon hym, ande he clipped hym, ande saiide, Bes noghte droued; for his sowle es in hym. Ande panne Poule yede, ande breke brede ande ete; ande whan he hade ynowghe spoken, vnto po day was comen, so he wente forpe hise waye. Ande po men pat were per broghte po childe Eutyce lifande, ande thei wore gretely comforted. Ande we wente into a schippe ande schipped into Asson, for per schulde we fynde Poule: for so ordeyned he, forto make hise way bi po londe. Ande whanne he fonde vs, allsone fro peplen he wente vnto Mitylene. Ande fro

---

THE ACTS [xx. 16

16 & in po topher daye we comen vnto Milete. For Poule purposed forto ouerschippe Ephesus, pat he schulde noghte be taryed in Asye. For he hastud, pat, if hit were possibul, he myghte make po day of Pentecoste atte Ierusalem. 17 Ande fro Milete he sente vnto Ephesus, ande he clepud po 18 moste worpi of po chirche. Ande whanne pei were comen vnto hym, ande pei ande he were togider, he saide vnto hem, 3he knowe how I hafe ben wiþ 3owe in alle tymes, fro 19 pe firste daye in po whiche I enterde into Asye, ande how I haue serued to alle mekenes, ande myldnes, & teres, ande temptaciones pat han fallen vnto me of po waytynges 20 of po Iewes: ande how I haue noghte wipdrawne fro 3owe any profitabul pinge pat ne I haue schewed vnto 3owe, 21 ande tawghte 3owe openly & bi 3oure howses, wytnesande to po Iewes [ande po folke] into God penaunce, ande faipe into 22 oure Lorde Iesu Criste. Ande lo, I, pat am nowe bownden in spirite, go into Ierusalem, noghte knowande what schal bifaile to me in bit, bot pat po Holygoste wytnes to me be alle po cytes, sayande, pat bonds ande tribulaciones 24 abiden me in Ierusalem. Bot I drede no pinge of pise, nor I make my life more preciousse þanne meselfe, whileste pat I ende my course ande mynisterynge of po worde, pat I haue taken of oure Lorde Iesu Criste, forto wytnes po gosspell of 25 po grace of God. Ande lo, nowe I wote pat 3he schal nomore see my face, 3he alle, bi whom I haue passed ande preched po 26 kengedame of God. Ande þerfore I wytnes 3owe þis daye, 27 pat I am clene fro po blode of 3owe alle. Forwhi I haue noghte letted, pat ne I haue schewed alle po counsyle of God 28 to 3owe. Takes kepe þerfore vnto 3oure-seluen ande to alle po flokke, in po whiche flokke po Holygoste haues sette 3owe bischoppes, forto guuerne his chirche, þe whiche he boghte 29 bi his owne blode. For I wote þat after my disse schal

1 þeyn S.P. þen D. 3 in S.P.D. 5 fol. 120b S. 6 Vulg. contra Chium. 2 to S.P.D. 6 trayed S.P. 7 tymes S.P. 8 I ne S.P.D. 9 fol. 57b C. to S.P.D. 10 S.P.D. 11 om. S.P.D. 12 also P. 13 witnesseyenge to me precedes, S.P.D. 14 whyllys S.P.D. 15 fol. 121 S.
enter rauischande wolues 1 amonge 2 yowe, ande schal noghte 3 spare vnto 4 po flokke of God; ande of youre-seluen schal rise 30 men, spekande mys[turned] 5 pinges, pat þei may lede disciples efter hem. Wharefore bes ware ande 6 waker, ande holdes in 31 mynde þat bi thre þere nyghte ande daye I cessed noghte wip teenes monestande icheone 7 of yowe. Ande nowe I komaunde 32 yowe vnto 4 God, ande to þe worde of his grace, po whiche es myghty to edifye, ande forto gife, heritage in alle his halowes 8. Siluer 9, nor 10 golde, or close 9 þat youre was, I 33 haue noghte 3ernede, þe wote wele: forwhi þat was nede to 34 me ande vnto þoo þat were wip me, þise hende han myniste- 11 re. Alle I haue 12 scwewed vnto 4 yowe, 13 þat þoo þat þus 35 straueylen hit hihowes to receyve þo infirme (or, þo febul), ande also forto þenke on 13 þo worde of our Lorde Iesu, þo whiche 14 he saide, þat hit es more blessed to 15 gife þanne forto 4 take. Ande whanne he hade saide alle 16 þise, he 36 kneled ande preyed wip hem alle. Ande alle made a grete 37 wepinge, ande þei felle vpon 17 his ekke 18, ande kissed hym, sorowande moste 19 for þo worde þat he saide, þat þei schulde 38 noghte see more his face. Ande þei[i] 20 broghte hym vnto 4 þo schippe.

Ande 20 whanne we schipped ande were wipdrawen 21 fro 21 þer eyghne, righte course we come vnto 4 Choum, ande þe nexte daye vnto 4 Rodum, ande fro þepen 22 to Patharam: ande 2 whanne we haden fownden þere a schippet þat wolde go into Fenyce, we wente into þat schippe. Ande whanne we 3 appered vnto 4 Ciper, we lefte hit vpon 17 þo lefte honde, ande schipped into Sirie, ande we come vnto 4 Tyre; for þer schulde oure schippe be deschargd. Ande þere, whanne we fonde 4 discipuls, we dwellen þere seuen daies: þo whiche discipuls

saide to Poule bi spiritte, þat he schulde noghte go to
5 Jerusalem. Ande whanne þo seuen dais wore gone, we wente
forþe; ande alle þo discipuls, wiþ þer wyynes ande childer,
ledde vs vnþo1 we [come]2 wiþouten þo cyte: & we kneled
6 vpon3 þo banke of þo water, ande preyde; ande whanne4 we
hade5 made oure haylsynge togider6, we wente into þo schippe,
7 ande þei wente agayne vnþo hers8. Ande we in opun
saylynge descended fro Tyre vnþo7 Tholomaydam; ande we
8 haylsed9 oure breþer, ande dwelled with hem a daye. Ande
vpon þo9 toþer daye we come vnþo8 Cesarie; ande we enterde
10 into9 þo howse of Philippe þo euangeliste, þo whiche was
9 one of þo seuen, ande we dwelled wiþ hym. Ande he hade
10 foure doghter11, virgyynes, þat were prophetes. Ande whanne
we haden dwelled þere bi summe dais, one come from þo
11 Jewry, þo whiche was a prophete, ande his name Agab12.
He, whanne he come vnþo13 vs, he toke þo girdel of Poule,
ande bonde Poules hende:14 ande hisse fete, ande saide, þis sais
þo Holygost, þus schal þo Iewes þat ben in Ierusalem bynde
þo man þat owes þis girdel, ande þei schal bitake hym into
12 þe hende15 of nacyons. Ande whanne we harde þis, we ande
þoo þat wore of þat place preyde hym þat he schulde noghte
13 go vnþo7 Ierusalem. Ande thanne answered Poule ande saide,
What done 3he, þat 3he wepe ande disese myne hertte? I
am reyd noghte onely to be bownden, but alsso forto dighe in
Ierusalem for þo name of oure Lorde Iesu Criste. Ande
[whanne] we myghte16 make no skille vnþo hym to holde hym
fro Ierusalem, we cessed, & saide, þo wille of God17 be done.
15 Ande efter þise dais18 we19 wore redy, ande wente into Ierus-
16 alem. Ande summe of þo discipules come with vs fro Cesarye,
bringande with hem Iasone, wiþ whom we wore harbarowed,
17 þo whiche was a man of Ciper & an olde discipul. Ande

1 tuþ with the u changed to y by a later hand, S. til P. to D. 2 S.P.D.
3 on S.P.D. 4 om. P. 5-6 taken leuwe eche at ouer S.P.D.
6 to þeyres S.P.D. 7 to S.P.D. 8 saluyd S.P.D. 9 þat S.P.D.
10 om. S.P.D. 11 deghter (?), fol. 59 C. 12 agabbo P, in S. bo inserted
above the line. 13 to S.P.D. fol. 123 S. 14 hondys S.P. honde D.
15 honde S.P.D. 16 mystye not D. 17 oure lord P., in marg., 1st corr. S.
18 dayis with is expunged, D. day S.P. 19 added above the line, 1st.
corr. S. om. D.
whanne we come vnto\(^1\) Jerusalem, gladly receyued vs \(\tilde{p}\) bre\(\tilde{p}\)er. Ande on \(\tilde{p}\)o secunde daye wente Poule\(^2\) wip us vnto\(^3\) Iame, ande alle \(\tilde{p}\)e eldars wore gadired togider. Ande whan\(^4\) he hade hailse\(^5\) hem, he tolde vnto\(^1\) hem \(\tilde{p}\)at God hade done by his mynistsyngye in nacyons. Ande\(^6\) \(\tilde{p}\)ei, whanne \(\tilde{p}\)ei \(\tilde{p}\)o harde \(\tilde{p}\)is, \(\tilde{p}\)ei loued God, ande \(\tilde{p}\)ei saide vnto\(^1\) hym, Sees pow, bro\(\tilde{p}\)er, how many \(\tilde{p}\)owsande\(^7\) of \(\tilde{p}\)e Iewes trowden; ande alle ben filowers of \(\tilde{p}\)o lawe; ande \(\tilde{p}\)ei hafe harde of \(\tilde{p}\)e, \(\tilde{p}\)at \(\tilde{p}\)ow taches discencyone (or, diuerste) fro Moises of \(\tilde{p}\)o Iewes \(\tilde{p}\)o whiche are bi nacyons: \(\tilde{p}\)at hem owes noghte to circum-cide \(\tilde{p}\)er childer, nor forto\(^8\) go\(^6\) as \(\tilde{p}\)ei ben wonte. What \(\tilde{p}\)anne?\(^9\) a multitude\(^8\) sofely schal be gaderde togider, for \(\tilde{p}\)ei schal here \(\tilde{p}\)at \(\tilde{p}\)ow erte comyn. Do \(\tilde{p}\)erfore \(\tilde{p}\)at we saye: \(\tilde{p}\) Wip vs ben foure men \(\tilde{p}\)at has on hem [v]owe\(^8\); take \(\tilde{p}\)ise, \(\tilde{p}\)e halow \(\tilde{p}\)e wip hem, ande gife\(^10\) pow in hem \(\tilde{p}\)at \(\tilde{p}\)ei schaue \(\tilde{p}\)er heuedes: ande alle \(\tilde{p}\)e schal knowe, \(\tilde{p}\)at what \(\tilde{p}\)ei haue harde of \(\tilde{p}\)e ben fals; bot alsso \(\tilde{p}\)e schal\(^11\) knowe, \(\tilde{p}\)at pow gos ande kepea \(\tilde{p}\)o lawe. Ande of \(\tilde{p}\)o \(\tilde{p}\)o pat trowen of \(\tilde{p}\)o \(\tilde{p}\)o nacyons, \(\tilde{p}\)e haue writen, demande \(\tilde{p}\)at \(\tilde{p}\)ei abstene hem fro pinge \(\tilde{p}\)at es sacrified vnto\(^1\) idoles, ande fro blode, ande fro beeeste \(\tilde{p}\)at es chokud in blode, \& fro fornycacyone. Thanne\(^12\) Poule toke \(\tilde{p}\)ise men, ande whanne he was pur[ifie]de\(^14\) \(\tilde{p}\)o neste daye\(^15\) after he wente\(^16\) wip hem into \(\tilde{p}\)o tempul, schewande \(\tilde{p}\)o fulfillsynge of \(\tilde{p}\)o daies of \(\tilde{p}\)o purificaclone, vnto\(^1\) \(\tilde{p}\)at offeringe were offerde for icheone of hem. Ande whan \(\tilde{p}\)o \(\tilde{p}\)o seuen daies were ended, \(\tilde{p}\)o Iewes \(\tilde{p}\)at wore of Asie, whanne \(\tilde{p}\)ei see hym in \(\tilde{p}\)o temple, \(\tilde{p}\)ei stired\(^17\) alle \(\tilde{p}\)o puple, ande keste\(^18\) \(\tilde{p}\)er hondes on hym criande, \(\tilde{p}\)e men of Israel, helpes: \(\tilde{p}\)is es \(\tilde{p}\)o man \(\tilde{p}\)at taches in iche place alle maner of men agayne \(\tilde{p}\)o puple, \(\tilde{p}\)o lawe, ande \(\tilde{p}\)is place\(^20\); \& alsso he haues broghte \(\tilde{p}\)o gentiles into \(\tilde{p}\)o temple, ande has filed \(\tilde{p}\)is holy place. For \(\tilde{p}\)ei see one Trophyme in \(\tilde{p}\)o cyte, \(\tilde{p}\)o whiche was a man of

---

Ephesy, with hym, ande pei supposed pat Poule hade broghte 30 hym into po temple. Ande alle pe cyte was stired, ande grete concourse of po puple was made: ande pei toke Poule ande drowe hym wipouten po temple: & onone wore po 31 shates sparrerd. Ande whileste pei wore aboute forto slee hym, worde come vnto po tribune of po companye, pat alle Jerusalem es confonded. (Tribune was he called pat hade 32 a powsande knygthtes at his ledinge.) Ande he toke hise knygthtes ande centuryons onon, ande wente vnto Ierusalem: ande whan pei see po tribune ande po knygthtes, pei 33 cessed forto Smyte Poule. Panne po tribune toke* Poule, ande bade pat he schulde be bownden wip twoo chenys, ande 34 ached what he was, ande whatte pat he hade done. Ande diuersite of cryynge was amonge po company, for summe saide one, ande summe an-opere. Ande whanne po tribune myghte noghte knowe po sope for 10 grete noyce, he bade pat 35 he schulde be ledde into 4 po castels. Ande whanne he come vnto po greee, bifelle, pat Poule was 19 borne of po 36 knygthtes for po strenkthe of po puple. For grete multite 37 of po puple filowed, criande, Undo hym (or, slee hym). Ande whanne Poule bigannte to come into po castels, 11 he saide vnto 4 po tribune, If hit be leffulle pat I speke sumwhat vnto 4 pe? Ande po tribune saide, Kannes pow speke of Grewe? 38 Arte pou noghte, he saide, po Egipcyene, pat bfore pise dais raysed grete noyce, ande ledded into 14 deserte foure powsande of men sicaryens? (Sicariens wore men pat maden fauchons 39 or lytel swerdes.) Ande Poule saide vnto 4 hym, I sopely am a Iewe, of Tharse of Cilyce, a buriase of a cyte pat es noghte vnknowne: I prey pe pat I may speke vnto po puple. 40 Ande 15 whanne po puple 18 gafe hym leue forto speke, Poule, stondande in po greee, wip hise honde he bekendde vnto 4 po puple; ande 17 whanne grete 18 stillynge was, he speke

1 meyd S.P.D. 2 cloyd S.P.D. 3 whyles S.P.D. 4 to S.P.D. 5 fol. 128 S. 6 clepyd S.P.D. 7 zede S.P.D. 8 fol. 60b C. 9 in S.P.D. 10 for pe P. 11 castel S.P.D. 12 he was in marg. 1st cor. S.; in text, P. 13 up follows, P.; above the line, 1st cor. S. 14 into pe S.P.D. 15 Chap. xxi. begins here in all the mss. 16 tribune S.P.D. Vulg. illa. 17 Cm 29m in marg. later hand, C. 18 pe gr. P.
in po tunge of Ebrewe, and said, the men, brether and 22
sadirs, heres what skille I schewe vnto3jowe. Ande whanne 2
bei harde пат he speke in po tunge of Ebrewe, bei helde hem
po more stille: ande he saide, I am a man, a Iewe borne in 3
Tharse of Silice, ande norisched in pis cyte biside po fete of
Gamalyel. I was tawghte ande lernud4 after пе verite of my
fadires5 lawe, ande filowar of po lawe as 3he alle ben todaye:
ande pis waye I pursewed vnto 2o dead6, byndande7 ande 4
bitakande to prisones min ande wymmen. As po prince of 5
restes beres wytnes vnto8 me, ande alle po mooste worpi : of
whom I toke epistels ande letters, ande vente vnto9 po
breper into Damaske forto bringe hem from pełen10 bownden
into Ierusalam, ńat пе schulde be punysched. Ande hit 6
bifelle, as I wente, ande10 neghed vnto11 Damaske, "ymiddles
po way11, sodenly vmschone12 me grete lighte fro heuen. Ande 7
[fallande]13 vnto14 po erthe I harde a voyce sayande vnto15 me,
Saule, Saule, wharto pursewe 2ow me? Ande I answered, 8
Who erte 2ou, Lorde? Ande he saide vnto16 me, I am Iesu
of Nazareth, whom ńat14 2ow pursewe. Ande Ņoo ńat wore 9
wip me seen lighte, bot пе harde noghte his voice ńat speke
wip me. & I saide, What schal I do, Lorde? Ande he saide10
vnto17 me, Rise, ande go into Damaske; ande per schal be
saide vnto18 ńe of alle pinges ńat15 ńe bihouses to do. & 11
whanne I myghte noghte se for cleret of ńat lyghte, I was
leddle bi po18 honde of my16 felowes, ande so I kome vnto18
Damaske. Ande a17 man whos name was Ananye, he bi po 12
lawe hade wytnes of alle po14 Ieves, ńat dwelled 2ore, ande he 13
come to me, ande18 seid to me, Saule broper, biholde ande se.
Ande I in po same hourse bihelde vpon19 hym. Ande he 14
saide, ņo10 God of oure fadires haues bifore-ordeyed ņe forto
knowe hisse wille, "& forto see hisse rightwise"19, ande forto here
hisse voyce of hisse moupe. For ņou schalt be wytnes of hym 15
vnto16 alle men of po14 pinges ńat 2ow haues sene ande harde.

1 fol. 123b S. 2 to S.P.D. 3 fol. 61 C. 4 leryd S.P.D.
5 fader S.P.D. 6 deþ S.P.D. 7 y bownde S.P.D. 8 om. D. 9 pełen
S.P.D. 10 I S.P. 11-11 in myddil of ņe day S.P.D. 11 byschone S.P.D.
17 fol. 124 S. 18 ande seid to in different ink, on erasure, C. 19 on S.P.D.
20 erased S. om. P. 21-21 om. S.P.D.
16 Ande nowe, wharto taries powe? Rise, ande be baptised, and wasche þi synnes, ande calle vponne hise name þat þus haues schewed vnto þe. Ande hit bifelle, þat, whanne I turned agayne into Ierusalem ande preyde in þo temple, þat
17 I was stonyed in mynde; ande me þoghte I harde hym sayande vnto me, Haste þe, ande go oute swiftely of Ierusalem, for þei schal noghte receyue þo wytnessinge of me.
18 & I saide, Lorde, þei knowne þat I am he þat sperred in prisone & betty bi þo synagoge hem þat trowed in þe:
19 ande whanne þo blode of Stephyn þat was þi witnes was schedde, I was þore, ande assented vnto hise slaughte; ande
20 I kepped þo clopes of hem þat slowe hym. Ande he saide vnto me, Go, forto alle nacyons I schal sente þe. Þo companye harde hym vnto pis worde, ande þei lifte vppe þer voice, ande cried, Undo hym (or, deluyer hym) oute of þo
erthe: for hit es noghte leffulle þat he schal life. Ande whanne þei maked þis crye, ande keste forþe þer clopes, ande
21 smote vppe pouder into þo ayre, þo tribune bade to lede hym into þo castels, ande forto bete hym wiþ sougrees, ande forto touremente, þat he myghte wyte for what cause suche
crynge was made agayne hym. Ande whanne þei hade streyned hym in þoo bondes, Poule saide vnto þo centurione þat stode bi hym, Is hit leffulle vnto þowe so forto sougge
23 Tribune saide, Lyghtly sais þou þat þow erte a buriase of Rome; I haue goten þis cyte wiþ myche money. Ande
24 Poule saide, Ande I am borne Romayne. Ande onone þoo þat schulde hafe tourmented hym wente fro hym; ande þo

---

tribune dreed, efter that he harde that he was a Romayne, ande for he hade so bownden hym.

Ande¹ ṭo day after ṭo Tribune wolde knowe certaynly² ṭo for what cause he was accused of ṭo Iewes. He lowed hym, ande called togider³ ṭo prestes ande alle ṭo cownseile, ande broghte forpe Poule, ande sette hym amonde hem. Ande 23 Poule, lokande vnto⁴ ṭo cownseile, saide, 3he men, breþer, I in alle gode conscience hafe lifed before God vnto ṭis daye. Ande Ananye, ṭo prinçe of prestes, bad to ṭoo ṭat stode 2 nere⁵ hym forto Smyte hise mowpe. Panne⁶ sayde Poule 3 vnto⁴ hym, pow⁷ wall whited⁸, Godde schal strike þe. Ande þou syttande demes me efter þo lawe, ande agaynes þe lawe þow biddes þat I be smyten. Ande þoo þat stoden by 4 saiden⁹ vnto⁴ Poule, Waries¹⁰ þow þo soureyne prestे¹¹? Ande Poule saide, I¹² wiste noghte, breþer, þat he was prinçe 5 of prestes. For¹³ hit es writen, þow schalte noghte warye¹⁴ þo prinçe of þi flokke¹⁵. Ande whanne Poule knewe¹⁶ þat one 6 partye of þoo þat wore garded þer was of þo Pharisens, ande an-oþer of þo¹⁷ Saducens, he cried in þo cownseyle, 3he men, breþer¹⁸, I am a Pharisene, þo sone of a Pharisene, of þo hope ande of þo resurrecyone I am demed. Ande whanne he hade 7 saide þise, onone¹⁹ was made a²⁰ discencyone [bitwixe]²¹ þo Pharisens ande þo²² Saducens, ande so þo multitude was diuersed ande twynned. þo Saducens saide, þat þere schulde 8 no resurrecyone be, ande þat þer was nouþer awngel nor²³ spiritte: ande þo Pharisens saide þo reuerce þat boþe þise was. Ande grete criyng was made: ande sum of þo Pharisens 9 faughte, sayande, We fynde none²⁴ yuel in þis man: what þose²⁵ a spirytte hafe spoken vnto⁴ hym, or an²⁶ awngel ?

10 Ande whanne grete discencyone was amonges hem, þo tribune drede hym þat Poule schulde be alle todriuen amonge hem; ande he bade knyghtes to goo ande take hym fro myddes of hem, ande forto lede hym into þo castels.
11 Ande in þo nyghte after Criste stode bi hym, ande saide, Be stedfaste, for as þow haueste wyntnessed of me in Ierusalem, so bihoues þe to wytnes at Rome. Ande whanne daye was comen, summe of þo Iewes gadured hem togider, ande made a vowe amonge hem, sayande, þat þei schulde noþer* ete nor drinke vnþo* þei hade slayne Poule. Ande þei wore mo þanne fourety men þat made þis coniuracyone ande þis oþe.
14 þise men þode to þo princes of prestes ande þo eldars, ande sayde, We han made a vowe, þat we schal nouþer* ete nor* drinke to* we haue slayne Poule. þerfore make þe knowne vnþo* þo tribune wip þo cownsel, þat he bringe hym forþe vnþo* vs as we schulde knowe more certayny of hym: ande we, or he come to vs, ben redy forto slee hym. þis harde a childe þat was Poule sister son; he come into þo castels ande tolde Poule of þis. Ande Poule called vnþo* hym one of þe centuryons, ande saide, Lede þis childe to þo tribune, for he haues sumwhat to telle vnþo* hym. Ande he toke hym, ande ledde hym to þo tribune, ande saide, Poule þat es bownden preyde me to bringe þis childe vnþo* þe, for he haues to speke wip þe. Ande þo tribune toke þo hande of þo childe, ande wente wip hym biside, ande saide vnþo* hym, What haues þow to* telle vnþo* me? Ande he saide, þo Iewes han11 accorded to preye þe, þat þow bringe forþe tomoorne Poule into þo conseyl, as if þei wolde wyte more wyterly18 of hym. Bot trowe hem noghte: for moo þanne fourty men synne in wayte for hym, þo whiche18 han made a vowe, nouþer to ete nor drinke to16 þei16 haue slayne hym: ande now ben þei redy, ande abiden þi biheste ande þi wille. 
22 Ande þo16 tribune lete þis childe go, ande bade hym þat he schulde telle vnþo* none þat he hade made þis knowne vnþo*

1 to ryfyn S.P.D.  2 castel S.P.  3 neþer S.P.D.  4 to S.P.D.  
5 neþer P. fol. 125º S.  6 no P.  7 tyl S.P.D.  8 castel S.P.D.  
hym. Ande he called two centurions, ande saide to hem, Makes redy two hundreth knyghtes forto go vnto Cesarye, ande seuenty horse-men, ande sperre-men two hundreth, fro po pridge hour of po nyghte; ande make redy your bestes, pat she may sette Poule on one ande lede saufe vnto Felix po mayre, ande wrote a letter in pis maner of wordes: Claudius Lysias to gode Felix gretes wele (or, ernes hele). Pis man pat was taken of pe Iewes, ande in poynste to be slayne of hem, I, in po mene tyme comande, toke hym fro per hende, for I knewe pat he was a Romayn. Ande for I wolde knowe po cause pat pei keste agayne hym, I ledde hym into per counseyle. And I fonde pat he was accused of po questions of per lawe: bot I fonde hym no ping worji po depe nor pat bere cryme vnto po Iewes. Ande whanne hit was tolde me of po waytynges pat pei ordeyned agayne hym, I sende hym vnto pe, ande biddande vnto pe accusars pat pei telle per pleynte bifoire pe. Ande po knyghtes, as hit was boden to hem, pei toke Poule, ande ledde hym into Antipatriderem. Ande po toper day pei lefte per horses forto go wiþ hym, ande pei 3ode vnto po castels. Ande whanne pei wore comen vnto Cesarie, ande hade gifen pe letter vnto po mayre, pei sette bifoire hym Poule. Ande whanne he hade redde po letter, ande asched of what contre he was; ande whanne he knewe pat he was of Cylyce, he saide, I schal here pe whan pine accusars comen. Ande he bade kepe hym in po mote-halle of Herowde (po place peere Heroude demed).

Ande after fiue dais come po prince of prestes Anany with summe of po elders, and wiþ one Tertullo, an orator (pat es, a motar or aduoket); pise wente vnto pe maire agaynes Poule. Ande whanne Poule was sommunde, Tertullus biganne to accuse Poule, ande saide vnto pe mayre, Sipen we ben in meke pece bi pe, ande many pinges...

---

3 ben correctud by pi prouidence, euermore, gode Felix, we
4 han receyued pise wip alle dedis of pankes. Ande þat I no
5 lenger tarye þe, I prey þe, here þis for þi godenes. We
haue fownden þis wikked man, ande styrande sedicione vnto
alle þo Iewes in alle þo worlde, ande autor of þo sedicione of
6 þo secte of Nazarens: ande ource temple has he ben aboute
forþo file. Ande whanne we haden taken hym, we wolde
7 haue iuged hym efter ource laue. Ande þo tribune Lysias
kome, and toke [hym] oute of our hende with grete
8 strenkthe, ande bade hise accusars come vnto þe, of whom
þow may knowe, demande of alle þise, of þo whiche we
9 accusen hym. Ande þo Iewes saiden also þat þus hit was.
10 Ande þo mayre made token to Poule to speke, and Poule
ansuered. Of many þere I þat haue knowne þe iughe vnto
þis flokke, [in a good wille J] schal make satisfaccyon for
11 me before þe: þow may wele knowe þat no moo days ben
12 vnto me bot twelve siþen I come fro Jerusalem. Ande in
þo temple þei han noghte fownden any disputande wip me or
elles makande any concorse of company, nouþer in þo
temple, nor in þo synagoge, nor in þo cyte. Nor þei may
14 proue þinges þat þei accusen me of vnto þe. [Ande I know-
leche to þei], þat eftter þo secte þat þei callen heresie, I haue
so serued to God my fadire þat I trowe vnto alle þat ben
15 wryten in þo laue ande þo prophecye: hafande my hope in
16 God, in whiche also hemselfen abiden þo resurreccione
17 þat es forþo come bope of þo gode ande þo yuel. In þis
18 also I studye forto haue conscience to God euermore, ande
19 to men also wipouten offendikel. Ande after many þere
I come vnto my nacyon forto do almes, ande forto do myne
18 offeringes ande myne auowes: in þo whiche þei fonde me
purified in þo temple, noghte wip grete companye, nor wip
noyce. Ande þei toke me, cryande ande sayande, Vndo ource
19 enmye. And summe Iewes of Aseye, whom hit bihoued
nowe fortō be redy before þe, & fortō accuse, if þei haden oghte agayne me, or elles say þise hemseluen, if þei hafe 20 fownden any wikkednes in me, siþen I stonde here in þo conseyle, but onely of þis one voyce, þat I cried stondande 21 amonges hem and sayande, I am demed of 3owe of þo resurreccione of deade. & Felix differde hem þat accuseden hym, 22 for he kn[e]we how hit was, ande he saide to hem, Whanne þo tribune Lysias komes, I schal here 3owe. Ande he bade 23 vnto a centruyone forto kepe Poule, ande þat he schulde haue reste; ande þat none of hem schulde be lette forto mynister vnto hym. Ande after summe dais Felix come 24 wip Drusille, his wife, þo whiche was a Iewes, ande calleþ Poule, ande harde of hym þo saiþe in oure Lorde Iesu Criste. Ande whanne he disputed of rightwisenes, ande chastite, 25 ande þo dome þat was forto come, Felix was ferde, ande answered, Go nowe at þis tyme, for in a' couenabul tyme I schal calle þe. Ande Felix supposed that Poule schulde 26 gife hym summe moneye: and þerfore often tyme he called hym, and speke with hym. Ande 8 after þat Felix hade 27 fynisched hise two 3here in hise office, he hade a successoure whos name was called Festus. Ande for Felix wolde haue þanke of þo Iewes, he lefte Poule bownden in bondes.

Ande 8 whanne Festus þanne come into þo contre, after þo: 25 bridded daye he wente vnto Ierusalem fro Cesarye. Ande 2 þo princes of prestes come vnto hym, and þo firste & þo moste worpi of þo Iewes, agayne Poule. Ande þei preyde hym, aschande grace agayn hym, þat he schulde bidde hym be broghte into Ierusalem, settande waytynges forto slee hym in þo waye. Ande Festus answered, þat Poule schulde be 4 keppt in Cesarye, ande þat hysmeluen 10 schulde hastily go þider. Ande þerfore, he saide, þoo þat ben myghty 11 in 5 3owe, kome þei 12 also. Ande if þer be any cryme in þo man, accuse þei hym. Ande he dwelled amonge hem days 6 no mo bot eghte or tenne. Ande he wente into Cesarye,
ande þo toþer daye he sate in his sete of dome, ande bade þat
7 Poule be broghte forþe. Ande whanne he was broghte forþe,
Iewes\footnote{i} þat komen fro Ierusalem stoden aboute hym, castande
agayn hym many grete causes, þo whiche þei myghte noghte
8 proue; for Poule made his skille agayn, sayande, þat nouper
I haue synned agayn þo lawe of þo Iewes, nor agayn þo
9 temple, nor agayn þo Cesar. Ande Festus, in wille forto
gife grace vnto\footnote{2} þo Iewes\footnote{6}, ande forto haue þanke of hem,
ansuered vnto\footnote{2} Poule and saide, Wilte þou go vnto\footnote{2} Ieru-
salem, ande þer be inged of þise bivore me? Ande Poule
saide, I stonde atte þo demyngge-place of þo Cesare, where hit
behoues\footnote{4} me forto\footnote{2} be demed. I haue noghte noyed vnto\footnote{2}
þo Iewes, as þow wele knowes. Ande if I haue noyed or done
any þinge worþi þo deþe, I recuse\footnote{5} noghte to dye. Bot if
I haue done no þinge þat þei accuse me of, none may gife me
vnto\footnote{2} hem. Vnto\footnote{2} þo Cesar I appele. þanne Festus speake
wip his counseyle, and ansuered, þow haue appeled vnto\footnote{2}
þo Cesar, ande to þo Cesar schalte þow go. Ande whanne\footnote{6}
summe days were passed, þo kenge Agrippa ande men of
Baronye\footnote{7} come vnto Cesarie to Festus, forto hayls hym.
14 And whanne þei hade ben þore many days, Festus tolde
vnto\footnote{2} þo kenge of Poule, & sayde, þer was a man lefte
15 bownden of Felix: for\footnote{8} whom, whanne I was at Ierusalem,
þo princes of prestes ande þo elders come vnto\footnote{2} me, aschande
dampnacione agaynþ hym. To whom I ansuered, þat hit es
noghte custome vnto\footnote{2} þo Romayns to\footnote{6} dampe any man, to
16 he þat es accused haue presente his accusars, and also þat
he haue place forto defende hym, forto ansueres vnto\footnote{2} þo
crymes þat ben putte vpon\footnote{11} hym. Ande whanne þei come
hider wipouten any taryynge, I sate on þo toþer daye forto
deme, and I bade hym forto be broghte forþe\footnote{12}. Of whom,
whanne his accusars stode bivore me, I fonde no cause of þo
19 whiche I supposed illi\footnote{18}. Bot summe questiones\footnote{14} of his super-
sticione þei hade agayn hym, and specially of one Iesu, þat

\footnote{i} þe i. S.P. \footnote{2} to S.P.D. \footnote{3} nor azey þe pepel folowys, expunged, S.P.
\footnote{4} fol. 128 S. \footnote{5} refuse S.P.D. \footnote{6} fol. 66b C. \footnote{7} Vulg. Agrippa rex et
Bernice. \footnote{8} in marg. C. \footnote{9} for to S.P. \footnote{10} til (on erasure, S.) P.
\footnote{11} on S.P. \footnote{12} to us S.P.D. \footnote{13} yuel S.P.D. \footnote{14} questyoum S.P.D.
es deed, whom Poule affermed forto life. Ande for I was in doute of his question, I asched if he wolde go vnto Ierusalem, and be ugep pore of pise. Ande Poule appeled, & forto kepe hit vnto po knowynge of po Auguste, I bade kepe hym to I sende hym vnto po Cesar. Ande Agrippa saide to Festus, I wolde also here pat man. Ande Festus answered, Tomorne pow schalte here hym. Ande vpon po toper daye, whanne Agrippa ande po men of Beronye wore comen with grete serennyng, ande wore enterd po auditorye, wip po tribunes ande po principal men of po cyte, at po bidynge of Festus Poule was broghte forpe. Ande Festus saide, Kenge Agrippa, ande she alle pat ben here wip vs, she sene pise man, of whom alle po multitude of po Iewes speke vnto me at Ierusalem, aschande & criande pat he schulde no lenger life. Ande I fonde no pinge pat he wore worpi pe depe fore. Ande for he haues appeled, I haue demed to sende hym vnto Auguste. Bot in certayne what I may write to my lorde haue I noghte. Ande for his cause I haue broghte hym forthe vnto jowe, and specially vnto kenge Agrippa, pat I may asche hym biforme jowe, ande pat I may knowe what I schal write. For wipouten resone me penke to sende hym bowunden, ande noghte forto telle po cause.

Ande po kenge Agrippa saide vnto Poule, Hit es sufferde pat pow speke for piseluen. Panne Poule spredde hise hende obrode, and gafe his skille, ande saide, Of alle po pinges pat I am accused of po Iewes, kenge Agrippa, I suppose me blessed ande clene before pe, sipen I schal defende me today. Ande speccyally sipen pow knowes alle 3 poe customs pat ben amonge po Iewes, ande also po questions pat ben amonge hem: wherfore I preye pe pat

4 bow here me pachenly. Ande alaso forsope my lyfe fro my sowpe, ande fro po bigynnynge in my nacyone, in Ierusalem, alle po Iewes knowe; knowande me fro po bigynnynge, if \( 1 \) pei wolde bere wytnes, pat after po certayne secte of oure relygione I haue lised a Pharisiene. Ande nowe in po hope of bieste pat was made vnvo* oure fadieres of oure Lorde God, I stonde subiecte to po dome; in po whiche oure twelue tribes, nyghte ande daye seruande, hopen to come. Of po whiche hope, kenge Agrippa, I am accused of po Iewes. Bot whatte es demed incredibil anentes 3owe, if God raise* po deed? Ande I alaso supposéd, pat me awghte to do many contrary-ouse pinges agayne po name of Iesu of Nazarene. Ande I sparde* in prisone many halowes; and pis I did in Ierusalem, for suche power I toke of po princes [of prestis]*; ande whanne pei wore slayne, I bare* po sentence. Ande punyschande hem customabuly by alle po synagoges, I garte* hem forto* blaspheyme. Ande yitte I was more wode agaynes hem, ande purswed hem to outhe nacyons. In po whiche, when I' wente vnvo* Damaske wip po power & letters of princes of prestes, in po myddes of po daye, in po waye I sawe, kenge Agrippa, fro heuen, passande po schynyngge of po sunne, a lyghte pat vmschone* me and hem pat wore wip me. Ande whanne we alle felle vnvo* po erthe, I harde a voice spekande to me in pe tunge of Hebruewe, Saule, Saule, whi pursewes bow me? Hit es harde to pe to kes* agayne po brodde*. Ande I saide, Who erte bow, Lorde? Ande he saide, I am Iesu whom bow pursewes. Bot rise vppe, he saide, ande stonde vpon* pi fetes: for for* pis cause I appered vnvo* pe, forto make pe a mynister ande wytnes of pinges pat bow haues sene, and of po in whom I schal appere to [e]*; delyuerande pe* fro pupuls ande nacyons, to whom nowe* I sende pe, forto opun po eyghne of po blynde, pat pei turne fro po derkenes vnvo* po lighte, fro pe pouer of po fende to God, ande pat pei take remyssion of synnes, ande lote amonge

---

halowes bi po faipe pat es in me. Wherfore, kenge Agrippa, 19 I was noghete vontrowthfull to po heuenly visione: bot to 20 hem pat wore at Damaske firste, ande siben1 to pem pat wore at Ierusalem, I schewed hit, ande bi alle po contre bope to po Iewrye ande to po nacions, pat pei schulde* do penawnce, ande pat pei schulde be turned vnto* God, doynge po worpi frutes of penawnce. For pis cause po Iewes, when I was in 21 po temple, solde haue slayne me, ande toke me. Ande jitte 22 vnto* pis daye I stande, hulpun wip po grace of God, witnesse-ande bope to po lesse ande to po more, no ping sayande more pann Moyses ande po prophetes saide forto kome; pat 23 Criste was p[a]ssibul*, & pat he was firste of po resurrectione of po deed, forto schewe lyghte vnto* po puple ande to po nacions. Ande whanne he spake pus ande schewed resone 24 and skille for hym, Festus saide wip a grete voyce, Poule, pow fonnes6; myche6 letturere turnes pe vnto2 foly7. Ande Poule 25 saide, Gode Festus, I nonne noghte, bot I speke wordes of soburnes and sopfastenes. For po kenge knowes of pise, 26 to whom I speke stabuly; I suppose pat none of pise es vnknowne to hym; for none of pise was done in hiddels8 (or, in hernes). Ande po kenge Agrippa trowes* vnto* po pro- 27 phetes; I wote pat pow trowes. Ande po kenge Agrippa 28 saide vnto* Poule, In lytel pou makes a skille pat I am Cristen. Ande Poule saide, I yerne10 biforn God in lytel 29 ande in myche, noghte onely pe, bot also11 alle pat heren me todaye, forto be made suche as I am, outetaken pise bondes. Ande po12 kenge, ande po mayre, ande po men of Beronye, 30 and po pat sate wip hem, rose vp; and wente binside ande 31 speke togider & saide, No ping haues pis man done pat es worpi po depe or bondes. Ande Agrippa saide vnto* Festus, 32 pis man myghte haue ben laten go, if he hade noghte appeled vnto* pe14 Cesar14.

1 om. S.P.D.  
2 fol. 68b C.  
3 to S.P.D.  
4 passibul C.; possibul S.P.D.  
5 Vulg. si passibilis Christus.  
6 11 om.  
7 fol. 130 S.  
8 fol. 69 C.  
9 fol. 6 S.P.D.  
10 fol. 106 b. S.P.D.  
11 fol. 106 a. S.P.D.  
12 fol. 68b C.  
13 fol. 1 S.P.D.  
14 capitulum  

P.
THE ACTS

27: Ande\n whanne hit was demed \n that he schulde schippe into \n Ytalye, ande be\n take\n vn\n po centurion of \n po companye \n 2 of Auguste whose name was Iulye, we wen\n te into a schippe of \n Hardumetyn\n . Ande whanne\n we biganne to sayle, we bere \n vppe aboute \n po places of Asye; ande with vs dwell\n ed. Ande \n po neste daye \n we come un\n to Sidon: and Iulye tre[t]ed\n Poule manely, and \n lete hym go to hise frendes, and fordo to hise owne cure. \n 4 Ande whanne we wen\n te fro \n pe\n pen, we vndursay\n led Ciper, for \n 5 po wyn\n des were contrariouse. Ande we, say\n lande \n po see of \n Cyl\n yce and Pamphile, in twelve\n days we come \n vnto\n Listram \n 6 of Lyci. Ande \n po centurion fonde a schippe of Aly\n sawnder, schippande into Ytalye; & he putte \n vs in hit. \n 7 Ande whanne we hade sailed slou\n ly many dais, ande \n vne\n pes \n were\n kommen agayn Gwyde, for lettyng of \n po wyn\n de, we \n 8 say\n led \n vnto Crete biside Salomon; \n ande \n vne\n pe say\n lande \n bide\n into\n a place \n pat es called Gode Porte (or, hauen), to \n 9 \n po whiche es nere\n po cyte of Thessal[a]\n . Ande whanne \n longe ty\n me ande myche \n pe\n n was passed, ande wa\n s no for\n per \n siker schippyنغ ande say\n lynge, for \n pat \n pei haden lone\nge \n fasted, Poule com\n forped hem, say\n ande\n . Men, I see \n pat wi\n p \n iniurye ande myche\n harme noghte onely of \n po charge \n pat es \n of \n po schippe ande \n of \n po schippe, [bot of oure lyues]\n , \n 11 bigynnes ou\n re schipprode to be. \n po centurio trow\n ed \n po guuer\n ners of \n po schippe ande to \n po schipman more \n pa\n ne \n 12 to Poule\n s say\n nes\n . Ande for \n pei haden \n noghte habul \n hauenynge forto wynter inne, \n pei toke \n per \n cownse\n l to go fro \n pe\n pen\n , if \n pei myghte on\n any wise come \n vnto\n Phenice, forto \n wynter at \n po hauen of Crete, \n po whiche wa\n s berande towarde \n 13 Affriche, ande\n . Bot whan \n po sou\n pe wynde blewe, \n whanne \n pei supposed to holde \n per \n purpose, ande hade gone \n 14 fro Assere \n ande hade passed Crete, noghte myche \n e\n ter come

1 in marg. Om. 27m in a later hand, C. xxvii c\n in a xvi\n century hand, S. 
2 om. P. 3 by\n taken S.P.D. 4 to S.P.D. 5 ad\n rownyng\n tyne S.P.D. 6 Vulp. n\n vem Adu\n mestam. 
7 om. S.P.D. 8 S.P.D. tred\n ed C. 9 \n pe\n n S.D. \n pen P. 6 fol. 69\n \n C. 10 my\n S.P. 11 S.P.D. Thessa\n lonye with onye expunged, C. 12 fol. 180\n S. 13 S.P.D. vac\n ant space of \n inch, C. 14 pou\n les seyenge S.P.D. 15 \n pen S.D. \n pe\n n P. 
16 & to S.P.D.
agayne hem a norpe-heste wynde. Ande whanne þo schippe 15 was vppe-taken, ande myghte noghte enforce agayne þo wynde, we gafe þo schippe to 1 þo wynde, ande þo wynde bere vs. Ande so we come vnto an ile þat es named Cawda 16 Ande vneþe myghte we gete þo kokbote: and whanne þis 17 was hade away, þei vsed 6 helpinge, byndaunde þo schippe; dredande þat ne 4 þei schulde falle into sande 5 place: ande so þei wore borne, while þe vessel was keste downe. [Ande] we 18 wore 6 schaken wip 4 a grete tempeste; and þo 4 toþer [day] 9 þei keste oute of þo schippe pinges þat wore þerinne. Ande 19 vpon 4 þo þridde day þei keste oute þe 4 armorye of þo schippe wip þer hende, for noþer sonne nor mone nor sternes 10 appered 20 bi many dais. Ande grete tempeste was, ande þan was alle hope of ours hele away. Ande whanne we longe hade fastud 21 Poule stode ymyddes and saide, It behoued 11, 3he men, forto here 12 me (or, forto 18 haue harde me), noghte to 14 haue passed fro Crete, ande forto haue wonnen þis losse 15. Bote 22 jitte bes of gode 4 herte: for losse 16 schal 16 þer none 4 be of 4 none of yours lifes, bot only of þo schippe. For þis nyghte 23 stode bi me þo awngel of God, whos I am, ande vnto 17 whom I serue, ande saide, Poule, dræde þe noghte, forto vnto 4 þo 24 cesar þe bihoues to come. Ande lo, God haues giuen vnto 17 þe 18 alle 18 þat ben in þo schippe wip þe. Ande perfore, men, bes 25 of gode herte: for I trowe vnto 17 my God, þat so schal it be as hit was saide vnto 17 me. Ande into an ile schal we come. 26 Bot efter þo fourten[d]e 20 nyghte was comen, and we wore 27 schippiande in A-drye, aboute þo 4 mydde-nyghte þo schipmen supposed þat þei see a contre. Ande þei put þer 28 plumb into þe see to knowe þo depnes of 21 water; ande þei fonde twenty paces. Ande whanne þei wore a lytel þen, þei fonde xv pasea. Ande for þei dредde þat þei schulde falle into 29 scharpe places, þei sende foure ankers oute of þo 22 schippe,
30 ande 3erned that day wore comen. Ande whan tho schipmen wolden hafe fledde oute of tho schippe, ande hade put oute tho bote of tho schippe into tho see as forto keste ther ankers, Poule saide *vnto tho centurion ande to tho knyghtes*, Bot if she be stille in tho schippe, she may noghte be saued. Than tho knyghte kutteden away tho cordes of tho bote, ande suffured hit to falle away. Ande whanne lyghtte biganne forto' come, Poule preyde hem alle pat pei schulde ete sumwhat, ande saide, pis es tho fourtende daye pat she hauen ben fastande, ande no mete haue she eten (or, taken). Wherfore I pray 3owe to take summe meate for thoure hele: for a heer of none of thoure hedes schal perische. Ande whanne he hade saide pis, he toke brede ande panned God in alle her sighte. Ande whanne he hade broken tho brede ande biganne forto ete, pei wore made tho more herty ande toke mete also. tho men pat wore in tho schippe wore two hundrede seuenty ande sexe. 

38 Ande whanne pei haden eten her fille, pei allegid tho schippe, ande keste tho whete into tho see. Ande whanne day was comen, pei knew [noghte] tho londe. Bot an arme pei bihelde, in tho whiche pei see as hit wore a banke. Ande pider pei poghte, if pei myghte, to keste tho schippe. Ande whanne pei hade drawen vppe tho ankurs, pei putte hem vnto' tho see, slakande tho iunctures fro tho gubernacle, & raised a lytel sayle. Ande bi tho blaste of tho wynde pei wente vnto' tho banke. Ande whanne we wore fallen into a place per two sees mette, pei enpeched tho schippe; ande tho forper partye of tho schippe stode stille. Bot tho schippe lowsed for strenkthe of tho see. Ande tho knyghtes gafe counseile, pat tho pat wore vnurde kepinge in tho schippe schulde be slayne, and pat pei schulde noghte skape awaye.

43 Ande tho centurion, for he wolde pat Poule wore saued, forbedde so to do. Ande he bade pat tho pat coupe swymme schulde firste go vnto' tho see, ando so skape ande come vnto'

---

po londe. Ande oper toke bordes, and summe toke oper pinges pat wore of po schippe. Ande so bifelle, pat pei alle skaped vnto po londe saufe, & none perisched.

Ande whanne we were skaped, pannne knewe we pat po londe pat we were onne was called po ile of Mutilene. Ande po barbarise schewed myche manheide vnto vs, for pei kindeld a fire, ande refresched vs, for pe rayne ande po colde pat was pann. Ande whanne poule hade gider[ed] stikkes, ande hade layde hem vpon po fire, a nedder come from po hete, and smote into his honde. & whanne po barbarise se 4 po beste hongande in hise honde, pei saide togider, Forsothe he pis es a mansleare, for pose he skaped fro po see, he es noghte suffurde no lenger to lyfe. Ande Poule smote po beste into po fire, ande hade ume harme. Ande pei supposed 6 pat he schulde bolne, ande sodenlye fall downe ande dighe. Ande whanne pei longe hade abiden, and seghe pat he hade none harme, pei turned ande saide pat he was God. Ande in 7 po places were po maners of po prince of pat ile, whos name was Publyus; po whiche receyued vs, ande beningly refresched vs three dais. Ande po fader of pis prince laye in 8 po fiuoures ande in po yuel pat es called dissintery; vnto whom Poule enterde. Ande whanne he hade layde vpon hym his hondes, he helud hym. Ande whanne pis was done, alle pat wore in po ile ande wore seke come vnto hym, ande wore helud. Ande men of pat ile worshipped vs with myche worschippe, ande gafe vs pat vs nedid vnto oure efterschippinge. Ande efter three monythes we schipped in a schippe of Alysawnder, po whiche hade wynterde in pat ile, ande hade fairnes of castels. Ande whanne we wore come to Syracuse, pere we dwellde three dais. Ande fro we passed abowte, ande come vnto Regyum: ande efter po mydday whanne po soupe blewe, po secunde day we

14 come to Puteolos: where we fonde brepher, ande pei preyd vs fortow j dwelle wip hem seuen dais: ande so come we vnto Rome. Ande whanne po brepher pere hardre ofoure comynge, pei come agayne vs vnto po merket of Appii, po senator; ande whanne Poule se hem, he payned God, ande toke gode traiste. Ande whanne we wre comen vnto Rome, Poule was suffurd to dwelle wipouten po castels bi hymselfen wip one knyghte to kepe hym. Ande efter po thridde daye he called togider po firste of po Iewes: ande whanne pei wre comen togider, he saide vnto hem, 3he men, brepher, I haue done no pinge agayne po pupil of po Iewes, or agayn eldar doynge. Ande fro Jerusalem I am bitaken bownden into po hende of po Romaynes; & whanne pei hade aschinge of me, pei wold haue laten me go, for pei fonde no cause of depe in me. Ande for po Iewes agayn-saide pat I schulde noghte be deluyerde, perfore was I garte forto appele vnto po Cesar; noghte forto accuse my nacione. Ande for pis cause I praid forto see sowe, ande forto speke wip sowe: forwhi for po hope of Israel I am vmgyuen (or, bounden) with pis cheyne. 21 Ande pei saide vnto hym, We toke neuer lettres fro po Iewry of pe, nor none comande to vs haue tolde vs any dede or ille of pe. Bot we pay pe, pat we may here of pe, what poy can ande felys. For of po secte es knowne pat in iche place hit es withstande. Ande whanne he hade sette hem a daye, many come vnto hise hostage per he dwelled; vnto whom he expowned, witnessande po kengdome of God, ande makande skilles to hem of Iesu, of po lawe of Moisy, 24 and of po prophetes, fro po morne vnto po euyn. Ande summe trowed vnto po pat he saide, ande summe trowed noghte. Ande whanne pei wre not assentande togider, pei leurned of Poule o worde pat wele po Holigoste speke by 26 Issaye po prophete vnto oure fadir, sayande, Go to pis puple,
ande saye vnto \textsuperscript{1} hem, 3he schal here wiþ ere, ande 3he schal noghte vnnderstande; ande 3he seande schal se\textsuperscript{2}, ande 3he schal noghte biholde: for þo herte\textsuperscript{3} of þis puple es hardende\textsuperscript{4}, 27 ande wiþ eres heuely þei han harde. Ande þer eyne þai han\textsuperscript{5} lokked togider; þat in auster þei se noghte wiþ eyne, ande here with eres, ande vnndurstonde with herte, forto turne hem, þat I hele hem. Ande þerfore be hit knowne vnto\textsuperscript{6} 3owe, þat 28 þis\textsuperscript{7} helfulle þinges\textsuperscript{8} es sende vnto\textsuperscript{1} naciones: ande þei schal here hit. Ande Poule dwelled alle þat two þhere in þat place 30 þat he hired, ande receyued alle þat come to hym, þo Iewes, ande þo naciones\textsuperscript{9} þat wore called\textsuperscript{10} gentiles, prechande þo 31 kengdame of God, ande techande þinges\textsuperscript{11} þat ben of ours Lorde Iesu Criste wiþ fulle traiste wiþouten lettynge\textsuperscript{12}.

\textit{S. MATTHEW.}

gate Eleasar. Eleasar gate Mathan. Mathan gate Iacob. Iacob gate Joseph pe houmbonde of Marye, of whom was Jeros or Jesu pe whuche is clepyd Crist. Alle pe kynredys fro Abraham to Davud bê fourtene; and fro Davud to pe goynge oute of Babilon [fourtene]; and fro pe goynge oute of Babilon\* to Crist fourtene. Sôly pe generacyoun (or, kynrede) of Crist was on pis manere: whan Marye pe moder of Jesu was weddid to Joseph, or pei come to-gyder sche\* was founde hauynge in hire wombe of pe Holy Gost. For-sope Joseph hire houmbonde, for he was ryntweis, he wolde not opynly sclawnder hire, but pryuey he wolde haue left hire. Sôly whyle he was penynges\* pese pinges for-to leue his wyf, loo, an aungel of oure Lord apperyd to hym in sleep, seyenge, Joseph, pe sone of Davud, ne wyle [ou]\* not drede to take Marye py weddid wyf: forsope pat ping pat is bore in hire is of pe Holy Gost. Sôly sche\* schal bere a sone, & ou schalt nempne\* his name Jesu; forsope he schal make his puple safe fro pe synyns of hem. Sôly pis was done, pat pat ping schulde be fulfild pe whuche was seyd by pe prophete, seyenge on pis wyse, Lo, a mayden schal haue in hire wombe, & sche\* schal bere a sone, & his name schal be clepyd Emanuel; pat is, God is wiþ us (or, God schal be wiþ us). Sôly Joseph ryssynge up fro his sleep dide as pe aungel comawadid\* hym,\& he tooke Marye his wyfe; and he knewe hire not (pat is to seye, fleschly)\* tul\* sche\* bare hire sone first bygete: & sche clepyd his name Jesu.

Herfore\*\* whan Jesu was bore in Bethlem of pe Iewery in pe dayes of kyng Heroude, loo, pe kynges come fro pe est to Ierusalem, seyenge, Where is he pat is bore pe kyng of Iews? sôly we sawe a sterre of hym in pe est, & we come to wurschupe hym. Sôly kyng Heroud herynge was troublid in herte, & alle Ierusalem wiþ hym. & he gedyrd alle pe princes of prestis & pe wyse men of pe puple, & he enqueryd of hem where Crist schulde be bore. And pei seyde to\* hym, In Betleem of pe Iewrye: for-why so it is
wryte by þe prophete, & þou Betleem, in þe lond of þe ðe Iewrye, þou art not leest in princes of þe Iewry (þat is to seye1, þou cyte Betlem, þou art not holde to be lest among alle þe cytees of þe Iewry, but most of dignite): for soply out of þe schal goo a dewke (a ledere), þe whuche schal gourne my peple Israel. Þan pruyely Heroud callyd þe kynges, & 7 bysyllye he enquryd of hem þe tyme of þe sterre þe whuche apperid to hem; & he seyde sendenge hem into Betlem, Goo 8 þe, & bysyllye enquare þee of þe chylde; þat whan þe haue founden hym, telle þee me aseyyn, þat I come & wurschupe hym also. þese þre kynges, whan þei had herd þe kyng 9 Heroud, þei wente þer weye; & lo, þe sterre þat þei sawe in þe est wente byfore hem, vnto suche tyme þat it9 come & stode aboue where þe chylde was. Soply þei seyng þe sterre 10 were joyeful; & wip gret4 ioye þei entrede in-to þe hous & 11 fownden þe chylde wip Mary his moder; & þei felden6 down worschypynge hym; & þei openyde þer tresoris & offrede to hym syftys, gold & encense & myrre; & toke in slepe an 12 answere þat þei schulde not turne6 aseyyn by Herode. By a-noþer weye þei turnyd aseyyn in-to her cuntry. & whan 13 þei were gon aseyyn, lo, an angel of oure Lord apperyd to Ioseph in his sleep, seyenge, Ryse up & take þe chylde & his moder, & fle into Egypt, & be þere vnto suche tyme þat I warne to þee: for-soþe it is for-to come þat Herode sekeþ þe chylde to lose7 (or, to sle) hym. Þan Ioseph rysynge toke 14 þe chylde & his moder in þe nyyt, & he wente in-to Egypt; & he was þere vnto þe deyenge of Herode: þat þat8 schulde be 15 fulfylde þat was seyde of God by þe prophete, seyenge, Fro Egypt I callyd my sone. Þan Herode, seyng þat he was 16 bygylld of þe kynges, he was ful wroþ, & sende in-to Betlem, & slow alle þe chyldeþen þat were in Betlem & in alle þe costys bysylde, þat were of two þeer & wipinne, after þe tyme þat he hadde souȝt of þe kynges. & þanne was fulfylld þat 17 was seyd by Ieremye, A voyce was herd in hye, gretyngyng 18 & mychil waymentynge, Rachel wepynghe þe sones; and

1 P. say in marg. later hand, S. om. D. 2 om. D. 3 fol. 134b S. 4 a gret D. 5 feilen P. 6 fol. 3 D. 7 leese P. 8 þ he P.
S. MATTHEW

19 sche wolde not be comfortyd for þei were noyt (quic). Ṣus when Herode was deed, loo, an anguel of oure Lord appered to Ioseph in sleep in Egypt, seyenge, Ryse & take þe chylde & þe moder of hym, & go in-to þe lond of Israel: for soply þei bep deed③ pat souste þe chyldes lyf. & Ioseph roos & toke þe chylde & his moder, & he come into þe lond of Israel.

20 Soply he herynge þat Archelaus② regned in þe Iude for Herode his fadir, he drede for hym to go þider. & Ioseph was amonestyd in his sleep by an anguel how he schulde go in-to þe partys (pat is, to þe cuntrey) of Galyle, & come & duellyd in a cytee þe whuche is called Nazareth: þat þat þing schulde be fulfylde þat was seyd by þe prophetyss, For-sope, he schal be called Nazarene (þat is to seye, holy).

3 1 Soply in þo dayes Ion baptist come, prechynge in þe wyldernes (or, in þe desert) of þe Iewrye, & seyenge, Do þe penawnce; for soply þe kyngdom of heueni schal come nyȝt.

3 Soply þis is he of whom it was seyd by Ysaye þe prophete, seyenge, A voyce of a cryere in wildernesse, make þe redy þe weye of oure Lord. Makeʒ þe ryȝt stretis (or elles, streyhte þe weyes) of hym. Soply he Ion had clopinge of þe heer of camels, & a gyrdil of a skyn aboute his lendedes; soply his mete⑤ was hony-sokkles & hony of þe wode. Pan wente out to hym Ierusalem, & al þe Iewry, & al þe cuntrey aboute 6 Iurdane; & þei were batyzyed of hym in Iordan, schryynge 7 here synnyss. Soply he seynge many of þe Pharysees & of þe Saduceus comyng to þe batempt, he seyde to hem, 3e kynredes of þe nedderis, who schewyd to 30w for-to fle fro þe 8 wrapþe þat is for-to come? Do þe worji fruyte of penawnce:

9 & wyle þe not sey wiþinne youre-self (þat is, in youre hertys), We haue a fader Abraham: soply⑩ I sey to 30w, þat God is 10 might of þise stonyss to reþe⑪ þe sones of Abraham. Soply now þe ax is sett to þe rode of þe trey: þerfore eche treþe þe whuche makeþ not good fruyyt it schal be kutt downe, & it 11 schal be sent in-to þe fyre. For-sope I batyzye 30w in water-

① the P. ② underligned, S.P.D. ③ fol. 3v D. ④ fol. 135 S. ⑤ archelaus S.P. n expunged, S. ⑥ Cm 3m in marg. S. Cm 3 D. ⑦ fol. 4 D. ⑧ þe str. D. ⑨ te above the line, S. ⑩ fol. 135b S. ⑪ reþe up P.
in-to penawnce: soply he pat is for-to come after me is
stal-worpe re han, whoos schoo I am not worpi to bere:
soply he schal baptyzey 30w in pe Holy Gost & in fyre: whos wyndel is in his honde, & he schal clense fully his korne;
& he schal gederere his korne in-to his berne, & soply pe chaff he schal brenne in a fyre pat may not be slekked. Panne come Iesu fro Galyle in-to Iordan to Ion, pat he schulde be baptyzed of hym. Soply Ion forbeed hym, seyenge, I fel to be baptyzed of pee, & pou comest to me? Soply Iesus ansuerenge seyde to hym, Suffre now: for on pis manere it bysemeu us for-to fulylle al rytywysnesse. Pan he lyte hym (or, suffred hym). Soply Iesus baptyzed wente soone up fro pe water: & lo, pe heuenes were opene, & he saw pe Spiryte of God comynge down as a doufe upon hym; & lo, a voyce of heuene seyenge, pis is my Sone wel loued, in whom I am wel plesed.

Panne Iesus was led in-to desert porow a spiryte here he schulde be temptyd of pe deuel. And whanne he had fastyd fourty dayes & fourty nytyes, afterward he hungrde.
& pe temptere comynge to hym seyde to hym, If pou art 3 Godes sone, sey pat pis stone be maade loues. Crist 4 answerenge seyde, It is wyte pat not onlyche in breed lyueb man, but in ech word pat comype of Godes moup. Pan 5 pe fende toke hym in-to pe holy cyte; & putte hym aboue pe penacle of pe temple, & seyde to Crist, If pou art Godes sone, 6 send pe-sel 10 adowne: soply it is wyte of pe, for God bad his aungelys of Crist to kepe pe in heere hondys, as in awntyre pou herte pe foot to pe stone. Iesus seyde to hym. Eft it is wyte, pou schalt not tempte pe Lord pe God. Eft 8 pe fend toke hym in-to a ful hy3 hille, & be schewed to hym alle pe kyngdomes of pe worlde, & pe ioye of hem; & seyde 9 to hym, Alle pepe pinges I schal 3eue pe 13, jif pou falle & loute [to] me. And Panne seyde Iesus to pe fend, Go 10

1 fol. 4b D. 2 whos D. 3 crossed out, with vnbynde in marg. in a later hand, S. vnbynde P. 4 crossed through, with wynywe in marg. in a later hand, S. wynywe P. 5 om. P. 6 lyte hym or crossed through, S. om. P. 7 fol. 5 D. 8 fol. 136 S. 9 pe schulde make D, in S. crossed through with send in marg., in a later hand. 10 hymself D., corrected to pysel, S. 11 a on erasure, S. downe D. 12 on erasure, S. him D. 13 to pe D. 14 P
awey, Sathanas; for it is wryte, þe Lord þi God þou schalt
11 worschupe, & to hym one þou schalt serue. þan þe fend
lefte Crist; & lo, goode aungelys comyn to hym & serued to
12 hym. Whan Iesus herde þat Ion was put in-to prysoun, he
13 sEDGE in-to Galyle; & þE1 cyte of Nazareth lefte, he come
& duellyd in Capharnaum, by-syde þe see, in þe cuntreyes
14 of Zabulon & of Neptalym: þat it schulde be fulfyld þat
15 was seyde by Ysaye þe prophete, Lond of Zabulon & lond of
Neptalym, þe wey of þe see bysonde Iordane, of þe folke of
16 Galyle; þe folke þe whuche sEDGE in derkenesse sawe gret
lyst, & to þe sytyngne in þe rewme of schadowe of deep, lyst
17 was rysen to hem. After þat Iesus bygan to preche, & seyde,
D0 3E penawnce; for soply, þe kyngdom of heuene schal come
18 nyȝ. & soply Iesus wente by-syde þe se of Galile. He sawe
two breþeren, Symon þe8 whiche is cleped Peter, & Andrew
his broþer, puttyngne a nett in-to þe see; soply þei were
19 fysheris. & he seyde to hem, Come 3E after me, & I schal
20 make 30w to be fysherys of men. & þei a-noon lefte þer
21 nettes & þe schyp, & sueden hym & he wente forþ fro' þen
& saw oþer two, Iame þe sone of Zebede, & Ion his broþer, in
schyp wip Zebede þer fader, makynge redy þer nettygs; &
22 he clepyd hem. Soply þei lef þer nettygs & her fader,
23 & folowed hym. & Iesus wente aboute al9 Galyle, prechynge
& techyngne hem in here synagoges þe gospel of þe kyngdom
of heuene, & helynge alle sorowes & alle sekenesse in þe
24 peple. & þe knowynge of hym wente in-to al Sirry: & þei
offred to hym alle hauynge yuel, in dyuers sekenes & tor-
mentys taken, & þo þat hadde fendas wip-inne hem, & hem
þat were lunatyke, & men þat had þe palsy, & he helyd hem.
25 & many cumpanyes sueden hym, & men of Galyle, & of 
Decapoly (þat is to seye, of þat cuntrey þat hadde ten cytees)9,
& of Ierusalem, & of þe Iewry, & of men fro ouer Iordane.

5 1 Soply Crist seynge þe peple, he wente up in-to an hylle:
& whan he had sette hym downe, his discyplys come to hym:
2,3 & he openyngne his mowþe taunt7 hem, seyenge, Blessyd be
pore in speryte; for here is þe rewme of heuenes. Blessyd þe þe mylde; for þei schal haue þe lond of lyf. Blessyd be þei þat waylen; for þei schal be comfordyd. Blessyd be þei þat hungren þr & þrusten ryþtwynes; for þei schal be fulfyllyd. Blessyd be mercyful men: for¹ þei schal swe mercy. Blessyd 7,8 be men of clene herte; for þei schal se God. Blessyd 9 þe pesyble men; for þei schal be cleped Godes children. Blessyd be þey⁸ þat suffren purswynge for ryþtwynes: for 10 here is þe rewme of heuenes. Blessyd schal 11 be whan þat 11 men schal curse 30w, & whan þei haue purswed 30w, & whan þei haue seyd al yuel æseyns 30w, lyþenge, for me. 12 Joye 3e, & be glad: for 3oure hyre is muche in heuenë: soply so þei haue purswed þe prophætis þat were byfore 30w. 13 þe beþ salt of þe erpe: & þif þe salt vanysche awey, in what þing schal þe erpe be saltyd? þis salt is not worþ after, but to be cast oute & be defouled of men. 14 þe ben lyght of þe world. 15 A 14 cytec sett on an hylle may not be hyd. 16 Nor men lyght not a 15 llanterne & putte it vndir a buschel, but þei sette it on a kandelsteke, þat it 3eue lyght to alle þat beþ in þe hous. 17 & so schyne 3oure lyght byfore men, þat þei se 3oure goode 16 werkes, & so þanke 3oure Fadir þat is in heuene. 18 Wele 3e 17 not gesse þat I come to lose⁴ þe lawe ne prophætys: I come not to vn-do hem, but for-to fylle hem. 19 Soply I seye to 3ow, To þat heuene & erpe passe, an þe ne a tytyl schal not passe fro þe lawe byfore alle þinges be done. 20 þerfor⁶ who dop not 19 on of þe leeste comawndementis, he schal be cleped leest in þe kyngdom of heuene; & soply he þat dop þes comawndementes & techeþ⁶, he schal be cleped greet in þe kyngdom of heuene. 21 Soply I sey to 3ow, But if þoure ryþtwynes habounde more þan of⁷ þese⁸ wyse men of þe⁹ lawe & of¹⁰ þe Pharyseus, þe schal not entre in-to þe kyngdom of heuene. 22 Soply 3e haue herd þat it is seyd to men of þe olde 21 lawe, þou schals not sleþ; forsoþe he¹¹ þat sleþ, he schal be coupable in þe dome; soply I sey to 3ow, þat who-so¹² is wroþ 22

¹ fol. 137 S. ² fol. 6b D. ³ 3e D. ⁴ y added later, S. ⁵ lsee P. ⁶ fol. 7 D. ⁷ techeþ hem D. ⁸ of scribit P, in late hand, in marg. S. ⁹ þe P; þese...lawe underlined, S.P. ¹⁰ above the line, S. om. D. ¹¹ in margin, S. ¹² þat P.
to his broper, he schal be gyly to\(^1\) pe dome; soply he \(\hat{p}at\) hap seyd\(^2\) to his broper, Raca, he schal be gyly to\(^1\) pe counseyl; soply he \(\hat{p}at\) hap seyd\(^2\) to his broper, pou foole, he is worpi pe fyre of helle. \(\textit{perfore if pou brynge pi zifte to pe auter,} \& \textit{pere} pou hast hybou\(\hat{y}\)t \(\hat{p}ee\) \(\hat{p}at\) \(\hat{p}i\) broper \(\hat{h}ap\) sum \(\textit{ringe a3eye\(\hat{y}\)ns} \hat{p}ee, leewe \(\hat{p}i\) zifte \(\hat{p}ere\) byfore \(\hat{p}e\) auter, \& \(\textit{go\) fersst to be reconsyled to pi broper \(\hat{p}at\) in, be at on \(\hat{w}ip\) \(\hat{p}i\) broper), \& \(\hat{p}a\(n\)ne pou schalt come \& offre \(\hat{p}i\) zifte. \(\hat{P}e\) pou asentynyge soone to \(\hat{p}yn\) enemey, \(\hat{p}e\) whylis pou art in \(\hat{p}e\) wey \(\hat{w}ip\) hym, en awnter \(\hat{p}yn\) enemey take \(\hat{p}ee\) to \(\hat{p}e\) domus-man, \& \(\hat{p}e\) domes-man bytake \(\hat{p}ee\) to \(\hat{p}e\) jayleer, \&\(^3\) pou be putt \(\textit{in-to prysown.}\) Soply I sey to \(\hat{p}ee, pou\) schalt not go oute \(\hat{f}ro\) \(\hat{p}i\) prysoun, to \(\hat{p}ou\) hafe yeue a3eye\(\hat{y}\)ns \(\hat{p}e\) leste fer\(\hat{y}\)ng. \(3e\) haue herd \(\hat{p}at\) it was seyd to \(\hat{p}e\) olde men, \(\hat{p}ou\) schalt not do \(\textit{auowtrye: soply I sey to 3ow,} \hat{p}at\) eche man \(\hat{p}at\) hap sey \(\hat{a}\) womman \& \(\hat{c}\) oueyte\(^4\) for-to haf hire, he hap don\(^5\) auowtrye \(\hat{w}ip\) hire in \(\hat{h}i\)s \(\hat{h}e\)rte. \(\textit{If it so\(^6\) be \(\hat{p}i\) ry\(\hat{y}\)t ey\(\hat{y}\)s e\(\hat{y}\) \(\hat{c}\) lawndir \(\hat{p}ee,\) drawe it oute, \& caste it \(\hat{f}ro\) \(\hat{p}ee: for soply it is more \(\textit{spedyng to \(\hat{p}ee} \hat{p}at\) one of \(\hat{p}i\) membres per-sche, \(\hat{p}an\) al \(\hat{p}i\) body be sante in-to helle. \& \(\textit{jif} \(\hat{p}i\) ry\(\hat{y}\)t hond \(\hat{c}\) lawnder \(\hat{p}ee,\) kutte it a\(\hat{w}e\)y, \& caste it \(\hat{f}ro\) \(\hat{p}ee: for soply it spede\(\hat{p}\) to \(\hat{p}ee, \hat{p}at\) rapere on \(\hat{p}i\) membres persche\(^5\) \(\hat{p}an\) al \(\hat{p}i\) body go in-to \(\hat{h}elle.\) Soply it is seyd to olde men, Whoso lese\(\hat{p}\) his wyf, \(\textit{hym byhou\(\hat{e}\)p} \(\hat{y}\)fe to hire a lybel of forsakynge: soply y\(^7\) sey to 3ow, \(\hat{p}at\) eche man \(\hat{p}at\) lese\(\hat{p}\) his wyf, outetake cause of forncasyoun, he make\(\hat{p}\) hire to do auowtrye; \& he \(\hat{p}at\) wedde\(\hat{p}\) hire \(\hat{p}at\) is left of hire housbonde, he\(^8\) dop auowtrye. 33 \(\textit{Eft} \(3e\) hafe herd \(\hat{p}at\) it was seyd to \(\hat{p}e\) olde men, pou schalt \(\hat{n}ot\) forswere \(\hat{p}ee, for} pou schalt yefe to God \(\hat{p}i\) swerynge: but soply it is seyd\(^10\) to 3ow no\(\hat{y}\)t to swere in eny manere; ney\(\overline{p}e\)r by heuene, for it is \(\hat{p}e\)\(^11\) trone of God; ney\(\overline{p}e\)r by \(\hat{p}e\) erpe, for it is scaffold of his feet; ney\(\overline{p}e\)r by Ierusalem, for it is \(\hat{p}e\) cyte of \(\hat{p}e\) grete Kyng. Nor pou schalt not swere by \(\hat{p}i\) heuyd, for \(\hat{p}ou\) mayst not make one heer whjit or blak.

\(^1\) on erasure, 1st corr. S. \(\textit{in D.}\) \(^2\) se\(\hat{y}\)p for hap seyd, P. \(^6\) fol. 7\(^b\) D. \(^4\) coue\(\hat{y}\)t\(\hat{e}\)p D. \(^6\) dop P. \(^6\) so it P. \(^7\) fol. 138 S. \(^8\) om. D. \(^10\) I sey D. \(^11\) D ends with \(\textit{for it is} \hat{p}e \textit{written as catchwords at the bottom of fol. 7\(b\).}\)
S. MATTHEW

Soplly youre worde schal be, ye, ye; or nay, nay; soplly what 37 so is more þan þis, it is of yuel. 3e hase herd þat it was seyd, 38 Eyse for eyse, & a top for a top (þat is to seye, a man schulde be punysched in þe same membre in þe whuche he disseyfede his neysebores) 1: but soplly I sey to sow nouȝt to wipstonde 39 þe yuel: but whoso smyteþ þee in þe ryȝt cheke, 3if to hym þe 2 topær. & whoso wyle stryue wip þee in þe dome, & take 40 fro þee þi kote, lese þou to hym also þi palle. & whoso 41 angreþ þee a þousande paas, go wip hym oper two þousande. And whoso wyle borowe of þee, ne turne þou not awey. 3e 42,43 hafe herd þat it was tolde to olde men, þou schalt loue þi frend, & þou schalt hate þin enemy. But 4 soplly I sey to sow, 44 Loue 3e sowre enemies, do 3e good to hem þat haten 30w, & preye 3e for hem þat purswen 30w, & chalange 30w falsly 8; þat 45 3e be þe sones of soure Fadir þat is in heuene, þat makeþ his suane spryngne on good men & yuele, & reyneþ up-on iuste men & vniuste. For if 3e louen hem þat loueþ 30w, 46 what meede schal 3e haue? siþ puplycans don þus. & if 3e 47 greten only soure breþeren, what schal 3e do more? Ne don not heþene men þus? þerfore be 3e parfyte, as soure Fadur 48 of heuene is parfyte. & take 3e heede þat 3e do not soure 1 6 ryȝtwynesse byfore men, to be seyn of hem: for elles schal 3e haue no mede at soure Fadir þat is in heuene. And þerfore whan þou dost þyn almes, nele þou not trumpe byfore þee, as ypocritys don in synagokes & stretis, for-to be wor-scuped of men. Soplly I sey to sow, þei haue resseyuyd here mede. But whan þou dost þyn almes, loke þi lyft syde 3 wyte noþt what þi ryȝt syde dop: þat þyn almes be in hyd: 4 & þi Fader þat seþ in hyd schal 3eue þee hyre 6.

And 8 whan 3e preyzen, 3ee schal not ben as ypocritys, 5 þat louen to stonde in churches & in kornerys of stretyys to preyze, for-to ben seyn holy 7 of men. Soplly I sey to sow, þese men han rescuyed here mede. But þou, whan þou 6 schalt preye, entre in-to þi couche, & schytt þe dore, & pray þy Fader, and þy Fader þat seeþ in hyd schal 3elde þee þi meede. Soplly 3e prayenge wele 3e not speke mychyl, as 7

1 gloss underlined, S.P. 2 om. P. 3 þ P. 4 fol. 188b S. 6 mede P. 6 new paragraph with initial, S.P. 7 underlined, S.
hepyn men 1 dop, for soply 2 pei wene pat pei schule be herd in 8 hire myche speche. Perfore wele 3e 4 noy be lyckenyd to hem; for-why 3owre heuenly Fader wot what ping is nedeful 9 to 3ow, byfore pat 3ee aske hym. Perfore 3ee schal preye on pis manere: Oure Fader pat art in heuene, halewed be pi 10 name. Pi kynghom come to us. Pi wylle be don, as in 11 heuene, & in erpe. Oure ech dayes breed 3eue us to day. 12 & forjeue us oure dettys, as we forjeue oure dettourys. 13 And ne 4 lede us not in temptacyon, but delyuere us of yuel.

A-M-E-N.

1 h...n men on erasure, in a later hand, S. 2 fol. 139 S. 3 om. P. 4 expunged, S. om. P.
APPENDIX I.

The Catholic Epistles of MS. Bodl. Douce 250.

JAMES.

1. 1Tamys* þe seruaunt of God & of oure Lord Iesu Criste, to þe twelue kynredis þat beþ spred a-brode, gretynge wel. ²My deere breþeren, wite þee & hopeþ alle ioye whanne þat þe been in many temptacyonus, ³wite þee wel þat prouynge of þoure feþ worcheþ pacynce. ⁴Patience soþeliche haþ a parfyte worke, þat þee be parfit & hole, faylynge in no þinge. ⁵& whuche of 30w so haþ node of wysdom, aske of God þat þeueþ plentuyousely to alle, & withstonde him nouyte, & it schal be yone to him. ⁶Aske he soþely in feþ, nouyte faylynge: for soþely he þat is faylynge (þat is, faylynge in þe feþ)b he is lyke to þe flowynge of þe see þe whuche is meuyd wiþ þe wynda & bore a-boute. ⁷& perfayre trowe he noþ þat is suche a man eny þinge to take of God. ⁸A man of double wille is vnstable in alle weyes. ⁹Soþely make he ioye þat is a meke breþer in his hye state, ¹⁰a riche man soþely make ioye in his mekenesse. For as þe flour of þe hede schal he passe. ¹¹Soþely þe sumne wiþ his hete drywe þe heyse; [³⁴ hi]e⁶ flour fallith, & þe fayynesse of his semblante peryschip: so schal þe riche man in his weyes were drye.

¹²Blesisid þat man þat suftr þe temptacyon: for whanne he is prouyed, he schal take þe coroune of lyf þat God haþ byhote to hem þat lounen him. ¹³No man whan he is temptud seiþ, I am tempted of God: soþely God is an vnemptar of wickeþe men, soþely he tempteth no man. ¹⁴But echone for-soþe is temptyd [f. 58b], of his desyris wiþ-drawen, & oute of himself ledde. ¹⁵& so whan wille haþ conseuyd, it bryngþe forþ synne: soþely synne whan it is endyd engendereþ deþe. ¹⁶& perfayre, my lefe breþeren, ne wele þee noþt erre. ¹⁷Alle þe beste þing þat is þeue & alle parfite þeþte it is from a-boue, comyng down from þe Padre of lyfte, wiþ whom is no chaungynge, ne no derknesse of synne. ¹⁸Soþely wiþ his good fre wille he gat us purgh þe word of soþfastnesse, þat we be some bygynynge of his creature. ¹⁹Wyte þee, my deere loued breþeren, be every man smert for-to here & late for-to speke & late vn-to yre: ²⁰soþely þe wrappþe of man wurchep noþ þe riȝtwisnesse of God. ²¹& perfayre kastynge a-vey alle vnclenessse & abun daunce of malice, [in]⁴ myldenessse takeþ to drynte þe word, þat may saue þoure soulis.

* MS. Douce 250 f. 58.
* MS. defaced here.
b Underlined in red ink.
⁴ MS. aD.

P.
APPENDIX I.

2 Be also doeres of ye word & wyrcheres, but not only ye hereres, disceyuynge youre-selfe. 3 For who-so is herere of Godes worde, & not doere, he may be lykkened to a man dat bylded ye semblant of his birde in a myrour: 4 he byhede him soply, & yede a-why, & a-noon he has forgete what he was. 5 For sone he dat lokep in ye lawe of parfite frenesse, and dwellip per-inne, he is not maked a forgetful hyrer, but a doere of ye worke: here in his deede he schal be blissid. 6 Spelely who-so wenyp him-self pat he be religioun, noyt wip-holdynge his tunge but disceyuynge his berte, veyne is his religyoun. 7 Clene religioun & vnfiled as [f. 59] to God & ye Fadur is pis, to vysite fadurles children, & wydows in here tribulacyoun, & from al pis worlde to kepe hem clene, vnfouled.

2. 1 My breyren, ne wele ye noyt be oute-takeres of persones (pat is, take mannes persone in more state a-sens God for his hye kyn, ne for his riches, ne powere in pis worlde, hauynge feip pat God takep more hede to hem for here gentil kyn, or here grete richesse, or here muchel myst, or here solt wilte pan he doj to ye pore pat loue him as welle). 2 & perfore if eny man come in-to youre sijt (that is, in-to youre cumpenyne pat be) Godes religiouse men in what degrde so ye be), ye whuche haip gold rynge on his fynger & schynynge clopus, & anoipere pore man in symple & feble clopynge come also to sow; 3 & ye take hede to him pat is in schynynge clopynge, & ye sey to him, Sitte you here wel a-boue; & soply to ye pore ye seye, Hou stonde pere, or sitte vudir ye stole of oure fete; 4 in yorre-selue beip demed, & see beip maked iustises of youre wickede pouytes.

5 Hereip & take hede, my ful welie loued breyren; ne haip not God chosen ye pore in pis worlde to be riche in ye feip, & eyres of ye kyndom, pat God haip by-hyjt to alle pat him loue. 6 & soply see vnsorshippe ye pore. Ne ouerlye [f. 59b] noujt ye riche sow porow here powe? & jei drawe sow to domes. 7 Ne blaseme jei noujt ye goode name pat is ouer sow called? (pat is, cristene men of Criste). 8 Noujt forpi if jou fullibe ye kynges lawe of heuene aftir holy write, Hou schalt loue pi neyeybore ryjt as pi-self, pan you doost wel, 9 sopeli if see any manyns persones accepte, pan see doon gret synne, & see schal be blamyd of God as trespasseres aseyn ye lawe. 10 Who-so-eure soply kepe al ye lawe, & trespassae in o pinge, pat is forbodyn in ye lawe, he is maked gilty of alle. 11 For he pat bad sow not synne in leccherye, he bad pat you schueldest not alse. If you pat you do no leccherye, and sleist any man, jou art hanne trespassere & brekere of ye lawe. 12 So speke see, & so dowte see, so pat by ye lawe of frenes (pat is; ye lawe of mercy) 3 see schal mowe be demed. 13 For soply to him pat doop no mercy schal be done wip-out mercye: but soply mercy ouergo dome. 14 What schal profyte to man, my lef breyren, 3if eny seye pat he haip feip, & he sopely haue noujt ye deede ne may not feip saue him? 15 Soply if eny brojer or sister ben naket, & neden echet day sustynaunce, 16and if eny of sow seye to hem, Goipfor in pees, & be see hole & see fedde; & see jeune hem noujt pat nedeful is to here body, what schal it profyte hem?

*a Capitulum ii follows.
*b gl... in margin.
*c underlined in red ink.
*d underlined in MS.
APPENDIX I.

211

12 Ryst [f. 59™] se feip, if it haue novst deedes, it is deede in it-self. 13 But some seip, Dou hast feip, & I haue dedis: schewe me pi feip wiþ-outen werkes, & I schal schewe pe my feip porow my werkes. 19 Pow trowest pat per is o God, Dou doute wel: & deuules trowe it & quaken. 20 Dou veyne man, wile Dou wite, how pat feip wiþ-outen werkes is ded? 21 Abraham oure fadur ne was he novst porow his werkes made rytwyse, oferyngye Ysaac his sone on an auter? 22 Lo, how feip was worest porow his deedes, & porow werkes feip is endid ; & pe scripture is fulfyllid pat seip, Abraham trowed to God, & it is putt him to riiswisnesse; & he is clepid Godis freend. 24 Now 3e se how pat man is made rytwyse porow his werkes, & novst only porow feip. 26 On pe same wyse also Raab pe hore ne is sche not made rytwyse porow here werkes, takynge mesageres, & by oþer weye kastyngye a-way wickednesse? 28 Soþly riht as pe body wiþ-outen pe soule is deed, so is feip wiþ-outen good werkes deed.

3. 1 My deere breþeren, ne wyle 3e ne be maden many maystris, wyntyng ye 3e take ye more dome. 2 We alle forsoþe haue offendid in many pings. Who-soo trespasip not in his word, he is here a parfyte man; he may al-so wiþ a brydul lede a-[f. 59™] boute al his body. 3 Soþly if we putte brydul in moweþ of horses to make hem to be at oure wille, we beren a-boute al ye body of hem. 4 & thou it so be pat scheppis be grete & wiþ grete wyndis pei been dreuen, soþly wiþ a lytyl stere, wiþ hasty gouynge of him pat ledeþ it, it is bore a-boute. 5 Riþt so þe tunge soþly a litul membre it is, & gret þinges it makes hyse. Loo, how litul fyre how grete a wode it brenneþ! 6 And oure tunge is fyre, is alle manere of wickednes; þe tunge is ordyned in oure membirs, þe whuche defouþiþ al þe body; & it brenneþ þe roote of oure birþe in flasowe of helle fyre. 7 Soþly alle þe kyndes of bestes, & of foules, & of nedderis, & of alle oþere, beþ maden tame & beþ tamed of mankynde: 8 soþly tunge no man may make tame, ful of vpeisiblye yuel & deedly venym. 9 In it we blesse oure Fadur God, & in it we mysseþe men, þat aftur þe ymage of God beþ maden: 10 & of þat same moweþ goþ forþe blisynge & cursynge. My breþeren, it is not by-houþeful þat þese þinges so be. 11 Ne oute of þe hole of a welle ne goþ noþt forþe bittir watur & swete to-gedur? 12 My breþeren, þe fyge-tre ne may not bryngne forþe grapes, or þe veyne-tre fyges: so no more may salt watur make swete watur. 13 Who-so is wyse & wel taut [f. 60] a-monges 30w, schewe he of his goode lyuynga his werke in myldenesse of wysdome. 14 Jiþ þat þee haue bittir loue & struynges in 30ure hertis, ne make þee no ioye & be lyeres aþens soþfastnes. 15 Soþly þis wysdom is not conynge from a-boune, but erþely, bestlyche, duellyche. 16 Forsoþe wheroþ enuye is & strif, þer is vnstabulnes & ech schrewed deede. 17 Soþly þat wytte þat is of a-bouen first forsoþe it is clene, & aftur þat peysyble, mylde to a-moneste, assentyngye to þe goode, ful of mercy & of good fruyte, schewynge wiþoute fals colourynge. 18 Soþly þe fruyte of riþtwynes is sowen in pees to hem þat doop pees.

* notas in margin.

14—2

Digitized by Google
not of youre desyris pat fystten in youre membres? 23ee desyre & 3ee ne haue it noyt; 3ee slee, & 3ee haue enuye, & 3ee may not geze it: 3ee streuen & 3euen batayle, & 3ee ne haue it nouyt wherfore pat 3ee aske. 33ee asken & 3ee geze it noyt, for as muchel as 3ee yuel aske, to dwelle stille in youre desyres. 44Outoures, ne wite 3ee not pat loue of pis worlde is enmy to God? whose-euer 3euer forfore wolde be frend of pis worlde, he is ordeynyd 3e enmy of God. 55Or ellis wene 3ee pat holy write be seyde in-veyneleche? to enuy desyreb pe spere pat in 3ow dwellep. [f. 60b] 6Sopely 3e more grace he 3euep. Wherfore seip holy writte, God wijstondip pe proude, sopely to make he 3euep grace. 7Be 3ee perfore sogettes to God: & soply wijstondip pe deucl, & he schal fée fro 3ow. 8Neysep ny to God, & wole come to 3ow. Makep clyne youre synful hondis, & clysesp youre hertes pat bep of double wille. 9Be 3e nedy, & makep sorowe, & wapep, & turnep youre lazystre in-to sorowe, & youre ioye in-to mornynge. 10Make 3ow makep in þe syzt of God, & he wole make 3ow hye *in life wip outen ende* 44Ne bakbytep none of 3ow oþer, my dere brejeren; who-so bakbytep his brojer, or demep his brojer, he bakbytep þe lawe, & demep þe lawe: sopely if pow deme þe lawe, pow art not a doere of þe lawe, but a domesman. 12On þer is þeye of þe lawe & a domes-man, þe whuche may bope saue & lese: 13pow soply, what art þow pat demest þi neiebore? Lo, 3ee pat now seye, To day or to morowe schal we goo in-to þat cyelee, & sopely a þere wele we þer dwelle, & to marchaundise, & þer we wile gete wynynge: 14pat knowerep not what to morwe schal falle. 15Sopelyche whuche isoure lyfe? Noyzt but brejep þat lytel whyle lastep & schewept, & also sone it is ended. Perfore 3e may seye, If God wule, or, If I leue we schal do þis or þat. 18Now 3eep make ioye in youre prides, [f. 61] sopeliche alle suche ioye is wicked. 17Perfore whoso can do wel & döp not, it is synne to him.

5. 1Do 3ee now, riche men, make sorwe & wepep in youre wrecchednes þe whuche schal come vn-to 3ow. 2Roten bep makep youre richesses, and youre clophus wip mothes bep frete. 3þoure golde & þoure seluer rust hal ouer-goo; & þe ruste of hem schal be a-geyynus 3ow in wittnes & schal ete þe flesche as it were þe fyre. 33ee make 3ow a tresorye of wraþe in þe laste dayes. 4Lo, þe hire of þoure hyrid men & of þoure servautis þat þe travauled fore in youre servuce, þe whuche fro hem þe haue wip-holden & defraudet, criep: & þe cry of hem entrede in-to þe eres of God almysy. Fat fedde 3ee bep upon erpe, & in lecheries þe nurched þoure hertes in day of alyynge. 33ee brouyte forþe & alowe þe rjtwyse, & he wijstod 3ow nouyt. 7& perfore, brejeren, beþ sufferyngpe for þe comynge of oure Lord. Lo, þe tylere abideþ þe precousse frute of þe erpe, pacently abidynge to it haue taken sesoun & þe tempearanne. 8& perfore be þee sufferyngpe, & make stalworþe þoure hertus, for þe comynge of oure Louerd schal comone ny nynte. 9Ne make þee no sorwe, brejeren, echone wip oþur, þat þe be not demed: lo, þe iustyse by-fore þe 3ate stondep. 10Takep ensamle, my brejeren, of yuel wyndynge, & of þe longenesse, & of traueyle, [f. 61b] & þe
suffrynge of prophetis pat spaken in the name of God. 11 Lo, we blessen hem pat suffreda. Jee haue bord pe sufferynge of Iob, & pe ende of oure Lord: sey: for oure Lord is merciful & foryeure. 12 Byfore alle pinge, my brejeren, ne wyle se not swære neijer by heune, ne be erpe, ne noon ope manere othe: loke pat soure word be se, se, nay, nay; pat see falle not vndur dome. 13 If any of sow be heuyed,pray he wip stable herte, & ioye he in his heynes. 14 If any of sow falle seke, brynge he in þe prestes of þe church, & pat þei preye for him, ennoyntyng he wiþ oyle in þe name of oure Lord: 15 & þe prayere of feip schal saue þe seke, & oure Lord schal uppreyse him; & if he be in synne, þei be þe forseue him. 16 & þerfore schryue sow echte to opur soure syanys, & prayþ to-gedere, þat þe may be safe. Muche sopely auayleþ bysy preyer of þe riȝtwyse. 17 Helye was a man like vnto us, þat mysyte fele noye & suﬀre, & wiþ prayere he prayed þat it schuld not reyne up-on erpe; & it reyned not þre þere and syxe monejes. 18 & Þat he preyede; & heune saf reyne & þe erpe saf his fruyte. 19 My brejeren, sopely who of sow erreþ fro sopfastonessen, & whose him amendeþ, 20 hym oweþ to wyte, þat he þat made þe synful to be turned fro þe erroure of his weye schal saue his soule fro deþ, and [f. 62] hydeþ þe mechenlesse of his synnes þat wol turn to him.

*Here endþ þe pisteles of seint Jame[s]. And Petrus pisteles now bygynn. Pis is þe ﬁrste pistel.*

I PETER.

1. 1. Petre, þe apostol of b Iesu Criste, vn-to þe chosen comelynges þat beþ spred a-brode of Ponti, of Galathie, of Capadocie, of Asye, and Bythune, 2aftur þe before-knowynge of God þe Fadur, in holyne of spiryte, in buxomnes, in sprenkelynge of þe blade of Iesu Criste. Grace be vn-to sow, & pees be multiplied. 3 Blessid be God & þe Fadur of oure Lord Iesu Criste, þe whuche þorow his grete mercy eft-gate us a-þeyn in-to a leynynge hope þorow þe resurecccyon of Iesu Criste fro deþ, 4 in-to þat heritage þat may not be defouled, ne fordone, but is euerelastynge kept in heune in sow, 5 þat in þe vertu of God be keped by feþ in-to hele makeþ redy þat on þe laste day schal be schewid; þin þe whuche þe schull make ioye. Now if it byhouetþ sow a litil to be heuyed in dyuerse trybulacyons, 6 þat þe prouyng of soure feip be more precious þan gold is þat is proued wiþ þe fyre, þat soure feip be founde in worschupe & ioye & honoure [f. 62b] in-to þe schewyng of Iesu Crist: 7 þom, if þe him not see, þee loue him: in whom now þat þee see not & trowe; whom, when þee schulde him see, he schal be soure ioye, þoures comfort þat may not be tolde, & þat schal be glorified, 8 bryngynge aseyen þe ende of þoures feippe, hele of þoures soulis. 10 Of whuche hele þe prophetes enquered & souyte, þe whuche prophecied grace þat was to come in vs: 11 seychynge in what tymse it schulde synuyngyfe; þe spere of Crist, þat was in hym, schewid hem þat beþ in Cristes passyouns what ioye þei schulde haue aftur. 12 & þei mynystrid vn-to sow þe þinges þat now beþ schewyd vn-to sow by hem þat haue preched vn-to
ụdị na ọma ebe Holy Goast sent fro heune; in whom angelis desyre to beholde. 13 Wherfore drawe uppe youre herto fro wordly lustes, & be jubobre & parfyte & tristip per-inne, pat is, in schewynge pat grace pat is ofrild to you in þe reuelacyon of Þi su Crist; 14 as sones of buxomnes, not lyke to youre firste desyres of youre vnknowynge, 15 but after him þat cleped 30w holy, & be þe holy in al þeoue conuersasyoun; 16 for it is wretyn, Be þe holy, for I am holy. 17 & if ye clepe him Fadur þat, wiþ-oute rewarde-takynge [f. 63] of any persone, demeþ echone aftur his deedis, leueþ in dred þe tyme of youre duellynge heere: 18 wetynge weel þat see be not bout wiþ roten seluer, or golde þat soone wyle ruste & rote, of youre veyn luyynge, þat þee of youre formere fadres tooken; 19 but wiþ þe precyouse blod, as of þe lombe wiþ-outen filþ þat may not be defoulyd, of Þi su Criste. 20 He was knowen of God euer þe worlde were maade, & afturwardes he was schewyd in þe laste tymys of þe worlde for sowe: 21 þat þorow him þee be made trewe in God þat reysayd him froo deþ, & þafe to him ioye wiþ-outen ende, þatþoure fiaþe þoure hope schulde be in God, 22 chaþstasynge youre soules in buxomnes of charite, in loue of breþurhede. Loueþ echone oþur bysyli in lowenes of herte: 23 eft-borne nouyt of sede þat may be roten, but of þat þat may not be roten, þorow þe word of lyuyng God & lastynge wiþ-outen ende. 24 For al flesch is but as muke or hey, & alle þe ioye of it is as þe floure of hey or of mucke. þe hey wexþ drye, & þe floure þer-of felle: 25 but soþely þe word of God lastþ wiþ-outen ende. And þis word it is þat is preched a-monges 30w. 2. 1 Wherefore doþ a-wey alle malice & alle treochere & alle feynynge & enuyes & alle bakbytynge, 2 as children þat be now bore, koueytynge resonable mylke, [f. 63] wiþ-outen trecherye, þat þee helfuly were þer-wiþ: 3 but not forþ þee haf tasted how swete oure Lord is.

4 Drawe 30w to him þat is þe leuyngne stone, reproued of men, but chosen soþely of God, & honoure; 6 & þe as quyke stones beþ makid in worke, in gostly house, holy presthode, to offure gostly offrynges þat beþ acceptable to God þorow Þi su Criste. 6 Wherfore is contebynd in holy writ*. Lo, I schal putte in Synon a stone hygest cornarde, precyous and chosen, & eche þat troweþ in him schal not be confounded: 7 þeþerfor to you þat troweþ, honour: to hem þat troweþ not he is made a stone þat was reproued, & kaste a-wey of hem þat houed, heere he is makid a heued stone in þe corner, (þat is, þat makeþ boþe one in charite) b & he is a stamblyynge stone, & to sporne aseyyn, & a stone of sclawndre to hem þat stumblen þer-ayeyn þorow worde, & troweþ not; in whom þei beþ putte (þat is, in whom is here dome or peire sauacyoun putte). b 8 þe soþely liche þaþ a chosen kynred, ryal presthode, a holy folke, peple i-chose (þat is, gete þorow passayoun & bore þorow bapteme) b; þat þe schulde schewe þe vertu of him þat cleped 30w fro derknesse in-to his meruailouse lyt; 10 þe whuche some tymes were not his folke, now soþely þat beþ Godes folke; þe whuche some tymes folwyd not [f. 64] aftur mercy, now soþely þe folwe þer-aftur.

11 My deere frenedes, I beseeche 30w as comelynyng[6] & pilgrymes, þat þe

* ụsụ in margin.  

b underlined.
APPENDIX I. 215

abesteyne 3ow fro fleschely desyres, þe whuche stryuen aȝeyn þe sowle; 11hauynge youre conuersacyoun good a-mong þe gentylis; (bat is, a-mong þe puple þat is not trewely turned, to techæ hem boje in lyuynge & also in youre soule)a þat whanne þei speke yuel of 3ow by-hynde 3ow and sey þe bêþ yuel-doeris, þat þei may byholde youre good dedis, & so þat þei may worschape God in þe day of vvynitynge. 13Beþ sogettis to alle mannes creature (þat is, to eche man or woomman þat is Godes creature), for God (þat is, for Godes loue in pinges þat bêþ lefful wip þe wille of God)b: opur to a kynge, as he þat is ouer þe; 14opur to dukæs, as to hem þat bêþ fro hem sentte to vengeunce of yuel doeris, & sopely preyseyng to good doaria. 15For so is þe wille of God, þat þe may hem þat bêþ wel to wexe dombe (þat is, to holde hem stille wip-outen preyseyng of here good deede, or, on þis wyse)c þat þe þat do wel make dou[m]eþ e þe vnkonyngenesse of vnwyse men (þat is to mene, þat þe porw youre good lyf & youre good speche & sufferynge syfe suche ensample to þe vnwise recheles, þat þei may take ensample, & so of here [f. 64v] yuel words & dedus waxe dombe); 16as þe þat bêþ fræ, & not as þei haue fil[e] of chorlhedê (þat is, bondage to synne), & hauynge freeness of malice, but as þe seruawnte of God. 17Beþ sogettis to alle creatures of mankynde, for loue of Godes; worschapey youre kynge 18& her mynystris in alle drede to youre lordes, not only to þe goode & debonere, but also vn-to trawauntes. 19Sopply þis is grace, for who suferere for consyenyng of God (þat is, for þat he wul not do aȝeyn consience, leuynge þe wille of God) heuyynesse or wo suferere in vnjwytsynesse, 20þe whuche is grace, if þat þe synne & þerfore be smeten in þe necke, þe suftere it (þat riytwysly). 22þat þei suferere for jussynesse of God (þat is, þat þei grace þe haue of God). 21& soply here-to þe ben clepid: for Crist suferidur for 3ow, leuynge ensample þat þe folowe his trace: 22þat neuere did þe synne, ne neuere was trecherie in his mouþe fouunde. 23þe whuche whan he was myseydye, he myseydye not aȝeyn; whan þat he schulde suﬀere, he curside not aȝeyn; he soply tooke him-selfe to þe iuge þat demyd him vnriytwysly; 24þe whuche bar oure synyns in his body (peyne, woundes & wo, þat he for oure synne suffrede) up-on þe rode-tre: þat we to synyns schulde be def[f. 65]de, & soply lyue riytwysly: þorow whom peyne þee bêþ helud. 25Soply xe were as scheep strayynge a-boute (departyngyng from þe flocke), but now þe bêþ turned to þe hurde & þe bishop of youre sowlis.

3. 1And wyssmen on þe same manere be makað sugettis to her housbondes, so þat who-so-trowe not to youre worde þat þei may be woonen wip-outyn worde þorow þe goode conuersacyoun of youre wyssmen; 2by-holdynge in drede youre holy conuersacyoun, 3of whom ne be þei noynt wip-oute (þat is, be not þe wyssmen wip-outen schewyngse ensample) wip þe here of here heued, or wip serkylyng a-boute wip golde, or wip bysay arsyyynge of cloþus. 4But of þat þat is hydde wip-inne in mans herte (þat is, þat þei araye her herte wip-inne to þe siȝt of God, schewyngse oute to þe folke her holy dedus in mekenes & lowenes) in vnfylynyng rest. (of here

---

*a* underlined. 

*b* cf. 2 Pet ii 16; MS. *doune.*
APPENDIX I.

body & soule) of ony ese, & a demure spyryte by whuch is riche & cely in
by syster of God. 5 So solpy some tyme holy wynnem, & hopynge in God,
enourmed hem, sogettes to here housebondes. 6 As Sare was buxom to
Abraham, clepyng him her lorde: whos douitres ye be, wel doyngye
& not dredynge any perturbation [f. 65b] or lettingye. 7 Men also hat be
duallyngye wip jowre wynmen, aftur witte & connyngge reweled, absteayne 3ow
fro joure wyues hat be be more freyle, doyngye wurschuphe vn-to hem, as
to hem hat be beye of grace of lyf; hat ooure preyeris be not lettud.
8 Be alle of o wylle in feipe in joure preyeria, hauynge pyte (& compassyous
echone of opur)*, loueres of brethyrhed, merciful, mylde, & make: *not
zeldynge euyl for euyl, or mysword for mysword, but euyn þer-ayyn blysse
hem hat carriþ 3ow, or myssey; for in þat seie beplyd (hat is, be
ordeynyd euere to blysse)*, þat seie may haue þe blysseynghe þorow herytage.
9 Soply whose woloye hys lyf, & sey goode dayes, wip-drayhe hys tunge fro
yuel, & his lyppys þat þe speaks no trecherye: 11 bowe him a-woe fro
wikkidnes, & do good; seke pees & folowe it. 12 For þe eyen of God loke
up-on þe ritywysse, & his eris be redy to here preieres; soply þe semblawunt
of God (hat is, þe heuy cheare)* is up-on hem hat worcep þe yuel. 13 & who
is he þat 3ow schal noye, if þe folowe me perfytly (& be Godes amynysteris)*
14 & what so euere þat seie suffer for ritywysnesse, in þat be bep blessed. Ne
be þe be a-ferid of drede of hem, þat þe be bep not lettud ne disturbed; 15 but
hald wel yee Crist our Lord in your hertus; euer redy to make satis-
faccyous to alle þat akeþ you resoun þer þat in 3ow is þorow hope & feip.
16 But [f. 66] wip a mesurid drede haue euere a good concience, þat in þat at
þei bacbite 3ow, az þe ware yuel-doaris, þat þei be may be confoundid, þat
blamen jowre goode conciercious & lyfynge in Crist. 17 Forsoþe murhe
bettur it is if þe wel-doaris sufter aftir þe wille of God, þan al þe lykynghe
þe yuel-doaris; 18 for onys Crist was for oure synnes deed, þe ritywysse for
the vnritywse, to offr us to God; deed soply in flesche & lyuuynge in
spirite, et cetera.

4. Arme 3ow in pouyt of þe passioun þat Crist sufforde in his flesche.
7 Beþ y wese, & wakeþ in prayeres; 8 hauynge ech wip opur in yourself
lastynghe charite. For charite hidoþ þe multitude of synne. 9 Holdþ
hospitale to-gedere wip-ouent gruchynge; 10 echone aftur þat he haþ taken
grace, scheweþ it vn-to opur as good disponderis of þe many-fold grace of
God; 11 who-so spekeþ as þe wordis is of God; whosó mynysterip as þorow
þe vertu þat God mynysterip to him: þat God in alle þinges be worschipud
by oure Lord Iesu Criste, vn-to whom is honour & ioye and lordschuphe, in
worle wip-ouent ende, amen.
13 My deere breþeren, wele ye not trauyyle in hete & breynynge þat
stereþ 3ow to temptacyoun, as þat some newe þinges alle vn-to 3ow; 13 but com-
munyngge to-gedere in Cristis passeyoun [fol. 66b] (þat is, echone stere opur when
he is toward any temptacyoun, wip mynde of þe passeyoun of Crist)*, make
þe ioye, þat in þe schewynge of his ioye þe mowe make ioye, byenyge euere
myry. 14 If þe be scamed or reproved in þe name of oure Lord Iesu Criste,
APPENDIX I.

& ye it gladly suffre, blessud schal ye be: for yat at is of ye honoure & of ye vertu of God, & he yat is his sperite, schal vpon 3ow reste; of othur he is blasfemyd, of 3ow be he worschupyd. 12 Suffere noon of 3ow as a manslear doth, or a jeef, or an yuel, wordly man, or as a coueytoure of othur mennes goodes: 13 but soply if ye be not a-schamed to suffre as he yat is a cristen man, yan se chul gloriifye God in jis name. 14 For it is tympe yat ye dome bygynne of ye hous of God: if it soply first bygyynne of us, what schal be here ende pat trowe not to ye gospel of God? 15 & if vane-bus schal a rytwys man be sauyd, ye wikkid & ye synder where schal ye appere? 16 Also & ye yat suffre aftur ye wille of God, ye bi-take here soules in here goode deedes vn-to here trewe makere.

5. 1I hysche perfore ye olde yat beþ wiþ 3ou, I, yat am on of 3oure elderis, & a witnes of ye passyourns of Crist, ye whuche is commy[n]er of his ioye yat schal be schewed in tympe yat is to come,[f. 67] 2 yat ye feede Godes flokkes in yat at 3ee may, purleyng for hem, not constryned but by 3oure fre wiþ, aftur Godes techyngge; ne for no hauynge of foule wordly wynynge, but wilfully ( & gladly); 3 not as lordis in ye clergeye, but a forme ( & ensample) to the flokke of good luyynge; 4 and whan ye prynce of hirdus schal appere (yat is, Crist on ye day of dome), 5 ye schal take a glorieuse crowne of ioye. 6 & ye same manere ye yat be Yonge be ye sogettes to 3oure elderis. And scheweþ alle to-gedere mekenes a-mong 3ow: for God þe proude wiȝstondiþ, & to þe meke þe seuþ grace. 7 And perfore meke 3ow vnþur þe myȝt[y] honde of God, þat he make 3ow hye in tympe of his visacioun; 8 puttyngye in him al 3oure bysynes, for he haþ kepyngye of 3ow. 9 Beþ sobre & wakþ, for 3oure enmy þe deuele as it were a romynynge lyon goþ aboute, sechynge whom he may swelowþ: 9whom 3e schul wiȝstonde, stalworpe in þe feþ, wytyngye þat 3ee mowe suffre þe same passyoun þat he doþ þat is in þe worlde (for eyþ strenkþ þat 3e haue of 3ow-self) ß. 10 & perfore soply God of al grace þat haþ callid 3ow in-to his euere-lastynge ioye in 3esu Crist, he schal fulfille (þe myȝt þat 3ow wanteþ), 11 conferme (3oure jouȝte), & make it sad. 12 In him by ioye & honoure euere wiþ-outen ende. Amen. 13 By our trewe broþer [f. 67ß] Syluanus, as I suppose, schortly I haue wytron vnto 3ow, pryynge & wyttynesse þat jis is þe verrey grace of God, in þe whuche loke þat jis stonde. 14Æ chosun churche þat is in Babiloyne gretþ 3ow weel, & Marke my sone. 15 Gretþ wel to-gedere echone oþur in holy kyssyngye. Grace be to 3ow alle þat beþ in 3esu Criste. Amen.

II PETER.

1. 1Symon Petre, the seruawnte & þe apostul of 3esu Crist, to hem þat haue taken feþ euen wiþ vs, in ryttwisnesse of oure God & oure saueoure 3esu Crist: 2 grace be to 3ow, & pees be fulfilyd in þe knowynge of oure Lord. 3How þat alle jinges beþ jeuen to 3ow, þorow þe vertu of God, þe whuche beþ nedeful, & beþ yeue to 3ow to lyf & to pytæ, by knowynge or

* MS. commin.  
ß Underlined.
Thorow kynynge of him, he clepe thow thorow his owne ioye & his vertu; by he whuche vertu moaste & precyous byhestes he hap yeuen thow; he thorow him ye be maken felowis of he kynde of God, sleynge he corrupcyouns of desyres he be in the world. And þerfore putte he at your bysynesse to vse vertu in youre fei, in vertu to haue connyng, sothly in kynynge abystence, pacynce, in pacynce onyche of pyte, in pyte loute of breþur-hede, in breþur[hede] a loute of charite: Soþly if pe þis be youre lederis & wiþ [f. 68 ] thow, þei wele [not] leue thow voyde, [ne] wiþ-outefrout in þe knowynge of oure Lord Iesu Crist. Soþly whoso is not redy to þis, soþly he is blynde, & suffereþ temptacyon to muche to haue power in him, forgetynge to muche þe clensynge of his olde synny. Wherfore, my dere breþeren, þe þe more byþe, þe thorow youre goodle werkis þat se do & fulfylle þowre certyyn clepynge & chestynge (þat is, þat se fulfylle þe dedus þat se beþ choosen & clepyd to). Soþly if þe þus do, & þoure clepynge fulfille, þan se schul not synne. Ænde þanne schal abundynglyche (þat is, plenteoualyche) be þeuen to thow, wher-thorow þe schul haue entre in-tó þe euere-lastynge kyngdom of oure Lord & Iesu Crist oure sauseour. Wherfore I schal bygynne to meue thow & telle thow euermore of þes þinges, þat soþly be in þem stablled & confirmed in soþfastnesse. Soþly me jinkeþ it riþtwis, as længe as I schal dwelle in this wonyyngesteðe, (þat is, þe whyle I lyue) to rere thow (þat is, to stere thow) in warnynge & techynge. Sertyyn I am þat smert & hastiþ is þe doyynge dowe of my tabernacle (þat [f. 68] is, I am certyyn þat hastely & sone schal come þe tyme of my departynge of body and of soule), after þat at oure Lorde Iesu Criste haþ ordeynyd to me. Ænd I schal þeue thow enchason þat I may haue thow aftur my deed, þat se haue in mynde þese þyngeþ þat I telle thow in my lyfe. Ze schul not folow þis techynge, as it were yuel taþt fabules we haue maad knowen vn-to thow: þe vertu & þe for-knowynge of God. But I wele þat se be byholdeþ of his grete dedus: Takynge of God the Fadur honoure & ioye, thorow þe voice þat come glidyngyn fro heuene, fro þe fadur to þe sone, seyynge on þis wyse fro his fulgrete ioye, Here is, or, þis is my deere sone, in whom mucbe lykyng Iche haue hadde; heere he þem. Ænd þis voice we herde fro heuene brouþte, whanne we were wiþ him in þe holy hylle. Ænd we haue þe more ful treweþ & word of propheye, & in þat se do wele þat se take heede þer-to, as to a lanterner lystenynge in a derke place, forþe day schyne, & lucifer, the grete sterne, be resen in your hertis, þat schyneþ so bryþt. Soþly al tyme propheyeþ is not yeuen aftur [f. 69] mannes wille: but alle þe holy seynetes þorow þe Holy Goat spaken þat were enspyred of him.

2. 1Ther were soþly also fals prophetus a-mong þe folke, ryt as a-mong thow schul be mayster lyeries, þat bryngen yppe newe sectis (þat is, newe religyon & newe gysses) of damncacyouns, & þat Lord þat brouþte hem schul þei denye, chestynge hem a ledere of loste & damncacyouns. 2& many schul folowe aftur here lëcheryes (þat is to seye, per schal come in holy churche maysterus þat schul mayntene lesynges, boþe of lerid & lewyd, peruertynge

* MS. brōþur.  b Underlined.
APPENDIX I. 219

Je trewe lawes, & turnyng sope to false & false vn-to sope; & jes schulen bryngen newe ordris & sectus, costomes and degyses, turnynghe here religyoun out of je rysye rewle, vnschapynghe jer body wiþ newe manere of degysa, conformynghe hem to je worlde and leuynghe godes rewle; & make hem a bonde of lost & dampanacyoun. & many schul folowe jer leecherye; of men of holy churche jer schulde be Godes prophetes schal by-come prophetis of je deuel. & oþer grete & smale, jer schal se her leccherie & her foule dedis, schal folowe here ensample and so wendge to helle) by je whuche je weye of soþfastnes schal be blasfemen[(pat is, je whuche [f. 69²] schul soþfast techynghe & helesful lore putt down & despice, & mayntene & aferme je lawe of lust & synne)]. ³ & þorow auarycye (je schul be erandeboreris & depraueries to lette jow) in joure wordis, & joure deedes jei schul bye & syllle (pat is, in jat je teche je peple je peryl of yuel lyf to make hem to haue drede, in jat jei schul bye & syllle her synne for syluer & for golde), to whom je dome now ne somtyne sessip nost, & here dampanacyouns slepep nost. ⁴Soply if God sparud not to je aungeles jat synnedde, but bytoke hem to be drawen wiþ je romynynge deueles of helle, whan jei deuelis bycome, echone to drawe oþur, euere þere to be turmentid, kepíd vn-to je dome. & originale worlde he sparud not, but al it fordide, safe Noe & je þat wiþ him were, wiþ je grete flode. ⁵And je cytees of Sodome & Gomorre turnyd it in-to pouдр [p]orow⁶ his vpturnynge, & damnepde hem alle, þeyunghe hem ensample jat aftar wolde do yuele; ⁷& je rytywysæ Loth þat wiþ je wickeþe was ouerlyen, & holdun down wiþ here vnyritwyse lyfynge, God him fayre deluyere.de: ⁸soply þorow syyst & herynge ryty-wyse he was delynlynge a-monges hem, þat from day to day [f. 70] his ryty-wyse soule wiþ wickeþe dedus þei turmentad. ⁹God wolde his rytywyse from temptacyouns delynure, and soply þe wickeÞe vnto þe day of dome in peyne & turmentis hem kepede; ¹⁰& soply more hem þat aftar here fleche in desyres of vnclennes walke; to haue any lordschue þei dispice it (þat is, eny lord. to haue ouere hem)*; bolde þei be, & drede not to gadere to hem lykynge companyis, gyeses & sectes newe for-to ordeyne, þe whuche be blasphemaris; ¹¹sipen þat angelis beþ of more vertu & strengþ, þei take no mynde of þat dredeful dome þat schal be þeue æȝyn hem. ¹²þei soply as it were vnresonable bestes, þat þorow sleytþus be taken or þei wite, so þe blasphemeris in here fylþe schal preche, takynge [þe mede] of vnyritwianes. ¹³For þei wende þe lустus of þis worlde & þe fylþe & þe lykynge hadde ben delices, folowynge in þer lykynge, in þer festus doyynge lecherie, ¹⁴hauynge here [eyhen⁷ ful of a-uotries, wiþ-outen sessynghe of here synne; hauynge rowe soules & vnstabe; & vaynghe þer herte in auarycye; children of malyson, ¹⁵yoden omysse, forsakynghe rytt weye, & folwed þe weye of Baalam, þe whuche loued mede of wickededes; [f. 70⁵] ¹⁶soply blamed he was of his wodnesse of a doume beste—as who seip, he spak not as reasomable man, but as a doume beste þat vndur synne was soked—vndur sokke, spekynghe wiþ mannes voyce & of his vn-wytte of þe prophete was him forbode, seynghe on þis wyse,
APPENDIX I.

220

17 Pis bej welles wip-outen watur, & cloudes proven aboute wip stormes (sat is, pai sat schulde haue watur of wysdom & techyng as men of holy churche, pai been alle drye, & be cundyte of grace renne nouy to hem: but bej cloudes derke wip synne, proven a-boute wip stormes of temptacyon. Pus vndurstonde I pis.) in he whuche dymnes of derkenes is kept; 18 spekyngye proude jinges of vanyte, deseuyngye hem in desyres of lecherye of flesche sat tristeb to hem; & opynly lyfen in here errore, 19 by-hotyngye to hem frenes, & by hem-selue bounde & seruantes of corupcyon. Soply of whom-so eny is ouercommen & jus defouyld, his seruant he is. 20 Soply who-so feleb be fylynges of weorde in knowyngye of oure Saeoure & oure Lord Iesu Criste, & ofte in we same ben ouercome, pane sat lattere fallyngye is wors vnto hem pran be firste was. 21 Soply bete it were to hem not to knowe be weye of rytwisnesse, [f. 71] pan, aftur sat pai haue knowen it, to turne away per-fro aftur sat it is yeuen us in holy comawndement. 22 Soply to hem falleb be trewe prouerbe sat is seyde. Lyke pai ben to an hounde sat turne aseyyn to ete sat he haþ spewe, & also to seowe sat wascheb hyre in he podel wip mukke al fyld.

3. My dere brejeren, I wryte pis vnto yow to be youre secunde pistil in he whych be I stiere youre ful clere myndes þorowe biddynge & bysekyngye, 2 sat be þeneke vpon he wordis sat Crist haþ spoken vnto yowe & of he apostelus wordes, & also of he prophete, & of he comawndementis of oure Lord & oure Saincour. 3 & wryte yow sat first þer schal com in he laste dayes bygyleris to disciuyynge, þat schal rewem he aftur þeir owne lustus & þer lykynges, & 4 schul seye (sat is, of Crist to helpe & to deme) Where is his bybeste, or where is his comynge? Seplen sat þe olde fadrus were deede, jut alle þinge lastup þus fro he bygynnynge of eche creature. 5 But þei haue no mynde how þat he made heuene & erþe, see & londe, & alle þorow he wordes. 6 Þorow he whuche word he destroyede þanne þorow flowyngre watrer al se worde, [f. 71] saue a fewe þat were kept. 7 Soply he heuynys sat now ben & erþe wip he same wordes—sat is, to heuene schal be foron & erþe schal brenne—beþ makad a-syeyn, & kepþ vnto þe fyre on þe day of dome, & vnto þe day of lesynge & peryschyng of þe wickede men. 8 But o þingle, my dere brejeren, be knowne to yow & not hyde, þat o day wip God is as it were a þousande seere, & a þousande jere but as it were o day. 9 God taryþ not in þinges þat he haþ bybeste as some folke wene; but sufferyngelyche he abyduþ vs, willynghe þat none peryshe: but he wile þat alle be turned to þenawehe in a-mendyng of here lyf. 10 Sopfastly þe day of God sodeynly schal come as a þef vnewarned, in whos comynge hastely heuene schul passe (sat is, heuene soules schul passe fro þe dreadeful dome vnto þe bliss of heuene)*, þe elementes soply þorow hethe schul be vndone, & þorow brennyngye of fyre þei schul be wastud, þe erþe soply & alle þinges þat schal be þere-inne, alle þei schul be brent. 11 Derfore aþen alle þes beþ to be vndone, how nedeful is it þanne to us to be holy in lyfyngre & pyte, [f. 72] 12 abdyngye & makynge us redy aseyyn þe dreadeful comynge of oure Lord Iesu Criste, þorow whom heuenes brennyngye.

* Underlined.  ** Underlined.
APPENDIX I. 221

schul be vndone, & þe elementis þorow brenynge of fyrþ schul fayle. 13Sopastly newe heuenes & newe erþe we abyde & his byhestes, in þe whyche rytywnes dwelliþ. 14Wherfore abydynge þes þinges, my dere breþerens, byþy þow to be founden a-nentes him in pees vnsoyled & vnfoyled, 16& trôwþ wel þat þe longe a-bydylng of oure Lord Jes Crist is for oure hele, ryt as oure dere þroþur Poule, aftþr þe witte þat was þeuen him, wroþe vnto þow; 16& as he in alle his pistelys spake of þes þinges, in þe whyche somme þeþ harde to vndurstonde, þat þei þat be vnstable & vn-tauþt deprauen, as þei don oþur wrytynges, vnto þeire oume dynnacoon. 17And þerfore, þe my breþeren, knowiþ it byþore, kepeþ youre-self, þat þorow þe errour of hem þat beþ vnwyse þe be nouþt deceuyed, fallynge fro youre firste strenghe. 18But þeþ wesynge in grace & in þe knowynge of oure Saueoure Iesu Crist; to þem be ioye & worschype, worlde wip-outen ende. Amen.

Here bygynnynþ þe first pystyl of seynþ Ion þe æ-postele.

[f. 72b]

I JOHN.

1. 1The lyf þat was wip-outen ende fro þe bygynnynge, þe whuche we herde, and wip oure eyen sawe, þat we byholde, & oure hondis him handlede, of þe whuche word of lyfe we haue drawe, 2& we him sawe, & bere wittnes, & schewe vnto þow þe lyf euereelastynge (þat is, Crist Godis sone) 3þat was wip þe Fadur & to us apperud: 3þat we haue herde & seyne we schewe it vn-to þow, þat þe mowe haue felowschewe wip vs, & þat oure felowschepe be wip þe Fadur and wip his sone Iesu Crist. 4& þis haue we wryte vnto þow þat þe make ioye, & þat youre ioye be fulle. 5& þis þe schewyng þat we herde of him, & we schewe it vnto þow: for God is þe lyyt, & þer is in him no manere of derknes. 6If we seye þat we haue felowschepe wip him, & we in derknes walke, we lye & doþ not sofþastnes. 7Sopyl if we walken in lyyte, so as he is in lyyte, þanne haue we felouschype to-gedur, & þe blode of Iesu Crist his sone b makeþ vs clene of alle synne. 8If þat we seye we haue no synne, we diceyue vs-self, & sofþastnes is not in vs. 9If þat we schryue us of oure synnes, God is trewe & rytywse, & forþueþ oure synnes, [f. 73] and he schal make vs clene of alle manere of wickednes. 10If þat we seye we synned nouȝt, we make him a lyere, & his word is not in vs. 2. 1My children, þis I write to þow, þat þe synne not. But whose-euere haþ synned, we haue Iesu Crist oure rytywse avocat byþore þe Fadur: 2& he is socoure and helpe for oure synnes; soply not only for oures, but also for al þe worlde, þat wip trewe trowþe wile to him clepe. 3And in þat we wote þat we haue knownen him, if þat we kepe his biddynges. 4Whoso seis þat he knoweþ God, & kepeþ not his biddynges, he is a lyere, & sofþastnes is not in him. 5Sopyly whose-euere kepþ his word, verreely, in him is Godes charite parfyte. 6& in þat we knowe þat we dwelle in him, if þat we be parfyte in him. 6Whoso seis þat he in him dwelleþ, as he haþ go mote he go. 7My dere frendes, I wryte vnto þow not

* Underlined.  

b MS. sonne.
a newe byddynge, but an olde comawndement þat þe haue had fro þe bygynynge: 9sones I write a newe mawndement to sow here, þat is soÞ in him & in sow; for derkenesse now beþ passed, and now schyneþ verrei lytþ. 9Whoso seþ þat he is in lytþ, & hatþ his broþur, he is in derkenes. [f. 73b] 10Whoso loueþ hþis broþer he dwelleþ in lytþe, & sclaundur is not in him. 11Soþly whoso hatþ his broþur, in derkenesse he is, & in derkenesse he goþ, & wote not whydur he goþ, for derkenesse haþ blendid his eysen.

14Sonesb, I wryte vnto sow, þat for his name youre synnes beþ forgeue sow. 15I write to sow, fadrus, for þe haue knownen him þat is wip-ownten ende. I write to sow, jonge men, for þe haue ouercome þe wicked. 14I wryte vnto sow, jonge children, for þe haue knownen youre Fadur. I wryte to sow, fadrus, for þe haue knownynge of God. I write to sow, jonge men, for þe beþ stronge, & Godes [word] dwelleþ in sow, & wickednes þe haue ouercome. 16Ne wil þe not loue þe worlde, neþyr þe pinges þat in þe worlde beþ. For who-so loueþ þe worlde, þe charite of þe Fadur is not in him. 16For al þat is in þe worlde, it is a desyre of þe flesche & desyre of eysen, & pride of lyf, þe whuche is not of þe Fadur, but of the worlde it is. 17& þe worlde schal passe wip alle his lykynge & desyres: who-so doþ þe wille of God, he dwelleþ wip-ownten ende. 18My leue sones, it is þe laste oure; & as þe haue herd þat Antecrist comeþ; now beþ many Antecristes maked, wherfore we wote þat it is þe laste oure. 19Pei yede forþ fro vs, but þei were not of vs; for soply hadde þei ben of vs, [f. 74] soply þei had dwel lid wip us; but þat þei schul mow be knownen, for þei ne beþ not alle of us. 20But þe haue ennoyntynge of þe Holy Goate, & alle þinges þe haue knownen. 21I wrove not þis to sow as vnto hem þat knewe not sopfastnesse, but as to hem þat knewe it, and wherfore al lesynge is not of sopfastnes. 22Who is a lyere, but he þat denyeþ þat Jesus is Crist? He þis is Antecriste, þat denyeþ þe Fadur & þe Sone. 23Alle þat denyeþ þe Sone, denyeþ þe Fader (þat is, he denyeþ þat he is a fader, for no fader may be wip-ownten a sone or a chyld)c; who-so is a-knowe þe Fader, he is a-knowe þe Sone; & whoso is a-knowe þe Sone, a Fader he haþ. 24Þat at 36 fro þe bygynnynge haue herde, in sow mote it dwelle. 36if it dwelle in sow þat 36 fro þe bygynynge haue herde, þan þe schul dwelle in þe Fader & in the Sone. 35& þis is þe byheste þat þe Sone haþ byhette sow, lyf euere-lastynge (þat is, of Cristec. 26Þise þinges I wryte vnto sow of hem þat deccyue sow. 27& þe ennoyntynge þat þe toke of him, it mote dwelle in sow. & þe ne haue not ned þat eny teche sow; but his ennoyntynge techip sow of alle þinges, it is soÞ, & it is no lesynge. & as he haþ taȝyte sow, so dwelleþ þerinne. 28& whanne þat þe schal appere, haue we [f. 74b] feythfulnes, & be we noufoundid of him in his comynge. 29If þe wite þat he is ryttywyse, wete þe forsoþ þat alle þat doþ ryttywyneþes is bore of him.

3. 1Seeþ what charite þe Fadur haþ seuen to us, þat we Godes sones be nemnyd. & we knowe & wite wel, þat þerfore þe worlde knewe sow not:

*a not follows, crossed through.  b Chap. ii. begins here in MS.  c Underlined.
for it knewe not him. 3My dere frendes, now we be Godes sones, & sit was it not schewid what þat we schul be. Soþly we wote, whan þat he schal appere we schul be lyke vnþo him; for we schul se him ríht as he is. 3& echone þat haþ þis lykenesse in him, he halweþ him, so as he is holly. 4Alle þat dop synne, he dop also wickednes: for synne is wickednes. 5And wite þe þat he appereð to do a-wey synne of þe wórldes, & no synne is in him. 6Alle þat in him dwelleþ synneþ nouȝt: & alle þat synneþ seþ him not, ne knoweþ him nouȝt. 7My children, late noone disceyue ȝow: whoso dop riytwises he is riytwis, as he riytwise is: 8whoso dop synne of þe deuel it is; for fro þe bygynynge þe deuel synneþ. In þat apperud Godes Sone, þat he wolde vndo þe deuelis werkeþ. 9Alle þat þeþ boþe of God dop not synne, for his seed in him dwelleþ: & he may not synne, for of God he is boþe. 10In [f. 75] þis þeþ Godes sones schewed & þe fendus sones: whoso is not riytwye he is not of God, & þat loueþ not his broþer. 11For þis þe schewynge þe whuche þe haue herde fro þe bygynynge, þat ech of ȝow loue ouþer: 12nouȝt as Caym þat of wickednes was, & seleare of his broþer. & for what þing slowe he him? For his dedus were wicked, & his broþeres riytwye. 13Ne wondreþ ȝow nouȝt, breþeren, if þe wórldþ ȝow hate. 14We wote þat we beþ translatelad fro dop vnþo lyeþ, for þat we loue oure breþeren. He þat loueþ not dwelleþ in deþ. 15Whoso euere hateþ his broþer he is a man-selare: & wyte þe þat ech beþ manaleare hæþ not lyeþ euerelastynge in him dwellynge. 16In þat we haue knowen þe charite of God, for he putte his soule for us: & we owe for oure breþeren to putte oure soules. 17He þat haþ þe goddes of þis wórldes, & seþ þis broþer haþ nedþ & helþ þem him not, how dwelleþ þe charite of God in hym? 18My children, loue we nouȝt [wiþ] worde, neiþer wiþ tunge, but wiþ deede & sopfastnes. 19In þat we knowe þat we beþ of sopfastnes, if we amoneste & make meke oure hertes in his sytþe. 20For if oure herte reprehende vs nouȝt, God is more þan oure herte, & he knoweþ alle þinges. 21My dere [f. 75b] frendes, if oure herte reprehende vs not, we haue feipfulness to God; 22& what-so-euere we aske of hym, we schal it haue, for þat we kepe his bydynges, & do þe þinges þat beþ pleasynge before him. 23þat þat is his comauandement, þat we towe in þe name of his sone Iesu Crist, & þat we loue echone ouþer, as he haþ vs comauandid. 24& whoso kepeþ his comauandementis in him he dwelleþ, & he in hym. & in þat we wote þat he dwelleþ in vs, þorow þe spyryst þat he haþ joue vs.

4. 1My dere frendes, ne towe þeþ not to ech spyryste, but prowe þe spyrystes if þei be of God: for many false prophetes yede in-to þe wórldes. 2In þat is þe speryte of God knoun: for ech speryte þe whuche is a-knowe þat Iesu Crist þat comen in fleasche—þat is, boþe God & man—he is of God. 3& ech spirite þat vnþo Iesu Crist, he is not of God: but þis is Antecrið of þe whuche þe haue herde. For he comeþ, & now ryst he is in þe wórldes. 4My children, þeþ boþe of God, & in him þe haue ouercomen: for God is greterþe þat is in ȝow þan þat þat is in þe wórldes. 5Dieþ boþe of þe wórldes, & perforþ of þe wórldes þei speke, & þe world hem herþ. 6We þeþ boþe of God: whoso knoweþ God herþ ȝow; he þat [f. 76] is nouȝt of God herþ ȝow nouȝt. & in þat we knowe þe spirite of sopfastnes & þe spirite of
erroure. 7My dere brejeren, loue we us to-gidere: for charite is of God; 
& echē pat loueþ his broþer of God he is bore, & God he knowiþ. 8He pat 
loueþ nouȝt kowewe not God: for God is charite. 9In pat appered pe 
charite of God in vs: for he sente his owne’sone in-to þe worlde, pat we 
lyue by him. 10& in þat is charite not as we haue loued God, but for þat 
he first loued vs, & sente his sone an helpe for oure synnes. 11My dere 
brejeren, if God haue loued vs, & we schulde echë loue opur. 12No man 
saw God euere (or, eny tyme): if we loue to-gidere, God in vs dwelleþ, 
& his charite is in vs parfyte. 13In þat we knowë pat we in him dwelleþ 
& he in vs, for of his Spiriþre he haþ yeue vs; 14and we haue seye & bere 
witnesse, þat he Fadur sente his sone Saueoure of þe worlde. 15Whoso is 
a-knowe þat Iesus is Godes sone, God dwelleþ in him, & he in God. 16& we 
haue knowë & we тrowe to þe charite þat God haþ in vs. God is charite; 
& he þat dwelleþ in charite, he dwelleþ in God, & God in him. 17In þat is 
charite parfyte wiþ vs, þat we haue feþ in þe daye of dome; for ryt as he 
is & we beþ in þis worlde. 18Drude is not in charite: but parfyte charite 
putteþ [f. 76v] oute drede, for drede haþ peyne; soply whoso droðiþ, he is 
not parfite in charite. 19& þerfore loue we God, for first God loueþ us. 
20Whoso-euere seiþ þat he loueþ God, & hateþ his broþur, he is a lyere: þe 
whuche soply loueþ notiþ his broþur whom þat he seiþ, how may he loue 
God whom þat he seeþ nouȝt? 21& þat biddeþe we haue of God, þat 
whoso loueþ God, he loueþ his broþer.

5. 1Alle þat troweþ þat Iesus is Criste porowþ; God he is bore: & echë 
þat loueþ him þat gate, loueþ him þat of him is bore. 2In þat we knowe 
þat we loue Godes children, whan whe loue God, & we do his byddynges. 
3Dis is soply charite of God, þat we kepe his biddynges: & his biddynges 
ne beþ not greeouþ. 4For alle þinge þat is bore of God (or, porowþ; God) 
overcomþ þe worlde: & þis is þe victory þat overcomþ þe worlde, oure 
feþ. 5Who is it þat overcomþ þe worlde? noon but he þat trowþ þat 
Iesus is Godes sone. 6Dis is he þat come by water & blode, Iesus Criste; 
nouþ only in water, but in watur & blode. & it is þe spyrite þat berþuþ 
witnes þat Crist is sopfastnes. 7For þre þer beþ þat witnes bore in heuene, 
þe Fadur, þe Sone & þe Holy Goste: & þes þre þere beþ one. 8& þer beþ þat 
þereþ witnes in erþe, Spiriþre, water, & blode: & þereþ one. 9If we 
take witnes of men, more þe witnes of God; for þat b [is] þe witnes of 
God [f. 77] þat is more, for he bar witnes of his sone. 10Whoso trowþ in 
Godes Sone, he haþ þat witnes of him in him. He þat trowþ not in þe 
Sone he makeþ him a lyere, for he trowþ not in þe witnes þat God 
witnesþ of his Sone. 11And þis is þe witnesse, for lyfe euere-lastynge he 
haþ yeue to us, & þat is þe lyfe in his Sone. 12He þat haþ þe Sone haþ 
lyfe; whoso haþ not þe Sone (of God), he haþ not lyfe. 13Þis I wryte 
vn-to yow, to make yow to wyte þat ye haue lyfe euere-lastynge þat trowþ 
in þe name of Godes Sone. 14& þis is þe feþfulness þat we haue to God, 
for what þinge so we vse axse aftar his wille, he hereþ us: 15& we wote þat 
he hereþ us, what-so we axe: & we wote þat we haue þe axsynge, þat we

* Underlined.  
* MS. pat for.
APPENDIX I.

haue him aseyd. 18 He pat wote pat his brocur synne; synne pat is not to the deep, axe for him, & God schal yeue lyfe to him pat synne; not to the deep. So pyl the is synne vn-to the deep (pat is,euere contynuynge in synne, & endynge in dispere, pat is, wanhope): none, I say, prey for him. 17 Eche wickednesse is synne, & it is synne vn-to the deep. 18 We knowe pat eche pat is bore of God (or, borow God) ne synne; not—pat is, willfully in deedly synne—but getynge kepe him, & the wicked touche hym [f. 77b] not (pat is, the yuel spirite overcome him noy): 19 We wote pat of God we be bore, & alle the worlde is putte in wickednes. 20 & we wote pat Godes Sone come & if us witte to knowe verrey God, & pat we be in his verrey Sone, Iesu Criste. He pis is verrey God. & lyfe euere-lastyng. 21 My children, kepe yow fro mawmetrye (and symulacria). Here endeth the firste part of Iohns pistelis and the seconde part bygynnet by name.

* Underlined.

b The remaining epistles 2—3 John, Jude which follow here are printed from MS. S. on pp. 42—47.
APPENDIX II.

Variant readings of MS. Holkham 672 f. 132.

Heading: Here beginnin be pisteles of þe seer in red ink, p. 18 l. 5 suster om., 16 first d'om., 1. 7 in pis.

1 Pet. i 13 y profered, 24 Heading C'm 2m, new division with initial: bisse, ii 2 noupe: þer inne in to, 4 quik ston, 7 worschiped, 8 repreved, 9 folk ychose: an holly for and h.: of wynnyng adquisicioun, 11 no division in MS., 12 b. sou in soure werkis, 17 Dredip þe God om., 20 but if...suffrep om., 21 stappes, 22 no s.: no g., 24 þat we dede vnto synnes. lyue to riȝtwynnesse. & þorys, 25 þat erreden, iii 1 C'm 3m in margin, 3 as þorys: on oþer, 6 sarra, 7 dwellynge, 16 hauue þe, 17 þef it is, 21 noupe: of oure, iv 1 C'm 4m in margin, 2 mannes, 3 & etynge & drynynges om., 4 ne serneþ, 11 as þe uertue, 12 fel, 16 but he þ; 11 schal þe w. man, v 1 C'm 5m in margin, new division, 2 folk, 5 sogett, 10 blisse, 11 be.

2 Pet. i 1 Sodã Petri 1o in margin, 5 an asterisk in the margin, referring to the following note in a late hand: Nota þe gradacioun of þise vertues & how man is blynn þif he hauue hem not or else to be besi to hauue he[m], 11 þer ben, 19 forto, 21 nys noþ. ii 1 C'm 2m in margin. 9 vnto þe d., 10 boldeliche, 13 delycys of god: hure om., 14 & unstable hauueþ, 20 after m., 22 forto speve: plodde of f. iii 1 C'm 3m in margin, 3 day: covetysye, 7 noupe: world, 8 noþ om., 15 deme þe, 18 deo.

James i 1 Heading: Jamis capitulum primum in red ink, 6 in om., 11 heþ, 13 seþ, 27 from þe, ii 1 C'm 2m in margin, 2 upon his, 3 seþ: seþ, 8 kyndelyche l.: þi neste neyseborne, 11 schalt do, 19 þer nys, 22 seestou, 25 sche, iii 1 C'm 3m in marg., 2 no w.: a body, crossed through and expunged, follows body, 7 yamed, 8 tamen, 11 of hol a w., 15 & a bestysch wyssdom om., 16 as is h., iv C'm 4m in marg., 3 ne om.: first in om., 5 seþ, 6 seþ, 10 in tym of tribulaciones, 11...f bacbitynge in marg., crossed through, 13 seþþþ: 2nd we om.: on þe m., 14 seluen om., v 1 C'm 5m in marg.: wrecchednesse, 2 mouþþþes, 4 kyngdomes, 6 azenstod, 16 þat þe om., 17 þere þre, 20 keuern.

1 John i 1 Heading: Ioan C'm 1m: & oure, 2 & lyf: yhan exp. follows han, 3 & þat oure f., 8 seþþþ: 2nd ne om., 10 seþþþ, ii 8 darkenesse, 12 Heading C'm 2m, new division, 16 ne om., 20 habbeþ always before hauþ, 21 3rd þat om., 28 þe om., iii 4 & eueriche man þat doþ synne. & wycked-
APPENDIX II.

nesse he do. & synne is wyckednesse, 6 sete, 10 fendes children : ne loudep nost god follows brobr, 12 2nd werkes om., 18 ne leue ve, 19 pis eyzt, 21 not om., 23 pe some, iv 1 Cm 4m in marg., 10 some, v 1 Cm 5m in marg., iesu is crist, 4 oure feip. & who overcome pe world om., 11 pis is lyf, 16 synnepe a s, 20 goddes some : pat is v. God, 21 & symulacris. Here endep
bygynne om.

2 John 1 Heading : 2a epistola, 4 founde om., 5 maundevment, 6 pe herde frou, 7 1st he om., 8 lose, 9 go added above the line : drawep nost in pe l., 10 to hym, 11 sovety whose sethe, 12 to you.

3 John 1 3 epistola as heading, 2 I have my, 5 what-so pou dost om. : gloss om., 7 pe name, 10 meue, 11 of G., 13 by lettre, 14 schal : Here endep etc. om.

Jude 1 Heading : Iudas Tadeus Cm 1m : C. & James : in Iesu, 3 fendes al my : vnto you : preynge om. : pat ones, 4 sumtyme adesc. : into leech, 5 ones, 6 angule : & his commaundementes om., 7 esample, 8 blasfeme, 10 pe knowep not pe blaspheme : soply what-so-euer om., 11 Heading : Cm 3m, new division ; 12 haruest, 13 derkeines, 14 Ecce...etc. om. : 2nd his om., 18 in wyckednesse om., nost in gode religioun follows desyres, 19 bestyalis, 21 in to, 23 ouper.

p. 47 l. 1 princeptal om., and om., l. 2 first & om., l. 3 schullen, l. 11 tauyte men to lythe when he om., l. 16 y fulled, l. 20 y fulled : muster, p. 48 l. 4 kepyn, 8-9 of his father & so alle pilk men han fors[w]nesse of hure synnes om.

Rom. v 19 Heading : Poule to be Romaynes in red ink : as be, 21 rijt-
vynnesse, vii 1 Heading : Cm 6m, new division ; schul we s., 2 schul, 4 res, 12 ben boren to, 13 armed, 17 habbepe, 19 seye, vii 1 Cm 7m in marg., sche is d., 3 sche : zif sche : sche is : erasure of half inch before man, 5 dep, 13 pat it schulde some synne. porup pat pin g pat was good. wrouste dep to me. pat me be y-maad seye aboue manere (see p. xvii) : synne porup pe c., 14 & y sole, 16 nel nost : he, 20 wolde nost, viii 1 Heading : Cm 8m, 4 fulfille, 7 to pe lawe, 17 togydure with C., 21 first pe om., 23 habbepe, 30 last he om., 31 schul, 32 saf : hab he, 33 2nd pat om., 36 fforpi, 37 louepe, vii 1 Heading : Cm 12m : broper, 2 confirmed : newschippe : 2nd & om., 4 habbepe, 6 to added above the line, 9 be, 16 ne wille see, 18 And zef it move be in pe pat it is of you. hawe 3e pe wip alle men, 21 pou nost c., viii 1 Heading : Cm 13m ; soule be twice, 2 a power he aseyntondepe pe ordynance of god & who pat aseyntondepe procedes gethep : hem self, 8 he y loye, 9 schalt : 4th ne om., 10 and, 12 w. neye, 14 Iesu Crist.

1 Cor. i 10 Heading : Ad Corintheos Cm 1m, seye, 12 seye, 13 or wher 3e, 14 yanke, 15 seye, 16 knowe, 18 perchep, 19 pe wesdom of om., 25 wiser
pan men ; & pat is febel of God is om., 26 2nd mony om., 29 nost om., ii 1 Heading : Cm 2m, 4 pe wertue, 6 no w., 8 I knowe, 13 ne om., 14 bestiche, 16 habbepe, iii 1 Heading : Cm 3m, 2 set noupe, 3 stryynge, 5 in om. : habbepe, 13 which is eueryche mannes w., 15 ben as twice, v 1 Heading : Cm 5m, 7 paske lombe, 8 pe peryne, 11 oper a dr., 12 2nd of om., vi 1 Heading : Cm 6m, 2 habbepe, 4 habbepe : lest worype, 5 seye, 6 stryuepe, 8 & gyle, 11 2nd 3e om., 13 distr. bope pe wonbe &c, 14 arered, 15 pe om. : goddes forbode, vii 1 Heading : Cm 7m, of pilke, 2 a wyf, 4 last ne om., 5 first 3e

15—2
om., 6 seye, 9 first þei in marg., 10 togedere om., 11—13 sche for heo, 16 sche, 18 last he om., 22 & his fr., 25 no, 28 sche: neyuer, 29 habbe, 33 how om., 34 sche: he crossed through with sche in marg., 36 sche: 2nd he om.; sche for he, heo, 39, 40 sche for heo, xi 1 Heading: Cm 11m, 5 sche, 6 sche for heo: y todde for y-dodde, 7 last a above the line, 12 w. is of, 16 non, 17 for þe worse. & nost for þe betere; first when ye come: toogedere follows togedere, 23 n’s are sacrement scribbled in marg., 27 oer, 31 demeden: ne om., 34 selve, xii 1 Heading: Cm 12m, ne om., xiii 1 Heading: Cm 13m, 5 pinke), 10 a voydeth, 11 bute (crossed through) follows first was, 13 alle for þese.

2 Cor. vi 1 Heading: 2o Cor3, 7 armes, 10 last þat om.: habbe), 14 riyful men, 16 þe lyngynge.

Gal. v 2 Heading: Galatias Cm 5m; And to Galathes he wryteþ & weþ om., 8 gloss om., 23 gloss om., 26 no division in MS., walke we in spiryt om., vi 1 Heading: Cm 6m, new division; 2 burdenes, 4 in hymselfes. & nost in another man: burden.

Ephes. iv 1 Heading: Ad hepheyesos Cm 4m, 13 forte, 17 in wytnesses for & w., 24 þoru, v 1 Heading: Cm 5m, 2 þaf, 3 y-nempped, 4 no, 11 un-riyful w., 14 þou þat þl.: up þou, 23 chirche, 27 no such, vi 1 Heading: Cm 6m, 3 wel, 6 to þee as, 11 upon, 20 gloss om.: in Isru 1, 24 in mcor-rupcyoun.

Phil. i 27 Heading: Ad philipenses Cm 1m, I here, 30 & þat, ii 1 Heading: Cm 2m, 4 owne þing, 12 herbyfore for herd b., 18 ye to me, iii 1 Cm 3m in marg., 5 kynde of B., 8 omission=S.P., 10 in þe w., 16 to þe/fel we, iv 1 Heading: Cm 4m, 6 byzechynge: & doynge, 8 oþer chaste, 9 ðileke.

Col. i 9 Heading: Colosenses Cm 1m; w. in eueriche, 23 yf om.: immeneable, 25 dispesnacyoun, 29 hym om., ii 1 Heading: Cm 2m, 16 neomenye, 19 iuyntes, 23 ne om., iii 1 Heading: Cm 3m, 6 þe for þat, 7 in þe whiche ye w., 11 nost, 25 ne om., iv 1 Heading: Cm 4m, new division.

1 Thes. i 2 Heading: Tessalonicens Cm 1m, 3 myynde om., 4 ye om., 8 word: of soure, 10 love for Sone, ii 1 Cm 2m in marg., new division; it om., 4 we w., 9 last of om., 12 walkeden, 14 in Iute, 17 from you in mou, 19 ye it nost, iii 1 Heading: Cm 3m, 4 as we kn., 6 m. of us, 7 soure n.: soure tr.; 9 al. om., iv 1 Heading: Cm 4m, 4 o. his owne, 6 it om., 7clen-ness, 9 lyue, 10 þat ye doþ, 12 habbe, 14 herbyfore, v 1 Heading: Cm 5m, 14 c. hem of, 15 cuormore schewe.

2 Thes. i 3 Heading: Secunda tessalonicenses, Cm 1m, 4 in alle soure p., 7 angele, ii 1 Cm 2m in marg., 5 was om., iii 1 Heading: Cm 3m, be ye, 7 ne om., 9 y-had om., 14 who.

Hebr. i 1 Heading: hebreos Cm 1m; Seynt Poule for he, ii 1 Cm 2m in marg.; herd, 8 he for it: leueþ, 12 my name, 13 trust: God om., 14 to his bl., iii 1 Cm 3m in marg., 6 a om., 13 by om., iv 1 Heading: Cm 4m, f. peryne, 3 2nd my om., 7 D. is, 12 peryschynge: iuyntes for myndes, 14 hab om., v 1 Heading: Cm 5m first men om.: her synnes, 4 God as om., 12 y maade maystres, vi 1 Heading: Cm 6m, 2 p. in, 7 f. eftones upon, 8 ny5kerwynge, 18 we han þe strengest solas we þat goþ togedere om., vii 1 Heading:

Cm 7m, 2 tenþis, 19 we neyserde, 27 f. oure gultes, viii 1 Heading:
APPENDIX II.

Cm $8^m$; sege of þe om.: & kye, 7 þe raper, 8 Israel & on þe hous of om., 9 in pat d., ix 1 Cm $9^m$ in marg., 5 ouer sch., 10 d. wercynge, 12 axen, 17 it vayle), 19 sprengde þe blod on al, 23 þorú, 26 òper elles, 27 Heading: Cm $10^m$, new division; x 5 dexyrest, 7 of, crossed through, precedes God, 8 synne: vnto þee, 9 þat þat he f., 23 last he om., 29 more trowe þe þat: gret t., 37 he schal, 39 of wycdraynge om., xi 1 Heading: Cm $11^m$, 4 þe whiche: bar, 11 sche, 13 afer þilke byhastes, 24 was y maad, 30 fallen, 34 y ben made, xii 1 Cm $12^m$ in marg., 3 byfenke: aseyynseye: y wydryed, 4 aseyynstonde, 6 scourgeþ, 8 ne om., 12 arereþ, 19 þe trumpe: for þat þe word ne sch., 21 quake, 23 prywytyfes: domes men, 27 inmeuable, 28 in meuable, xiii 1 Heading: Cm $13^m$, new division; dwelleþ, 17 walkeþ.

1 Tim. i 1 Heading: Tymotheum Cm $1^m$, 2 by grace &; 4 þe om., 5 y feynd, 9 2nd ne om., 10 holy t., 18 prophetes: habbeþ om., 19 þe om., 20 ymene, ii 1 Heading: Cm $2^m$, 5 first & om., 6 saf, 9 a om.: gold: ne for òper, iii 1 Heading: Cm $3^m$, 3 no om., 4 first þat om., 8 dekenes, 11 & synne w., 13 a gre: þe om.: lord, 14 you, 15 þat þou wete om., iv 1 Heading: Cm $4^m$, 6 purpoyngye, 13 for I, v 1 2nd hym om., 3 þat þeþ trewe twice, 4 Cm $5^m$ as heading, new division; 4 newes: sche, 5, 6, 10 sche for heo, he, 11 þi nyllep not b. y wedded in crist, 12 haveþ, 16 haþ in marg., 18 þin ox, vi 1 Heading: Cm $6^m$, þilke above the line, þ in worchipen above the line: in alle, 10 of om., 13 þinge: saf, 16 nouþer, 17 bidde.

2 Tim. i 1 Heading: 2o thymothe 1st, opystels, 5 bypenkyngye, 5 eunyce, 15 phigelus, 16 ofte tymes, ii 1 Heading: Cm $2^m$, 2 to om.: first men om., 3 as om., iii 1 Heading: Cm $3^m$, 3 nost m.: fromward, 8 iamnes, 10 gloss om., 11 last me om., 12 þilke om.

Titus i 5, Tyte Cm $1^m$ in marg.: to on of, 7 as þe, 12 yuele bestes, 16 repewed follows werke, ii 1 Cm $2^m$ in marg., 3 chyesteres, 4 also om., 5 h. þe charge of, 14 saf: for byggen, iii 1 Heading: Cm $3^m$, 5 nost in þe: saueþ, 10 schonye.
NOTES.

PROLOGUE.


I PETER.

NOTES.

which or what manner them the spirit of Crist signifiede in hem. 12. dat
 teil...schulde...mynstre] A. quia...ministrabunt, LV. for...thei inynystri
den. 13. be sober in alle pinges & parfyte] A. sobrii, perfecte
spurate, but Lect. Luxov. (Sab.) and 'Biblia Sacra' Basleae 1514 have
perfecti, LV. sobre, perfite and hope ye. is y-prefted] A. offertur, MS. H.
has rightly y-preferred. 17. youre Fader] A. patrem. youre wonynge
in ys worlde] A. incolatus vestri, EV. youre pilgrimage, or lievel
dwellinge in erthe, LV. youre pilgrimage. 21. an euerelastynge blisse] E and LV.
euerelastinge glory, A. cl. gloriam. 24. & his blisse is pe flour] A. et
omnis gloria eius tamquam flos.

Chap. ii 1. gyfte] A. omnem malitiam. 4. a ston] A. lapidem
vivum, MS. H. p. 226 has rightly 'a quik ston.' 5. spirytual houses
A. domus spirituali; Hieron. in Ezech. 28 tom. 3, col. 897 domus
spirituales; g. Beda etc. domos spirtuales. 6. ich wole putten] A. pono;
Hieron. in Ezech. tom. 3, col. 897, MS. Corb. 2 (Sab.) ponam; E and LV.
leueste frendes] A. Carissimi. 16. & be ye fre, nost haunyng...] A. quasi
liberi, et non quasi velamen habentes malitiae libertatem. 18. & be ye
sogetis] A. servii, subditii; cl. adds extote. 19. suffren etc.] A. si...sustinet
24. For the omission see MS. H. p. 226;—we beb] A. estis; Ambros. l. 1
de Spir. S. tom. 2, col. 693, Fulgentius l. 1 ad Trasim. c. 11, p. 79 sumus,
E and LV. ye ben, but EV. (MS. X) 'wee ben.' 25. erreden] A. errantes;
MS. H. p. 226 has rightly 'bat erreden.'

Chap. iii 2. a...conversacione] A. conversationem vestram. 3. A.
Quarum sit non extrinsecus capillatura aut circumdatione auri aut indumenti
vestimentorum culitus. 4. of a softe spiryt in reste] A. in incorrupti
bilitate quieti et modesti spiritus. 7. with wymmen] A. om.; August. l
de bono conjug. to, 6, col. 328 (Sab.) cum uxoribus vestris. pan ye beb]
add. 12. of God] A. domini. sterne semblant] A. vultus. 15. of
pe feip & of pe hope pat] de fide et spe quae—tol. cov. harl. 1772 etc., cl.
Berger, Vulg. pp. 51, 163; A. de ea que in vobis est spe; E and LV. of
that feith and hope that is in you. 21. oure Lord] = E and LV.; A. om.

Chap. iv 1. his—alle manner] add. 4. we...hurnej] A. concurr
rentibus vobis. oure God] add. 7. comeb nes] A. adpropinquabit,
E and LV. schal neije. 11. oure Lord] add. = E and LV. 12. My
14. his] A. Christi. For pe Spryit etc.] A. quoniam gloria dei spiritus
in vobis requiescit ab aliis blasphematus, a vobis autem honorificatus;
ci. quoniam quod est honoris, glorie, et virtutis Dei, & qui est ejus Spiritus
super vos requiescit. 16. poros a ristful] A. in isto, the translator
evidently read rusto. 17. sow] A. nobis.

Chap. v 1. a wytesse] A. consensor et testis. 3. of youre wyde, of
youre soule] A. ex animo. 9. he doth in pe same wyse] A. cendem
passionem...fieri; LV. that the same passioun is maad. 10. blesse
A. gloriam in Christo Iesu.
II PETER.


Chap. iii 1. to stere you etc.] A. excito vestram in commotionem sinecam mentem; LV. Y stire youre cler se soule bi moneeting togidere.


JAMES.


Chap. iii 3. For] A. Si autem. 4. And grete schyppes pat] A. Exce et naves cum magnae sint et a validis etc. whydur pat he wole etc.] A. ubi impetus dirigentis uoluerit, LV. where the meuyng of the governour
wole; ff. et ubicunque diriguntur voluntate eorum qui cas-gubernant.
6. A. et inflammat rotam natuitatis nostrae, inflammat a gehenna.
7. bep y-temed] A. domuntur et domata sunt. 8. for it is a...&
14. A. nolite gloriari et mendaces esse. 15. bote it is an erpeliche

Chap. iv 1. pat bep in] A. quae militant in. 2. se werrep; se etc.
A. belligeratis et non habetis, F. om. et. 3. vnderfongen] F. ff. accipitis,
A. accipitis. scheuep openlyche] = LV., scheuep EV., but A. has
9. A. Miseri estote et lugete et plorate. Cf. EV. Be se wreche in youre
owne ijen, and weyle se, and wepe se, LV. Be se wr. and wele se.

7. schoures pat pertainep etc.] A. temporaneum et serotinum, EV. tymeful
and lateful, LV. adds fryst. Cf. ff. matutinum et serotinum fructum.
malis passionibus, A. F. om., E and LV. of yuel goynge out.
11. & pei han y-seyd...& abyde] ff. Ecce beatos dicimus qui sustinuerunt, A. Ecce
beatificamus qui sustinuerunt, E and LV. Lo, we blessen hem pat suffrinden.
15. of his sekenesse] add. 17. lyche to you] ff. similis nobis, A. adds
passibilis.

I JOHN.

Chap. i 5. oure] add.
Chap. ii 3. vr] add. 8. now] A. om., h. iam. 12. in fe name
of Cyst] A. propter nomen eius. 14. F. g. etc. Scribo vobis, patres,
quia cognovistis eum qui ab initio est. The verse is omitted in A. cl. h.,
E and LV. etc.; see Berger, Vulg. p. 128, 5. Y wryte to you, zonge men
A. scripsi vobis; h. cl. F. scribo vobis; E and LV. Y write. 18. & se
habbepe y-herd] A. et sicut audistis. 19. bote in pis etc.] A. sed ut
manifesti sint quoniam non sunt omnes ex nobis; h. sed ut praesto fiat etc.
ff. g. om. omnes, E and LV. but that thei be knowun, that (EV. for) thei ben
not of vs. 20. Spirit] add. 24. A. Si in vobis permanerit quod ab
initio audistis et vos in filio et patre manebitis. 25. hat he vol yeuen

17. of pis world] cl. g. h. huius mundi ; A. mundi, E and LV. of this world.
NOTES.


II JOHN.


III JOHN.


JUDE.

1. chose] A. dilectis, evidently misread delectis. 3. Dere frend] A. carissimi; MSS. H. and D. have rightly frendes. stryue...in upholdynge of pe feit] A. supercertari...fidei. aeyn synne] add. 4. This verse is
very badly translated: A. ‘Subintroierunt enim quidam homines, qui olim praecepti sunt in hoc judicii, impii, dei nostri gratiam transferentes in luxuriam, et solem dominatorem dominum nostrum Iesum Christum negetes.’

---

NOTES.

Romans.


Chap. vii 4. breperen] A. e. d. f. fratres met; cl. om. mei. 5. we sch. make oure fruyt] A. fructificaremus. 8, 9, of pe lowe] add. 15. pat bing...good, pat bing...yfel] F. cl. bonum—malum, A. e. d. f. om. 22. of good] A. dei.


NOTES.


I CORINTHIANS.


NOTES.


Chap. xii 2. eueriche] om. A. F. cl. e. d. f., 'omnem' in August. tract. 7 col. 343 (Sab.). from hure places] A. om., EV. fro o place to another (gloss), LV. fro her place. 13. pes] A. tria haec.

II CORINTHIANS.


GALATIANS.


NOTES.

EPHESIANS.


PHILIPPIANS.

Chap. i 29. A. quia vobis donatum est pro Christo.


NOTES.

COLOSSIANS.


I THESALONIANS.


Chap. ii 1. you-self] A. ipsi frates. 2. oure Lord God] A. deo nostro, F. e. domino n. 4. & as] A. ut. 6. A. nec quaerentes ab hominibus gloriem, neque a vobis etc. 7. to you] add. 8. evangelye] A. adds Dei. 9. ne be charias un] gloss. A. gravaremus. 14. oure felowchupes] A. contribulibves vestrivs. 17. in moun] & in byholdyne] A. desolati a vobis ad tempus horae, aspectu non corde etc. Cf. EV. (Q.T.) we desolat or withdrawing fro you by mouth, byholdynge as in presence, not in herte, (K.) we desolat fro you at the tym of an hour, in byholdynge etc.; LV. ...for a tym, bi mouth and in byholding etc. The Latin original of our text as well as of MSS. Q.T. of the EV. must have had 'desolati a vobis ore, aspectu etc.'; which reading curiously enough was adopted by the later revisers. 19. I. Crist] A. e. Iesum, F. cl. Iesum Christum.

NOTES.


Chap. i 7. ours...Crist] add. 10. & ours witn. etc.] A. quia creditum est testimonium etc. 11. pat God fouche saaf...clepyng] = EV. 'that ours God fouche saf for to clepe you in his clepyng,' whereas LV. 'that ours God make you worthi to his clepany' agrees with A. F. cl. e. ut dignutur vos vocatione suae deus. 12. ours L.] A. domini. A. dei nostri et domini I. C. EV. (MS. V.) and LV. omit dei nostri et.


HEBREWS.


Chap. iv 2. A. sed non profuit illis sermo auditus, non admixtias fidei ex his quae audierunt. 3, 5. pei ne schulep nost entren] A. Si introibunt. 6. ne entrede nost in-to pat reste] A. non introierunt propter incredulatem. 8. of pis day] A. numquam de alia...posthac die. 12. of pe myndes] A. compagum. The right reading is insyntes as in MS.
NOTES.

Chap. vi 1. of baptysmes & of t.] A. baptismatum doctrinæ, LV. of teching of baptyma. But EV. has 'of waistingis or baptyma, of teching.'
13. A. dicens nisi beneficium benedicam te et multiplicans multiplicabo te.
Chap. x 1. LV. 'For the lawe hauing a schadewe of good thingis that ben to come, not the ilke image of thingis, mai neuer make men neiinge perfit bi the ilke same sacrifices, which thei offren without ceasing bi alle yeeris.' 2. A. alloquin non cessassent offerri. 27. of Crist] add. 29. how much more trewe zef bat etc.] A. quanto magis putatis deteriora mereri supplicia qui etc. 34. dwellynges in hefne] A. manentem. 37. & weipynne a lytel wylle] gloss. A. Adhuc enim modicum quantulum, qui venturus est veniet et non tardavit. 38. his for] A. se. 39. he soule] A. animae meas. 39. Goddes chyldren etc.] A. sed fidei in acquisitionem animae. It is possible that the translator read 'fi[lii] dei,' since there seems to be no authority for the present reading.
NOTES.

Chap. xiii 1. dwelle a-mong 30e] A. maneat. 2. han y-pleased]
A. cl. latuerunt, F. placuerunt. 5. God] A. ipse. Y nul...lefe]
A. deseram neque dereliquam. 10. of whom no men...bote pilke] pat
etc.] A. de quo edere non habent potestatem qui tabernaculo deserviunt.
18. A. confidimus enim quia bonam conscientiam habemus in omnibus
bene volentes conversari. Cf. LV. we han good conscience in alle thingis,

I TIMOTHI.

Chap. i 1. God & oure S.] A. dei salvatoris. 9. wel] add. 11. of
pe euangely etc.] A. quae est secundum evangelium gloriae beati dei.
13. & doynge injury to his serfaxantes] A. contumeliosus, E and LV. & full
18. pat you occyge] pe] A. secundum praecedentes in te prophetias ut
milites in illis bonam militiam. Cf. LV. that thou transeile in hem a good

Chap. ii 1. A. obsecreationes, orationes, postulationes, gratiarum actiones
pro omnibus hominibus. 6. whos wytnessse is y-conformed in his tymes]
A. testimonium temporibus suis, but the reading ‘Cuius testimonium t. s.
datum est’ occurs in Harl. 1772, arm., ambass., etc., cf. Berger, Vulg. pp. 51,
139, E and LV. ‘whos witnessynyge is conenfyr in his tyme.’ 15. eferiche
add.

Chap. iii 2. chaste] A. ornatum, cl. ornatum, pudecum. 3. softe &

Chap. iv 2. corrupt] A. cauteriatam, EV. brent (MSS. Q.T. add or
corrupt), LV. corrupt, A.V. seared with a hot iron. 3. tr. men, pat]
A. fidelibus et his qui cognoverunt veritatem. to God] add.
quaes in te est.

Chap. v 4. for pe goodnesse...of hem] add. 13. to gon to-gedere...ei
gon aboute etc.] A. simul autem et otiosa discunt circumire domos.
16. trewe ywydeves] A. Si qua fidelis habet viduas. 18. pat tyleb iei
lond] A. trituranti, E and LV. threischinge. 21. wipouten lattynghe of
ony enchesoun] A. Sine praejudicio, LV. with oute preudence.

9. pe defele grun] A. laqueum, F. cl. add diaboli; EV. gnare of the deuel,
LV. snare of the d. 13. Pylat of Pounce]=E and LV.; A. Pontio
of our text is probably ‘in a good,’ since & and iu are often confused in the
of God] =E and LV.; A. gratia.
NOTES. 243

II TIMOTHY.


TITUS.


THE ACTS.

Chap. i 4. departe nor go away] A. ne discederent. po sonde ande po bhetyng] A. promissionem. 6. A. dicentes, Domine, si in tempore etc. 8. vnto po ferreste ande laste] A. ad ultimum. 11. righte as yhe same hym ascende] repetition; vnto heuen ought to follow wende. A. hic Iesus qui adsumtus est a vobis in caelum, sic veniet quemadmodum vidistis eum eunttem in caelum. 12. A. a monte qui vocatur Oliveti, qui est iuxta H. sabbati habens iter. 14. A. perseverantes unanimitatem ora- tione. hire breper] A. et Maria matre Iesu et fratribus eius, E and LV. hise bretheren. Probably intentionally wrong translation, cf. Commentary on Matthew xii 46, Brit. Mus. Egert. 842, f. 107 b: 'his moder & breper stod with-out yernand to speke to hym...' 'pe breper of Crist were not pe childir of his blessid modyr Mary nor pe childir of Ioseph be his oipr wife, as summe suppose, but raper... pei were his chosyns, pe childer of Mary, the 16—2
NOTES.


NOTES.


Chap. vi 1. a murmour ande a grucchinge] A. murmur. 2. This verse is corrupted. A. has ‘Convocantes autem duodecim multitudo discipulorum.’ In S.P.D. ande jo disciples is looked upon as a gloss to apostuls and consequently omitted. It is more probable that jo novmbur offe jo apostulis was originally a gloss to twelve, since novmbur is not the usual way of rendering multitude in this text; it is rendered by multitude 14 times out of 17, by puple twice (Acts iv 32, xvii 13), only in this place by novmbur. The scribe probably looked upon the original jo multitude offe as an unnecessary gloss and left it out. He then joined on jo disciples by ande to the preceding phrase. It is of course possible that the whole confusion arose from corruptions in the Latin original. pus vnto hem] not in A., but d. has ‘ad eos,’ h. eis. 3. testymony ande wyynes] A. testimoni. jis bizines ande jis warke] A. hoc opus. 5. ande gladd were [bei] per-offe] probably gloss to pleinge, no correspondence in the Latin. fulle of jo H. ande trewe in jo faipe] A. plenum fide et spiritu
NOTES.


Chap. vii 1. into Steven] e. g. Stephano, h. Stefanum, A. d. om. pat pise men sayne] add. 2. anserued ande saide] A. e. ait, d. g. dixit, h. respondit. heres ande endurondes] A. audite. before pat he schulde dye] A. priusquam moraretur, misread 'moreretur,' cf. d. 'postea quam mortuius esset. 4. ande pepen...he kome into pis londe, etc.] no actual correspondence in the Latin authorities: A. et inde...transstultit illum in terram istam in qua etc., d. et ibi erat post mortem patris sui et intrans migravit eum in terram hanc in qua etc., Hieron. Epist. ad Dardan. to 2 col. 608 (Sah.) et inde...migravit in terram in qua etc. Apparently a confusion of two different readings. Cf. LV. and fro thena that his fader was dead, he translatide him into this loond. 7. The translator read indicabo for iudicabo and consequently translated 'I schal scheve.' 13. he sheued, etc.] A. manifestatum est Pharaoni genus eius, g. innotuit Pharaoni genus Ioseph. Cf. LV. his kyn was maad knownyn to Fara. 14. A. 'in animabus septuaginta quinque' om. 18. perinne] A. in Aegypto, e. d. g. om. 19. ande ordeynde] add. pat of oure yonge childer, etc.] differs from A., closer to OL. A. ut exponerent infantes suos, ne vivificarentur, e. ut facerent expositos infantes suos ut ne vivificarentur masculi, g. ut exponerunt...ut non...masculi. Cf. LV. that thei schulden putte away her yonge children, for thei schulden not lyue. 21. into po fode] e. in flumen, d. secus flumen, A. g. om. Cf. Bibl. Nat. MS 11532–3, 'Exposito autem illo in flumine,' Berger, Vulg. p. 106. LV. in the flood, EV. om. 23. hise frendes, hise brefer] A. fratres suos filios Israel. 24. one of hies kynne] d. g. de genero suo, e. de natione sua, A. om. 27. or] e. g. aut, A. d. et. 31. into hym ande saide] e. dicens ad eum, g. ad eum dicens. A. om. 37. schal raise] cl. e. d. g. suscitabit, A. suscitavit. 42. kengedome] A. militiae, e. d. g. h. exerciti, E and LV. the knyghthood. sacrificio nor etc.] the translator evidently took 'numquid' to be a negation; LV. Whether ye, hous of Israel, offrend to me slayn sacrificis etc. 43. into B.] e. in partem Babylonis, d. in illas partes B., g. in partes babiloniae, A. trans Babylonem. 44. youre] A. nostri. 45. A. quod et induxerunt suscipientes patres nostri cum fese in possessionem gentium, LV. which also oure fadris token with Ibesu, and brouyten in to etc. 50. my hende] A. manus mea. 52. of whom] A. cuius nunc, e. d. om. nunc. 55. his fadire] A. and OL. Dei. of pe vertense] add. 56. lettynge] A. impetum, LV. an assauyt. 57. two false] A. cl. d. e. h. om., g. falsi. hisse clopes] A. vstementa sua. 58. Jesu] A. Domine Jesu. 59. rested hym in God ande gafe into heuen his goste] A. obdormivit, cl. obd. in Domino. Cf. EV. he slepte in the Lord, LV. he diede.

Chap. viii 1. ande vente isonder] gloss. pat dwelled stille in Jerusalem] A. e. om.; d. g. h. qui remanserunt (d. manserunt) hierusalem. 2. wep-
NOTES.


NOTES.

schipped hym [d. adoravit sum, A. e. g. om. eum. 26. as pow erte] g. e. sicut (g. et) tu, d. quomodo et tu, A. om. 29. fortu kome vnto yowel] add. 30. fastud unde preyed] A. orans eram, e. d. eram jejunans et adorans (d. ...orabam), g. eram ieiunans. Cf. Berger, Vulg. p. 106 f. LV. Y was preiynge unde fastynge. po nynte houre] misplaced: A. orans eram hora nona in domo mea. 33. A tibi praecepta sunt, e. om. tibi. 34. unde vnurstonden] gloss. 35. A sed in omni gente qui timet eum...pecptus est illi. 37. unde known] gloss. saynte] add. 42. A qui constitutus est a deo iudex. 47. ne defende] gloss. 48. wi hem] ch. g. apud eoe, d. ad eoe, A. e. om.


Chap. xii 3. He save [pat...He sette] A. videns auem...adposuit. 4. foure] A. quatuor quaternionibus. for hit was lenent tymte] follows Peter in v. 3 according to A. and OL. 7. avngel] A. angelus domini. 8. schone ande...hotes] A. galliculas. 10. a way] A. vicum, cf. ix 11. 13. to loke who was pere] differs from A. e. ad audiendum, d. respondere, g. obaudire, E and LV. cam forth to se. 15. an] A. eius. 18. knyghtes pat hym keppe] A. milites. 19. Ande Peter yode... A. Herodes...iussit eos duci, descendensque a Iudaeas in Casareae, etc. 20. The translator has gone altogether wrong here, pervsuo Blasto he looked upon as a proper name and aletentur he evidently confused with the French verb aller. LV. whanne they had counselled with Beastus... for as myche that her cuntrees weren vitaliisd of hym. 21. po folke of Tiris ande Sidone] A. eos. 25. Marcus] A. qui cognominatus est Marcus.

NOTES.


NOTES.

A. domini. 41. congregacyone of holy chirche] A. eccliesias. & bade hem...eldars] A. e. om., g. cl. preciens custodire præcepta apostolorum et seniorum, d. tradens autem mandatum presbyterorum, E and I.V. comandinge to kepe the heestis (EV. preceptis) of apostlis and eldre men.

Chap. xvi 1. Ande whanne þei hade gone aboue þise nacyons agrees more closely with Codex Armachanus (Berger, Vulg. p. 33): ‘Et cum circumiisseât has nationes’ than with g. ‘Et cum circuissit civitates,’ or d. ‘Pertransiens gentes istas.’ A. e. om. The plural is probably due to some scribal error in the Latin source (δ for ε). wydowe] g. uidue, A. d. d. Iudeae, e. om. 2. trewe] g. cl. bonum, A. e. d. om. 4. þei taughte] A. tradebant...custodire. apostulis whanne] A. apostolis et senioribus qui.


18. of hire] add. 19. þe spirite] A. spes quaestus eorum. The translator evidently read ñspes, the contraction of spiritus. 20. sturbulen ande deceyue] A. conturbant. 22. A. Et concurrit plebs adversus eos, et magistratus scissis tunicis eorum issuerunt, etc. Cf. d. ...tunc magis- tratus, discissis vestimentis, jussenserunt, etc.


Chap. xvii 3. Iesus] A. Christus Iesus. 5. agayne þo apostlus] add. wente, etc.] A. adissentes domui I. quæreabant eos producere. 6 criande ande...wolde] d. g. clamantes et dicentes quia (d. q. qui) orbeb terre inquietant (d. inquitaverunt) hi sunt; A. clamantes quoniam hic qui urbem concitant. 7. þat highte] add. 8. of þo ctes] A. civitatis.


NOTES.

Chap. xviii. 3. po same craffe pat bei worse of] A. eiusdem...artia. tabernacles] A. scenae factoriae, but Aug. (vide Sab.) has 'tabernaculorum artifices.' 4. This verse agrees with cl. g., it is omitted in A. mengedande sette] g. cl. interponens. 10. to me ande myne] A. mihi.
14. to speke] add. 15. names of youre lave] = E and LV., A. and OL. nominibus et legis. 17. po Iesu] A. cl. omnes, e. d. g. omnes Græci. 18. po whiche Priscille...his...he...] A. qui sibi totonderat in Cencis caput; habebat enim votum; but cl. has...totonderat...habebat, referring of course to Aquila. Cf. e. d. tonso capite...habebat. 25. I. Criste] A. Iesus. 27. gafe ande speke] A. contultit.


Chap. xx. 4. Soye po fadire. The original of our text must have had Sospiter, which the translator rendered as above. A. cl. e. d. g. read Sopater, but E and LV. have Sospiter, similarly Beda and some Greek texts (Sab.). ande Derbeus] A. Derbeus. 9. he folle] A. eductus somno secudit. borne vppe and broghte] A. sublatus. 12. po men [at were] per] add. 14. alasone fro [plen he wente, etc.] A. Cum autem convenisset nos in Assom, adsumto eo venimus Mytilenem, a corrupt passage, the scribe probably transferred assom which he did not understand into alasone, leaving out the unnecessary in. 23. his] A. dei. 29. of God] om. A. 31. bes ware ane maker] A. vigilate. 33. pat yourres was] e. m. vestrum, A. g. om.

NOTES.
passage in Gregory runs as follows:—‘et in adoratione solius omnipotentis sanctae Trinitatis humiliter proesternuntur’ (ed. Bened. ii, col. 1101). I have found no further instances, and no satisfactory explanation of the forms of this word. 18. he said] add. 18. of po blynde] e. caecorum, A. g. eorum. 20. siten to pemen pat toore at 1. e. his qui in Hierosolymis, A. g. Hierosolymis. 21. ande take me] A. comprehensum temtabant interficere. 30. Cf. above xxv 13, 23.

5. in twelve days] I am indebted to Mr H. J. White of Merton College, Oxford, for the following note:—‘XV diesbus is read by the Book of Armagh (our D) and the Old Latin Fleury palimpsest (our κ, edit. Berger) as well as by the Greek cursives 137 and Κ33 (δι γερων δεκαεπτε) and the harcl. syr. (cum asterisco); the twelve has probably come from a misreading of the fifteen in Roman numerals. You will find a similar instance in John xi 18 where for stadiis quindecin the Old Latin MSS. (c. l. t.) read stadiis duodecin.’ 7. Gwyde] cl. Gnudum, g. contrac nuidum; A. Cium. 8. into] A. cenisus in. Thessala] A. Thalaessa. 9. longe...ande myche—schippynge ande saylynge] A. multo...navigatio. 10. charge pat es of po schipp] A. oneris. 12. pei 2?] A. plurimi. 13. A. Admirant...autro aetimantes propositum...en se penere, cum sustulissent de Asse, legetum Cretam. 14. wynde] A. ventus typhonicus qui vocatur euroaquilo. 21. pis losse] A. injuriam hanc et iacturam. 30. as forto keste per anker] A. sub optentu quasi a prora inciperent anchoras extendere. 41. a place per two sees mette] A. g. locum bithalassum; Cod. Cavensis, Bibl. Nat. 93, 309 etc. add ‘ubi duo maria conveniént’ which is probably the original of our reading, cf. Berger, Vulg. pp. 64, 96. LV. ‘a place of gruel gon al aboute with the see.’ Bot po schipp] A. puppis, LV. ‘the last part.’ 42. and pat pei etc.] A. ne quis cum enatasset effugeret, LV. lest ony schulde ascape, whanne he hadde swymmed out. 44. sarfe & none perisched] add.

Chap. xxviii 1. po londe pat we were onne] add. Mutilone] A. Militene.
NOTES.

MATTHEW.


Chap. iii 2. schal come nydes] A. adpropinquitatis; g. etc. (see W. and W.), appropinquabit. 3. *oure* add. 12. korne] A. aream, E and LV. corn flore. 16. Iesus] A. om., cl. etc. Iesus. were opene] A. aperti sunt et; K, tol. om. 'ei.' *comynges down* A. descendentem sicut columbam venientem super se.

NOTES.

Chap. v1. *Crist* | A. om.  13. *pe erpe* 2\textsuperscript{o} — *pis sall* | add.  15. *poi sette it* | add.  19. A. *Qui ergo solverit...et docuerit sic homines. pes com-
awendementes* | add.  21. *Soply ye haue h.* | A. *Audistis. to men of pe olde lawe* | A. antiquis; E & LV. to olde men; cf. v. 27.  22. *to his brother* 3\textsuperscript{o} | add.  30. *is worpi* | A. *reus erit. 24. to be reconcyled* | A. *reconciliare, cl. etc. reconciliari.*  25. *pyn enemy* 2\textsuperscript{o} | A. *adversarius, g. g¹. c. adv. tuus.*  26. *fro *pi prysoun* | A. in de.  29. *If it so be* | A. *Quod si.*  31. *to olde men* | add.  32. *of hire housbonde* | add.  33. *to God* | A. domino, T. deo.  34. *but soply it is syed* | A. *Ego autem dico.*  41. *angre* | A. *angariaberit, cl. etc. -verit.*  42. A. *Qui petit a te, da ei, et volenti mutuari a te ne avertaris.*  43. *to olde men* | A. om.  *frend* | A. proximum, E & LV. thin neibore.

LIST OF WORDS.

The words marked with an asterisk will be found in Appendix I.

abydyngye expectation, Rom. viii 19
adrad afraid, 1 Tim. v 20, Tit. ii 8
adrynt p.p. drowned, Prol. 9. 11
agultep pr. sg. falls, sins, Tit. iii 11
a-knowe 'to be -,' to confess, *1 John ii 23, 2 John 7
algates always, Rom. xiii 5, 1 Cor. vi 7
allegid pt. pl. lightened, Acts xxvii 38
alpherhigheste highest of all, Acts vii 48
al-per last last of all, Heb. i 2
anentysched pt. sg. brought to nought, destroyed, Phil. ii 7
anuy annoyance, trouble, 'in -,' inopportune, 2 Tim. iv 2
a-payd p.p. contented, Heb. xiii 5
arered pt. sg. raised up, Rom. viii 11
aresoun to convince, 'arguere' Jud. 15
a-rewe kep pr. sg. pities, Rom. xii 8
armorye furniture, taokling, Acts xxvii 19
aspyes ambush, wiles, Eph. vi 11; spies, Heb. xi 31
at that, Acts x 15, xi 9, *1 Pet. iv 14, v 2
a-binken to be displeased, to repent, Heb. vii 22; a-bouzt p.p. Prol. 4. 14
a-brust thirsty, Rom. xii 20
*aoultures adulterers, Jam. iv 4
auowtrye adultery, Mt. v 27, 28
auyse to consider, Acts xv 6
awhite pt. sg. ought, Acts xxvi 9
aylastande everlasting, Acts xiii 46, 48
azeynward backward, in return, Prol. 5. 13

balled bald, 1 Cor. xi 5
baylys 'lictores,' serjeants, Acts xvi 35, 38

bereg-lepe a basket, 'sporta,' Acts ix 25
betyt pt. sg. beat, Acts xxii 19
bigge to build, Acts xv 16
bihethpte pt. sg. promised, Acts xiii 22
bihette pt. sg. promised, Acts vii 5;
*byhette p.p. 1 John ii 25
bihetyngne a promise, Acts ii 39
bitaughthe pt. sg. assigned, delivered, Acts xii 4
bolne to swell, Acts xxviii 6
bourgenyng sprouting forth, budding,
Heb. xii 15
bozunneeze obedience, Rom. v 19, vi 16
brenne to burn, 1 Cor. xiii 3; branpent
prs. sg. 1 Cor. iii 15
brodde a spike, prod, Acts xxxvi 14
buggep pr. pl. buy, 1 Cor. vii 30
buriae a citizen, Acts xxi 39, xxii 28
bus pr. sg. behaves, Acts ix 7
buzzom piliant, obedient, 1 Pet. iii 6
byare a redeemer, Acts vii 35
byhotep pr. pl. promise, 1 Tim. ii 10;
byhoten p.p. Heb. xi 11, 1 John ii 25;
byhotynge pr. p. 2 Pet. ii 19
by-hyste pt. sg. promised, Prol. 4. 20
*byldesp pr. sg. beholds, Jam. i 23
bysep imp. pl. take heed, Gal. v 15

cacched pt. pl. chased, Acts vii 57
catelle substance, goods, Acts viii 20
*celly happy, blessed, 1 Pet. iii 4
daffaryngne trading, 1 Thes. iv 6
darereyful burdensome, 1 Thes. ii 7
daraunt burdensome, chargeable,
1 Thes. ii 9
dawers shoes, Acts xiii 25
*chere face, appearance, 1 Pet. iii. 12
LIST OF WORDS.

clergy learning, 1 Pet. v 3
clipt pt. sg. embraced, Acts xx 10
code a cud, Pro! 15. 23
cosamnel timely, opportune, Heb. iv 16
corueser a tanner, Acts ix 43
couche bedchamber, Mt. vi 6
couft known, Col. iii 11
curyoure a tanner, Acts x 6, 32
cynacle, synacle an upper room, Acts i 13, ix 39, xx 8, 9
dampne to condemn, Acts xxv 16
defoule& pr. sg. defiles, 1 Cor. xi 4, 5
deval devil, Acts x 38
dighte pt. pl. prepared, Acts x 10
dodded p.p. cut, shorn, Acts xviii 18
dresse pr. pl. direct, 1 Theis. iii. 11, 2 Theis. iii. 5
dronkelow given to drink, 1 Cor. v 11, 1 Tim. iii. 1
droued p.p. troubled, Acts xv 24, xx 10
dryt dung, dirt, Phil. iii 8
eft again, Mt. iv 7, 8
esfeschippinge sailing back, Acts xxviii 10
esfones again, 1 Cor. iii 20
enchesom cause, Rom. xiii 4, Phil. i 28
*enouernd pt. pl. adorned, 1 Pet. iii 5
enpeched pt. pl. hindered, stopped,
Acts xxvii 41
erpe-shake earthquake, Acts xxx 26
euenhedale equity, Acts xxviii 31

fele many, 2 Pet. i 15
flaumbe a flame, Acts vii 30
fonne 1 sg. pra. am mad, Acts xxvii 25;
fonnex 2 sg. Acts xxvii 24
forbugge to redeem, Eph. v 16; forboug
p.p. 1 Pet. i 18
forbuggynge redemption, Rom. viii 23,
1 Cor. i 20; fore-bysenge, Tit. ii 14
*fordide pt. sg. destroyed, 2 Pet. ii 5;
fordon p.p. 2 Pet. iii 7
forfendep pr. sg. forbids, 3 John 10
forlefte p.p. left, Acts i 31
forme example, 1 Thees. i 7

forpynketh pr. pl. repent, Pro! 5. 20
fouchep saf pr. sg. vouchsafes, Pro! 5.
5
*fyllynges defilements, 2 Pet. ii 20
gabbere a liar, 1 John i 10, v 10
gaeotokes javelins, Eph. vi 16
gartte pt. sg. made, constrained, Acts
xvi 15, xxvi 11
gaseyn puddle, 'volutabrum,' 2 Pet. ii 22
gate pt. sg. begat, Mt. i 2
geldynge a enmuch, Acts viii 27, 34
get goats, Pro! 15. 25
gethyne gain, 1 Tim. vi 5, 6
gedes kites, Pro! 15. 31
gnaisterd pt. pl. gnashed, Acts vii 54
goten p.p. begotten, Acts xii 33
grees steps, stairs, Acts xxii 35, 40
gretynyge weeping, Mt. ii 18
greue to burden, 1 Thees. ii 9
grepyngge a preparation, Eph. vi 15
gripe a kind of gier eagle, vulture,
Pro! 15. 30
grucched pt. sg. murmured, Acts iv 25
grucchere murmurers, Jud. 16
grucchynge a murmuring, 1 Pet. iv 9
grun a snare, 1 Tim. vi 9; greg 1 Cor.
vii 35
gubernacle a helm, Acts xxvii 40

habbe& pr. pl. have, 1 Cor. vi 4
haberious breastplate, Eph. vi 14,
1 Thees. v 8
habul suitable, Acts xxvii 12
half side, Pro! 9. 9, 12. 2
halowe holy one, saint, Acts xiii 35,
xx 32
hatte was called, Acts v 1, xii 13
hauenyngge haven, harbourage, Acts
xxvii 12
hayls to greet, Acts xxv 13; hayled
pt. xvii 22, xxii 7
haylsinge a greeting, Acts xvi 18
hele health, salvation, 2 Pet. iii 15,
JAM. I 1
helep pr. sg. hides, 1 Pet. iv 8
heleyngge a covering, garment, 1 Cor. xi 10, Heb. i 12
heo she, Rom. xiii 1
herboreynge hospitality, Rom. xii 13
hernes corners, Acts xxvi 26
heryen to praise, worship, Prol. 11. 11.
Heb. i 6
heryenges worship, 1 Pet. iv 8
heae 'in --', in ease, opportunely, 2 Tim.
iv 2
heten commands, Col. ii 22
hette p.p. promised, Acts ii 39
hiddely hiding-places, Acts xxvi 26
highed p.p. exalted, Acts v 31
highte pr. sg. is called, Acts xvii 7
hofen p.p. lifted, 1 Tim. iii 6
homely familiar, belonging to the
house, 1 Tim. v 8, Gal. vi 10; homely
Acts x 7
hony-sokkles locusts, Mt. iii 4
hote pr. sg. command, 1 Tim. vi. 18
house to build, 'suprasedicare,' Jud.
30, 'housed pt. pl. 1 Pet. ii 7; hoving-
ings pr. p. Acts iv 11
housemeyne household, Acts x 2
*hurde a shepherd, 1 Pet. ii 25; birdus
ib. v 4
burnep pr. pl. run, 1 Pet. iv 4
burnynge pr. p. running, Prol. 16. 30
huyrynge-man hireling, Prol. 15. 10
implyep pr. sg. entangles, 2 Tim. ii 4
indurate hardened, Acts xix 9
iunctures bands, Acts xxvii 40
kendames tracts of land, 'regiones,'
Acts viii 1
kes(e) to kick, 'calcitrare,' Acts ix 5,
xxvi 14
knawe-chycle a male child, Prol. 17.
15, Acts vii 19
knutynges bands, ties, 'conjunctiones,'
Col. ii 19
komelynge 'advena,' a stranger, Acts
vii 29
koupe-name a surname, Acts i 23
kynde grateful, 'gratus,' Col. iii 15
kynombres Jam. v 4, see kendames.
kynrede kindred, tribe, Heb. vii 13
kynse 'calcitrare' (in S. P.), Acts ix 5,
xxvi 14

*late slow, Jam. i 19
lattynge hindrance, 1 Cor. vii 35,
1 Tim. v 21

leftulle permissible, Acts xxi 37
leftullyche legitimately, 2 Tim. ii 5
legge to lay, Prol. 15. 20
lendes loins, 1 Pet. i 18
*terd learned, 2 Pet. ii 2
lase to lose, Prol. 2. 38, 2 John 8
lesyng a lie, 1 John ii 21, 27
lether evil, Tit. i 19
lette to hinder, Acts viii 36; latte pr.
sg. Heb. xii 15
lewedere more ignorant, Prol. 7. 31
longabydyngye patience, long-suffering,
2 Tim. iii 10
longasymyte long-suffering, Col. i 11
loos fame, repute, 2 Cor. vi 8, Phil.
iv 8
lotted p.p. allotted, Acts i 17
loued pt. pl. praised, Acts xvi 25
loute to bow down, worship, Mt. iv 9;
lowtande Acts xvi 25
longynge pt. pl. smiled, laughed, Acts
ii 13
luther evil, Eph. vi 13
lye flame, 2 Thes. ii 8, Heb. i 7
lyflode food, Jam. ii 15, 1 Cor. xiii 3
lyft left, Mt. vi 3
lygge to lie, Prol. 14. 12
lyne pr. pl. lie, Acts xxiii 21
lyte pt. sg. let, Mt. iii 15

maddes 2 sg. prs. art mad, Acts xii
15
*malyson cursing, 2 Pet. ii 14
maners manors, estates, Acts xxviii 7
markenes darkness, Acts ii 20
mased amazed, Acts ix 7
mawmetes idols, 1 John v 21, 1 Pet.
iv 3
me one, 1 Cor. vii 15, vii 36
meke much, great, Acts xxiv 2
menged pt. sg. mixed, mingled, Acts
viii 4
meny, meyne household, family, Acts
iii 25, gentiles ib. iv 27
meridiane south, Acts viii 26
mot pr. sg. must, Prol. 7. 24; moten
pl. ought, 1 John iv 11
motar an advocate, Acts xxiv 1
mote-halle court-house, Acts xxiii 35
move pr. pl. can, 1 Cor. vii 9
muke meek, 2 Tim. iii 3
LIST OF WORDS.

mynde remembrance, 1 Cor. xi 24, 1 Thes. iii 6
msbalances unbelieving, 1 Cor. vii 12, 18; msbalances men unbelievers, gentiles, Pro. 14. 8, 1 Cor. vi 7.
myseggere a railler, ‘maleicic,’ 1 Cor. v 11
*myscowe a curse, Jam. iii 9; mysckeye pt. sg. p.p. 1 Pet. ii 28
*mysword a curse, 1 Pet. iii 8

nedder viper, snake, Acts x 12, xxviii 3, *Jam. iii 7
nedlyche necessarily, Prol. 7. 24
neghed pt. sg. drew near, Acts xxii 6
neo-menye new moon, Col. ii 16
ner-fe-laterere nevertheless, 1 Cor. xii 15, 16
neybisc draw near, Jam. iv 8;
-lichen ib. v 8; -lyche Rom. xiii 11
norsche a nurse, 1 Thes. ii 7
nowber, nober, nobber neither, Acts xxiii 16, 14, xi 10, Mt. v 35
nowpe now, Rom. viii 22
nowbere nowhere, Heb. ii 16
nuil will not, Heb. viii 12

obbrayd, obbrayd reproach, ‘improperium,’ Heb. xi 28, xiii 13
obbrayed upbraids, Jam. i 5; obbrayed p.p. 1 Pet. iv 14
offendikel offence, Acts xxiv 16
oknowe, see aknowe, Acts ix 14, 21
opunschely openly shown, Acts ii 20
or before, *2 Pet. ii 12, Mt. i 18, Acts xxiii 15
otswynne apart, asunder, Acts xv 39
*ouerlye to oppress, Jam. ii 6; ouerlyen 2 Pet. ii 7: ouerlyne p.p. Acts x 38
ouerpode pt. sg. ‘circumveniens,’ got the better of, Acts vii 19
outetaken except, Acts xxvi 29, Mt. v 32
outtaker of parsons respecter of persons, Acts x 94, *Jam. ii 1

paes steps, Mt. v 41
palle a mantle, Mt. v 40
parsener a parner, Prol. 1. 16.
plawfere a playfellow, Acts xii 1

prisons prisoners, Acts xvi 27
propycatorye mercy-seat, Heb. ix 5
puttyng in ‘of hondes’ laying on of hands, Heb. vi 2; 1 Tim. iv 14, 2 Tim. i 6

quyletes gatherings, ‘collectionem,’ Heb. x 26

rafenere robbers, 1 Cor. vi 10, vi 10
rafeyn robbery, Phil. i 6
raipere earlier, former, Heb. viii 7, 13
*recheles reckless, careless persons, 1 Pet. ii 15
rede pr. sg. advise, Prol. 6. 21
redy prudent, 1 Cor. i 19, Tit. ii 1
redynesse prudence, 1 Cor. i 19
rewme realm, Mt. iv 16, v 10
*rode-tre the cross, 1 Pet. ii 24
roghte pt. sg. cared, Acts xviii 17
*romynyng pe p. roaring, 1 Pet. v 8, 2 Pet. ii 4
ryseyngye a wrinkle, ‘ruga,’ Eph. v 27

sad solid, heavy, Heb. v 12, Acts iii 7
sadalyscher soberly, 1 Pet. i 22
sadnesse firmness, Col. ii 5
saiden ‘dissecabantur,’ Acts vii 54
schamel stool, Acts ii 35
schamfastnesse modesty, 1 Tim. ii 9
schende pr. pl. put to shame, 1 Cor. xi 22, pr. sg. ruins, destroys, Gal. v 9
schenschype shame, 1 Cor. xi 14, 2 Tim. ii 15
scheyme to shun, Tit. iii 9, 10
schere pt. pl. cut, Acts xiv 13
schideres chiders, wranglers, Tit. ii 3
schipstre voyage, Acts xxvii 10
schoye pr. pl. put shoes on, Eph. vi 15
schrewde depraved, Acts ii 49
*schryynge pr. pl. confess, 1 John i 9;
schryynge Thyt. iii 5; -ande Acts xix 18
schulde pr. pl. owe, Rom. xiii 7
schyppbreche shipwreck, 1 Tim. i 19
sege seat, Prol. 2. 5
segge, seggen pr. pl. say, 1 Thes. iv 14, 1 Cor. i 10
*semblante a face, Jam. i 11
sewe pr. sg. follow, Phil. iii 12
LIST OF WORDS.

seyz pt. sg. saw, Heb. xi 5
sicarynys assassins, Acts xxii 38
siker sure, safe, Acts xxvii 9
sipen since, Acts x 30
skille reason, Acts xxii 1; skelis Prol. 8, 8, 5
slakande loosening, Acts xxvii 40
slekked p.p. quenched, Mt. iii 12
smcke smoke, Acts ii 19
smert quick, Jam. i 19
smertely 'als-,' immediately, Acts x 33, xi 11
sonde a sending, message, Acts i 4, vii 13
sopestantly truly, verily, Acts ii 15
sofstantnes(se) truth, 2 John 1, 2, 3, 4
sowrdwe leaven, 1 Cor. v 6, 7, 8
ib. xxi 30, xxi 19
spouse-brekeres adulterers, 1 Cor. vi 9
sprengne imp. pl. sprinkle, Heb. x 22;
spreynede pt. sg. ib. ix 19, 21
sterne a star, Acts vii 43, *2 Pet. i 19
steyz up pt. sg. ascended, Eph. iv 10;
ib. x 4
stirtte pt. pl. rushed, sprang, Acts xiv 13
stonyed p.p. astonished, amazed, Acts
xxii 17
strong string, Prol. 4. 23
stude place, Eph. iv 27
sturbulen pr. pl. disturb, trouble, Acts
xvi 20; stonrebulde pt. pl. ib. xvii 13
stuntynge, stuntynge ceasing, 1 Thes. i
2, ii 13
sudaries sweating-cloths, Acts xix 12
sundrylyche separately, severally, Heb.
x 5
sunge imp. pl. sin, Eph. iv 26
swen pr. pl. follow, 1 Pet. ii 21, see
sewe
swot sweat, Prol. 3. 32
synen pt. pl. saw, Heb. iii 9, see sey3
sykynges sighs, Rom. viii 26
syres times, 2 Pet. i 15

tarreden pt. pl. irritated, provoked, Heb. iii 16; tarryngne provoking, Gal.
v 26
tarryngne provocation, Heb. iii 15
tendep pr. sg. sets on fire, Jam. iii 6
tenpinges tenth part, tithes, Heb. vii
4, 5, 6, 8, 9
perle unleavened, 1 Cor. v 7, Prol. 17.
33
perfnes (unleavenedness), purity, 1 Cor.
v 8
per-hennes therein, Heb. iv 1
pepen, pen thence, Acts xvii 7, xxvi 28
pose though, Acts xxiii 9
trusten pr. pl. thirst, Mt. v 6
todruyen p.p. torn to pieces, Acts xxiii
10
traiste trust, confidence, Acts xxviii 15
traistely, trestly, tristely confidently, steadfastly, Acts xiii 46, xiv 3, xvii 26
troupe to believe, Acts xv 7.
troupe belief, Acts xv 2
turbulinge disturbance, Acts xii 18
turst trust, Heb. ii 13
twynnes imp. pl. separate, Acts xiii 2;
twynned p.p. xxi 7
vmgyuen p.p. surrounded, Acts xxviii
20
vmachone pt. sg. alone round, Acts
xxvi 13
vnpoghte(n) pt. bethought, Acts v 24,
xi 16
unboxumness disobedience, Rom. v 19
unceely unhappy, Rom. vii 24
uncofenabel unsuitable, 2 Thes. ii 3
uncoype unknown, Col. iii 11
underfongen to receive, 1 John iii 22,
consider, have respect of, Jam. ii 9
underfongynge of mernes persons re-
spect of persons, Col. iii 25, 1 Pet.
i 17
undernymen to reprove, condemn, Tit.
i 9; undernyme imp. sg. 1 Tim. v
20; undernome(n) p.p. Jam. ii 9;
Eph. v 13
*vnkynge undefiled, 1 Pet. iii 4
*vnkynge undefiled, Jam. i 27
vnkynge undefiled, Jud. 24
vnheled p.p. uncovered, 1 Cor. xi 5
vnkynge ungrateful, 2 Tim. iii 2
vn(k)epis scarcely, 1 Pet. iv 18, Acts
xiv 17; *vnne-pus 1 Pet. iv 18
LIST OF WORDS.

unpeisyble restless, Jam. iii 8
un-ready unwise, Eph. v 17
untroweful unbelieving, Acts xiv 2
upso-down upside down, Tit. iii 11

watcher watchful, Acts xx 31
wanhope despair, 1 John v 16
ware prudent, cautious, Acts xiii 7, xx 31
warye to curse, Acts xxiii 5; -ande pr. p. xix 9; waries pr. ag. xxiii 4
waymentation lamentation, Jam. iv 9, v 9
waymentynges ambush, plots, Acts xx 19
welewe(n) fade, 1 Pet. i 4, v 4, Jam. i 11
wem blemish, spot, 1 Pet. i 19, Eph. v 27
werne to forbid, Acts x 47
wilfullyche willingly, 1 Pet. v 2
wite imp. pl. will, desire, Rom. xii 16
wite to know, Acts ii 36; wiste pt. ag. knew, Acts ii 30
wodnesse madness, 2 Pet. ii 16
who(ode) mad, wild, Acts viii 11, Jud. 13
wonnes pr. ag. dwella, Acts xvii 24;
wonayed pt. ag. Prov. 2. 32; wonned pt. pl. dwelt, Acts xix 10
womynges dwelling, 1 Pet. i 17
wrachful revengeful, 1 Thes. iv 6, Rom. xiii 4
wrye to cover, 1 Cor. xi 6, 7
wycoche a sorcerer, Acts xiii 6, 8
wyndel a basket, Mt. iii 12

wyteryly assuredly, for certain, Acts xxiii 20

y-blend p.p. blinded, 1 John ii 11
y-brent p.p. burnt, 1 Cor. vii 9
y-dodded p.p. cut off, shorn, 1 Cor. xi 6
y-folweled p.p. baptized, p. 47. 16, 20
y-greshed p.p. charged, burdened, 1 Tim. v 16
y-hysted p.p. hastened, 1 Thes. ii 17
y-knowe to make known, ‘notas facere,’’
Col. i 27
y-lefed p.p. believed, 1 Tim. iii 16
y-mynused p.p. diminished, Col. i 21
y-seo imp. pl. beware of, take heed to,
Phil. iii 2
y-seye p.p. seen, Phil. iii 4
y-spreyned p.p. sprinkled, Heb. ix 13
y-styled p.p. ascended, 1 Cor. ii 9
y-tend p.p. kindled, Jam. iii 6
y-tenched p.p. tithed, Heb. vii 9
y-wrye p.p. covered, 1 Tim. vi 8

3ede(n) pt. pl. went, 2 John 7, 3 John 7, see 3ode
3erde rod, sceptre, Heb. i 8
3ernes pr. ag. desires, wishes, Acts xv 23, xxiii 26; 3ernede p.p. xx 33
3erneynges a desire, wish, Acts xxv 23
3ete, 3ote to pour, shed, Acts ii 17, 18;
3itte yet, Acts xxvi 22; *3ut 2 Pet. iii 4
3ode pt. pl. went, Acts v 41, see 3ede
*3oue p.p. given, Jam. i 5
LIST OF SIGNS AND ABBREVIATIONS.

Bj. Björkman, E., Scandinavian Loan-words in Middle English, 1. Upsala 1900, Diss.
EV. The Earlier Wyclifite Version, edit. Forshall and Madden, Oxford 1850.
Luick. Luick, K., Untersuchungen zur engl. Lautgeschichte, Strassburg 1896.
LV. The Later Wyclifite Version, see EV.
Q.F. Quellen und Forschungen zur Sprach- und Culturgeschichte der Germanischen Völker, Strassburg.
LIST OF SIGNS AND ABBREVIATIONS. 263

Manuscripts and editions of the Vulgate.

A. Codex Amiatinus, Tischendorf, 1850.
arm. Codex Armachanus.
cav. Codex Cavensis.
cd. Bibliæ Sacrae vulgate editionis Sixti V. jussu recognita et Clementis VIII auctoritate edita, Parisiis 1848.
F. Codex Fuldeus, Ranke, 1886.
g. Gisus Librum, Basle, 1879.
x. Bibliæ Sacrae Vulgate Editionis Sixti V. jussu recognita, Antverpiæ 1605.
tol. Codex Toletanus.
W. and W. Wordsworth, J. and White, H. J., Novum Testamentum...
   Latine secundum editionem S. Hieronymi, Pars prior, Quattuor
   Evangélia, Oxonii 1889—98.
Z. Codex Harleianus 1775.

Old Latin texts.

ambstr. Ambrosiaster, Migne xvii.
c (Ev.). Codex Colbertinus, Bibl. Nat. 254; Sabatier; Belzebem, 1888.
C. Cyprianus, Hartel, Vindobonae 1871.
d (Paul). Codex Claromontanus, Tischendorf, 1882.
e (Paul). Codex Sangermanensis Petropolitanae, Sabatier; Belzebem,
   1885.
f (Ev.). Codex Brixianus, Bianchini; Wordsworth and White, 1889—98.
f (Paul). Codex Augiensis, Scrivener, 1859.
f (Jamaes). Codex Corbeiensis Petropolitanae, Wordsworth, 1885.
g (Ev.). Codex Sangermanensis 18, Bibl. Nat. 11553; ed. Wordsworth,
m. Speculum, Belzebem (Videnskabselig. Skrifter); Christiania 1899.
T. Das Neue Testament Tertulliani, Roensch, 1871.
Cambridge:
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.