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RICHARD ROLLE OF HAMPOLE
AND HIS FOLLOWERS

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C. HORSSTMAN

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Introduction.

Christus in unum quasi nostrum, unusquisque ipse Christus; ego homo, filius hominis, Christus.

(R. Rolle has hitherto been an enigma. I will attempt to construe that remarkable man, so far as the materials extant, viz. his writings, and the "Officium de S. Ricardo" with a Vita in its lessons (ed. by Perry, and in Breviarium eccl. Ebor. II, 1882, Surtees Soc.) will permit.)

Richard Rolle, from the place of his death and burial surmamed Hampole, was born about, or shortly before, 1300, at Thornton (now Thornton Dale), a village 2½ miles E. of Pickering, at the foot of the hills in the North Riding of Yorkshire. He died on the 29th of September 1349. His father was William Rolle, a man apparently of respectable position, being called an intimate friend of John de Dalton (i.e. armiger patrem summ veluti sibi familiarem gratas affectione diligebat); he was perhaps a dependant of the Nevilles. Having received his primary education at home, he was at a more advanced age sent to Oxford by Thomas de Neville, afterwards (since 1334) archdeacon of Durham. Oxford, at that time, was in the zenith of its glory: only a few years had elapsed since the

1 John Wilson in his "English Martyrology" (1668 & 1640) has it that he died "full of sanctity and venerable old age", but this statement of a late writer is not borne out by any older authority. In the works of R. Rolle, who generally is very communicative about himself, I find no allusion to his old age. The large number of his works, however, proves that he must have attained a fair age. The Vita tells us that he was "exhibited" at Oxford by Thomas Neville. Now this Neville was not born before 1292-5. He may have taken R. Rolle with him while himself going to Oxford for his course, in which case Rolle might be of equal age; but more probably he sent him there after finishing his studies, in which case Rolle would be younger. In his earliest work, the Melum, in which he calls himself juvenculus, puer, puellus, he prophesies a bad end for the King and Queen: "Regina quae prope reprobatur vermes rodent inviaviles; reges a regnis ruet quis sanctius sanctissimus acerelibus duces et divites inaniter decepit", alluding to the misgovernment of Edward II and his spouse. Now the Queen's infamous adultery with Mortimer, to which, it seems, allusion is made, commenced in 1325 and was known in England in 1326. In that year R. Rolle, if born in 1300, would be 26 years, an age which would allow him to call himself juvenculus and puer. So I fix 1300 as the most approximate date.

2 The name, probably Norman, is not found in northern registers of the time.

3 This Thomas, a member of the great family of the Nevilles (who with the Percys played the most prominent part in the history of the North during the border wars), was the son of Ralph Neville, Lord of Kaby, Branxthrop, Sheriffhote and Middleton (1265-1331), who in 1282 his father Roger having died in 1283 of a wound received when caught in adultery) succeeded his grandfather Robert, the 1st lord of Kaby, Branspath and Sheriffhote (sometime governor of York Castle, of Pickering Castle, and of Bamborough Castle). Of this Ralph it is said "that he little minded secular business, but for the most part betook himself to conversation with the Canons of Merton and Coverham; as also, that he committed incest with his own daughter (Anastasia, afterwards wife of Sir Walter de Fauconbery), and that Richard de Kellawe, bishop of Durham, did for that crime compel him to do publick penance" (Dugd.; this was in 1312, cf. Reg. of Archb. Greenfield). He had many children: Robert, Ralph, Alexander (of Raskell), John (knight at Holden Hill), Thomas (the archdeacon), William (rector of Simonbourne?), Anastasia, Mary, Joan, Margaret, Alice. The eldest, Robert, called "the Peacock of the North", having been killed by James of Douglas at Berwick Park, the 2nd, Ralph (1307-1367), succeeded to the title — he was one of the principals in command at the battle of Neville's Cross in 1346. He was succeeded by his son John, and he by Ralph, the 3rd Earl of Northumberland (cf. Dugdale, Barneige, D. Rowland, Account of the noble family of Neville 1830). Thomas Neville, born c. 1292-5, was appointed Archdeacon of Durham in 1334 (cf. Hardy Reg. Dun. IV, 189), received in 1352 from Bp. Kellawe "curam et custodiam hospitalis nostri de Shirburn (in Durham, an hospital for lepers, founded in 1181)", is mentioned in 1340 in a license to appoint a confessor, granted to him and William Neville, rector of the church of Simonbourne; was still archdeacon in 1345 (Hardy IV, 340) and in 1356 (Le Neve, Fasti III p. 303), but in 1363 we find another archdeacon. He was the uncle of Alexander Neville (son of Ralph), archdeacon of Durham 1369-72, archbishop of York 1374-88, deceased 1388, who died at Lovain in 1394. — The reason why R. Rolle was sent to Oxford by the archdeacon of Durham is either because his father had some sort of connexion (as dependent?) with the Nevilles, or because the district was then under the jurisdiction of Durham, it being a fact that parts of Yorkshire (as Allertonshire) at that time belonged to that see.
great Duns Scotus had given a new impulse to scholasticism and no fewer than 30,000 students had sat listening at the feet of the great master. R. Rolle cannot but have felt the influence of the great time, of the great men and the ardent young spirits then gathered there. His spirit, too, was kindled, but in another direction. Being a man of feeling rather than of discrimination, and endowed with strong religious instincts, he was not made to grapple with the subtle and barren questions of the schools. Indeed, he ever afterwards retained a strong dislike of the philosophers. His studies were chiefly given to Holy Scripture and theology, and no doubt he then and there became imbued with the doctrines of the mystics, St. Bernard, the Victorines, Bonaventura. So, conceiving that salvation was not to be obtained through dialectics and philosophy but through flight from the world, and fearing some imminent danger for his soul, he in his 19th year, when he can scarcely be supposed to have attained to classic composure and to a sense of method and investigation, left the University and returned to his father's house, soon to adopt the profession of an hermit after the example of St. Guthlac. One day he procured from his sister two kirtles, a white one and a grey one, and a hood of his father's, cut off the bottoms of the white frock and the sleeves of the grey, donned the white one next his skin and the grey one over it, put on the hood, and so, in the semblance of an hermit, ran away from home, frightening off his sister who raised the cry that he was mad. On the eve of Assumption he appears at a church near John of Dalton's estate ("probably at Topcliffe near Thirsk, the parish of which includes a township of the name of Dalton"), taking his seat on the spot where Lady Dalton is wont to pray. On her entering, her servants would have turned him away, but she, seeing him in his devotions, will not allow him to be disturbed. Her sons recognize him as the son of William Rolle, whom they had seen at Oxford. Next morning he sinse mandato culuscumque — puts on a surplice and sings in the choir at Matins and Mass; after the gospel he, having first obtained the benediction of the priest, ascends the pulpit and delivers a sermon, so moving the hearts of his hearers that all wept and declared they had never heard anything like it before. After mass John of Dalton invites him to dinner: he hides himself in an outhouse, from sheer humility, but is found and placed at table before the sons of the house. Silently he takes his meal, and, having eaten his fill, rises to withdraw, but is reminded that it is not the custom to leave before dinner is over. After dinner, the host takes him aside, asks him whether he is really the son of William Rolle, and, having satisfied himself as to the sincerity of his purpose, invites him to remain in the house, and provides him with the proper habit of an hermit, a solitary cell on his estate, and his daily sustenance.

Having so entered upon the career of an hermit, he tried to realize, and put to the test of his personal experience, the mystic ideal of contemplative life.

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1 There is no trace to show that he read Dionysius. Indeed, the influence of Dionysius on the English mystics is of later date, being chiefly perceptible in the author of "Fe cloud of unknowing", who also translated Dionysius' De mystica theologia ("Deo unde hodieii", in Ms. Harl. 674, Kk vii. s6). (The same author wrote Benjamin minor (I p. 169), "a tretis of discreicyon of spirites", "a pistie of preier", "book of priese counseling", all extant in Ms. Harl. 674, Harl. 7373, Kk vii. s6).

2 It seems that he passed through an early love with all its bodily consequences. The lady was probably the same young woman who continued to haunt his imagination in the beginning of his conversation (cf. Off., Lect. vn.). "Domine deus meus" — he confesses afterwards — "infantia mea susta fuit, puertas mea vana, adolescentia mea immunda: sed nunc inflammatum est cor meum amore sancto" (Isa. Am.); "Arrupit iter agendum, habuit assensus prae omnius affectu; prope ad placitum potius, sed primum fecurum, quod plane me pertinet; et potius parabara purgare peccatum quod purser perpetravi, quam aluid addere" (Mel.).

3 He had a smattering of Greek, as proved by the many Greek words in his earlier writings (f. i. noya, sophia, cauama, eunomia, orthia, sophia, cauama, eunomia, margos), and of Hebrew, as proved by the interpretation of the Hebrew letters in his Postilla in Threnos.

4 The Daltons, extant in many branches, belonged to the inferior families (the gentry) of Yorkshire, who were originally dependents of the great families (the Percys, Nevilles), but had, as usual, soon after the Norman Conquest, acquired independence. The feudal system had been introduced in the North by Alan Rufus, a younger son of Eudo Duke of Bretagne, who after the defeat of Edwin, Earl of Mercia, had acquired the vast possessions of this earl and distributed large tracts of his possessions among his more favoured dependents, who in their turn rewarded their followers (the founders of the minor houses). Topcliffe was a dependency of the Percys.
first went through the stage of "purificatio" or "purgatio", a time of penitence and repentance, of tears and sorrows, of fastings and watchings, of severe discipline, of ascetic exercises, so to withdraw the mind from the world and the self, from sin and carnal affection;—as long as any remorse is felt, the mind is not yet perfectly purified. Then through the stage of "illumination", in which the mind is kindled to perfect love of God, by meditation and prayer, by the remembrance of God's benefits to man as Creator, Redeemer, and Saviour, by meditations on the passion of Christ &c. After this preparation — which, as he carefully sums up, lasted 3 years minus 3—4 months, he at last got to the third stage, the "contemplatio" or "sight", when man "sees into heaven with his ghostly eye", when "through the open door of heaven with unveiled face the eye of the heart contemplates (sees) the heavenly spirits (superos)". In this stage he subsequently — the doors of heaven remaining open — experienced the 3 phases which he describes as calor, canor, dulcor. Nearly a year had passed in the stage of contemplatio, when, sitting one day in meditation in a certain church, he suddenly felt in him a strange and pleasant heat as of real, sensible fire, so that he often felt his breast to see if the heat was caused by some exterior cause; but finding that it arose from within and not from the flesh, and was a gift from his Maker, he was all liquefied in love, and the more so because with the caesa he felt a dulcor inexpressibly sweet. In this warmth he had continued for 9 months, when suddenly he felt the canor. *"Dum enim in eadem capella sederem et in nox ante Cenam psalmos prout potui decidearem, quasi tinnitus psallentium vel potius canentium supra me auscultavi. Cumque coelestibus etiam orando toto desiderio intenderem, nescio quomodo in me concenctum canorum sensi et delectabilissimam armoniam coelitus excepit, mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur et quasi odas habui meditando; ac etiam in orationibus ipsis et psalmodiis eundem sonum edidi; deincepsque ad canendum quae priscis dieceram, prae affectu interiore suavitatem prorsum*. This gift, so wonderful that, as he says, "nec putavi tale quid etiam nec sanctissimum in hac vita accepiisse", he calls a free gift of Christ (hoc arbitror nulli datum meritis, sed gratis, cui voluerit Christus), "accorded to those only who so specially love the name of Jesus that it never recedes from their minds". The dulcor — an ineffable sweetness, an anticipation of the joy of Heaven — accompanies both the calor and the canor. The stages once attained, remain henceforth; not "raptim" or "momentaneae", but "jugiter" he feels the calor, canor, dulcor, though not always alike intensely, or all at the same time, sometimes the calor, sometimes the canor prevailing*. The whole process from his conversion to, the attainment of the canor had lasted 4 years and 3 months. — (Thus far, we have the authority of the Vita).

1 Cf. Inc. Am.: Cum homo ad Christum perfecte conversus cuncta transitoria desesperet et se in solo Conditoris desiderio immobiles fixeret, tunc, vires viriliter exerendas, primo quasi aperto coelo superos cives oculo intellectuali conspicuit, et postea calorem suavissimum quasi ignem ardentem sensit, deinde mira suavitate imbuit, et deinceps in canoro jubilo gloriatur.

2 This canor is the perpetual theme in his writings. It is also called musica spiritualis, invisibilis melodia, canticum spiritualis, sonus coelestis, jubilatio, canorus jubilus, canor jubilaeus, clamor, myrth and sound of heaven; and identified with contemplatio (contemplatio est jubilus divini amoris suscepito in mente sonae coelestiae melodiae vel cantoane laudis aeternae) and perfecta caritas.

3 All this recalls what Bede says of Caesemon: Ipse non ab hominibus neque per hominem inquiritus canendi artem didicit, sed divinitus aditus gratius canendi doem accipit. This canor — this divine melody chimeing from above and resonating in his breast which henceforth is full of delightful harmony, so that his thoughts, his very prayers turn into songs to Jesus or Mary and that he now modulates what before he was used to say — what can it matter but the awakening of his poetical powers, which to him appear a miraculous gift imparted at the height of the ecstasy? We have here an instance how K. Rolle takes up the traditions of the North.

4 Cf. Inc. Am.: Ubi electus ad culmen elevatur, in magnis audaciter plebem omni virute vivit in suavitatis, mortua in magno audie, et post hanc vitam inter angelicos choros excellentior et Deo proprius assistit. Interim autem haec habet, sc. dulcorem, fervorem, et canorem. Sed, quia corpus quod corruptitur aggravat animam, et terrena inabitatio deprimit sensum multa cogitationem, non easdem facilitatem semper iubilat neque canoreque perspicuum jugiter et in omnibus habet. Aequando namque magis de fervore et dulcori sentit et cum diffusitate canit, quodsi eas, as canendum mire suavitatis ac facilitate ruptur cum tamen favov remissior sentiat, saepe etiam in canorem cum maxima amenitate evolat et etiam fervorem ac dulcedinem sibi adesse cognoscit.
Introduction.

So in his youth — the age most fitted for love — he has forsaken the wisdom, the love of the world and carnal love, and given himself entirely to divine love; enthralled by the sweet humanity of Christ, he has followed Him in voluntary poverty and lives in solitude, in divine contemplation. The beginning of his conversation had not been without temptations, especially of the flesh; but now he has overcome. Now his tears are dried, his sorrow is turned into joy. Fasting and watching are no longer required; nay a moderate fare is more conducive to contemplation than outrageous abstinence. He has attained to the highest stage of contemplation, to the highest degree of love, the degree represented by the Seraphin ("ardentes") in Heaven. He is now perfectus, justus, sanctus in his sense, and lays claim to saintship — for Saint is he who forsaking the world and the flesh, is all absorbed in the love of God (Iustum virum jam justum, perfectum, et sanctum Christus dignatur ostendere, qui in vera caritate non cessat flagrare). Yea, by the gift of canon, so rarely, if ever, given to mortal man, he belongs to the few privileged.

Contemplative life necessarily requires quiet and rest, quiet of body and mind. The mind must be abstracted from visible things, be free from sinful thoughts, from carnal love, from envy, wrath and pride; be even-tempered in adversity and prosperity. The body must be in rest; "Tanto minus quis internis gaudiiis rapitur, quanto externis rebus magis implicatur". Exterior works, fatigue of any kind, interrupt the canon (Fervorem felicem et cantum captatum fatigatio fugat, et fugere facit ministerium mechanicum vel cursus corporalis, Mfd.). Even the psalmody of the congregation disturbs the holy strain. The true contemplative must be solitary, not conjoint, in congregatione et tumultu positus or "communis"; — "solus suscipiet quod conjunctus carebit". He must be poor, unfettered by office or dignity; poor in spirit, unspoiled by worldly wisdom. His place is the solitude, the desert, where no discordant noise jars upon the ear listening to the divine melody. Lovers will not kiss in public but seek solitude, Christ is not found in the multitude but in the desert: "In solitudo Christus loquitur ad cor, tanquam verecundus amator qui amicam coram omnibus non amplificat nec amicabiliter sed comitum tantum velut extraneum osculatur"; "Pax est in cella: nil exterius nisi bella". He must not rove about — instability proceeds from vice. The best thing he can do is to sit; not to run about (discurrere) on exterior work, but to sit; to sit still, inactive, to sit by day and night, all absorbed in his raptures. Indeed, exterior works, almsgiving, preaching &c., are not the proper domain of the contemplative, but belong to active life; his domain is "love-longing and still mourning" — "Hic a tumultu solus sedens sed in Christo

1 An instance of this is the temptation related in Off. Lect. vii. In the Melum he relates:

Porro dum per greges in pace putabam, inopinata impulsi inimici et irruit in animum ad hue non in aequitatem amoris occupatum et overturat, et inde aequum usque ad sepulcrum operatus sum ad hanc curiam. Omnipotens me arguet ut aut tu illucte in seclis illud tibi abierit. In errorem et assumam mihi amicum in mundo amantissimum et non parcerem perspici ad peccandum dum halius est et in ore et donec putrecearet prorsus caro in cadaver collata, aut promiscue quod sine pietate peius me pungueret undeque obstinans et vaequeaque adversarius existens dux in praesentium potest pereoctare... Et filiote quod tanta severitas in amore et sibi singuineum Salvatoris mihi in subsidium semper sumpseisse et mortem amarem medullitus meminissem in mente, illam continere cogitans, sine contradicione cecerim subito in seculum, nec substituisse usque ad sanationem". In the Inc. Am.: "In principio conversionis heremitaque multa et diversa temptationibus fatigatur; sed post tempus est maiorum motum Deus serenitate infundit sanctorum desideriorum; ut si viriliter se exercerint in iacrando, meditando, orando, solum Christum quaerendo, post modicum tempus magis videbantur sibi vivere in deliciis quam in lacionem vel anxietae laboria".

2 Animus divina et coelestia cogitans, tanto velocius et securius ad sempiternam gaudia infatigabiliter prosperat quod in carnis sancta et mundi posse authoria gloria non gaudet. Cumque vero omnia quae visibilia sunt mundi et vana, pro invisibiliis coeli gaudiiis liberent postponimus, ad aeterni amoris suavitatem gaudentes advalamus. Inde nobis Christus incipit ducere, paulatim in nobis praeventiae suae dulcem in ostendere. Eo ipso etiam nos ab omnibus istius viarum concepcipientes coeliis absurhaut, quo in eius amoris solatio solos magis succedunt. (Requisitori utique necessario ut magnum mensis et corporis quietem captati ut igni sancti spiritus curat inflammari (Canl.).

3 "Summus amor consistit in tribus, sc. in fervore, in canore, et dulcore, et haec tris ego expertus sum in mente non posse diu persistere sine magna quiete, ut si volui stans vel ambulando contemplari vel procumbere, videbas mihi mutum ab illius deserere et quasi desolatum me existimare; unde sedere elegi" (Inc. Am.). "In hoc ardens et perfectus amator Christi verissimo cognoscitur et per totum diei noctisque spatium sedere delectatur. Divinus uam sive nobis illum compellit quiescere, ut totus homo supernae dulcedinis repleatur lubilaturo" (Id. Fa. so).
Introduction.

XL
glorians, ardet et amat, gaudet et jubilat; caritate vulneratus, amore liquefactus canticum amoris canit dilecto, repleta dulcior suavisissimo (Cant.); "Velut Seraphin successus, ardet et amat, canit et jubilat, laudat et aetuat, et tanto fit acceptabilior Deo, quanto in amore est ferventior; non solum mortem non timet sed et mori laetatur" (Inc. Am.); "Solvi cupit a carnis carere, clamat: Mors venit, festina propere, Curre, vola, noli pigrescere, Dulcis moris, en diu languit, fac me meo dilecto perfuri" (Off.). "Pe special gift ofPas hat ledes solitary lyf, es forto lufe Jhesu Criste" (i, p. 29). "Amore languedo, mori desidero, dissolvì cupio et esse cum Christo", "Ego dormio et cor meum vigilat" — such is his work. He does not say his prayers: he sings [Jam non dicit orationes suas: sed in sublimitate mentis positus et amore raptus, mira susitute supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur, Cant.). Yet, contemplative life is not "otium"; it is not attained without great efforts, not sustained without severe spiritual exercises. Indeed, contemplation is labour, though a sweet labour (Est utique contemplatio labor, sed dulcis, desiderabilis et suavis: laborantem laetificat, non gravat). It so emaciates and consumes the body that the contemplative is hardly fit for preaching and exterior work (Cum divinæ caritatis dulcedo mentem absorbuerit, caro deficit et uterius jam ad exteriore labores sustinendos fortis non erit). So the true contemplative is the solitarius, anachorita, eremita.

The degree of sanctity depends on the degree of love ("Pe divisert of lufe makes pe diversite of halynes and of mede"); the more ardent in love, the greater is the Saint: "Perfectior et excellenterio, qui suaviss ac jocundius in caritate ardet". The Seraphin are the highest angels because they are most ardent in love. Therefore contemplative life, as it is most given to love, is the saintliest, the highest life, and in dignity and merit exceeds all active life. St. Bernard had ranked contemplative life between the two kinds of active life — a lower and a higher; R. Rolle proclaims the superiority of contemplative life. "Maria (the contemplative) optimam partem elegant"; "Haec est perfectissima vita, sanctissima et angelis similima, sed et coelesti suavitate plenissima, quam puto inter mortales quemquam posse comprehendere"; "Sunt multi activi meliores aliquibus contemplativis, sed optimi contemplativi superiores sunt optimis activis; dicimus ergo quod contemplativa vita simpliciter suavior est, nobilior et dignior, ac magis meritoria quantum ad praemium essentiale quod est gaudium de bono increato, quia ardentius dilegit Deum et major gratia requiritur ut contemplativa vita recte ducatur quam activa" (Inc. Am.). As the soul is more excellent than the body, so spiritual labour is more commendable than bodily labour; "Tanto quis acterni amoris dulcedinem affectuus haurit, quanto solummodo divina et celestia cogitans, ad nullam exteriorem mundi occupacionem se tradit". The contemplative, therefore, ranks before the prelate, the priest, and the monk. The prelate, the priest, are distracted by outward work, the duties of their office. The monk, the "obedientiarus sub abbate", is bound by obedience and not free. The monastic profession is commendable, if rightly observed; but it has not the monopoly of perfection. A layman, a man in the world, can attain to caritas (Tanta caritate nonnumquam aliquis inter homines conversatus erga Deum exurit, quanta ille qui inter clausstrales etiam optimus approbatu); then à fortiori the solitary who forsakes the world for the love of God. Anselm therefore errs in maintaining the superiority of conventual life under obedience. Christ certainly will prefer him who loves nothing but Him; nothing but love is accepted by God, and He counts not so much the work as the will. The contemplative is God's special darling (specialissimus). "Talem suavitatem habet in mente qualem angeli in coelo, licet non tantam". He has true rest and freedom; he lives happy and dies secure (dulciter vivit, secure morietur); he will have a high place in Heaven and sit on the throne with God to judge the wicked. His privilege is such that he cannot err, because God would not allow it (inspiratus est a Spiritu sancto, non potest errare; eti voluerit assensum praeber e persuasioni aliorum, non permettitur a Deo, qui constringit

1 Praesumpset Anselmus docere monachos, ideo eos plus quam alius saccularius Deum diligere quis fructum et arborum Deo volebant sub abbate offere. Nam et videtur Anselmus magis blandire monachis quam veritatem sequens (Cant.).
X

Introduction.

eum ad suam voluntatem; agat quicquid libet, securus est, Inc. Am.; et though he may be subject to temptation while he lives in this world, his ardent love will burn out all sin (incendium amoris cuncta vitia destruct et omnium virtutum florem plantat; cum mortali peccato nunquam stat, etsi aliquando venialis, sed tamen tam ardens esse potest quod omnia venialia consumit.) The contemplative is truly a king, yea a fourfold king — “non unum tantum sed quatuor regna devicit: regnum mundi per pampertatem voluntarium, regnum carnis per temperantiam et prudentiam, regnum diaboli per humilem patientiam, regnum coeli per caritatem perfectam; regnum ejus non est de hoc mundo, quia gaudium non querit nisi de coelo” (In Ps. 20).

The hermit has no ministry, no place in the hierarchical body. R. Rolle himself belonged to no monastic institution, was not in holy orders, was neither priest nor monk, and consequently was not allowed to preach from the pulpit; he was a mere layman. The hermit must give himself entirely up to contemplation, and to spiritual exercises as reading, prayer, meditation. He may occasionally give spiritual advice, exhort to peace and charity; he may also write. If he feel inspired by the Spirit; but preaching is not his concern; indeed, contemplation makes him unfit for preaching. In the main, he is a free liver — in the better sense of the word — subject to no control, to no rule but his own. “Abbas amor dat morum formulam” (Off.). “Soli Deo debet heremita obedientiam facere, quia ipse est abbas, prior, et praepositus clausuri cordis sui” (Reg. her.). He has to submit to the statutes of the Church, to say the Hours, to hear Mass, to confess and to receive holy communion; he must also notify his life to the diocese, or to the patron of the place if he be a prelate or priest of good life, and if they find in him something to correct, obey their counsels; or he may, with the consent of the bishop, have a wise old priest appointed in a neighbouring monastery or church to whom he may confess rarely and who may advise him in questions of conscience. But practically he is independent, his own master, and follows the dictates of his spirit. He claims exemption from the Congregation, which would tend to disturb the canons. He must be chaste, he must be poor,

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1 It is erroneous to call R. Rolle a famous preacher. In the Melum he complains that the hermits are not allowed to preach. In “Cupienti mihi” he states: Scias quod de verbo praecependi patrum illud extra et ad utilitatem legentium in quodam brevi compendio redigi ut quod ego nonde in publico praedicando cogor dicere, saltum vobis ostendam scribebendo quis necessitatem habetis praedicare (“nondeum”, he says, as if possibly he may yet take holy orders later on, like Guthlac; but he never did).

2 It is advisable that he should live by the work of his hands: “Providet ut si fieri potest de labore manuum suarum vivat — boc enim perfectius est. Si autem tenebatur non permissit, antequam heremis vasta sebeat; certas personas quærat a quibus singularis diebus quod uni diei sufficiat humiliiter recipiat, nec causa pauperae vel hospituum quidquam adicat. Nam si praeter necessarium victum aliqulm habeat, monachus non est. Ad heremitan enim plus pertinet ut pauper cum pauperibus stipem accipiat quam reliictis omnibus sua pro Christo aliena quaerere velit moveat.” (R. Rolle, Reg. her., prescribes: “Indumenta habeat secundum ordinem episcopi in culis moratur diocesal, vel patroni sui si fuerit praestantis ecclesiae. Habitus penitentialis exterior non sit de panno subtili vel precioso sed de mediocri, griseo vel nigro. Cavere etiam debet ne habeat habitum utilis in religionis omnibus conformem, ne de tur religiosis occasio malignandi in eum. Non utatur prope carmen lineis vel mollibus vestimentis, nec utitur caligis sed solitarius humilissimus. Stramenta lecti habeat ut monachus: mattam, sagam, lenam, et tapetam, et in tunicu sua laceat cinctus zona vel cordalis. Et quia dicturus est soli, nusquam solius est a commonde sacrum secum habere poterit heremitam vel famulam.”

3 Bonus est praedicatorum esse, pro salute animarum discorre, movere, fatigari; sed melius est securus et suavius, contemplatorem esse, aeternam suavitatem praeirentire, delicias canere aeterni amoris et in laudem rapi Conditoris per infusionem canoris iubilatae. Si quis autem utrumque potuerit adipsici, tanto laudabilior esset, sed hoc non continget nisi prius efficeretur contemplator quem praedicator. Et procul dubio cum divinæ caritatis dulce mensam absolutur, nisi non est ut ei adfraude habeat domum amore. Nobis, dum ad mortem dicimus: Factus obedientis usque ad mortem. Licite quidem potest his sacerdos cum heremita dispensare contra distinctionem regulæ in alimentis, uti potest habere bonam recompensationem, utpropter poterit grandem laaborum et necessarium, quemadmodum et propter corporis infirmitatem. Iulius tamen inducta ab ecclesia, de facili non immutet (Reg. her.).
but obedience is not in his regulation. Indeed, the word "obedience" is distasteful to him — Magis oportet Deo obedire quam hominibus. His approbation he has from God, not from men; his ruler is Love.

The soul of holy contemplation is Love — Cor vulneratum, liquefactum, crematum amore; love precedes and leads to it, and contemplation itself is perfect and highest love (contemplatio est caritas perfecta et summa). "Nil Christum quis certe diligat, procul dulcio in canore coelestis contemplationis non jubitat." Love is desire of the heart, ever thinking on that that it loves, and when it has that it loves then it joys (quia gaudium non creatur nisi ex amore) and nothing may make it sorry: a yearning between two, with lastinglyness of thought; a coupling together of the lover and the loved, sum of affectiones (I, p. 30); transformation of the affect into the thing beloved. Where is love? "in the heart and in the will of man, not in his hand or in his mouth, that is to say, not in his work; but in his soul." Love is a universal principle (universalitas mundialis creaturarum diligere diligique cupit, et motiva cordis intcntio quoadammodo semper in amatum tendit, jugiter mens in illud quod summe amat progrescit, nec in eis desiderio fatigatur; but it is the privilege of youth (ab ilis est haec setas ad ardenter amandum) — what knows the child of love? and old age has spent it. No reasonable soul is, or can be, without love. Love, therefore, is the foot by which man goes either to Heaven or to Hell. A thing can be loved only "propter bonum quod est aut existens aut apparens." But love of woman, or of the world, is no real, no lasting good, but an illusion, a deceit, a sham. Therefore we damnable neglect our soul, if we fix our love on woman for lust;"dum oculi visus animum incendit, mox intrabit deletatio, et in corde concupiscientiam generat." "Omnis amor qui in Deum non intindit, iniquitas est, ac iniquus reddit suos possessores"; "Amorius absinthio huliumodi amor algescit, et finis felle erit ferox, quia fervor infinitus carnalenum consumet." Woman is the devil's deception. Carnal love leads to perdition. "Propter speciem mulieris multi perierunt, pulcritudo plurimos decepit, et concupiscientia corda etiam sapientum quandoque subvertit." Therefore flee women, "fugito femnmas"; "Ecce o homo qui amoris anhelas, si videre desideras vim dilectionis quam flagrans sit cum fuerit in mente concepta, noni nodari in amaro amore, experiri non andas mundi dilectam; nam inde torquerebis dirissimo dolore, tenebis tristitiam, lotus non eris cum mentem inverterit vitiosa voluptus feminae formatae;" "Mamma muliebris non movest mentem, nec mole mysterior te mergat in malum; en ornamentum illarum originem abscondit, in latebris ligatur deformitas non dulcis" (Mal). But divine love leads to Heaven. This love is true love, which deceives not. True love is chaste, holy; voluntary, selfless, impetuous, undying. It loves God for Himself, and all other things for God. It is meek, humble, suffers gladly tribulation; patient and stalworth as death — as death slays all, so love overcomes everything (amor vincit omnia); he that loves God perfectly, delights in persecution, if men reprove him, covets to be worthy to torment (I, 40). It loves poverty, penance, and hard travail. It is shy and seeks solitude, to be alone

1 Inc. Am.: Quid est amor nisi transformatio affectus in rem amatam; vel amor est desiderium puleri, boni, et amabilis cum continuatione cogitationum tendentium in id quod amat; quod cum habeatur tunc gaudet, quia gaudium non creatur nisi de amore. Asimilatur autem omnis amans coamans, et similis facit amor illum qui amat ei qui amat.

2 Non potest anima rationalis esse sine amore quamdiu fin vixit est; unde et amor ejus est pes ejus quo post hanc peregrinationem ad Deum vel ad diabolum defertur, ut ei tunc se subjectum videat cuius hic voluntari servietat. Amari autem aliquid non potest nisi propter bonum quod est aut existens vel apparens; aut amato inest vel certe inesse asimilatur. Hinc est quod amantes corporalem speciem vel divinas temporales quasi per praesidium falluntur, quia non est in ipsi visibilis quae vel tactu sensuuntur vel oculo videntur deletatio quae apparit, aut gloria quasi fagiur, aut fama quae captatur. Nemo ergo est qui animam suam damnavilibius negligat, quam qui in mulierem propter luxuriam oculum suum fugit. Dum cunei oculi &c. (Inc. Am.).

3 This is strong language, stronger and more powerful than even Schopenhauer's.

4 Est verus amor castus, sancus, voluntarius, amarum pro se non pro suis amans, in amato se totum figens, nil extra se quaens, de se contentus, flagrants, aseantes ex amato, et inarscens desiderenter, se in se ligans, imputosus, miro modo omnes modum excedens, ad solum amatum se extendens, cuncta ad amantes sed et obliviscens, in amato canens, illum cogitans, illum incipiens, ascensionis, ascendens desiderio, pergens in amato, ruens in amplexibus, absorbens in osculis, totus liquefactus ignis (Inc. Am.).

5 Non est Christiani honoribus exaltari in terris, sed potius despici, humiliiari, a mundanis invideri et oriri.
with the beloved (non potest commisceri societatis saecularis, quia solummodo delectatur in gandulis angelorum). The first step is to keep the ten commandments and eschew the deadly sins; the next is perfect love—when man forsakes his kin, despises the world and follows Christ in poverty; the highest is contemplative love, “in which the soul is as burning fire, and as the lightning that loves song and melody and falls for great love” (1, 52. 33); or, the degrees of love are defined as love insuperable, inseparable, singular (illum solum in solutum recipiens quem fugiter amare concupisit). This love is attained only by the simple-minded, the pure-hearted, the poor—not by the proud, the rich, the philosophers and sophists—“Caritas recedit a superbus, qui sciet in humilibus?; 4 Dum investigationi immoderatae incumbimus, dulcorem profecto aeternae suavitatis non sentimus”; “Panper solus, sincerus in simplicitate, ad summum ordinem amoris pertingere poterit, quia nec habet quid inter homines nec ad habendum arripitur”.

— Divine love is painful in the beginning, and attained only with greatest labour; but when possessed, it gives ineffable joy. It alone gives real joy. All carnal pleasures, all abundance of earthly possessions, are misery and abomination in comparison to the least drop of the sweetness infused by God into the loving soul; “Tantus est dulcor infusus in mentem Christum amantem, quod si omne mundi gaudium in uno loco fuerit adunatum, magis delectaretur in sollitudinem currurere, quam illud semel oculo aspicere”; “Tota terrena consolatio sibi videtur potius desolatio quam recreatio”. It is a sweet burden. It makes us one with God, it couples Christ with the elected soul, reforms in us the image of the trinity, makes the creature similar to the Creator. It is death of sin, life of virtues. Without it, no man can please God; with it, no man sins. Who feels the sweetness of eternal love, cannot relapse to temporal love (Ut lac semel coagulatum nunquam litterum ad pristum statum redire potest, sic qui vere aeterno amore incenditur, ad amorem temporalem nunquam reliquit). It gives wonderful delight and security. It gives true rest and freedom (quam nobilem libertatem omnes in aeternum ignorabunt qui nesciant diligere suavitatem in Christo sentire). It secures salvation. And love only merits. “Nulla bona nec magna opera sine amore Dei prodesse poterunt; qui caritatem veram non habent, quidquid habuerint danaequantur. Hinc miro et occulto judicio agitur ut nonnunquam nil exterius agens, coram Deo in futuro sublimiter coronetur; et pleisque qui multa bona coram hominibus videntur agere, coram Deo seipsum reprobos non cessant indicare”; “Multi multa tribuunt, ali magna faciant, ali duarum patiuntur, ali mysteria sciant: sed ille solus salvandus est qui caritatem habiturus est”; “Qui non habet caritatem, nihil ei prodest quidquid habet; et qui eam habet, perfectus est quanvis non habeat propheciae nec mysteria noverit nec miracula agere videatur; vere audeo dicere quod sanctissimus, beatissimus, et excellentissimus est, et Deo vicinior, propior, et similior erit in aeternum”; “Cader, in examine distico stare non poterit qui per aliquam quum veram caritatem stare confidit. Quia autem peccato ille est et crimen confestim in illecebris carnis demersus per praeceps pauperum vel intercessionem sanctorum propter opera quae fecerat salvari aestimam, nihilum in Deo salvationis spem non posuit unde et per ipsum salvus non erit. Incassum quippe laborare nilitur qui non amando Deum certat ut salvetur. Talis namque, habitatione carnis expulsus, cum ad opera vel ad amicos in quibus confidebat oculos pro adjutorio direxerit, se utique a beata spe inveniet vacuum, qui creaturam plus dilexit quam creatorem. Nemo ab eo quem non amat et a quo scit se non amari, magnum sperat beneficium. Ergo nullus aeterni gaudii videbit regnum qui non amat Christum.” Therefore “nemo praesumat quamvis multa fecit: quia solus gaudebit de salute qui Deum amavit”; “Non confidat quis nisi solummodo in Salvatore”. Not to us is anything to be imputed but to grace: “Non nobis aliquid imputandum est sed totum graciae Dei, in quo sumus, vivimus, et movemur; ut dum in solo Conditore nostro, nobismetipsis velit inutiles instabilesque ac impotentes ad aliquid bonum contempts, recte currere et feliciter pervenire perfecte

1 Cf. Mel.: Zelotes siquidem in domo se tenet et amans asidue amota mensura in oculis amicarum liberunt laetatur, aspiciens in ipsam cum aspere amat; amicables affectat allocationes, ut audiat ubique quod intime amatur."
possimus, ad laudem et honorem nominis ejus cursum nostrum consummamens. Deus enim sine seipso glorificari non potest; qui vero Deum in suis operibus, quasi a seipso factis non per Deum, laudare putaverit, sciat profecto quia Deum laudare nequit. Usurpat autem tallis justitiam et potentiam Dei, qui quod solus Deus per se facere poterit, ipsa hoc sibi tribuere non formidat. Igitur qui bene vivit, cognoscat quia Deus, qui solus vere bonus est, etiam per se hoc sibi tribuit; alioqui jam non bonum vivit. Et sciat similiter quod bonam vitam non mereat, sed Deus hanc sibi ex sua bonitate dedit. Neque vero aliquando seipsum audeat extollere nec se quasi digniorem alis ostendere, quamvis forsitan illos videat mundum potius quam Deum amare. God works justification and sanctification through his grace: "Nisi Deus electos quos salvare decreverit, gratia praevenirent, inter filios hominum non inveniretur quem justificaret; ipsa inspirat ut recte velit; subsequitur ut voluntatem perficeere possit." Contemplation, also, is the work of grace: "Non in humana potestate est contemplationem accipere, nec labor aliquis quantumcumque extensus ipsam meretur: sed a bonitate divina tribuitur vere dilectus sit, qui utique supra humanam aestimationem Christum amare desideraverit." Grace will and combined, work salvation (1, p. 306). Will, not works, is the essential thing, and will is love: "Sine bona voluntate nemo salvabitur; cum qua nec aliquid damnabatur. Deus est finis bonae voluntatis. Caritas nunc quam est nisi in bona voluntate, nec bona voluntas nisi in caritate." Works are but a sign, not a test or proof of love, or love itself: "Many speak good and do good, and love not God; are holy in men's sight, and in the sight of God the devil's sons and ravishing wolves; as hypocrites. Nothing that I do without, proves that I love God; for a wicked man might do as much penance, might wake and fast as much as I do—how may I then ween that I love, or hold myself better, for that that each man may do? Certes, my heart, whether it love or not, no one knows but God, for nought that they may see me do. Wherefore love is in will only, and not in work, save as a sign of love. For he that says he loves God and will not do in deed that in him is to schew love, tell him that he lies; love will not be idle: it is working some good evermore; if it cease of working, know that it cools and fades away" (1, p. 38). — So "dilectio est quoddam maximum, quoddam optimum, quoddam carissimum"; quod nos intus et extra disponit, ad unum solum Deum amandum colligit, opera nostra componit et Deo placere facit; cum qua pauper dives est, sine qua dives pauper, immo nihil est." "Amor itaque omnium excellit, nemo nisi diligens ad Deum ducetur." "Pro caritate cuncti coronantur." Only divine love gives true happiness and bliss. The mind which revels in the sweetness of this love, in the intoxication of holy contemplation, cannot but loathe the world and all the glory of the world (Ita fit quod praeter illa interna solatia nec aliquid amare aut cogitare quasierat; inde exteriora vilescent, transitoria quaeque ac omne mundi inanem gloriam nec appetere curat nec respiciere. It has no taste for other love (Si mens aeterni amoris dulcedine perfunditur, non potest fieri quod ultra in carnali amore nequiter detecletur). Carnal love is beastly, horrid, bitter as absinth, leads to ruin, disease and death — the world is being diminished "de multis maculatis". The pleasures of the world are shallow; beauty, riches, honours, dignities, worldly wisdom, are absolutely vain. "Mundi gloria est causa aeterni doloris." "Flos mundi dulcis cernitur, sed ne dulciter fructificet cito succidetur." "O quam fallax gratia et vana pulcritudo! Quid est flos carnalis formae nisi vana veritates et vera vanitas? Omne transitorium vere dicatur vanum, ergo omnia mundi gloria est verum vana." "Pulcritudo puellae homines evertit et animas ab alio attractit ad imum." "Sapientia mundi, per quam magnos se esse putant, nimium slultos efficit et a verae sapientiae lumine in obscura ducit." "Al perisciches and passes that we with eghe se; it wanes into wretchednes, the wretchedness of this worldl" (s. p. 53). This earthly life is a vale of tears and woe, its pleasures and joys are illusory, being always accompanied by sin and suffering and evil, from which we can escape only by fixing our hopes upon the world to come. Man is soul from beginning to end: conceived and born in filth, at last "worms' cook". "Heu quam miser homo qui perdidit omnia pomo! Labimur et cadimus, praeesto pecamini sumus: Vermibus dum morimur caro, spiri-
tus igni donatur” (Job). Men are blinded by their vices (Exsæcantur oculi saecularium tenebris vitiorum); all seek riches and carnal love; the rich and proud are honoured, the poor are despised, the saint is persecuted and exiled. The best thing is death which removes us hence and puts an end to our misery. So pessimistic world-sadness is the reverse side of divine love.

Such are the outlines of R. Rolle’s system, if system may be called what lacks every philosophic or metaphysic ingredient. His system is not a metaphysic system, his God not a metaphysic God; he implicitly believes in the Bible and in the Fathers, and rigorously resists any attempt to introduce reason into the domain of faith or to construe the Trinity from a psychological basis. His God is Christ; — “Totiens glorior, quotiens nominis tui, Jesu, recordor.” His mysticism is “in amore Dei canere et jubilare quasi raptus super terrae, in se defeceret et in Deum pergere.” His system is religious life, not theory. His “principle” is Love. In a time of utter depravity, of gross materialism, when immorality andupidity pervaded all classes from the highest to the lowest; in juxtaposition to the reigning scholasticism, the vain efforts of the brain, he re-discovered, re-introduced the principle of Love, Cor, and proclaimed salvation through the heart. He contains the elements which constitute Christ, and came very nearly to the same results — but the greater light outshone the lesser; the work had been done before, had been done well, and that which crowned the work, the crucifixion, could not be overdone; every departure on the same line is necessarily drawn into the way of imitation. Still, his example may serve to explain the genesis of Christ. On the other side, by re-developing the original ideas of Christ which had been overlaid, and partly obscured, by an artificial, elaborate hierarchical system, he opened and started that revolution which commenced by restoring and re-asserting individual right and conscience, and ended in the Reformation, the breach of obedience to Rome by Luther. Many of the arguments of Wicliffe, Savonarola, and Luther are first found in R. Rolle. As a matter of fact, the renaissance of letters and the Reformation were preceded by the regeneration of the heart, and R. Rolle is the link between Bonaventura and the Reformers. In England, this regeneration met with the individual principle of the Saxon, and by it received that tincture of self-independence which negatived a given rule, a formal authority, obedience. Though perfectly correct in dogma, yet, by living a life after his own taste, in solitude, apart from a Congregation, without a head, with God only as his praeceptor, with absas amor ruling his life, a self-made saint, a “homo sui juris”, a king in the realm of the Spirit, R. Rolle represents the extreme, excessive height of individualism on the side of feeling, as Scotus on the side of intellect. The novel ideal of the hermit, revived from more primitive times when a less elaborate organisation of the Church left more space for individual freedom; the unique position of the contemplative as above the religious orders and prelacy; the emphasis laid on the inner man, the heart, love, as against works; his unsparing criticism of the existing system, — all this was sure to give offence to the dominant classes, and might, if followed up in its consequences, lead to serious complications.

Of R. Rolle’s later life the Vita gives but scant information. We learn that he was wonderfully, and very usefully, busy in holy exhortations, by which he converted many to God, and in writing mellifluous treatises and books for the edification of others which in the hearts of the devout resound the sweetest melody; that from the abundance of his holy love he was wont to befriend recusals and such as needed spiritual consolation or suffered vexations from the

1 God and the Trinity is to him simply incomprehensible: Ille Deus perfecte cognoscit quipsum incomprehensibilem et incognoscibilem esse deprehendit; nihil enim perfecte cognoscitur nisi causa eius, unde et quomodo sit, perfecte sciatur. En quezaris quid est Deus? ego tibi breviter respondeo quod tale et tantum est quod et quantum est(i), nec alid est nec esse potest. Si vis scire proprium quid est Deus, dico quod quonquam solutionem huius questionis inventes; ego non novi, angeli nescierunt, archangeli non audierunt — quomodo ergo tu vis scire quod inscibile est et indiscibile? Deus cum omnipotens sit, non potest te docere quid ipsa sit; si enim scires quid est Deus, esseas sapiens scire Deus, quod nec tu nec alius creaturae esse potest (Inc. Am.).

2 “in Deum pergere is his formula for the mystic process, as (the more pantheistic) “in Deum redire” that of the German mystics.
malign operation of evil spirits in body or soul, and that God conferred on him
the singular grace of relieving those that were so troubled. We learn that after
a time he went to other parts—no doubt, by the will of Providence, that he,
dwelling in many places, might be useful to many, and sometimes, also, to evade
obstacles of contemplation; and that this frequent change of place gave occasion
for fault-finding, although the holy Fathers of Egypt had done the same and the
canons allow a change of place in certain cases (cum necessitas persaecutionis loca
eorum gravaverit; cum difficultas locorum fuerit; cum sancti malorum societate
prematur). That so he went into Richmondshire, where for a time he had his
cell 12 miles from his spiritual friend Margaret (Kirky), a recluse near A(inderby);
whom he used to instruct in the art of the love of God and in the ruling of life,
and twice by his mere presence cured from a seizure, promising her the second
time that she should not be seized again during his life-time. When—transactis
postea quibusdam annorum curriculis—the same fit returned a third time, it was
found that he had just died “apud domum sanctimonialium de Hampole, ubi
illis diebus solitariam vitam egit.” Thither the said recluse afterwards removed.

This meagre account of a life which must have been rich in incident and full
of conversion to the attainment of the canor, he appears to have stayed with the
Daltons, and there in his lonely cell, “remotus inter homines”, provided with the
necessaries of life by his kind friends, to have enjoyed that rest and quiet so in-
dispensable to contemplation. “Comedi et bibi de quae meliora videbantur.”
The solitude has taught him his “love” and the canorus jubilus, and he is happy.
“Parentum seu amicorum subitis doloribus non concutitur nec illorum calamitate
turbatur (contemplativus)”—he says, alluding perhaps to his own family. It was prob-
ably Lady Dalton (“domina quaedam in culis maniero idem Ricardus cellam
habuit longe a familia separatam ubi ipse solitarius sedere consuevit et contempla-
tionem vacaret”), at whose death he drove away a troop of horrible demons, as
the Vita relates (Lect. 8); and we may suppose that it was this same lady (“ma-
trona quaedam in mundo magna quae me una cum marito suo per annos non-
nullo sustentaverat”), whose aspect in death produced in him that great horror
described in “Contra amatores mundi”1, and which seems to re-echo in his awful
descriptions of death. At the time of his conversion Lady Dalton had been an
everly matron, having grown-up sons at Oxford. Perhaps it was her death and
her husband’s that put an end to his residence there. When he left that place
he was still young—“non inulte”, he says, arbitrandum est si in juvenitate mea
plura loca viderint, ut de melioribus statui meo convenientibus unum eligere possem.”
Hitherto he had enjoyed rest: henceforth his rest is broken. He becomes a
wanderer upon earth2. “Quemadmodum Cayn vagus et profugus super terram factus
fuit pro facinore fratricidi, ita et ego in hoc exilio incertae sedis fio; de loco ad
locum transeo, donec omnipotens deus digne servum suum dirigere, ut deinceps
jam non indigem circumquaque transmigrare” (Met.). The next period of his
life is one of restlessness, conflict and fierce strife. He remained an hermit and
adhered to contemplative life; but he had to live somehow. England was not Egypt,
his time not St. Guthlac’s; there were no longer lonely islands or waste places
to occupy, the land had been parcelled out; to till the ground, to live by mannal

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1 Contigit dudum dum deliciis affluere et cellam meam solus inhabitans die nocteque in
eretam amoris secura suscitate requiescerem, quod quaedam matrona in mundo magna viam
universalis carnis ibitene Deus migraret; quae et me una cum marito suo per annos nonnullos
sustenatur. Et cum spiritus eius me praesente transiret, “inhorruerunt pil carnis meae”, non
obstante quod ante plurimum noctium fantasmata apparuerunt — continuo in aeternitas amore
obitus tali periculus non recolui reputanda. Verum tantum horror cor meum et carnem circum
volvit quod cellam meam intrare mihi apparrit horridum, quod prius erat oblectamentum. Tunc
“obriguerunt omnes habitatores Chanana”, “Timor et tremor venerunt super me, et contexerunt
me tenebrae”. Et iterum “accepit alas ut columbiae, et volavit, et requievit sine horrore. Sed
quosque cadaver illud terrae datum fuerat, horror a me non recisit, et postea paulatin evasit
funtus. At minus inter haec non absullit a me Deus amoris sui jubilum; sed permitit me exterior
sentire horrorem.

2 Of course, it was ultimately the "tribe" which, being unsatisfied, drove him about and made
him ex-cenotic.

3 It is surprising to find the Cain-idea anticipated by R. R.
labour did not agree with his delicate health and with his aspirations — he was dependent on men for his living. But, being no professional, neither priest in orders nor monk, he could offer little or no service — he had only ideas to give. He had to find friends who for God’s sake could spare him a cell and his sustenance. And such friends he did find: we learn from his writings that he continued to live “cum divite domorum,” dwelling on their estates and heartily joining in their meals. Who these friends were we know not — he never gives names of persons or places: but they must be sought amongst the gentry, the lords of manor, of the neighbourhood. However, not all friends were so kindly disposed, so constant, as the Daltons. He was of a sensitive, irritable nature, easily giving and taking offence, and yet exacting as to his dignity; his ways were strange, not in tune with the “world” (“non feci sicut ipsi fecerunt”), his theories new and incomprehensible to common intellect. He could not agree with men (cum hominibus concordare non potuit); his friends soon became estranged (statim mutati fuerunt qui ministrare consueverunt); showed the cold shoulder; he suffered rebuff and ignominy. Slanderous tongues helped to embroach him with his patrons and to drive him “a domibus in quibus diligebar.” Personal frictions hindered his contemplation. So he had no permanent home and changed his cell several times, living where he found a welcome, and leaving when friendships cooled; depending on the goodwill of men, on the seasons, on circumstances; staying a year or two at this manor, half a year at another, and changing from bad to worse.

Or, he left his cell for a while to return to it at convenience, in the meanwhile traversing the country. The reason is not far to seek: he began to appear in public. It is a remarkable fact that new systems of Love have generally implied a tendency to remodel the world, or rather that moral revolutions have proceeded from a deeper grasp of the principle of Love. Love and mercy are akin. Having found his system, he was naturally desirous to make it known, to propagate his ideas, to teach his love, to save others, to win souls. He appeared in the manor-houses of the neighbourhood, made friends with the lord, chatted with the women, knacked jokes with the girls, but all with that intent to preach

1 An instance of the difficulties he had to contend with, appears in the first lines of his Judicium me deus, which are as follows: “Judicium me deus et discerne causam meam de gente non sancta.” A Deco qui scrutatur cor et renes, volo judicare, non ab homine qui solummodo vidi et ea que exterius apparent. Quoniam qui de alienis cordibus judicare presumit, indubitanter sciat quod in errorem cadit. Et qui per motum corporis de loco ad locum instabilityatem mentis pronunciat, absque dubio grave pondus super se possisus cognoscat. Quamobrem, ut ab invidentibus et malignis de me incutant cogitantibus ac loquentibus clementis Christi me libere, necesse mihi supervenit clamare cum propheti: Domine libera animam e. &c. O bone Jesu, si heremita dicere culi nomine indigne vocor, nec erit nec merito esse poterit scandum audientibus si corporalem habitationem mutarem aliquando vel ab una celis ad aliam transirem; cum non sum plus obligatus in uno heremon quam in alio moram meam stabilire. Vade non inutili arbitrandum est si in iubentia mea pluris loca videria, ut de melioribus statui meo convenientibus unum eligiere possem. Nam vos scitis, et a me saepius audivistis, me ibi velle morari et certe de hoc mentitus sum. Neguaqnam; quia statim, ut Deus scit et vos cognosritis, mutati fuerunt quantum ad me, qui ministrare asseverunt. Propter quod mihi gravissi fuit mora mea; et ut putabam antequam ibi venirem, habere non potui proper colligentes fructum. Quorum causa ita locum abhorrui ut in illo nunquam a festa Pentecostes usque ad festum S. Martini manere cogitavi. Et quod priderit mihi in hieme locum tenere, et in aestate propter incommoda compelli recedere? Melius puto ibi sedere in hieme, ubi eliue quiete in seastate valse esse. Verunamen non dico totum quare recessi; nec alieui viventi indicare volo. Porro, ut videbatis mihi, parum vel nihil de me curavit. Adquirat ergo sibi alium, quem amplius amare disponat. In omnibus enim dictis et promissis metas conditiones subintelligo generales; vis, si vixero, si hoc melius pro me mihi visum fuerit, et super omnia, si Deus sic voluerit. Si conditiones ergo sint mutabae, in quo culpansum sum si non persistam in ea qua fui prior voluntate? Nuncuid non in frustra vellem, si quod velo me non posset habere cognoscere? optimum est tales voluntas penitus dimittere, quamum effectum facultas nostra non sufficit perimplere. Ad ea quae improveravit mihi in littera sua, non respondeo, quia iusti iudicantis sententiam gaudens expecto” (Ms. Mt. vi. 17). — That he could not agree with men, he readily acknowledges: “Recessi a plerisque non quis mi ne comminutum et duriori modo paverunt, sed quia non concordavimus in moribus, vel propter aliam rationem sem causam; audite tamen dicere cum b. Iob: Stulti despiciante me, et cum recessitsem ab eis deprehendi mihi; sed melius est que contenta, quam desiderare quod non videam” (Inc. Am.). And again: “Ego sum subditus sem fui quia conculqué mihi, me sem gaudio saepè impedierunt, et quia non feci sicut ipsi fecerunt, errorem et indignationem mihiimusauerunt quamobrem tribulationem et dolorem invenit (ib.; it would seem as if the Inc. Am. was written after he had severed himself from his patrons and retired to Richmondshire).
his love, chastity and charity. "Comparvis" he says, "communiter inter carnales et
familiaris fueram cum divitie domorum, jocum cum puellis raro gerebam, loquebar
cum feminis de fide Factoris, ludens nonnunquam et laudans latenter, ridens cum
religius ut eis videbatur. Sed haec est intentio qui se peregebam: ut omnes
addisserent Aurem amare vanaque relinquerent et retia ruinae, plus Deo quam
hominibus desiderent servire ac sapere coelestia, contermerent terrena; studii ut
starent spatricium spernentes, et procul percutiantus verba virtutis, quatinus con-
cuperent Christum, non carnem, et virgines viverent, a vitis volantes ad vitam"
(Met.). He appeared in the villages and mixed with the people; colloquially (as
Socrates), not from the pulpit, inculcating love, loving-kindness, peace. He formed
connections with clerics—one of his epistles (Cupiendam militia) is addressed to a young
priest1 whom he instructs in charity and invites to seek the solitude. He tried to
revive anchoritical life. The "Regula heremitarum", which is undoubtedly his
work, is a proof that at one time he contemplated to form a community of her-
mits under a rule. How far he succeeded in his missionary work it is difficult to
judge: the Vita says that he converted many to God by his exhortations; I find
no confirmation in his writings. He himself begs to be excused if, his health
failing under the strain of contemplation, he, infirm and dead to the world,
keeps within his cell, "non visitans visitanos, fugiendo festis psallentumque
sonoro"; he maintains that "externius ministerium" is not the sphere of the con-
templative. In another work (Contra amatores mundi) he complains that his
labour is lost, that "inter multos morans nec uni seco prodesse, et quae putabam
luctura timeo ne evanesceant". As to his propaganda for anchoritical life, he
complains that no one willing to join him: "Heu mihi miseris qual-
que solitario, ita fit in temporibus meus quod nec unum invenio qui mecum
cupit currere ac sedendo et tacendo aeterni amoris delicias desiderare?", "Vix unum
invenio quem solitudinem amantem videbis", that no woman will last in his love:
"Amor mulieris multivolae cito fluent evanet et nullicubi persistens innumeris
mansiones affectat evagando; non miror si in amore mei non mortuor aliqua, cum
ab aeterno amore modico venti fiat in alind redigatur." On the other side it
would seem that the order of hermits, which before his time had become nearly
extinct, was really revived by him, and that after a time his example was fol-
lowed by many1. Piers Ploughman directs his satire against the hosts of begging
hermits traversing the country. On the whole, his oral mission does not seem to
have met with much success, or to have been long continued. Indeed, he had
found a better and more congenial mode of conveying his ideas.

At that time he began to write. Love forces him to write. Love has given
him wisdom and subtlety; the gift of canor, the power of lucid speech (lucide,
liquide loquor). The old Fathers had written: so why should not he? why should
a modern be less able? God is of no less bounty now than in the primitive times.
If he is not allowed to preach, he will write, and preach in writing. "Non sum
episcopus nec praeclerus nec rector ecclesiarum, tamen sollicitus sum pro ecclesia
Dei, si possem aliquo bono modo qui facere aut scribere quo ecclesia Dei
augmentum capiat in divina dilectione". He fears not, Love makes him bold. —
His first attempts had been private, the outcome of the canor modulated into
song2: short rhapsodic effusions, ejaculations of love-longing, rhymes,—of course,
in English,—made afterwards into songs to Christ and Mary. The Virgin he

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1 Perhaps one of the young Daltons who had studied with him at Oxford?
2 The hermits in R. Rolle's sense have nothing to do with the order of the hermits or friars
of Knareborough, founded by Robert Flower or Robert de Knareborough who, when a monk in
New Minster Abbey in Morpeth, resolved to lead a solitary life as an hermit and resorted to the
rocks by the river Nid, where, being joined by others, he instigated his company in the sect
of Friars of the order of Redemptione Captivorum, alias S. Trinitatis (Dudgale Mon.); or with
the Friars Eremitae of the Order of St. Augustine, who were brought into England ab. 1150 and
soon had 39 houses in England and Wales (they were one of the four beggar orders, and some of
the most celebrated learned men were of their number, as John Waldebe, Robert Waldebe,
Capgrave). Piers Ploughman may allude to the latter. Of St. Robert of Knareborough we have
3 Susvisima est requies quae capitis spiritus dum dulcissimum descedit divinitus quo delecta-
tur, et in hynno iperlirico et ludifuso raptur mens ad canendum delicias aeterni. Resonat
iam in ore laus Dei et beatae Virginis, in qua insestimabiler glorietur, Inc. Am.
held in special veneration and to her he had dedicated his virginy; in her praise
he wrote a Latin poem (Zelo tu laneo virgo speciosa, in Ms. Rawl. C 397) in
39 4-lined stanzas, one of his earliest works—an imitation of Bonaventura's (or
Peckham's) famous "Cantus philomeneae", and in the same metre, but with frequent
alliteration. But now he comes forward as a writer (proferor), and having once
commenced, he wrote on, issuing work after work in quick succession. He writes
with astounding facility, with an eloquence which brings out with ease whatever is
in his mind, but he takes no trouble to revise or refine his writings. He writes
to bring out his system, to win souls, to attack vice, to castigate society. Yes,
he will not only edify, he will strike and sting (spinos puniendo principes perversos);
he will not only show love, but hatred (Amorem et odium utrumque ostendit).
He appears as a champion, enters the lists against the vices of the time—
epulity and concupiscense, throws down the gauntlet to the "saeculares miseri",
the tyrants, the egotists, the hard-hearted, the princes, the proud, the rich,
the lovers of vanity, the pharisees and hypocrites—"Tutus non timo tundere temp-
tantes: contra tyrannos thema tenendi". In embracing anchitorical life he had
followed in the steps of St. Guthlac and other Northerners; his gift of canor
reminds of Caedmon's miraculous gift of song—as a writer he took up the old
traditions of the North: he revived the alliterative verse. I cannot discover any
previous attempt in that direction, and do not hesitate to ascribe to him the
revival of this verse which forms so prominent a part in the vernacular literature
of the 14th century. He first employed it in Latin. The first work—or one of
his first—with which he appeared before the public, "Of the glory and perfection
of the Saints" i.e. hermits (in Ms. CCCO 193 titled "Melem contempletivorum"),
is written in alliterative verse, mixed with alliterative prose. His next works
are in prose: a "book on the life of hermits", quoted—with the preceding—in his "Job"
and probably identical with the "Rule of hermits" in Ms. Min. vii. 17;
"Against the lovers of the world"; on God's judgment as against man's (Judica

1 Cf. Melum: Cogitavi in claustro cordis mei constans esse in caritate, et despicabilibus deduci
inter divites ne ad dignitatem deporarent; amicum suum adnavigi in quam angelii Omnipotenti
anhelant sapicere, et mirificam Mariam misericordiae matrem mulcubam mihi mollicie mollifius,
nec desperit dilectionem quam detulus, at potius procuravit a Plissimo ut animus ornaretur ad
amicables amplexus intimi amores. Illam utque habui adiuicium quae oravit amatorum aeternum
ne absicere ab electione amansissima, alioquin non amassus Alisiamum ardentem nec suscepsiam
suavitateam sonantis citharae neque caperer ad concenent canorum; quoniam illa ardentissima
erat in amore, et omnes amicos eius accendit ad abundam, Pulcherrima profecto puella clerici-
culos cupit sibi conformari quos secum communicandos capiat, ut quaesimodum illa castissima
continuabatur, ilia et ipsa sine concupiscencia carnis consistant. Hanc amavi a juventute mea
et iam in iubilium gerer sine gemiti; nec abstulit aliena quod ipse obtuli ab initio, virginitatem
videlicet, ut vivam virtuose et vestiar virtutibus.

2 Says he in the Melum: Qui latui liberam, tamen non libera lingua, occulta ludendo in
laude Lunae. Hostilitas impii errant in orbita aethera, et hacuenus exterius vis
semel ad aliquem erumpere auderit. Nunc Christus quaeisist quem carissime cupivi, quem amans
invenit, veniens ut vivam, manum assuntum, dum mens moderata in melos mortuerat, clanxco com-
pellit ut scribiam, clamando quod conoci curnam aduentur in chaos, et cupial...
cum in cussam quasam consendere culmina caumin, dilatari desiderant divitis dantis de quibus
decepti digerint a Deo
dure debellauerunt. Pulsillos profecto plangendum non petens, potentiam percepit ut portet ad
polum pietatis propagine, impuris proiectis in puteum penalem, foventes in fulguris ferventia.
Desinequ Deus deedit sihi donum quo ducar a danno: delectione delubris dignaia dulcioris,
intrasexus intentus colligor ad cunnun, professa ut posseri a maculis mundentur et manus meracentur
qua mollit mutatis a mundi morio. Lumen lacticans lamentum levitavit, et laetor leviasiae
in laudibus liqueceans, ut leguar lucrulent leviter laborana et dictum devultus quam esteri
solebant, more mirando diviusius divinitus ab his quae deceptumulus dolo deprehendar.
Audacter
introvo in ostium aenem, haeriten ab alia solum coelastem. Utique non omnes habeurnt,
hinc etiam sibi obstatu ut hancem vulnera retinatur, tum visum aeternum a me
virtuete, vanum ut virus venens a vita, Christum glorifico quo luillol Ingeniter, non glorians in
gladiis sed gratia grandi sceens, quatuor iam carpeos solacium sereum, dolemor devitum
&c.

3 The English alliterative poetry of the 12th cent. is chiefly, it seems, bound up with the
name of Huchow and Radulfus as critics, whom some years ago I first conceived to be the
probable author of the Pearl and of Gawain, communicating my proofs to the then editor of
the Pearl (who simply adopted my views, without adding additional proofs). It is possible
that these poems originated from a circle of Northerners at Oxford, headed by Radulf Strawode,
the "philosophical Strawode" to whom (and Gower) Chaucer directed his Troilus & Cressid, the
"poems Anglius" to whom the bibliographers (Leland, Bale, Fits) ascribe an elegiac poem: Phantasma Radulf,
which is possibly the "Pearl".

4 An imitation of this style, but with the addition of rhymes, is the piece in Ms. Vernon,
titled A talking of the love of God, in English, ed. II p. 343.
me Deus); an epistle to a young priest inculcating charity and contemplation (Cupienti mihi); postils on the first 2 verses of Canticum canticorum (Osculetur me osculo oris sui), and on the chapters of Job used as lessons for the dead.¹ All these works are in Latin, at that time the common language of the learned. They all belong to this period and are written in his youth: in the "Melum" he calls himself juvenculus, puer, pusillus — it was written probably in 1326, when presumably he was 26 years old; in the other works he calls himself juvenis. They all bear the mark of youth in the strongly personal, subjective, combative, passionate, nervous, eruptive style, in the sweeping and uncompromising character of his assertions; the Melum betrays its primogeniture in a certain juvenility—shall I say frivolity? They are written in a time of conflict, when he had to make headway, to lay open, to maintain, and to defend his theories, and subjectivism will naturally appear when the "Ich" is not in concord with the time and has to assert itself.—All these works are written in praise of contemplation and divine love as against carnal love and the love of the world. His favourite form is the postil, i.e. he comments Holy Scripture—he is dependent on scriptural texts for the exposition of his views. In the "Melum" he thus chooses his texts indiscriminately, according to their bearing on contemplative life; in the postils on Canticum and Job he comments a couple or a series of texts. Those of his works in which he either abandons the support of texts (as Incendium amoris) or more regularly expounds whole books of the Bible verse by verse (as Psalter, Threni), must be assigned to a subsequent period—he certainly commenced his literary career as a—somewhat irregular—postillator; "de gloria et perfectione sanctorum praecellentium postillas proferam"; "Positus in praesenti patiens pressuras pro pane perhenni, puto quod potero... in publicum procedere probatus postillator, strictam scripturae masticans medullam, ut degam delicate dulcoribus divinis", so he says in the Melum. This is characteristic of his method. He propounds a biblical text: this text evokes a certain note or tune, a certain emotion, and on that he enlarges, so bringing out his views. His method is lyrical or musical, not deductive—a translation into words of the canor, the chiming in his breast; he is a poet, a lyric poet, not a philosopher, he writes from feeling. Guided by a biblical text as "Leitmotif", he brings out the sensations attending holy contemplation. In the Melum he so follows up the whole course of contemplative life from the first conversion to the attainment of caritas perfecta, and ends with the grand Finale: Doomsday, the glory of the saints, the pains of the damned; in the postils on Canticum he more particularly dwells on the dulcor. His plans are loose, invisible, introduced from without, the parts are exteriorly slung together like beads in a rosary, the sentences loosely connected, his style is strangely incoherent, there is no development, no progress: the progress is obstructed by variations and repetitions of the same theme, much in the wise of A.S. poetry; sometimes he repeats himself in different works in identical terms. His strength lies in his lyric fervour, in the truth of his feeling, in the depth of his inner life, as in graphic descriptive, in happy illustration from nature, life, his own experience; he strikes some of the deepest chords that ever have sounded in the human breast; he excels in terse sentences epigrammatically pointed and full of antithesis, which often convey truths far in advance of his time and of almost modern impress—indeed his style is largely made up of sentences, each the result of a spiritual experience, a momentary inspiration. He is strangely deficient in reasoning and all that pertains to reason and scientia acquisita: he is strong in point of feeling and scientia inspirata; he is all, entirely, and nothing but feeling. This, I think, explains the peculiarities of his strange style.—But he not only gives the sensations in the progress of contemplative life: he is also a preacher and teacher; his lyric effusions are mixed with admonitions and warnings, with polemic and satire. He appears as a reformer: he propounds his scheme of a higher and un-

¹ That Job belongs to his earlier works, follows from the following words: "O sancti seniores, orate pro me inveniat ut non errerem in hac expositione sed postis digna et congrua valeat promissiaret". What he calls juvenis, appears from his words: "Christus resurrexit in acetate juvenili, quando fuerat 32 annorums et 3 mensium, et haec aetas fortis, robusta, pulcra et decora et perfecta, quia tunc cessar motus augmenti".
worldly life, exhorts others to follow him, criticises the existing order of things, attacks the worldliness of the ruling classes. All these elements are combined in the Melum, his chief and most comprehensive work, while his other writings are more uniformly either expository and mystical, or exhortatory, or polemic, or written in self-defence; indeed, the polemic element may be said to prevail in his earlier writings in the same degree, as it recedes in his later. How he labour to win souls! O come, he says, ye youths and maidens, learn from me, a wonderful lover (amator mirabilis), how to love: forsake the impure love of one another and embrace eternal love! O maidens, do not hang on after men, do not adorn yourselves for men, to tempt them: lo Christ, lovely of shape before the sons of men, the King of Heaven, wants your beauty, woos your love—he loves maidens chaste and poor, he loves caritas, not libido (caritas est color quo pulcri paremus): he will adorn you with a wonderful crown, a worthy diadem, with shining garments; and her that now languishes in love for him, he will requite with everlasting sweetness. “Heu, dominae tam dulces diligunt indiget et dirae dilectioni dedicatae domantur et mentem immunditiae maculant amore, manentes in morso multiplicis meroris, languendo ad lubricum in lugubri labore, quae Deum diligere devote bueurunt et hymnum extendere amoris aeterni, in Jesu qui se gerit jugiter jubilantes! Itaque et alii lascivia laetantur, domicillae et juvenes invicem arserunt, aestuunt amplexyibus dum dari differunt; mentes in malum sine modo moventur, non cessant se secernere a solis coelorum, copulis carnallis cupientes coronari. Heu virgines et viduae vitissime venduntur, vacillant et ventilant vanentes viatiae, ornantur ob oscula, se portant impure: nam harum elegantias plurimos prostravit, quia pulcritudo placens suscipitur tam oto; et exulat aeternitas, ad terminum transducta.” Vae non verentur in venere vestiri, florem felicem foetori effundunt—puritas perpetua sic separatur, formam fallibilem diligunt, non deum, fruunter fantasmate Christo contemplato, et abeunt cum illis quos amaverunt, ubi odiun et ignem habeunt aeternae. Hanc cuncti communiiter callam conquirunt, in carnibus sunt capiti et comensum crudum; nesciunt quod pro nihil o nitore nudantur et portas appropin amarissimae mortis, dum delectabiles ducentes, prosperse se putant in pace profecisc. Vae verecundiam evacuaverunt, sordibus scelerum se substerment; ut bestiae se bualiant ratione repulsa!... Vae vae vescentur vitii et vanis, et homines amplexantes stercoribus steterunt: comendunt crudelitias et crapulam quaerentes stultitiam strangulatun!” [Mil.]. — Be comforted o ye poor! you will be the rich in Heaven and sit with God on the throne to judge the wicked princes: “Gaudete pauperes in paupertate vestra: patientiam probat caritas, probatio spem operatur, spes aeternum non confundit; exultamini inopes, gaudete mendici, pauperes suspicite: quia vestrum est regnum Dei; modicum et breviter patimini, multum et aeternaliter gloriamini. Cum jam pauperes cotidie in contemptum cadant et praecalitate confusi etiam inter eulentiae egeant, plie, quae procto pauperes primum percipient et perversos principes populorum in judicio judicabunt.” “Divites mundi pauperes sunt inferni, pauperes vero saeculi divites sunt coeli, honorati hominum socii et eives sunt infernorum; qui quaerunt manentem civistatem in mundo proculublio illam inveniunt non hic sed cum daemonibus in inferno. “Quid enim habet pauper nisi ut perget ubi est vita? Aereumpnam utique habet et angustiam in hoc extilo, et omnes dies ejus miseris pleni sunt: deserens ergo hanc inopiam deducetur ad delicias domus Dei et regnabit cum regibus quia seipsum recte regebat.” — He attacks the cupidity, carnales, directs his satire against all classes of society from the King down to the selfish poor, but mainly against the great, the proud, the rich, against all who love the world and the flesh, not God. “Cum saeculares miseri, reges viz. terrarum et principes hominum, divites, necnon et omnes mundi potentes superbiae amatores, nec Deum nec divina nitentur quaerere sed pompositas et vanus honoribus exaltati, terrenis divitiis praediti, solummodo ea quae suas sunt, carnalia scil., et ea quae mundi sunt, noscantur perpetuam, constat procto quod nec unus illorum ut bene agat veraciter intelligat, nec caritatem qua salvetur habeatur: vnde et quemadmodum in voluptibus suis acquisitis judiciis obitis judiciis non timent existere, ita et in futuro Christus manifestis omnibus eorum sceleribus coram cunctis oculis eas videbitur condemnare. Vae eis! coram aeterno et vero dominatore ad nilhun redacti, evanentes ab omni solaco dominio subject sunt.
daemonum, qui in hoc saeculo positi laetabantur se reges et duces superborum. O dirum, o deforme dominium praesentis vitae potentium, qui dum paucorum domini constitutur hominum, servi sunt innumerabilium vitiorum. "O mundani et carnales miseri, vere fraudati estis gaudio Dei et fraudae decepti diabolica merito aeternam mortem patiemin, quia vitam hic quaserti quam scitis non posse hic haberi; exaeccati sunt oculi vestri, immo diabolus potius eos plene eruit, quia nec hoc quod videtis creditis, quando mortem eternam tamen mortem non timetis; confusi estis, quoniam Deus sprevit vos; maledicti, execrati et abominabiles facti estis, omnes angeli sancti et amatores Christi immense gaudio replebantur quando ille totus coetu vester reprobus aeterno igni damnumt. Vae vobis vitibus! vae vobis superbis! vae vobis luxuriosis! vae denique omnibus peccare volentiibus: quia merces vobis reddetur. "In tonitruo tonante terminabantur regna regum qui nunc resident reprehensibiles et ratione non regunt. "Reges a regnis ruent, quia saugi scelestibus sacrinatus duces et divites insaniter decept. Reginae quae reprobate regebantur, vermes rodent invisibiles, virginum vero virtuositas virescit in aeternum". No less he censures the manifest abuses in the Church, insisting on inward religion, on caritas, as against "ministerium mechanicum", the formalism of the time; he censures the prevailing worldliness, exteriority, work-service, hypocrisy, the lack of true religious spirit. He declares against the "ficti et falsi fideles, qui Deum se amare fingunt cum non diligunt!"; against the priests who eagerly claim their tithes but neglect the care of their parishioners (Vae presbiteris qui tanto zelo et clamore decimas et ea quae ad altare pertineunt exigunt et de animabus parochianorum tam parvum curant; instanter petunt pecuniam sed raro aut unquam proferunt sermonem, excommunician illos qui ab ecclesiis jura sua subrata haet et ipsi sacerdotes primo excommunicaret quia ecclesiis Christi ut tenentur non regunt, Job); against the monks who are implicated in secular affairs, and in their presumption claim to possess the sole way to perfection; against the book-wise, the "doctores et philosophi et theologoi, infinitis quaestionibus implicati, in omni scientia summum sed in amore Dei inferiores"; against the prelates, who went on worldly pursuits, on secular business, on mammon, on carnal pleasures, and anxious to shine, to excel, indifferently perform the duties of their office and neglect to attend to the spiritual needs of their flocks, sending incompetent preachers and prohibiting the "missis a Deo", the poor hermits (heremitas abiciunt et horrent cum ipsis bonos esse et conscios, audire hos nolent; quidquid homo dixerit quod laude sit dignum, semper ad malum interpreterunt; quamquam jam sciant summa secreta et necessaria noverint humanae salutii, utique cum ipsis acceptables non erunt, Mal). "Qui nos pascere debuerint, occidere conantur". "Praeclati et sacerdotes et religiosi, quanto magni sunt se debere in omnibus humiliare, suam quoque infirmitatem cognoscere et descendere ad instructionem populi, verbo et exemplo pascendo gregem Christi: sed dum unaquisque ad temporalia bona possidenda humanumque favorem amplectendum ininitur, nimimum apud Deum omnes reprobantur. Omnes diligunt munera, omnes ad terramam dignitatem aspirant, a propheta ad sacerdotem omnes faciunt dolum, omnes in laqueo terrenorum positi sunt, ad vanam et fallibilium gloriam universi concurrunt". "Milites Christi, sacerdotes et religiosi, eremitae et monachi, atque aliis et aliae, voluntariae paupertatis amatores esse debeant, qui non solum a seipsis hostilia jacula repellere, verum etiam et ab aliorum cordibus in quantum poterunt niterentur suferre: at, ut videtur, vocordes sunt, infirmos se fingunt, mundum quaerunt, Deum amare nesciant immo contemnunt, hostes non expugnand sed introduct: Heu, servitium idolorum libenter admittunt, et christianae militiae decus amiserunt, et qui prae allis in vitae sanctitate et morum honestate excellere tenentur, jam terrenis desiderii involuti et pravis actibus mancipati, in omnibus scandalum efficiunt. Aut enim sacerdotes comsationibus et ebrrietatibus et impudicitias atque illicitas lucr bis descrivunt, aut otiositatis et somnolentiae dedicat a divino servitio per torporem deficiunt et neglegentes et vagabundii sunt" (Job). If so the columns fall, how can the fabric stand: (Si columnae cadunt, quomodo stabit quod frondisectum est? Membra sequuntur caput; quia superiores insaniunt, etiam inferiores in vanitates et fantasias falsas deducuntur): So much the more it is necessary that the few elected should raise
Introduction.

their voice against the prelates (tanto electi dei, cuiuscunque ordinis sunt, ad
caritatatem et castitatem retnendas se student erigere, quanto ipso qui principalum
in populo perceperrunt vel alios minores in lubricam viam et latam quae duci sectatores
suos ad infernum vident declinare, non attendentes perversus actibus praelatorum,
se Christum imitantem qui est caput humilium et doctor mansuetorum [Med]. He
so, leaning on his mission by God, challenges his own bishop: "Ecce juvenis, zelo
animatus justitiae, insurgit contra senem, heremita contra episcopum et contra omnes
taller opinantes qui in quantumcumque exterioribus actibus supereminentia affirm-
abant esse sanctitatis" [Med]. — Alas, the world is sadly deteriorated! "Jam mail in
mundo multiplicantur et paci i inter populos inveniuntur qui sancte subsistunt, omnes
paene profisciscuntur ad peecata, loquantur turpia, cogitant immunda, agunt nephanda!"

"A plerisque jam in praesentiti tempore immo ab omnibus cupiditas in aula regiam
introductur, caritas vero quasi esset perditioni consentiens incarceratur, immo a
regno ejicitur in exiillum — sed tamen habitatulum invent in cordibus electorum.

"Ubique jam abundat turpitudo terrena, vilissima voluptas in viris vacillat, ratio
regrigescit, non reficit ruentem, bellant ut bestiae, brevianturn beat, nullus est
nimirum qui nemini non nocet." "Neque jam ut solent sancti subsistunt, nec electi
habentur qui Auctorem adores pro aliis audacter et interim alantur habiles amore;
unde nec terra in tantum habundat, non floret nec fruticat ut fecerit in finem,
cum fuerint fideles falsi et ficti; ac fame feruntur et funus fabricant in quo fren-
debunt infelices ferventes" (an allusion to the famine and pestilence of 1316–8).

"Hem non aliquem invenim amantem qui inhibet ardenter habitare cum almis;
omnes indifferenter ad delectabilia declinant, in voluptatibus vanis filictar villant." "Jam
nulli exuntur (in solitude tempore): omnes amant solitatum hominum et ideo sine
dubio visitatione carent angelorum; ita placet eos sonus exterior et solemnia corporis
ut parum vel nil curant de sono coelico aut de solemnitate mentis" [Inc. Am].

"Solitarii siquidem despecti habentur, in omnium opprobrium abierunt; ubi ali in
aulis honorifice assistunt et ad mensam magnum pacedere ponuntur, ad ostium
mendici morantur et his de micis mittunt multi magnates et reprobant ut reprobas,
qui plane penitebunt". — Truly, the end of the world is near: "Et quidem in ipsis
temporibus, in quibus deveniant fines temporum, maxime superbi regnant, hypocritar
praesident, homicidiae dominantur, fornicatores sublevantur, avari divitias et digni-
tates adquirunt, iracundii et invidi praeponunt!".

From so appearing in public as a teacher and writer, his name soon began to
be noised about. But in the same measure he found violent opposition: he was
attacked by a host of enemies. His earlier works are full of bitter complaints
against his detractors; he had to maintain his reputation, to defend his principles.
His system ran counter to the common opinion of men, of the world that lives,
and struck against the very root and foundation of society. He proclaimed chastity,
divine love: but, mothers will marry their daughters although they know that the
price is their virginity; girls will have their sweethearts and adorn themselves to
please men, and will not cease to believe that they possess what men desire to
know; young men are expected to be infatuated, illusioned — and disillusioned —
it is the way to knowledge and to wisdom; — such is the course of the world.
Matrimony is the natural law (lex) of man, though no community has ever formally
proclaimed it such, leaving it to nature to enforce her ends. The sex is man's
natural incumbency, his fate, his Cross, the tree on which he grows. The ways
of sex are hideous indeed: but they are indispensable — the way to life leads
through that gate, and nature herself has given beauty and illusion, love and
curiosity, to unite the sexes for the creation of new life; chastity is the beau ideal,
the essence of morality, indeed morality itself, but chiefly as the nursery, the
mainspring of love, which is the foundation of human society. Love is life itself,
and life was given to return love; it is primarily sexual, and divine love is but
secondary love, love transferred in its ends. His system was transcendental idealism —
flight from the "tribe", and, as such, as much above truth, as mere sensuality is
beneath it, truth lying between the two, as between body and soul, between
matter and spirit. His system was hostile to kind, and he who forsakes kind,
is forsaken by kind, and liable to fail maybe as Joseph by the wife of Putiphar;
the whole world becomes his enemy. He had raised the whirlwind: he became
the "lapis offensionis, petra scandalii," "scandalum Judaeis, gentibus autem stultitia." —
He was a strange man: strange in his ways, strange in his words and teaching:
people asked: Who is this man that so cometh forth? They did not understand
him, or misunderstood him. They saw his gloominess, but not the joy he felt
within; they saw him constantly absorbed, ecstatic, constantly talking of a love
not of this world, and could not make him out. They called him a fool, mad,
demented (stultus, insipiens, alienatus mente), mad wicked (iniquus), saying he did
irreverence to God and did not keep the statutes of the Church (dicentes irrever-
rentiam Deo facere et statuta ecclesiae non observare), and did not run the right
way to God (affirmant non recte currere ad coelestem mansionem). Others said:
We give alms, feed the poor, clothe the naked and do all the works of mercy:
how can those be equal to us who daily love quiet and do nothing of the kind?
it is better to be in the world and do some good, than to sit idle in the solitude
or in the cloister. His wanderings, his shifting from place to place, seemed at
variance with the notions of an hermit, with the rest and quiet claimed by himself
for the contemplative: people said he was no hermit (nonnulli cum heremitica
vitam considerant, me etiam heremita? non esse impudenter affirmare non formi-
dant), but an hypocrite; some said he was a scamp (trutanus). His converse with
the rich gave another occasion for slander: he who is so exhausted by abstinence
that he suffers excruciating head-aches, is said to be led away by the pleasures
of the rich (dicunt derogantes: deliciis deducor quibus divites delectant, et indignus
sum Deo), is accused of being a glutton and a wine-bibbon, and they said of him
as was said of Christ that he ate with sinners and publicans (Sancti saepius inter
saeculares etiam solitarii sedebant:ideo tu dicis quod de Domino dicebatur: Quare
cum peccatoribus et publicanis manducat magister vester? et iterum vocabant veri-
tatem viventem quae angelos alti in sola visione, vini potatorem), that he was impure
and ran after the girls (lucidum et lapsum me judicaverunt, putantes quod pro puellis
persisterecum pravis), that his "sittings" in holy contemplation were due to an over-
full belly and to good wine, and his penance merely for the eyes of men (assere-
bant sophistice loquentes quod pro sumpto cibario sustinui sedere, et potibus
deputantes quod Pissimus praestavit, ac populis ut placeam plerique publice
praedicabant penitentiam me pati). These attacks he ascribes to envy, the envy
of those who saw his godly life and the wonders God worked in him, and found
themselves deficient ("invidebant autem eo quod in magnis munificentibus munitis
mirabilis manebam, et seipsos mordebant morsibus malignis quia magnifica majestas
me mirificavit in mente per musicum in melle melodiam"; "Invidia uruntur quia lucide
loquor"). But his worst enemies were those who called themselves followers and
disciples of Christ, the professionals, the monks, the doctors, and especially the
prelates; those that were encrusted in their traditional ways, in their self-conceit,
their self-righteousness, and failed to comprehend the new gospel ("Odiam et in-
vidiam tantam non inveni nec habui sicut ab his qui dicebantur discipuli Jesu
Christi"); "Hi qui praferuntur (i.e. the prelates) maxime me odiant"). They derided
his self-assumed saintship— if he is a saint, where are the miracles which signalize
the saint? They found fault with his quietism, his idle inactivity, his contempla-
tion without works, his salvation by love, his independence without obedience.
The generality of men are business-men and cannot understand the enthusiast:
They jeered at his canor. The book-wise asked: Where has he learned and
from what doctor? (Docti per acquisitam scientiam, non infusam, et inutili argu-
mentationibus implicitis, dedignantur dicentes Ubi didicit iste et a doctore audivit?).
They despised the layman who was not of their guild, scorned his inadequacy in
things dialectic, questioned his qualification, thought it easy to beat him in dis-
putation (nonnulli audivi me dispositionibus velle vincere, quia apud opinionem
hominum eos vivendo videbar superare), called him a rustic, an idiot (rusticus,
idiota, insipiens). They maintained that he had no capacity to preach (Putant
quod non potui pure praedicare nec sapere ut ceteri qui sancte subsistunt); they
despise his words because he is poor, not a bishop, a prelate, or a rector (Quia
pauper sum et non reputatus inter magistratus mundi, parvi penditis verba quae
loquor vobis'. They ridiculed his authorship—his teaching is to them a mystery (mysteriumutto modernis);they maintain that he errs in his interpretation of Holy Scripture (dicentes autem me in expositione errasse, aut sacra verba congruentur nontractasse, non acceptantes me quia modernus sum, sed— to them he is a "homo novus", a modern. So—because he did not "run" as others in this world (quia non celeri quemadmodum qui adhuc casualitati inhaerent;)—he was an object of universal hatred—Horrerum me habebant omnes insensati. Those became his worst detractors whom before he had thought true friends (Eos pessimos detractores habui quis prius amicos fides putavi). "Multi qui mecum loquebantur, similis fuerunt scorpionibus, quia capite blandebant adulantes, et cauda percutiebant detracthentes". They would fain have seen him fall into sin (lividus undique obsistebant adversus me, qui si lapsus ligerar in lacum laetarentur;) they tried to lure him into sin, so to catch him therein and make him belle his saintship. They contrived to drive him out of the houses where he was loved, and so did him great harm, as he was dependent on the benevolence of men. He has had so much annoyance from their defamations that in his "Capienti mihi etc" he begs the dedicatee to use discretion in showing the book, lest he should incur new slander (vobis habenda est discretio non modica, ne dum circumvagaque hunc libellum indesinenter ostenditis, juvenetum meam invidiorum dentibus acerbiter corrodendam exponatis).

How far this conflict went we are not informed. The annals of the time are silent with regard to him. His age treated him as a nonentity and gave him over to oblivion. Society simply took no notice of him. He himself will not disclose the names of his tormentors (Dirisiones et detractores non divulgavi ad dandum, necon et amavi eos qui me arguerunt et ostenderunt odia ut ab omnibus abominaret). Yet it seems that matters came to a crisis. It appears that he had one chief adversary—in his Melium he chiefly addresses one, who vainly curses ("O miser sine modo, non metuis menirusam quae ibi metetur? cur es sic captivus? non tremendis pro tormentis quibus traderis? tu iniquus et impius hic judicas justum qui postea probatus ex tuo ore te ipsum condemnavis!...non utres quia pereo quia mihi male dicis et praecidias quod in penis perendinabo: in ego assumor extra terrena, temporale non tangens tenere tranquilius ac uoros interius affluens amore, gaudiumque gusto in quo nunquam gloriareris, quia omnibus obstitis qui optime operartur!" "Quid arguis o impie, quem approbat Auctor, non poteris tu perfide desctrure in dolo quem Deus dedicavit. Frastra furis infelix, tabescens in tenebris, quia Trinitas me temperavit et dedit mihi quod te doceo. O miser sine mititia, adhuc beata bonitas benefacientibus beneficet, et magnifica majestas mirabiles facit in mundo"), and I have no doubt that he refers to one and the same person. I mentioned before that in one passage of the Melium he directly challenges his bishop, and it is very probably that his bishop was this one adversary. He also complains that the prelates prohibit the hermits from preaching and send unfit persons (prohibent praecipuos proferre sermonem, et alios admonunt qui a Deo non mittuntur; heremitas abicent), and that those in prelacy hate him most. In the register of Archbishop Melton (1317—42) I find the following memorandum: 1334 Aug. 5: An order forbidding any one to listen to the teaching of friar Henry de Staunton hermit (Raine, Fasti Ebor. p. 421). Nothing more is known of this hermit, but we may readily suppose that he was a disciple or follower of R. Rolle. It is quite possible that some similar restriction, if not a severer censure, was issued against R. Rolle at an earlier date, and that he suffered some kind of check at the hands of his diocesan.

So, what with these conflicts, what with the loss of patrons and friends, and the increasing difficulty of living, what with his restlessness, his life in this period became more and more sad. In the two great passions of life, ambition and love, he is checkmated. He saw others rise to honours, and himself was nobody. He had a loving heart, was bound by no vow, was free to marry if he chose: yet he clung to chastity, a self-imposed burden. He was a fair young man, florid, not uncomely, and well worth a woman's love: all the greater was his temptation (elegans eligitur amplius amoris, nam formosus in facie, qui fuerit facundus,
Introduction.

XXV

oculos sollicitat et taliter temptatur). Yet, absorbed in his holy love, he managed to escape carnal love and so to remain chaste — we have his positive testimony that he kept his chastity. But who can tell the struggles he had to go through as years came on, those years especially when the "triβ" is strongest, virility most potent, when every one succumbs — the height of generation, the years of Christ? The victory is gained, but at what price! By refusing himself to kind, he is refused by kind, his friends forsake him, his patrons repudiate him, no maiden will abide in the love he offers, he is overrun by enemies. His life is that of the lonely man who, forsaken by all, is sent adrift, a prey to all. He tasted of that destitution in which man, stripped of all belongings, is reduced to the state of man simple, the son of man. He should so like to have an associate (sodalis in iūnīrē; who would understand him, who could modulate his clamor (canor), so that it might become objective to him—but there is none. He has no home, no place where to rest his head. Despite his converse with the rich he is extremely poor, so poor that at times he has no water to drink, only rags to cover him, and suffers severely from frost and heat (Denique inter divites demorans, panni putridi me paene deprimebant, et nudus nocebar per morsum muscularum; cutis quippe sine coopertiore confortabilis calcabatur, pellis mea in pulvere induta squelorem scaturizabat; sed et aestu afligebatur inter obumbratos ab omnibus quae optabant, ac frigore frendebam dum optimis utebantur ornamentis et in superfuitiatis salierunt qui datorem tamen suum in non dilexerunt). His health is delicate, his constitution is weakened by contemplation, he suffers from intolerable head-aches (Quippe sic carenum modo maceravi et caput contunditur dolore deducto, quod consistere non possit—the gravatur—is not to be endured). He has the presentiment of an early death (the Melum concludes with the remarkable words: Amorem et odium utrumque ostendi, et puer nunc prope ad finem felicem, nam paene perduisti gressus gravantes, ut calcans contagium in canctori consumeris; caritatem carissimam cunctis commendando: amen). And what has come of his efforts, his vast projects? His plans have failed, his labour is lost, he is of no use to anybody. The world is too much for him; the very noises of the world are painful to him (penales sunt mihi vociferantes et crucior quasi per incommodum quando clamor clangentium me tangit). He languishes in still mourning, his youth is all consumed in yearning (praec amoris magnitudine assiduis horis ferme consumor), and there is no relief, the beloved terries so long! He grieves over the sins of

1 His parents, also, seem to have been dead by this time; cf. Iob: "Quasi putredo consumendum sum: haec conditionem omnes homines habent; non enim necesse est haec exponere, quae omnes jam in visu parentum dedicere: essa viderunt mortuorum, vasa ad putredinem consumpta cognoscunt corpora parentum."

2 Fitter ac seiunctas in incorporeos amplexus, habet clamorem ad conditionem suum ex intimis medullis amoris affectuose excitacum et erumpentem; quasi a longe claramet vocem elevat interiorem, qui nonnmam in ardentissimo amante ut in via fact est inventur. Hic deficio prae insipientia et hebetudine ingerit, quia non sufficiente hac clamorrem describere. Sensit et offerre pro modulo meo potuit; sed vobis enarrare non potui nec potero. Quis igitur mihi modulare carmina cantorum meorum et gaudia affectuum cum arboribus amorum, et amorosae adolescenciae meae uisionem, ut saltem ex cantibus curialis sodalis subtiliter indagarem substantiam meam, et mensura modulationem in quibus praestabilius putarfer mihi innotesceret si forte ab infelicitate exempum me invenirem, et quod per me praedicare non praesum qua nondum reperiri quod exopto, in solacii socii me requiescerem cum dulcor? Utinam illius modulationis inveniam autorem hominem qui etiam dicta tamen scripsit mihi gloriam meam decantaret et uenimata quae nexus in nomine nobilissimo coram amato meo edere non erubuit, canendo et uenimatazando depermerit. Hic etiam esset mihi amabilis super surum, et omnia pretiosa non adaequarent ei quae habentur in hoc exiliis; diligerem illum sicut cor meum, nec esser aliquid quod ab ipso occultare intendere, quia canorem quem cupio intelligere mihi exprimet et jubilum incenditatis meae clarissimae endolaret. In hac itaque aperatione exultarem amplius aut certe uestris obliviscan, quoniam mihi ostenderetur incendium amoris et sonora jubilatio evidentem effulgaret, clamora quoque cogitation sine sedulatore non laberetur neque sic in ambiguus laboraret. Nunc vero me deprimit labores et ignifugio exiiliis, et molestiae aggravantes vix me subsistere permittunt, et cum inueni inasdescam calore increato, fortis quasi fuscus infelix sine luce delitesco. Ο Δεσμα, utinam vel sodalem in iūnīrē ostendisses ut illius exhoratione laorum laetificaretur &c. (Inc. Am.).

3 Cf. Melum: Labio lenitissimae iūnīrē legis et cum uulterior jam ad alementum, quia in praesentia non potior potentia, nec habeo quid accipiam nisi quando alii erogant indigenti, et non datur mihi cum voluerο sed in voluntate virorum vescor. Profecto non pudet mihi propulsari a potestate inter pauperes, fame affligi cum florentes ut femur facerent festivitatem, ac siti sine compassioni carnalium cruciabarer nec quidem aquam habui ad hauriendum dum breviter beneficeti usque ad babiorem bibebant.
the time, the wickedness of man; that so many souls are lost that the king has
redeemed (Dolui pro desolatione, nam multi merguntur mortifero in mari: quos
Rex redimebat, vanos vidi et vacuos virtute); turpitude reigns supreme, the Saint
has left the earth, the solitary are despised—and he can do nothing. So he suffers,
his misery at times is extreme; his words sometimes betray utter desolation and
sound like the outcry of the beast wounded to death. He wishes to die—it is
better for him to die, as he is of no use: "Deus meus, tolle me, suscipe me se-
cundum eloquium tuum et vivam: melius est mihi mori quam vivere qui inter
multos morans nec uni sciо prodesse et quae putabam lucrata timeo ne evanescant
quia in mundane re et non in Deo gantent; ecce domine relictus sum solus, qui
videbant me foras fugiebant a me, oblivionem datum sum tamquam mortuus a corde',
sed et factus sum tamquam vas perditionis quoniam audivi vituperationem multorum
commorantium in circuitu—in circuitu meo, non mecum, sunt amatores terreni,
quia eti eis ise vitam praedico tamen eos amantes mortem dolo: stultii quoque
despiegiant me et recessisse ab eis derrahebant mihi'; hinc cogito, cupio, de-
posco: Salvum me fac domine quoniam defect sanctus" [Contro am. mundi]. He
wishes to die because true love is gone and mean concupiscence only remains:
"Clamo et affectu suspirendo aion: 'Salvum me fac deus quoniam defect sanctus';
deficiunt hymnici, silent voces canentium, non apparat sanctorum armarum
ardor; unusquisque declinat in viam suam malam, dolorem quem corde concepit
in effectum ducere non desistit, consumunt in vanitate dies suos, et annos suos
cum festinatione. Heu, juvenem simul ac virginem, lactentem cum homine sene
ignis concupiscientiae devoravit". He can hardly await the end: "Heu quid agam,?
quamdiu dilatationem patiar? quo fugiam, ut fmnar feliciter ad quod festino? Egens
sum et eauires, angustiatus et afflictus, vulneratus et decoloratus ob absentiam
amatoris mei; quia cruciant me accessus amoris, et spes quaie differtur affigit ani-
mam... Dolores et miserie in corpore consistunt, languor vero in anima perseverat,
donec videam quem tanto ardore desideravi, cuius amore emarcati caro mea atque
viluit inter venustos huius vitae" [Inc. Am.]. He longs for the day when the Saviour
will come and do justice to the poor; when the truth will come out and he will
be seen as he is, not as his detractors paint him. He joys that the end of the
world is near: "Nam finis mundi appropriat, paene paratus est tubam caniturns,
adest finis mundialis malitiae, terminus terrarum cupiditatis longe non moratur";
"Iam judex ut fulgur gladium suum acuit in quo ad judicium veniens peccatores
ferit."—In this time of suffering he came to realise the sorrows of the "son of
sorrows", the desolation of the "son of man". In this time he formed his
pessimistic views of the miserableness of this earthly existence. In this time he
conceived that deep sympathy with the suffering, the poor, the oppressed, which
is one of his chief characteristics.

But all this misery and persecution is not able to overcome him: he bears up,
stands firm, strikes home and hits hard. "Das Individuum richtet sich herlich
auf!" He has found Jesus—he has found him in poverty, in affliction, in pe-
nance, in the desert. He joys in his poverty, he joys in his solitude, more than
the king in all his riches: "Amplius gaudeo sedens in solitudine quam rex in
cuius omnes terrae divitiae veniunt potestate". He has found such joy that the
tongue cannot express it; he is in so sweet a life that no misery, no wrong, no
pain can make him sad, that he is as it were impassible in his mind. He allows
no disparagement of his profession, and blesses the solitude that has taught him
his love: "Absit ut tam crudeliter deviarem quod alicuid sinistrum vel demeritum
de appetentibus heremi loqueri, sub cuius nomine diabolum non timeo, terrena
contemptuo, cernet spiritut subjungo. Benedictum sit illud nomen heremiticum et
illud singulare propositum, in quo amare disco, jubilare consuesco, salvationem
securus expecto; nullum in ecclesia ordinem reprehendo, sed solitudinem maxime
diligio et lando". Perfect love kills pain: "Perfectus amor vincit penam, vincit
minas, quia non sentit timorem creaturae"; tribulation and persecution will only
enhance his merit and win him a higher reward in Heaven. Temptations, "fan-
tasmata noctis", have disappeared by the invocation of the name of Jesus; the
flesh is overcome, he can live amongst women without feeling any emotion: "Inde
nociva virtus corporalis arescens evanet, vnde mentem divinitus adamatam aeterni
amoris fervor susviser incendit, ut jam, superno dulcore debriatur, etiam inter feminas possumus vivere et nullam delectionem feminarum in animo sentire? "In illo qui contemplationis culmen ascendit per jubilum et ardem amoris, jam quasi exiguae jacent carnales concupiscientiae, nam mors malorum cogitationum et affectionum ad illum pertinent qui contemplationis vacat". In his illis, he is consoled and strengthened by the canor: "Misit in me imperator aeternus melos mirificum, et quamvis penita pungeret et intollerabili tormentarer tumine, tamen huissumodi illectus abundantia et sublatus solatio incessabilis, semper sicut sanus subsistebam etiamsi inservirem; in tantum tonuit amor interius affluens quod lectus mihi non libuit nec jacebam aliquando in gemitu ut agrotus agit quando amatis opportunitatem operandi et mutatis membris in morbus stratum sibi sternit in quo convalescere cogitaret? What does he care for grandeur of men's praise? "Ego in hac habitazione altitutinem inter homines non elegi, non humanum homonem, non landem labilem, non miraculum magnificentiam, non praetulura principatum, sed Deus servire desideravi amore deitatis, Christum concupivi, et ad hoc avidissime animum extendi incessanter aspirans in Auctorem, ut ardentissime amorem Altissimi amplarer? He prefers to be despised: "Non timeo torqueri et despici inter tyrannos, nam spes nostra ponitur in patria perenni; tanto acceptabiliores cum angelis et almis apparebimus, quanto inter homines minus acceptamur?". "tanto ad majorem judiciorum potestatis altitutinem in futuro excrescimus, quanto nunc a minus perfectis et reprobis despecti et judicati sumus". His tormentors cannot disturb him: "torquere temptantes non tangant tranquillum: frueor tam fortiter fervore Factoris". His detractors he treats with contempt: "Mali malum loquitur, quot et facerent etiam si fecerunt, quia consuetudem est illis. De latrina amoto operculo non exhalat nisi foetor, et male loquentes ex abundante cordis loquuntur in quo venenum aspidum latet. Hoc cognovi quot magis contra me verbis detractoris homines insinuerunt, tanto amplius in profectione spirituab secrevi; denique non cessavi ab his quaes utilia erant animae meae propter verba illorum, immo exercui studium, et semper inveni Deum faventem; "Christus me elegit ad audacem animum, ut riderem ad iriationes, et laeterer cum non landarer, ac ardentius ambularem in amore aeternorum quia subjectus eram inter homines". Against their defamations he flees to God, under the shadow of His wings, and appeals to Him who alone knows the heart and reins and does not judge by the exterior as man; He will reveal the truth in the last judgment. He vindicates his character, the integrity of his life. He is no glutton, no wine-bibber, no parasite of the rich: he takes only what is necessary—"nulius enim sufficit seipsum portare nec etiam fortissimum per seipsum subsistit" and, aye, "inebrior ab ubertate domus Dei et torrente voluptatis suae potavit me" (Ps. 35). "Amator meus quem amo mihi affuit et non obviri in impetitibus quando astiti in agitatio illorum quos modicum me mulcere memini; neque vero vigilavi nec veni inter viros ut laquearer in lubricitate aut fruuer forma feminae sine firmitate; sed neque cibaria sacelarum me sustinerunt in sessione; et in divitum delicis non delectabar nisi dumtaxat in temperantia et necessitate naturae ut caro pro Christo custodiretur." Even in the repasts of the rich he hears the canor: "Inter delicias divitum saepe in me resonat melos coelicum et amoris canticum amoenum". He is not unchaste: "non fallit me feminas nec pereo puellis, neque glorior in gua quae jugulat gentiles"; his addresses to women are only meant to teach them "ut amico mundano non maculentur nec langeante pro lubrico labentes in lacum, hortidum habentis humanum amorem, osculis amplexibus non aveant immundis, caste et pie deincpse degentes"; if his words are not believed, let inquiries be made and the truth will appear: "Haec si non creditis, querete quid dixit, interrogare potestis qui me audierunt, si docui damnabile, injuriam aut Deo, vel cogitavi corrumpere fragilem facturam", and he calls Christ to witness: "Christus quem cupio hoc contestetur et contra me consurgere faciit fideles, sed et ipse conquasset caput captivi et cunctos corroboraret me premere precellis, si ab adolescencem ipsum non amavi(!")", adding however: "Nimium non nego plurima non prospera in me pervenisse ac temptamenta inter tales tolerasse, turbatus, tribulatus et turbidis primus permani!", and concluding: "Tamen hoc teneo ut sintas securus: Fugito feminas qui Christum amare voluntarie vovisti, nam vitii venenum sic vincere vales, aliquin, nisi Auctor
te altius assumptis, in dira dulcedine decipieris" (Mel.). In another passage he affirms: "Ex quo ardebam aeterno amore, quievi a cupidine carnali," and praises God who has kept him chaste (In laude levaborn gratias agendo, Conditorem completens qui castum me custodit dum alii errabant juvenes a jure). He maintains his saintship: "Sanctus subsisto". Though it may seem strange that a man, however excellent, should call himself a saint when even St. Paul confesses himself a sinner, yet one must speak the truth when asked. "Sanctitas non est in signis et labore corporali, sed in virtutibus animae Deum veraciter diligenter"; "Seivi, propter jubilum qui ingeritur et canorem quem carpsi, quod sanctitas non sinit in cibicio et cinere nec in alquio quod exterius operam, sed in gestu gaudii amoris aeterni, in contempris corporali, ut suspiremus semper sedere cum societate civium supernorum, non attendentes his quae aguntur in istia infimis, prout perfecti peregrini properantes ad patrims pulcherrimi paradisi?"; "Iills sanctam vitam ducit qui quamvis in corruptibil carne sedeat, solam tamen aeternae gloriae vitaefem incessanter affectat"; "Non quis sanctus est quia multas literas didicit, sed quia voluntatem suam voluntati divinae in omnibus conformavit". One can be a saint without miracles, and may not be a saint with miracles: "Non omnes sancti faciunt vel fecerunt miracula nec in vita nec post mortem, neque omnes reprobati vel in vita vel post mortem miraculis caruerunt; saepe mediocriter boni et minus perfecti miracula faciunt, et plerique etiam summi in coelestibus sedibus coram vult Dei constituunt, penitus quiescunt"; "Multa corpora translatata sunt in terris quorum animae forsitam ad coelum nondum pervenerunt"; "Sancti non ideo in supernas sedes sublimati sustolluntur quia mira ostendetam, nam et nulli hiuismodi obtinuerunt, sed veritas hoc voluit quod amans ardentius altius assumatur, honorabilius assidet inter angelos". God is still wonderful in his saints, but in these latter days of the world miracles are not necessary, but example of elect work: "Deus non minus mirificat multis quamvis perpauoque publicentur ad populum, quam pueros nos quos in primordiis praeparavit ad pacem, et hoc utique agit usque ad consumptionem universorum existentium in hoc exilio unde et ipse ait Ero vobiacum omnibus diebus usque ad consummationem saecul; hic attamen excipitur in istis terminationibus temporum quod exterius ita omnino non operantur ut antiquitus agebant. Et nimium non est necesse nunc ut miracula monstretur, cum per totem orbem terrarum multiplicata maneat memoriter; sed exemplum electi operis indigetur ostendi in oculus omnium, ut luceat lux luminarium inter leves et lubricum lingentes. Non propter hoc jam sunt sancti quia signa eos sequuntur, immo potius putandum est pro tanto eos perfectiores esse quia non procedunt ad potenses nec honorificantur inter homines ut praeidaent in praetiatione; ergo pro eo quod non captiuntur ad dignitatem inter ditatos quae non est desideranda, amplius ururunt aeterno amore et abundantius consurgunt in contemplationem" (Mel.). 1 Oh the wretched who argue against the Saint, whom they ought to honour as intercessor and patron: "Illi miseri tanto se deterioris vitis subjiciunt, quanto contra Sanctum Dei inutilibus verbis contendunt; quem nimium apud Deum intercessorem habere pro eis potenter, malitia sua excecati sponte relinquunt; quomodo ergo audent illum arguere quern ut patronum deberent potius honorare?"; "O quam magna est mundanorum insanitias qui non solum si quem bene agentem audierunt Deum non glorificant, verum etiam falsis interpretationibus servo Dei pertinaciter obstisunt. O nequissima praesumptio peccatores contra justum arguere, et aeternis ignibus cruciandi virum sanctum diffamare. Detractores Deo odibiles, utquid frustra dilectis Christi derogatis quos jam velut agnos inter lupos aspiciere potestis? Plane miseris vosmetipso ostenditis cum non parum vobis videtur Christum non diligere, nisi etiam ipsum in sanctis suis studiis impugnare;" "Populi debearet sanctos viros reverendi et honorare, et semper cavere ne offendant eos aut verbo

1 He is, however, not quite without signs. In the Inc. Am. he mentions as "mirum" that the contemplative is able to do two things at the same time, that "etiam studendo ac meditando in scripturis ac etiam scribendo vel dictando, cogitat amatum et a solito laudis organo non recedit — quod quidem mirum aestimabimus, cum una mens duo simul impleat urique eodem tempore intenta, hoc est ut laudes et amores suos canendo offerat mente jubilans, et simul cum hoc quae in libris sunt intelligeat, neutrumque alterum offendat". Hence the miracle in the Off. Lect. vi., (an instance of how miracles often originate; so the story of Christ's conception is a reflex of his system).
aut facto, quia eti sint mites et patientes injurias, vel iritiones non recolentes, sine dubio Deus non oliviscitur quin vult vindicare sanctos suos%. He maintains the superiority of contemplative over active life, of love over works, of hermit over monk. Anselm, in asserting that monks love God more than any secular because they “offer fruit and tree to God under an abbot”, appears to flatter the monks rather than to speak the truth; “Ego Ricardus utique solitarius heremita vocatus, hoc quod novi assero: quoniam ille ardentius Deum diligat qui igne Spiritus sancti succensus a strepitu mundi et ab omni corporali sono quantum potest discedet; non monachi vel ali quicunque ad congregationem collecti summi sunt aut maxime Deum diligunt: sed solitari contemplationi sublimat.” No one can see another man’s heart; no one, therefore, ought to judge himself worthier than another: “Non deberet etiam devotissimus dicere: dignior sum ante Deum quam plures qui inter populos pernoctant; praeeritum cum non potuit praevidere rectus progressentis quanta caritate concepserat. Nescit nimium si aliis amplius ardorem habeat aeterni amoris cuilibet memoria non magnificatur in hoc mundo, quam sanctus cuilibet Christianos commemoration celebratur et de eo fit festivitas quia feliciter finivit; nempe sive natalitia nominentur noluitum sive taceantur velut totius terrae tradit, siquidem scitote quod inter angelicos ordinis excellentissimae ac reverentiae residiat qui praesenti positus penuria habet abundantissimi ardorem amoris aeterni et praestantissimae praeclare dulcedinem divinitatis”. The monks say: “Proprior obedientiam quam praepositus exhibemus, inter omnes ordinem ecclesiae in meritis maiores sumus%: but those in congregation cannot realise in what sweetness of love he burns that is solitary, and those bent on exterior works are ignorant of the delights of eternal love; “Quia ignorant quam amoena et meritoria sit illa quam gusta sum aeterna savitas, non putant aliquem sanctiorem fieri posses qui exterioribus actibus non studeat mancipari”. Therefore, ye monks &c, “illa quae contra conversationem vestrae vitae sunt scripta a sanctioribus, non debetis reprehendere, sed in quantum potestis humiliat imitari; nec dicatis: nos coram Deo maximum meritum habeimus; quia sic mentitores arrogantia totum amittitis”. He maintains his literary position. His power is from God, his wisdom is infused, not acquired, he is taught by the interior doctor, the Holy Ghost, who inspires his lovers no less now than of old—he needs no further approbation: “Amand acceptit sapientiam et subtilitatem ut secert loqui inter luculentos et audacter proferret quod dicendum duxit, quamvis idiota et insipientes ante aestimaret et etiam existeret. Sed docti per acquisitam scientiam non arbitrarentur ab interiori doctore amatores aeternitatis edoceri ut eloquentius loqueretur quam ipsi ab hominibus docti qui omni tempore pro vanis honoribus studuerunt. Si autem antiquitus Spiritus sanctus plures inspiravit, cur etiam nunc non assumere amantes ad gloriam suam speculant, cum ipsis prioribus moderni approbatis non sint inequalibus? Approbationem autem hanc ab hominibus non appello qui saepe in approbationibus suis errant, eligentes tales quos Deus despexit, et despicientes quos elegit: sed tales annuntio approbatos quos amor aeternus medullitus inflammat et Spiritus sancti gratia ad omne bonum inspirat, qui omnium virtutum flore insigniti, in dilectione Dei jugiter jubilant et cuncta quae ad vana munda gaudia pertinent, falsosque honoros superbae vitae sub affectum pedibus conculant. Hic nimium eiununtur ab hominibus, sed in conspectu Dei et sanctorum angelorum magnifice commendantur; quorum corda ad omnia adversa toleranda sint non inconcessa nec vento vanitas se sinunt circumferri; ” “Non ab homine nec a carne et sanguine, neque vero a meipso habui, sed a Christo et per Christum sapientiam apprehendit”. God has predestined and emboldened him to preach, and he is full of the Spirit of God: “Praeceptor potentissimus parvulum suum praedestinavit ad pietatem, ut non parcerem praedicae peccantium; vnde et cum Michaelis manifestari non metuo ut memorentur meri qui divinitus didici quod dico: Repletus sum fortitudine Spiritus domini et judicium et virtutum, ut annuntiem Jacob scelus suum et Israel peccatum suum”. His enemies in their envy—quia lucide loquer—say that he is not fit to preach: but “Sciunt simpliciter Austorem amavi qui animum arduum Olympi implevit ut proferam praecipue sermones amoris, scripturam scrutans quae latet carnale”; “Hoc profero quod plures non possunt: nam lubricos latet luminis lucerna et
nucleum nitentem nesciunt nudare nec pascere parvulos qui properant ad pulm lacte laetitiae aut cibo salubri, cum seipso sub substernunt stultitiae in stagno et student cum stolidis qui strangulantur? If his works are a mystery to them, it is because they do not understand the true meaning of Scripture: “Nimimum mysterium mitto modernis, etenim antiqui sublimia sciebant; archanum absconditum ab omnibus avaris vix unus hoc accipit dum est in hoc mundo. Claudit enim Conditor januam scripturae, ut lateant legentes quae liquide iucssunt; sed amicis hanc aperit ardenter qui amant, ut aliis ostenderent quod hi intellextur.” If they sneer at his canor, it is because they have not got so high: “Nonnulli quia nequeunt in jubilo gestari et nodantur nequaquam nominis in nexu quod fixus infammat in fide Factoris, non credunt quia capior ad carmen canorum aut scribem constanter in modo mirabili de cantu caritatis. Nimimum non mihi sed sibi nocebant; ideo pro eis docere non dimitto; tanto secretas subsidia sentivi quanto callidi me cupiunt quassare a flamma felice.” They read his words, but do not know the tune: “Mundi amatores scire possunt verba vel carmina nostrarum cantionum, non autem cantica nostrorum carminum; quia verba legunt, sed notam et tonum ac suavitatem odorum addiscere non possunt.” If they despise him because he is poor and nobody, let them know “quod nunquam Deus nec papae nec episcopo, nec alio ali ciuescumque status fuerit, singulari Virgine excepta, de gloria æternæ amoris in hac vita illam praerogativam tribuit quem vero solitario delegavit.” They call him modern: “sed profecto qui bonos modernos reprotab, besternos non laudat; non enim Deus est nunc minoris bonitatis quam fuit in primitiva ecclesia, qui adhuc electos suos ad amorem aeternitatis desiderandum praeparat et quo vult coelesti scientia sapientisque divina inspirat.” Many decry the moderns, as the void of spirit, but not all are so: “Hoc comperit quod virorum volgina moderne vanitatem minime cum multis magnificantur qui putant quod spiritus in istis non assistat quemadmodum affuit antiquos inspirans; et rationem reddere aliam non habet quam, quia ipsi vacuos se vident a flante felice, etiam sicut omnes esse suspicantur.” And what are the arguments of the book-learned, compared to the inspirations of the living Spirit? how can they judge of what they have not got? “Sophismata sapientium sacellaria superstitiosae sunt et non sana, ideoque a solis superbiae saliunt in sulphur sempiternum”; “Qui habere potat quod non habet, quamvis etiam scolas disputantur usque ad nomen magistri frequenter, non me sed seipsum approbit dum in hoc se sapientem ostendere nittitur quod penis ignorat”; “Ipsi insipidi divina sapientia non imbuti sed scientia acquisita infin. male de seipso seccunt et Deum adhuc cum amore tenere nesciunt”; “In argumentis artisarum et in sophismatibus sine sanctitate, non in operibus electis et in fervore fidelium cum digna diligentia, superare suspicatur quos Cunctipotens in calidissima et canora caritatis coronavit”.

So he stands up firmly against his adversaries, and has an answer to all their accusations. So far from being overawed by their learning, he speaks with authority in his own person, leaning on his own experience as against book-knowledge (Ego Ricardus solitarius heremita dictus hoc melius cognovi quia expurtus sum; or: hoc quod novi, assero), and triumphantly maintains his own views, his individual conviction.

These are the outlines of his life during this—his first—period. [No more positive facts or dates can be gleaned from his writings, but in general his life was such as might be expected of a man who, raising a new religious ideal, meets with the hostility of the powers that be, is resisted by the inert mass of prejudice and tradition which always impede progress, and so becomes a martyr to his convictions. Indeed, though he manfully resisted and maintained his ground, he seems at last to have fallen a victim to his enemies. It may be presumed that his troubles at last reached such a climax that his life in the old neighbourhood became unbearable or impossible, and that this was the reason why he removed from thence and went into Richmondshire; but whether the immediate cause was his conflict with the authorities, or the persecution of his detractors, or the desertion of friends and patrons and the difficulty of his living, or whether all these points worked together, we have no means to ascertain.
From that time, however, a new period seems to begin. His life seems to enter into smoother waters. The storm is passed, the tension subsides; he recovers his equanimity and calms down. His works of this period are comparatively free from bitterness and from the excessive subjectivity of his earlier days, and show the serenity peculiar to those that have overcome. He is less personal, less combative, his language more moderate, his assertions are less sweeping and uncompromising. There are traces to show that he wishes to appear more in line with the general practice of the Church; f. i., if formerly he had said of the contemplative: "Iam non dicit orationes suas, sed in sublimitate mentis posuit et amore raptus mira suavitate supra se raptur et Deo decan-tare spirituali organo in mirum modum sublevatur"—words which might easily be misconstrued as implying that prayers in that stage were dispensable, we now read in his Inc. Am.: "Talis amator Christi non dicit orationes suas more aliorum hominum etiam juvorum, quia in sublimitate mentis posuit atque amore Christi raptus supra se suscipitur in mirabilis jucunditatem, et infuso in se sono divinitis quasi cum quodam nempe canens pretes modulator". In the Incendium amoris he gives his creed, which is rigidly orthodox, and he emphatically declines to admit reason in matters of faith. In substance, his views are the same as before, but he is more guarded, more conciliatory, in his utterance. The wild exuberance of his former works is sobered down; he is matured by experience and shows the even temper of the sage. His tone is even more pathetic than before, and sometimes seems to rise from an unfathomable depth. Before, he had meant to be a Saint: now, he is a Saint, stripped, at it seems, of all earthly concerns and passions.

His remove into Richmondshire seems to have taken place in the earlier half of the third decade of his age. He stayed there for a considerable time. Of his outward life we know nothing beyond the fact that he remained an hermit and for a time had his cell 12 miles from Margaret the recluse of Aiderby. But I am inclined to think that he now was a real hermit, no longer dependant on the goodwill of the great, and really lived retired in solitude, perhaps supported by voluntary contributions of friends. On the whole, however, he seems to have been comparatively at ease and to have had no difficulty about his daily bread. At least he was sufficiently at ease to concentrate his thought on comprehensive works. His literary activity continued with unabated or increased vigour. In his Incendium Amoris (an imitation of Bonsaventura's Stimulus Amoris) he once more follows up the course of contemplative life from the first conversion to the final perfection—but now in prose, and without the guidance of biblical texts. In other works he is postillator, but now expounds more regularly and methodically whole books of the Bible verse by verse, a task which required a more settled mind, close study, and mature reflection. He so wrote commentaries on the Psalter and Cantica, and on Threni. Besides, he is now more bent upon questions of practical usefulness—so he wrote a direction for priests how to hear confession (in the Mss. combined with Cupiens mihi); expositions of the Creed, the Athanasian symbol, the Pater noster, for the instruction of laymen, &c. All these works are in Latin. But at the same time he now began more largely to write in English.

Foiléd in his vast attempts at prostrating the tyrants and regenerating society, he now contents himself with a more moderate aim: he befriends recluses and nuns, and gives his spiritual advice to those that ask. One of his friends was "Margareta reclusa apud Anderby" (Vita), "Margareta anachorita, dilecta sua discipula" (Form of living), the Margret Kirkby mentioned in the Prologue (by a later poet) to his English commentary of the Psalms. She seems to have been his good angel, and perhaps helped to smooth down his ruffled spirits. This friendship was lasting—it lasted to their lives' end. He loved her "perfecta caritatis affectione", and "used to instruct her in the art of love of God, and to direct her in the ruling of life by his holy institution". He twice cured her, by his mere presence, from a seizure. What a pathetic picture is that given in the Life. She had been ill for 13 days, losing the power of speech and suffering such prickings and pains that she could nowhere find rest. A certain husbandman rides off to fetch R. Rolle. "Veniens itaque ad reclusam, invenit eam mutam et
vexationibus accermissis perturbatam. Cumque resideret ad fenestram domus ejusdem reclusae, et simul comedebat, contigui ut completo prandio reclusa desideraret dormire. Oppressa itaque somno, caput sumum decidit ad fenestram ad quam se reclinavit sanctus Dei Ricardus; et sic cum modicum dormivisset apposendo se ali-quale ter superbis R, subito cum impetu vehementi apprehendit eam in ipso somno tam gravis vexatio ut videre ter celeri violenter fenestram domus suae dirimere, et in ipsa vexatone tam fortpe vigilavit de somno, et cum magna devo-tione, potestate loqueudi sibi concessa, in haec verba prorupit: Gloria tibi domine! et b. Ricardus versus inceptum complevit dicens: Qui natus es de virgine, et cetera quae sequuntur completori verba. Ait illi: Modo restitutum est tibi labium: utere eo sicut mulier bene loquax." Another friend was a sister in the nunneries of Yedingham (Little More, or De parvo Marisco, in the East Riding—a nunnery founded in 1139 by Roger de Clerc for 8 or 9 nuns of the Benedictine order), to whom he dedicated his Epistle Ego dormio et cor meum vigilat. Whether the Cecil to whose the Form of living is addressed in Ms. Rawl., was also a friend of his, cannot be made out. This relation to recluse was, no doubt, the main reason why he now began to employ the vernacular. The time had long passed when—as in the Ancien Riuw—the ladies were expected to understand Latin: he had perforce to write in English if he wished to be understood; he translates even the few Latin quotations extant in his epistles, and these epistles are all addressed to ladies. So his first English prose works must be assigned to this period. In form, they are epistles, but written in a rhythmic, half-poetic prose, interspersed with bits of poetry (ejaculations of love-longing). So the beautiful "Form of living" addressed (in most Ms.) to Margaret (the same epistle in which he "instructs her in the ruling of life," and the no less beautiful 2nd epistle (Ego dormio &c.),—epistles which I do not hesitate to count amongst the pearls of Old English literature, and which are all the more valuable because they are the first really original productions and the first prose works of medieval English. To the same Margaret he dedicated his English prose commentary on the Psalms and Canticles (ed. by Bramley), which is substantially a translation of his Latin Psalter, with this difference that, instead of expounding the verses phrase by phrase as in the Latin work, he leaves the verses entire and not broken up in phrases, each verse being headed by the Latin text with its English translation (which often agrees with the version given in the Northern Metrical Psalter).—

To the same period must be ascribed most of his lyric poems, which form perhaps the best part of his productions—his genius being essentially lyric. Some of them are apparently written to ladies (f. 97 p. 74. 79. 83). I think I detect his hand in some stanzas inserted in the Vernon version of the old West-Midland song "Swete thesus now wil I syngye" &c., which certainly bear the mark of his peculiar style (II. p. 9 ff.); this—if my assumption be right—would not only prove his acquaintance with the earlier national literature, but directly connect the lyric of the North with that of the West (in Ms. Harl. 2555 &c). His first lyric attempts were, no doubt, short ejaculations of love-longing, effusions of the canons, and they seem to belong to his earliest works. These he now formed into songs, by combining them, or adding new stanzas on the same tune. Some of these combinations—those inserted in his epistles and written as prose in the Ms

1 Wharton, in his Appendix to Cave's Hist. lit. quotes Archb. Ussher as saying that R. Rolle, in his Commentary on the Psalms, pronounced the necessity of vernacular translations of Holy Scripture. This is a mistake. The error seems to have arisen from a remark to this effect in an exposition of the Pater noster in Ms. Bodl. 958, which may have been reputed a work of R. Rolle, but is of Lollard origin.

2 This English commentary is undoubtedly genuine: it contains one poetic ejaculation: I wate on betere wele, than in my thought to seel the life of his lufynge: of al it is the best, thesus in hert to fest, and sene nate othere thynge (Bramley p. 215), which proves R. Rolle's authorship.

3 He also was acquainted with, though he did not approve of, the secular songs, the cantilenas cantilenas, of the Church; so he says in the Malus: Nec line Leahs lancet lubrit laudabant mihi libebat, sed et cantum carnalium concito calcavi, ad Christianum convertens quod cantabatur. Cantilenas quidem de feminis fecerunt — hoc reputavi rursum ruinam.
Introduction.

(I p 30. 34. 57. 60)—are very irregular in form, consisting of rhyme-trades of an unequal number of verses, and stanzas mixed together, and somewhat resembling the old French or German lays. Others are regular poems of even stanzas, but they too exhibit certain irregularities and may be dissolved into ejaculations. His favourite form is the 4-lined stanza (that employed in his Latin poem Zelo tui langueo), but besides he uses a great variety of forms: rhyming couples, rhyme conee, 6 and 8-lined stanzas, alliterative verses (I. 53), and makes freely use of inner rhyme and alliteration, sometimes showing considerable art. He seems to have been in close touch with the popular poetry of his time, and even to have derived some of his themes from it (so I. 73. 373). His lyric poems comprise those extant in Ms. Dd v. 64 (under his name) and most of the poems of Ms. Thornton (though here his name is not given), and probably several of the minor poems of Ms. Vernon, especially some songs to Mary, who, as he expressly states, was next to Christ the object of his amorous effusions. In Ms. Dd they are called Cantica divini amoris, a title also used in John Hoveden’s poems. They include addresses of Christ on the Cross to sinfull man, of the poet to Christ on the Cross, songs to Jesus, the Trinity, Mary, poems on mercy, on what is love, on the vanity of the world &c. The lyric fervour, the beauty, the melody of these lines have never been surpassed. He seems to have accumulated and issued his poems in batches, as they are often intermixed with prose sentences. Probably he also wrote some Latin hymns, perhaps those found in Ms. Thornton (I. p 381 and 410).—To the same period may also belong the Meditation on the Passion (I. 83 ff—devotions to be said in following the successive stages or stations of our Lord’s Passion—and another meditation on the three arrows on Doomsday (I. 112; in the Mss., however, not given with his name); both written in rhythmical prose, the former intermixed with alliterative verses, the latter with occasional rhymes.

At last—presumably in the beginning of the forties of his age—he removed to Hampole, and there stayed during the remainder of his life. The reason why he left Richmondshire for the South of Yorkshire, does not appear. One of his epistles (Pe commandament &c, I. 61) is written to “a certain nun of Hampole”—perhaps it was this lady who invited him there or was instrumental in his coming. The place was a Cistercian nunnery, founded by William de Clarefai in 1170 for 14 or 15 nuns. He there continued his solitary life, having his cell near or in the grounds of the nunnery, and supported by the nuns, who seem to have employed him as their spiritual adviser. This time forms the 3rd and last period of his life. More details cannot be gleaned of his life, as his later writings are singularly free from personal remarks. But he certainly continued to write in the same pace. Which of his works belong to this period it is difficult to make out in every instance; but I think we shall not be far wrong if we attribute to this time those works in which he appears least personal and subjective, most sobered, most practical; those in which he sums up, and in which he is most engrossed by the life to come. Of this kind is the Emendatio peccatoris (or 12 Capitula), which contains an abridged résumé of his doctrines; De octo viridaris (in Ms. Magd. Coll. 71, and here ascribed to R. Rolle) in which the verses of the Psalter containing the words misericordia, misericors, miserator, miserere, are connected and bound together in 8 viridaria or gardens of salutiferous herbs (these herbs being the auctoritates psalmorum de Dei misericordia); and his miscellaneous collections of epigrams, aphorisms, sentences, sayings from the Fathers &c., in Latin and English, likewise brought out in batches (as those in Ms. Baliol 224, Reg. 17 B xvii), and which form an important part of his works, he being

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1 The North was for England the school of form; many new forms were here invented and introduced; I even find an attempt at an hexameter, in Ms. Pf i. 14 (in a Latin treatise on the Hours &c.: *Dolester refero*):

Hi sunt qui psalmo corrupunt nequiter almos:
Ommnes quinot, forskypers, bobbers, monemers, quoque stutters.

2 "Die Kraft der Erregbarkeit nimmt mit dem Leben ab, bis endlich den aufgiebenen Menschen nichts mehr auf der leeren Welt erregt als die künftige", Göthe.
one of the chief contributors to the stock of northern epigrams then forming (see I. p. 427). Of his English works, I ascribe to this period his well-known poem "Pe prick of conscience," which in the descriptions of old age, of death, of the day of judgment, of the pains of Hell and the joys of Heaven, shows the objects then predominant in his mind, and is the most matured of all his works.

But though, as in this poem, he describes the signs of old age, we nowhere in his works find him complaining of his own old age, and when death, so long anticipated, so impatiently desired and prayed for, overtook him at last, it found him still in the prime of manhood. He died, after several years' residence at Hampole, on the 29th of September 1349, probably of the pestilence which in that year raged in the North, not sparing even the remotest and healthiest villages in the county of York (cf. Raine, Fasti Ebor. p. 444, Knyghton col. 2598, Stabb's 1732), and to which his enfeebled constitution could offer little resistance. He was buried at Hampole, and by the nuns regarded as a saint and their patron. Not long after his death his name began to be celebrated for miracles, especially of healing, and pilgrims flocked there not only from the neighbourhood, but from distant counties. The miracles related in the Officium, refer to events of the years 1381—3, and this most likely was the time when the nuns of Hampole, to whom the fame of his sanctity was a source of honour and profit, had his Officium compiled, in view of his expected canonisation, which, however, never took place. His works were kept by the nuns in iron chains, to prevent their being further polluted by the Lollards, who had begun to interpolate his writings in their sense and to give out these interpolated writings as his, so covering their heresies with the authority of his name (see Prologue to Engi. Psalter).

A well-preserved portrait of R. Rolle is extant in Ms. Fanstina B VI (end of 14th cent.), in a northern poem on the trees of vices and virtues growing in the wilderness of life (false attributed to W. Hilton), illustrated by figures of hermits and nuns; he is represented sitting, with a book in his lap, in a white habit, Jerus is written in gold letters on his breast, angels above bear a scroll with the words Sanctus Sanctus Sanctus dominus Deus saevoth, pleni sunt celi et terra gloria tua; the picture is surrounded by the legend: A solitari here hermitive life i lede, For Jeru lecture so dere all flescli lufe i flede; Pat gastli comforte elere pat in my brete brede, Mighte me a thousand zeere in heavenly strenge hee haue stede. Of the correctness of the likeness we have as little proof as in the case of the portraits of Wicliffe: but the features are certainly such, as might be expected in a man of his character, and agree with the description he himself gives of his personal appearance as good-looking, florid, yet pale and emaciated.

R. Rolle was one of the most remarkable men of his time, yea of history. It is a strange, and not very creditable, fact that one of the greatest of Englishmen has hitherto been doomed to oblivion. In other cases the human beast first crucifies, and then glorifies or deifies, the nobler minds who, swayed by the Spirit, "do not live as others live", in quest of higher ideals by which to benefit the race; he, one of the noblest champions of humanity, a hero, a saint, a martyr in this cause, has never had his resurrection yet — a forgotten brave. And yet he has rendered greater service to his country, and to the world at large, than all the great names of his time. He re-discovered Love, the principle of Christ. He re-installed feeling, the spring of life, which had been obliterated in the reign of scholasticism. He re-opened the inner eye of man, teaching contemplation in solitude, an unworldly life in abnegation, in chastity and charity — an ideal not unlike Christ's and Buddha's. He broke the hard crust that had gathered round

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1 In the same year, of the same disease, died Rob. Holcot, and Tho. Bradwardine.
2 The Vita in the Officium is made up of traditions (transmitted probably by Margaret Kirby) and extracts from R. Rolle's writings; the Miracula is a later work by another author (perhaps identical with the author of the Miracula S. Edmundi regis apud Wainewright, Ms. Bodl. 240).
3 It is probably on account of his being identified with reformatory tendencies or Lollard heresies, that his canonisation was not effected.
4 He did not, however, come to equally realise the other principle of Christ, the Spirit ("Geist"), both — Love and Spirit — the evolution of the "Trieb" (the Absolute, the "Father"), which first proceeds into Love, and from Love into "Geist" (expressed in the biblical "cognovit eam").
the heart of Christianity by formalism and exteriority, and restored the free flow of spiritual life. He fought against the absorption of religion by the interested classes, and re-asserted the individual, individual right and conscience, against all tyranny, both secular and ecclesiastic. He broke the way for the Reformers, and was the predecessor of Wycliffe and Luther, though to his credit it must be said that he himself never left, or meant to leave, the unity of the Church. He was a great religious character, made of the stuff of which the builders of religions are made. Of all the ideals of humanity — the hero, the sage, the poet, the king — the saint is perhaps the greatest, and that ideal he realised. Besides, he is one of the greatest English writers. He was the first to employ the vernacular. He is the true father of English literature. He revived the alliterative verse. He made the North the literary centre for half a century. He is the head and parent of the great mystic and religious writers of the 14th century — of W. Hilton, Wycliffe, Mirk &c, all of whom received their light from his light and followed in his steps. He shaped the thought of the next generations, and it is his influence when the typical Englishman even of the 15th century is described as a man seldom fatigued with hard labour, leading a life more spiritual and refined, indolent and contemplative, preeminent in urbanity but devoid of domestic affection (cf. Gairdner, Paston letters III. p. 831).

His position as a mystic was mainly the result of the development of scholasticism. The exuberant, luxuriant growth of the brain in the system of Scotus called forth the re-action of the heart, and this reaction is embodied in R. Rolle, who as exclusively represents the side of feeling as Scotus that of reason and logical consequence, either lacking the corrective of the other element. Both are antagonists — but both are individualists, who subject the existing system to the test of their individual feeling and thought and, though supporting the dogma even to the exclusion of reason, yet, as individualists, break through that harmony, that “in Reihe und Glied” — catholicity wherein the individual as such disappears. R. Rolle, though following in the wake of Bonaventura, was not a mere repetition of Bonaventura, but, by bringing out his individuality, developed mysticism in the English spirit; his abhorrence of obedience and of a rule, his love of liberty and independence, his practical sense, his democratic tendencies are national features, which impart a new character to his system. But he is not only an Englishman: he is more especially a Northerner, and continues the traditions of the North. His “hermit” — the embodiment of his religious ideal — is a revival of an institution long familiar in the North. His almost morbid love of solitude and isolation, his boldness in defying prejudice, the uncouth, rugged side of his character are northern traits. It is this influence which made him revive the northern alliterative verse and vie with Caedmon in the gift of canor, with Bede as a commenator and epigrammatist. His chief characteristic as a writer is originality — he is essentially a genius; everywhere he cuts out new ways, lays new foundations. Next, he is preeminently a lyric; whether he writes in prose or verse, he writes from feeling, from momentary inspiration. Besides, he is of a remarkable versatility and facility; he writes with equal ease in Latin and English, in verse and prose, and in all kinds of verse, frequently mixing prose and verse in the same work; he writes postils, commentaries, epistles, satires, polemic treatises, prayers and devotions, lyric and didactic poetry, epigrams. His defects lie on the side of method and discrimination; he is weak in argumentation, in developing and arranging his ideas. His sense of beauty is natural rather than acquired, and his mind is too restless to properly perfect his writings. His form is not sufficiently refined, and full of irregularities; his taste not unquestionable; his style frequently difficult, rambling, full of veiled allusions — much depends on the punctuation to make it intelligible; his Latin incorrect and not at all classic — it is the Latin of his time and, besides, full of solecisms and blunders of his own.

1 His difference from Wycliffe is briefly this: he is all love, Christ-like; Wycliffe all hatred, negation.

2 as f. i. fragilimus, tranquillimus, nulle and sole mulleri, nocere and opinarali aliquam, meminens, odio odio odiri oditor, combinations as sed et, etiam et, nec = ne quidem, constructions as
it is not surprising that the learned of the guild should have looked down upon his masticity. But all this cannot detract from his great qualities as a writer — the originality and depth of his thought, the truth and tenderness of his feeling, the vigour and eloquence of his prose, the grace and beauty of his verse, and everywhere we detect the marks of a great personality, a personality at once powerful, tender, and strange, the like of which was perhaps never seen again.

A full account of his literary activity — which are his works, and where to be found — has hitherto been wanting. The lists of his works in the old bibliographers (Leland, Pits, Tanner) are equally baseless and conjectural; works of his and of his followers, Latin and English works, have been confounded; many works have been ascribed to him without the slightest foundation, while genuine works have been omitted. The following list, comprising the works I have been able to trace in the libraries of Oxford, Cambridge, and London, will, I hope, help materially to solve the difficult problem or at least bring it within more defined lines.¹

Latin works².

Hymn to the Virgin: "Zelo tui langueo virgo speciosa" in 39 4-lined stanzas 'an imitation of Bonaventura's (or Peckam's) Cantus phlomenae: Ms. Rawl. C 397.

Melum contemplativorum ardentium in amore dei (so title in Ms.) or De gloria et perfectione sanctorum praecectissimium (orig. title, as appearing in the work³ and mentioned in Job), beg. "Amor utique audacem efficit animam", a series of postils in 57 Capp. on the progress of contemplative life, in alliteration (partly alliterative verse, partly alliterative prose): Ms. Corp. Chr. Coll. Oxf. 193.

3 prose tracts which in the oldest Ms., Mm vi. 17, appear separate, viz.:

Capitulum de Judicio dei sec. Hampole: "Judica me dens &c, A Deo qui scrutatur" (Land 528: Confessionis Ricardi, Tanner: De non judicando proximo), an epistle addressed to a priest and treating of God's judgment as against man's,

Exhortatio quaedam bona: "Cupiens milici", — an epistle to a parish priest inculcating charity and contemplation,

Quomodo apparebit dominus in iudicio: "Attende quod ait Crisostomus", but in other Mss. are combined (so in CCCO 103, Land 528), the 2nd being joined by an instruction to parish-priests for hearing confession: "Iatis iam dictis" — perhaps a later work of R. Rolle (CCCO, Land 528, Rawl. C 397, Bal. 224), and this by a passage on the general resurrection: "In die iudicii resurrectum" (Rawl., Bal., Ashm. 751), after which follows "Attende quod ait Crisostomus" (Rawl., Ashm., while Bal. instead concludes with an instruction for monks: "Studium causilbet religiosi"), the whole (excepting the 1st piece "Judica me")

nobilis ut inutiles contemptis, videt carmem amantes ministri altaris et praelati efficci, inveni Iesum in monte solus sedestern; donamur profeceris; necesse est ut ususqueque ad celestia tendens caritatem non ficta informarit; liquet quia in vitai, quod potestis; debet insinuare et quod si consueverit, ut vadam; exemplum habetis de domino de quo legiteri numquam gravem penitentiam inuixiace, &c.

¹ The principalMas, containing the works of R. Rolle, are: Ms. CCCO Oxf. 193 ("olim Johanni Hanton monachi Ebor., postea Rob. de Lacy qui fundavit prioratum de Pontefracto"); a fine and well executed Ms. in 266 fol., the most complete collection, but the texts are not very correct), Ms. Mm vi. 17 (oldest Ms., with some pieces of R. Rolle, and others of doubtful origin), Baldil 324, Dd v. 64 (Latin and Engl. works), Rawl A 389, Ashm. 751, St. John's Oxf. 77, Rawl. C 397 &c.

² These Latin works I have collected, and shall publish them in one of the next volumes.

³ The last 2 stanzas, in different metre, are:

Praefulgentir virgini do praecocia,
Et dignatur imprimi floris gaudia,
Amani imus ardeo, vincens vilia,
Zelo tui langueo, virgo regina.

The last verse proves his authorship.

⁴ so in Cap. 5: de gloria et perfectione sanctorum praecectissimium postillas proferam quae piis placeant; at the end: Hactenus egimus de viris sanctis praecectissimis quantum ad ipsorum perfectionem, similiter etiam quantam ad ipsorum glorian. In job he mentions this work under the same title: Sed quascitie de hac materia (the merits of contemplative life) in libello de vita eremitarum, etiam et in libro de perfectione et gloria sanctorum, quia ibi inveniatis de eminentia sanctitatis.
having in Rawl. the title: Forma sive regula de modo confitendi, extracta per Ricardum heremitam ex-verbis sanctorum patrum.\footnote{1}

Regula heremitarum: "Heremita dicitur ab hereo", 7 Capp.: Ms. Mm vi. 17 — probably identical with (or part of) his libellus de vita eremitarum, mentioned in Job.

Liber de amore dei contra amatores mundi: "Quoniam mundanorum insaniam", 6 Capp.: Ms. CCCO 193, Bal. 224, St. John's Coll. Ox. 127, Lincoln.

Postillae ejusdem super Cantica v. 1—2: CCCO 193, Cott. Vesp. E I (abrid. in S. John's Coll. 127); viz:

Osculetur me osculo oris sui: "Suspirantis animae deliciis",
Quia meliora sunt ube tua vino: "Fidelis et delicate depasta",
Fragrantia ungentis optimis: "Cum laudasset sponsa"; at the end of the Col.:

Explicit tractatus super 1\textsuperscript{m} versiculum Canticorum. Then follows

Oleum effusum nomen tuum: "Expulsus de paradiso", extant separately in
Laud 528; a part of this piece is the Encomium nominis Jesu ed. Colon.
1536, and translated in Ms. Thornton, see I p. 186),
Ideo adolescentula dilexerunt te nimis: "Et quia tale est nomen tuum" (ed.
Colon. 1536).

Trahe me post te: "Radix cordis nostri sit caritas",
Curremus in odore unguentorum tuorum: "Ecce fratre mira amoris"

Col.: Explicit super 2\textsuperscript{m} versum Cant. sec. Ric heremitam.

Postillae heremitiæ super novem lectiones mortuorum (Job): "Parce mihi
domine, Exprimuntur autem in his verbis": Ms. CCCO 193, Laud 528, id. 94,
Dd. iv. 54, Ff v. 36, Ji i. 26, Magd. Coll. O. 71, Univ. Coll. 45, New Coll. 93,

Moralia in Job (Fits), ed. Colon. 1536 under the title: In aliquot capita Job enar-
ratio compendiosa, ex libro Moralia b. Gregori desumpta: "Parce mihi
domine, Sunt nonnulli justorum"; containing mere extracts from Gregory's Moral.

viii. Cap. 26 ff. (slightly abridged, and with a few additions) on the same chapters
of Job as the preceding piece.

Postilla ejusdem super Threnos sive lamentationes Jeremiæ: "Et factum est post-
quam &c. Treni ut ait Ieronimus": Ms. CCCO 193 (ed. Colon. 1536).

Tractatus super psalmum 20 (Domine in virtute tua laebitur rex): "Cum Christus
qui est veritas": Ms. CCCO 193, Lincoln (ed. Colon. 1536).

Expositio psaltiris: "Magna spiritualis iocunditatis susvitas": Ms. CCCO 193, St.
John's Oxf. 195 (ed. Colon. 1536); the verses are commented phrase by phrase;
the psalms are followed by the 7 canticles of the Old Testament, but not by
Magnificat, which, however, is extant separately in


Incendium amoris (CCCO: Melodia amoris): "Admirabar amplius quam enuncio";
full text in 42 Cap. and 2 books (lib. I Cap. 1—30, lib. II Cap. 31—42) in
Ms. Dd. v. 64, CCCO 193 (without titles), Reg. 5 C. III; abridged text
(with the omission of certain passages) in Mn. v. 37, Bal. 224, and (with addi-
tions at the end from other works of R. R.) Addit. 24, 661; other Mss.
Rawl. A 389, Caj. Coll. 140. 332, Laud 202. 528. (It gives his theory of
contemplative life, as the Melium). A Chapter of this treatise is

Qua lit Ricardus pervenerit ad incendium amoris: "Cum infeliciter floremer",
which is frequently found separate (ed. Colon. 1536).\footnote{2}

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\footnote{1}{So the pieces are distributed as follows:

Judicia: Mm vi. 17, CCCO 193, Laud 528, id. 111, Balliol 224

Cupienti mihi: Mm, CCCO, Laud 528, id. 111, Bal., Rawl. C 397

Sistis jam dictia: CCCO, Bal., Rawl., Laud 528

In die judicii: Bal., Rawl., Ashm. 751

Attende quod ait Gris.: Mm, Rawl., Ashm.

(Studium cuuislibet religiosis: Bal.).

\footnote{2}{The piece beginning "Omnis acio laudabilia" in Mn. v. 37 and Bal. 224, ascribed to R. Rolle
by Tanner, is nothing but a chapter of Incend. amoris ("Si quis sancte et juste vivat"), preceded
by a passage from Anselm ("Omnis acio" &c.), which occurs alone in Ff i. 14.}
XXXVIII

Introduction.

De emendatione peccatoris (Emendatio vitae, Vehiculum vitae, Duodecim capitula): "Ne tardes convert"? Ms. CCCO 193, Dd v. 64, Dd iv. 54, Ff v. 36, Gg i. 32, Hh iv. 13, Laud 528, 202, Magd. Coll. O. 71, Merton 68, Brasenose 15 &c. (ed. with the Speculum Spiritualis Paris 1510; Colon. 1536).\footnote{The Incendium amoris, and Emend. peccatoris were translated into English (Lincoln dialect) by Rich. Misyn, Carmelitae, in 1494 and 1435: Ms. CCCO. 296.}

Tractatus super oratione dominica: "Haec oratio privilegiata est": Ms. CCCO 193, Dd v. 64 (imperfect), Dd iv. 50 (ed. Colon. 1536).\footnote{Another exposition of the Lord's Prayer: "O immaculata, oma ineffabilis benignitas", extant in Ms. St. John's Coll. Oxrf. 77 among works of R. Rolle, is probably not his work. A longer tract (by R. Rolle?) is extant in Ms. Harl. 1092 &c.}

Expositio symboli apostolici: "Decimo die post ascensionem": Ms. CCCO 193 (ed. Colon. 1536).

Expositio symboli Athanasii (Quicunque vult): "Hic beatus Athanasius": Ms. CCCO 193 (ed. Colon. 1536).


De dei misericordia\footnote{In hoc tractatu qui intitulatur "de dei misericordia", autoritates quae sunt de misericordia, per singulos psalmorum vii nocturnorum et octavum psalmorum sequentium, sanquam herbas quasdam spiritualibus salutariis in unam seriem et tractatur recolligam et in 8 partes in processu distinguam; quem processum si quis voluerit devote legere et in verbis eius dulciter mediari, misericordiam dei consequi poterit et a cuncta plasilia expurgari.} sive de viii viridariis: "Misericordias domini in aeternum cantabo &c": Ms. Magd. Coll. Oxrf. 71 (Col. Explicit liber iste compilatus per Ricardum Hampole, quem benedicat Christus Marie filius amen). Under the parable of a miserable fugitive, who is brought back to health and happiness by the herbs in the garden of Mercy it strings together and connects the verses of the psalms containing the words misericordia, miserator, misericors, misericr, in 8 parts (viridarii).

Miscellaneous in Ms. Bailiol 224, containing prayers, bona et utilis tabula fidei christianae, short notes, aphorisms, sentences from the Fathers, definitions, an index of biblical words with their mystical meaning, epigrams &c. (The name of R. Rolle is not given, but all the other contents of the Ms. are works of his).

Prayers (collected in Ms. Kk vi. 20: Orationes excerptae de diversis tractatibus quos composit b. Ricardus heremita ad honorem nominis Jesu, fol. 11—26\footnote{So the sentences in Reg. 17 B xvii (ed. ii p. 64) are most likely his, and many of the epigrams in Arund. 517 (ed. i p. 451); perhaps also the excerpts and Proverbs in Ms. vii. 17, fol. 90—171, and 172—5; the hymns in Ms. Thornton (i p. 381. 340); the prayers in the same Ms. (c. p. 49. 426).}, hymns, epigrams, sentences, short notes, &c., dispersed in various Ms. and collections, and not easy to be identified as his in every instance.\footnote{Another treatise on the same subject is in Ms. Laed 497 and Ff. 3. 14 (Remedium contra temptaciones spirituales et contra cogitationes fantasticas et immunandas: "Quia sicut ait apostolus sine fide impossibile est placere Deo"), ascribed to R. R. in the Catalogue. An English tract on the subject is in Ms. Hb 1. 11, and this is the basis of the piece printed 1508 and 1519 by W. de Worde (ed. ii p. 106 f.).}

The following works have been ascribed to him, but [are more or less doubtful:

Consilia Isidori: "O homo scio temetipsum": Ms. Mn vi. 17 and ed., with the Speculum Christiani, by Machlinia (1484)? (An Engl. translation, ed. p. 367, has been ascribed to R. Rolle).

"Memento miser homo quod cris es", a meditation: Ms. Mn vi. 17 and Ashm. 751 (here with additions at the end).


Bonum notabile sec. Ricardum Hampol heremitam, quod temptations spirituales multum prosat animae peccatrici: "Sicut temebrae eius ita et lumen", and Alind notabile dictum per eundem Ricardum de cautelis diaboli contra timidam conscientiam: "Pave tu qui timidae es conscientiae": Ms. St. John's Coll. O. 77; (these 2 pieces are more probably by W. Hilton).


Novem virtutes: Ms. Caj. Coll. 140, see p. 455.

Works wrongly ascribed to him:

De xii utilitatis tribulationis: “Da nobis domine auxilium de trib., O anima tribulata &c” (in Ms vii. 17 and extant with his works in CCCO 193; it is an old tract, attributed to St. Cyprian, Augustine, Peter of Blois, ed. in Petri Bles. Opp. by Gilles iii. 307, Migne 207; see p. ii. 389).

Speculum pectoralium: “Quoniam carissimi”, in Ms. CCCO 193 and many other Ms.; it has also been ascribed to St. Augustine (ed. with his works, Migne vi. 983) and St. Bernard; see p. 436.

Scala coeli, or Scala clausurialium: “Cum die quadam corporali manuum labore”, also ascribed to St. Augustine (ed. Opp. vii. col. 1451), St. Bernard (ii. col. 647); Adam Carthusianus, Guigo Carthusiensis.1

Cantus philomenae: “Philomena praevia temporis amen”, also ascribed to Bonaventura (Opp. xiii), but more probably a work of Peckham; it is given in Ms. Rawl. C. 397 with an extract from R. Rolle’s Inc. Amoris, after “Zelo tui linguo”.

Only part of the Latin works have hitherto been printed; an old edition, Coloniae 1536, contains the following works: In Psalterium Davidicum enarratio, In aliquot capitulam Job, In Threnos, In Psalmum xx, Emendatio pectoraris, Nominis Jesu encomium celeberrimum, “Cum infeliciter florerem”, “Adolescentiales diluxerunt te nimis”, In Orationem dominicam, In Symbolum Apostolicum, In Symbolum Athanasii. Of these, the latter part (Emendatio pectoraris and the following) were reprinted in De la Bigne Magna Bibliotheca vol. xv, Colon. 1622.

English works.

To trace and fix his English works is even more difficult. His name was so associated with a certain class of literature that all works of that character, or found in certain collections (as Ms. Harl. 1706), were readily ascribed to him, while some of his genuine works soon ceased to be recognised as his. His works got mixed up with those of his followers, especially W. Hilton and Wiclif, and the more easily because both authors not only followed in his steps but freely borrowed from him (several of the supposed tracts of Wiclif2 begin with the same words as works of R. Rolle, and Hilton’s style and manner is almost identical with his). Or translations and imitations of his works assumed his name. In some cases, his works were broken up in parts, or different pieces joined together, and these parts and combinations went by his name. So confusion soon commenced to set in; it begins in the Ms., appears in the early prints, was magnified by Tanner, and has since invaded the modern catalogues of Ms. In fact, there is hardly a religious work in early English that has not been ascribed to him. How then are we to get at his real works and to sever the corn from the chaff? The principal test is the dialect. As R. Rolle never—excepting the years of his studentship—left the precincts of Yorkshire, living first in the northern, at last in


2 So the Commentary on the Psalms and Canticles (ed. Arnold, Select works of Wiclif), which is a bold appropriation of R. Rolle’s original work, interpolated in a Lollard sense.
the southern parts of that county, it is obvious that he can only have written in the northern dialect—unlike Wycliffe who, though a northerner, from his long residence in the South adopted the southern speech, and W. Hilton who, though originally writing in northern English, gradually admitted the mixed forms of the neighbourhood where he resided (Thurgarton in Notts). Indeed, all the genuine works of R. Rolle have been traced in northern texts, exhibiting the same pure northern forms, the same vocabulary. It follows that works which on closer examination are found to be of Midland or Southern origin, cannot be his; hence many works in Tanner’s list must be rejected. Nor can even northern texts which give translations of his Latin works, be accepted as his, if they are found to seriously misunderstand the meaning—for it is impossible that he himself should have mistaken the sense of his words; such is the case in several of the pieces of Ms. Thornton, though here given with his name. On the other side, we may safely ascribe to him those northern texts which in the Mss. are found mixed up with works of his and contain the same peculiarities of language and style, the same cadenced prose &c., though not bearing his name. The only possible means of approximately arriving at the truth is, therefore, to follow up the northern Mss. which contain, or may contain, his works. This course I have taken, and laid down the materials in these volumes, so that henceforth the question will rest on the works here given.

Works bearing his name:

The form of living—an epistle to Margaret Kirkby, in 12 Chapters and 2 parts [Forma vivendi and Amore lenguio],

“Ego dormio et cor meum vigilat,” epistle to a nun of Yeddingham,

“Pe commandment” &c., epistle to a nun of Hampole,

Cantica divini amoris, and another poem of the same kind (“Thy joy be ilka dele &c.”),

“A grete clerk þat men calls Ricard de Saynt Victor” &c., a fragment in a few lines of another epistle, — — all these works extant in Ms. Dd v. 64 and ed. 1, p. 1—82 (other Mss. are given with the respective pieces).

Meditatio Ric. heremite de passione domini, in 2 Mss.: L1 1.8 and Camb. Addit. 3042—both greatly differing in text, and both southern transcriptions, the former, however, retaining traces of northern origin; ed. 1 p. 83—103.

Some minor pieces in Ms. Thornton, viz.:

Encomium nominis Jesu: Oleum effusum nomen tuum, also extant in Ms. Harl. 1022, a verbal translation of a passage in the Postillae super Cantica (it includes: A tale þat Rycherde hermet made),

De imperfecta contritione, 2 tales from Caesarius (the 2nd also extant in Ashm. 751),

Moralia Richardi heremite de natura apis

De vita cuissdam puellae incluse propter amorem Christi, a tale from Heraclides

A notable trety of the ten comandementys

1 Words peculiar to his vocabulary are f. i.: never–he-later, i-whil, i-myd, i-twix, whilne (= ne war), takil, laite, tharn, urg, wark (= ache), white, rosen, fraist, gang, held (= incline), hing (= hang), gilder, ginge(folk), garth, droué, bidill, aforcen, engyomen, disperspil, daynteneth, notiller; he makes freely use of words in abil, ness, te, iss (prayabil, deltabil, singabil, trowabil, unfillabil, unasurabil, sernes, unnoyandnes, caifite, plentoust, uncomabile, puniss, nuris, warnis, forgetil), of the prefix um–(umhink, umlappen, unwhile), uses prior = deprive, parcenel (= partner), mought = might, &c.

2 This was a very popular tract; passages of it, with the Engl. text, are given in Watton’s Speculum Christiani ed. by Machlinia 1481, and in the Speculum spiritualum Paris 1530 (the work of an English author, in Ms. Dd iv. 34 ascribed to Henricus de Balnea Cartusianiis). It was paraphrased in English verse, probably by Will. Nasington, 2611 p. 283. A Latin translation is extant in Ms. Cai. Coll. 140 fol. 181 (“Omnes homines peccatores iusti mundi mortuus nequitius ligati, tribus miseriis subiecti sunt” &c.; Col.: Explicit Ricardus heremite de modo vivendi ad M. inclusam); fragmenta of a translation are found in Ms. Laud 111 fol. 177 and Donne 107 f. 31 (beg.: in spirituali canone voce prorumpens); Harl. 106 f. 1 contains a fragment of an abridged Latin text.
De 7 donis Spiritus sancti (in Dd v. 64 a chapter of the Form of living).

De dilictatione in deo; all ed. i p. 186—197;

of which pieces, however, several are translations from the Latin, and only the Moralia de natura apis and the treatise on the commandments can be regarded as genuine.

Commentary on the Psalter, ed. by Bramley Oxf. 1884 from Ms. Univ. Coll. 64; another northern Ms. is Ms. Newcastle and, partly, Laud 286. 11 other Ms. are southern transcriptions; a later prologue, in Ms. Laud 286, contains that it was written at the prayer of Margaret Kirkby. It is substantially a translation of the Expositio Psalterii, the commentary following each verse, and the translation of the Psalms often agrees with the Engl. Psalter in verse (Ms. Vesp. D vii, ed. ii p. 129 ff.) which has also been attributed to R. Rolle. The Psalms are followed by the Old Testament canticles and by Magnificat (the New Testament canticles appear only in Lollard adaptations of R. Rolle's commentary, cf. Th. Arnold, Select Engl. works of Wiclufe Oxf. 1869).

The Prick of Conscience, a poem in 9624 vv. (rhyming couplets), extant in 2 northern Mss.; Galba E ix and Harl. 4196, and in a great many southern transcriptions; ed. by R. Morris (Philological Soc., Berlin 1863); it treats, in 7 parts, of the beginning of man's life, of the instability of this world, of death and why death is to be dreaded, of purgatory, of the day of doom, of the pains of Hell, and of the joys of Heaven.¹

Of the anonymous works in northern Mss., which are mostly found mixed up with works of R. Rolle, the following are probably or possibly his:

Meditation on the Passion, and of three arrows on Doomsday: Ms. Rawl. C 285 and Arundel 507, ed. i p. 112 (another treatise on the same subject and derived from this, is the treatise ed. ii p. 445, which is usually ascribed to Wicliffe).


St. Anselm's Admonitio mortenti: Rawl. C 285, ed. i p. 107.²

On grace, and

Our daily work (a rule, it seems, for anchorites), both extant in Ms. Arund. 507 and Ms. Thornton, ed. i p. 132 ff., p. 300—321.

On prayer: Ms. Thornton, ed. i p. 295.

¹ A Latin translation, Stimulus conscientiae, is extant in Ms. Dd iv. 50 fol. 56—58, with the heading: 'Is te tractatur vocatur Stimulus conscientiae, qui ab anglico in latinum a minus scilicet est translatus; si quis igitur sapientis in illo aliquos reperiar defectus, deprecor ut eos corrigat mente pia et transacti non imponant. I give the beginning: Ab aeterno et ante tempora fuit deus semper, trinus in persona et unus in substantia et essential, semper aequo potens et sapiente; potentiam et sapientiam a se ipso habuit, quia non est alius a quo recipiec. Iam deus vero principalium sine principio et sic cereator fuit et principalium omnium creaturarum, et sicut principium omnium ita erit et finis, quia per ipsum omnes creaturarum viventes ad suum ultimum deveniunt finem, praepter hominem, daemones et angelos, qui post hanc vitam vivent semper. Deus ergo creatus ex nihilo, omnes creaturarum secundum suas voluntates dispositit habere esse in natura aliqua. Vnde creaturarum irrationales suo modo deum laudant, ut volucres et huiusmodi, deum laudant et honorant in hoc quod naturalis quam a deo habuerunt reservant. Ex quo ergo creaturarum irrationales deum laudant in natura illi quam accipereunt, multum magis tenetur qui creatura est rationalis, deum honorare et laudare in sua natura, et non petora esse conditionis quam creatura irrationalis. Natura enim humana est sequi voluntate dei et implere eius mandata quia inter omnes creaturarum dei homon excellentior est creatura, quia animae propter ipsum creatae sunt &c. It is, of course, not by R. Rolle himself. Latin translations of English works are not unfrequent; so we have translations of the Form of living, of W. Hilton's Scale of perfection, in Ms. Rawl. C 397.

² Of the other smaller pieces of Ms. Rawl. C 285, the 1st, 2nd, and 5th (p. 104 ff.) are chapters of W. Hilton's Scale of perfection, the 8th is part of John of Gaytrige's sermon, the 11th and 13th are probably W. Hilton's, the 18th is ascribed to John Morton (see Tanner). Of the pieces given from Ms. Harl. 6746 a minor is by the author of The cloud of unknowing (Ms. Harl. 674), De sancta Maria possibly by W. Hilton. The pieces given from Ms. Dd v. 85: Proper will, On Angels' song, Of deadly and venial sin, p. 173—183, are probably by W. Hilton.
Introduction.


Poems in Ms. Thornton, ed. i p. 363—374 (with the exception, perhaps, of the first 3, which may be by Will. Nassington; some of the pieces are extant in Dd v. 64 with R. Rolle's name).1

Also most of the pieces of Ms. Reg. 17 B xvii, though written by a West-Midland scribe, ed. ii p. 1—71, viz.:

Lay—Folks Mass—Book, a poem in 627 vv., containing directions and prayers for Mass, and intended for use in the chapels of the great; one of the poems, v. 428—36, is identical with a poem in the Form of living (i p. 30).


The twelve profits of tribulation, a transl. of the xii utilitates tribulationum (Petri Bles. Opp. ed. Giles iii. p. 307), also extant in Land 310; (a later Midland translation, derived from this older text and combined with other elements, is given ii p. 389 ff.).

Of the double coming of Christ, a transl. of St. Bernard De adventu Domini sermo vi, Migne 137 col. 52.

Miscellanies in Latin and English, including 2 poems on themes of the Prick of Conscience: Of 'jo flode of jo world, and Jo wheele of Fortune.' Possibly also some additional stanzas in the poem "Swete Isues now wol I sygne" ii p. 98 f. are his work.

Also some of the minor poems of Ms. Vernon (ed. EETS 1893) are probably R. Rolle's, so N. 11 and 12, 5, and perhaps some of the poems 3—16.

Doubtful works:

Psalter in verse: Ms. Vesp. D vii, Eg. 614, Harl. 1770; ed. ii p. 129 ff. (it seems to belong to a very early date, but the archaic character is in some degree artificial and due to the use of A. S. glosses; it was freely used in R. Rolle's prose Psalter).

St. Mary's lamentation on the passion of Christ: Ms. Tib. E vii, ed. ii p. 274 (ascr. to a hermit in Dd l. 1, but perhaps a work of Will. Nassington).

Minor pieces in Ms. Ashm. 751 (West Midland dialect):

On active, contemplative and mixed life fol. 45, tales from Caesarius (= Ms. Thornton) and Jacobus de Vitiisio, De miraculis in nativitate Christi, tales from St. Gregory, Caesarius, and from "liber de dono timoris" (= Harl. 1022, i p. 157), the story of Furseus from Bede. De mandatis Dei fol. 83 ("Ilx a cristen mon is bounden to kepe jo commaundements of god? &c."). Note on the apostles' creed fol. 85b ("Nota quod post missionem spiritus sancti Apostoli fecerunt symbolum: Petrus sayd pus &c."). 2 short poems: jo santer of Isues, and jo santer of charyte, each of 12 vv. (beg.: Isues lord hat made me & with jo blessed blode has boght, Forgyf hat I haue greued pe with word, werke, wyll and thoght, &c.) fol. 142; (these pieces would suggest R. Rolle, if they were not intermixed with extracts from Joh. Maundryle, fol. 48 and 142b).

Short pieces in Ms. Harl. 1022: 2 tales (i p. 156), poem: Thang grace grouwand &c. (i p. 161), sentences (i p. 172).

Works wrongly ascribed to him:

Contemplayton of the drede and love of God, under R. Rolle's name printed by Wynkyn de Worde 1506; ed. ii p. 72 ff.2

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1 Of the other pieces of Ms. Thornton, the Abbey of the Holy Ghost cannot well be R. Rolle's because it deals with monastic life, to which he is alien; the epistle in i p. 293 is more likely a work of W. Hilton. (The abridged Psalter, i p. 39 ff., is by an unknown author, it is also found in Ms. Eg v. 11, Ff v. 8, Gg v. 32.)

2 The proof that this is not a work of R. Rolle, is simple enough. In Chapt. 9 it alludes to "ful holy men of ryght late tyme, some of whom, as I haue herde and redde were wyseyd by
The remedy ayenst the troubles of temptacyons, printed (with Four profitable things, from R. Rolle's Form of living) by W. de Worde 1508 and 1519; ed. II p. 106ff. The 2 epistles "maad of Richard Hampul as some men supposen, but whooever made it, myche denotent hing be þerinne", in Ms. Arundel 286 fol. 82—100 ("To t. d. his derworbe broper in Crist, his enewbroper in þe lord, desiriþ þis þat t. d. do away now þe elde man, þat is viciouþ conversacion" &c.).

Speculum vitae (Mirror of life), a long poem on the prayers of the Paternoster, the 7 deadly sins &c., in the northern dialect: Ms. Tib. E vii &c. (in Ms. Ll i. 8 ascr. to R. Rolle, but more probably a work of Will. Nassington.)

And many of the pieces in the lists of Tanner and Pits, f. i.: Orolgium Sapientiae: Harl. 1706 &c.; (this is Chapter v. of a larger tract of that name, an Engl. reproduction of Heinrich Suso "Buch von der göttlichen Weisheit" by an unknown author, ed. Anglia x).


The seven penitential psalms in verse (in Ms. Digby 18 ascr. to R. Rolle). The profits of tribulation (a later version of the text ed. II p. 45ff., combined with the treatise "How þer weren six maisters" and a "Nota de paciencia infirmitatis"),

The boke of the craft of dying (a transl. of a Latin tract De arte moriendi in Ms. CCCO 226 &c.), and A tretyse of gostly batayle; — all these 3 treatises extant in Ms. CCCO 220, Reg. 17 A xxv, Harl. 1706 &c., and ed. II p. 389—436 (they are all the work of a later Midland writer).

The Myror of synneres (a transl. of the Speculum peccatoris wrongly ascr. to R. Rolle), and

Of three arrows on Doomsday (an imitation of the piece ed. I p. 112); both extant, with other Midland tracts, in Ms. Univ. Coll. 97 (Laud 23 and 174, Add. 22, 283) and ed. II p. 436. 446.

the grace of god with a passyng sweetenesse of the loue of Criste, whiche sweetenes for an example they shewed afterward by thewe wrytyngge to other men fowlyngge, yf ony wold tranayle to haue that hyghe degré of loute", and then gives the 3 degrees of love found in R. Rolle's Form of living, and the 3 degrees found in Ego dormio, in nearly the same words. So, by the "ful holy men of ryght last yeume" R. Rolle is meant.

The reason why this treatise and the Contemplacyons were regarded as works of R. Rolle, is, because they are found in Ms. Harl. 1706 and cognate collections which were supposed to contain works of R. Rolle. The "Remedy" rests on an older tract in Hh i. 11 by an unknown author; a Latin tract on the same subject, falsely ascribed to R. Rolle, is extant in Ms. St. John's Oxf. 77.

It is followed by Augustinus de contemptu mundi, ed. II p. 374, also extant in Ms. Laud 23,
Poems & Treatises of Ms. Reg. 17 B xvii. (c. 1370).

1. (Lay-Folks Mass-Book).

Ed. by Simmons Lay Folks Mass Book EETS 1879, with the younger Ms.
Auchinlec (ed. in Turnbul Vision of Tundale), Corp. Chr. Coll. Oxf. 155 (written in Rievaux in Yorkshire), Cambr. Gg. V. 31 (northern), Cajus Coll. 84 (West Midland), Ms. Yates Thompson of Thingwall Liverpool (West Midland); of these, Ms. Reg. and Cajus Coll. represent the original, as intended for use in the chapels and oratories of the great, Ms. Thompson an adaptation for general use, the rest an adaptation for use in monasteries. The poem professes to be a translation from Dan Ieremy, an unknown author, who probably wrote in French. Now one of the prayers (that at the levation, v. 428—436) is identical with a poem in R. Rolle's Form of living (cf. I p. 30), a fact which goes far to support R. Rolle's authorship of the Mass poem, the more so as it was designed for the chapels of the great, and not for monasteries. — The directions, red underlined in the Ms. (orig. written in red), are called rubrics in the poem, the prayers black letter. Some prayers for mass are amongst the Vernon poems.

fol. 3.

Po worthiöst ping, most of godnesse,
In al his world, is þo messe.
In alle þo bokes of holy kyrc
þate holy men þat² tyms con wyre,
5 þo messe is þþ prayed mony-foldite.
þo (vertus) might neuer be tolde:
for (if a thousand) clerkes di/d mogh)t tellis,
after þat (þo boke) tellis,
bot tolde (þo vertus of) messe synyngge
and þo (profet of m)esse heryngge,
6 git shuld þa(i neuer) [þo] fift parte,
for al þaire wis & alle þaire arte,
telle þo vertudes, me/dies & pardoun
to hom þat (with deucy/um),
10 In clemnes (and in gode en)tent
dos worship (to) þis sacrament.

In boke fynyte I [writen] of ane,
dam Ieremy was his name,
a dewoste mon & a religys,
In his boke he spekis þus:
he saies, þow shulde gode tent take
þat þow at þo messe no ianyngm make—
gret swimpel se heit þet to—
whi hit is ful ilt to do;
als-so he telles þo manere
how þow shulde þi messe here.

When þo preste saies he or if he singe,
to him þow gyne gode herkyngge;
when þo preste prais in pricute,
tyme of prayer is þen to þe.

When I vp-on þo boke knoþ hit,
In til englishe þus I draw hit.

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1 This Ms., vellum, 4°, one of the earliest containing works of R. Rolle, does not give the author's name, except that the 2 Latin tracts (Spec. pecatoria, and Emend. peci.) are ascribed to him by a modern hand. The dialect is mixed and impure. However, the contents have a close relation to R. Rolle and his favourite themes, and very likely he is the author of most of them; though it is difficult to decide what he may have to do with N. 2 and 3, which were originally composed in a southern dialect. — Forms like mon con stande, bo (= she), hom (= them), hore, þo (= he) — en as ending of the Plur. Praes. &c., are characteristic of the scribe, who is a West-Midland man. — Final g, t, c, h have little dashes. ² r. þar. ³ A hole in the Ms. ⁴ r. knew?
Poems and treatises of Ms. Reg. 17 B xvii.

When þo auter is al dight,
& þo preste is reyght right,
35 þen (he) taketh both his hende
a clothe o-pon þo auter ende,
and cometh obac a litel downe,
dos hit o-pon him al a-bowne,
al þe men kneelen, bot he stondith,
and haldeth to god to both þe hondes;
þere, or he þo messe bi-gynne,
weil he meke him for his sune,
til alle þo folk he shrywe him þare
of alle his synnes lest & mare.
45 so dos þo clerk[is] a-gayn to him,
shrywe hom þere of al har sune,
and asketh god forgyuenes,
or þai bigynne to here þo mes.
Þo preste asoylyes hom þere belywe,
50 lereth & lewed þat wil how shrywe
& knowe to god þat þai are ille,
whether hit be in loude or stille.
Þerefore knelande on þi kneste,
as þou bi-syte þe oþer se, 55
shrywe þe þere of alle þi synnes,
bi-gynande þus when he bigynnes,
as next bineth þis robrik standes,
and þere with ioynly hold þi handes;
and þat hit so may be,
60 eke-to pater and aue,
and, or þou rye, þou saie þi crede,
al þo better may þou spedde.
many saie[nt] confiteor 1;
were als gode saie þis þer-for:

(Confiteor)
I know(e to g)od, ful of myght,
& (o his) modir mayden bright,
& (to alle h)alouse here,
& (to þe, fa)dre gastos 2,
þat I (have) synned largely,
In mony synnes sere:
In thougt, in speche, & in delite,
In worde, & werk, I am to wite
and worth to blame.
þer-for I praye saynt Mary
75 and alle halouse haly,
In gods name,
and þo preste, to praye for me,
þat god haue merci & pyte,
for his man-hede,
of my wretched synfulnes,
& gyue me grace & forgynenes

When þou þi crede þus has done,
uþ-on þi fete þou stande up sole,
for þi þis tyme, als I gesse,
þo preste bi-gynnes office of messe,
or elisses he standes turmande his boke
at þo south auter noketh.
em þen so stondande,
wolde I þat þou were þis sayande:

G
God, for þi godnes,
at þo bigymynge of þis mes,
grant alle, þate hit shal here,
of conscience be clene & clere.
lord, same þo preste þat hit shal say
fro temptacions to-day,
þat he be clene in dede & þoght,
þat yuel spiritis noy him noght;
þat he fulfille þis sacrament
with clene hert & gode entent.
first highly to þin honoure,
þat souerayne is of al socoure;
& to þi modir, mayden clene,
& to þi halouse alle bi-dene.
& to alle þat heres hit, soul-hele,
help & grace & al kyns wele;
and to alle þate we haue in mynde,
sib (or fremde bi ony kynde,
go(d lo)rd, grant hom for þis messe
of alle hore synnes forgynesse;

And rest & pese þat lastis ay
to cristen soules passed away:
and til vs alle þi socoure sende,
þe bring vs to ioy with-outen ende.Amen.

On hegh festis, or on haly dayes,
when-so men outhere synge or sayes
gloria in excelsis in mor mes,
saie þou þen als here wrytten es:

1 orig. so þen.
Lay-Folks Mass-Book.

(10) Ioy be vn-to god is heunen,  
with alkyns myrthe pat men may neen;  
and pese is erthe, alle men vn-tille  
pat rightwis are, & of gode will.  
We loone 
he, lord god almyghty,  
and als we blesses pe biely,  
125 we worshipp pe, als worthi es,  
& makes (iow) pe more & les,  
we than(k pe lor)d of al pi grace;  
for pe (grete ioly) pat pou hase,  
oure lord (oure) god oure king henestly,  
ouver god oure fadir almyghty;  
ouver lord ouer son of god of heunen,  
Ihen Crist, comly to neunen.  
Ouer lord, lamb of god name we pe,  
& son of god pi fadir fre.

135 Pou pat wostis i pat worlds synne,  
hane merici on vs, more & mynne;  
pou pat wostis pou worlds wrake,  
oure praire in pis tyme pou take;  
pou pat sittes on pi fadir right hande,  
with merci helu vs here lyuande:  
for pou art holy, made of none  
bot of pi-selue, & lord al-one,  
pou art pou highest, of wisdom most,  
Ihen Crist, with pou holy gost,  
140 wonand with pi fadir of heunen,  
In more iow pou mon may neunen.  
vn-to pat iow, Ihen, vs ken,  
thought pryere of pi modre, amen.

And when pou has pis al done,  
150 knele down on pi kneese sone;  
If pou singe messe, or if pou saie,  
pou patest nostre rehersse al-waie,  
il deken or prest pou gospel rede.  
stonde up ben, & take gode hede;  
155 for ben pou prest flyttes his bok  
north to pat open awtes moke,  
and makes a cros upon pou letter  
with his thome, he spedes pou better,  
and sithen an open upon his face;  
for he has mikel rede of grace,  
160 for ben an erthly mon shal neuen  
pou words of Ihesus Crist, gods son of heunen.

bothe pou reders & pou herers  
has mykil rede, me penk, of lerers,  
how pai shulde rede, & pai shulde here  
165 pou wordes of god, so lewe & dere.  
Men aht to hase ful mikle drede,  
when pai shuld here or els hit rede;  
and lone als-so unto pai suete  
pai with pou wordes oure basle wold bete.  
170 bot syn oure matir is of hering,  
pes-of neveu shal be oure lering.  
Clerkes heren on a manere,  
bot lewed men bas anoñer lere.  
At pou bigdynygng tent pou take  
a large cros on pou make,  
175 stonde & saye on pis manere,  
as pou may se wrytyn here:

In pou name of fadre, & son, & pou  
holi gost,  
a sothfast god of mightis most;  
180 Bi 
gods worde welcome to me;  
Ioy & louyng, lord, be to pe.

Whils hit is red, speke pou noght,  
bot penk on hym pat dere pe hogli,  
sayande pus in pi mynde,  
als pou shalt after wryten fynde:

Ihen my (loñe), grant me pi grace,  
and of amendment might & space,  
pou word to kepe & do pi will,  
pou gode to chese & leene pou ille;  
190 and pat hit so may be,  
Gode Ihen, grant hit me. Amen.

Rhereus pis oft in pi poght,  
to pou gospel be dor, for-gethe hit noght;  
Som-where bi-syde, when hit is done,  
195 pou make a cros, and kys hit sone.  
Men oen to saie pou crede som-tyme:  
when pou saie hore, loke pou saie pine,  
pis pou folous in englishe letter—  
I wold pou sayde hit for pou better.  
200 bot pou saie hore, say pou non ellis,  
bot do forthe after als pis boke tellis.  
Here-to loke pou take gode hede,  
for here is wrytyn pin englyshe crede:
Poems and treatises of Ms. Reg. 17 B xvii.

(Credo) 205

Trow is god, fader of might,
bat alle has wroght,
hevene & eterne, day & night,
And alle of nought.
And is There bat gods son is
al-one,
bothe god & mon, lord endles,
In him trow I;
thurgh mekenes of po holy gast
bat was so milde,

215

he lyght is Mary mayden chast,
be-come a childe;
vnder Pounce Pilat pyned he was,
vs fort sone,
done on cros & deed he was,
layde in his grave;
po soul of him went in to hell,
po sothe to say;
vp he rose in flesshe & felle
po thryd day;

220

he stegeh til heuen with woundis wide
thurgh his poweste;
Now sittes o-pon his fader right syde
In mageste;

depin shal he come to alle to deme
In his manhede,
qwyk & ded, alle bat has ben
In Adam sede.

225

Wel I trow is po holi gost,
And holi kirc bat is so gode;
And so I trow bat housele es
bothe fleshe & biode;
of my synnes forgyfnes,
If I wil mende;

230

vp-risyng als-so of my flesshe,
and lyf with-outen ende.

After bat, fast at hande;

(Offer- torium) 245

Comes po tyme of offrandle,
Offer or leewe, whede pe yst,
how po shilde praye, I wold po wyst.

240

L-whyle is stowdes, I rede po saye
als next is wryten, god to paye:

Is there, bat was in Bethlem borne,
And thre kynges come he by-forne,

pai offerd gold, ensense, & myrre,
and bou forsoke none of pirre,

250

bot wissed hon wele alle thre
home a-gayne to hor contre:
Right so oure offrandes bat we offer,
and oure prayeres bat we profer,
bou take, lorde, to  

255

& be oure helpe in al-kyn thynge,
bat alle perels be for-done;
oue gode zerninges pou gowunt vs sone,
of al oure mys bou vs amende,
In al oure ned ve socoure sende. amen. 260

Saye pater noster git vp-standande
al po tyme po prest is wasshande,
Til after washiing  po prest wi loute
po auster, & sithen turne aboute.

Pen he asks with stille sten

265

Ilk monnes prayers to god of heuen.
Take gode kepe vm-to po prest,
when he him turnes, knoc on  

Penk pen, for  

270

po art nght worthe to pray for hymm,
bot when  bou prayes, god lokes  

Penk pen, for  

275

If hit be gode, forgetts  

Penk pen, for  

280

for-pi with hope in his mercie,
Answer po prest with  

Penk pen, for  

285

Po holi gost is  

Penk pen, for  

290

& sende is to  

Penk pen, for  

295

Reule  

Penk pen, for  

300

to gods worship & his louyng.

Pen po prest got to his boke
his pryseuy prayers for to loke;  (Secreta)

knele bou down, & say pen pis,

305

but next in blak wryten is:—

hit wil  

Penk pen, for  

310

If bou wil holde vp bothe  

Penk pen, for  

315

to god with gode deuotion;
when bou sayes pis [o]resoun:

God, resaye  

320

And pis solempne sacrifce,
for po prest & for vs alle,

325

bat now are here, or here be shalle,
Lay-Folks Mass-Book.

his messe to here or worship do, 
po sakring to se, or pray ber-to; 
And for alle pat lyme in gods name, 
pat pat hauve helpe fro synne & shame; 
And for po soules pat hethen are past, 
pat pat hauve rest pat ay shall last. amen.

Lake pater noster pou be sayande, 
I-whils po prest is priuey prayande. 
po prest wil after in pat place

300 Remew him a titel space, 
To he come til po auter myddis; 
stande up pou, als men be biddis, 
hert & body & ilk a dele, 
take gode kepe & here him wele:

pen he bygynnes per omnia, 
And sithen sursum corda;
At po ende sayes sanctus thryse, 
In excelsis he neueras tuyse.
Als fast als ever pat he has done,

310 loke pat pou be redy sone, 
and saye pese wordis with stille steuen 
prysely to god of heuen:

In world of worlds with-oute endyng 
panked be Them, my kyng.

315 Al my hert I gyue hit be, 
grete right hit is pat hit so be; 
with al my wille I worship be, 
Them, blessid mot pou be; 
with al my hert I yank hit be,

320 po gode pat pou has don to me. 
Swete Them, graunte me now pis, 
pat I may come vn-to pi blis, 
here with angels for to syng 
pis swete song of pi louyng, 

sanctus: sanctus: sanctus.
Thern graunt pat hit be puse. Amen.

(Canon Missae)

When pis is soyde, knele pou downe, 
and pat wylth gode devotione; 
Of al gode pou thank god pone, 

330 And pray als-so for ilk a man 
Of ilk [a]state, and ilk degre, 
so wil po law of charite;

for-pi with-oute tarynge 
on pis wise be pi sayinge:

Lord, honour mot pou be, 335
with al my hert I worship be;
I yonk be, lord, als me wele owe,
Of more gode ben I con knowe, 
pat I haue of he resayued, 
syn po tyme I was cowseyued.

My lyue, my lywmes pou has me lent, 340
my right witt pou has me sent, 
pou has me kepof pi grace 
frere perils in mony place.
Al my lyue & al my lyuyng 
holly haue I of pi gryuyng;

345 pou bough me dere with pi blode, 
and dyed for me o-poun po rode;
I haue done a-gaynes pi wille 
synes mony, grete & ille, 
pou art redy, of pi godnesse, 
for to graunte me forguyenesse.

Of [bere] godes, and mony moo 
I yonk be, lord. I praye als-soo 
pat al my gylt pou me for-gyne, 

355 be my helpe whils I shal lyue,
And gyue me grace for to etchewe 
to do pat bing pat me shulde rewe,
And gyue me wille ay wel to wrik.
Lord, yenck on po state of holy kirk, 
And po pope, bishops, prestes & 
clerkes,

360 pat pat be kep in alle gode werkes, 
po kyng, po quene, po lordes of po lande,

pat pat be clewe mayntenande 
hore states in alle godnesse
and reule po folk in rightwisnesse.
Oure sib men, and oure wele-wil-

Oure frendes, tenandes, & servandes, 
Olde men, childer, & alle wymmen, 

370 marchandes, men of craft, & tilmen, 
Riche men & pore, grete & smalle, 
I praye be, lord, for how alle, 
pat pat be keped specialy
In gode hele & lyne haly.

1 a word erased. * erased.
To hom þat are in ille lyne,
In sclaunder, myscouesforth, or in stryue,
seke or prisonde, or o-pon þo see,
pore, exile, desirit, if þer be,
til alle hom, þou sende socoure,
to þi worship and þin honoure.
Alle þat are in gode lyne to-day,
& clenly luyen to þi pay,
kepe hom, lord, fro alle folly
and fro alle synne, for þi mercy,
And gyue hom grace to last & lende
In þi servyce to hor ende.
Þis world þat turnes mony-wayes,
make gode til vs in alle our dayes;
þo weders grete & vastable,
lord, make gode & sesonable,
þo froytes of þor ethe make plenteous;¹
als þou sees best, ordayn for vs;
[&] swilk grace til vs þou sende,
þat in our last day, at our ende,
when þis worlde & we shal seuer,
Bring vs til ioy þat lastis eneer. Amen.

Loke pater noster þou be sayande,
to þo chalyce he be saynande:²
þen tymes is nere of saubring.

A litel belle men oye to ryng,
þen shal þou do revertence
to Thesm Crist awen presence,
þat may lete alle baleful bandes;
knelande holde up bothe þi handes,
And so þo leuacion þow be-holde.
for þat is he þat Isudas salde,
and sithen was scouredg & don on rode,
and for mankynde þere shad his blode,
and dyed & ros & went to heuen,
and git shal come to deme vs euen,
Ilk mon after he has done;
þat same es he þow lokes o-pone.
Þis is þo trouthe of holy kirk,
who trowees noght þis mene sitt ful myrk;
for-þi I rede with gode extent
þat þow biholde þis sacrament.
Swik þayere þen þow make,
as lykes best þe to take;—

¹ corr. from plenteous. ² to sign with the cross (same word frequent in Barbour).
Lay-Folks Mass-Book.

460 grant now, lord, for our prayer,  
that Cristen souls, that passed here:  
from thy love that so fulfyl esze,  
that ilk one have part of this messe;  
for hore souls, I pray derly,  
that I shal neve serly.

465 that this messe may be hore mede,  
help & hele fro allyns drede:  
fader soule, moder soule, brether dere,  
Sisters soules, sir men, & the sere  
that ws gode wolde, or ws gode did,  
or ony kyndnes vn-til ws kyd;  
and til alle in purgatory pyne  
this messe be mede & medicyne,  
til alle cristen soules hely;  
grant thi grace & thi mercy;  
forgyue hom alle hor trespasse,  
lese hore bondes, & let hom passe  
In til thi loy that lastis earn-mare. Amen.

470 Lok pater noster pou be prayande,  
Ay to pou here pou prest be sayande  
per omnium secula al on right.  
Pen I wold pou stode vp right,  
for he wyl saie with hegh steuen  
pater noster to god of heuen;  
heken him with gode will,  
and whils he saies, hold pe stille,  
bot answere at temptacionem:  
set libera nos a malo, amen;  
hit were no mede pe pis to ker,  
for who con not pis are leued men.  
When pis is done, saye priuely—  
other prayer none perdy—  
pater noster first in laten,  
as sithen in englishe als her is wryten:

495 Fader oure, that is in heuen,  
blessid be thi name to neuen.  
Come to vs thi kyngdome.  
In heuen & ethe thi wille be done.  
oure ilk-day bere grant vs to-day.  
andoure mysdedes forguye vs ay,  
as we do hom that trespas us,  
right so hane merci vp-on vs.

500 and lede vs in no foundynge,  
but shild vs fro al wicked pinge.  
Amen.

Pen est-some po prest wil saye,  
stande stille & herken him al-waye,  
he saies agnas thryse or he cesse,  
po last wordede he spekis of pese.  
In he prest pese may noght be  
If pou be oute of charite;  
pen is gode of god to crose  
that pou charite may haue;  
pere when po prest pas wil his,  
knele pou & praye pen pis:

Gods lamb, that best may  
do po synne of pis world a-way,  
of vs hane merci & pite,  
and grant vs pese & charite.  
For in charite are the kyns loues,  
that to perfite pese nedlyng behouses.  
Po first lone is certenly  
to lone pe, lord, souerely.  
Perfore I pray pe, god of myght,  
that make my lone, both day & nyght,  
sykerly sett earn-ilk dele  
soueranly to lone pe wele;  
that be thi myght & gourynyng  
I be earn in 3ernyng  
soueranly pe to pay,  
In al that enuer I con or may;  
and prest be I, erly & late,  
to my degree & myn a-state  
alle gode dedes to fulfyll,  
& to eschew alle that are ille.  
Po secunde is a prinne lone,  
that is nedeful to my behoue,  
po whilk lone is propirly  
by-twix my soule & my body.  
Perfore make pou, gode lorde,  
my body & my soule of one a-corde,  
that ayther part by one assent  
serue pe with gode entent;  
Let nener my body do that ille,  
that hit may my soule spille.  
Po thrid lone is with-outen doute,  
to lone ilk negbur me aboute,

1 = ere.  
2 r. hally.  
3 Ms. trespatus.
and of that lone for no thing cese.
Perfore I pray pe, prince of pese,
that pow will make, als pow may best,
my hert to be in pese & rest,
& redy to loue alle maner of men,
My sib-men namely, pen
Neighburs, seruanedes, & ilk sugete,
Felouse, frendes, none to forgete,
bot loue ilk-one, bothe fer & nere,
als my-selue with hert[e] clere;
and turne hore herti so to me,
that we may fully frendis be,
that I of hor gode, & pai of myne,
hune my ioy with hert[e] fynce.
als I pray for my-selue here,
grant so til oher on selue manere,
so that ilk mon loue wele othere,
as he were his owne brobere.

swilk loue among va be,
that we be wel loued of pe;
that be his holy sacrament,
that now is here in present,
and be po vertu of his messe,
we mot hawe forgyuenesse
of al our e gilt & al our e mys,
& be that help come to thi blis. Amen.

_Loke pater noster pow be sayande,
1-while pow prestis is bysande._

(Post-communion)

When pow prestis has rynynge done,
opon thi fest pow stande up sone;
pow pow clerk synys pow bok
agayne to pow south auter noke,
pow prestis turnes til his servysce
and saies forthe more of his office.

_Pow with-outen taryng
on thi wyse be thi sayng:

_Ther my kyng, I pray to thi,
bow done thi eren of pyte
And here my prayer in thi place,
gode lord, for thi holi grace
for me & alle thi e here ere,
that pow vs kepe fro alkyne were
that may bysfalle on ony way
In our e dedes do to-day,

_wheper we ryde, or be goande,
yg, or sitt, or if we stande;
what sodan chancce that comes vs tille,
oherwayse thi men wereoure wille,
we praye thi messe vs stande in stede, 595
of shriift & als of housel-brede.
And, ther, for thi woundes fynce,
wys vs tho waye of rightwis lyne. Amen._

_When thi is saide, knele down sone,
say thi pater noster til messe be done,
for thi messe is noght sest
or tyne of ite misa est.
_Pow, when pow heris say йте,
or benedicamns, if hit be,
pow is thi messe al done;
bot gii thi prayers pow make right sone;
after hit, wele pow may
In gods name wende thi way._

God be poked of alle his werkes,
god be poked of prestes & clerkes, 610
god be poked of ilk a mon,
and I pone god as I con.
I thank god of his godnesse,
And nomely now of thi messe;
and of alle thi prayers that here are 615
prayde,
pray I to god that he be payde.
In mynde of god here I me blisse, 1
with my blessyng god sende me hesse.
In nomine patris & filii & spiritus sancti.

_Amen.
Pater noster. Aue maria. Credo._

_How pow at thi messe thi tym shuld spende 620
have I told: now wil I ende.
Pow robryk is gode vm-while to loke,
pow prayers to con with-outen bok.
_HIT is skille with-outen doure,
pat ilk mon [pe] messe louse & loute: 625
For of alle in thi world, pen is thi messe
pow worthiest linge, most of godnesse._

Explicit. Amen, Fiat.

1 Ms. _bis._

1 s. blisse.
2. (Swete Ihesu, now wil I synge &c.).

This piece is written in another (southern) hand, to fol. 19, v. 321, where the first hand recurs. The same poem, still more enlarged, is extant in Ms. Vernon 1 fol. 257. It is a composite of 2 old hymns found in Ms. Harl. 2253 2 (ed. Bodeker Altengl. Dicht. des Ms. Harl. 2253 p. 191 and p. 198), which Ms. was written c. 1310 in Leominster Abbey in Herefordshire (cf. Wright Specimens of lyric poetry) and gives them in the southern dialect. But not only have the 2 hymns been combined, but the story of the Passion (with the 7 words on the Cross) has been added, and the whole has been subdivided by inlaid stanzas to St. Mary. These additions were apparently made by a northern poet (cf. d(e) = death, wore = wore &c.), presumably by R. Rolle, whose poetry re-echoes the same theme. The poems are an imitation of the famous hymn Jesu dulcis memoria (Mone I, 329, Daniel I, 227); but the Engl. poets, by introducing the story of the passion, give action to the mere reiterations of the Latin hymn. - Ms. Reg. is prior to Vernon.

Ms. Reg. 17 B 2923, fol. 13b.

Here bygyvyns þe passion of Iærm.  
Ho so says þis with gode wille,  
Schal fynd grace his luf to fille;  
Po holygost his hert schal tille,  
From symne hym brynge & fendes ille.—

5 Swete Iærm, now wil I synge  
To þe a songe of luf-longynge;  
Do in myn hert a welle to sprynge  
Þe to luf ouer al þinge.  

Swete Iærm, kynge of blysse,  
10 Myn hertus luf, my her tus lisse:  
Þi luf, lorde, þou me wysse,  
And let me neuer þerof myssse.  

Swete Iærm, my hertes lyghte,  
15 Gif me boþe grace and myȝte  
For to luf þe aryȝte.  
Swete Iærm, my soule bote:  
In my hert þou sette a rote  
Of þi luf þat is so swote,  
20 And weyte it þat it spryne mote.

1 I give this text from my 3rd vol. of Vernon poems. Of this vol., c. 150 pages have been seen by me through the press of the EETS, and the greater part of the rest of my copy has been sent to the same press, together with Mysns translation of R. Rolles Latin works; so I fail to understand how both these books of mine can be announced under another name in the Prospectus of the Society.  
2 These 2 hymns are:

Harl. 2253.

1. Swete Iærm, king of blysse,  
myn huerte lone, min huerte lisse,  
þou art swete myd-ywisse,  
wo is him þat þe shal missse.

5 Swete Iærm, min huerte lyht,  
þou art day wiþoute nyhte:

Swete Iærm, now wol I synge  
To þe a songe of loure-longinge;  
Do in myn herte a welle springe  
Þe to lounen ouer alle þingen.  

Swete Iærm, kyng of blissee,  
5 Min hertole, Min hertelisse:  
In loun, lorde, þou me wessee,  
And let me neuer þi lounelisse.  

Swete Iærm, my hertes lyghte,  
10 Pow art day wiþoute nyhte:  
Þiue me boþe Grece and miȝhte  
For to loun þe ariȝht.  
Swete Iærm, my soule bote,  
15 In myn herte þou sette a Roote  
Of þi loun þat is so swote,  
And weyte hit þat hit springe mote.

þou þene me strenȝhe & eke myȝht  
forte louien þe ariȝht.

Swete Iærm, min huerte bote,  
in myn huerte þou sette a rote  
of þi loun þat is so swote,  
ant lene þat hit springe mote.
Poems and treatises of Ms. Reg. 17 B xvii.

Ms. Reg. 17 B xvii.
Swete Iseru, myn hertw gleem,
Bryhtepr þen þe sonne Beem:
As þou was borne in Bedleem,
Þou make in me þi luf-drem.

25 Swete Iseru, þi luf is swete,
Wo is hym þat schal it lete:
Gyf me grace for to grete
For my synnes teres wete.

Swete Iseru, kynge of londe,
30 Make þou me to vnderstande,
Þat I may in my hert fonde
How swete is þi luf-bonde.

Swete Iseru, me rewes sore
Of my mysdeses I hane do ßore:
35 For-gyf hom me, I wil no more,
Bot aske þe of myl[e]e¹ and ore.

Swete Iseru, lorde myn,
My lyf and my soule is þin:
Vndo my hert and come þerin,
And saue me fro wicked pyn.

Swete Iseru, lorde gode,
For me þou scheddist al þi blode,
Out of þi hert ran a fode,
Þi modir it saw with dryry mode.

¹ Ms. mylde.

Ms. Harl. 9253.
Swete Iseru, myn huerte gleem,
bryhtore þen þe sonne-beem:
15 ybore þou were in Bedlehelm,
þou make me here þi suete dréem.

Swete Iseru, þi loue is suete,
wo is him þat þe shal lete;
þarefore we shulden ofte þe grete
wip salte teres & eze wete¹.

Swete Iseru, kynge of londe,
þou make me for² [to] vnderstonde,
þat min herte mote fonde
hou suete bueþ þi lune-bonde.

25 Swete Iseru, louerd myn,
my lyf, myn huerte, al is þin:

¹ Ms. wepe. ² Ms. fer; to om.

Ms. Vernon.
Swete Iseru, myn herte gleem,
bryhtore þen þe sonne Beem:
As þou weore borne in Bethleem,
Þou make in me þi lune-dream.

20 Swete Iseru, þi lune is swete,
Wo is him þat hit schal leete:
Zif me grace for to wepe
For my synnes teres wete.

Swete Iseru, kynge of londe,
25 Mak þou me to vnderstonde,
Þat I may In myn herte fonde
Hou swete is þi lune-bonde.

Swete Iseru, me rewes sore
Of my misdeses I hane don ßore:
30 For-gif me, lord, I wol no more,
But I þe aske Milce and ore.

Swete Iseru, Lord myn,
Mi lyf my soule is al þin:
Vndo myn herte and lihte þerin,
And saue me from wikked engyn.

Swete Iseru, lord good,
For me þou scheddest þi blessed blod,
Out of þin herte hit com þe fud,
Þi Moder hit saȝ wip druyry mod:

35 vndo myn herte, & liht þer-yyn,
and wite me from fendes engyn.

Swete Iseru, my soule fode,
þin werkes bueþ bo suete & gode,
þou bohdest me wpon þe rode,
for me þou sheddest þi blode.

Swete Iseru, me reoweþ sore
gultes þaty ha wroht¹ ßore:
þare-fore y bidde þin mylse & ore;
merci, lord, ynal na more.

Swete Iseru, louerd god,
þou me bohdest wip þi blod,
out of þin huerte orn þe fud,
Þi moder hit seþ, þat þe by stod.

¹ Ms. wroht.
Swete Iesu, now wil I synge.

45  Swete Iesu, bryght and shene,  
    Here me, lorde, for I me mene,  
    Thirh Marye prayer, mylde qwene,  
Pat ā ā lif be on me sene.  
Swete Iesu, my soule fode,  

50  Alle werkes of ̄e ben gode,  
    Pou bouȝt test me vpon ̄e rode  
    And schaddest ̄eron ā ā hert blode.  
Swete Iesu, child best,  
    ā ā lif pou in my hert fest;  

55  Whon I go northe soupe est or west,  
    ā ā lif, ̄e ̄fond I rest.  
Swete Iesu, wele may hym be  
    ā ā schal in blisse se:  
With lub-cordes draw pou me,  

60  ā ā may come & wone with ̄e.  
Swete Iesu, heuene kyng,  
    Fader(!)ē and best of alle ā āng:  
Brynge in to me ̄e ā ā lif-longynge  
To come to ̄e at myn endyng.

65  Mary moder, mylde qwene,  
    Sende vs grace synne to flene,  
    ā ā we may ā ā son sene,  
    And euere with hym is blisse to bene.  
Iesu, swete is ā ā lif of ̄e,  

70  Here nys no ā āng so swete may be;  
    Nought ̄at man may ̄enk or se  
    Has ̄atquetenes aȝaynes ̄e.  
    Ms. ̄ate?  ̄V al-one.  ̄r. Feir.

Marie Moder, Mylde Qween,  
    Send vs grace synne to flen,  
    ā ā we mowe ̄e ā ā son isen  
    And euere wip hym in Blisse ben.  
Iesu, swete is ā ā lie of ̄e;  
    Nē ma no ā āng so swete be,  
    Namēt ̄at mon may ̄enke or se,  
    Ne hane swetnesse aȝaynes ̄e.

Ms. Harl. 2953.

Suete Iesu, bryght & shene,  
    y preye ā ā, pou here my bene,  
    þoun erndyng of ̄e heuene-quine,  
    ā ā my bone be nou sene.  
Suete Iesu, berne best,  
    wip [ê] ich hope habbe rest,  
wherber y be soup oþer west  
    þe help of ̄e be me nest.

Suete Iesu, wel may him be  
    ̄at ̄e may in blisse se:  
    after mi soule let aungles te,  
    for me ne gladiep come ne gle.  
Suete Iesu, heuene kyng,  
    feir & best of alle þung,
Poems and treatises of Ms. Reg. 17 B xvii.

12 Ms. Reg. 17 B xvii.

Ther, no þing may be swetter,
Ne þoght¹ in hert blisfuller,
75 Noght may be felled worther,
Pen þou, so swete a louner.

Ther, þi luf was vs so fre
Påt it fro heuen brougt þe;
For luf þou dere bouȝtest me,
80 For luf þou hynged on rode-tre.

Ther, to þi discipes dere
Þou saydest with drey chere,
As ze siten alle (in sere),
A litil er þou taken were:

85 Ther, þou saydest þat þou wore
Ful of sorow and hert sore,
And bad hom duelle a whyle þore
(Þo) whyle þou praydest þi fader ore.

Ther, þou þedist on þi fete
90 To þo monte of Olynete,
And to þi fader, ere þou lete,
Þou madest a bone with hert swete:

Ther, þou saydest: wif it may be,
Dere fader, I praye þe
95 Þis payne passe a-way fro me;
As þou wile so mote it be.

Ther, þou turndist agayne to ham,
And fonde hom slepyng ðery man²;
Þo bad hom wake³, & can hom blam;
100 Anone Þo way agayne þou nam.

Ther, þit este þe sel[n]e bone
Þat þou be-fore by-gan to done,
And eke þo þrid tymes este-sone
Þou madist prayer, with mylde mone.

105 Ther, with þat þou praye can,
Þo swote al blody fr þe ran;
Fro heuen a bryȝte aungel cam,
And þe conforthey god and man.

¹ H noht. ² Ms. may man. ³ Ms. walke.

Ms. Vernon.

Ther, no song mai be swettore,
Ne þourit in herte Blisfoliere,
Nouȝt may be felled lihtsomere,
Pen þou, so swete a lounere.

Ther, þi lone was vs so fre
Påt hit from heuen brouȝt þe,
For lone ful deore bouȝt þou me,
10 For lone þou henge on! Roode-tre.

Ther, to þi discipes dere
Þou seydest wif ful drieri chere
As þei seeten alle I-seere
A luytel ar þou taken were—

Ther, þou seydest þat þou wore
Ful of serwe and hert sore,
And beed hem dwella a while þore
While þou beo-souȝt þi fader ore;

Ther, þou eodesst on þi feete
105 To þe Mount of Olynete,
And to þi fader, er þou lete,
Þow madest a boone wif hert swete:

To him þou seidest: wif hit may be,
Deore fader, I preye þe,
Þis payne passe a-vey from me;
As þow wolt so moost hit be.«

Ther, þou tornedest to hem þan:
And founde hem slepen vech a man;
Þow beede hem waken, & er þou blan, 95
A-non aȝeyn þe wey þou nam.

Ther, þus est þe selwe boone
Þat þou beo-fore bigonne to done,
And eke þe þridde tymes sone
Þow madest, wip a Milde mone.

Ther, wip þat þou praye gon,
Þe swot of blod from þe ran.
From heuen an Angel lihte þon
And þe cumfortede, God and Mon.

¹ Ms. or.

Ms. Harl. 2253.

5 Ther, noping may be smettere,
ne noht in corpe blysfulere,
noht may be felled lykerusere,
þen þou, so suete a luniere¹.

¹ Ms. alumere.
Swete Ihesu, now will I syng.

Ms. Reg. 17 B xvii.

Mary moder, lade bryaste,
110 Pou darst, pou wilt, pou art of myste:
My hert luf, my lyf, my lyfste,
Pou be my helpe bope day & nyaste.

Ither, for luf pou sufferd wronge,
Woundes sore and paynes stronge;
115 Pi rewful paynes were ful longe,
Ne may how telle spel ne songe.

Ither, for luf pou dreve so wo
Pat blody stremes ran pe fro,
Pi swete body was blak & blo—
120 Oure sunnes it made so, welawo!

Ither, pi croune it satte ful sore,
Pi scourgynge, wen pou scourged wore;
It was for me, Ither pin ore,
Pi paynes pat pou sufferd sore.

125 Ither swete, pou bynged on tre,
Noght for pi gylte bot al for me;
With synnes I glitte, so wo is me,
Swete Ither, forgif it me.

Ither, wen pou streyned wore,
130 Pi paynes were more & more.
Mary ay with pe was pore
With soreful chere & sykynge sore.

Ither, why were pou pyned so,
Pat never dist wronge ne wo?
135 It was for me, & mony mo,
Pou so hard were be-go.

Ither, what sees pou in me,
Out pat nedeful was to pe,
Pou so hard on rode-tre
140 Woldist for me pyned be?

Ither, why were pou so gelouse,
So fervent and so curyouse,
To bye with prys so precious
Wrecched man so vicious?

Ms. Vernon.

Marie Mylde, freo and gent,
105 Preye for me—pou art present—
Whon my soule is frome me went,
Pat hit hawe good Inggement.

Ither, for lone pou soffredest wrong,
Woundes sore and peynes strong;
110 Pi peynes refulful weore and long,
Ne may me hit telle in spel ne song.

Ither, for lone pou soffredest so wo
Pat blodi stremes Ronne pe fro,
Pi white body was bleyk and blo—
115 Vre sunnes hit made, weylawo!

Ither, pi Coronate sat pe sore,
Pe scourgynge whon pown scourget wore;
Hit was for me—Ither, pin ore!—
Pi peynes pat pown boledest pore.

120 Ither swete, pou heng on tre,
Not for pi guilt, but al for me,
For sunnes and guilt azeynes pe—
Swete Ither, for-zif hem me.

Ither, whon pou streyned wore,
125 Pi peynes wosen more and more.
Pi Mooder ener wip pe was pore,
Wip serweful sikynge and wip sore.

Ither, whi weore pou pyned so
Pat neuer wrongest wronge ne wo?
130 Hit was for me, and moni mo,
Pou so harde were bi-go.

Ither, what sauh pou on me
Of ougt pat neodful was to pe,
Pou so harde on Roode-tre
135 For me woldest pyned be?

Ither, whi weore pou so gelous,
So fervent and so disirous
To buggen wip pris so precious
Wrecche Mon so vicious?

Ms. Harl. 2953.

Iheru, for lone pou boledest wrong,
Woundes sore, & pine strong;
15 Pine peynes rykene hit were long,
Ne may hem tellen spel ne song.

Iheru, for lone pou drezedest wo,
Blody stremes Ronne pe fro,
Pou bodi wes blak and blo;
For oure sunnes hit wes so.
Poems and treatises of Ms. Reg. 17 B xvii.

145 Itheru, for luf þu hynged on rode,  
For luf þou gaf þi herte blode;  
Luf þe made oure soules fode,  
Þi luf vs brought to al gode.  

Itheru my lemman, þou art so fre,  
150 For¹ al þou dedist for luf of me,  
What schal I for þat zelde þe?  
Þou askes nought bot lone of me.  

Itheru my god, my lord, my kyng,  
155 Bot trewe luf is al wyrkynge,  
And luf-teres with swete monynge.  
Itheru my dere, my luf, my lyste,  
I wil þe luf & þat is ryste.  
Do me luf þe with al my myste,  
160 And for þe morne day & nyste.  

Itheru, do me to luf so þe  
Þat euer my þouȝt vpon þe be;  
With þi swete eyȝte þou loke on me,  
And myldeleche my dede se.

¹ al þat.

Mary ladi, Mudder briht,—  
þou darst, þou wolt, þou art of miht,—  
Myn herte lone, my lyf, my lyht,  
Þou prey for me boþe day & niht.

Itheru, þi luf is al my þouȝt;  
165 Of oþer þing ne recke I nouȝt;  
But þat I have aȝzen þe wrouȝt  
And þou hast me so deore a-bouȝt.

Ms. Harl. 2953.

Iseru, for lone þou steyhe on rode,  
for lone þou seȝe¹ þin heorte blode;  
lone þou madest² oure soules fode,  
Þi lone vs brouhto to alle gode.

Iseru mi lemmman, þou art so fre  
þat þou dedest for lone of me.  
whet shal y þere-fore zelde þe?  
þar nys noht bote hit lone be.

Iseru my god, Iseru my kyng,  
³þou ne askes[³] me non oþer þing  
bote trewe lone & eke soryng,  
ant lone-teres wip sute mouynge.

¹ r. seyn. ² al. þe made. ³ Ms. askesd.

Iseru my lyf, Iseru my lyht,  
ich lone þe, ant þat is ryht:  
35 do me lone wip al mi miht,  
ant for þe mournen day & nyht.

Iseru, do me so seruen þe  
þat euer mi þoth vpon þe be;  
wip þine sute ezyn loke towarþ me,  
ant myldeleche myyne, þe þryce, al þat þou se. 40

Iseru, þi lone be al my þoth,  
of oþer þing ne recce ye noht;  
y þyrne to hauþ þi wille ywroþt,  
for þou me hanest wel deore yboþt.

¹ V my nede, R my dede.
Swete Ihesu, now wil I syngne.

Ms. Reg. 17 B xvii.

Ihesu, al-hof I synful be,
For longe hast pou spared me;
Po more ouzt I to luf pe
Pat pou to me hast ben so fre.

Mary mylde, fre and gent,
Pray for me, pou art present,
Pat wen my soule (is) fro me went,
Pat it haf (god) ingement.

Ihesu, for sope now is no binge
In al pis world of suche likyng,
Pat can so myche of luf-longyng,
180 As pou Ihesu, my dere swetyng.

Ihesu, wele owe I to luf pe,
For pat me schewed po rode-tre,
Pi corone of pornes, pi nayles pre,
Po scha[r]pe spere pat porowstonge pe.

Ihesu, of luf is sope tokenyng
Pi hed dous bowed to luf-kyssyng,
Pin armes spradde to louve-cluppyng,
Pi syde al open to luf-schewyng.

Ihesu, wen I pinck on pe
And loke vpon po rode-tre,
Pi swete body be-bled I se:
Lord, do pat syzt to wonde me.

Ihesu, pi moder pat be pe stode,
Of luf-teres ho wepped a flode;
Pi wounded and pi holy blode
Made hyr hert of drery mode.

Ms. Vernon.

Ihesu, al-hauz I synful be,
Ful longe hastou spared me;
Pe more owe I to loue pe
Pat pou wip me hast ben so fre.

Ihesu, forsope now nis no bing
In al pis world of such lykyng,
Pat con so muche of lune-longyng,
As pou Ihesu, my deore swetyng.

Ihesu, wel ouzt I loue pe,
For pou me schewes et Rode-tre,
Pi Coroune of pornes, and nayles pre,
Pe scharpe spere pat porw-stonge pe.

Ihesu, of lune I seo tokenyng
Pin armes spradde to louve-cluppyng,
Pin hed bouwede to swete cussyng,
Pi syde al opene to loun-schewyng.

Ihesu, whon I penke on pe
And loke vpon pe Roode-tre,
Pi swete body bi-bled I se:
Lord, do pat syht to wounde me!

Ihesu, pi Moder pat bi pe stod,
Of loun-teres heo wepte a flood;
Py wounded and pyn holy blode
Heo maden hire haue a dreni mood.

Ms. Harl. 2953.

45 Iesu, þah ich sunful be,
wel longe þou hauest yspared me;
þe more oh ich to loue þe
þat þou me hauest ben so fre.

(6 vv. wanting).

55 þe bac of pornes, þy nayles þre,
þe sharpe spere þat þourh-stong þe.

1 Hall. beke: brim of a hat.
Poems and treatises of Ms. Reg. 17 B xvii.

Ms. Reg. 17 B xvii.
Iheru, luf did þe to grete,
Luf þe made blode to swete,
For luf þou were wel[ ] sore be-bete,
200 Luf þe made lyf te lete.

Iheru, þou saydest: alle þee
Pat passen in way here be me,
A while abydes, comes and se
If ony in sorow is like to me?

Iheru, þou saydist: stelle þo me,
My dere [folk]¹, what it may be
Pat I haf gilte agayne þe,
Why þis payn is so hard to me?²

Iheru þou saydist after þitte:
210 »My dere [vynzard]³, I haf þe [s]ette⁴,
My sadres blyse I þe be-hette
With al my-self, what wil þou bette?²

Iheru, þo saydist þen more:
»My dere folk, þou tell [me] youre⁴
215 Why haf I for my holy lore
And for gode dedis hert sore?²

Iheru, þou saydist: show is þis,
My swete, what haf I don of mys
Pat þou withouton ony lys
220 Me ðeldist pyne agayne my blys?²

Iheru, þi luf þou tauntest me
With swete wordes of hert fre
Pat þou spake on rode-tre,
So ful of luf may none be.

Iheru, þo first was, I rede,
Pat þou þi swete fader bede
Pat he for-gyf hom þor mysdede
Alle þat iden [þe] to þo dede.

Iheru, þat oþer was, I-wis,
230 Pat þou saydist, as wryten is:
Pat þo thef schuld be in blys
With þe þat day in paradys.

1. Ms. fader. 2. The next 2 st. are tr. in V.
3. Ms. kynreden. 4. Ms. fette. 5. r. Þore.

Ms. Vernon.

Iheru, lone þe dude to wepen,
Lone þe dude þi blod to sweten,
For lone þou were sore beten,
Lone þe dude þi lyf to leten. 195

MARIE, I prei þe, as þou art fre,
Of þi serwe parte wíþ me.
Pat I mowe serwe here wíþ þe
And partiner of þi blisse be.

Iheru, þi lone þou tauhtest me
200 Wíþ swete wordes of herte fre
Pat þou speek on Roode-tre—
So ful of lone ne mihte non be.

Iheru, þe furste word was, as I rede,
Pat þou þi deore fader beede
205 Pat he forzaf hem heore misdede,
Alle þat duden þe to dede.

Iheru, þat oþer was I-wis
Pat þou seidest, as writen is:
Pat þe þeef schulde hane blis
210 Wíþ þe þat day in paradis.

for lone þou were sore ybeten,
lone þe dude þi lyf to leten.

Ms. Harl. 2253.
Iheru, suete lone þe dude grelyyn¹,
70 lone þe made blod to sueten,
¹ Ms. gredyn.
Swete Ihesu, now wil I synge.

Ms. Reg. 17 B xvn.  
Ihesu, þat Ônyw was of mon,  
Wen þi moder schuld fro þe go[n],  
And saydist: »wosmom, lo here Ion«.  
Also þou hir betaȝlest¹ one

"Ihesu, as þo was pyned sore²,  
Po [fourthe]³ worde þou saydist þore:  
»A now, god, me thy[r]stes sore«—  
It was for hom þat synful wore.

Ihesu, þo fy[r]the⁴ rewes me,  
Pat þou spake on rode-tre:  
»My god, my god, how may þis be,  
It semes þou hast forsaken me?«

Ihesu, þo sexte worde it was  
Wen þou saydist in manus tuas,  
Betoke þi fader in þat pias  
Pt soule as þi wille was.

¹ Ms. betaȝlest. ² The next 2 stanzas are tr. in Ms. ³ Ms. þoure, u expunged. ⁴ Ms. fy[r]. ⁵ Ms. fy[r]the.

Ms. Vernon.

Ihesu, þe þridde was of Mon:  
Whon þi Mooter þe schulde forgon,  
A sone þou hire be-tauȝtest on,  
And seidest: »wosmom, tak heer Ion.« 215

Ihesu, as þou weree pyned more,  
Pe sceorþe word þou seydest þore:  
»As, seydest bow, me þursteþ sore«—  
Hit was for hem þat damnded wore.

Ihesu, þe syfþe word Reweþ me, 220  
Pat þow seidest on Roode-tre:  
»Mi God, Mi God, hou may þis be  
Pat þou hast al forsake me?«

Ihesu, þe sixte word hit was  
Whon þou seidest In manus tuas, 225  
Be-tauȝtest þi fader in þat pias  
Pt soule, as his wille was.

Ihesu, In al þi peyne mest  
Nenere was so meke best:  
þou seidest Consummatum est,  
Pyn hed fel doun, þou zelde þe gost.

Ihesu, þou seidest: »alle þe  
Pat passen be þe wey bi me,  
A while a-bydeþ, comeþ and se  
Zif eny serwe is lyk to me?« 235

Ihesu, þou seidest: »tel þow me,  
Mi deore folk, what hit may be,  
What hane I guilt æçynes þe  
Pat þou so bitter art to me?«

Ihesu, þou seydest þenne more: 240  
»Mi deore folk, þe tel me þore,  
Hane I wip myn holi lore  
And gode dedes I-hurt so sore?«

Ihesu, þou seidest after þet:  
»Mi deore wynþard, ne hane I þe set, 245  
Mi fader blisse þe bi-bet,  
Wip æ l my-self—what woldest þou bet?«

Ihesu, þou seidest: »hou is þis,  
Mi swete, what hane I do mis  
Pat þou wip-onten eny lis  
Me þeldest schoone æçyn Mæ blis?« 250

MARIE, þat slakst alle wo,  
Helle-peynes schild me fro,  
And zif me grace her do so  
Pat I from heune to heene go. 255
Ms. Vernon.

Thyrn, fryue welles I fynde in þe:
Pat loue-spring to-drawe¹ me;
Of Rede blod þe stremes be,
Mi soule of synnes wasschen heo.

Thyrn, my soule drauz þe to,
And mak myn herte wyde vndo;
Zif hit þi loue to drynke so,
Pat flessches lustes ben fordo.

Thyrn, Mouchel Iche owe þe:
Who schal hit al ȝelde þe?
Me bi-honeþ þi-self hit be,
As þou pyne suffredest for me.

Thyrn, þi loue ȝef me follyke,
In myn herte þat hit stike,
Mi soule hit þurle Inwardliche,
Þat hit be þyn enteerliche.

Thyrn, do me loue þe so
Pat, wher I beo, or what I do,
Pat I for weole ne for wo
Ne let myn herte torne þe fro.

Thyrn lord, Mi swetyng,
Hold me erere in þy kepyng,
Mak of me þi derlyng,
Pat I þe loue ouer alle þing.

Thyrn, my weole and al my wynne,
Al my Ioye is þe wiþ-Inne:
Now and erere kep me from synne,
To do þi wille let me not blynye.

Thyrn, mihtful Heuene-kyng,
Þi loue beo al my lykyng,
Mi mournyng and my longyng,
Wiþ swete teres wepyng.

Thyrn, zif me for þi name
Patience In peyne and schame,
Pat to my soule is note and frame;
And mak myn herte Mylde & tame.

¹ H. tacheb. ² The next 3 stanzas certainly suggest R. Rolle.

蹉 hure of loue to drynke so,
þat selyshliche lust be al for-do.

Iser Crist, do me loue þe so
þat wher y be, & what so y do,
lyf ne deþ, weole ne wo,
Ne do myn huerte þe turne fro.
Swete Ihesu, now wil I syngge.

Ms. Vernon.

Ihesu, al þat is feir to [s]e¹,  19
Pat to þe fllesaches lykyng may be,
Al worldes blisse, do me fe
And al my tent þue to þe.

M. Arise, swete Mayden fre,
For Ihesu [Crist] be-seche I þe,
Fi swete sone do loue me,
And mak me worþi þat hit so be.

Ihesu, in þe beo al my þouȝt—
Of òþer þyng ne recche I nouȝt;
Whon I of þe may felen ouȝt,
Þen is my soule wel ouȝt þouȝt.

Ihesu, þif þou for-lete me,
What may me lyken of þat I se?  300
Blisse may non wiþ me be,
Til þat þou come æȝyn to me.

Ihesu, þat me hast deore abouȝt,
Al þat to synne draweþ ouȝt
Holliche payt out of my þouȝt,
So þat I ne wrapþe þe nouȝt.

Ihesu, my soule is weddet to þe—
Wiþ riȝhte hit ouȝte þin owne to be;
Þanþ I haue synget æȝynes þe,
Fi Merci is enere redi to me.  315

1 Ms. þe.

Ms. Harl. 2253.

85 Marie, suete mayde fre,
for Iesu Crist byseche y þe,
þi suete sone do loue me,
ant make me worþi þat y¹ so be.

Iesu, do me þat for þi name
90 me likeþ to dreþe pyne & shame,
þat is þ[e]² soule note ant frame,
ant make myn herte milde & tame.

Iesu, al þat is fayr to se,
al þat to fleyhs mai likyng be,
95 al worldes blisse, to leten me
grounte, for þe lone of þe.

Iesu, in þe be al my þoht,
al òþer blisse ne recchy noht;

¹ V hit. ² Ms. þy.

when ich of þe mai felen oht,
þenne is my soule wel ywroht.  100

Iesu, þef þou for-letest me,
what may m[e] lik[yn]¹ of þat y se?  105
mai no god blisse wiþ me be,
o³ þat þou come æȝyn to me.

Iesu, þef þou bist þeorne bysoht,
when þou comest, ant elles noht,
no flæshliche laste ne wicked þoht
in to myn heorte ne be ybroht.

Iesu, mi soule is sponsum to þe;
ofte ych habbe misdon æȝynes þe;  110
Iesu, þi merci is wel fre:
Iesu, merci y crie to þe.

¹ Ms. mi likyng. ² = till.

2º
Poems and treatises of Ms. Reg. 17 B xvii.

Ms. Vernon.

¶ Tlusu þi Merci! bi-leue I crave—
Me bihoueþ þat I hit hauæ;
Pe deu of grace vpon me laue,
And worþi me make þi loue to hane.

¶ Tlusu, þou be al my þernynge,
In þe be, lord, al my lykynge,
Mi þouȝt, my dede, and my Mournynge
To hauæ þe Eure in loue-longynge.

¶ Tlusu, my leof, Mylde of mood,
Mi soule hæþ neode of þi good:
Mak hit clene and þolemod,
And ful hit of þi loue-flod.

¶ Tlusu, my soule preyeþ þe,
Let hit nouȝt vnclôped be;
Cloþe hit wiþ þi loue fre,
Wiþ goode werkes þat lyken þe.

¶ Tlusu, Beute ne aske I þe nouȝt,
Ne proute cloþes nobil wrouȝt,
Londes ne Rentes, deore bouȝt,
But hertly loue and clene pouȝt.

¶ Tlusu, whoþne so hit lykeþ þe,
Loue-sparkes send þou me;
Mak þyn herte al hot to be,
Brewnynde in þe loue of þe.

MARIE, þi some preye hertely
For me, wrecche vnworþy,
Þat he wolde enterly
Graunte me his Merci.

1 This st. suggests R. Rolle.

Ms. Harl. 2253.

Iesu, wiþ herte [bi-leue] y crave,
hit bihoueþ rede þat ich hit hauæ;
115 þe deu of grace vpon me laue,
ant from alle harmes þou me sane.

Iesu, from me be al þat þyng
þat [þe] may be to mislykyng;
al þat is rede þou me bryng:
120 to hauæ þi loue is my þyrnyng.

Iesu mi lif, of milde mod,
mI soule hæþ greþ neode of þi god:
[Ma]k hire treufsæ ant þolemod,
ant ful hire of þi loue-[f]lod.

1 Ms. þi loue. 2 Ms. me. 3 Ms. tak.
4 Ms. blod.

Iesu, my soule bidde y þe,
euermore wel va be;
Iesu, al myhtful heuene kyng,
þi loue is a wel derne þing.

Iesu, wel mai myn herte se
þat milde & meoke he mot be,
alle vnþewes & lustes þe,
þat selen wolde þe blyssæ of þe.

Iesu, þah ich be vnworþi
to louæ þe, louerd al-myht,þi loue me makeþ to ben hardy
ant don me al in þin merci.

1 some vv. wanting?
Swete Ihesu, now wil I syngge.

Ihesu, gyf me bat I may se
250 Po grete gode bat pou hast don to me.
Venkynde agayne has I ben to pe:
For-gyf me, lord bat art so fre.

Ihesu, pi luf & fleischely pouzite
255 As hony and gal to-geder brouzite;
Swete & bytter acordes nouzite.

Ihesu, with hert I vak(!) pe,
260 Po I a wreche synful be;
In trwe hope I pray pe
Pi blys and mercy graunte pou me.

Ihesu, po I be vnworpi
To luf pe, lord almaytyt,
Pi godenes makes me hardy
To do my soule in pi mercy.

Ihesu, pi mercy confortes me;
For no man may so synful be
265 Pat wold leue synne & turne to pe,
Pat redy mercy ne fynd he.

Ihesu, po I synful be,
270 Trysty hope I hane to pe:
Perfore, lorde, I pray pe
Pat of my synnes amende pou me.

Ihesu, for synful, as writen is,
275 Pou lytest fro pi hye blys
In to Marias wombe, I-wys,
To brynge vs alle to rest & blys*.

1 V ponke. * to overl. in red; bat, and pou, crossed out in red. * a added.

Ms. Reg. 17 B xvii.

Ms. Vernon.
Ihesu almihti, heuene-kyng,
Pi lone is a ful derne þing;
May no mon hit witen þorw knowynge,
But he hit seele þorw herte þenkyng.

Ihesu, zif me bat I may see
Pe Muchele good pou hast do me.
And I vnykynde azeyn haue be,
For-zif me, lord, bat art so fre.

Ihesu, pi lone and fleischly pouzit
Wonen to-gedrene mouwe þ[ei] nouzit,
As Hony & galle to-gedere brouzit;
Swete and Bitter a-cordeþ nouzit.

Ihesu, wið herte I þonke pe.
275 Pou I wreche and sunfol be,
In trewe hope I preye pe,
Pi Blisse & Merci graunte pou me.

Ihesu, þauh I be vnworpi
To lone pe, lord Almihti,
Pi godnesse me makeþ hardi
Mi soule to don in þi Merci.

Ihesu, pi Merci cumforteþ me,
For no mon may so synful be,
280 Pat synne wol leue and to þe fre,
Pat Merci ful redi [ne] fyndþ he.

Ms. Harl. 2253.

Iesu, pi mildenesse foreþ me;
for no mon mai so sunful be,
285 þef he let sunne, ant to þe fre,
þat ne fynd socour at þe.

For synful folk, suete Iesu,
pou lyhest from þ[i] heze hous,
pore & loge þou were for oue,
þin heorte lone þou sendest oue.

1 Ms. þe.
Ihsu, euer beseche I þe
Py luf inwardely graunte þou me;
Pof I þer-to vanworþi be,
280 Make me worþi, þat art so fre.

Ihsu, þou art al swete & gode:
Do þi luf drynk my hert blode;
Þi luf makes so swete-wode,
Þat wonder blysful is my mode.

Ihsu, do me to do þi wille
Now and ener, lowde & stille;
With þi luf my soule þou fille,
And suffar [neuer]1 þat I do ille.

Ihsu, þi luf is swete & stronge,
290 My lyf is al þer-on longe:
Teche me, lord, þi luf-songe,
With swete2 teres euer amonge.

Ihsu, if þou be fro me go,
My hert is ful of sorrow & wo;

Ihsu, þi loue is swete & strong,
Mi lyf is al þer-on I-long:
Tech me, lord, þi loue-song,
Wip swete teres euer a-mong.

Ihsu, if þou be fro me go,
My hert is ful of sorrow & wo;

Ihsu, þou art so god a mon,
145 Iesu, forþi byseeche y þe,
þi swete loue, þou graunte me
þat ich þare-to worþi be,
make me worþi, þat art so fre.

Iesu, þou art so god a mon,
þi loute y zyme al-so y con;
þare-forne ne lette me nomon,
þah ich for loute be blac ant won.

Iesu al swete, Iesu al god,
þi loute dryneþe myr heorte blod,
155 þi loute me makeþ so swyþe1 wod,
þat y ne drede for no flod.

1 Ms. me.  2 With s added, orig. Wete.

Ms. Harl. 2253.

Iesu, þi loute is swete & strong,
mí lif is al on þe ylong:
tech me, Iesu, þi loute-song,
wip suete teres euer among.

Iesu, do me to seruen þe,
wher in londe so y be;
when ich þe fynde, wel is me—
Zef þou ne woldest awye fi!

Iesu, þef þou be from me go,
mi soule is fol of serewe ant wo;
what may I sugge bote wolawo,
when mi lif is me atgo?

Ms. Vernon.

Ihsu, þou art so good a mon,
Þi lune desyre I as I con:
Me to lette suffre þing non,
Sweete Ihsu, my deore lemmun.

Ihsu, euer beo-seche I þe,
Pin Inward loue þou graunte me;
Þou I þerto vanworþi be,
þou mak me worþi, þat art so fre.

Arle Milde, ful of pite,
Prey þi deore sone for me
þat he graunte me to be
Enère in blisse wip him and þe.

Ihsu al swete, þat art al good,
Do þi lune dryneke myr herte-blod;
Þi loute me makeþ so swete-wod
Þat wonder blisful is my mood.

Ihsu, do me do þi wille,
Non and euer, loud and stille;
Wip þi loute my soule fulfille
And soffre neuer þat I do ille.

Ihsu, þi loute is swete and strong,
Mi lyf is al þer-on I-long:
Tech me, lord, þi loute-song,
Wip swete teres euer a-mong.

Min herte is ful of serwe & wo;
What may I sey but weylawo,
Whon þou, my swete, art went me fro?

Ma. Reg. 17 B xvii.
Swete Ihesu, now wil I synge.

Ms. Reg. 27 B xvii.
Mary, þi son praye hertely
For we wreche and vnworþi,
Pat he now wil inwardely

300 Graunte me his mercy.

Ihesu, þis ore, þou rewe on me,
When schal my soule come to þe?
How longe schal I here be
Pat I ne may þe, my lewman, se?

305 Ihesu, þi lore teche þou me
With al my hert to louf þe;
Porow þi myȝte make it so be,
And þerto, lord, constrayme me.

Ihesu my lord, Ihesu my kynge,
310 My soule to þe has grete longynge,
Pat hir weddist with þi ryngge:
When þi wille is, hir to þe bringe.

Ihesu, þat dere bouȝtest me,
Make me worþi to come to þe;

315 Al my synnes forgif þou me,
Pat I in blys may þe se.

Ihesu so fayre, Ihesu so bryȝte,
I þe besche with al my myȝte
Brynge my soule in to þi lyȝte,

320 Pere loy is cuær bope day & myȝte.

fol. 29. Ihesu, þi helpe at myn endinge;
Take my soule at my deinge,
And sende vs comfort & sokeringe
Pat ho drede no wicked pinge.

1 r. techeþ. 2 r. hir.

Ms. Harl. 2253.

Ihesu, þis ore, þou rewe of me,
170 for whenne shal ich come to þe?
Ihesu, þi lore biddeþ me
wiþ al myn herte louie þe.

Ihesu mi lif, Ihesu my kynge,
my soule haneþp to þe xynynge:

175 when þi wille is, to þe hire bryng,
þou art suetest of alle þyng.

Ihesu, þat deore bohtest me,
make me worþi come to þe;

1 Ms. bostes.

Ms. Vernon.

Ihesu þin ore, þou rewe on me,
Whon schal my soule come to þe?

Hou longe schal hit here be,
Per I ne may þe, my lewmon, se?

Ihesu, þi lore techeþ me
Wiþ al myn herte to loue þe:
Porw þi miht mak hit so be,

Pat þerto, lord, constreyne me.

Ihesu my lef, my lord, my kynge,
To þe my soule hæþ gret longynge,
þou hast hit weddet wiþ þi Ryng:
Whon þi wille is, to þe hit bring.

Ihesu, þat deore bouȝtest me,
Make me worþi to come to þe;
Alle my synnes forgiþ þou me,
Pat I may comen & wonne wiþ þe.

Ihesu al seir, my lewmon briht,
I þe be-seche wiþ al my miht,
Bring my soule in to þi lught,
Per is day and neuer niht.

Ihesu, þin help at myn endyng;
Tae my soule at my dizyng,

Seende hit socour & cumfortyng,
Pat hit ne drede no wikked þing.

alle mi synnes forȝetypes þou me,
þat ich wiþblisse þe mowe se.

Ihesu so seir, Iesu so brihte,
þat Þe biseche wiþ al my nyht,
bring mi soule in to þe lyght,
þer is day wiþ-oute nyht.

Iesu, þin help at myn endyng,
ant in þat dreeful out-wendyng
send mi soule god weryng,
þat y ne drede non eouel þing.

1 al. in.
Poems and treatises of Ms. Reg. 17 B XVII.

Ms. Reg. 17 B XVII.

325  Ither, fyrre þi ercie fre
Suche grace þen sende to me
And euer with þe in blis to be.

Ither Crist, mer[ri]i ben he
Pat euer in blis may þe se
And haue fullich þe loue of þe:
Swete Ither, þou graunte hit me.

Ither, þi loue has now ending,
Þere nys no sorwe ne no wepyng,
but loy & blis & ful lycynge:
Swete Ither, þer-to vs bryng, Amen.

1 Ms. merci.  2 r. þer?

Ms. Harl. 2553.

Iesu, þi grace, þat is so fre!
190 in siker hope do þou me
at scapen Payne ant come to þe,
to þe blisse þat ay shal be.

Iesu Iesu, fur wel ben he
þat yne þi blisse mowen be
ant fullich habbe þe loue of þe:
suette Iesu, þou graunte hit me.

Iesu, þi loue hane þ non endynge,
þer nis no serwe ne no wepyng,
hote iote & blisse ant lykyng:
Snete Iesu, þare-to vs bryng. Amen.

1 r. þer?

3. (Speculum mundi). 1

(A Sermon of Alquin to Gay of Warwick).

Other, later, Mss.: Arund. 140 fol. 147, Harl. 525 f. 44, Cambri. Dd XI. 89 f. 162. The poem is founded on Alcuin’s Liber de virtutibus et vitis ad Widonem comitem (Migne 101 c. 613), of which an old extract in Ags. is extant in Ms. Cambri. II I. 33 (c. 1100). The poem is Midland, probably by the author of Ipotis, and can, therefore, have nothing to do with R. Rolle; yet I give it here, in pursuance of my plan to follow up the northern Mss. — Ms. Reg. gives the best text, though northern endings have been introduced.

Herkens alle to my speche
Mon, if þou wilt heuen wynne,
And hele of soule I wil þou teche;
thorou loue to god þou most bigynne;
þat I wil speke hit is not fabul,
þis shal be þi bigyynyng;
bis hit is ful profitabul.

—

1 Title at the end; Speculum vitæ iastius mundi.

2 Ms. Ar. contains: Ipotis, Mandeville’s Travels, Prick of Consience. Gy Earl of Werwyke & Deken Alquynne, 7 Sages, Story of Melfsbeu. Ms. Harl.: Sege of Troy, Robert of Sicily, Speculum Gydonis de Warewyke sec. Alquinum heremitaes. Ms. Cambri. Dd XI. 89: þe Abbey of þe Holy gest f. 2–8, Be prick of consience f. 5–161, our poem titled þe Sermon þat a clerk made þat was cleput Alquyn to Gwy of Warwyk, a poem þow ich Cristenman owe þor to hafe a remembrance of þe passion of our lord Ither Criste, beginning: Of alle þe ioyus þat in þis worlde may be, and a poem on the lord’s prayer fol. 186–196, beg.: God of heues þat sitteth in thrones.
And þin eu-en-cristen loute also
10 right as þi-selve þou most do.
And if þou wilt þus bigynne & ende,
þou may [be] siker to henem to wende.
But if þou loute more worldis1 gode
þen god him-selve in þi mode,
15 þou shalt hit fynde an yuel plaw,
to dethe of soule hit wil þe draw.
For when þo world þe has kaght
In his panter thorou his dragh, At his wille he wil þe lede, .
20 þou shalt not spare for no drede
ne for loute to god ne for his awe
to go out of þo right lawe;
for soche hit ben þat lounen more
þo world & his soule loren,
þen þai don god þat hom wrought
& on þo rode ful dere boght.
Here wil I wil a while dwelle
& a tale I wil þou telle
Of an erle of gode fame,
30 Gye of Werwik was his name,
how is a tymne he stode in þogh, þo worlds blis him þogh noght:
þo world a-non þere he forsoke
And to Iheru Crist him toke,
35 And loved god & al his lore,
And serued hym after ever-more.
A gode mon þer was in þat dawe
þat lened wel alle gods lawe:
Alquyne was his right name,
40 and man he was of2 gode fame;
Deken he was, þo ordre he had,
In holynes his lyue he lad;
witt of clerigy he had I-noghe,
& þerfore to godnes enær he droghe.
[Perof þe erel was wel war,
& al his wille to him he bar],
45 & of hym he toke his rede
to kepe his soule fro þo quede.
On a day, I vnderstonde,
Sir Gy þo erle sende his sonde
to þat holli mon Alquyne,
50 & sayde: Þe grete þe wel, fader myne,
and praye þe for gods lone,
þat vs alle sittes a-bone,
þat þou wilt per charite
& in amendement of me
make me a gode sermone,
and write hit in a leccione,
þat were my ioy & my delite
& to my soule a grete profite.
For þo world thorou his foule gyle
has me lad to long while;
þerof I wil consciaile take
how I may þo world forsake«.
Pen Alquyne þo erle answerid,
and Iheru Crist ful gerne he herid
þat siche a witt was comen hym to,
55 and saied his praier he wolde do;
& sithen þat I shal be þi leche,
Aller-first I wil þe teche
faire vertues for to take,
And foule thewes to forsake. 70
Þus may þou not do, leewe brocher,
but if þou knowe bothe one & ofer.
I shal þe now shew bothe,
whoche are gode, & whoche are lothe.
And at þo best I wil bigynne,
þo better grace for to wynne,
þo vertus I wil first shewe
whoche þai ben on a rowe.
4Wisdom in gods drede
vse wel, þat is my rede,
Trewe [bi-leue]3, & charite—
þese thre shul leene with þe,
Stedfast hope, & mekenes,
Pees, mercie, & forgypenes,
Lone of hert ful of pite
85 þat is verray humillite.
And if þou wolt [haue] gods ore,
8lit þou most vse more
for þi synne repentaunce,
& redy þerfore to do penausce,
90 with soron at þi hert rote,
& shrift of mouthe shal be þi note.
In almes-ede & charite
þi lyue shal ever-more be.
Pes ben þo thewes þat I wil þe teche 95
wher-thorow þou may to heuen reche;
1These virtues form the subject of the poem,
with many digressions; the vices are not treated. 2 Ms. loue.
& so þou may þo world forsake,
If þou wilt hom to þe take.
Now I wil þe nemen þo wicked thewes,
þate are swithe mykel shrewes—
for if þou dos by hore rede,
To strong pyne þai wil þe lede;
þen is gode þat þou shon
frotto drawe hom is to þi won:

105 Herken now vnto me
And hom I wil nemen þe.
Pride, wrath, & enuye,
 fals lugement, & trechorye,
fals witnesse is one of þoo—

110 Mony a soule hit dos ful woo;
Louve not to myche þís worlds bles,
hit brynges mony vnto merkenes;
Anarice, & glotonye,
wicked slownes, & lechorye.

115 Aceide is a ful foule synne
To mon þat he may com with-Inne,
And what hit is I wil þe wise,
Vnderstonde þat þou not mysse:
Aceide is slownes broþer—

120 wicke is one & wicke oþer;
hit is a derne mourynþg is mode,
& makes mon fro mynde to do gode.
Oft thorou siche wicke mourynþg
wanhope bygynnes for to sprynge;

125 but mon turne away þer-froo,
Saued bes he neuer-moo.
Wroþer-hele was Judas borne,
for thorou þat synne he was forlorne;
Mercie he lest1 thorou þat synne,

130 wher-thorou he might no ioy wynne.
Ich þe mon þat redy is his sight
to fle þat synne witt al his might,
And oþer þat I have nempned2,
If þai wil to ioy be demened3.

135 Herken now to my sermonne
what I wil telle in my lessonne.

(De sapientia)
Wisdom in gods drede,
of whiche þat I bifoire salde,
Two þinges hit wil þe teche

140 wher-thorow þou may to heuen reche:
þat is, leene synne, & do gode,

1 A lees.  2 A nemp.  3 A dempt.

for his loue þat died on rode.
But for to loue4 al onely
Is not ynothe, sikerly:
þou most do gode forth þerwith,
If þou wolt hawe mercy & grith.
Þis wonder is5 of mony a synful mon
þate þenkes hit were mykel for houm
to hawe grete worlds honoure,
As londes, rentes, halle & boure,
Riche vessel of siluer & golde,
& grete tresoure & faire holde,
Riche mete & riche drynke,
And litel þerfore ferto swynke,
hele of body & boon & hide,
& grete loos of Pompe & pride.

Quod felicius quam vita peccatoris.
A myrly hom þenke hit were:
but eft hit mot be boght ful dere.—

but no-þo-leesse hit may bifalle wel,
þof a mon hawe myche catel
As londas, rentes, & oþer gode,
Zit he may be pore of mode,
And ful low of hert I-wisa,
& holde þerof litel prise.—
but now I wil speke & rede
Of hom þate I bifoire sayde,
þat thorow hore pride & hore wille
fallen oft in grete perrille.
Saynt Austyn holds þer-with right noght,
& sailes hit shal be dere boght.

And skilfully hit most be so:
for when a mon has synne I-do,
Oþer he most hit bete here,
Or ellis suffyr payne ellis-where.
Wilt þou here now what I rede4

175 god kithes hom þate wil hym drede?
he wil holde hom here lowe,
for þai shuld hym þo better knowe;
he wil chaste hom with smale pyninge
and make hom to lese þat hote brennyng,
& mony angwishes he wil hom gyue
to suffrur here whil þai lyne,
and honger & thrust & trowel strong
þai shul hawe enuer smong,
lasse of catel, & sekenesse—

1 al. to leue þi synne.  2 n. Tis wonder?
3 Cf. S. Edm. Spec.  4 al. louverede.
& alle is to eke hore bles.
mon, if pou leues not me,
Seke aboute & pou may se
these holy men alle by-dene
210 how pai lyueden is woo & tene.
And if pou my tale not for-giete,
pen may po better witt
quet po worldes bis is nought
when pou hast hit thorun-soght;
215 for if a mon hane here his wille
ful lyghtly he may spille. —

(De side) Here I wil a while blynne,
Anoþer þing I wil bygynne;
To speke more of þi bileeue;
220 for hit is gode & wil not greue.
Mon, þi bileeue shall be soo:
þat on god is & no moo,
þat one god is in vnyte,
þre three persons in trinite.

215 Pou shalt bileeue also,
& treule is þi hert hit do,
þat god had neuer bigynnynge,
ne neuer shal hane endynge,
And shaper is of alle shaftes,
220 & gynes witt in alle craftes;
And mon made after his oune face—
þat was for lone¹ of hege grace,
And gane to mon fre powere
to chese² bothe fer & nere,
225 Of gode & yuel shede to make,
þo yuel to leene, þo gode to take;
whethor he wil chese he has powere,
thorun might of god, whil he is here.
Pen hit is not on god longe
230 If mon wil chese to do wronge.
Adam was þo first man
þat euer ony synne by-gan,
And þat was god to wite noght;
þorefore hit was ful dere boght.

225 God gane hym witte as his owene
gode & wicke for to knowene:
& thorun þo eggyng of þo fende & Ene
he did a synne þat did hym greue;
Vhuxwmnes was his³ glitte—
230 þorefore oute of paradise was he pilte.
Buxwmner he was to his wyne

¹ al. Nas þat grei uné...? ² Ms. these. ³ Ms. hit.

pen to god þat gaue hyms lyue.
& for þat he did after hir lore,
he boght hit sithen swithe sore:
His freddom was fro hym tane all,
& putte in seruage as a thrall;
Not onely he, but alle þoo
bate of hym comen for euer-moo.
But for hit was for gile done,
God had pyte þer-vp-one,
& eke for lone þat he hade
to monkynde þat he made:
to saue mon, mon he become,
& pyne grete for hym he nome,
And gane for hym his hert blode
with harde deth vpon þo rode.
Biryed he was, in tombe he lay,
til hit come þo thrid day:
vp he ros þo thrid day
fro deth to lyne with-outen nay.
To heuen he steghe thorow his might
Right is to his fadre sight,
And sittes on his fadur right side,
þo grete dome to a-byde.
He wil come sithen on domes-day,
250 Cruel & sterne, with-outen nay;
he þat was wont to be
meke as lombe, ful of pite,
þere þen he wil light adonne
wrathful, sterne as a lyonne;
260 Mercie wil he shewe none,
but right after þat mon has done
þai shal take hore iugement,
to ioy or to strong tourment.
Alas, how shal þai on take
265 þate wolden here god forsake
Thorun synne of fleshefully lyking,
& wolden hit bete with no pynyng!
Perfore þai shal wende til helle,
nyl þai wil þai þere to duell,
270 & þere bileeue for euer-moo
In strong pyne & eke in woo.
Sent Austen spekias of alle seche
And saies wordes ful reulyche:
Habent mortem sine mortem morte, & sine mortem
fine. sine sine
but to ende of deth come þai neuer;
þai shal ever-more dire
280 In strong payne of hot[e fire.
Here a while I wil dwelle
& of a myrrer þing gow telle:
Telle I wil now forthe, I-wis,
Of þo ioles of paradis,
285 þo whiche gods childre þat gode bene
shul haue & al-so sene;
& of* I hade in my baylye
þo witte of alle clergye,
hit mighe neuer so byfalle
290 þat I might thorouly telle hom alle;
but as god wil gyue me grace,
I shal þou shewe in þis place
what ioi þai shul haue in-fere
þat sernen god on erth here.
295 When þat þai shal parte hethen*,
ful wel þai shul hore way kenen
Right to þo blis of paradyse
þat god has þarkid to alle hyse.
Þere is euer ioye ynoghe,
300 and euer right with-outen woghe,
weit & conyng & coyntyse,
A trewe loye with-outen fayntise,
Strength þ-y-now & fairenes,
& light with-outen merkenes.
305 þere shul þai haue no gylt,
for alle hore wille shal be fulhit;
þai shul haue þer-with, I-wis,
ful ioy & ful blis,
bothe þo pore & þo riche.
310 but witt þou wil†, not alle yliche,
Ilkone shal haue his wonnyng
Right after his owne doseruyng‡;
But trow þou wel in þi thoght
þat non of hom shal want oght:
315 for who so has leste in þat woynynge,
he has ful ioye of alle þinge.
Þerfore, mon, with al þi might
þou loue god wel by day & night;
þo Inwardloker þou loues hym here,
þo more shal be þi ioye þere.
—
(De charitiate)
1 = dure.  2 = bof.  3 = r. henne.
4 = wel.  5 = Ms. doseruyng; cf. douyse
v. 341, dopartyd 4, 760.
for I wil speke of charite.
Of alle vortuz hit is þo hext,
& gods wilte hit is next†.
If þou wolte witt what hit may be,
herken & I wil telle þe.
Hit is: loue god owr alle þing,
In thoght & dede & in spekyng.
And if þou wilte owr come þerto,
Another þing þe* most do:
þou most loue, how so hit be,
þin euen-cristen forthe with þe.
Mon, wilt þou make a gode pronyng
If þou lones þo henen-kyng?
If þou loue god wel I-wisse,
þou wolte loue alle þat is hisse.
Men saien sothe bi witt myne:
»Who so lones me he« lones my hynes.
But þou loue þis euen-cristen þat is by þe,
þat [þou] may al day with egehen se,
how þou louest god I can not dounye
whom þou may se on nom wise—
þis saies Poule & beris wittenes,
As he may wel in sothenes.
‘Abraham saw but he not wist how,
herken & I wil telle þe now;
þo fourme of childre he mette,
there he saw & as one hom grette;
In tokynng hit was, I telle þe,
Of þo heghe holi tryniete;
holly as one he grett hom þere
In tokynng of one god þat þai were.
How Moysses saw him wilt þou now lere?
In fourme of a buske alle on a fire
At þo mount of Synay by olde dawe,
þer god hym gaue þo first lawe:
Al on fire þo buske was,
but bret no-þing þo buske nas.
Þere shewid god his grette myght,
And hym-selue in þat syght.
*Þo busk tokend ou[rj]e† lady
with hir clene mayden-hed sikerly;
for hit was euer I-like clene,
No might hit not I-[wemmed]† bene;
hete of fleshe might hir not wesme.
Alquin's Sermon to Gay of Warwik, on the virtues.

no more might þo bask brene.
And mony an oþer hym seghe & spake hym witþ þat was hym neghe,
But not, onely in his god-hed, 370 but mynged witþ þo mon-hed;
for sikerly, I telle þe, mon saw neuer his deite Bodily in erthe here—
men might not, hit is so clere.

And if þou wille witþ [whi]1 now, herken & I wil telle þow;
for so hegyçe þing is þo godhede, herof to speke hit is grete drede.
God is so clene & so clere a þing 375 370 380 385 & of] he is sett so wonder hegyçe, [gif]1 hit greues monnes eghe Inwardly on hit to se for his grete cf]arite2:
Now for sothe I telle þe, 390 & sikerly lene þou me, þat god, þat gane þo soome his light, Is an hondrid sithe so bright; how þen might hit euer be þat bodilly eghe might hym se here on erthe [in]1 þo godhede? nay: no mon may do þat dede. & þat is proued and shewed bothe to lerid & to lewed.
Pen may þou þenke: how may þis be, 400 ne may no mon god se?gis, gis, by my leynte, herken & I wil telle þe. If þou wille se in þi sigh God of heuen þat is so bright,—
understonde now what I men!—: Þou most be of hert clene, in word, in dede & in thought, þat þou be yyled right noght; for god saued hym-selue in sothnes, 405 & þo gospel herof beris Wittenes, 1 om. 2 Ms. charite.
þat is to saye, I telle þe:
»Alle clene of hert blessid þai be, for at þo grete dome sikerlich þai shal se god apertylyche In his godhed & in his blis, þo whiche þai shal neuer mys. þen shul þai here þat bene couthe, A blisful worde of gods mouthe: »Comes now, my blessid, in-fere, þat to my fader bene lene & dere, In to my blis þe shul wende þat lastes euer with-outen ende, [for]1 euer-more þere to won with þo fader & with þo son And with þo holi gost is vnite, 410 415 420 425 þat is þo holy trinitie.» And þe, cursed gostes, gos a-non, þe shul be dampned euer-likone. Per þai shul se hym al-so, but þat shal be al for hor wo; for toward house he wil hym turne bothe wrathful & eke sturne— And namely to þat cumpanye þate slownen hym thorou ennuye And kene nayles dryuen eke, thouron his honde & fete »did hom to seke,« And þere þai shul se sothly his grisly wounds opwsly þat þai diden hom-selue make; for dede þen shul þai quake. Pen wol god to hom saie with sterne voice & grete aie: »Cursid gostes, þe ben me lothe: Goses a-non, gos now, gothe In to þo strong fire of helle, for euer-more þere to duelle & brene þere in hote fire, for þe han servid no oþer hire; Mercie is al fro þow gon, for whi on me þe hadden non.« He þat wol no mercie haue On hym þat wolde hym mercy crane1, he shal be laged witterly Rightfully with-outen mercy.

1 Ms. And. 2 þai on margin. 3 A Porous his honden & his fete. 4 v. 433—440 om. in H. 5 Ms. graue.
Poems and treatises of Ms. Reg. 17 B xvii.

(De spe) 1 For steint David saies, if þou wilt loke,
In a verse of þo psaunter-boke:
Spera in Hope to god, and do godes.
deo et Right so I understode.
bonitas- But ydel hope a mon may habbe,
tem. 460 I saye þe sothe with-ousten gabbe;
for al onely to hope, with-ousten gode dede,
Is ydel hope, so god me spede.
But I ne saie not-forthy;
þou may be charged sikerly
465 with grete synnes, heny & sore,
þit shal þou dispaire nere-þo-more:
but stedfast hope haue þou to wynne
þos merecis of þi synne
Thorow shrift of mouthe & repentauce,
470 & redy þerfore to do penaunce;
If þou do þis, by day & night,
Put al þi hope in god of might,
And tryst hope to hym þou hane
þat he þe wil helpe & sone.
Heeren what I wil [say] nouthe,
for hit come out of godes mouthe:
475 Vbi te Mon, right þere as I þe fynde,
right þere I wil þe iuge & bynde.Æ
Alas, what shal þai þen do
þat are fownden in sorow & wo,
þat wolden not hom-selue shryne
whil þai mighten, in hore lyue?
þerfore, mon, I warne þe,
whil þat þou may go & se
480 þat þou be redy & tare
Oute of þis worlde for to fare;
for sikernes no mon witt may
when shal be his edying-day.
þerfore thinke oft, I þe reide,
of þis word þat god saide:
»Per I þe fynde, I wil þe bynde«;
Lett oft þis word be in þi mynde.
490 Mon, if þou wolte þis world forsake
& Iheru Crist to þe take,
þou most be oft in orisone,
and in reding of gods lesson.
With vs god spekes when we rede
of hym & of his blessed dede;
& we with hym, I-wis,
Alquín's Sermon to Guy of Warwik, on the virtues.

Eadem sìche mett as þou metis me,
right sìche I wil mete to þe;
Again, my soule, I will meete to you;
for-gyue, mon, for þo lone of me,
and I wol for þo lone of þe.
Forgive me, you, for your love of me,
& I wol for þo lone of þe.

Take, mon, gode geme þer þou saiest,
530 In þo pater noster what þou prayest;
Right as I do to alle þou
& þou þat art so cruel in thought
& þou þat art to me haue oght mysdov.
Nobis debet me to alle his good,
and wolt to mercie herken noght;
what will hit stonde in ony stide,
þo holy Pater noster þof þou hit bidde?
Nought, if I dar hit saye;
560 for a-gayne þi-selne þou dos praye.
And þo holy boke of sothnes
þerof beris wittnes
And saies: þe þat wil no mercy haue,
ful ydel may he mercy craue.
Oure swete lord in his speche
his disciplis he on teche:
In alle maner disturbualusce
he bad hom be of gode suffraunce
And if þou art seke in fleashe & blode,
bere þat of þi-mode, & thanke þat god hit þe sende
þi sely soule to a-mende.
If þou hane losse of þi catel,
Loke & vmtink þe swythe wel
575 þat of þi-selue þou haddest hit noght,
but as hit was thorow god wroght,
& if god wil hit fro þe take,
þou shalt þerfore no grutching make,
but suffar alle goddis willen
bothe loude & eke stille.
& if þe falle trauelle on honde,
or pyne of body, or shame in londe,
Of alle þes þou suffrande most be,
þof þou thanke hit greues þe;
585 Thanck how þesu in to erth came
& for mon he tholyd pyne & shame
And foule þere was myssayde
& mony a sorene vpon [hym] layde,
with-outhen grutchying [he] held hym stille
& tholid hit al with mylde wille;
And al he did for oure sake,
for we shulde at his ensaunmpel take
to be suffrai in lik a stidde
Right as oure lord hym-selne dydde.
and if ony mon thorou his powde
Dos þe wrong on erthe here,
Thenk is þi hert, I praye þe,
Of þo wrong & of þo viletke
þat men to Iseru Crist did
here in erthe in mony a stid,
And how he thold hit myldely
alle for þi lone sikerly.
One ensaunmple of hym þou nym
595 to suffer wrong for þo lone of hym.
For I dar saye sothly,
he may be martrid treuly
with-outhen shedyng of monnes blode
þat is here of thole mode
to suffer wronge & wright
for þo lone of god al-myght.
But vmemeth siche a faihte is þere,
for agayne kynde hit were,
why, for þo kynde of mon
wold haue venganuce a-non.
But of Iseru take þi mynde
515 & feght agayne þin owne kynde:
And þou shalt hane for þi gode dede
Of martirdam þo hegehede mede.

But þou feers mon þat so proute art, (De
and hege of mode & stoute of hert, humili-
[þou]1 vil not bowe for no þinge,
tate)
non cer to heuen-kynge.
And he þat wil hegehe hym here,
625 & wol not bowe on no manere,
In litel while he shal hit knowe
& falle þerfore swythe lowe.
Po mylde thorou his humili-
ful lely honourid shal he be,
for he shal be drawen on hegehe
& wonne god swithe neghe;
and pride, hit is so foule a last
þat oute of heuen he was cast—
þou shalt wel witt þat I not lye,
for Lucifer & his companye
thoru þo pride þat hom con folow, 635
dowm of he neþe hom con swolow;
þo pyne of helle hom con swolow;
1 r. al.
So he wil do alle men
pat in pride ben taken.
Now be war, þou proude grome,

640 þat þou in pride be not nome;
Cast hit a-way, I wil þe rede,
Or ellis of strong pyne þou may drede:
for sikerly, & þou be tane þer-Inne,
heuen may þou nerwynne;

645 & oþer way is þere none
but to heuen, or helle gone.
Pen do by consaille & by rede,
and oure-com þo foule queue
þat foundes þe on ilk a side

650 for to holde þe in pride.
But if þou kouthe knowe or se
þo vertue of humilitie,
for no þing þou woldist hit shon,
but hit shuld ouer with þe won;

655 of alle vertug hit is þo hext,
& gods wilt hit is next.
Seint Gregor þeroþ beris witnes,
þat mykel spekes of sothnes:

Qui sine[Mon. þof þou do neuer so mikle gode,
humilitate vir[utes ceteras
gat, quasi puluerem in vento portat.

As who so bere powder in grete wynne:
for of he be neuer so myche,
bit flyes away ful lightlyche.
Of mon hit faris right so,
for gode dedes of he do;
Mony & fele on iche a side,

670 þer may non with oþer a-bide,
but he hane verray humylite:
Alle þai wol fro hym fle.
A gode þing is humilitie
Of hym comes verray charite,

675 And penance & eke shrift—
þis is of god a ful fayre gift,
& forgoyuenes of synne—
wel is hym þat hit may wynne.
Who so is a-ferde of his trespase,
he shal hane confort & solace
Of þo holy gost witterlye,

1 Ms. his.  2 vv. 667 & 8 are tr.

þat wil þ[o]1 soule confort in hye2
& make men to hane þer-with, I-wis,
trist hope to heuen-blis.

685 Seynt Dauid þer-of spake & saide
In þo psanter as men reide:
þo more a mon doutes his synne,
þo more ioye he shal wynne.
For who so has of his synne drede,
& wil no more do hit in dede,
hit semes þat he has trew lone
to Iesu Crist þat sittes a-boune.
One þing is comen to my thought,
to shewe hit I wil spare noight.
If ony is in holy lyne,
mon, mayden, childe or wynne,
& dos a litel trespase3
In one tymne thorow a case
þat is agaynes gods wille,
be hit loude be hit stille:
he wil hane more sorow & drede
for þat litel synful dede,
þen mony one wil in ony stonde
þat lien in dedly synne I-bownde.
If þou wilt here of þo skille,
herken & I þe telle wilke.
þo mon þat lyes in dedly synne
& þo synne he wol not blyynne,
Gostly wit he has I-lore;
I wil þe telle why & wherfore:
for gostly sight witterly,
mon, is þi reson sikerly,
where-[borou]4 þou may in þi mode
know bothe þo yuel & þo gode,
& sheed to make in alle þi dede
by-twyx sothnes & fals-hede;
& when monnes soule, I-wis,
thorow dedly synne fyled is,
his knowyng is al gon,
for witt ne sight has he non.
Wherfore þo synful mon
Nouþer he may ne he con
his owen state right se
ne know in what lyne þat he be,
for merkenes þat he is Inne

715 thorow þo fylyng of dedly synne.
But þoo þat lyuen in holy lyne,
1 Ms. þi.  2 A comforty.  3 v. 667 & 8 are tr. in Ms.  4 om.
Alquin’s Sermon to Guy of Warwick, on the virtues.

mon, mayden, childe or wyue,
& servis god on erth here:

730 his gostly sight is ful clere,
for with-inne hym is god al-might,
pat is*, grace of gostly sight,
To se & knowe in his mode
po long lyue pat is so gode,

735 & po drede of domes-day
& po pyne pat lastis ay;
wher-thorou pat shal po more drede
to show synve is alle hore dede.
Here ze may se po wronge,

740 & se wher-on hit is longe,
pot synful mon may not se
his giltes, pot pai grete be.

Listen now to my speche
& nedeful ping I wil the teche,

745 Of holy kirc hit is po lere,
pot spekes to alle lesse & more
& saues: xmon, whil po more leyuen,
loke pat pot be clene ohren;
as sone as pot hast synve wroght,
whil hit is new in pat thoght,
Anon to shrift pat pot gange,
ne duelle pot not per-with to lange:
for if pot dost, pot may wel wilt
pat smowwhat shal be for-gete of hit,

750 wher-thorou pat may be blamed
& at po dome ful sore a-shamed.
Perfore, mon, whil pot may leyuen,
loke pat pot be clene shrynyn,
with sorow of hert & repenauce;
& of po prest take ping penauce.

760 Pis is a rightful medicine,
hit shildes mon fro helle-pyne;
A better ping was newr founde,
for hit makes holle deddy shone,

765 & who-so-euer wil hit crane,
with-ouen cost he may hit hane.
Mon, ne let pot for no shame,
est po perfore falle in blame;
If pot will not for shame shew hom here,
bai shul be shewed ellis-where
to alle po men pat euer were,
& alle shul hom se & here,

& per-of [pen] poou shall havne shame,

1 A has 4 vv. more.  2 A pat ceueb hym.

and per to ful mykel blame.
Two maner of shame men fynden in boke, 775
who so wil per after loke;
pat one gos to dampanacion,
pat ope to salucion.
If poou wilt witt how pis may be,
herken & I wil telle pe.

Mon, if poou have synnes done
lodely and foule mony one:
if poou art pi-selue harof a-shamed
& at pi hert sore a-gramed,
and sparist not for loue ne ay
pat poou hom wilt in shift say,
Of god pen may poou lightly
forgyuenes hane sikerly.
Pis ilk shame, by my coune,
drawes pe to salucionne.

790 pot ope r shame for sothe hit is,
If a mon hane done a-mys
And foule synnes has wroght,
& wil for shame shewe hom noght
In his shift to po preist;
he wratthus sore Ithur Crist,
forgyuenes I-wis tidus hym newr,
but is helle-fire brenne euer.

Why art poou more a-shamed to speke
a word, pen gods hestes to breke?

800 Pis ilk foule wicked shame
brynges synful mon in mikhel blame.

Po lere pat comes oute of gods mouthe, (De

795 to alle men hit shulde be couthe; Ithur spake & saied eone:

810 wasshis you & bes clene kyndely of men setes.
With water men wasshen pat foule bene;
And hote water, be poou bolde,
wasshes clenner pen dos po kolde.

Alle pis I saie sikerlyche
for to speke openlyche
what is hit for to mene
wasshis bow & bes clenere.

815 Somme wasshen hom, bot not a-right, for po clenner are pai not dight.
Po hote teris of monnes eghe
Makes clenner pen ony leghe.1
Mony wepes for hore mysdede,

1 Ma. Harl. here stops shert.
Poems and treatises of Ms. Reg. 17 B xvii.

820 but to do synne þai han no drede;
þai wenen to washe hom with þat water,
& þai ben foulid ner-þo-later:
for if þai wil not synne fie,
I-wis, vn-clene þai shal be.

825 But a norþer maner wasshing
Makis clene of alle þing;
Mon, if þou hane synne done
lodely & foule mony one:
If þou hast wille to leene þi synne,

830 þat þon no more falle þer-lune,
Of þin eghes þo hote teris
þate gon a-downe by þi leiris,
þai wil make gode a-corde
by-twene þi soule & oure lorde,
& make þe clene of þi synne,
wher-thoron þou may heuen wynne.
Now may þon witt what is to mene
swasches þou & bes clene«.

(De non tardando converti).

Ambulate
dum lucem
habeticis, ne
tenebre uos
comprehendant.

835 Bot þe þate wil clene be,
Cerites, sumwhat þe most fie,
wil þe here git afer sone
One þing þat nedeful is to done.
Hit is gods oune lore,
þat spekes to alle lesse & more,
»Go, mon, whil þou hast light,
Lest þe ouer-take þo derk nyght«.
Þi lyne, mon, is cald þi light,
& þi deth þo derk night;
whil þou art on lyne, þou may wirke
gode werkes of holy kirke,
& cerites, when þou art deed,
þen may þou nouþer do gode ne queed.
Perfore, mon, I warne þe,
whil þat þou may go & se

850 In gode waies sped þe fast,
Lest þo night wil þe a-gast,
& sikerly, with-outen any,
at þi deying shal be þi dommer-day:
for þere shal be reckned alle
þat eneþ þou didist, grete & smalle;
þere þou shalt know & se
Gode or yuel wheþer hit be,
& þen paranenter woldest þou fayne
bygynne to wyrk & turne agayne:

865 but cerites þou shalt not so,
bot right after þat þou hast do
þou shalt take verament
þere þi rightwis ligement.
Deth is gilor wythe stronge,
& bigles mony one ever a-monge:
þerfore wirke whil þat þou maght,
for sodenly þou may be kagh.

Drede of god in alle þing
(De timore domini).

Of wisdam is þo bygynnyng.
& mony one hauen of god drede,
but not for loure of his god-hede,
but þat þai shulden for hore gil
In to strong payne be pilt.
Hit fares by soche, I vnderstonde,
as hit dos here by þo bonde.

880 Þo bonde wil nouþer londe ne stille
do oght agayne his lorde sille,
But þat is for no loure ne for non
a-corde
þat he has to his lorde,
[bui] for if he did, he wist hit wel
he shuld lese of his catel.
& hit hit fares by mon also
þat lettes more synne to do
for doute of grete pynynge,
þen for lone of heuen-kynge.
Hit is not yuel so to bygynne,
for dred of pyne to leene his synne:
for after he may katche grace
to be þen hym of gods face,
how mirry hit were to hane þo sight
Of gods face þat es so bryght;
And so þen shal he cast his lone
to Iesus Crist þat sitis a-bone,
& leene & fle alle synful dede
bothe for loure & for drede.

900 But who so wil do by my lore,
I-wis, he shal lett more
for fle synne bothe day & night
for drede to leese þat faire sight
Of gods face þat is so clere,
of whom we han alle oure powere,
þen for drede of oure woo
þat ouy þing vs might doo.

Leeene frende, herken to me,
& more I wil speke to þe
Of þo virtues of almes-dede.

(De ele-
emosynia).
Alquin's Sermon to Guy of Warwik, on the virtues.

for is þo gospel as we rede¹, bryng with þe a shyuer of brede².
þin almes-dede þou shalt forthe pitte, Po wydogh vnswerid a-non:
& spare hit not þof hit be litte. "Sikerly, ho saied, bred haeue I non,
915 God saies þas in his lore: ne noght þat I might þe gynne
«mon, if þou may gyue no more for to helpe þe to lyue
but a dische ful of colde water, but a hundred of mele in a pichere,
þou putt forth nere-þo-later, & a litel oile þat is clere,
with gode willë & charite, þat I mot make on meete here
920 & ful wel hit bes golden þe». to me & my childer in-ære,
& when þou shalt haue þonke & mede, And sithen we moten die sore,
for so littel an almes-dede, for meete haue we no more».
Siker þen may þou be, Po prophet vnswerid hyr so:
if þou gyues mykel in charite "I bid þe, he saied, or þou go
925 to god þou may þo better speede first þerof make me mete;
& þo more shal be þi mede. & when þat hit I haue ete,
Ones hit I vnderstode Of þat þat leene þou shalt make
In almes-dede is dowbul gode: for þe & for þi childer sake».
hit fordos synne, witt hit wel, Po sely wydogh þen ful some
930 and hit wol eke þi catel. grauntid wel to do his bone,
& of þou be herof in drede for his loue þat Judas solde¹;
how hit might be so in dede, his litel mete shewae ho wolde.
[n] gode witnesse I wil drawe When þo prophet þis hym seghe,
One ensembl of þo olde lawe. his eghen to god he kast on heghe,
935 Holy writt wil not be leis, 980 to hym he made an orison:
þat spekes of þo prophet Heleis & a-non god put his fyson
how Thern Crist, oure lord swete, vp-on his mele in his pichere,
spake to Helise þo prophete, And in his oyle þat was clere.
to a pore wydogh he him sende. Þen saied a-non þo prophete
940 hore bothaw lyue to amende; 985 to þo wydogh wordes swete:
He saied: Þelise, þou shalte fare me drede þe not, wommon, is þi thoht:
In to Sarept & wowne þere; þi mele shal want right noght,
þere is a widogh þat wil þe fede, & þin oyle shal wax sykerly,
& I wil zelde her ful wel hir mede». & þi loom shal not be empty». 990
945 þo prophet Helise by-gan a-non Grete plenty had þo wydogh þoo
forth on his way for to gon. whil þat ho lyued enser-moo.
At þo zate of þat cite þo widogh he mette, Now þou knowest in þi mode
And faiere a-non hehir grette, In almes-dede is doubul gode:
he bad hir for gods lone, Almes-dede fordos synne
950 þat vs sittes alle a-bone, 995 & þe-thorou þou may henen wynne,
A dische ful of water he² shuld hym gyue And þi gode shal multiplye—
for to helpe hym for to lyue. so sales þo boke þat wil not lye.
Po wydogh saied ho wold fayne, Po gospel saies to þe & me:
& to servye hym ho turned agayne. »Gyue, and men shal gyue þes. 1000
955 After hir he bygan to crye In a noper stede I haue witennes
And bad hir þat ho shuld hye; þat god hym saies in sothnes:
»Do, he saied, by my rede, Al þat þou dost for þo lone of me
¹ vv. 912 & 2 are tr. ² r. ho.
1 Cf. p. 6, v. 466.
Poems and treatises of Ms. Reg. 17 B xvii.

1005 Right to my-selue, witt hit wele, 
þou dost þi present ilk a dele.
Glad may þou [pen] be in þi thought
Alas oft as þou may gyue oght,
for þou may nowe wel vnderstonde,
1010 þou takist hit god in his honde—
for gods wordes in sothnesse
þrof beris gode wittenesse.
Per-fore, mon, be not to guede

Iherm Crist fortó fede:
for þou may þer-witþ wel speede, 1015
& heuen-blis gete to þi mede.
To þat blis he vs bryng
þat is lord ouer alle þing,
And gyue vs grace, whil we ben here,
to serva hym þat vs bought dere, 1020
In trewe loue & charite,
Amen amen, so mot hit be.  
Explicit hic speculum vite istius mundi.

4. (Hell, Purgatory, Heaven, World, Man, Sin, 
Grace, Virtue, Good works, God's Mercy, God's Justice).  

A later Ms. is Ms. Addit. 10053* (a free copy of Ms. Reg.). The poem treats partly the same topics as the Pricke of Conscience, often in identical terms. The dialect is Yorkshire, the frequent o-forms (þore wore, wone shone, go two, gost most &c.) are not necessarily original. I think, R. Rolle's authorship is unques- 

ionalable.

fol. 36.

Alle-mighty god in trinite,
fader and son & holy gost,
þat is one god & persoines thre,
One sothfast lord of mightuus most,
5 Gyue vs grace synne to fie,
and wel to lyue, & kepe vs chaste;
so þat oure soules redy be
to god, when we þo deth shal taste.

He may wel be calde witty
10 þat can wel lyue in þis exile;
who so here lyues rightwisely,
he wirkes wel after gods will.
He þat mas hym to god redy
and lyues wel, shal not die ille;
15 & alle oþer may be dredy,
but he þat wel con lyue thorou skille.

Alle ooure lyue þat we here lede,
is noght but a dethe lywynde;
& deth is noght ells to drede
20 but as a passing of lyue failande.

For fro bigynnynge of oure childehede
ilk day to dye we are dredande;
þen þis [lit] 8 is faylande at þo nede,
for whils we here lyue [we] 4 are dyande.

Mony lyuen þate lyue kan noght,
25 and mony dyen þate dar not dye;
but of deth haue þai no thoght
þat con lyue wel & ese sy [flye] 4.
Thorou bodily deth þo gode are broght
to lyoe, & no payne to drye;
30 after þo werkus þate þai haue wroght
alle shal be demed, witterlye.

Deth is of endele lyue bygynnynge,
and of dedly lyue þo last ende,
to þoo þate here are of gode lyuyng,
35 when þai shal oute of þis world wende.
Pen shal deth be to hom likyng
þat in þis lyue made god hore frende;
but hit is entrie of duellyng
In helle to hom þate seruen þo fende. 40

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1 Title on margin by a later hand: An Induction to good life by the consideracion of Heaven, Hell & Purgatory.  
2 This Ms. at the end adds 2 stanzas, asking to pray for him that this trentis on englishe drowes, and the following note: Oorate pro anima domini Iohannis Pery, canonici ecclesie sancte Trinitatis Londonia infra Albate, qui duxit librum fortis secti; cuius anime propicietur deus, amen. This Pery, the alleged compiler of the Ms., cannot be the author of our poem, which is older and northern.  
3 om.  
4 Ms. slye; A. & sy is slye(t).
To live well, consider Hell, Purgatory, Heaven &c.

Wherfore, mon, if thou wilt lere
to lyue wel, & die rightly,
& of gode & ille hane knowyng clere,
and lone & drede conceyne herby:

45 wende outhe iche day of þi-selne here
thorou thought, & forgete þi body,
and þen by-holde thre places sere
In þat oþer world, of sere party.

Pere shal þou se, if þou loke euen,
50 Somme in iloye, & somme in paynes stedd,
& here & knowe by hore stenen
what-wise þai hauue hore lyue ledde.
[þ]o1 thre places I wil þe nemen,9
as I hauie herd & in boke redde:

55 One is helle, an oþer is heuen,
And purgatorye is þo thridde.

Pese thre places, as we trowe,
In þat oþer world, are certayne;
to one of þese thre wende shal þowe

60 when deth has here by body slayne.
þou shalt hethen wende & wot not howe,
& nuer shal þou come a-gaye:
þefore, or þou wende, chese þe nowe
wheþer þou wolt to iloye or to payne.

65 First, at helle þi thought shal be,
to se how synne is wirkid9 þare;
and in purgatorie may þou se
how synne is clensyd, witþ pyynes sare;
In heuen þou shal þe se grette plente

70 of blis þat shal last ever-mare,
for hom þate are witþ hert fre
for gode werkyn wolde hom not spare.
þer-after byholde þo wordes lawe,
how ful of is of vanyte;

75 & sithen agayne þi þou drawe
In to þi-selne & þi-selne se,
& what þou hast done & what þou aye,
And what god has done & dos to þe:
& so may þou gode and ille knawe,

80 and con lyue & die and redy be.

(Heil) First, if þou wilt con lyue right, 
þou shalt sende þi thought to helle
1 Ma. to.  2 r. neuen.  3 A. wroken.
4 On the margin by a modern hand.
ones on þo day or on þo night
þowhile þou lynes, where fendes are felle1;
þere shal þou se thorou gostly sight

85 more sorow & pyne þen tong may telle:
for synful men are grymly dight
þat for hore synnes þere shal þai duelle.

90 Alle sorow þat monnow hert wolde þe
þou shal þe se witþ-Inne helle-gate,
and of alle woo grette plente,
& grette deuate, as clerkes wate.

95 Fire þat nuer sleckid shal be
is þere, witþ brymstyn brennande hate,
þat al þo water is þo see,
þof hit thorou-run, ne myght hit bate.

For as fire is hatter evrywhore
þen is a fire paynted on a wowe:
right so þo fire is hatter þore
þen is þo fire here þat we knowe.

100 Zit þere is siche colde euer-more,
soche stormys þat euer shal blowe,
þat if þo fire fast brennande wore,
hit shuld sone turne to yse & snowe.

þere is ey smek, & stynke a-mong,
105 and marknes more þen euer was here;
þere is huwgr, thriste, and throng,
& vgly fendes of grette powere;
þere is gretynge & deulful song,
gna styng of teth & grisly chere,

& oþer tormentis harde & strong
more þen hert may þink fer or nere.

þere is no hope of helpe ne rede
to hors þate duellen in þat payne,
ne non relie7 thorou no gode ede,
for hit is endeles sorow sourayne.

110 þere is deth witþ-outen deede,
& lyne witþ-outen lyne, certayne;
þai dye ay lynande is þat stede,
& euer-more lyues & dies agayne.

120 Ouer al paynes þere haue þai
a special sorow day & nyght:
of þo sight of blis þat lastes ay,
þat oþer hauie is heuen bryghty,
1 Cf. Prick of Consc. v. 6466 ff.  2 Cf. ib. 17366 ff.
3 Cf. ib. 6592 ff.  4 Ma. orig. nes; r. erased.
5 A. rel.  6 A. rel.
Poems and treatises of Ms. Reg. 17 B xvii.

125 fro þo whilk þai are putt a-way,
for þat þai here lyned not right;
And þat shal last to domes-day,
but fro þen þai shal want þat sight.

Þat sight of blis confortis hom nagh,
130 but ekes¹ hore sorow þat þai haue tane;
thorou enyu þai haue hit kagh
þat ðe þer has lyoe & þai haue naue.
Þo leest payne þat hom is wraght²
in helle is more þet neuer shal wane,
þen alle þo paynes in erth taght
if þai were alle to-geder in hele.

For alle þo paynes here as we duelle
al-if þai to³ so mony wore,
zit þo leest payne in helle
140 men saien a hundrid-folde is more;
[fo]r alle þo paynes sharpe & felle
of þis world, þat grenen here sore,
solace & ioy men might hom telle
to regarde of þo leest payne þore.

145 When þou hast sene þis hydowis place,
& þo sorow þat is þer-Inne,
þou shalt haue drede, if þou haue grace,
to do here ony dedly synne.
For who so folowes þo fendet trace
150 & of his wickednes wil not blyne,
but he amende hym whil he has space
to payne of helle þai wil him wynne.

(Purgatory)

Zit sende þi thoght forther-mare
to purgatorye: þere þou may se
155 soules in breynande fire al bare
for synne vnclensid, & may not fle;
In þat fire þai shal duelle þare
til þai of alle synnes clensid be
And made als clene as first þai ware
when þai were baptised & made fre.

³Þat payne of fire where þai duelle,
is so mykel, to clense synnes sere,
þat alle tourmentes þer & felle
þat alle martirs han suffrid here,
165 & paynes þat wyvmen when þai swelle³
of childeng thole þat to deth are nere,
to þat pyne is not to telle
but as a bathe of water clere.

For þat fue is more mighty
þen þis fue here, & more breynande,
170 as is þis fue erthly
hatter þen þo sonne shynande.
In þat fue breynes soules mony,
And schal þer-Inne ay be duellande
tif þai ben clensid clene þer-by,
as gold is founden³ in fue meltande.

But þai haue ay gode hope in thogh⁴
toute of þat fue to wynne a-way,
for þai wot wel þat þai are noght
In helle, þer payne is lastande ay.
180 But sum-tyme þai haue þis not in þooght,
So harde payne is þer night & day
þat þai are oute of mynde broughtech & con not think where are þai.

þai haue dowbule payne þere dight:
185 One is feling of hore payne,
An oþer hore letting of þat sght
of god þat is ioy souerayne;
þat zerne þai euer day & night,
but þai may not be certayne
190 til þai be made clene & bright
of al þat þai haue done in wynne.

Þus may þou þere thorun gostly e
se harde paynes on sere manere,
þat þo leest payne is more to drye
195 þen þo most payne of þis lyn e here.
Þer-fore clense þe here or þou dye,
thorou penansce of alle þi synnes sere;
for ellis þou shalt, with-outen lye,
In purgatorie bye hom fel dere.
200

Afterwarde þi hope vp lede
(Heuen)
& lyft þi her holy to heuen.

²Pere shalt þou se, if þou take hede,
more ioye þen erthly men con nemen.
Alle clerkes þat on boke con rede,
205 & maisters of alle þo science seuen,
þo ioye þat þere is & þo mede
mighnten not think ne shewe with stenen.

¹ Ms. secus.        ² r. right.   ³ A. twies.       ⁴ Cf. Pr. of Cons. v. 296 ff.    ⁵ A. yelle.
To live well, consider Hell, Purgatory, Heaven, World.

Pere is sy grete fulnes of lyght,  
210 & largethes of roume\(^1\) with-outen prese,  
mirthis \(\hat{p}a\)t passen alle mennew sight,  
& pefite lone \(\hat{p}a\)t neuer shal cese;  
\(\hat{p}e\)e is souameike sikernes dight,  
& sikar pasibilnes & pese,  
215 paseful loye with likande sight,  
& joyful silence with ese.

\(\hat{p}e\)e is cely endeles beynge,  
and endeles blis in \(\hat{p}a\)t place,  
And likynge & endeles louyung,  
220 and thonkyng of mercy & of grace ...\(^2\)

\(\hat{p}e\)e is al maner welth endeles,  
& of alle delites grete plente,  
\(\hat{p}e\)e is flownyng of more riches  
\(\hat{p}e\)n ever was here, by mony degré;  
225 \(\hat{p}e\)e is more wyrship of heghnes  
\(\hat{p}e\)n ever might eghen in \(\hat{p}e\)is world se;  
\(\hat{p}e\)e is alle byng \(\hat{p}e\)t gode is\(^3\),  
& wanting of alle \(\hat{p}a\)t yuel may be\(^4\).

\(\hat{p}e\)e are medes of halowes sere—  
230 \(\hat{p}a\)t loye no mon mesure may;  
\(\hat{p}e\)e are so mony ioyes\(^5\), \(\hat{p}a\)t no mos here  
may hom recken nyght ner day;  
\(\hat{p}a\i\) are so pensive & so dere,  
and of so mykel nowblay,  
235 and so plentiuous on sere manere,  
\(\hat{p}a\)t no mon hom may gesse ne say.

\(\hat{p}e\)e is lyne with-outen deth dight,  
\(\hat{p}o\) \(\hat{p}a\)ille\(^6\) is ever-more lastande;  
\(\hat{p}e\)e is ʒonth with-outen elde right,  
240 & rest with-outen wijk\(^7\) folowande;  
\(\hat{p}e\)e is with-outen merknes light,  
and ioye \(\hat{p}a\)t ever-more bes duellande;  
\(\hat{p}e\)e is ay day & neuer nyght,  
& pes with-outen snyte holdande.

245 \(\hat{p}e\)e is light & bryghtnes more  
\(\hat{p}e\n\) ever had sonne when he bright shone;  
& \(\hat{p}e\)e is grete myrthe, as I saied ore,  
and melodie \(\hat{p}a\)t neuer shal wone.

So mykel ioye & so mony are \(\hat{p}ore\)  
250 \(\hat{p}o\) whilke \(\hat{p}a\)i hane \(\hat{p}a\)t \(\hat{p}i\)der are gone,

\(\hat{p}a\)t alle \(\hat{p}o\) clerkes here of lore  
Kouthe not telle \(\hat{p}o\) lest\(^1\) poyntye of one.

For \(\hat{p}o\) lest loye \(\hat{p}a\)t is in heuen  
of alle \(\hat{p}o\) ioyes \(\hat{p}a\)t are sere,  
is a hundred-folde more [to] neuen  
255 \(\hat{p}e\)n al \(\hat{p}o\) ioy of \(\hat{p}is\) lyne here;  
for \(\hat{p}o\) melodie of monnus steuen,  
& delites fer and nere,  
were noght but sorowe to telle euyn  
al to \(\hat{p}o\) leste ioy of heuen clere.  
260

Perfore, when \(\hat{p}o\)u hast hom sene  
thorou eghe-sight of hert fre:  
at \(\hat{p}i\) synnes \(\hat{p}o\u\) shalt sore tene  
\(\hat{p}o\)t putten \(\hat{p}e\) fro \(\hat{p}o\)t faire cite.

For al-\(\hat{p}o\)f helle neuer shulde hanne bene,  
265 & synne shulde neuer vengyd be,  
\(\hat{g}i\)t shuldes \(\hat{p}o\u\) ãrence to kepe \(\hat{p}e\) clene  
\(\hat{p}a\)t ioy to hanne & god to se.

What mon wolde tyne \(\hat{p}a\)t ioy & \(\hat{p}a\)t blis,  
if he oght of hym-selue wolde rewe,  
270 \(\hat{p}a\)t god has hight to alle his  
\(\hat{p}a\)t in his seruys here are trewe?  
for sikerly, I dar saie \(\hat{p}i\),  
gyne a mon \(\hat{p}a\)t ioy right \(\hat{a}\)newe,  
hym were leuer, \(\hat{p}e\)n hit to mys,  
275 Ik day to be slayne here newe. —

When \(\hat{p}o\u\) thorou thought of \(\hat{p}i\) hert fre (World)  
hast sene \(\hat{p}o\u\) ioye: \(\hat{p}o\u\) shalt loke downe  
& biholde \(\hat{p}is\) world with his fals gre  
\(\hat{p}at\) worldly to serue are bowne;  
280 \(\hat{p}o\) whilk is ful of vanite,  
of wretchidnes & corpuicione;  
\(\hat{p}e\)n shal hit seme noȝt ellis to se\(^2\)  
but as a depe, dywne dumegoun.

For hit shal seme \(\hat{p}e\)n to \(\hat{p}i\) sight  
285 merke & layth, litel & lawe,  
to regarde of heuen so bright  
\(\hat{p}at\) \(\hat{p}o\u\) so faire & bright sawe:  
hit shal seme voied of alle gode right  
\(\hat{p}at\) monnus hert might to likynge drawe,  
290 to regarde of \(\hat{p}o\) plente dight  
of heuenly godes \(\hat{p}a\)t are to knawe.

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1 Ms. roume.  2 The wanting vv. are also wanting in A.  3 r. es.  4 Here A. has 4 vv. more.  5 om. in A.  6 Wille sum Leben, Treibs.  7 Ms. swilk.

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orig. last, corr.  A. the.
Alle worldly riches bothe more & lesse
pe shal [pink] foule as muk stynkande,
295
to regarde of heenealy richesse
pat are so faire & nearer faylende;
Al þo ioye & al þo gladnes
shal be sorow for sothe semande,
to regarde of þo ioy þat es
300
In heuen with-outen ende lastande.
Alle þo witt of þis world to lere
þe shal þen þenk aperte foly,
to regarde of þo sightes sere
þat are in heuen with melodye.....
305
Alle wurships of þis world here wast
shame & sheneship þal seme to þe,
to regarde of þo wurship maste
In heuen þere we sayne wolde be;
Alle þat þo world yerens is haste
310 þe shal þink wynge & vanite,
to regarde of alle þinges to taste
þat fallen to heuen þat we wolde se.
If þon byholde on þis wise
þo world when þou þus hit has sene,
315 þat fals is & ful of fayntise
And euer deceyeueabul has hit bene:
þat sight shal make þe to dispise
& forsake þis world be-dene,
& tent to god & his seruyse,
320 & fro syynne here to kepe þe elene.—

Manes selfe

When þou þus has sene heuen & helle,
Purgatorie, loy & payne,
& þo fals world þer we duelle
þat summe men loun & serene in wynye:
325 biholde þi-selue þen, flessh & felle,
and þis lyue [here] vncertainye,
& when þou hast done as I telle,
wende þen in to þi-selue agayne.

& be-thenk þe what wast þowe,
330 And whe þen þou come is þi hert caste;
& think also what þou art nowe,—
& þat þou be is thoight stedfast!—;
And what þou shalt be think & troue,
335 for þi lyue here, I dar a-vowe,
is notht but a wyndes blaste.

1 First þou shalt thynek & know is thyght
what þon [was] 1 first or þou come here.
Sum tyme was when þou was noght,
to fele ne se, ser ne nere;
340
sithen þou was conceyuued 2 & wroght
On catif 3, whatsome 4 manere.
þenk on hym þat þe dere boght,
& þat þou shalt not ay lynce here.

1 And whethen þou come, pink also: 345
fro þi moder wombe ful right,
Oute of a whatsome stynkande wro
þat was al merk with-outen light.
þen was þou waike & myght not go,
& nakid & pore, with-outen might;
350 þou brough no-ping with þe þerfor
but a foule skyn al blodye right.
þenk what þou art now, & se
þou art al stynk & slayme with-Inne,
& a sekeful of muk pryne 5,
355 þat is courte with þat foule skyne.
Fouler sufthe may not here be
þen of þe comes bothe thycke & thynne;
þer come now op 6 fruyt of þe
but onely sufthe, stynk, & synne.
360

For if þou se on ilk party
what comes thoron monthe & what thoron
nese,
& what thoron op 6 places of þi body
when þe list here þi body ese:
A fouler myddying of vilanye 365
þou saw near in lond of pese
þen þou art with-Inne nomely;
þen has þou matir, of pride to cese!

Thenk where þou art, & knowe in haste
þou art here in an exille sene,
370 þat is þis world þat summe lounen maste,
þat fikal is and ay has bene;
þou art is a dale of deol to taste,
ful of trameil, traye & tene;
þou art as is a wyldernes waste,
375 fulle of libbard 7 & lyons kene 8.

1 Cf. Prick of Consac. v. 440 ff. 2 Ms. art.
3 Ms. conceuyued. 4 Ms. catif. 5 Ms.
4 whatsome. 6 Cf. Prick of Consac. v. 564.
7 Cf. Prick of Consac. v. 624—9. 8 Cf. Prick
8 of Consac. v. 1225 ff.
To live well, consider Hell &c., Man, God's goodness, Man's sin.

To what end are ye so wolde to sinne, and why so to wole,
To live a lykewise belyf, and why so to wole?
Sith this is a thing so to bewolfe,
And so to bewolfe the end is.

And what god hath done for pe, and what god doth pe day & night
On mony wise pe may se,
What he shall do pe thoron his might & in his mercie pe helpe shall be:
Pe may pe knowe thoron hym in sight how mighty & how gode is he.

And what to pe shal be
On mony wise pe may se,
What he shall do pe thoron his might & in his mercie pe helpe shall be:
Pe may pe knowe thoron hym in sight how mighty & how gode is he.

What kyndenes god hath for pe done.
First, for pe heuen & erth he wroght,
Water & ayre, sonne & mone,
& bestes & trees pe fruyt forth brought for pe pretce he oderneyd sone;
Pe-selyne, mon, he made of noght;—
on his werkpe pe thynk ful sone!

Penk when pe was dampned to helle
for synne, he bughte pe agayne,
for pe he came in erth to duelle,
& suffrid harde passion & payne;
for pe he had sore wounds & felle,
for pe his body was rent & flayne.
And if pe wilt his wounds telle,
here may pe se pe noumbur certayne: 440

Fyne thousande wounds, as I wene,
& fully foure hundred & sixty
for pe he tholed & hit fytene,
In honde, in hed, in fete, in body;
Fro pe crowne of pe hed nght was sene
to pe soule of pe fote but al blody.
At pe laste he died, ellis had pe bene
dampned to helle with-outen mercie.

Think what god dos pe say:
and how on mony sere manere
he saues pe here bothe night & day
fro al meschaunce & perels sere;
he sendes pe grace wher-thorou pe may
wyne with strength pe lyning here,
And in pe pat pe shalt do or say
gyues pe strength & Witt clere.

When pe shalt ony ping bygynne,
with-outen god pe may not spede;
pe may noupe go ne rynne,
ne do no ping, but pe lede,
ne stir honde ne fote, lyppe ne chynne,
ne no lym with-outers hym in nede;
for what so þou dos, with-outers synne,
Onely may hit be calde his dede.

465 Ilk day for þe & þi mete
he multiplies of his godenes
foules & fiashes, smale & grete,
sere bestes, trees, fruyte & grees;
for þe he sendes bothe drye & wete,
sum-tyme more & sum-tyme lesse,
& sum-tyme colde & sum-tyme hete,
þat most to þe sesenabul es.

At þo last, what heshal do to þe
thank when þou art went heþen away.

475 If þou hym loue with hert fre
& serue hym treuly here to pay,
he wil þe bring to þat contre
þer neser is nyght but enuer is day,
where þou shal stnde more hoy & blis se
þen enuer hert might think or tong say.

Pat contre is his kyngdome,
of whiche he wil þe his aire make
if þou þo sende here ouer-com
thorun gode lyne & synne forsake.

485 Bot if þou to god be vnbusen
& wickednes of synnes take,
þou shalt wende for þat wicke custom
to helde, þere payne shall neuer slake.

Per-after þenk, & for-gete noght,
what synne þou has done & what foly:
what vnkynedenes þou hast wroght
& what dispite til god ai-mighty,
and what sheneship þou has thocht
to þin onne soule, & vilanye,

495 & what harme & wrong þou hast wroght
& done to þi neghbour þe by.

Think what vnkynedenes, if þou mene,
þou hast to god done, & dispite:
first how vnbusen þou hast bene

to his byddynge, vmthink þe zite
how þi loun is to hym noght sene,
& has not seuered [hym] with delite,
but greued hym of with werkew vnclene;
of þis vnkynedenes þou art to wite.

Also what shame & vilanye
þou dost þi soule bithink þe swithe:
how foule þou mast hit & vggely
thorou synne þou dost here mony sithe,
how pore, how nakid, how nedy
of alle þing þat shold make hit blithe

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to þin onne soule, & vilanye,

495 & what harme & wrong þou hast wroght
& done to þi neghbour þe by.

Think what vnkynedenes, if þou mene,
þou hast to god done, & dispite:
first how vnbusen þou hast bene

To live well, consider Hell &c., Sin, Grace, Virtue, Good Works. 43

for solace ne ioy on no manere
Getes þou after ner 1 no fanoure,
but endele paynes & sorowes sere,
but þou þe a-mende of al errore.

2 Synne pynes 2 þi soule also
of þi body with mikel care,
& of þi halle to-gedur go
þi body so faire shal be neuer mare;
for at þo metyng 4 of hom two
þi soule shal se þi body so uvly fare
þat siche a body as he went fro
fayne wold he have roten þof hit ware.

Vnderstonde also & þenk right
560 what synne shall do after þi deed:
Synne shal þen draw þe fro þat sight
of god, and fro his sone 3 bes þou sheed;
Synne shal reece þi soule of al might,
& make hit wayke & heuye as leed;
565 synne shal put þe fro rest & light,
& fro alle mercie, halpe & reed.

Synne shal to endele payne þe lede
In helle þat hidowes 8 is and myrke;
Synne shal þe put fro al gode dede
570 þat þou here wroght or enuer wold wirke;
Synne shal put þe fro al mede
& fro al þo helpe of hol kirke.
Fur shal synne do, but þou god drede
& forsake synne & with hit irke.—

(Grace) Afterward think in þi thougt
what grace shal do þat noght may fayle,
& what vertue thorow grace is wroght,
& what gode werk may þen availe.
And when þou hast þes thre wel thougt:
580 with hom þou shalt þi soule vitayle,
& of alle þo synnes þou ever wroght
make amendes thorou gode consaile.

First þou shalt þenk & vnderstonde
with stedfast thougt & hert stabul
what grace may do þere lyuande,
if þou to grace wilt make þe abul.

Grace seittis þi wille in god lastande,
and makw þe to hym accepsilon;
grace may make þi hert heldande
to þat þat is most prophetabul.
590
Grace þo boundes of synne wil slake,
and fully light þi hert with-Inne;
grace may make þe for gods sake
to suffur angers & þi lyne wynne;
Grace þi werkis medeful make,
595 & gete þat lost is thorou synne;
grace wil gare þe þo right way to take
to heuen þer blis shal neuer blyne.

Thynk also ay when þou may
what vertue dos & what bit spedis.
Vertue puttis foundyng away,
and multiplies alle gode dedis;
vertue makw [þe] night & day
to hane likyng in god þat þi soule fisdis;
vertue in charite holdes þi-selue ay,
605 And holly to god hit þi lone ledis.

Vertue þe kepis fro fire brennyng,
fro helle hardships & fro payne,
fro lecherie, lust & lykyng,
610 vertue þe kepis fro fallyng,
In alle nedis he vp-holdes þe,
& drawes þi hert fro dyuers þing,
fro coneytise & vanyte.

Thynk also day & night
what gode werk dos þat is right wroght.
Gode werk stabilities vertue right,
& ekis þi mede, & glades þi thougt;
gode werk away puttis slouth thorow
620 right,
& fordos synne þat þou art Isne broght;
gode werk strengthis þe so to fight
with þo fende, þat he þe oner-com noght.
Gode werk þat wroght is in charite,
is holden medeful & certayne,
& specialy to þinges thre:
625 þat is, to endele lyue sonerayne,
Poems and treatises of Ms. Reg. 17 B xvii.

& to þo ekyng of grace so fre,
and also to forgynes of payne.
& þis may gode werk valle to þe,
630 if þou wíth charite hit ordayne.

But gode werk, shalt þou understonde,
oute of charite may noght a-vayle
As to þo lyue ay-lystande;
but to one of þes foure hit shal not fayle:
635 Ouer hit shall somer breke symne bande,
or leese þo sower þat þe shulde ayle,
or make þi welth more here fowande,
or more lett þo fende þe to assyale.

(Euer-more þink how mykel is
of god godenes of his mercy,
& of þo harde dome of his rightwisyns
how mykel hit is on oþer party;
& þat shal make þe to loue lesse
worldis welth þat passis lightly,
645 & forsak he honoure & riches,
& wel more drede god al-myghty.

Mercie shewes sere bênísnes
þat men recyve of god here:
Mercy deñyers a mon & saúes (!)
650 fro strong perels þat mon is nere,
Mercy here to mon hetes hemens delices
& to alle þat to god are lene & dere,
mercy vs ñomfortís on sere wyse,
when we are broght in symnes sere.

655 Of mercy god vs here abides
[suffrantly] when we do wronge,
of merce fro vengawsce he vs hides
& gyues vs grace here frely a-monge,
of merce he multiplies on mony sides
660 þat he gyues, where-sere we gonge,
of mercy he kepis vs what so bytides
þat has ben ordayned to last longe.

Of merce god wil agayne-calle
mon þat turns fro hym to ille,
665 of merce he receyues how alle
þat turne agayne to hys wille,
Of me[r]cy he makis our hertis smalle
and make penansce to fullisse;

Of mercy þis shuld to hym falle
to forgyne vs, þat we not spille. 670

Of mercy god sendes angers sere
for symne shuld be clensid þer-bye,
of mercy he gyues vs welth here
to gare vs to loue hym of curtesy,
of mercy he gyues vs wíth-outes were
Sacramentis, to take wurthily,
of mercy he wil þat we lere
his comandsements, for mede gostly.

Of mercy god led[is] hom agayne
þate wronge went day & nyght,
of me[r]eye—þat is certayne—
he ledis hom þat han no lyght,
680 Of mercy to helpe vs he is fayne
when we are fallen & wanten myght,
of mercy þat wil he not layne
he hom vp-holdes þat stonden vp-right.

Also þenk wíth hert stedfast,
(Gods jústis)
when þou wost what gods merçey is,
how mykel shal be, is þi hert cast,
þo reddir of his rightwisenes
690 to þoo þat shal be at þo last
On domes-day [demed] more & les
After þo dreedeful bemes blast,
as tellis þo gosple in þo mes.

†Pen shal god his merçey hide
fro synful men þat are gilty,
his rightwisnes þai shal abide,
& þai be [dampned] þat be wurthy;
þen shal þai stonde on his [left] side
695 with-outes hope of alle mercy,
And helle opende shall be wide
& swalow þat synful company.

For þai hade no reth on þo pore
þat for myscheue might for hom spille,
ne to hore owen neightbore
mercy [did] here wíth gode wille,
þai shal be dampned thorou redowre
700 rightwisnes þen to fullisse,
[ha[f]] endeles woo with-outes mesoure
with-outes merçey, & þat is skille.

† Ms. ledder. 2 r. redur. 3 Ms. damped.
4 Ms. demed. 5 Ms. right. 6 om.
7 Ms. do. 8 Ms. of rightw. 9 Ms. of.
To live well, consider Hell &c., God's Mercy, God's Justice.

Rightwisnes with mercy is ay
In alle gode werkus, as shewes he;
but sum-tyme þat one is by sum way
aperte, when þat oþer is priue,
715 & sum-tyme bothe se men may,
& sum-tyme nonþer may þai se:
but rightwisnes [in] þo last day
bes shewid, & merceye hidde shal be.

Mercy is shewid, as I wene,
720 and rightwisnes priue & stille,
when þo wicked of synne is made clene,
& so is rightwis[ed]1 thorow gods willë.
But rightwisnes is openly sene
& mercy hidde for certayne skille,
725 when childre vnerstened dampped bene
to helle for ay, þat neuer did ille.

And rightwisnes with mercy tite
are bothe hidde & holden doune,
when innocent[er] & men perfit
730 suffren here perseccdoune.
But bothe are shewid in a plite,
þot þai hane sere condiccione,
when god þo gode hore mede shal qwite,
& to þoo ille2 payne & dampnacione.

735 For god to þo gode gravanstis more mede
in heuen þen þai hane serued fully,
& to þo ille for hore mys-dede
lesse payne in helle þen þai ben worthy.
Þis is grete godenes of god to rede
740 þat þus dos of his grete mercy.

1 Ms. rightwisnes.  2 Ms. alle.

Pere þus shal merceye here of speede
thorou grace of god, ouer al mighty,
if mon serue god & paynes drede
& to endeles blis hym dight redy.
If god schuld zelde to ilk man
745 After þo werkres þat þai hane wroght,
gode for gode as he wel kan,
& ille for ille fully thought,
þro þo tyne þai lyne bigan,
of alle werkus, wylle, worde or thoght: 750
Þo rightwisnes of god bes1 þan
Onely shewid, & merceye noght.

2And þerfore chese þe, or þou wende,
wherþer þou wolt to payne or blis.
But if þou purnyauce by-fore sende
755 til þat place þat redy is,
with gode dedes þi lyne amende,
ellis comes þou neuer þer al ioye is,
etuer to duelle with þo fende,
dopartyd fro god and fro alle his. —
760 For his loue on rode con blede
& bonth monsan soule vnto blis,
on þis boke takes gode hede
& reulis 3ow after rightwisnis.
he þat lounes god & hym wol drede,
765 mon & woomon, more & lesse,
at þo blis he wil þou lede
þere ioy & blisse euer es. amen. per
C[harite]. mea tua.
1 A. were.  2 A. has 2 other final stanzas.

5. (Twelve profits of Tribulacion.)

A southern transcription (but with many northern forms remaining) is extant in
Ms. Land 210 fol. 99 (c. 1370); the original text was northern, and is, no doubt,
a work of R. Rolle (cf. neuerþeler &c.). The treatise is a close translation of
Duoedecim utillitates tribulacionis by Petrus Blesensis (ed. Giles III p. 3071); other
translations of it are found in Ms. Reg. 17 C xviii fol. 2b and Arund. 286 fol. 100
(both southern texts). — (A different treatise on tribulation is that in Ms. Harl. 1706
and other Mss., which treats of show there were six masters assembled togedder
and yeche asked othere what thynges they myght best please god and were most
profitable to the people, and all they were accorded to speke of tribulation.)

Da nobis auxiliun domine de tribulacione.

Pou soule tribulid and temptid, to þe is þis word shewid, þat þou lere wher-
of tribulacion serues, and þat þou not onely susteyne hom suffraandely, but also

1 This ed. is not very correct.
Poems and treatises of Ms. Reg. 17 B xvii.

gladly, & þat þou be gladid with-Inne of þat ilk þat þou art angrid with-outen; for, als sayes Sence, ¶ þere is non so grete glading, as þat þat is drawen of angre. Whilke glading non may haue, but if he know first þo dede of tribulacione; hon, þat is to saye, God, þat sendes tribulacions, ordeynes hem to þo profite & forthering of hom þat suffren hom, but þif þai setten hom agaynyn þo ordynacwe of hore creatore with wickednes of rebelines. Wherfore þoo þat knowen hore defautes of þat one syde, & þo profites of tribulacion on þat oþer: asken of god in þo fore-sayd word forto be helpid of tribulacion, & not þet to be remoued; for if þai aske þo renouyng, perseverent þai aske agayyn hom-selue, as Poule þat asked þo prik of his fleshe to be renouynd ¶ þo secunde Cor. þo twelue chapters; to whom is answered of god: «My grace sufficis to þe». ¶ Per are mony fruytis of tribulacion: but now of tuelue shal we touche, is whoche mony oþer are contented; þat lightly shal be vnderstonden, who þis tretise diligently redys or heris; for as þo mete ille chewid ille is defyled & litel profitis: so techyng of holy wrytt with-outen entent red or herd, litel profitis.

Po first profite þat tribulacion dos is in þis: þat tribulacion is a trewe socoure sende fro god to take þo soule fro handis of his enmyes. ¶ þese enmyes are, þo fals ioyes & deceynande weithes of þis world, whilke þat is so mykyl þo more perelouslys bigylen þo in disciplinaryn hert, in als mykyl more as þai flateren & cherisshen. þese are þo enmyes of whilk [þo] commune prouerbe tellis: «foole ne drede[s] [bam] noghte; þat is als mykyl are þai more to drede þat þai more flaterandly cherissh. [þese are þo enmyes þat flaterandly slean, & schleand flateren]; þat are tokened by Iohab, þat holdande Amasis chyn, as he wolde haue kissid hym, sloghe hym, ¶ þo secund Reg. twentid Chapter. Wherof says Gregor: «þof al fortune be [to drede]», nerepoles more is to drede þo weltheful þen þo woofule. þat opynyly apperis, for þo enmy þat priuely werres is more to drede þen he þat werres opynyly. And take heede þat þese socoures of tribulacion are not sende al-onely of god, but god hym-selue is leeder & marchal of his hoost, ordynande al to þo delyvyrancwe of his frendis. Wherfore he hetis

David: by David saleand: «With hym I am in tribulacion: I shall take hym oute & glorifye Cum ipsam in hymn. Wherfore sith god is with vs in tribulacion: yt is to susteyne suffrandely & gladly, for als mykyl as þo tribulacion more greines, þer-after god more

David: neghes hym þat is troblid; wherof says David: «God is nere to hom þat are lusta est dominus his qui tribula to sunt corde

But þou may saye: »I fele wel þo presence of tribulacions, but I ne fele noght þo felship of god in my tribulacion; for if he shewd so suettenese of his presence as þo bittrenesse of my tribulacion, I shuld susteyne þo tribulacion gladlys. And þou may saye also þat þou feldes more suettenese of god before þo tribulacion, þen þer-Inne. To þat may be answerid þat þo felship of god may be on two maners vnderstonden. First [of gyonyng of vertu & grace: for] as þo tribulacion is eld, so god multiplies vertu & grace; as sayes þo apostle first Cor. Tende: «God is trewe, þat suffres you not be temptid once youre myght, but makis
com with þo temptation þat ze may susteyn hit; as who saye: he shal gyue eking of grace & vertu to susteyne tribulacion suffrantly. For right as þo lorde of castles are wone to sende help & socoure to hom þat ben ensegid in castles: so god is wont to sende eking of grace to þo troblid soule. / Þat oþer feliship of god in tribulacion may be venderstoned of gyuing of myrrily gladyng, þat god sendis to þo troblid; where-[of] þo apostle saies secunde to Cor. 3.5. »As þo passions of Crist abounden in vs, so thow Crist abondis our gladyng.« 

Þo passions of Crist are saied abounde in vs, for þai are sende of hym, & for hym shal þai be sufferandly susteyned, and þat to likenesse of Crist, & with-outen gild; þat no mon suffre as a theue or a mon-sleer, þat desereues wel þat þai suffre. / But take kepe þat þo eking of grace þat is gyuen in tribulacion, is not oner-more gyuen to be felde of þo troblid; whilk þing is don to his proveyng, drede, & delyuerance. Also þo glading ne shuld not come, to þo stede ne be graythyd to hym, þat tribulacion graythis; as saies Tob[ias] fferthe: 

»Þo makis stille after storme, & þou sendis glading after sorowyn & gretynge.« 

And David: »After þo monynessia of my sorowes in my hert þi gladynge hane loyed my soules.« As þo glading is of one houre passis þo tribulацийs of mony þeris. For hegh god þat first come to socoure þe, after þo tribulacione shal duþelle þe þe confortande þe, as saies seynt Bernard. / And if peramenture þou playne þe þat glading taries oner-mykel, as playne þese looners: here answeris Cassiodor, sayand þat þo seyne swiftnesse semes slownesse to þo hert þat is desyrande & lounde. / And [þou] aske of rightwise men þat neuer didde deddyly synne, hou hit is sayed þat þai are delynierd outh of hore enmyes honde: To þat may be saied þat þof þo gode be not fallen in honde of hore enmyes by assent of deddyly synne, not-forþ þai might hane fallen; but helpand god þai ne felle not, & so askapid hore hondis. Whilk þing seynt Austyn touchis, spekande to þo rightwyse þat god had keppid fro synne þus: »He helde þe þat þou ne felle in synne.« / Of þese forsailed þings may be conclusid þat þo troblid soule ne hanes noght to holde hym verrayd when he suffres tribulacione, but delynierd & tane a-way fro þo welthe of þo world deceyndê, & [fro] þo fleshely glading myscorfotande. Wherfore sith tribulacion[s] delyners of enmyes: þof þai ben sustyme heysome, nephês þai are to susteyne for god gladly & with-outen grucehyng; vmwhile þof a mon be sette agaynes tribulacionis with grucehingis, þen he letis his helpers, & helpeþ his enmyes.

Po secund profite of tribulacion is: þat hit stoppis þo deuelus monthe, þat he ne dar speke ne tempte þo soule þat is in tribulacion; for he dredis to be put agayne & ouer-comen. Þat is token in þo secunde chapter of Job, where is sayed: »no mon spake to hym a word, for þai saue his sorowe was gret.« He spekis þere of fyeht frendis of Job, þat bitokene deuelus werrayande þo soules; þat dar not negh þo troblid soule ne tempte hit seen his grete tribulacion, for þai dredis to be ouer-comen of siche a soule. Noght þat temptacion of þo send be prilious to þat but by þo folowand answere, þat is, by delite & assent; as þo speche of þo cursid mon noyes þe noght, but if þou hym answere. / And þat is token in þo threttid & sex of Ysaie where is sayed þat Ezech[ias] forbe
Poems and treatises of Ms. Reg. 17 B xvii.

Po thrid profite of tribulacion.

Po thridde profite of tribulacione is: bat [it] clenese po soule trobili. And hit is to witte bat [it] fyue maners of clenysgins ben of bodily pingis. 

Po first clensing is, of monnus body; po whiche is on two maners: in drinkyng & is blode-leyng. 

Po secunde clensing is of metals; po whiche is on two maners: with fire as gold, and with fyle as iren. 

Po thrid clensing is of trees, po whiche is in cuttyng of brancheis & vp-deluyng of wedis. 

Po ferthe clensing is of corne, with a flasyle. 

Po fift clensyng is of wynes, in po pressure. In alle these maners clenese tribulacione.

First is monnus body clenise with drynk: and for-pi when tribulacion takis be, penk hit is medecyne, sende to pe fro po lord to clens [he] of outerge humore and [vnskilwis] likyng. For why as wicked humours are clenese with bitter medicyn, so po wicked maners of po soule are clenese with tribulacion; for as seynt Gregor saies, wicked humours are wicked maners. & for-pi take with gladinge po medicyn sende to pe fro po lord, po whilk is souerayne leche knowand al po complecction of po hert; for he wot hou mikell po may susteyne, & he ne gyues noght to po but bat is to be profitable. For why hegh gods son drank po tribulacion of deed, not for his, but for pin clensing. On po same maner drank po po medicyn of tribulacion for pi heele & pi clensyng. For hit is saied Cants. sexte: "Drinks frendis, & gladiis you derlingis." And to po childre of Zebedies was saied: "May ze drinke po drink bat I shal drinke?" Pis is po drink of hele po whilk Daviud recyneyd with makeynge of nonkis, sayyande: "Po drink of hele Calicem salvationisc accipiant" shall take. and preventure po hit be hard to pe to swolowe pis drink for Ex no- bitterness, calle gods help, as did Daviud when he saied: "And gods name I shall in-calle." / & [take] kep bat as bodily medicyn ne shuld not be tastid ne on po long holde, but sone be douw swalowid: so tribulacion ne shuld not fro his course with grutching be bught on. But as po profite of medicyn is lettid sum-tyme not of defaunte of hit-selue, but ille disposicion of po takand: so po profite of tribulacion is lettid for ille disposicion of po hard hert & rebel; as is shewid in Pharoa Exod. ferthe, for why ky po more he was tormentid, po more hard was his hert. And perfore saies Salomone: "po hard hert shal haue hard at po last." 

Po second maner monnus body is clenise with blode-leyng, & bat on two maners, bat is to saie, with opwning of wynaye, & with venute. 

Openynge of wynaye is lickened to shrift, & venute to tribulacion. And take kep bat [as vnnait] bodily blode cornus pis body: so synne, bat in holy writt is cald blode, cornus pis hert. Po wynaye thoru whilk pis blode, bat is to saie synne, is oute-casten, is pis mouth, as Salomen saies in Prouetts: "Po wynaye of lyue is pis mouthe of pis rightwyse; for pis rightwyse in pis bigynning is wryer of

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1 Lat. suggirit. 2 Ms. For to po letter. 3 Ms. clennes; po om. 4 r. he? Lat. ipse; om. in L. 5 Ms. (and L) to. 6 Lat. retardari. 7 om.
hym-selue, that is to saie in shirft. And take kepe: as a mon shuld let oute ile blode to clensyng of bo body, & withhold gode blode to bo norishing of bo body: so men shulden in shirft saie hore synnes, that pai be casteen away, & holde stille bo gode dedis\(^1\) that pai ben not leste\(^2\), for why gode dedis toide in shirft for roysing & forwayne-glorie, are lost; as is shewyd in bo pharise bo whiche rehersid his gode dedis in louyng, sayyande Luc. aghtend\(^3\): 
\[*I fast twyes in bo woke, [bo] tende I gyue of [al] that I hau; but bo pulpycane ne durst not lift his eghen to bo heuen, but smote his brest sayyande: God, hau mercie on me synful mon*; and bo[a]\(^4\) folowis that bo publicane com by dow justified thorum make shirft fro bo pharise*, bo whilk duellid in his synnes. For why bo synnes that are shewyd in sothefast and lawe shirft, are for-done, as Daud saies: *I saied I shuld shryue me to lord, & bo forgua bo wickednesse of my synnes.* 
\(^7\) bo blode-letynge of ventuse is like to tribulation: for why ais mony tribulacions as god sendis to bo hert, so mony strokes for blode-drageht he gyues to his purgacion. But take kepe that bifo bo stroke of blode-letynge hit is nedeful bo fleshe be enchawid, that bo stroke may lightlier be suffred: So hit is nedeful that mouynes hert be kyndelid with bo fire of loue, to suffre tribulacion lightely; as seynt Aystyn saies: *Alle fel pingis & grete pingis light & nerehand none makis loue*. In tokenynge of his lightid bo holy gost vp-on bo apostlis is tong[i]s of fire, as hit is saied Act. secunde: of bo whilk pai were so strengthe bato after bo receuyng of hit fro bo sight of bo conseil pai zeden ioyande, for pai were holden worpi to suffre noye for bo name of Ihem. Pai were bifo bo receuyng of bat light dredful, as semed in Petre bo whoche denied his lord at bo voice of a woman; bo whilk nerepolater after bo receuyng of bo holy gost suffrid for his lord gladly passion of bo crosse.

\(^7\) bo secunde maner of clensyng is thorum whilk metals are clensid, as gold with\(^2\) fire, & ibern with file. First tribulacion clensis bo soule & makis hit clene as fire dos bo gold; bero saies seynt Aystyn: *First bo flayle dos to bo corne, bat bo fire dos to bo gold, bat bo file dos to bo iern, right so & on bo same maner tribulacion clensis bo rightwyse mon*; that is to saie: As bo fire deparis bo gold fro ober metallis & makis hit clene of drosse, so tribulacion makis bo soule cleenes. Perfore hit is saied of bo martiris in Sapienc[i]a: *He proved hom as gold in bo herthe*. Withe bo fire of tribulacion proved was Iob, bat saied: *he proved me as gold bat passes thorum bo fire*. And take kepe that gold is bo most preciouse amonge all metallis, & leed bo most yle, & nere-bo-later gold ne is not clensid with-outen leed, for why leed drawis with hit in bo herthe bo filthe of bo gold. So bo gode men, bo whiche are bytokened by bo gold, are clensid oft with ille men, that are bitokened by leed. Pen, if hit be askid of what ping seruen bo ille men to bo godes, hit may be answerid: of that ping that bo leed serves to bo gold; as Salomon saies: *bo fool shal servse to bo wyse*, that is to saie, clensand hym. Pus servued Esau Iacob, bat is to saye, pursuyng\(^8\) hym; of whom hit is saied Gen[esis] fysue & twentid: *bo more shal servue

\(^1\) Ms. here adds: Luc. aghtende In willing louyng saied: *I fast twyes in bo wicker, bat he had dos*, bat pai &c.; L. Luc- xviii: In willing looynng sayde: *I fast twies in bo wikes*; bat he had done he toide, bofore were bo lefte, for whi &c. These words are intercalated from the following line; it is clear that Ms. Laud is posterior to Reg., and not vice versa.

\(^2\) = loste. \(^3\) Ms. adds: as bifoere. \(^4\) Ms. *bat, L yan.* \(^5\) r. pursuant.

II.
to þo leres. / Sith, tribulation clensis þo soule as file dos þo iern, furblisshand hit & makand bright. For why as þo swerd þat neuer passis out of þo shethe, & þo knyue þat neuer-more sheres, gedes rust: so mownes hert gedes rust gostly with-outen vae of tribulation; as Jeromye saies: "Bareyne was Moab fro his ȝouth: he restid is his fythes. For-[þy] ne pleyne þe not þo god furblishe þat hert þat hit shyne & be made clene; for is oþer maner þou may not se god; as saies seynt Matheu: "Blessid be þo clene of hert: for þat shal se god."

(3) Þo thridde maner of clensisyn þat fallis to tribulation, is þo clensisyn of trees as of wynes, þo whilk is in cuttyng of vynnyte braunchis; of þo whilk Io. xx. 6: "Ilk a boghe not berande fruyt he shal smyte of, & he shal clense þo boghe þat beres fruyt, to make more fruyt. ¶ By þo wyn ye is vnderstonen mownes hert, þo moysture of whom makande hym to bere fruyte is loue; / þen als mikel as he has of loue: so mikel has he of moysture; for why when þo moysture of þo trees is spread in þo vynnyte braunchis, þo tree beres þo lesse fruyte. So þo lone of þo hert þo more hit is spread a-mong flesshly frendis, þo lesse hit is able to gostly fruyte. And if þo wyse gardiner sheres a-way þo vynnyte braunchis of þo tree þat hit may here more fruyt: hit is no wondre þof god, þat is tiler of mownes hert as saies þo gospile Io. tuentiud 4: ¶ "My fadre is a til-mon, he shal shere a-way þo vynnyte loue of þi hert, þat is to saie þi kinraden & þi frendis worldly & flesshely, with þo lone-croke of þo deed þo whilk he holdes in his hondis, or if he do fro þe worldly godis, to þat þat þo loue of þi hert ne passe not his propre termes; and al þat dos god þat þo loue of þi hert draw not fro hym, & þat hit be not spread in worldly pingsis, where mykel mon byhones lay & þer-thornu no gode wynne but oft ille ende, as saies seynt Gregor: ¶ "Who so leenes to þo selithand, hym byhones scelithie with þo scelithande.

(4) ¶ Þo ferte maner of clensisyn þat fallis to tribulation, is clensisyn of corne, with flayle, þat [þo] corne be partid fro þo chaf; as saynt Austyn sayes: "Þat þo flayle dos to þo corne: þat þo tribulation dos to þo rightwyse mons. For as þo strok of þo flayle gares þo corne passe oute of þo chaf: so tribulation gares mownes hert be departid fro flesshly loue, for þo world mys-payes to þo troblid hert. þerfore David knowande þo profite of þo flayle of tribulation, saied: "Lo I am redy to anoyes: to suffre þat my hert may be clensisid; as seynt Austyn saies: "Ne pleyne þe not of þo flaiie of tribulation, if þou wilt haue clene corne, & be set in henen, where noght shal be set but clene corne". But as hit fallis oþer-while þat corne not ripe ne dried ne is not departid fro þo chaf thorou þo strok of þo flaiie, but clynes more brissed þer-Inne: so mownes hert haund moysture & likyng of flesshely loue, ne is not departid fro þo perelous world, but more drawis þerto with loue & lyking; of þo whiche nerebolow he receyues noght but tourment & traul: for why: "mon is borne to traul & þo brid to þo flights, as saies Io. And þerfore saied seynt Ion in his pistil: "Ne lones not þo world ne þoo þat are þer-Innes. ¶ Þo fift maner of clensisyn þat fallis to tribulation, is clensisyn of wyn þis þo pressure; for as þo pressure presses þo graspis þat þo preciouse wynye may be departid fro þo dreggis: so god settis þo soule in þo pressure of tribulation, þat is to saie in sekenes of body, in pur-

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1 orig. Jeromye.  
2 Ms. for why.  
3 L vnþriuand.  
4 r. xv.  
5 L wicked.  
6 orig. ouþer.
suyng of wicked men, in dethe of frendis, in losse of ethely godis; &at he may cloes &o soule of filthes of synne & of wicked lykingis. And perfore ne put not a-way &o pressure of tribulacion: if &o walt be sett in celere of Crist, as Salomon saies Cant. first: &o kyng led me in to &o wyne-selerê, & seynt Austyn saies &at &o martirs in &o lyne are so pressid, &at &o greet mater of hore body laft in &o pressure, & &o precioue soules are sett in celere of aye-lastynge lyne as precioue wyne. Q Ne pleyne &e not if god sett &e in &o pressure of tribulacion, sip he defould first &o pressure, as Vsaie saies: & &o pressure I defould alone, & of &o folk no mon was with me. & no mon he saies, & not &o woomone, for alle &o apostles in his passion laften hym & fledde; but &o blessid mayden ne deportid not fro hym thorou mys-bilene, but suffred with hym thorou compassion, as Symeon heght hire saicand: &o swerd of his passion shal passe thorow &i soules.

Po ferthe profite of tribulacion is: &at hit lightis &i hert to knowynge of god & knowynge of &i-selue; in &o whilk is &o perfecion of monnus knowynge; as seynt Austyn, &at so mykel had red & herd, more ne askid he not, saicand in &o boke Soliloquium: & God, if I had known &e! god, if I had known me! & &i boke of Wysdomne is hit saied: & Knowe &e, is witt fulfilda. Q For as we se &at &o strok of &o gerd gares &o disciple hold down his heed & &o boke & recorde his lessonone: so tribulacion is sende to &e fro god [&at] &o may lere to knowe &i creatore; & as seynt Bernardes saies: & God makis hym to be knowen betande, &o whilk was forgotten & vnknowen sparande. Of &o haue we enseamule, Daniel ferthe, of &o kyng Nabugodenosor, &o whilk god eacchid oute of his kyngdome, & was his woomyn with wylde beestis, & hay he ete as an ox: but in &o ende of his dayes he liftid vp his eghen to heuen, & his witt is gyuen agayne to hym. [He] liftis his eghen to heuen &at sett-is his knowynge on his creatore. In his lyfting of eghen his witte is zolden to hym hym thorou bowing doune to ethely pingis lost hit. Nabugodenosor &at bifoire tribulacion stekid his eghen to his creatore, lokand to &o ethe, after tribulacion he lyftid his eghen to heuen where he was &at bete hym: as &o maner es &at when &o child beten feles &o strok of &o gerd, he turnes &o eghen to hym &at hym bete. And perfore god betis ouerwhile his face, for he wolde &at &at turned to hym hore face. Q Perfore, &o soule, by-holde &at &o maner is of louande to sende letters by-twyz hom, to holde loue in mynde, & &at hit be not forgeten: and perfore &o lord Ihsus Crist sendis to &e tribulacion, &at was forgeten of &e peraunentur in &i wele, as &o botiller of Pharao forgate in his wele Ioseph his dreme-redier, Gen[cis]. Byhalde &at oour lord Ihsus Crist withholdis in mynde of [he] &o tokenys of &o woundis &at he suffrid for &e, as if a knot were made on a girdul to holde sum ping in mynde; as ooure lord saies thorou Vsaie fourtid & nynte: & I shall not forgete &e: in my hondis I haue wryten &e, &at is to saye: &when I had hom thurled in &o crosse for &i loue. Pen if Crist withholder tokenys of his woundis for mynde of &e: ne wrahte &e not if he sende to &e tribulacion to hold &o mynde of hym; for why als mony tribulacions &o haues, als mony messageris [senden] he callyng &e

1 on erasure. 2 Lat. calcavit; = Fr. defouler, souler. 3 Ms. said &at. 4 Ms. &.
5 orig. creature. 6 = chasid. 7 Ms. & eft. 8 r. fase = foes? 9 Ms. tokenyz.
10 Ms. haues.
Poems and treatises of Ms. Reg. 17 B xvii.

[æxen] to po mynde of hym. Ne agayne put þou not perfere þi gode sommoners: for why hit is saied, »mykel is worði in citee a gode sommoner«. But þou myghtis saie þat tribulaciones ne are not nedeful to make þis sommones, for god sommones I-nothe by his gyftis, as seynt Aucthm saies: »Gods giftis are not elles but sommones to cum to hym«; perfere hit is semely to hym þat he make sommones gyande giftis, for soche sommones semen a lord, more þen þo sommones þat are with bethynge. ¶ To þis may be anwered: þof hit so be þat giftis callen þe agayne to knowyn, of þi lord, neuerpolater ouerwhile vnskilful lone drawers to worldly giftis, and so is forgeten þo maker þat gyues godis aye-lastyng. Perfore of soche he pleynes hym Prouerb. first & seies: »i spre out my honde, þat is to saie gyande worldly giftis, & þere was none byhelden. He ne saies not þere was now þat »tokes«, for mony are þat gladly taken; but fewe are þat »byholden«; [for] fro þo moeste to þo leest, alle lonen giftis & folowen rewardynge. But þou might saie: »þof hit be semely þat god calle agayne thorou tribulacion« hard hertis & vuchastised þo whilk ne wil not turne to hym thorou giftis, he calles agayne thorun tribulacions: neuerpolater semely ne is hit not for þo gode, þo whilk knowes thorun þo giftis þo gyues þo gyuer. ¶ To þat may be saied þat þof hit so be þat þo gode hert knowes þo gyuer in þo giftis thorun kyndely likynge, neuer-þo-later hit comes not to perfite knowyn with-outhen prouyng of tribulacion, as hit is saied Ecc.: »What kon he þat is not asaied? ¶ Po mon þat is proved is mony þingis, knowis mony þingis. But take kepe þat he calde Salomon to his knowyn gyande giftis, Iob he calde takande away his godis. Aduersitees and tribulacions ladden Iob to perfeccon, giftes ladden Salomon to folys & losse. Perfore if Salomon, þat was riched with so mykel wisdome, lost þo knowyn of his god is weele: be þou not siker þat þou may is þat, longe holde þo knowyn of god. ¶ Perfore sufre þou tribulacion þat þou may come to perfite knowyn of þi god. And if þou be mysconforted for þo gretmesse of tribulacion: in þis confort þat þat more tribulacion makes þe to com to þo more coureme. // Now hit is saied how þat tribulacion[s] calles þo hert to knowyn of his creature. Now is to saie how þat calle mon to knowyn of hym-selue. For why þo hert þat þo ioye of þo world drawes fro hym-selue: ne may not fele ne knowe hym-selue; wherfore Dauid saies is þo name of soche: »Po Lumen oculo- [meu- rum] & ipsum non est oculorum est. light of myn eghen ne is with mes. Woo worthe hym þat dispendis þo light [of his knowyng] in þo knowyn of outeward þingis and holde no[þi] to knowyn of hym-selue! [...](for why worldly weele so mykel more drawes þo soule fro hit-selue, in hou mykel more he followes hit & loues hit. ¶ But as þo assegid is gart ouerwhile thorou assante of his foes to turne is to his propre holde fro whiche he dar not passe for drede of his foes, [also], as seynt Greger saies: »tribulacion gares þo hert to turne to hyt-selue, & aye þo moo tribulacions þat he has: þo fewere issues are to passe oule fro hym-selues. ¶ Per-fore happye is aduersite þat yeldes [þe] to þi-selue & makis þe to turne vn-to þi propre home; & þer-fore hit is saied Exod. Twelft: ¶ »Duele ilk mon with hym-selues, þat is to saie, knowe hym-selue, & take kepe to hym-selue; for why as a hous þat no mon wonces Inne is braght to noghte: so þo hert not inhabited, is braght to waast & to

1 on. margin. ² r. elyses? Lat. inhaeret. ³ calle—trib., is to be om. here. ⁴ r. calle; om. be†. ⁵ r. yt? ⁶ Ms. Æ-holdes, by overl.; Lat. reservat nihil. ⁷ Lat. adds: Sed quomodo se cognosceret, qui secum non est? ⁸ Ms. and, om. in L.
(Petri Blesensis) Twelve profits of Tribulation.

noght. ¶ Woo is þo hert þat to þo likenesse of a ioguler etes shameful morsels oute-with his hous, þo whiche þo more he synges in oþer messnes houses, þo more he fyndes þat he may wepe in his owne. For why aye þo more þo hert likis in worldly þingis, þo lesse he fyndis confort in hym-selue. Tribulacion forð is sende to þo hert, þo whiche garis hit to turne agayne to hit-selue fro worldly ioyes, as þo ioguler after þo feest is gart to turne home agayne to hym-selue to his house. So þo downe when he shoude not wher-on sho myght reste hir fote, turnede agayne to Noe in to þo shipp. ¶ Noe is vnderstonden þo reste of þo hert 1; when þat mowyns hert ne fyndis not oute-with in þo whiche his loue may rest: þen he turnes to hym-selue. ¶ 2 Po downe þen ne fyndes not where sho may rest hir foot: when þo hert ne fyndis noght in erethly þing where he may sette his loue; & þen he turnes to hym-selue, & he is gart to saie þat Daviſid saide: "My soule, turne in to þi restes. And in Cant. saiesoure lord to þo soule þat had dispendid his hert by worldly þingis: "Turne agayne, þat we may byholde þes, þat is to saie: I & þou; [þou] shal byholde þe with eghe of conscience, I shal byholde þe with eghe of mercie. / Perfore þou soule, suffre þe to be agayne cald to þi-selue & to god thorun tribulacions, þo whiche wele had liftid fro þe; & namely for tribulacions bynden & festen þe to þi creastour, whom þo ille frename of þo world lousid. ¶ And perfore saide Job, þat was poyned in soche þingis: "If we were gird with þo prik of pouert, hit shulde shewhe to hom hore werkis" 4. And take kepe he ne callis not here pouert wantynge of erethly gode, but wantynge of erethly solace þo whiche is had in worldly richesse, as hit is written Ecc.: "Sum mon is pore al-þof he be in mony richessis". Po bondis of pouert are calde alle tribulacions þo whoche are sende fro god to bynd þo hert fro worldly solace. ¶ Þese are þo bondes of Adam oure forme-fadre, þo whoche fallen to vs thorun þo right of heretage, thorun whilk god drawes to hym mony sorrows & ville. Of þat saies Osee: "In þo bandes of Adam", þat is to saie in tribulacions, "I shal drawe hom, in bondis of loues", þat is to saie sende thorun loue; as saies seynt Bernarde: ¶ "We are drawen (s. 59) when we are wont to tribulacions". And perfore þou soule þat art bounden with þese bondis, ne hold þe not reude; ne hope þou not þoo þat are not bounden be in verray fredame to whom is granstid al þat þai zerne; for why þou hope not þo seke mon in gode state ne in hope of heelyng, þof al þat he zernes be granstid to hym of his leche,—for þen he despaires of his heele, for why þat is certayne token of his dethe. Thorun whoche hit semes þat worldly fredame ne is noght but spedynge to perisshyng, & perfore, þo more frely þai fulfille þat þai wil with-outen tribulacion, þo sounne þai falle to helll[e]. ¶ And perfore if þou wilt have god helpande to þe, suffre þou be bounden with bondes of tribulacion, whoche comes fro god & to god drawen. Perfore he saide to Eschasicie: ¶ "Lo I gane my bondis vpon þee; & thorun þis may men vnderstonde þat þo bondis of tribulacion are giftis of god. Perfore thorun þese þingis hit semes þat tribulacions are bondis byndande þo soule to god, & ay þo more þo tribulacion is, þo faster byndis hit þo soule to god.

1 Lat.: Noe Christum significat, Arca Noes requies mentis intelligitur. 2 Lat. adds: Per pedem columbae, amor cordis intelligitur. 4 Job. 36, 8.
Tribulacio quinta.

Po fit profite of tribulacion is: pot hit hastis pi way to god; and perfore als mony tribulacions as pou haues: a/s mony messageres sendes god to pe to haste pe to hym and pot pou duelle not in in way. & se hou wickid pai are pate tarien po wickid hert [bat] men ne haste not to go to god. ¶ And perfore when tribulacion dos away likyn & lone is worldly pingis bat tarien, pen bo hert is prikked to go hastily to god, as po prophet saies: Sore sekenessis are mony-folde, bat is to saye tribulacions, & and after bat pai hastide, bat is to sake to go to god. And seynat Gregor saies: ¶ Po harmes bat pressen vs here, garens vs to go to gods. Perfore ne hald pou not litel po gyft of tribulacion po whilk deluyers be of a hard prison and haastis pi way to po kynghome, as hit is saied Ecc.: Mon is led sum-tyme oute of prison & of bondis to po kynghome. ¶ Po prison is pere calde what ping bat po hert lounes vnskillfully is his world; ¶ po bounds with whilk he is bounded, is wicked zernyg; & ay po more his lone is, po depper is po prison. ¶ Oute of his prison god ledis po thorou tribulacion: when he takis fro pe, or makes froward to pe, po ping bat po lounes vnskillfully or bat po wolde lone afterward; po whilk ping is tokened Act. Twisft ¶ where he saies bat Petre was keppid in prison of Herode, and hit folowis after »bat po aungle of god stode by hym & smote hym on po syde and rayesd hym saliande: Ryse bilyne«. ¶ By bi syde is vnderstonden bi bro̓per po whilk come of po same syde of po whilk pou, or alle pou generaly bat are bounded to pe of blode or of frensheip. ¶ When bat he bat shulde be te to frende thorou kyndely right, is to te frowarde, or drawen fro pe with de, vnderstonde pe symten is po syde to go oute of po prison, & bat pou sett pin hert aloneys in god po whilk ne may not sayle. ¶ But byholde bat Petre ne playned hym not of po strok in po syde thorou po whilk he was deluyerd of prison; so pou ne shulde not playne pe of tribulacion po whilk deluyers po fro worldly lone wicked & fals. & peraumenture if hit be hard to pe to suffre po strok of tribulacion: byholde Crist bat for pe was woundid in po syde, & pen po lightlyer pou shalt suffre; as po gode knyght, when he sees po woundis of his lord, he ne feles not his owne woundes. ¶ And perfore ne put not away po messangeres of pi lord po whilke callen po agayne & garen pe to haste to hym; for why he bat puttis agayn po messager, agayne-puttis po lord. ¶ Po messagere pen is put agayne when po hert struyes agayne tribulacion with vnbuxwnnes. & take kepe bat tribulacion dos two pingis: ¶ hit tourmentis po soule clensande hit, & hit clesnes tourmentande; but when po hert receynes tribulacion with vnbuxwnnes, pen twynnes he po clensyng fro po tourment of tribulacion, and pen he feles po bitternesse of tribulacion & tyne po profite; & never-po-later, wil he nyl he, hym byhones suffre tribulacione.

Po sext profite of tribulacion.

Po sext profite of tribulacion is: bat hit is gyuen to quytynge of pi dettis in po whilke pou art bounden to god, whom pou may not ple ne no ping reese fro hym, ne no ping of pi dette fro hym layne. ¶ Pese dettes are po peynes bat ben aght for po synnes bat pou haues don; & po hit so be bat ay-lastande.

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1 overl. 2 Ms. pen. 3 a overl. 4 overl.
peyne be agh for deedly synnes, nerepolater bat peyne aye-lastande is chungid is to ethely peyne thoruon contricioun & shifst.  

Also phis peyne ethely is made leesse thoruon fastyng & tribulacion, and oterwhile is al releesheid, & namely by tribulacions. And perfpre wit phou bat what so phou suffris for god, hit is acomitid of god in paye of phis dett.  

And as pho kyngis stiward when he yeldes Exem-
plum- 

acont of pho receyt of his lord, he acontes & castis with penyes of leed or of coper, and oterwhile in pho ende of his acont a peny of leed or of coper lies for a hundred marke of gold or of siluer, pho whilk in hym-selue is of litle prise:  

so pho tribulacion of one houre in phis world receyued with pacience, delyners fro pho peyne of helhe, pho whilk is heuy & aye-lastande. Easememple of phis phou hanes in pho theue bat on pho right syde of Crist was hengid, pho whilk for his ille dedis sufrid payne on pho crosse, & was obllisheid to oter payne bat is to saie of helhe,  

& nerepolater he hanande contricioun for his synnes, turned hym to his lord & saied:  

Penk on me, lord, when phou comes in to phis kyngdomes: & als-tyte he assoyled hym & delynerid hym of al pho dette of hard payne, thoroym bat mylde voice:  

For sothe I saie to pho, to-day with me is paradise shal phou be. 

Woo is hym bat noht payes in phis lyue, but ekis synne vp-on synne, of whom hit is saied in pho psalme:  

Po synful mon shal borowe, & not quytes.  

Woo is hym bat shal be gart to come to strayte acomt of pho large expensis bat he made: for why he bat lyned aye with-outer acomt, hit by-hones bat he paye aye payues in helhe with-outer releshe of any dette.  

Pere simony marchaundes shal wepe bat here lagheun & løyen of dyuersite of worldliy solace; bat is bitokened A poc., where is saied:  

Po marchaundis of pho erthe shal wepe.  

By pho marchaundis of pho erthe are understoneden phou bat haue sette hore boght & hore loue in ethely pissing; pho whilk shal wepe bitterly, for god shal shewe to alle hore wicked marchaundysis. But pho marchaundis of heuen phen shal laghe, when phai se phat phai haue woonen pho loye of paradise for a litle tribulacion; pho whilk is tokened Ecc., where is saied:  

One is bat mikel byes with litle prises.  

Phis litle prise is pho suffring of tribulacion of phis lyue: pho whilk god takes for mykel dette, for as men communely saien,  

Of an yuel dettoure men taken roge ootes for wheete.  

And if perfamarture phou art holden in no dette for deedly synne or veniale of pho whilk tribulacion shulde delyuer pho, nerepoles hit kepws pho fro fallingly is to dett: for as seynt Gregor sayes,  

Mony are clene of synne pho whilke shulden sone sffe per-linne but if tribulacion kepith hom.  

Perfore phou soule bat felles pho bounden in dette & pho paye to make: suffre mekeley pho tribulacions of phis world whiles phai haue hore tymhe & are payed for pho dettis in pho whilk phou art holden to god; for why alle pho tribulacions of phis lyue may vnnepes be lickened to pho tribulacions of one houre pho whilk are in helhe. Also alle pho tribulacions of phis world, pho phai were sette to-gedere, ne were not worpi to gete pho loye of paradise: salande pho apostle:  

Po passions of phis tymhe are noght worpi to pho loye phat is to come, pho whilk shal be shewid in is.  

VII tribulacion,  

Pho senent profite of tribulacione is: bat hit makis brood mounsnes hert to pho receyung of pho grace of god.  

For as pho goldsmythe hamer makis broode Exem-
plum.  

1 acomt=for a, on the margin.  

2 The same passage occurs on a fly-leaf in the beginning of the same Ms., by the same hand.  

3 Ms. for hore g.
Poems and treatises of Ms. Reg. 17 B xvii.

Po gold or po siluer with oft smyngyng, to make a præcious vessel: quod god, maker of ilk creature, ordeyned tribulacion to po enlargyng of po hert, to hold po giftis of grace. Of his enlargyng saies po prophet: In tribulacion pon has enlargid me. & perfere suffre gladly po strok(is) of tribulacion, for aye po more po hert is enlargid in suffryng, po more gostly gyftis god settis per-inne. 

And byholde pat aye po more noble po metalle is, po more is hit bowande to po strokes of po hamer: Right so po præcious hert & po meke, po more pacience has he in tribulacion. And al-po hit so be pat po strok of po hamer, pat is to saie tribulacion, tormentis po hard: mærepolatos confort po in his pat po goldamythe pat is to saie god almyghty, holdes in his hondis po hamer of tribulacion, po whilk con mesure wel po stroke after po myght of po receyvande mater. And perfere ne be pat not as metalle in a lomp, with-outen breyng, qu as harde hertis are vnechastisid, in po whilk tribulacionis or chastysings synden no stede. And also ne be pon not as an olde friyng-parne po whilk brekes vnder po strok of po hamer for drosse, & po whilk for a litel olde brekynge recyeues mony newe brekyngis; so po hard hert and vnsufferyng is tribulacion ekes his harme. And perfere suffre gladly tribulacion makande brode po hert. To pat somones po po wyse mon, sayande Ecc. 11: Suffre po vp-holdyngis of god; & be fast to god, & suffre; pat pi lyne may waxe in po last tymes; as if he saied: Suffre gladly po tribulacions of his world for god, for why, for god suffrid for po mony tribulacions, and perfere zelde to hym po tymes of pi seruys; be fast to god, & suffre, as if he saied, be fellowid to god, and what so he laies on he, suffre, and witt pat he wil not charge he ouer pi power, for po apostil saies 2 Cor. 2: Trewse is god pat suffres you not to be temptid ouer pat pat ze may suffre. Perfere suffre is po foresaied maners: pat pi lyne wax at po laste, for thorou pat shalt pon lyne with-outen ende, is po ioye aye-lastande.

VIII tribulacion.

Po aughtid profite of tribulacione is: pat god, sperrande oure worldly solace while whilk are vnnethe, gare[s] men to seke heenely solace while are aboue. As is worldly pingis a lord when he wil selle his wyne, defendis pat no mon open hore tauerne til he haue solde his wyne: so god oberwhile sperres away worldly solace, pat he may gyue his solace. Pat Pis is bitokened in Isac, where is saied: Po beestis of po felde & po grownde thristy loked vp to he: for po welles of watere are dryes. Po beestis of po felde he callus affections & fleshely zerneynges, Po welles [of water he calleth worldly solace; perfere when po welles] of po water are dried, pat is to saie when worldly solace failes is noyes, pen po hert is gart to loke vp & seke mede of solace of heuen. Perfere so mykel is oure lord to po hert more losande, in hon mykel po hert fyndis more bitternesse in outewarde pingis. But pat myght saie: of pat I am not sorye pat po tauerne of worldly solace is not open to me, but of pat pat po tauerne of gostly solace is stoken to me: for nonper aboue ne by-nethe fynde I solaces. To pat is answerid pat thorou pat al-onely pat worldly solaces are

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1 Ms. And perfere. 2 Lat vicem huius servitii. 3 Ms. ioue. 4 r. solacis. 5 Ms. garen. 6 Lat. Sicut terrenus dominus &c. 7 r. se; Lat. quasi area sitiens. 8 om.; but so L.
(Petri Blesensis) Twelve prois of Tribulation.

withholdes fro þe, þou ne shuldes haue heuene solaces: but if þou first fynde hom þernande & askande, for god wil þat þou seke hom & desire hom. For more mede is is desirande & sekande god, þen likande is hym. On þo same maner þo more brennandly þat þou sekins & desires hym, þo more solace is gyuen to þe & þo more swetnesse shalt þou fynde is hym, as þo meete sauers better to þo hongrye þen to þo ful. And witt þat þou solace of heuen shall not long he holden fro þe if þat worldly solaces be sperrid oute thorou tribulation, if þat þou haue askid hom & soght hom brennandly, al-þof þai seme to be fer drawen fro þe; as Salomon saies: «His desyre shal be gyuen to þo rightwyse».

IX
tribulacio.

Þo nyntid profite of tribulacion is: þat hit settis þe in þo mynde of god: for thorou tribulacion he calleþ þe agayne in to þo mynde of hym; and þo more þo tribulacion is: þo more art þat festid in þo mynde of god. Not for þat god forgetis any, þo whilk al þing sees: but þat holy wrytt saies god has «forgetene þo mon to whom he gyues not helpe of tribulacion confortande hym, & sum mon haues he in mynde to whom he gyues þo help of tribulacion, confortande hym gostly & ekande grace. ¶ Perfore þou soule, if þou wil be put in þo mynde of god, in mynde of whom is þi heele, & forgetynge of whom is þi dampanacion: lere to suffre anoyes mekely, & so sufferande þenk on god: & he shal etersones þenk on þe, for a frende þenkis on his frende when he is in a-noyee ofter þen if he were with-outen. ¶ Perfore þou soule, if þou fele þe mys-confortid: confort þe of tribulacion, for tribulacion puttis þe in myynynge of god, [and] þo mynde of god anayles more to þe þen what-so-euer tribulacion may reene þe. In bitokenyng of þis saies oure lord Exod. XII: «I saw þo affliction of my puple þat is in Egypte, & I herd hore crye, & I went doune to deluyer hom». In þese wordis two þingis are to byholde: ¶ Po first is þat god lok[i]s[3] to his folk with þo eghe of mercie; þat ofþer þing is þat god zeldes couenaunt þat he made with þo folk anoyed thorou tourment. þat byholding bryngis a gostly[6] gift thorou þo whilk god is bowed to haue mereye on his frende in tourment. ¶ And perfore if hit so be þat þo Egyptians, þat is to saie þo wickid, pursuande þe tourment þe: necopolatæ haue confort is þis for þo byholding of god to þo affliction mykel is worth e to þe. And þerfore hit is saiied Secund. Reg. XVI of Davïd þat fled fro Absolon his son, þat Semey seande hym, myssayed hym saliande: «Cum out, cum out monsleer». And Abisay seande þat, sayed to þo kyng: ¶ «Why myssais þat haunt e my lord kyng? I shal go & smyte of his heed». And Davïd answered: «Let hym myssaye me by þo comauadement of oure lord, perauentur if god byholde myn affliction, & zelde me gode for þis myssayinge to-days». In þat, vmbytheñk þat Davïd wolde suffer þo myssawe of his enmye, þat he might gete þo beneson of god. ¶ Perfore þis als mikil more þat[8] þou desires þo beneson of god, in so mykel more mekely[8] þou shal suffer þo myss awe of þin enmye, for þo sufferance of þo[8] myssawe of þo wicked wynnes þo beneson of god, & deluyerance. þat is bytokened Daniel Terio, where hit is saiied þat gods anugle went down with Azaria & his felowis is to þo oonen; & made þo myddes of þo oonen as þo

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1 Lat. in desiderando et querendo deum. 2 r. solacis. 3 Lat. Si ergo sentis te desolatum ex tribulatione, consolare quia &c. 4 Ms. for. 5 Ms. lokid. 6 Lat. quoddam speciale donum. 7 Ms. to tourment. 8 erased. 9 overl.
wynde of dewe blowande, & shoowed oute þo mynstres of þo kyng þat brende hit; & loke þat þo ﬁre of þo ouen not al-onely put hom a-way, but gane colenesse. ¶ Perby is bitokened þat Crist is redy to þo troblid. Perfore if þou wil colenes be gyuen to þe in tribulacion, & þin enmyes þat procuren þo tribulacion ben bren: suﬀere mekely tribulacion, for god is with þe in tribulacion, & shal delyner þe oute of tribulacion, & for tribulacion shal gyue þe mykel mede. Of þis [bre] hit is saied in þo psalme: ¶ «With hym I am in tribulacion»—lo here gods felowship! » & I shal delyner hym—lo here delynerannce, » & I shal gloriﬁc hym—to here mede. Perfore loke þat tribulacion settis þe in mynde of god, þat gyues more þen tribulacion may withdrawe.

P0 tente profite of tribulacion is: þat hit makis þi prayer to be herd anentis god; for hit is not þo custome is þo sight of god þat he put agayne þo prayer of þo troblid, but titter þat he here hit. Wherof Salomon saies: ¶ «Lo, he shal here þo prayer of þo hirts.» And perfore of-sithes god chastisises mon & sendis tribulacion, þat he gare hym aske mercy, & þat he open his mouthe to aske hym in tribulacion þo whilk had hit sperred in eese. Perfore saies seynt Amstyn: ¶ «God sendas tribulacion to summe men þat þal be stirred in tribulacion for to aske þat of god þat god wil gyue homs.» In þo persone of soche men saies þo psalme: ¶ «I cried to oure lord when I was troblid, & he herd me.» [And] if hit falle peranenture þat þou calle on god in eese, þat eese ne lettis þe & exaudiit me. 

Ad dominum cumbulariam clamavi not al-out [to] slepe: nerepolater hit makus þe slepy summe tymes, so þat þi criyng in eese ne is not so spedeful as hit is in anoye. ¶ And perauntre if anoye so mykel fulﬁlle þi hert þat hit may not be so entendannce to prayer in anoye as hit may in weele: nerepolater þo anoye makus þo prayer more precious; but if þo anoye so mykel holde þe vndre þat þon ne may not open þi mouthe to crie to þi lord: nerepolater tribulacion prays for þe whiles þou hanes suﬀrying. For why maystir Peris saies of Lazyr þat als mony woundes as he had, so mony mouthis had he cryande to god; for when Lazurus was stille with his mouthe, þo woundis cried for hym, as oure lord saied to Caym of Abel his broþer þat he sough: ¶ «Po bloode of þi broþer cries to me fro þo erthe.» So perfore semes hit þat tribulacion makis þo prayer more precious & more receyvable; for tribulacions are as hit were þo payment for þo letter of oure delynerannce, as Job saies: ¶ «Who gyues me þat myn asking myght come, & þat god gyue me þat I abyde? he þat toke me he desoule me; louse he his honde & kerue me? and þis be my solace þat he tournentande me thorou sorowe ne spare noght.» ¶ Take now kepe þat Job, þat had loste alle his godis, his sones & his dochters, is striken with þo wers þore fro þo soole of þo foot to þo hatel of þo hened, reproved of his frendis, myssaied of his wyne, nerepolater hym poigh þat god tournentid hym litle, ne in none oþer ping asked he confort, but al-onely þat god shulde not spare hym. But if þou aske: «what fallis hit to delynerannce, þo askyng of his tournent?», þerto may be answerid: þat his tournent was þo payment of his letters; as when a pore mon drinks in þo tanerne & has not wherof he may paye his scott, byds dyng hym wel & let hym go. If

1 Ms. in þo. 2 Ms. As, L. And. 3 Ms. of, L to. Lat. ut prosperitas te totaliter dormire non faciat. 4 Petrus Lombardus.
hit be askid wher-Isne þo confort of Iob was when he prayed to be tourmentid: þerto is answerid by seynt Gregor þat god spares summe men here þat he may torment hom afterward, & agayneward þe he tourmentis summe men here þat he may spare hom afterwardes. ¶ Þo confort of Iob was in þis þing: þat for þo tribulation here he wist wel forto eschape þat þat was to come. Be þou confortid þerfore, for if þou be here tourmentid sufrandely, oure lord shal spare þe afterwardes, for hit is saied Nason II.²: ¶ »Oure lord shal not deme a þing twyse. & als-so Iob, þat prayes þat god ne spare hym not here, in an oþer stede prayes he þat god spare hym afterwardes, sayande: »Lord, spare me!« Perfore sufre þou here tribulacion þat god spare þe afterward; for tribulationes heele þo sole, as Iob saied: »He woundses & healise, for why he wounds þo body is sendande tribulacion, but in þat¹ he heele þo sole.

Eleuent profit of tribulacion.

Þo eluenende profite of tribulation is: þat hit kepis, & norisshis, þo hert. For why as þo fire is keppid is þo askis: so þo hert of gods seruanis is keppid in tribulation. ¶ Forþi god bad in þo olde lawe þat þai shulden coure þo tabernacle with seckis of heyris; þo whilke seeke couere þe preciosse curtynes and alle þo vessel of golde & syxer ageyne þo wyndes & raynes, to tokencyng þat þo preciosse vertues of þo seyntis, & namely mekenesse, are keppid in tribulacione; for why tribulacion gares mon þenk off his vnworthynesse, and so gares hit mon be lowid, whom worldly wele lyftid a-bone þo mark of his sekenesse. ¶ Also tribulacion norisshis þo hert, as þo norisse his childe. ¶ For why as þo modre chewes þo harde meete ²þo whilk þo child ne may not chewe³ & takes hit in to his body where þat mete is turned in to mylk to þo norissbyng of þo childe: so Crist is called oure moder in holy wytt, for þo myknelnesse of loue þat he has to vs, and for þo bitternesse þat he had in þo crosse: where he chewid bitternesse & harde dyngyngis & shames to vs, for to norishe vs and strengthe vs gostly forto sufre by his ensample þo tribulacion of þis worlde. ¶ For why right as wyne syed thorou a pok full of spices chauings his saunoure, þat is to saye drawande þo saunoure of spices: so a mon sufferande tribulacion shal sye hom by gods body, byholdande his passion whilk he sufrid for hym; and so shal þai be endouced & shall be made light to sufre, þo whilk semed before ouuer-harde to sufre.

XII tribulacio.

Þo twelst profite of tribulacion is: þat hit gyues a mon certeyne witnesse þat god loues hym. Wherof he saies Apoc.: ¶ »I reprobe & chastise hom þat I loues«, and in Eccl.: ¶ »He þat loues his sone: he wounnes⁸ to hym betyngis⁹, þat is to saie: he sendes to hym continuly somme betyngis, þat is to saie one after þan oþer. Perof saies seynt Jeromes: »Oure souerayne fadre theu Crist holde his sones euer—more vnder sum scoure or wande, þat⁴ when þai are delynerid of one, þai ben vnder an oþer«. And he ne sendis hom note alle at ones, but one after þan oþer, as a mon shotis an arowe after þan oþer. ¶ But wicked men þat [here]⁶ with-outen gods scoure & his disciplyne [lifs]⁶, & whom none amendement

¹ in þat expunged. ² on margin. ³ Lat. assiduat. ⁴ L &. ⁵ Ms. are. ⁶ on margin.
with-drawes fro wrangwysenes, he shal shote to home here-afterwards alle his arowes at enes, þo whilke he sendes here to gode men serely, þat is to saie one after an oþer, & þat is to hore purgacion. ¶ For why alle þo tourmentis þo whilk are here departid thorou al þo world, þen here-afterwards shal rest as hit were in a stede; as our lord saide Leuit. XXXII: Þ I shal gedre to-gedre vpon hom yuels, & I shal fulfille myn arowes in home. ¶ Perfore þou soule, if þou wil be loued of god: ne cast þou not arowe tribulation þo whilk shewes to þe testemonye of þo lone of god. But if þou saie þat »þo childe receyues of gods honde gode & ille, [why þerfore is]« þo receyuyng of yuels more tokemyng of lone of god, þen þo receyuyng of godes?: to þat may be answerid: Certayne hit is þat god gyues to his speciale frendis þo best godis, & to þoo þat he best loues; but more loued he Crist with-outen comparison þen al þo world, and nereholater he gane to hym in þis world mony yuels & fewe worldly godis, but as seynt Bernardis saies, »offro his birthe of his modre to þo peyne of þo crosse he had neuer« but pouert & tribulationis. Ænd þerfore þo sendynge of tribulation is more tokemyng of lone of god, þen þo sendynge of worldly eese. Ouer þat, Iheuu Crist gods son, þo whilk lyued in þis world, as a marchaunde þat cheses in þo marketis gode marchaundysis & leeuces þo yuel ¶ he chese tribulationis & forsoke worshipes, as hit saies in þo gosples, forwhy he fesd in to wildernesse when þai wolden haue made hym kyng Lok. VII, Ænd nereholater he ne fesd not when þai soghten hym to slee, but he saied to hom: »I am he«. And þerfore if Crist be wysest in chesying, hit semes þai are fools þo whilk despisen tribulationis & aduertises, & chesen worldly profites, þo whilke shall not delyuer hom of þo hondes of hore fooes, þat is to saie of fendas, here-afterward. Ænd þerfore suffre now tribulation with Crist, þat þou may haue at þo last þo coroune of lyue in þo kyngdom of heuen: for why in oþer maner þou ne may not entre in to þo kyngdom of heuen, saiau þo apostile: ¶ »Thorou mony tribulationis byhoues vs entre in to þo kyngdom of heuen«. þo whilk graunt vs Iheuu Crist: þat with-outen ende lyuyes & regnes. A M E N.

6. (Of the double Comminge of Christ.)

(A translation of St. Bernard De adventu Domini Sermo VI, Migne 183 col. 52.)

Seynt Bernard spekis of þo comyng of oure lord Iheuu Crist & saies:
¶ I wil not, breþer, ze forgete þo tyme of þoure visytacion, ne þat þing þat shal þis tyme be visytid in þou; for why þis tyme is ordeyned to soulis, & not to bodis. For why þo soule is more worthy þen þo body; he chalangis to hym by kyndely worthynes þo first bysynes, and first shal be amenid þat fel first; for why þo soule siled in synne made þat þo fleshe shal be punnysshid in peyne. ¶ And þerfore if we wil be founden Cristis lymes, with-outen donte hit fallis to vs to folowe oure hened: þat þo first bysynesse be to vs to þo graything of oure soules for þo whilk he is comen, [¶]« whos corrupcion he studyed to heele firste. ¶ Po heelyng of þo body holde we to þat tyme & abyde to þat day is

1 overl. 2 Ms. wherfore. 3 Ms. is more. 4 u added. 5 overl. 6 Ms. despisedes. 7 This title by another hand. This piece has cadences. R. Rolle’s authorship is doubtless. 8 Ms. to.
po whilk he is to come to glorify po body, as po apostle makes mynde: ¶ We abyden oure saneoure oure lord then Crist, po shall make agayne po body of oure mekenesse, lickened to po body of his clerenesse.... ¶ Pou hanes po wherfore Crist is comen, & wherfore cristen mon shuld studye: and perfere, pou body, ne reene pou not pis tyme fro po soule; forwhy pou may let pi heele, & make hit may pou not. Al ping has tyme. Suffre po po soule now tranel for hym-selue: & traelue more with hym, for if pou suffre with hym, pou shall regne with hym. ¶ Als mycel as pou distourbles his amendement, in so mykel pou lettre pine owne; for why pou ne may not bifoere be amendid, til god se in hit his likenesse graythed. ¶ Pou fleeshe, pou hanes a noble gest, & al pi heele hengis on his hele: gyue pou worship so to greet a geste; for why pou wonnes in pi cuntrey, & po soule pilgryme & flemyng, is herberwid with pe. I pray pe what simple mon ne wold not gladly ligge in a hirne of his house, to gyue rowme til a greet lord pot wolde vouche-saue to herberow with hym? And perfere do pou on po same manner; wrongis & pine angres ne charge pou not namely, pat1 pi geste may honourablye duelle with pe; hit is worship to pe for hym in po mene tyme [to] be nackened of honoure. & take kepe bysily pat pou despise not pi geste for pat pou sees hym pilgryme & comelyng to pe; & bi-holde pou what po presence of pi gest gyues to pe. He [it] is pat gyues sight to po egen, heryng to po eeres2, speche to po tong, taast to po mouthe, styrryng to alle po lynes. Knowe pou pat by po gyft of pi geste pou has what so pou has of lyne, what pou has of witte, & what pou has of beute; forwhy po de-partyng of pi geste prouns what his presence gan pe. ¶ Forwhy some after when po soule deparths, po tong is stille, po egen are blynde, po eeres are deene, al pi body waxes stark, po face waxes pale: & in a litel whyle al pi carion waxes stynkand & roten, & al pi beute is turned in to noght. ¶ Perfere why hurnes pou & makes sorey, for a litel worldly lykyng, pis gest, with-outer whom pou ne myght fele no ping? If pis gest flied by encheson of wrathe, & oute-casten fro po face: face of his lord, gyues pe so mykel: how mykel shall he gyue to pe, when his is saughtelid to his lord? ¶ & perfere, pou body, ne let pou not pat saughteyng; forwhy thouer hit, grete ioye is graythyng to pe. Putt pe forthe sufferandly & gladly to alle pingis; fayne pou no ping pat myght profite to saughteyng. Saye to pi geste:  

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1 Lat. tantum ut.  
2 Ms. orig. theeres.  
3 Lat. Qui.  
4 Lat. Cum in ulternem culpas  
5 suae exsulare tervus tuus, pauper quidam, apud quem &c.; r. When I.... of my synnes.  
6a on margin.
Poems and treatises of Ms. Reg. 17 B xvii.

saie wondres, but nerepolater sothe and on al maner with-outen doute to trewe men.

Of þo secunde comyng.

God hym-selne Sabaoth, lord of vertues & kyng of ioye, shal come doun to make agayne ouri bodyes, & to make hom like to þo body of his bryghtnesse. ¶ Hou mykel ioye, hou mykel giadenesse shall be þere, when þo maker of al þing, þo whilk come before meke & pryney for amendement of soules, to glorifye þe A þou wretchid fleshe, he shall come hege & openly, not in febulnesse but in worship & in his magestee! Who may þenk þo day of his comyng, when he shal come doun with plente of light, angellis comande byfore Andr[1] þo soune of þo trump: shal rayse of powder þo body, & lede hit: agayne Crist in þo aier? ¶ Perfor[e] þou wretchid fleshe, madde & blynde, sonned & wode, hou long sekes þou worldly confortis, passande & fallande lykingis: peruenture if hit happid þe to be put agayn & be ingid [yn]worpi to þat ioye, & nerepolater be tournemtid at þo last in peyne with-outen ende? ¶ I pray you, my breþer, not so, not so; but zoure soules delyte hom in þis þoght; & zoure fleshe shal rest in hope, abyndande oure lord Ithru Crist, þo whilk shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse. Amen! ¶

 Explicit &c.

(Follows: Speculum peccatoris per Rich. Hampolee (so title by another hand) f. 69b—76:

Quoniam carissimi in huius uie vita fugientes sumus & dies nostri sicut vmbra pretererunt &c.

Rich. de Hampolee: De emendatione peccatoris, 76b—96b, Col. Explicit secundum R. H.)

7. (Miscellanies).2

I. Epistola ad simplices sacerdotes.

Hit semes medeful to susteyne: prestis to-gedre; for so did Crist: mayster best of alle. But mens shulden be war of hom: in þese thre poyntis. ¶ First þat þai be not en-erited: as in perpetuyte, / but vp-on trewe lynyn: hanyng godis is mesure. ¶ And more-ouer þat þai be in nounbre acording to þo place; for bothe excesse & dafaut smakes vices: as clerkis saien. ¶ Po thrid þat þai be bisy: to serve wel in hore office; for vices & ydelnesse: maken hom vnable. ¶ And not iche occupation: is pertinent to prestis, as tauerne-gate & hunting, and playng at þo tables; but lernynge of gods lawe: & prechynge or prayynge. ¶ And þo most of alle: is prechynge of þo gospel; for þat bad Crist to prestis: more þen oþer office; for by þat he conquerid þo world: out of þo fendis honde; by þat he broght his reume: in to þo blisse of heuen. He þat prechis not aperily: conseil he aper[i]ly / and so if any speke: speke he® gods wordis; / by þese shulden prestis thrune: & edifie þo puple. ¶ And who-ðo-euer kon best

1 r. bat 2 Under this heading I comprise the following short pieces, sentences &c. of the Ms. All these bits seem to belong to R. Rolle. 3 Ms. ye.
II. Messis quidem multa: operarii autem pauci.


III. Secundum Ioannem evangelistam de anticristo. 

illum esse natum, teste scriptura que ait: ¶ In vnaque domo cadauer vnius hominis mortui4 erit signum. Tunc in tempore occidet pater filium & filius patrem, frater fratrem; et fidelis in omni re deficiet. Malieres menstruaciones suas aperient et non abscondent se ab omnibus. Et fideles sacerdotes plorabunt: nullam memoria homines habeunt sanctarum reliquiarm, nec de illis locis vbi sancta corpora quienerunt; set adorabunt prophanis ydola, sicut pagani et iudei. ¶ Surget gens contra gentem, & regnum aduersum regnum; & terremotus magni erunt per loca, pestilencie & fames, et stelle cadent in terram. ¶ Flumina convencuntur in sanguinem & omnes aque que sub celo sunt, regnante illo [et] erigente bellum contra bellum. Duo prophete Enoc & Helias qui modo collocantur in paradiso pro respectione mortis, [venient] et interficiet eos anticristus, in plateis civitatislacebunt mortui tribus diebus & tribus noctibus, in quarta die surgent ad vitam eternam. ¶ In postremo in ultimis deus Christus qui uult omnes saluus fieri, [per] Michael archangelum8 rumphiam acutam manu tenentem, id est gladium sancti spiritus, interficiet eum & secabit eum in duas partes, a summo usque deorsum. ... non ut destruatur mundus: sed vt renouetur8 in melius. Tribus annis et sex mensibus erit ita usque ad consummacionem seculi. ¶ Post has tribulaciones erit silencium magnum in celo & in terra, triginta diebus & noctibus nulla creatura resonabit neque audietur. ¶ Et venient angeli a quatuor partibus terre et clamabunt dicentes: Surgite, surgite, surgite. & resurgent omnes quos mortui fuerunt ab Adam usque in illo die, in etate triginta annorum & trium; quicquid4 ignis combuscit in terra1, bestie comederunt, mare demerscit, adorabunt5. Explicit.

IV. (Sentences). 5

Quantus erit fructus cum dixerit ipse »venite«,
Tantus erit luxtus cum iudex dixerit »site«.

Isidor. Non potest autem esse in pace: qui spem suam ponit in homine. ¶ Cum pacien-
cia relinquitur, eciam bona reliquis que iam gesta sunt destruuntur. ¶ Pacien
cia enim vera est que ipsum amat quem portat. Nam tollerare & odisse non est virtus
mansuetudinis: sed velamen furoris.

Quod
bonum
est
senete.

Heuen is woonen with woo & shame,
Helle is woonen with gle and game:
I aske ye pen of these twoo,
In world were better haue wele or woo?

Virtus. ecclesia. clerucus. demon. symonia
Cessat. calcatur. errat. regnat. dominatur.

Quicquid agunt
stulti, tu memor
esto tui.

Transsit yems, estas, transit terrena potestas,
Transit & omne nouum, vis mundi non valet ouum.

Semper
aliquid
boni
facito.

Ant lege aut ora: aut cum fenuore labora,
Sic erit hora breuis & labor ipse leuis.

1 Ms. mortuus. 2 Ms. archangelus. 3 Ms. remouetur. 4 r. quotquot. 5 Some of
the Latin epigrams are found in the Collection of Latin Epigrams in Ms. Arund. 507, ed. at the
end of vol. l.
Gigas non saluabitur in multitudine virtutis sue, nec sapiens in multa sua sapiencia; quia ut dicit Ihesus Christus: Laycos elegi mihi; sed solummodo propter bonam vitam saluabitur homo. ¶ Ideo vigilate &c.

Vos estis qui justificatis vos coram hominibus, Deus autem nouit corda vestra: Quia quod hominibus altum est, abominabile autem est ante deum. ¶ Augustinus: ¶ Qui credit se persecutionem non habere: adhuc non incepit esse Christianus.

Est homo res fragilis, vivens sub tempore parvo; Hic est, hic non est, quasi flos qui crescit in arno.

Recordare: Sunt tria ver, que faciunt me sepe dolere:
Est primum durum, quoniam scio me moriturum;
Et magis doleo morior sed nescio quando;
Inde magis steb [quia] nescio quo remanebo.

Lex is layde euer-al: fraus fallax regnat ubique,
Lone is bot small: quia gens se gestat inique,
Woo walkis wyde: quia commouet ira potentos,
Right may not ride: nec valet ad insipientes.
Lex est defuncta: quia iudicis est manus vincta.

Now gos gyle in euer-ilk flock,
And trethe is sperrid vndre a lok;
May no mon hat lok vndo,
But if he syng si dedero. Omnes diligunt munera.

Augustinus. Si essent in te solo omnia peccata que vnquam factura sunt vel possent de cetero perpetrari in infinitum: superexcellit misericordia eius, & tibi hec omnia, si ad se recurreres, propter suam Pietatem largissimam condonaret & propter matris sue intercessionem. ¶ Gregorius: ¶ Nullus potest perfecte inhuire dementia: qui se perfecte non perdit. ¶ O homo, vis cognoscere quomodo tu dirigas cogitatum tuum: semper debes cogitare te esse in presencia dei tui, et ipsum semper habeas in tuo cogitatu, et quod ipse sit deus tuus qui pro te ulnneratus est & pro te talia passus est.

V. (From R. Rolle's Incendium Amoris).

Vigilate & intelligite, viri, & nolite falli: quia ostendi vobis ad honorem omnipotentis dei et ad comodum vestrum, cur fugiebam cantantes in ecclesiis, et quae ratione me ipsum eis inmisciere non amavi, ac ludentes in organis non audirem.

¶ Inpedimenta enim exhibebant sonoris amenitates, et preclaram carmenam defecer egebant. ¶ Non ergo mirum si fugissem quod me confundit, et in quo culpandus fueram si destiti ad hoc quod me a dilectissimo canlico meo depellere sciebam. ¶ Errassem utique: si alter egissam; sed non ignoravi a quo accepi; vnde conformaui omnino ut eius perfectionem voluntatem, ne ingratum afferret quod gratis largiebat. ¶ Delectabar itaque in solitudine sedere: ut extra tumultum positas liquidus canerem, et fereantibus precordiis meis suaissimam inblacionem experirer, quod ipsam sine ambiguitate de munere ipsius quem super omnia in-

1 Ms. ignoram.
VI.


Of the flood of the world.


xii. Stedfastnesse. Be rightfull. Be no totiler. Be war of forsweryng. Deme rightwysely. Take no gyftes namely1 is dome. Reene fro no mon pat is his. Swere litel. Steele noght. Zelde agayne pat with wrong is taken.

VII. (2 poems on subjects in the Prick of Conscience.)

1. ¶ Of po flode of po world.2

Grete ferly hit is why men pat fraysten po world, so mykel po-Inne traysten, And so mykel hit louen & folowen in swayne, pat is so vnsable & so vnscertayne; 5 wher-Inne noon eese ne rest siker es, But angres & travayle & bysynes; of whilk po wysdome is noght but foly, ne po warship anente god but vilany; Ne po welthe of po world is noght but gyte, And po ioy of hit lastis but a whyle. po world chases a mon to & froo, now to weele now to woo, fro ioy to sorowe, fro tene to gamen—bus mengis hit weele & woo ay samen. 10 Po world makus a mon to ryse & falle, And chuelles hym as men don a balle pat is casten fro hande to hande—bus dos po world with men here luyande. Pen here is noght ellis, as men sees, but sere bysynesse & vanytees. (space of 9 lines left vacant.)

To mony sere pingis, if men wille, Men may licken po world by skille, but to no ping may hit lickened be more propurly ben to po se. 25 For po see ilk day or ilk nyght ones ebbis & floes, waxes & wones; In whilk rysen mony grete wawes thurghe stormes of wedres & wysdis pat blawes. And men may lickened be pat po world louen, to fisshes pat is po see swymmen & houen. 30 Mony sere fisshes luyen in po se, of sere kynde, & pat grete plente, of whilk summe are more & summe are les, pat swymmen & houen as hore kynde es; summe swymmen abouen among po 35 wawes, And summe donne to po grounde drawes; Summe fisshis hauve siche strength & myght pat pai may agayne po flode swymme ryght, summe fisshis are dryvyns to & fro, summe folowes po flode as hit wil go; 40 Summe hauve most likyng to be where most fylthe gedris of po se, As in mugde & gruttis & in skum, pat to oper fisshis is vnholsum. 45 Po see is strong, whens hit is flowande 45 vnethis may oght agayne hit stande; And so depe pat passe hit may no mon but in ship with shippe-men pat kon thurgh witt & wisdom hit gourne & lede, & xit sumyme pai are in greet drede 50 And in perel thurgh stormes & wyndes blastes, pat po ship vp & donn with wawes kastes. 55 Pus who so in ship passis po se, in perille & drede oft may be. Right pus faris po world for certayne: hit ebbis & floes & fallis agayne.

1 Ms. namely. 2 Cf. Prick of Conscience v. 1050 f.
3 v. 31—38 similar in Prick of Cons. v. 1313—1224; the rest is a new theme.
Poems and treatises of Ms. Reg. 17 B xvi.

Po world floes is richesse & vanytees
to men of sere states, as men oft sees:
for when richesse & welthe heghes a
man,
60 po world as slowand hym vp-beris þan;
but po wawes of po world wertren to
& froo
& kesten a mon now to wele nowe to wo;
þo world bigynnes to ebe & to with-
drawe
fro a mon when he fallis fro hegh state
to lawe.
65 Whe[n]a mon is at myschene & happlesse,
þo world to hym at þo grounde-ebe þen es;
when he is risen heghe thorou worldy
gode,
þen is þo world to hym at fulle flode.
And as fashis swymmen aboute in þo se,
70 so don men in þo world aboute vanyte;
for fashis swymmen sekande al þing
In whilk þai hau most lone & likyng:
Right so worldily men in þo world tra-
uyles
aboute worldily þing þat passes & fayles.
75 And al worldily þing is noght but vayne,
for hit is vnsiker and vncertayne.
Summe men vpward in þo world swymmes
And þoo are men þat to hegte state
clymmes,
As to office & dignyte & grete powere,
80 For to haue maystry of oþer & worship
here;
þat aboute pompe of þo world wil spende
largely, for men shulde hom comende.
Summe is þo depe of þo world swymmes
dounward
& þoo are anarouse men of hert hard,
85 þat worldily godes to-gedre gettes
& hore hertis þeron settes,
So þat þai neuer-more nowche-sane
to parte with no gode þat þai hau
noþer to god ne to mon here,
90 ne spende hom in þo world on oþer
manere,
And of noght ellis but on hore gode
pinkis:
þoo drunken is þo flode of þo world &
synkis;
hit is right þat soche men duelle
with þo riche mon bireyd in heille.
Summe agayn þo flode of þo world 95
swymmen hard
& þoo are vnbusom men & froward
to god & mon & to hore soveraynes
& are agayne þat holy kire ordaynes,
And ay are gruzechand & vnpacient
In angres when any to hom are sent. 100
Summe swymmen with þo flode of þo
world as hit gas:
þoo are men þat flatering & fawenyng
mas
to lordis namely in hore presence,
Agayne sothfastnesse & gode conscieunce;
For bothe is wrong & is right þai 105
ples ay,
to lordis namely, & sayen al as þai say,
& if þai wil do wrong þai assent þerto,
& salen al is wel don þat þai do.
110 Perfore lite may now with lordis duelle
but þoo þat kon comrayne fawenele.
þoo are men þat lust & likyng lonen,
& seken al þo eese þat þai may take,
And liste not tranel for gods sake,
but lyen & lurken in hore synle— 115
soche men are slowe & of ille wille.
Summe swymmen vp & doun, to and
froo:
þoo are men þat nouþer kun thole weele
ne woo,
In no sted con þai rest ne duelle,
but stirres about ay as a squyrelle, 120
for þai may no while in one sted laste—
soche are vnestabile men & vnstedfaste.
Summe thorou wawes of þo world are
weltwad oner
fro welthe to myschene, & may not coner;
Summe þo flode of þo world castis fro 125
waw to wawe,
vp & doun, nowe heghge now lawe:
þoo are men þat are greetly taryde
with bysynesse & angres on ilk syde;
Of the flood of the world.

For who that to swyssme is who flode are leue,
130 who wawes swystyme casten to myschene,
And so summe is who world who semen sleghhe,
are casten doun when pai are cloumben heghhe,
& when pai are rysen aboues & are fayne,
also-sone pai are casten douse agayn.

135 Pus swyssmen men is who world aboute as who fisshis is who see don in grete doute,
And namely worldly men swyssmen pus,
& as fisshis pai are naked of grace & of vertuus.
Vpon who flode of who world are fisshers sleghhe:

140 that are wicked spiritis that fallen fro heghhe,
that fisshen aboute men both nightes & dayes,
& shere nettis to take hom slegly layes,
And casten hokes to hom with lykande beyte,
& so take pai men thurgh deceyte.

145 Howe nettis with hokes are trappis of synne
that men of who world are combred Isne;
& hore beyte that is likandly dight,
is al ping that men zernen thurgh sight:
thurgh whilk likande beyte at last

150 mony are tane & holden fast,
And to who wicked fisshers hondis vp titte,
& at that last doun kasten is to helle-pitte.
But a shipe thurgh who flode of who world sayles,
that is laden ful of gods vitayles,

155 In whilk are men that of who world are irke:
& that shipp is noght ellis but holy kirke.
Per-Isne are dyrusse men of religion,
and mony opher of grete denocion,
that to who troute of holy kire are lele

160 & with who maners of who world list not dele.

For whils a mon folowes who worlds wysdome,
he may not is to that ship come;
And to who hauen of lyne he may not wynne,
but thurgh that ship, if he be per-Isne.
Pis ship leedes holy men of denocion
165 even to who hauen of saluacion,
thurgh al who flode of who world & wawes,
In alle who stormes & wynthes that blawe,
that is to saye thurgh mony persecucions sere
& angres that gode men tholen here.

170 Summe is pis ship rowes, & summe steres,
And summe travels per-Isne on opher maneres,
that is summeastes & praxies, & summe wyrkis
who werkes of mercy & neuer-more irks.
In myddis who ship stondis a mast,
175 that no storne may stir hit stondis so fast:
pis ilk mast is noght ellis to telle
but Crist, that boght mon-kynd fro helle,
that was drawn & nayled on who rode
& peron for vs shed his hert-blode.
180 pis mast has a brood saiel dight perby:
that is noght ellis but his grace & his mercy,
with who wynde of his myght that sayles
noght,
thurgh whilk pis shyp to who hauen is broght,
that is to who blisful londe of lyne,

185 where endeles pees is with-outes strene.
Pis ship thurgh who flode of who world
gode beres,
of whilk summe are made gods fissheres,
that casten hore nettis oft to who
that is who flode swyssmen to & froo—
for Crist to summe of his apostles spake
And saide he wold hom fisshers make,

«Comes, he saies, now after me,

fissheres of men I shail make you be.
But mony are so froward & so vnbusum
that to hore fissher nettes pai wil not eme;»

1 Ms. gods.
but sumwe comes is to hat nett at po last, 
and po are taken & holden fast, 
And alle po hat are so late
200 are drawn vp in to po ship ilkane. 
\(\text{Pese} \, \text{fsahers} \, \text{hat} \, \text{bus} \, \text{fsahen} \, \text{ouer} \, \text{po} \, \text{ship} \, \text{borde},
\) 
Are noght but po prechoirs of gods \(\text{worde},
\) 
\(\text{hat} \, \text{to} \, \text{men} \, \text{prechen} \, \text{hat} \, \text{here} \, \text{wrong} \, \text{lyuen} \\
& \text{to} \, \text{po} \, \text{world} \, \text{&} \, \text{deyltes of fleshe} \, \text{homs} \, \text{gyuen};
\)
205 of whilk sumwe are stirrid hore sumwe to fie
& to forsake worldly vanyte
& drawn hom toward holy kirke 
where pai shal serue god & gode werkis wirke.
\(\text{Pese nettes} \, \text{hat} \, \text{pai} \, \text{are} \, \text{taken} \, \text{Inne},
\)
are manasses & snybbynge\(\text{us} \, \text{of} \, \text{hore} \, \text{synne},
\) 
And gode ensaunples \(\text{hat} \, \text{in} \, \text{boke} \, \text{are sette},
\)
thurgh whilh pai are tane as fsahas thurgh nette
In to po ship of holy kirc, \(\text{hat} \, \text{shal} \, \text{homs} \, \text{ledde},
\)
to po lond of lyue & of blisful-heede
215 where pai shal god face to face se
als he is & sittes in trynite, 
\(\text{hat} \, \text{is} \, \text{heuen}, \text{where ay is} \, \text{blis} \, \text{&} \, \text{likyng—}
\)
to whilk londe louerd god vs bring.
\(\text{Amen.}
\)

2. Po whele of fortune.\(^1\)

Alle wandreths, welthis & lykingis
by chance or happe on pis lyue hyngis:
For ilk mon wheber he wake or sleepe,
In pis lyue byhoues his chance kepe,
5 when hit sodenly fallis, be hit gode or ille;
for he may not fle hit aftor hys wille.
\(\text{Chance} \, \text{is} \, \text{complid} \, \text{with} \, \text{po} \, \text{world} \, \text{here}
\)
as a wyue is with hir weddid fere,
And dos al hat po world bids as his homswyue,
10 & turns vs \(\text{vp} \, \text{&} \, \text{douwe} \, \text{a monnes} \, \text{lyue}.
\)

\(^1\) Cf. Prick of Consc. v. 1273 ff. 
\(^2\) t overl.

Chauce when hit comes so sodenly,
Is so stalworte & so myghty,
\(\text{hat} \, \text{agayne-stonde} \, \text{hit} \, \text{may} \, \text{ful} \, \text{fone;}
\)
& perfere may hit be cald fortune\(^1\).
\(\text{Pis} \, \text{worde} \, \text{to} \, \text{vnderstonde} \, \text{is} \, \text{light,}
\)
for aff[or] po latyne hit souene right,
\(\text{hat} \, \text{is} \, \text{to} \, \text{saie} \, \text{bus,} \, \text{fortuna;}
\)
but hit is in freynhe wordis twa:
fort, & vne, \(\text{hat} \, \text{is} \, \text{on} \, \text{englis}
\)
stalworte, & one, \(\text{hat} \, \text{bymenes} \, \text{bis,}
\)
20 \(\text{hat} \, \text{is} \, \text{to} \, \text{saie} \, \text{by vndurstondynge:}
\)
Chauce of po world is a stalwrote ping;
for beere may no mon is pis world lynunde,
when sho comes so sodenly, agayne hir stande.
Po world is lord, & sho is lady,
25 to worldly men ouer whom pai hane maistry;
& for sho is bus lauedy, & strong withalle,
\(\text{pefere} \, \text{Dame} \, \text{Fortune} \, \text{men} \, \text{may} \, \text{hir} \, \text{calle.}
\)
Po strength of hir hat men may fele,
\(\text{pen} \, \text{may be} \, \text{lyckened} \, \text{vnto} \, \text{a} \, \text{whele.}
\)
For a whele when hit turnes\(^1\) is-virownwe,
\(\text{hat} \, \text{turnes} \, \text{is} \, \text{titt} \, \text{turned} \, \text{downe,}
\)
& hat is hiegest is lowest turned sone.
\(\text{Pis} \, \text{fages} \, \text{hit} \, \text{by} \, \text{po} \, \text{whele} \, \text{of} \, \text{fortune.}
\)
\(\text{Mony} \, \text{men} \, \text{where} \, \text{Dame} \, \text{Fortune} \, \text{sugturnes}
\)
with hir whele of treuth a-boute sho turnes:
Sumwe turnes sho vs, sumwe turnes sho doune,
sho spares none is felde ne is toune.
\(\text{Sumwe at po heighest duellen a stounde,}
\)
& sumwe at po lowest are casten to po 40 grounde;
sumwe hat holden hows by hir whele sadly
on hat one syde is turned vpward þerby,
\(\text{Sumwe} \, \text{hat} \, \text{aboute} \, \text{sitten} \, \text{in} \, \text{pompe} \, \text{&} \, \text{in}
\)
pride,
are turned downward on po ope side.
As men may se here properly & fynde 45
\(\text{In a partreyd figure ymagynge:}
\)
\(^1\) o overl. over u. 
\(^2\) Ms. men. 
\(^3\) Ms. turned.
Twelve profits of Tribulation.

(Figure is wanting, but 1/2 page is left vacant). 1

In whilk figure is a quene stondande with a wheele, foure kinges aboute turnande,
Of whilk one with bo wheele his course mas
50 vpwarde, and an ope donwarde gas,
bo thrid sittes abouen as he king ware,
bo fourt(e) ligges vndre bo wheele naked & bare;
he bo gos vpward, saies
*I regne shalles*,
he bo gos donward saies
*I falles*,
55 he bo is heighest saies
*I regne nobly*
bo lowest saies
*with-outes regne am is*.
His figure of fortune bo is as fabul,
itokens his lyne bo is vnsstabil.
Bo quene, bo men Dame Fortune calles,
60 bo chancce or happe bo is bo world falles.
Hir wheele is hir strengthe as men may fele,
bo turns summe to woo, & summe to wele.
Bo foure kyngis peron turned aboute,
are foure maner of men bo here lyves is doute:
65 One are bo bo are bysye erly & late & zeren to clymbe here to heghe state;
*kit are ba is doute, for at bo boe do, to fayle or faile er bo com boerto.*
Anothe bo are bo are heghe & myghty
70 & oner ope hen han lordship & maistry; & *kit are ba is doute & drede with-alle bo sore heghe state doune to faile.*
Bo thrid are bo bo at hegh state han bene & are put þerfor & at lower are seone;
75 And *kit bo drede, whiles bo lyne,*
to be put lower at more myschene.
Bo fourete are bo bo are pure & nedy

1 Figures or drawings of this kind are not unfrequent in northern Ms., and R. Rolle himself seems to have made designs. Ms. Arund. 570 contains several trees of vices & virtues, (Bonaventura's) Arbor vite &c.; Ms. Faustina E VI (which is, however, a later Ms.) is full of trees, and paintings of Saints (among which R. Rolle), beautifully executed.

& noþing han here to lyne by;
and *kit bo are is greet doute & drede
thurg defante to perishe in bo nete.* 80
Also by þese foure kynges þus portrayed may be vndurstonden openly & sayed
Of alle maner of men bo states,
bo vp & doune turnen mony gates
and chaungem oft-sithes to & froo,
85 fro wo to weele, & fro weele to woo;
fro pouert to richesse bo is but vayne,
and fro richesse to pouert doune agayne;
fro angre & sorowe to welthe 1 & lyking,
And þo liking to sorowe & angre is sum ping;
fro sekenesse to heele & cooneryng,
& fro heele to sekenesse & throwyng;
fro wayknesse to strengthe bo vpward es,
and fro strengthe donward to wayknes;
Fro childe-heed to mon-heed vnto 95
strength be maste,
bo þen with-drawes hit, as olde men may tase,
bo sye lease & lese may hom-selne welde,
& so fare bo com at bo last elde,
And fro lyne to dethe byhones how falle,
as bo last is & lowest portrayed of alle. 100
Al þis may vnderstonden be in bo figure bo men may portrayed se.
þus turnen alle states aboute as a wheele,
fro wele to woo & fro wo to wele.
And ay whil mensus statis þus turnen 105
aboute,
bo lyne ay here is grete drede & doute.
þus are alle men is grete drede & were
when chaunce or happe comes to hom here.
Pen semes is þis lyne þat we here lede,
is no ioye lastande with-outes drede, 110
but woo & wandreth and bysynesse:
Perfore god bryngis vs to bo blis ende-lesse. Amen.

Quicquid aequum suit: tu memor esto tui; sempem.

Radix omnium virtutum: humilitas.

qd W.
Early editions of works of R. Rolle.

I. Ed. Wynkyn de Worde 1506.

(Contemplations of the drede and love of God).

(The same treatise is extant in Mss. Reg. 17 A XXV f. 131, Harl. 2409, Harl. 1706 f. 154b—204, and Camb. JI VI. 40 f. 4—73 "An holy mater be which is clepid XII chapters"). all southern Mss. A northern Ms. is unknown to me. None of these Mss. gives R. Rolle's name.

fol. a.

† Rycharde Rolle hermyte of Hampull in his contemplacyons of the drede and lone of god, with other dynerse tytles as it sheweth in his table.

 figura of an hermit.

(backside, picture of an hermit before his cell surrounded by devils.)

fol. s.

† Opus Ricardi Rolle heremyte de Hampull, qui obiit Anno christi MCCC.XIX.

T His shorte epystle that foloweth is dyuyded in sondry maters / & eche mater by hymsylfe in sondry tytles, as this kalender sheweth. And þat thou mayst sone fynde what mater the pleaseth / these tytles ben here in the Epystle marked with dyuerse lettres in maner of a table:

A † How eche man sholde desyre to loue god.
B † How men somtyme louned god / & how holy men somtyme were vysyted with swetnesse in the loue of almyghty god.
C † What is drede & how a man shold drede god.
D † What is charyte & how & why þou shalt loue thy god.
E † Of foure degrees of lone / & in the fyyste ben fyue poyntes.
   † Ordeyned lone.
F † The fyrst is that þou shall loue thy fleshe onely that it be susteyned.
G † The .ii. is þou shall loue þe worlde to no superfluete.
H † The .iii. is þou shall loue thy neyghbour for god.
I † The foureth is þou shall loue thy enmye for þe more [m]ede.
   † In the seconde degree of lone ben thre poyntes.
   † Clene lone.
J † The fyrst poynt is þou shall loue no vycce with vertue.
K † The seconde is þou shall hate all euyll customes.
L † The thyrede is þou shall not sette lyght by synne be it neuer so lytell.
   † In the thyrede degree of lone be fyue poyntes.
   † Stedfast lone.
M † The fyrst is þou shall loue god with all thy desyre.
N † The seconde is þou shalt in the begynnynge of thy werkes thynke on þe worship & drede of god.
O † The thyrede is þou shalt do no synne vpon trust of other good dedes.
P † The fourth is þou shalt rule the discretly that thou sayle not for [to] feruent wyll.

† in Reg. another hand sets in on fol. 25, which is less correct. * The title of °XII Chapters is given to several treatises of R. Rolle. * Ms. R. has numbers 1—24 instead of letters. ° aL Whi. ° aL & how hietyl sum men. ° E drede. ° E none.
Contemplations of the dread and love of God.

R  ¶ The fyfth is thou shalt not leue thy good lyuyngge for feynte herte ne for temptacyon.
    ¶ In the fourth degre of loun ben .VIII.(!) poynte.
    ¶ Parfyte loun.
S  ¶ How by encreace of vertues thou mayst come to perfeccyon.
T  ¶ How good wyll is & may be in dyuerse maners.
U  ¶ What profyte¹ is in prayer and in what maner thou shalt praye.
X  ¶ How thou mayst be ware & knowe of temptacyons wakyngge or slepyngge /
    & howe thou shalt withstande theym.
Y  ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.
Z  ¶ How persueraunce is nedefull & how þou mayst be persueraunt.
AB  ¶ By what prayer or thought thou mayst be styred to deuocyon.

Explicit tabula.

fol. 3.

In the beginnyng and euyngge of all good werkes worshipp & thankynge be to almyghty god / maker & byer of all maskynge / beginner and ender of all goodnes / without whose gyfte & helpe no maner vertue is ne may be / whether it be in thought / wyll / or dode ; / than what euert we synfull creatures⁴ thynke or do / speke or wryte / that may tourne in to proufyte of mannes soule / to god ouely be the worshipp that sente al grace / to vs no praysynge⁶ / for of vs without hym cometh no thynge but fylthe & synne. Now than good god of his endeles myght & plentuous goodnes graunte me grace to thynke somewhat of his dere loun & how he sholde be loued ; / of that same loun some wordes to wryte whiche may to hym be worshipp / to the wryter mede / and proufytable to the reder. Amen.

A  ¶ How ech man sholde desyre to loun god.

Amonge all creatures that euere god of his endeles myght made / was there none þat he so loued as he dyd mankynde / whom he made [to reioyce] euerrlastynge blyssse in stede of awngels / whiche dyd fal from blyssse downe in to helle. But that good god loued so man / that for as moche as man had forfeyted that blyssse thorugh synne of Adam / he of his plentuous charyte became man / to bye body and soule that was lost. In what maner he bought vs / euery crystyn man knoweth or sholde knowe : / that no lasse pryce / but⁸ suffered his owne pre-cyons body to be all to-rente⁵ with bytter paynes of sceorgynge. He suffered also a garlond of sharpe thornes pressyd to his heed / whiche peryod so the vynnes that the blood ran soule in to his eyen / nose / mouth & eeres. Afterwarde vpon the crosse his bones were drawe out of Ioynte / the veynes & the senewes were borsten for straye drawynge / to þe crosse he was nayled honde & foot / and so sayled⁷ the blood of kynd with bytter paynes of deth. He betoke his spyryde to the fader of heuen / and than suffred at the last his gloryous herte to be thorugh-peryed⁸ with a sharpe⁸ spere for to gyue his herte-blood to bye man body and soule into Ioye without ende. ¶ Yf god of his grete goodnes loued thus man, gyuinge hym ouer this wytte and reason and all other thynge that hym nedeth : / kyndely a⁸ man sholde nyght and daye with all his wyttyes loun hym, and furently desyre to conn fine loun suche a good god that all thynge made, all thynge gyueth and susteyneth. Of this desyre there ben many, men and women, which haue full grete lykyngge to speke of the loun of god / and all daye

¹ Parfyte.     ⁵ al. what euert ban.     ⁷ al. pr. ne þankyngge.     ⁹ al. þan.
     ⁶ al. to-r. & rasid.     ⁸ al. failynge..., he betoke.     ⁹ al. stonge.     ⁸ E shapre.
askyne how they sholde loue god & in what maner they sholde lyue to his pleasance for his endeles goodnes. To suche men & women, of that good wyll and [of] that holyt desyre, I wyll shewe fryste of holy men before this tyme how ferment some were in the loue of god. Also in how hyghe a degree some were vysyet in pe swettenes [of pe loun] of cryst. But it may be so that it is ful harde for the more partye of men & women to come to so hyghe a degree of loue / theryfore after the shewynge of suche hyghe degrees of loue somwhat I wyll wryte to other of symple knowynge how they sholde loue god / as that gracious god wyll gyue me grace.

B ¶ How men somtyme loued god / & how holy men somtyme were vysyet with swettenes in the loue of almyghty god.

I Fynde & rede of oure holy faders in olde tyme that for the loue of god they foreske the worlde and all worldely thynge and lyued in wyldernes by grasse & by rotes / suche men were ferment in the loue of god. But I trwe there ben but fewe or elles none that folowen them now / for we fynde not by goddes lawe or heste that we sholde lyue so. For all-be-it they were kepte & susteyned so moost by the myght and grace of god / as no goodnes may be without hym: yet I trwe they lyned so moche by pe strength of kynde that was in man tho dayes. I wyll not couwey all the to lyne as they dyde / for thou mayst by other maner luyynge come to the loue of god / as thou shalt se afterwarde. ¶ I fynde also furthermore of other ful holy men of ryght late tyme whiche lyueden a ful holy lyfe, and toke theyr lyuelode as feblenesse of man assyth in our dayes. Some of these men as I haue herde and redde were vysyet by the grace of god with a passyng swettenes of the loue of cryste / whiche swettenes for an example they shewed afterwarde by theyr wrytyng to other men folowyng / yf ony wolde tranyle to hane that hyghe desyre or degree of loue. This loue whiche they haue wryten to other is depaert in thre degrees of loue / whiche thre degrees they hadden one after an other, standynghe stablyshed in theyr desyre / and suuffryng peacently for the loue of god many trybalacyons & temptacyons tyll they come by holy contemplacyon to pe hyghest degree of loue of tho thre. By this I suppose he that hath grace to come to the fyrt may by goddes helpe come to the seconde / & so with a ferment desyre / good perseverancce he may come to the thyrde. Shortlye I wyll shewe here these degrees of loue / for [percase] all men and women that sholde rede this haue not knowynge of theym / ne neuer herde speke of suche degrees of loue before tyme.

¶ Degrees of hyghe loun. I. ¶ The fyrste loue is so ferment that no-thynge whiche is contrary to goddes wyll may overcomen that loue / welth ne wo, belthe ne sykenes; Also he hath this loue wyl not make god ones angry for all the worlde withoute ende / but rather suffre all the payne that myght come to ony creature than ones wylfully dysplease his god in though or [in] dede. Ii. ¶ The seconde loue is more ferment, for hath is so stronge / that what man loueth in that degre, all his thought, herte & myght is so enteryer, so beselye & so perfyghtly stablyshed in Ihesu cryste that his thought cometh neuer from hym
but [only] whan he slepeth. .III. ¶ The thyrde degree of loue is hyghest and moost wonderfull / for what man cometh to that loue / all comforte and all solace is closed oute of his herte / but solely the loye of Ihesu cryste / Other Ioye may his herte not receyve, for sweetnesse that he hath of the Ioye euermore lastynge. This loue is so brenynge & so gladynge that who so hath that loue may as well fele the fyer of brenynge loue in his soule / as an other man may fele his fynge brene in ethely fyr. This loue may well be called a brenynge loue.

And ye men had suche sweetnesse in the loue of god of so late tyme, I suppose we þat þe same we may haue now by the gyfte of god ye were as fervent in loue as they were. But these degrees of loue ben set vpon so hyghe loue to god / that what man sholde haue the fyrst of these thre / behooned that he were a sad contempletysf man or woman. And by cause mankynde is now & enermore the lenger the febler or perauerture more vnstable / therfore vnethes sholde we fynde now a sad contempletysfe man or woman. Men of relygyon haue taken dyuerse habutes of contempletysfy lyfe; Men & women also that ben enclosed, as it semeth lyuen a contempletysfe lyfe / & so with goddes grace they do for the more partye: But for to speke of hyghe contempletysfe lyfe as holme lyned before this tyme, it semeth there ben ryght fewe. Therfore I trowe that. I may sykerly say that fewe there ben now that wyl or may tranysle now to haue suche hyghe degrees of loue as I haue hercered before. Neuertheles what so ever thou be that redest or herest this / be never [þe] slower to tranysyl. For ye thy desyre be sette sertonely & lowly, holdynge the vnworthy to haue so hyghe a ghastly gyfte before an other man / & puttest thy desyre to goddes dysposycyon trustyngly, he wyll dyspose that is best for the / whether thou haste thy desyre or haue it not. But it is fyrst nedefull to þe that haue other thre degrees of loue that the same holme men wroete in theyr treatys / whiche be not of so hyghe a degree as theo that be hercered before. .i. ¶ The fyrst degree of these is / whanne a man or a woman holdeth the commandementes of god & kepeth hym-self out of dedely synne / & is stable in the faythe of holme chyrche. Also whan a woman wolde not for none ethely thynge dyspleas god / but truly stanth in his degree whether he be religyous or seculer. In this maner every man behoueth to loue his god that wyll be saueth: / therfore I counseylle the to haue & kepe this lone or thou clymb to ouy hyer degree. .iI. ¶ The seconde degree is whan a man forsaketh all the worde for the loue of god / that is for to saye his fader, his moder & all his kynred, & soloweth cryst in pouerte. Also studyeth nyght & daye / howe clene he may be in herte, howe chaste in body / howe meke & buxom / howe clene in all vertues / & hate all yeues / soo that all his lyfe be ghastly & none thynge fleshyly.

.iii. ¶ The thyrde degree is hyghest / for that is a ful contempletysfe lyfe, as whan a man or a woman loneth for to be alone from all maner noyse. And whan that he is saddely sette in this lyfe and in this lone, with his ghastly eyen than may he se in to the blisse of heuen; And than his eyen be soo enlumyned and so clere lyghted with grace of ghastly lone, and also throug-kyndeled with the gracious fyr of crystes lone, that he shal haue a maner of brenynge lone in

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1 al. om.  2 al. saue.  3 al. myste.  4 al. percans.  5 al. schollen.  6 E do so.  7 al. Noþeles.  8 E to; al. be lober.  9 E louynly.  10 al. trustile.  11 al. hauone.  12 al. first it is.  13 al. hym.  14 al. wrappe.  15 al. kyn.  16 E standeth.  17 al. his eye þan be so liuxe & kyndelid.
his herte enmore lastynge, and his thought enmore vpwarde to god. ¶ Thus as I haue rehearsed god hath vsyted his seruauntes, gyrynge theym a speccyall sauour to loue hym by theyr holy luyynge. Many other men and women there be whiche please god full well standynge truely in theyr degree as men & women of the worlde / both¹ lordes & ladyes & other husbonde men women¹ & wyues. For al be it they may not come to suche hye conteynplatyfe lyfe, it suffyseth [to] them to haue the fyrst degree of these thre whiche I rehearsed last / for that every man is bounde to kepe. ¶ ¶ Yf thou desyre to haue an hygher degre of loue in to the worshyp of god / tranysle as other men dyde & aske helpe and grace with good perserenaunce / yt it please god to² performe thy wyll & brynge the to thy purpose. But for as moche as there be many that haue not a sadde grounde ne but lynell felynge how they sholde loue and drede god / whiche is spedefull & nedefull for all men to knowe: Thercfowre to suche as³ be not knowynge I wyll shewe fyrrste in what maner they sholde loue & drede god¹ / that they may be þe more stable in the loue of god. After that I shal shewe by the grace of god foure degrees of loue / whiche every crystyn man relygyous & seculer sholde holde and kepe, & may performe for the more partye yf his wyll be fereuntly set to the lone of god. ¶ Now thon as I sayd I shal in the begynnynge with the helpe of god wryte & shewe somewhat of the drede of god / that shal be to his worshyp, & prouythe to the reder.

C ¶ What is drede / and how a man sholde drede god.

I Rede that þe drede of god is begynnynge of wysedom. ¶ Drede, as clerces hane wryten before this tymne, is in many maners. But I suppose the kyndes of drede bes moost nedefull for to knowe. The fyrst is drede of man or drede of the worlde. The seconde is called drede of sermage. The thyrde is called a chastre¹ drede or a frendely drede. ¶ ¶ The fyrste which is drede of man or of the worlde is / when a man or woman dredeoth more the punysshyng of the worlde, as betynge the body⁴ or prysonynge, than the punysshynge of the soule; Also when a man dredeoth more to lesse his temporall goodes in this pas-syngyng worlde than to lesse the blyssse without ende. / this drede is countyd for nought / for god almyghty forbad this drede when he sayd thus: Dreded hym not that may slee þe body / but rather drede hym that may sende the¹ body & soule in to euerylastynge fyre. ¶¶ And¹ the seconde drede whiche is the¹ drede of sermage / is whan a man withdraweth hym or absteyneth hym fro synne / more for drede of the payne of helle thyn fowr the loue that he sholde hane to god. Evry suche man what goodnes he doth it is not for drede to lesse euerylastynge blysse whiche he desyreth not / but for drede onely of sufyrnyng of¹ grete paynes whiche he drede² sore. this drede suffysseth not as thou shalt see afterwarde / but yet it may be good & prouystable. ¶¶¶ The thyrde drede whiche is called a chaste or a frendely drede is / whan a man dredeoth the longe abdyngynge here for grete desyre that he hath to be with god; Also when he dredeoth that god wyll go fro hym / as peraduenture he¹ withdraweth his grace fro hym; Also when he dredeoth to dysplease god for the grete loue & desyre þat he hath for to please god. / suche drede cometh of loue & that pleaseth moche god. Take

¹ al. om. ² al. be woole. ³ al. þat. ⁴ E chastad. ⁵ H cites Magister Sent. li. 3 d. 38 de timore domini. ⁶ the body al. om. ⁷ al. desyreþ. ⁸ al. dredeþ.
Contemplations of the dread and love of God.

than hede how here be reherced thre maner\(^1\) degrees of drede: / fle the fyrst for it is not profytably. The seconde may be profytably / for some men there be whiche drede god by cause they sholde not be sente into hell to brenne there with the deynys in everlastyng fyre. This drede may be good, for by this waye\(^2\) they may come in to the loun of our lorde god, as by this waye that I shall shewe. All be it that\(^3\) thou drede our lorde\(^4\) god onely for payne, yet lonest thou not god whome thou dredest / thou desyrest not yet goodnes of vertues / but thou withstandest he wyckednes of vyces / whan thou withstandest he wyckednes thou begynnest to desyre goodnes. Whan thou desyrest goodenes & vertues / than cometh in to the the thyrde maner of drede / whiche is called as I sayd a chast or a frendly drede. For than thou dredest to lese the goodnes & grace that god hath put in he / thou dredest than also to lese the blysse that is ordeyned for the / & so by this thou shalt drede god that he forsake not the / whan thou dredest god in this maner thenne hast thou hym sykerly with the / & so for his lone thou shalt desyre to be with hym. Thus mayst thou well knowe how drede of god may brynge the in to the lone of god / yf thou lone god than thou hast wyxedom / so thus the drede of god is the begynnyng of wyxedom. Take hede than and drede god in the maner as I have reherced / for yf thou drede god wel god thou shalt not be slowe in his seruyce. He that dredeth well god leueth no goodnes vndoe whiche he may do to the pleasure\(^5\) of god. Yf thou drede god thou wilt kepe his commandements / and the drede that thou hast to god shall brynge the in to everlastyng sykernes where thou shalt neuer drede. Of the drede of god wexeth a\(^6\) grete denocyon and a maner sorowe with full contrycyon for [thy] synnes / through that denocion and contrycyon thou forsaketh thy synnes / and peranenture somwhat of thy worldly goodes. By that forsakynge thou lowest the to thy\(^7\) god & comest in to mekenes / through mekenes thy fleshyely lustes ben destroyed / by pat destruccyon all vyces be put out & vanysshed\(^8\) awaye /by puttyngge out of vyces than\(^9\) vertues begyn to weye and spryngye. Of the shynynge of vertues the clenenes of the herte is purchased. By clenennes of thy herte thou shalt come to full possessyon of the holy lone of Crist. By these wordes thou mayst knowe howe thou shalt drede for lone / & how thou mayst come to lone through drede of god. But the more [pat] lone encreaseth in the / the more drede gooth from the / so that yf thou have grace to come to a feruent lone thou shalt but lytell thynke on drede for the sweetnesse that thou shalt hane in the lone of god. but yet be thou neuer so parfyte it is uedefall that thou drede discretely as longe as thou art in this worlde. [And] for as moche as I sayd thou mayst come to lone yf thou drede god / see now furthermore what is charyte & louse to god, How & in what maner thou shalt lone hym / why thou shalt lone hym, How thou shalt knowe whane god of his mercy grausteth the that grace to conné lone hym.

D    f What is charyte and how & why thou shalt lone thy god.  
q Of four degrees of lone / & in the fyrst ben fyue poynites.  
q Ordeyned lone.

Haryte as I rede\(^7\) is a lone that we sholde hane to god / for as moche as he is almyghty god; also charyte is a lone wherby we sholde lone our neigh-

1 al. maners; deg. om.  
2 al. om.  
3 al. pleasance.  
4 H cites Cassiod. de instit. monach. 
5 lib.  
6 al. a beelful &.  
7 al. waschen.  
8 H. o.m.: Magister sentent. li. 3o. d. a. quid sit caritas.
bour as our-selwe for god. And these be two prynceypall commandementes of god. The first longeth to pe love of god/whiche is pe gretest commandement of pe lawe of god;/ The seconde longeth to pe love of thy neyghbour and this is lyke to the first; / & thus thou hast what is charyte and lone. ¶ See now how thou shalt love god. / thou shalt love god with all thy herte / all thy soule / & with all vertue, as thus. Whan thou puttest away from the or withstandest with all thy power all thynge that is plesyng or lykyng to thy fleshe for the lone of pe blessyd fleshe of cryste / than thou louest hym with al thy herte & al thy soule. Of this mater thou shalt her more afterwarde; / but se now furthermore [why] thou shalt love hym. ¶ The causes why thou shalt love god ben without nombre hauynge rewarde to his benefaytes / but two causes we hau pryncypally above other. One is for he lone[d] vs first with all his herte and al his soule sweetly & strongly. Swetely whan he toke fleshe & blood & became man for oure lone. Strongly whan he suffred deth for lone of man. The seconde cause is / for ther is no thynge that may be loued more ryghtfully ne more proufytable. More ryghtfull is there none than the lone of hym that made man and deyed for man. More proufytable thynge is there none that may be loued than almyghty god / for yf we loue hym as we be bounde / he wyll gyue vs loye and blysse without ende / where no thynge lacketh but all thynge is plenteous and euerlastyng. ¶ Se now how thou shalt knowe what god putteth grace in the for to knowe lone. Whan the tranysle whiche thou hast for the lone of god is lyght & lykyng to the / than thou begynnest to hauve sanour in the lone of god. For ther is no maner tranysle gresius ne tranyslous to hym but loneth god fermently & tranysleth wyfully for the lone of god. ¶ Also stedefast lone feleth no bytternesse / but all swetenesse / for ryght as bytternesse is syster to the ynce of hatred / right so swetenesse is syster to pe vertue of lone, so that in lone is all swetenes. ¶ Also the tranysle of louers may be in no maner tranyslous ne gresious. For ryght as hawkers & hunters what euer tranysle they hau they gremeth them not for the lone & lykyng that they haue in theyr game / ryght so what thynge it be that a man loueth & taketh vpoun hym a tranysle for that thynge that he loneth, [either] it is no tranysle [to hym] / [or elles] yf it be tranyslous it lyketh hym to haue tranysle for pe thynge whiche he loueth. Take than good hede of these wordes / for yf thou lone god thou wyll gladly tranysle & suffre for pe lone of god; yf thy tranysle semeth than lyght to the / or ellys yf thou lonest or desyrest gladly to haue tranysle for the lone of god thou maist wel knowe that god of his grace hath put in the a begynnynge to come to lone. Whan thou hast suche a gracous begynnynge withdrew not but lone from hym for no maner dysese that may fall to the. For many men & women there be that whyle they be in prosperyte / that is to say / whyle they be in welth & in rest, gladly they wyll shewe lone to god suche as they can: But yf god sendeth hym ony dysese or ony maner of chastysynge, anoue her lone swageth; & that is no sadde lone. For who so loneth trustyngly & sadly he loneth as well in his aduersyte as in prosperyte / for what god sendeth to vs it is for our prounfyte / therfore be it helth be it wo but he sendeth we sholdie herely thanke hym &

1 as o. 2 al. om. 3 al. hesis. 4 al. om. 5 al. se. 6 E how. 7 E loueth. 8 al. rictful. 9 al. kenne. 10 al. chargeous. 11 E for lone of bat bing. 12 E or elles. 13 E and. 14 al. to kusne lone. 15 t. them. 16 al. trewely. 17 al. welpe. 18 al. h. & lowly.
not withdrawe our lune from hym; for no nede that he hath to our lune / but for grete profyte that we sholde haue to lune hym / & for his grete goodnes that he wyll chastysye vs here all for our better.

Thus than haue I shewed in fewe wordes what is charyte & loun to thy god / howe thou shalt lune hym / why thou shalt lune hym / and how thou shalt knowe whan thou hast grace to conne lune hym. Lerne than thus to loun; 1 & se now fether-more what profyte and grace cometh of lone. ¶ In the lone of god ben fyne gracyous thynges: Fyre / lyght / hony / wyne / & sonne.

.1. ¶ The fyrst is fyre, clensynghe the soule of all maner vyttes through holy medytacyons.
.11. ¶ The seconde is lyght, shynynghe in the soule with clerenes of vertues thorugh holy prayers. 111. ¶ The thyrde is hony, makynge swete the soule whan he hath in mynde the benefaytes & he grete gyftes of god almyghty / & yeildynghe to hym thankynges. 1111. ¶ The fourth is wyne, fullylynghe he soule with a grete gladnes thorough a swete contemплacyon.
.1v. ¶ The fyfth is a sonne, makynge the soule clere with a shynynghe lyght in myrthe withouten ende, & gladynghe the soule with an easy het in Ioye & blyssse enermore lastynghe. Thus thou mayst see what profyte he shall haue that can well loun. God than of his grete grace graunte vs hym so to loun as it is moost to hym plesynghe. Amen.

¶ Now fethermore I wyll shew to the as I sayd before / foure degrees of loun, whiche thou mayst kepe & easily come to one after an other ye thou haue good wyll.

Foure degrees of loun there be / the fyrst is called an ordeyned loun or els ordynat loun / that is to saye a lown ordeyned to be knowen & kept of all maner men & women of every degree in the worlde. To this degree of loun longen .v. poyntes to be kepte. The fyrst is thou shalt loun thy flesse onely that it be susteyned. The .11. is that thou loun the worlde to no superflyyte. The .111. is that thou loun thy neyghbour for god. The .1111. is that thou loun thy frende for his good lyynghe. The .1v. is to loun thy enemye for the more mede of god.

E ¶ The fyrst is that thou shalt loun thy flesse onely that it be susteyned.

The fyreste poynte is as I sayd: thou shalt loun thy flesse onely that it be susteyned, as thus. Thou shalt take mete & drynke, clothynge & al other thynges that is nedefull to thy body / in resonable maner, to kepe thy body in his estate, in comforthe thy soule, to tranasle & containe in the seruice of god / & not for to nourysshe thy flesse in lust & lykynghe with dyneres [&] delycates metes & drynkes / for ther-of cometh soule styngynghe synne & many bodily sykenes / namely whan ther is to moche excesse. This wytnesseth an holy cierke 2 & sayth / they that delyted 4 them in lustes of the flesse they haue ful often many dysese in theyr flesse. ¶ Also as I rede 4 a soule that is wonte to delytes of the flesse gadereth togyder many fylthes and wyckednes. Thou mayst also do no excses / for ye thou use the to excesse 5 thou fallest in to the vytce of glutonye / whiche [as] thou knowest well is dedely synne. Of pat synne I rede thus 4: where he vytce

1 H on m.: Rabanus in quodam sermone. 2 ad om. 3 H o. m. Gregor, in quadem omelia. 4 al. delyten. 5 H o. m. 10. Cris. de reparacione lapel. 6 al. delycys. 7 al. wrecchedes. 8 H o. m. Greg. li. 3 Mor.
of glatonye reyneth in ony man he leseth þe ghooystly strenght yf he had ony before; And but yf 1 the wombe of glatonye be swaged all his vertues ben cast downe. / therfore loue thy fleshe to [his] sustentaicyon & not to delytes 2 & to excesse / for here thou mayst well knowe & se that it is good & nedefull to flee delycayes. But thou shalt vnderstande here þat I commaunce the not to forbere ony mete or drynke in speycall / for the yvce of delycayse is not in the mete / but in þe lust that thou hast in mete ; / therfore sayth an holy clerke 3: Often we take deynte metes without blame / & somtyme other 4 metes and comyn to every man not without gytle of conssaynce. So thus it semeth wel whan we take ony mete for delyte more than for sustenance we offende god / therfore flee delytes 2 & lustes of mete & drynke and lone thy fleshe onely that it be susteyned / & than thou hast the fyrst poynte of this degree of lone.

F ¶ The seconde is thou shalt loue the worlde to no superfluete.

The seconde poynte is thou shalt loue the worlde to no superfluete. As thus: Yf thou lone god thou shalt not desyre ne loun vanytees of the worlde / ne worldely goodes more than þe nedeth. Yf god hath ordeyned the to an hyge degree in the worlde / as for to be a lorde or a lady / or for to have ony soueraynte ghooystly or worldely / by reason orerence must be done to the more than to an other man or woman. For after that the fyrst man Adam was in-obedyent to goddes commandement it was ordeyned by almyghty god that man sholde be subiect to ma; Also for as moche as þe people must [nedes] have gouernaunce 5 / therfore it is reason to do orerence to them that haue power & gouernaunce aboue other. But all be it þat 1 þou be grete & worldely worship must be do to the / loue it not ne desyre it not but mekely yele all þat worship to god which myght hane made the a subget there he hath ordeyned the a lorde or a souerayne / & thugh that lownes thou shalt haue some grace to withstande þe desyre of worldely vanytees. I say[d]e furthermore / yf thou lone the world to none superfluete / þou shalt not desyre ne loun worldely good more than the nedeth. As thus: thou knowest well ynowh 1 in thy begynynge whether 6 thou art lord or subject / poore or ryche / holde the apayde with thy degree so that thou haue thy sustenaunce / & desyre to be no greter / but onely as goddes wyll is / & as he wyll dyspose for the. Yf thou holde the not payde with that that 7 god hath sente to the and to thyne a resoneable luyelode / but euer desyre for 1 to be greter and greter in the worlde, than thou louest the worlde to superfluete for thou desyrest more than thou nedest, & soo by that foule desyre thou fallest in to the yvce of couetyse which is repreued by [al] goddes lawe as a foule dedely synne. This synne is full peryllous / for I rede where that the synne of couetyse is in a man, þat man is made subiect to all other yvces 8. I fynde also that couetyse and pryde be as it were one yvce or one wyckednes / in so moche that yet 1 where pryde reyneth there is couetyse / & where couetyse reyneth there is pryde. / this yvce is so wycked & so grevous [pat] 9 as longe as it reyneth in ony man he shal have no grace for to drawe to god-warde 1. This wytnesseth well a full holy clerke syantz Gregoyre & sayth thus in an Omelye: That in none other wyse we mayne can 10 neuer come ne drawe to þe begynner & maker of

1 al. om. 2 al. delyces. 3 H o. m. Greg.Li. 30 Mor. 4 al. lober; r. liber. 5 al. gouernaile. 6 al. what. 7 al. wher, inst. of with that that. 8 al. yuellis. 9 E &. 10 ne can al. om.
all goodnes / but that we caste awaye 1 frome vs the synne of conetyse whiche is rote of all eyylles. Than it semeth well, ye thou wylt come to the lone of god thou must fée the synne of conetyse. ¶ 2Thre thynge there be in the worlde as I rede whiche men desyre aboue all other worldeley thynge. The fyrst is rychesse. The seconde is lustes. And þe thyrdre is worship. Of rychesse cometh wycked dedes. Of lustes cometh foule dedes. And of worship cometh vanyeetes. Ryches engendrith 3 conetyse; lustes norysseth glotonye / & lecherye / & worship norysseth boost & pryde. Thus thou mayst knowe what peryll it is to lone the worlde. [Therfor ye thou wylt stande sikerely, lowe not the worlde] 4 more than nede is / & than thou shalt kepe the seconde poynete of this degree [of lowe].

G ¶ The thyrdre is thou shalt lowe thy neyghboure for god.

Ther the thyrdre poynete is howe 1 thou shalt lowe thy neyghboure for god / 2to this thou arte bounde by the commandeement of god where he commandeth & sayth / thou shalt lowe thy neyghboure as thy-selue ; / ye thou shalt lowe hym as thy-selue nedes thou must lone hym. / thou shalt lone hym also for god. Of this lone speketh saynt Austyn & sayth / thou shalt lone god for hym-selue with all thy herte / & thy neyghboure for god as thy-selue / that is to saye / loke where-to and for what thou lonest thy-selue so thou shalt lone thy neyghboure. Thou shalt lone thy-selue in all goodnes & for god / ryght so thou shalt lone thy neyghboure for god & in all goodnes, but in none eyyll. / therfore sayth the same clerke 4: He that loneth men þat is to saye his neyghbours, he loneth or sholde lone them for they ben good & ryghtfull or els that they maye be good & ryght-full / & that is to saye thou shalt 7 lone them in god or els for god / & in this maner every man sholde lone hymselfe. 6Also of the lone of thy neyghbore I rede, whan thou forsaketh a synguler prouffyte for þe lone of thy neyghbore than þou lonest thy neyghbore. 6Also thou lonest thy neyghbore as thy-selue whan thou doost hym no harme but desyreyst the same goodnes & prouffyte ghoostly & bodely to hym that þou desyreyst to thy-selue. Lowe thus thy neyghbore or 10 els þou lonest not god. To this accordeth an holy clerke 11 & sayth: By the lone of god the lone of thy neyghbore is purchased / & by þe lone of thy neyghbore the lone of god is noryssed / for he þat taketh no heede to lone his neyghbore he can not lone his god. But whan thou hast fyrste sauour in þe lone of thy neyghbore / than thou begynnest to entre in to þe lone of god. Lowe thus 12 thy neyghbore for god & þan thou kepest the thyrdre poynete of this degree of lone.

H ¶ The fourth is thou shalt lowe thy frende for his good lyuynge.

Ther fourth poynete is / thou shalt lowe thy frende for his good lyuynge. Yf thou have a frende that is of good lyuynge / thou shalt lone hym in double maner / for he is thy frende, and for the goodnes that is in hym ; ye he be not good of lyte but vycious thou mayst lone hym but not his vyces. 14For as I rede paryste frendshyp is when thou lonest not in thy frende þat sholde not be loned / and when thou lonest in hym or desyreyst to hym goodnes whiche is to loned.

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1 al. om. 2 Hio. m.: Innocenc. de vititate cond. humane. 3 al. gendirh. 4 om., but so al. 5 H o. m.: August. de doctrina christiana 1, 1 cap. 4. 6 H o. m.: Aug. de trinitate II. 7 et. 10. 7 al. he shal. 8 H o. m.: Hugo de substantia dilect. 9 H o. m.: Cass. super Ps. 133. 10 al. for. 11 H o. m. Greg. in quadam hom. 12 al. than. 13 H o. m.: Aug. de uera religione.
As thus: though it be so that thy rendre lyneth\(^1\) folysshly\(^*\) thou shalt not lone hym for his foly luyynge but that he may by goddes grace amende hym and be parfyte in luyynge. For what man it be that loneth hymselfe in folye he shal not prouffyte in wysedom. Also the same clerke\(^4\) sayth in an other place: Loueth not the vyces of your frendes yf ye lone your frendes. Loue than thy frende for his good luyynge / & than thou shalt kepe the fourth poynte of this degree of loue.

I ¶ The fyfthe is thou shalt lone thyn enemeye for the more mede.
 ¶ In the seconde degree of loue ben thre poyntes.
 ¶ Clene lone.

\(\text{T}h\)e fyfth poynte is thou shalt lone thyn enemeye for the more mede. A grete dede of charyte it is & medeful to forgivinge them that have trespassed ayenst vs, with all our herte. ¶ It is but lytell goodnes & full lesse mede to be wel wylynyng to hym that doth the no harme / but it is a grete goodnes & a greter\(^6\) mede that thou be well lounyng to thyn enemeye, And that thou do good & wyll good with all thy power to hym that doth euyl or is in wyll to do euyl to the with all his power. Of this mater speketh an holy clerke\(^7\) and sayth: It is holden a grete vertue amonge worldely men to suffre paciently theyr enemeyes / but it is a greter vertue a man to lone his enemeye / for that vertue is presented as for sacrereve before the syght of almyghty god. Also to this purpose accordes the wordes of cryst where he sayd to his dyscyplers: Lone your enemeyes / do good to theym that hate you / & praye for them that persuye you to dyssease / & for them that despyse you, that [\(\text{a}\)\
\(\text{e}\)\] may be the children of the fader in heuen. Loue than thy enemy for he more mede yf thou wylt kepe he fyfth poynt of this fyfth degree of loue. ¶ Shortly thus ben declared to the the fyue poyntes of he fyrst degree of loue. In the fyrste, yf thou take good hede, thou art warned and consyled for the lone of god / and as thou art bounde by all crystyn lawes / to withstande the synne of glotonye & al other fleshely lustes. In the seconde poynte to withstande he fone vycce of couetise, pryde & all other vanetyes of the worlde. In the thre last poyntes to lone thy neyghbour, thy frende & all other men for the lone of god and for the more mede. Loue than god in this fyrst maner of lone / and thou shalt throuth his grete grace yf thou wylt come to the seconde degree of loue.

\(\text{T}h\)e seconde degree of loue is called a clene loue. Yf thou wylt come to this seconde degree of lone thou must kepe thre poyntes. The fyrste is / that thou lone no vycce with vertue. The seconde is that thou despyse all euyl custome. The thryde is that thou sette not lytell\(^8\) by synne whether it be lytell or grete.

\(\text{K} \ ¶ \) The fyrste poynte is thou shalt lone no vycce with vertue.

\(\text{T}h\)e fyrst poynte is / thou shalt lone no vycce with vertue. As thus: what ever thou be in mannes syght / be ware that thou be not vycious. Inwarde in thy soule vnder colour of vertues whiche thou shewest openly. Our ghostly enemeye pe fende hath many sublytese to dysceyne mankynde, But amonge all this\(^1\) is a grete dysceyte / whan that he maketh a vycce lyke to vertue, & vertue

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\(^1\) al. lyue. \(^2\) E so f.; al. solili(ch)e. \(^3\) al.; for. \(^4\) H o. m.: Aug. in quodam sermone. \(^5\) H o. m.: Aug. in enchirid. \(^6\) al. grete. \(^7\) H: Greg. in past. \(^8\) E we. \(^9\) al. lyl. \(^10\) E this it.
Contemplations of the dread and love of God.

lyke to vyce. This thou mayst see by ensample. For all be it that mercy is a
grete vertue where þat it is kepte 1 in þe worshyp & in þe name of god, yet it
is vycious where it is do in worshyp 2 of man & not of god. Also [the] 3 vertue
of ryghtwysnes is tourned in to vyce 4 when it is do for worldely couetyse or
els for anger or impacyence. The vyce also of pryde is hyd somtyyme vnder
mekenesse, As whan a man loweth & meketh hymself in speche and in berynge
to be holde meke & lowely. Pacyence also semeth in many a man whan there
is none: As whan a man wolde take vengeaunce yf he myght for the wronge
that is do to hym / but for he may not / or els he hath no tyme to wreke hym
on his enemie / for that cause he suffreth, & not for the loue of god. By these
ensamples & many other thou mayst well knowe that vyces somtyyme be lyke to
vertues. To this accordeth saynt Iherom 5 & sayth thus: A grete & an hygh
counynge it is to knowe vyces & vertues, for all be it that vyces & vertues be
cowtraryous / yet they be so lyke that vnneneth the vertue may be knowe from
the vyce / ne þe vyce fro the vertue. Be ware therfore & lone so sadly vertues
without ony faynynghe that þou hate all maner vyces / and so þou mayst kepe the
fyrst poynpte of this degree of loue.

L 1 The seconde is þou shalt hate all euyl customes 4.

The seconde poynpte is thou shalt despyse all euyl customes 4. 'A grete peryll
it is to have an euyl dede in custome. For as I rede / synnes be they neuer
so grete ne so horrable / whan they be drawe in to custome they seme but
lytell to theym that vse suche synne in custome / in so moche that it is to them
a grete lykynge to tell and shewe theyr wyckednes to al other men without ony
shame. Of this & suche 6 vsage speketh an other holy clerke 8 & sayth: Whan
synne cometh so in vse that the herte hath a lust & a lykynge ther-in / that
synne shall ful fayntly be withstande. For whan a synne is brought in to custome
it byndeth sore the herte & maketh the soule bowe to hym, that it may not ryse
agayne & come in to the ryght waye of clene lyfe; Whan he is in wyll to
ryse / anone he slydeth & falleth agayne. For this saith the same clerke 10 in an
other place: Many there be þat deseire to come out of synne / but for as
moche as they ben closed in the pryson of euyl custome they may not come out
from theyr wycked lyuynghe. 11 Also to this purpose I rede 11 that he þat vseth
hym not to vertue[s] in his yonge age he shal not conne withstande vyces in his
olde age. Thus þou mayst well se þat yf thou be vsed in ony synne it wyll be
full harde to withstande it. And but thou leue all maner synne to thy power
þou hast none clene loue to thy god / theryfore withstande all maner synne & take
none in custome / than þou shalt kepe the seconde poynpte of this degree of loue.

M 1 The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.
1 The thyrde degree of loue be fyue poyntes.
1 Stedfast loue.

The thyrde poynpte is / thou shalt not sette lyght by synne / as thus. What
ever synne it be lytel or grete / dred 11 it ryght dyscretly in thy consevyence and

1 E & in. 2 al. pleasuance. 3 E where. 4 E vices. 5 H o. m.: feron. ad Demetriadem.
6 al. custome. 7 H o. m.: Aug. in ench. 62 e 1. 8 al. H Of which yuile v. 9 H o. m.:
Greg. li. 4 Mor. 10 H: Greg. li. 5 Mor. 11 H: Maximus in quodam sermone. 12 al. charge.

68
set not lytell there-by. For as I rede I what man hat passeth mesure in takynge of his lyuelode as often more than hym nedeth that mass offendeth god / this semeth to many men full lytell trespass: But this holy man saynt Austyn sayth: It is no lytell synne for as moche as we trespass every daye there-in for the more partye; In as moche as we synne therin every daye we synne therin often / & by that we multepley we synnes & that is full perillous / therfore it is full nedeful to dere de suche venysall synnes & sette not lytell by theym. Also venysall synnes be they neuer so lytell / they be moche to be dradde. As the same clerke1 sheweth esample of lytell bestes where they be many to-gyder / be they neuer so lytell yet they sle & do moche harme; Also pe granes of sande be full lytell / but yet where a shyp is ouer-charged with sande it must nedes synke or drenche. Ryght so it fareth by the2 synnes; be they neuer so lytell they be full perillous. For but yf3 a mass be [pe] rather ware & put theym awayne they shall make hym forto synne deedly. Therfore yf thou wylt haue a clene luyne to god / charge in thy conscience every synne lytell & grete & withstand in the begynnynge & put it out as sooyn as god wylly gyne to4 the grace, with contrycyon, confession & som almesdedes. And than thou shalt kepe the thyrde pouynete of this degree of loue. — Here is reherced the mater of these pouyntes. ¶ Thus ben declared the thre pouyntes of the seconde dege of loue. In the fyrste thou art couseyled to luyen all vertues and hate all vices. In the seconde pouynt, that thou haue no synne in vsage but that thou voyde it sooyn & that thou hate all other euyn custome. In pe thyrde pouynet that thou [be] not to lyght of conscience / but that thou be ware & drede evyn synne lytell & grete by conseyl of thy confessour. Yf thou kepe thus these pouyntes for the luyen of god than thou lowest god in the seconde degree of loue / that is to saye in a clene lone. Lone than saddely in this degree / & by goddes grace thou shalt the soner come to the thyrde degree of lone.

The thyrde degree of loue is called a stedfast lone. Yf thou wylt come to this degree of lone þou must kepe fyne pouyntes. The fyrste is thou shal luyen god with all thy desyre. The seconde is: what euer thou do thyneke cpon the worship & drede of god. The thyrde is thou shalt do no synne cpon trust of other good dedes. The fourth is thou shalt rule the so dyscretely þat thou sayle not for [to] fervent wylly. The fyrth is that thou fall not from thy good lyuyen ge for feyne herte or? by temptacyon.

N ¶ The fyrste is thou shal luyen god with all thy desyre.

The fyrste pouynet is thou shal luyen god with all thy desyre / thou mayst not lone stedfastly but thou luyen with all thy desyre. An holy desyre it is to desyre the presence of almyghty god for the grete luyen that thou haste to god. · Sucne an holy desyre is soo acceptable to god as I rede / that man hath a grete desyre, all be it he spoket not with the tonge / he cryeth full lounde with the tonge of· his herte; And [be] that not desyreth, how euer he loueth to our syght owtwarde / or speketh to our herynge, he loueth not in his hert & as a dombe man he is to-fore which may not be herde. Of sucne holy desyre I rede10 also,

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1 H o. m.; Aug. de x. cordis. 2 ad. om. 3 ad. clerk. 4 ad. dedes of almes. 5 E art. 6 E noo. 7 ad. ne. 8 H o. m.; Aug. super Ps. 86. 9 the t. of ad. om. 10 H o. m.; Ambros. super Ps. Beati immaculati.
the lenger that love lacketh whiche is so sore desyred be more feraent is his desyre whiche abyeth, & that desyre begynneth to brenne thorugh strength of pat desyrnyng love / in so moche that though the body or the fleshbe fayle pat desyre is nourysshed & encreased. To this accordeth saynt Gregorie & sayth / holy desyres wexen & encreasen in taryenge & abydyngye / for where desyres fayle in abydyngye there is no sad desyre. Thus than love god stedfasty with all thy desyre / & so thou shalt kepe the fyrste poynte of this degree of love.

O The seconde is thou shalt in the begynnynge of thy werkes thynke on the worship & drede of god.

The seconde poynte is: what euer thou do thynke vpon the worship & drede of god. If thou kepe this thou shalt the more sykerly& lyue to goddes pleasure. For what rede thou art in wyll to perforeyne in worship of god, thou mayst be syker of grete mede. Also yf thou drede god, thou art aferde for to do any thynge that shold be dyspleayngye to hym / & for as moche as pat dredest thou doost it not; Soo by that drede thou leust that thyngye vndo whiche shold tourne the in to grete peryll of thy soule yf it had ben perforeun in dede. By this thou mayst well knowe that it is full spedfull to thynke in be begynnynge of all thye werkes vpon the worship & drede of god. To this accordeth the techynge of saynt Paule where he sayth thus: What euer ye do in worde or in dede / do it in the name of our lorde Ihesu cryst. For he that begynneth all thynge in be name of almyghty god he begynneth in the worship of god. Love thus so stedfastly almyghty god / that what euer thou shalt do thynke first in be worship & drede of god / & thus thou shalt kepe the seconde poynte of this degree of love.

P The thyrde is thou shalt do no synne vpon& trust of other good dedes.

The thyrde poynte is thou shalt do no synne vpon trust of other good dedes. What man that syneth wylfully he neyther loueth ne dreathed god. Yf thou synne vpon& trust of any goodnes wylfully thou synnest, so in pat pat louest not stedfastly. To this purpose I rede also that he is full vnkynde that is full of vertues & drethed not god. Also a grete folye & a grete pryde it is for to synne vpon& trust of any good dedes. For be thou neuer so full of vertues or goodnes / vnkyndes to thy god may destorye all thye vertues. More vnkyndenes mayst thou not shewe than dysplease god wylfully / whiche is begynner and gyuer of all goodnes; be ware therefore & fylie suche vnkyndes / & do no synne vpon& trust of other good dedes. Of suche vnkyndenesse also it is nedefull for to be ware for the more acceptable [that] thou art to god thorugh thy good lyuyng / be more culpable shalt thou be yf that thou fall agayne in to synne and in to enyly lyuyng. And of this thou hast ensample of Adam. For as moche as he was fulfylled fyrst with goodnes / therfore his trespass was moche the more whan that he fell in to synne. Also I rede that it is but a scyder hope where a man syneth vpon trust for to be saued / for he that so doth he neyther loueth ne dreathed god, And but yf that we lone and drede god to our connyngye or knoeynge we
may not be saued / therfore it is more spedefull for\(^1\) to drede well than to trust amys. Also it is more proufytable a man to holde hymselfe lowe & feble than to\(^1\) deyse to be holden stronge / and for feblenes to\(^4\) fal and be lost. Take hede than what goodnes that\(^1\) god puttheth in the and thanke hym meklely & praye hym of contynuance / & doo no synne vp trust of other good dedes. And thus thou shalt kepe the thyrde poynte of this degree of loue.

Q The fourth is thou shalt rule the dyscretly that thou sayle not for\(^5\) feruent wyll.

The fourth poynte is thou shalt rule the so dyscretly that thou sayle not [for] to feruent wyll. To kepe this it is nedefull to\(^1\) the to hauue the veritie of discretceyoun; as thus: Yf thou take for p\(e\) lone of god so moche abstynence, wakynge or other bodely penance hat thou mayst not for feblenes continuue to trunsale in p\(e\) seruysce of god / than is thy wyll to feruent: For be thy lone nether so grete god is not pleased when thou rulest p\(e\) in suche maner that thou mayst not abyde in his seruysce through thy myrrule. Therfore be ware and rule the vp reason / take nomore upon the than thou mayst bere / besy not the to folow other stronge men or women of olde tyne in doynge of\(^1\) penauuice other wyse than thy strength wyll aske; And-gouerne thy luyngye by good counsell that thou sayle not through thy owne folye. For almyghty god of his endeles mercy hath ordeyned henens blyssse to the\(^1\) synful men through dedes of charyte & of mekenes where they be done in mesure and with dyscrecyon, The deynll is so enyous to mawkynde that somtyme he styreth an vnparfyte man or woman to fast more than he may, [to] begynne thynges of hyghe parfeccyon saynne no rewarde to his feblenesse / in soo moche that when his bodely strength begynneth to sayle, ethere he must contynuee that he hath begunne so folysly for shame of men / or ellys\(^5\) vitertely leue all\(^4\) for feblenesse. To this accordeth saynt Austyn\(^6\) and sayth: Our wycked enemyme the deynll hath not a more spedefull engyn\(^8\) to drawe the lone of god from mannes\(^7\) herte / than to [m]ake\(^8\) vs by his fals suggestyon to lyjue\(^8\) vnwysely & without reason / that is to say as I sayd before: To styre vs for to take fastynge, wakynge and other bodely penauuices ouer our myght. Therfore to the dyscrecyon & rule the so dyscretly that thou sayle not for to feruent wyll / and than thou mayst kepe the fourth poynte of this degree of lone.

R The fytthe is thou shalt not leue thy good luyngye for feynete [herte] ne for temptacyon.

The fytthe poynte is / thou shalt not fall fro thy good luyngye for feynete herte ne for temptacyon. To kepe well this poynt it is nedefull to hauue a perseuerant wylly & a stable hert ayenst all temptacyons. Some men there be when ony heuynesse bodely or ghosstly or whan that ony grutchynge of the flesh cometh to theym / anone they be so heuy & so full of vnlust\(^1\) that they leue theyr ghosstly transale & fal fro theyr good luyng[ige] / suche men haue no stable ne stedfast herte. Therfore yf thou wylt lone god stedfastly sufre no [heuynes ne dyscease] l"chaunge thy transtale ne thy herte fro th[e]" seruysce and lone of god / but take hede of the wordes of almyghty god where he sayyth: He is blessyd that is persecuerant unto

\(^{1}\) at. om. \(^{2}\) Ms. none. \(^{3}\) at. add: falle &. \(^{4}\) at. all. of. \(^{5}\) H. o. m. Aug. in quadam epa. \(^{6}\) al. gyn. \(^{7}\) al. our. \(^{8}\) E take. \(^{9}\) E lone. \(^{10}\) al. vulusti. \(^{11}\) E ne chaunge. \(^{12}\) E thy.
his lyues ende. Here—of thou hast ensamples of holy martyrs & confessours whiche neuer wolde be departed fro the loue of god for all the perseccyon that myght be do to them. Also to suche men of feble herte & vnlust speketh saywt Bernarde and sayth thus: When thou art vnlyst or dysceased with heynesse / haue none vntrust therfore ne leue not thy trasylle / but suffre mekely & aske conforte of hym that is begynner & ender of all goodnes. And all be it that thou haue not suche denocyon than as in other tymes / thyonne well how he that gafe he suche denocyon hath withdrawen it for thy defautes as for a tyme / & happely to th[i] more mede / therfore withstande all suche heynes and stande strongly / suffre lowely / & take gladly the chastysyng of god / & euermore askhe helpe & grace. ¶ Furthermore some for defaute of knowymge & for vnstandenes haue fall thorough trasylle of temptacyons / therfore when thou art soo trasyled with ony temptacyons that shold be lettynge / or els is dreedfull to the / chaunge not therfore thy wyll / but stande stedfastly & shewe thy dyssease to thy goostly fader, askynge of hym to gyue the suche counseylly that may be moost helpynge to thy soule. Yf thou do thus mekely with a ful good wyll to please thy god & to withstande the temptacyons of thy enemye, the grace of the holy goost wyll fully fully bothe hym & the / hym for to teche / the for to lerne / & take of hym suche counseylly that shall be moost strength & conforthe to the & confysyon to the desyl. And so by the helpe of god thou shalt be conforted in suche maner that thou shalt not fall thorough trasylle of temptacyons / but euer the lenger the more stable and the more stronge [be] in the loue of god to thy lyues ende. Thus than take hede that thou fall not from thy good lyuyse for feynye herte ne by temptacyons / and than thou mayst kepe the fyfth poynte of this degree of loue.— ¶ Here is shortly declared the mater of these fyme poyntes.

¶ Thus be declared the fyue poyntes of the thyrde degree of loue. In the fyrrte thou art taught to loue god with full desyre. In the seconde for to do all thynge in thy worship of almyghty god / and euery for to drede god in the begynnynge of all thy werkes. In the thyrde fully to withstande all maner synne / and no synne for to do vpon trust of other good dedes. In the fourth that thou fall not for defaute of dyscrecyon. In the fyfth thou art taught & counseylled for to haue a stable herte and for to withstande all temptacyons that thou fall not from thy good lyuyse. Yf thou kepe thus these fyue poyntes than thou hast the thyrde degree of loue / whiche is called a stedfast loue to god. And yf thou loue god stedfastly thou mayst soone come to parfeccyon / and so by thy grace of god thorouh encreace of vertues thou shalt lyghtly come to the fourth degree of loue.

¶ In the fourth degree of loue ben .viii. poyntes.

¶ Parfyte loue.

¶ How by encrace of vertues thou mayste come to parfeccyon.

The fourth degree of loue is called a parfyte loue. An other loue there is all be it I make noo mencyon but of foure / whiche is called moost parfyte loue. Of that loue speketh saynt Austyn" & sayth: Charyte is parfyte in some men & inparfyte in some men, But þat charyte that is moost parfyte may not be had

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1 a.d. ensample. 2 H o. m.; Bern. in quodam sermon. 3 a.d. &. 4 a.d. om. 5 E the. 6 a.d. kunninge. 7 a.d. sadliche. 8 a.d. with. 9 a.d. hane. 10 H o. m. Aug. ad ler. de pe. d. 2.
here whyle we lyue in this worlde. Of the same\(^1\) moost parfyte loue speketh the
same clerke thus: In the fulfylyng of the countre of charyte / that is to saye /
in fulfylyng of heuen where that all is loue and charyte, This commandement
of god shall be fulfyled where he sayth / \(\text{Pe}u\) shal loue thy lorde god with
al thy herte / with all thy mynde / and with all thy soule; For whyle ony
flesshely desyre is in man god may not be loued with all the herte and full mynde.
And by this thou mayst knowe that there is a passyng loue whiche may not be
fulfyled in this worlde / and that may well be called moost parfyte loue. But
here persanenture\(^2\) some man wyll aske / why it is commande[d]\(^3\)/ but it myght
be performed in this worlde\(^4\)? To that the same clerke answereth and sayth / that it is skyllfull that suche a perfecceyon sholde\(^5\) be commande / and\(^6\) this he
sheweth by ensample in this wyse. Ryght as no man may renne euon and sykerly
but he knowe whether he shall renne, In the same maner noo man sholde knowe
[t]his moost parfyte loue / but it hadde be shewed in the commandementes of
god; Yf noo man hadde knowen it no man wolde haue labourde\(^7\) hym to come
therto. ¶ Now sythen it is so we knowe [well that we so must loue, it is
nedeful we]\(^8\) sette vs in a redy\(^9\) waye, whyle we be here, that wyll brynge
vs euon to that moost parfyte loue. A more syker waye is therel none in this
worlde than the waye of parfyte loue. Wherfore I counsell the to haue this
fourth degree of loue whiche is called a parfyte loue, that [thou]\(^10\) may
come the more sykerly to [be most] parfyte loue. ¶ Of parfyte loue speketh Saynt
Austyn\(^11\) and sayth: He that is redy to deye gladly for his brother, in hym is parfyte
loue. To this acordeth the wordes of Cryste where he sayth: No man hath more
charyte in this worlde than he that putteth his soule for his frendes / that is to
saye than he that gyneth gladly his lyfe for the loue of god to wynee his frendes
soule. This loue is the gretest loue in this worlde / & many there be, I trowe,
through the gyfte of god that haue this parfyte loue; but yf it thynke the harde
to come to suche an hyghe loue / be therfore not agast. For other parfyte loue
there is wherin thou mayst loue parfytyly thy god / as I synde by the teychnyne
of an holy clerke\(^12\) where he counsellith in this wyse: ¶ Yelde we vs to god
of whome we be made / and suffre we not themy to \(^5\) haue the\(^8\) maystrye ouer vs
whiche ben not of so grete value as we be / but rather haue we \(\text{Pe}\) maystrye
ouer themy; As thus / lete reason haue the maystrye ouer vyces / lete the body
be subjект to the soule and lete the soule be subjект to god / & than is all \(\text{Pe}
parfeceyon of man fulfyled. Thus we sholde lyue by reason as \(\text{Pe}\) same clerke
sheweth by ensample. / For as we put luyely thynges before them \(\text{Pe}\) be not luyely,
Also as we put wytty thynges before them that haue no wytte ne reason,
Also ryght as we putte tho that ben not dedely before themy that ben dedely /
ryght so yf we wyl lyue parfytyly we must putte proufytable thynges before themy
that ben lusty and lykynde, Also put them that ben honest before themy that ben
proufytable, Also putte themy that ben holy before them that ben honest,
And put all thynges that ben parfyte before them that ben holy. Take hede
thys of this / for yf thou wylty lyue after this teychnyne thys\(^8\) thou mayst lyue
parfytyly / yf thou lyue parfytyly \(\text{Pe}\) shal[l]t loue parfytyly; lyue than thus & thou

\(^1\) al. this. \(^2\) al. percas. \(^3\) E commandeth. \(^4\) al. here. \(^5\) al. om. \(^6\) al. bysyed.
\(^7\) E it well that it is moost parfyte loue, we must nedeful loue it and \(\&\)e. \(^8\) al. in such a syker.
\(^9\) E we. \(^10\) H o. m.: Aug. super epist. ioh. \(^11\) H o. m.: Prosper li. 3 de vita contemplatius.
shalt come to parfyte loue. But for as moche as it is full harde to come 'sodaynly to suche a parfyte loue' / therfore take heed to tho the three degrees of loue whiche ben reherced before / & begyne to lyne sadly in the fyrste / & than from þe fyrst clymb vp to the seconde / & fro the seconde to the thyrde / & yf thou be sadly stabled vpon the thyrde thou shalt lyghtely come to þe fourth where is all perfecceyon / yf thou hane perfecceyon thou shalt [lo]ue6 perfyte. Begyn thau at the fyrst degree of loue / & so encreace in loue & vertues yf thou wylt come to this degree of parfyte loue. ¶ I rede4 that some men begywe to be vertuous / som encreace in vertues / and some be parfyte in vertues. Ryght so it fareth by the loue of god; as sooone as thou art in wyll & begynewest to loue god / that loue is not yet parfyte but thou must stande fast & nourysshe þat wyll / & yf it be well nourysshed it wyll xvere stronge / & yf it hath full strength than it is parfyte. ¶ To this purpose I rede4 also that no man may be sodaynly in so4 hyghe a degree / but every man that lyueth in good commensacion / whiche may not be without loue / they8 must begynne at the lowest degree yf they' wyll come to an hyghe parfectecon. Thus thau, good brother or syster whether thou be, withstande all yvices / and gadre to the vertues for the loue of god, and encreace in them tyll they ben parfyte and stabled in the. And amonge all vertues loke that4 thou haue a feruent wyll / be5 besye [in]9 deuout prayers / stande strongly ayenst temptacyons / be payent in trybulacyons / & stabe in per- seuerance10, that thou lyne parfyte & so come to parfyte loue. Take none hede of them that set lytell by parfectecon / as of them that saye þat6 they kepe not to be parfyte / it suffyseth to them to be lest in heuen / or come within the yates of heuen; these be many mennes wordes & they be peryllous wordes. For I warne þe forsofarwhat man hath not parfyte loue here he shall be purged with paynes of purgatorye / or elles with dedes of mercy performed for hym in this worlde / and so be made parfyte / or he come to heuen blysse / for thyder may noman come but he be parfyte. Beware therfore of suche lyght & foly wordes, & trust more to thy owne good dedes whyle þou art in this worlde than to thy frendes whan thou art deed. / Thynke also this lyfe is but short, þe payne[s] of purgatorye passe all the paynes of the world, the paynes of hell is euerlastynge / & the Ioye & blysse of sayntes is euermore durynge. Thynke also ryght as god is full of mercye & pyte, ryght so he is ryghtfull in his domes. Yf thou wyll thynke on these wordes ofte, I trust to the mercy of god thou shalt waxe [so] stronge in vertues & withstande so yvces þat within a short tymre thou shalt come to a parfyte loue. Whan god hath so vysyted the that thou can loue hym parfyte than shal all thy wyll & all thy desyre be for to come to þat loue whiche is moost parfyte / that is to saye euermore to se almyghty god in his gloryous godhede, euermore with hym to dwelle. But for as moche as we may not come to our desyre / but we begynne somewhat to loue hym here in this lyfe: Therfore almyghty god mercyfull thourgh the besechynge of his blessyd moder Marye graunte vs grace so to loue hym here / þat we may come to the Ioyfull & euerlastynge lyfe / where is moost parfyte loue, & blysse without ende. Amen. ¶ Here is reherced shortly how by encreace of vertues thou mayst come to parfectecon & what vertues thou shalte loue.

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1 E so s.  2 al. liuinge.  3 E lyue.  4 H o. m.; De pe. de. 2. h. que.  5 al. a.
6 al. om.  7 al. he.  8 E to be.  9 E & d. in p.  10 E perseueranta.
In this fourth degree of loue / whiche is called a parfyte loue / thou art taught and counselled to begynne at a lowe degree; 

If thou wylte have this fourth degree of loue thou must begynne at the first, & so encrease in vertues till thou come to parfeycyon. But amongst all vertues & al other poyntes which be herehered before / fyrte poyntes there be as me thinketh spede full & nedefull eueru man to haue & kepe: that only good deed shall begynne & brenghe to good ende. The firstse is that thou have a feruent wyll. The secondse is that thou be besy in deuoute prayers. The thyrde is that thou fyght strongely ayenst all temptacyons. The fourth is that thou be pauchent in trybulaucions. The fyfth is that thou be persenaust in good dedes. Of these poyntes I speke before in the fourth degree of loue / but for as moche as they be not there fully declared / my wyll is by the helpe of god to wryte more openly of ech of them one after an other / & fyrst to wryte of good wyll, for that must be begynnynge & endynge of all good dedes.

The good wyll is and may be in dyuerse maners.

Will may be [as is] in dyuerse maners: *good and euyl / besy & feruent / grete & stronge / but for as moche as reason whiche god hath gyne onely to mankynde teche & sheweth in euery mannes conscience full knowynge of euyl wyll / & by cause that good wyll may be in dyuerse kyndes / therfore I leue at this tyme to speke of euyl wyl / & purpose me fully throughe the techynge of almyghty god to declare somwhat openly the vertue of good wyll. I trow wel that every man wold be good or wolle do some good deed be he neuer so synful & persenaute not chargeth greatly to be good ne besyeth hym to do good deed. But for as moche as he wolle good I may not saye but that he hath a good wyll. So that every man that wylle well be it strongly or feynlyly / lytell or grete / in as moche as he wolle good he hath a good wyll. Neuertheles though this be a good wyll it is worthy lytell or no mede / for it is no feruent ne besy wyll, for he desyreth to be good without ony tranyle / & so he suffreth that good wyl passe & changreth not greately to be good ne to do good deed. But what tymes he besyeth hym to performe that good wyll in dede / in that he desyreth to be good & besyeth hym to do good though he haue not fully his purpose ne may not performe his wyll in dede / yet there is a feruent wyll & a besy wyll & [as] I hope a medefull wyll. So that what man.desyreth to be good & to do good deed, & therto besyeth hym to performe that wyll in dede, of hym it may wel be sayd that he hath a feruent wyll. Yet is that wyll but lytell accounted & feble hauynge rewarde to a grete & stronge wyll. But what tymes thou hast performed in dede that thou hast so ferently wyll[d], than thou hast a grete & a stronge wyl / so that of every man that is in wyl to be good or to do good dedes, when he performeth that wyll in dede it may be sayd soothly of hym that he is a man of a grete & a stronge wyl. To this accordeth saynt Austyn & sayth thus: He that wyl do the commandements of god & sayth he may not he hath a good wyl / [but] that wyll is but lytell & feble / for he may do & kepe the commandements when he hath a grete & a stronge wyll. As who sayth what man hath a grete & a stronge wyll may kepe the commandements of god / and but

1 E þou thou.  2 E & is g.  3 al. om.  4 al. I may wel trowe.  5 al. willeb.  6 al. muche.  7 E and in.  8 al. any more.  9 E wylleth.  10 H o.m.: Aug. de libero arbitrio, & ponitur in decre. de pe. d. s. hinc &.  11 E but he.
he kepe them he hath no grete ne stronge wyll. Yf thou wylt thou mayst kepe
the commandeementes of god / yf thou kepe them thou shalt be good & do
good / so yf thou wylt (ou mayst do good & be good. But yet somtyme & ofte
it falleth that by the grace of the holy ghoost we wyl do somewhat with al our
herte to the worship of god that is not in our myght ne power to performe in
dede; whan our wyll is sette in this maner the goodnes of god is so moche
that he receyveth that wyll as for dede. Of this saywt Austyn1 bereth wytnes &
sayth: What thou wylt & mayst not do,2 god acousteth for dede. Thus mayst
thou knowe with-in thy-selfe whan thou hast a lytell or a feble wyl / a grete or
a stronge wyll / & how acceptable a good wyll is to almyghty god where thou
dost thy besynes to performe it in dede. But se now more openly & in speçal
poyntes how thou shalt knowe whan thou hast a good wyll. Saynt Gregory sayoth3:
We have a good wyll whan we dede the harme of our neŷghboure as our owne
dysese / & whan we be joyfull of the prosperyte of our neŷghboure as of our
owne proutyfte. Also whan we trowe other mennes harmes [our harmes] as by
waye of compassyon / & whan we aconten other mennes wynnynges our wynnynges
as by waye of charyte. Also whan we loue our frende not for the worlde but
for god / & whan we loue & suffre our enemie for the loue of god. Also whan
we do to no man that we wolde that no mas dye to ysv. Also whan we helpe
our neŷghboure to our power and in wyll somwhat ouer our power. These poyntes
stande moche by the4 wyll withoute dede / but who so wylyth these fully in his
herte to be do hath a good wyll, And as I sayd before his good wyll shall be
aconten before god as for dede. Thus than hawe I shewed whiche is good &
feruent wyll though it be not performed in dede / whiche is a grete and a stronge
wyll5 / and how good wyll in some poyntes is acousted for dede before god all
be it that it be not performed / so that the wyller do his besynes to his power.

Take hede now furthermore and be ware for though thou hawe all these maners
of good wyll to the felynge / it may be so that yet thy wyll is not ryghtfull / se
how. Be thou neuer so full of wertues: but thou conforme thy wyll to goddes
wyll in all maner thynge bodely and ghostly thy wyll is not ryghtfull. To
this purpose saynt Austyn6 sayth thus: The ryghtwysnes of god is that thou be
somtyme hole of body & somtyme syke / and peraunture whan thou art hole
and in prosperyte / than the wyll of god pleseth the moche and thou7 sayst that
he is a good god and a curtesy; yf thou say so or thykne so onely for thou
hast helth orWelth of body / thou hast no ryghtful wyll for as moche as thou
conformest not thy wyll to goddes wyll / but onely in helth and welth. For yf
he sente the sykenesse or other dysese / peraunture thou woldest be sory and
grutch ayenst the wyll and the sendynge8 of god / & soo in thy wyll thou woldest
make the wyll of god / the9 whiche may not be but enermore ryght and euyn,
bowe downe to thy wyll / whiche boweth and is full crooked / and in this thou
hast ne[lep]er10 ryghtful herte ne ryghtful wyll. But what tyme thou dressest thy
wyll that is so croked and makest it stande ryght with pe wyll of god whiche
may not be croked but euery standeth euyn / that is to saye nou thyng ye wyll[st]11
helth ne sykenesse / welth ne wo / but euery holdest the pleased with the wyll

1 H o. m.: Aug. super Ps. 57. 2 al. om. 3 H o. m.: Greg. in omel. 5. 4 al. bat we
wil nat suffre to be dedo to vs. 5 al. add: as wann yf yas performed in dede. 6 H o. m.
Aug. super ps. 35. 7 al. sond. 8 neuer. 9 E wyleth.
of god, than thou hast a ryghtfull wyll. ¶ Also it is nedefull to a good wyll that [shall] encreas in vertuue and come to the loue of god, that it be stable and resonable. What tyme thou art tranayled sore with temptacions and grutchest not ayenst goddes wyll but with a glad herte thou thankest god & suffrest hym lowely & thinkest well it is chastysynge to the for thy synnes, thers is thy wyll stable. And whan thou desyrest not hygh rewarde in blysse for thy good luyynge or ghoostly trauayle whiche thou hast here in erthe but onely at goddes wyll what he wyll dyspose for the & no thynges at thy wyll, than thou hast a resonable wyll. Thus I have shewed the dyverse kyndes of good wyll whiche be full spedeful & nedefull the for to knowe ye thou be in good wyll to [conne] lone god / & ye thou haue a stable & a resonable wyll þou shalt soone come to parfyte lone. ¶ Now persuayntoure thou þat trasaylest in ghoostly werkes wyll thinke or say thus / somtyme it happe[th] that thou woldest do some ghoostly trasayle & thou may not performe it in dede / & all be it so thou do it in dede it is full oft with so grete heynynesse þat thou grutchte somwhat for defaunte of ghoostly comfort. To this I may answere as I sayd before: ye þou grutchte þou hast no stable wyll, & ye thy wyll be stable þou shalt not drede in this case / & se why. Thou shalt understannde þat the fleshe is euer contraryous to þe spyrtyte & þe spyrtyte contrary to þe flesse: herof þou hast ensample where saynt Poule sayd of hymself in this wyse: þat goodnes whiche I wolde do I do not / as ye he had sayd thus: Some good dedes I wyll & desyre in my soule / but I may not fulfyl them for feblenes of my flesse / & all be it somtyme I performe them in dede it is without any gladnes. but what, for this trowest þou þat thapist shold þefere lese his mede / for he wolde & myght not or els [for] he dyde good somtyme without gladnes? Nay, but moche the more his mede was encreased, for two causes. Fyrst for the trasayous werkyng of his body that he suffred when the flesse struyed soo sore ayenst the goodnes of the spyrtyte. The seconde cause is for the heynynes & trauayle whiche þe spyrtyte suffred when he had no ghoostly comforte. In the same maner what euer grutchynge thou hast of thy flesse ayenst good dedes or what heynynesse thou suffrest for defaute of ghoostly conforte / be not therfore abashed so thy wyll be stable, but suffre & abyde lowely the grace of god for thy more mede. Be than stable in wyll & the desyly ne thy flesse shall neuer hauve maystrye of the / for all the decyys in hell may not make the to synne but þou put therto thy wyll. Ne all the angels of heuen may not make the to do good dedes but þou put-to thy wyll. ¶ Take heede than that thy wyll be well dysposed to god & that it be set stably & resonably / & than thou hast a spedeful begwyngynge to come to the lone of god. but for as moche as mawsnes wyll is ordeyned fyrst & dysposed with the grace of god that he shall wyll good: to haue that grace in wyll & in all other dede / Prayer me thykneth is nedefull & therfore somwhat I wyll wryte of prayer as god wyll gyne me grace.

U ¶ What profyte is in prayer and in what maner thou shalt praye.

Prayer [&] ensample of good luyynge [be] most spedeful to gete grace & to drawe men to lone god. A denoute prayer & often used purchaseth grace of almyghty god & puteth awaye the fals suggestyons of the fende & stablyshe[th]

1 E it. 2 al. ay. god. 3 & þenkynges to god þou suffrest hem. 4 al. no. 5 But now. 6 E hopped. 7 al. ly. 8 al. contrarious. 9 al. ouer. 10 al. to. 11 E parfyte. 12 E is. 13 E & is. 14 E stablysshed, al. stabiley.
Contemplations of the dread and love of God.

a man in all goodnesse. Therfore god sayth to his discyplanes thus: Waketh & prayeth that ye fall not in [to] temptacyons. Ryght as it is nedefull for 1 a knyght that shall go in to batayll hawe with hym armoure & wepen / ryght so it is nedeful & spedefull to euer crysken man to 2 hawe with hym contynuell prayer / for what of our owne freete / what by [the] malyce & enuye that the fende hath to vs / we be euer in this worlde in ghoostly batayll more or lesse by the sufferancse of our lorde 3 god. Therfore sayth saynt Gregory 4: The more we be tranayled with thoughtes & flesheely desyres / the more neede we hawe to stande besely in prayers. So thys thou mayst se that prayer is spedefull & nedefull. ¶ Also prayer as I rede 5 is a souerayne helpe to thy soule / confort & solace to thy good angell / torment & payne to pe demyl / acceptable seruice to god / parfecte joye / sad hope / & ghoostly helthe without corrupcyon. ¶ Prayer is also a nedefull messager from everie mannes soule to almyghty god in heuen / & namely from that mannes soule whiche is moche troubled & hath no reste. Some consscience there be whiche be good / that is to saye be well ruled & be in reste / to suche prayer is also a nedefull messager to holde pe soule in ghoostly confort & to encreasse it & stable it in goodnes. But there be many other men & wymen of dyuerse conscience. Some there be that hawe a bad conscience whiche be in rest & not troubled / & that ben they 6 that ben sette fully to -euyll & not to good. Some hawe a bad conscience & somwhat be troubled in theyr cons- cience / & thebe suche pot be somwhat euyl or begynne to be euyl. Some hawe good conscience & also 7 ben greued in their conscience / & [tho] be suche as 8 lyue euyl & begynne to be good. Whyle the conscience is thus troubled the soule hath no reste / therfore to pursyewe for helpe & grace / prayer that nedefull messager must do well his office / that is to saye besely without ony taryenge / & strongly without ony feynynge; & rather [to] come to the presence of almyghty god hym nedeth to hawe 9 two speyall frendes / pot is to say stedfast fayth and trusty hope: with these two frendes prayer taketh his waye & renneth fast to the yastes of heuen / & entreth without ony lettreynge / for he goth to the presence of pot good lorde truly to do his message with full fayth & sad hope / full pytiously he sheweth his nedes & the peryles of [the] 10 soule. Than anone the good lorde so ful of pyte & mercy sendeth his blessyd loue in to pe soule thorough the pursuite of that good prayer. Whan this loue entreth in to that soule anone he maketh all glad pot was full elenge & sory / he maketh in pease & reste that was sore troubled. Hope cometh agayn that was out / and ghoostly strength pot was awaie is fully restored. Whan the enemies of the soule / that is to saye the frendes se this helpe & confort to the soule / with sorowfull chere they torne awaie & thus they 2 begynne to crye: Alas alas, sorowe & wo is come to vs / we fast awaie for god fyghteth for this soule. Thus mannes soule is delynered fro the fende by prayer / & so it may soothly be sayd that prayer is a spedefull & a nedefull messager fro mannes soule to almyghty god in heuen. ¶ Thus thou hast herde what is prayer / se now farthermore how thou shalt praye. ¶ As often as thou prayest / or what euer thou prayest, put all thy wyll in [to] goddes wyll / in the ende of thy prayer / desyrynge euermore in euer askynge his wyll to be fulfyllde and no thyngye thy wyll. For thou mayst praye & aske

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1 al. to. 2 al. om. 3 H o. m. Greg. in omelia. 4 H o. m. Aug. in sermone. 5 al. & po'be suche. 6 al. somdele. 7 al. whiche be also. 8 al. that. 9 al. with him. 10 E his.
Early editions of R. Rolle's works.

some thynge that he wyl not here ne graunte / as yf þou praye for soules that be damned thy prayer is not accepted. Also it may so be that thou desyrest not that is moost helpynge to thy soule ne to other peraunturc for whom þou prayest. Also many men praye somtyme for no good entent / and for that they be not herde. Therfore to be alwaye syker, whan euer thou prayest put thy desyre and thy entent in askyne in goddes wyl, for he knoweth all thynge, and what euer thou prayest he wyl not graunte the but that is moost prouytable for the. To this accordeth an holy clercle & sayth: Ofteytyme god graunteth not many men at theyr wyl / for he wyl graunte them other grace than they aske, to more helth of theyr soules. So that it is nedeful that we put all our askyne in to his ordynaunce. To this accordeth [also] saynt Bernarde & sayth: No man sholde set lyght by his prayer / for he to whom we praye afternyte the prayer is passed from our mouth or from our herte / he wrytteth it in his booke / and trustyngly we may hope that he wyl graunte that we aske or ellys that is more prouytely to vs. Thus than what euer thou prayest put all thy wyl in to goddes wyl. ¶ Also whan that þou prayest þou shalt praye generally / that is to seye / as thou prayest for thy selfe so þou shalt praye for other. Thus þou must do for thre causes: First for loue and charyte wyl þat thou do so. And thercfyr sayth the apostle: Prayeth eche of you for other that ye may be sаued. The seconde cause is / for the lawe of god wyl that every man helpe other in nede. This þou hast by the techynge of saynt Poule where as he sayth thus: Eche of you bere others burthen / that is for to say / eche of you praye for other or helpe other in nede & so ye shall fullly the lawe of cryste. The thyrde cause is / for who so prayeth for al other as for hymselfe / þe goodnes of god wyl that he shall be partyner of all other mennes prayers. To this accordeth saynt Ambrose & sayth thus: Yf þou praye onely for thy selfe and for none other than shall none other praye for the but thy selfe / & yf þou praye for all other than other shall praye for the. Thus than whan þou prayest praye for all other. ¶ Also whan þou shalt praye þou must praye with full herte & put away fro the vanitees of the worlde, all ymagynacyons & all ydel thoughtes. To this accordeth an holy clercle & sayth: Whan we stande to praye we must with all our herte gyue our entent to that we praye / that is to say we must voyde all flesshely & all worldly thoughtes & suffre not our herte otherwyse to be occupayd than about our prayer. But to this peraunturc thou sayst that though þou be neuer in so good wylly to praye / thy herte is awaye from thy prayer & encombred with dyserse thoughtes that thou mayst have no whyle thy herte sadly vpon thy prayer. To this I graunte þat what [through] the fende whiche euer is besy to lette all goodnes & what through the vsstclynes of man thyne hertes shall not be stable vpon thy prayer I trouwe scarsely the tyme of a Patre noster. But whan thou go to thy prayer / take good hede what nede thou hast to praye / what thou wylty praye / & how gretze, how myghty & how ryghtfull & mercyfull he is to whom þou wylly praye. Yf þou set thy herte thus in the begynyng of thy prayer / thou shalt not I trouw gretly be

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1. ad. bat is not.
2. Ms. prayed.
3. ent. in, al. om.
4. E gr. it.
5. H. o. m. Isidorus de summo bono.
6. H. Bern. in quodam sermon.  
7. H ad. f. quy.
9. al. other.
10. E that eche.
11. H. o. m. Ambr. in examero It. lstimo.
12. H. o. m. Ciprian & ponitur in decr. de g. d. 1. quando.
13. in neuer.
14. al. in neuer.
15. al. anoon alyened.
16. al. acombred.
17. E shalt.
18. al. stabill.
Contemplations of the dread and love of God.

letted / & though it be so that somtyme thou be letted with other thoughtes / fyght ayenst them with all thy besynes / & anone tourne to thy prayer. Yf thou wylt fyght wyfully in this maner god of his grete grace & endeles pyte wyl alowe thy good wyll / & moche the rather for thy trauyle graunte that thou askest. Thus than when thou wylt praye thou must praye with full herte. ¶ Also an other maner prayer there is / that who soo hath grace to come therto his prayer shal soone be herde yf he praye resonably. This maner of prayer is whan thou art vysetyd by the grace² of god with grete conpuoczeyon of herte and sweetnes of decycon. Conpuoczeyon is a grete lou[nene]³ of thy soule spryngynge out of thy herte with teeres of thy eyen, whan thou bethynkest the vpon thy synnes & vpon the dredfull dome of god. Whan thou hast this conpuoczeyon & these teeres than thou hast full decycon / with suche decycon beselye praye for all tho that hae nede / for what thynge thou prayest in that tyme so it be worship to god thou art anone herde without any taryenge. For as I rede⁴ prayer peaseeth almyghty god & maketh hym torne to mercy; but when denoune teeres come with prayer than of his grete pyte he may no lenger suffre / but anone as he were constrayned he graunte what we sake. Furthermore yf thou be usyd to suche decycon thou shalt fervently desyre to conne lone god / & so by goddes grace thou shalt soone come to lone / thus thou lone prayer yf thou wylt come to be lone of god. And for as moche as many men & women be moche traslyed by dyuerse temptacyons or they come to lone / therfore [to] be ware of theym & sooner to withstande them / somwhat I wyl shewe of temptacyons as me thynketh is nedefull.

X ¶ How thou mayst be ware /& knowe of temptacyons wakynge or slepyng / & how thou shalt withstende them.

By the ordynance of almyghty god there be ordeyned¹ good angells to defende vs fro eynyll &¹ to styre vs to vertues and to kepe vs in goodnes. ¶ Also other bedde angells & eynyll spyrtes there be whiche trouble mankynde with dyuerse temptacyons to preue mannes stablennes, & that to grete mede to mannes soule. The power of this wycked spyrte / that is to saye the fende is so grete þat the more a man besyeth hym to please god þe rather he is about to greue hym. For as I rede oftymes it happeth þat many men whan þ[e]y gyue them hole to contemplacyon or to other denocyon than they be traslyed with stronge temptacyons by þ[e] suffrancce of god, that they may knowe theyr owne feblenes & to kepe theym meke & lowe⁴, for they sholde not lese þe grete mede of god for any maner spuye of pryde / whiche mede is ordeyned for theyr ghooﬆlyy traslye. Also in whaterer maner of lower degree [a] man or woman be that wyll withstande synye to his power & lyne after the techynge of goddes lawe / to al suche the wycked spyrte hath enuye / & enermore gyuen theym some maner of batayll grete or lytell, slepyng or wakynge. ¶ Other men & women there be that he suffreth to¹ be in reste & peas / & tho ben suche as¹ drede not god but nyght & daye gyue them to all maner lustes² & lykynge of theyr fleshe / for they ben so redy to synne & to do his wyll that hym nedeth not to styre theym to euyl / & therfore he suffreth them in peas & without any¹ traslye of temptacyons. Of suche men spekeþ saynt Austyn⁴ & sayth thus:

¹ al. om. ² al. sonde. ³ E loute. ⁴ H o. m. Beda in sermone. ⁵ H adds and all ya. ⁶ al. suche þat seruen þe deule and. ⁷ E lustynges. ⁸ H o. m. Aug. & ponitur in decret. de pe. d. s.
Some men & women profer themselfe to synne wyfully & abyde not the temptacyons of the fende / but they go before the temptacyons & be redyer to synne than the fende is to tempte them. ¶ And sythen it is so that every man which is busy to please god shal be trasayed and pr(e)ned with dyusere temptacyons, I wyl shewe the to my felynge, and as I rede of other auctours, pemaner of begynynge of every temptacyon, that thou sayst be ware of them & rather withstande the begynynge, & so overcome the hole temptacyon. ¶ I rede that our enemye the fende when he wyll make vs to folowe his wyll or ellys for ennye wyll trasaye and greue vs, he begynneth with fals suggestyon / that is to saye he puteth in our myndes diuerse ymagynacyons / as worldely & flesshely thoughtes, and somtyme other thoughtes whiche be full greuous & peryllous / eyther to make vs haue a grete lust & lykyngse in them / that be worldely or flesshely / or ellys to bryngse vs in grete heynses or dreedr thrugh tho thoughtes whiche be greuous & peryllous. ¶ As to the worldely or flesshely thoughtes, yf we suffre them to abyde in oure herte so longe wyfully full we haue lykyngse in them / than hath the denvyl wonne a grete stronge warde of vs & purseydeth furthermore with all his besynes to make vs assente to hym as in wyll to performe it in rede. By that rede thou sayst vnderstande euerly dedly synne after peman suggestyon is in peman begynynge. To some he begynneth with a fals suggestyon of pryde / or ellys of coneyse / to some with a suggestyon of glotonye or lecherye / and so of all other synnes wherein he supposeth soonest to have mastyrie ouer man / for euer man is enclyned more to one maner synne than to an other. And where he hath mastyrie / that is to saye where that synne is performed in rede / he besyth hym sore to bryngse it in to custome / & so thurgh the custome to haue vs hole vnnder his power. Go & withstande all these perylls, the propheete Danyd sayth in the sawter: Go awaywarde or bowe awaye from euyl & do good / that is to saye after the exposycyon of doctours. Go from the euyl of suggestyon / from the suggestyon of entisynghe / from the euyl of delytynge / from the euyl of assentynghe / from the euyl of rede / & from the euyl of custome. Withstande than all suche worldely or flesshely thoughtes as moche as god wyll gyue the grace, pata thou fal in none of these enylles whiche as I haue sayd be full peryllous. ¶ Furthermore as to peman greuous thoughtes & peryllous, peranenture pana euyl aske whiche be tho thoughtes pata be so greuous & peryllous. All tho thoughtes that thou hast ayenst thy wyll whiche make the heuy or sory, be greuous. And for to shewe the more openly: what man that ymagyn[aj]eth vpon hyghe maters pat be ghoostly whiche passe all ethely mennes wytte, As vpon pata fayth of holy chyrche or suche other that neden not to be specyf[aj]ed at this tyume, that man hath greuous thoughtes & peryllous. Yf we suffre suche ymagynacyons abyde & take none hede in the begynynge to the fals suggestyon of peman fende, within a short tyume or euer we be ware eyther he wyll make vs lese our kyndely wytte & reason / or ellys he wyll bryngse vs in to unreasonable dreedr. Of suche temptacyons it is nedefull to be ware & put them awaye yf pana may with denoue prayers & other occupacyons / & yf thou may not voyde them suffre them than easely. For pana shalt vnderstande pat they be ryght nedefull & quedefull for thy soule / for but were so pat suche thoughtes come somtyme in to

1 al. om. 2 E pryued. 3 H o. m. Isodor de summo bono. 4 H inclysyng. R enclinant. 5 al. To. 6 from—ent. al. om. 7 al. nedith not to specyfye. 8 E for that. 9 E dououte.
Contemplations of the dread and love of God.

thy mynde þou sholdest sene in thyselfe that þou were an aungell & no man / therfore it is nedefull that thou be tempted otherwyle with euyll thoughtes that thou mayst se & knowe thyn owne feblenes & vnstablenes whiche cometh of thyselfe / and that þou mayst fele the strength whiche þou hast onely of god. Also thou shalt suffre suche thoughtes esely / but thou mayst voyde them / for all suche thoughtes so þat thou deleyte the not in them they ben a grete purgynge for thy soule / & a grete strength to kepe within the vertues / & all be it þat they be sharpe & byter for the tyme thinke weel þat they shall make thy soule clene that was ryght foule / & make it hole that was ryght syke / & brynge it in to eneurlastyngye lyfe & helth without ende to the whiche lyfe & helth may no man come withoute grete sharpenes & byternes. Also whan þou art tranayled with thoughtes whiche þou mayst not put away, thinke welle that it is a grete ryghtlyynes of god that thou haue suche thoughtes: For ryght as þou hast had full often thy wyly & lykyngye in worldely & flessehely thoughtes ayenst the wyll of god / ryght so it is þe wyll of god that thou haue other thoughtes ayenst thy wyll. ¶ But yet it is good that thou be ware of them & that þou drede them discreetly and truste stedfastly in god. For whan the soule hath no deleyte in suche thoughtes but hateth & loeth them / than they be a clensynge & a grete mede to þe soule; but yf it so be that there come somtyyme ony lykyngye of synne or of ony vanyte thorough suche thoughtes / than withstande & thinke that it is a fals suggestyon of the deyll / & therwith be dredful and sory that þou hast offended god in lykyngye of suche fals ymagynacyons. I rede that for suche thoughtes onely þou shalt not be dampeed though they be come in to thy mynde / for it is not in thy power to let them to come: But yf it be so that þou assente or deleyte in them than be ware, for there thou dyspleasest god. Also it is good that þou drede though þou assente not to eyyll thoughtes, that þou fall not for pryde. For eche man that standeth in vertues standeth onely by þe vertue & grace of almyghty god. Thus than be ware of thoughtes, for here þou mayst se that all temptacyons begynne with fals suggestyons of the wycked spyrtyte. And yf þou haue grace to withstande suche thoughtes þou shalt overcome all temptacyons. And for moost souerayn remedy ayenst all maner temptacyons it is good that þou shewe thy disease to thy ghostly fader as oft as it nedeth [or] els to some other good man of ghostly lyynge, as I sayd before in the fyfth poynct of þe thyrd degree of loue. ¶ Furthermore to speke of temptacyons, I rede that whan the wycked fende may not overcome a man wakyngye / than is his bessynes to tranayle & to tary hym slepyngye. And that is to dysceyve hym yf he may in three maners. One is to begyle hym throug glad & confortable dreason. The seconde is to greue & to lette hym throug sorowfull & dredeful dreasons. And the thyrd is to make hym the rather assente to synne wakyngye throug foule syghtes or other dyurse vanytees whiche he suffreth slepyngye. Therefor it is good to be ware of dreason / for in some thow mayst wel byleue & some it is good to sette at nought. For somtyyme god sheweth comfor to wycked meu slepyngye þat they shoold the rather leue theyr synne, & somtyyme he comfor[eth] good men slepyngye to make them more fervent in his loue; but for as moche as þou myghtest lyghtly be discyued through suche illusions, I coumseyll

1 af. om. 2 H o. m. Isidorus de summo bono. 3 E drede god. 4 E all suche. 5 E for þe. 6 H o. m. Greg. in mor. 7 af. þat þe wicked f. when he. 8 E tarynge. 9 E comforted.

II.
the to put them all out from thy herte or els to shewe them to thy ghostly frendes. For ofymes he þat hast moche lykyng in dremes is moost taryed and out of reste. Also þou shalt not drede suche dremes what-soever they be: For as I rede yf thou be stable in the fayth of holy chyrche / yf þou lone god with all thy herte / yf þou be obedyent to god & to thy souerays what euere þou be as well in aduersyte as in prosperyte, and yf þou put all thy wyll at goddes dysposycyon, than shalt þou drede no maner of dremes; for though they be dredefull & sorowfull to thy syght be therfor not agast ne heny / but truistyngly put al togyder in to goddes honde he to orderyne for the as he wyll. Also though they be to thy syght glad & confortable, desyre them not ne blyeue not in them but yf it [so] be that they torne6 to the worship of god. Yf þou do thus by the grace of god þou shalt overcome all temptacions slepynge. Thus than, slepynge & wakynge, yf thou withstande in the begynnyng þe fals suggestoyes of that wycked angell, þat is to saye wycked thoughtes & perylous ymagynacions as I sayd before / than þou shalt overcome all temptacions. To this acordeth saynt Austyn6 & sayth: Yf we withstande the lust & lykyng of vnclene7 thoughtes there sholde7 no synne regyne in our dedely bodys. Withstande than thoughtes & be stronge avenst temptacions / & so thurgh that ghostly strength þou shalt lyghtly come to the loue of god. And for as moche as suche temptacions & other worldely trybulacions fall oftentymes to goddes seruauntes in to grete mede of theyr soules so that8 they can suffre them mekely & thanke god therfore, I wyll shewe a fewe confortable wordes of þe vertue of pacynce by the whiche þou mayst be styred for9 to suffre bodely and ghostly dysenses gladly for the loue of god.

Y ¶ How thou shalt be pacynent & what tyme pacynce is moost nedefull.

Charyte whiche is moder & keper of vertues is lost full often by Inpacynce. To this acordeth saynt Gregorie8 & sayth thus: Men that be Inpacynent whan they wyll not suffre gladly trybulacions / destroye10 the good dedes whiche they dyde whyle þe soule was in pess & reste / & sodanyly they destroye [w]hat11 ghooostly werke that1 they hame begonne by good aysement & grete trauyle. By these wordes it semeth þat it is nedefull to kepe with vs the vertue of pacynce yf we sholde come to the loue of god / for without encrease of vertues we may not come to þat lone. ¶ To speke than of pacynce: I rede12 þat in prosperyte it is no vertue to be pacynent / but what man is troubled with many aduersyttes & standeth stably hopynge in the mercy of god / he hath the vertue of pacynce. ¶ In thre maner of wayes goddes seruauntes hane nede to be pacynent in trybulacions. The fyrst is when god chastyseth them with his rodd & as with losse of worldely godes or elfys with bodely sykennes. The seconde is whan our enemye the fende transayleth vs with dyserue temptacions by the sufraunc of god. The thyrde is whan our neyghbours do to13 vs wronge or despytes. In ech of these thre our enemye besyeth hym to brynge vs out of pacynce / & in ech of these we sholde14 overcome hym yf we be pacynent. As thus: yf we suffre easely & gladly the chastysynge of god without ony grutchynge; Also yf we delyte vs not in the fals suggestyons of the fende & assente in no maner to his wycked temptacions;

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1 ad. om. 2 af. moche. 3 H o. m. In reuelac. Brigide regine li. 4 c. 23. 4 al. &. 5 al. shal t. 6 H o. m. Aug. de uerbis apostoli. 7 af. vnlefull. 8 al. sal. 9 H o. m. Greg. in past. 10 af. schende. 11 E that. 12 H o. m. Greg. in moralibus. 13 af. doh, to om. 14 af. shul.
Contemplations of the dread and love of God.

Also yf we kepe vs sadly in charyte whan we suffre ony1 wronges or despytes of ony2 of our neyghbours / thus we sholde3 overcome that wycked fende with the vertue of pacyence. ¶ I sayd as for the fyrst we sholde2 overcome the fende yf we suffre easely & gladly the chastysyng e of god without ony grutchyne / this is good but we suffre for it is for grete loue whiche he hath to vs & [for]4 grete mede that he wyll ordeyne for vs. To this purpose saywt Austyn5 speketh & sayth thus6 to eche man & soule callynge the soule daughter, and sayth thus: Doughter yf thou wepe vnder thy fader wepe not with Indygnacion ne for pryde / for that thou suffrest is for medycyne to the & for no payne / it is a chastysyng & no dampancyon; yf thou wylt not lese thyn herytage, put not from the that rodde / take no hede to the sharpenes of that rodde / but take good hede how well thou shalt be rewarded in thy faders testament. These wordes may be remened to everi crysten man & woman, as thus: Yf our fader in heuen sholde chastise8 vs with losse of goodes or with sykenes of body we sholde4 not grute / but we sholde be sory but we trespassed ayenste our fader / & take mekely his chastysyng & euer aske mercy. His chastysyng is hel[pe]7 to our soules & reles8 of grete[r] penaunce / his chastysyng is but a warnynge for loue & not dur[esse]9 for wrath. [If] we sholde1 not be put out frome the herytage of heuen it is nedefull we be boxum to our fader in heuen & suffre lowely & gladly his rytghfull chastysyng for our grousous trespanyng, that thourgh the vertue of pacyence we may come to that grete herytage / that is to saye to the blysse of heuen to þe whiche he ordeyned vs in his last testament, that was when he gafe for vs his herte blood upon þe crosse. Thus we must suffre gladly the chastysyng of god without grutchyne. This chastysyng as I sayd is somtyme in sykenes of body / & somtyme in losse of worldey goodes. Yf thou be chastysed with sykennesse of body / haue in thy mynde the wordes of the apostle10 whan he sayd thus: All be it that1 our body outwarde be corrupted with sykennes our soule within is made newe & more clene frome daye to daye. Also yf [thou]11 be chastysed with losse of goodes / take hede to þe pouerte of Iob7 where þou may haue a grete example of pacyence, for with grete thankynges to god he toke full mekely & gladly grete pouerte, sykenes & many dyseases & sayd: Our lord gafe / our lorde hath take awaye / as it pleaseth hym so it is do / blessyd be the name of þat lorde Jesu1. Thus þou hast example to suffre gladly the chastysyng of god. ¶ I sayd also as for the seconde we sholde overcomne þe fende yf we delyte vs not in his fals suggestyons & yf we assente in no maner to his wycked temptacyons. In the last chapytre before thou hast how thou shalt be stronge & stable ayenst all temptacyons: Se now more openly why thou shalt gladly suffre temptacyons without ony grutchyne. One skylle is for yf thou suffre them not gladly but gruchest ayenst them than þou lettest them that sholde helpe the / the whiche be good angels & other sayntes / & helpest thyn enemies whiche be wycked fendes / for a greter confort is none to theym but12 whan they fynde a man heuy & grutchyne; therfore suffre them gladly and ask to helpe & mercy of hym in whom all grace is and confort. Also yf thou suffre suche temptacyons gladly and assentest not to them in lykyngne ne in wyll / than thou stoppest the

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1 ad. om. 2 H o. m. Aug. super ps. 89. 3 & s. thus om. in H. 4 E so. 5 H o. m. 6 al. chaistiseb. 7 E helpe. 8 E rules. 9 E durynge. 10 H o. m. 11 Corinth. 4. 12 E we. 13 H o. m. Job 1. 14 ad. than.
fende that he dar not assayle the with other temptacions, for he dreth to be put out from the & be overcome whan he feleth the so stable & so pacyent; that is a gret drede to hym. For whan he transeyleth a man with temptacions and he be withstande / than be his paynes moche the more encreased in hell. Withstande than his temptacions with the vertue of pacynce & so thou shalt overcome hym. ¶ As for the thyrde way of pacynce I sayd þat we shold kepe vs sadly in charyte whan we suffre wronges or despytes of [our] 8 neyghbours / suche wronges it is [m]edefull 8 to suffre for the lone of god: For as saynt Austyn 4 sayth / he that is so pacyent that gladly will suffre wronges shall be ordeyned grete and myghty in heavyn. If than thy goodes be taken from the wrongfully / suffre esely and thyne in thy herte that thou came naked in to this worlde & no better than naked shalt thou go away 8 out of the worlde. Also thyne vpon þe words of the apostle 4 where he sayth: Nought we brought in to this worlde and no thyng we may bere with vs / thyne vpon these words & I trowe they shall styre the moche to pacynce. ¶ If thou be dyspleased 7 or defamed wrongfully / thyne vpon the words of cryst whan he sayd thus to his dyscyples: Ye be blessed whan wycked men curse you or despyse you wrongfully, whan they pursyewe you or saye ony euyl maknyngles saynyst you wrongfully / Ioyeth than & be glad for your mede is plentuous in heuen. These words me thynketh sholde make the to suffre gladly despytes & euyl words. It falleth somtyme that some mennes hertes be full grete & stoute by pryd & Inpacyence: But goddes servantes whan they se suche men so disseyzed and tranysled in theyr soules, haue grete compassyon of them knownyng wel that it cometh of vastablenes of herte and of wycked sterynge of the fleshe / & therfore they suffre wycked & angry wordes for þe tyme, hopynge þat after so grete noyse shall come some maner case & lownes of herte; they suffre also for þe tyme for they knowe well it is full harde a man to overcome hymselfe ; / for thys causes every good man sholde gladly suffre angry wordes. Also some men and women there be that wyll not suffre / but for one wycked worde they saye an other and take noo hede to the rewarde that they sholde hane of god vs they wolde suffre / suche men al daye fall in temptacyons for angre of herte and for inpacyence. Therfore what ener thou be that art despyed of thy neyghbour, suffre gladly / & fayne the as thou herdest hym not / vnto 4 the tyme that his herte be eased, and than ye it be suche mater that changeth þou mayst speke to hym in easy maner / and ye it is no 4 charynge than it is no force though thou holde thy pease and answere ryght nought. Thus I haue shewed the examples for to styre the to pacynce, Fyrst how thou shalt gladly suffre the chastysynge of almyghty god as sykenes of body or ellys 8 losse of goodes. The seconde how thou shalt gladly suffre the temptacyons of the fende. And the thynde how thou shalt gladly suffre wronges and despysynge of thy neyghbour. ¶ But now oun the all the 8 enamples I counseyll the for 8 to haue one thyng specyally in thy herte / the 4 whiche shal be a general ensample of pacynce to suffre gladly all maner tryblacyons for the lone of god: This ensample is for 8 to haue euermore in thy mynde in eche dysease the grete pouerue, tryblacyon and the byter passyon of these crist goddes some whiche he suffred gladly & wyulfull for the lone of all mankynde. ¶ Of this good lorde

1 al. malyce of be f. 2 E other. 3 E nedefull. 4 H o. m. Aug. in quodam sernone. 5 al. om. 6 H Tim. 6. 7 E dyspleased. 8 al. into. 9 al. not. 10 al. despitte.
Contemplations of the dread and love of God.

spoketh saynt Bernarde & sayth thus. Cryst goddes some of heuen frome the tyme | that he came out of the glorious maydens wombe Marye / had neuer but pouerte & trybulation tyll he went to suffre deth. Whiche maner of deth it nedeth not at this tyme for to shewe it to the, For thou hast it openly by thee teychynge of all holy chyrche. Hauie than sadly in thy mynde as moche as god wyll gyue the grace / how gladly, howe lowely & what he suffered for the / & that thought I trowe shall make the to wynde the vertue of pacyence / & to encresce in other vertues / & so forth within a whyle to come to the love of god. And now furthermore for as moche as all be vertues be moost plesyng & acceptable to god whiche be coytyned & brought to good ende, therfore to strength thee in these vertues I wyll shewe thee now some wordes of thee vertue of persenerauce.

Z ¶ How persenerauce is nedefull & how thou mayst be perseneraunt.

Perseneraunt is fulffyllyng & ende of all vertues / keper of all goodnes / without whiche perseneraunce no man may se god. But thou be perseneraunt / thou mayst haue noo mede, thanke ne worship for thy seruyce. Yf thou be perseneraunt thou shalt hawe mede for thy true seruyce / & a grete rewarde for thy ghostly tranayle & a worshipful crowne of vctorye for thy stronge batayle. Of this mater thou hast before in thy fifth poyn of the thyrde degree of love / therefo at this tyme it nedeth not to speke but lytell more as of this purpose. But I coueseyll the in fewe wordes yf thou wylt be perseneraunt in goodnes that thou mayst haue noo mede for thy true seruyce & to wynde the vertue of pacyence whereof I haue touched somewhat in the last chaptyre before. For many men begynne full weel and ende their lyfe full peryllously / & the cause is for the more partye Inpacyence / for they wyll not suffice gladly temptacyons & other trybulationes; For when they fele neuer so lytel dysese ghostly or bodely anone they fall awaye from vertues & torne agayne to synne. And ofte it felleth that some men fall so sore that they deye by that fall / that is to saye they fall in to grete synkes & peryll of soule / that to our syght they deye in grete synne & errors without any amendment. Of suche men spoketh god almyghty & sayth: No man that puteth his honde to the plowe & loketh behynde hym is dysposed to come to the kyngdom of heuen. ¶ Here peraunturc thou woldest | aske what is he that holdeth the plowe & loketh behynde hym. He putteth his honde to the plowe that amendeth his synnes with contryclyon & confessyon by bryngynge forth fruyte of penaunce & to encresce in vertues. He loketh behynde hym that torneth agayne to synne[s] whiche were forsaken after tyme he had begonne good werkes. Therfore what euer thou be that hast begonne to leue vyces / torne not agayne to them for a lytell dysese, yf thou wylt haue the grete mede that longeth to perseneraunce. ¶ Also yf thou wylt be perseneraunt thou must be stable in herte / yf thou wylt be stable in herte thou must be ware of the lykynge & plesyng of the worlde / & feie from wycked company / thou must take no heed to praysynges ne to blamynges / for of all these cometh vstablennes. And yf thou haue any lykynge in ghostly werkes, that vnstablennes wyll put it awaye; therfore be ware & feie suche maner of occasynes yf thou wylt be stable. ¶ I saye not that thou shalt feie bodely from thee world or fro [bi] worldely goodes for they be pryncypall occasynes / but I

1 Ho. m. Berm. in quodam sermone. 2 of h. al. om. 3 al. om. 4 it to al. om. 5 al. herte. 6 al. now last. 7 al. trauycle. 8 E that they. 9 Luc. 9. 10 al. wolt. 11 al. he forsoke. 12 al. maist.
counsel the in herte and in wyll that thou flee all suche vanytees. For though thou be lorde or lady / husbonde man or wyfe / thou mayst have as stable an herte & wyll as some relygyous that sytte in the cloysters'. But sothe it is that the moost sykerest waye is to be as relygyous do / but for all may not be men or women of relygyon / therfore of every degre in be worlde god hath chosen his seruantes. What ever than thou be pat wyll come to be loue of god begynne fisst to do good dedes with a good wyll and a contynuell desyre. After that desyre fulfyl thy wyll in dede with dyscrecyon that thou mayst continuye to thy lyues ende. Whan thou hast begonne thynke in thyn herte that god hath gyue the suche grace to begynne that thynge to his worship / thou mayst well do it yf thou wyllt performe it in dede with the helpe of god. After this poynyte stande stably in wyll / aske grace of perseneranne / and perfore it in dede with a fervent spyrte. And whan thou hast begonne dyscreetly / though it be trasylous in the begynnynge / all that trasyl be it in fastynge / wakynge / prayers or any other ghoostly trasyl, all shall be lyght to the & shall torne the [to] in so grete myrthe and ghoostlyy conforteth that thou shalt sette lytell by the passynge Ioye and the vanytes of the world. Stande than stably in wyll and in dede / and god almyghty that hath begonne good werkes in the / wyll norysshe the forth in all vertues / defende the from thyn enemies / teche the to loue hym / and kepe the in his loue to thy lyues ende; After this deth thou shalt not dedee for thou shalt ever abyde in his kyngdome where that is no care ne dedee / but all Ioye & conforte for enermore lastynge. Now I have shewed to the foure degrees of loute / & declared here fuyue speycyll vertues whiche as me thynkest be most nedefull every man for to hane that wyl trasyl in ghoostly werkes / & to al other maner men and women they be full spedefull to knowe whether they be relygyous or seculer. And for as moche as many in the begynnynge haue full lytell samour in denoute prayers or in holy medytациons, some perauntence for tender age / & some for vnconynge / therfore to suche symple folke I wyll shewe a maner forme how by medytациon they may be styred to deucyon / and what maner prayer shall be to theyn nedefull. AB By what prayer or thought thou mayst be styred to denocyon.  

[WH] Han be ordeynest he to praye or haue any denocyon, foundeth to haue a preyyn place from all maner noyse, & tym of reste without any letynge. Syt there or knele there as is moost to thyn ease. Than be thou lorde or lady, thynke wel thou hast a god that made the of nought / whiche hath gyue to the thy ryght wyttles / ryght lymmes & other worldely ease more than to some other as thou mayst se aldaye pat lyue in grete dysease & moche bodely myschyef. Thynke also how synful thou art, & were not the kepyng of that good god thou sholdest fall in to all maner of synne by thy owne wretchednes, & than thou mayst thynke sothly as of thyself pat there is none so synful as thou art. Also yf thou haue any vertue or grace of good luyynge thynke it cometh of goddes sendynge & nothyng of thyselfe. Thynke also how longe & how often god hath suffred the in synne / he wolde not take the in to damnoncyon when thou hast desered it / but goodyth hath abyden the tyll thou woldest leue synne & torne to goddes

1 al. cloisoure. 2 al. syker. 3 al. om. 4 al. hout. 5 al. glad. 6 E in to. 7 This Chapter is found as an independent piece in Ms. Harl. 2398 f. 186, Harl. 1766 f. 76, Cum autem oraueris &c. 8 E Than. 9 al. schapest. 10 al. be hout. 11 al. more s. hout. 12 al. sonde.
for loth hym were to forsake that he bought so dere with bytter paynes. Also pon mayst thinke for he wolde not lese the he became man & was borne of a mayde / in ponerte & trypulacys all his lyfe he lyned, & after for thy lour deth he wolde suffre to saue the by his mercy. ¶ In suche maner thou mayst thinke of his grete benefytes / and for the more grace to gete to the componcyon behold with thy ghoostly eye his pyteous passyon.

¶ A short medytacion of the passyon of our lorde Ihesu cryste.

Thou mayst here ymagyne in thy herte as ye pon sawe thy lorde take of his enemies with many reprenes & despytes / brought before a fage / falsely there accused of many wycked men / & he answered ryght nought but mekle suffred there words. They wolde nede have hym deed / but fyrst to suffre paynes. Beholde that good lorde cheuerynge & quakyng all his body nacked bounde to a pyler / about hym standyng wicked men without any reason sore scorgyng that blessed body without any pytse. Se how they cesse not from their angry strokes tyll they se hym stande in his blood vp to his ancles / from the tope of his heed to the sole of his foot skynne they lefte none / his fleshe they rased to the bones / & for werynes of themselfe they lefte hym almoost dede. Loke than assye vp on his blessed moder / se what sorow she made for her dere sone / & have compassyon of her payne that laye there aswowne. Torne agayne to thy lorde & se howe they vnbynde hym / how hastily they drawe hym forth to do hym more dys ease. A garlond of thornes they put vp on his heed tyll the blood ran downe in to his eyen / nose / mouth & eeres. Than they kneled downe with scornes, & arose vp with repreue & spette in his face. See than how that blessed lady beteth her breste / draweth her clothes / & wryngethe her hondes / & I thowe thou wylt wepe for that pyteful syght. ¶ Loke yet agayn to thy lorde & se how they hurle hym forth to an hyghe hylle there to nayle hym hande & foot vp on the rode tree. Se than fyrst how fyerly they drawe of his clothes & how mekle that he than wente to the crosse / he spre deth his armes abrode / but strayer with cordes they dreewe forth his armes tyl the symenes & the Ioyntes be all to-broke / & than with full grete nayles they nayled his precyous hondes to the crosse. In the same maner thou mayst se how greuously they dreaue his dereworthy legges and nayled his feet downe to the tree. Se than how they profered hym for to drynke bytter galle & eysyll / and kneled agayn before hym with many despytes. Than herken to that good lorde how mekle he taketh lene of his gracous moder and of his dere apostle & betaketh them ethyer to other as dere moder and sone. Than with a grete voyce he commended his spyrte to his father in heuen / and hanged downe that blessed heed ryght forth vp on his brest. Se also how soone after they perceivd his herte throug with a spere with full grete anger, and ranne downe by his body meded blood & water. Than mayst thou have full grete pyte beholdeynge that good lady how for sorowe she synketh downe in her systers armes. Take hede to the chere of his apostle saynt Iohan, to the teres of Marye magdalene and of his other frendes / and I thowe amonget all these thou shalt have com-

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1 This Chapter, with quite the same text, occurs separately in Ms. Harl. 2445 l. 83 (a collection of prayers).  2 al. pere.  3 al. om.  4 al. cheuerynge.  5 al. leue.  6 al. rase.  7 al. maketh.  8 al. breste.  9 al. kneele.  10 al. doful.  11 al. gope.  12 al. broste.  13 al. profre.  14 E apostles.  15 al. commendeth.  16 al. perce.  17 al. pan remenp.
puncion & plente of teres. Whan there cometh suche denoicyon than is tymne that thou speke for thyn owne nede & for all other quycke or deed that trusten to thy prayer. Caste downe thy body to the grounde & lyfte vp thy herte on bye with dredfull chere / than make thy mone & yf thou wylt thou mayst thynke thus & saye: A lord god almyghty blessyd motе thou be / þou madest me / thou boughtest me / thyn sufrrownce is full grete in me / þou woldest not take me in to dambnacyon that often I haue deserued / but thou hast keppe & saued me tyll I wolde forsake synne and torne hole to the. Now lorde with sorrowfull herte I knowleche to thy godhede that falsely I haue spended and without pronfyte all my wyttes and vertues whiche thou hast gyuues me in helpyng of my soule all the tyme of my lyfe in dyuerse vanytees / all the lysiemes of my body in synne & superfuytees / the grace of my crystendom in pryde & other wretchynnes. And sothly good lorde I haue loued other thynge moche more than the / & notwithstandinge my grete vnkyndenes ever thou hast nourished me and tenderly keppe me. Of thyn grete sufrrownce I had ful lyttel knowynge / of thyn grete ryghtwysnes I had but lyttel drede. I take no bedefe to thanke þe for thyn grete goodnes / but al my lyfe from daye to daye grete mater of wrath I haue shewed to þe through my owne wyckednes. Herfore lorde I wote not what I shall saye to the but onely this worde in whiche I trust: God of thyn grete mercy haue mercy on me / I wote well lorde all þat I haue cometh onely of þe / I wote well without the no thynge may be / but my synne & wretchynes cometh all of me; herfore lorde with meke herte I beseeche thy grace do not to me as I haue deserued but after thy grete mercy / and sende me [þat] grace of thyn holy ghooth to lyghten myn herte / to comforthe my spyr耶 / to stable me in the ryght waye to perfoyme thy commandementes / that I may haue perseruaurunce in that I haue begonne & that I be nomore departed from the by my vnstabenves or by temptacyons of myn enemylene. It is lorde yet ful worthy that I be chastysed for my wycked luyyme with what rodde thy wyll is / welcome be thy sendynges. Pacently good lorde sende me grace gladly to suffre thy chastysynge / comfort me amone for thy grete grace / & when thy wyll is withdrawe thy rodde & take me to thy mercy. Full byttre be these temptacyons & full greuous to suffre / & though they be dredfull I wote well hereafter they shall be medefull to my soule / but good lorde þou knowest well myn herte is ryght feble / moche is myn vnstabenves / my conynge is but lyttell: therefure good lorde strengthe me / stable me & teche me / [&] as þou madest me & boughte me so kepe & defende me / body & soule I take to the / no thynge after my wyll but as þou wylt lorde so mote it be. And now good Ihesu goddes some knowere of all thynges, helpe me in wycked thoughtes that I displese the not in ly[k]ynge ne in assentynge / efull often I haue displeased the in dyuerse thoughtes all ayenst thy wyll & moche to my lykynge, therefure it is thy ryghtwysnes that I be trausyled with other thoughtes at thyn ordynauunce & greuous to me / but curteys Ihesu whan thy wyll is put them awaye & take me in to thy grace. Iesu cryst goddes some whiche stode stylle before þe luge nothyng to hym answerynge / withdrawe my tongue tyll I thynke what & how I shall speke þat may be to thy worsyhp. Ihesu goddes some

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1 al. om.  2 al. doelful.  3 al. þer.  4 al. but.  5 al. whiche c.  6 al. sonde.  7 al. Pacience.  8 al. om.  9 al. of.  10 al. but.  11 E luyynge.
Contemplations of the dread and love of God.

whose hondes were bounde full sore for my loue / gouerne & wyshe ¹ myw hondes & al myn other lywnnes that all my werkes may begynne & graciously ende to thy moost pleasure. ² Also lorde þou seest well that many ther be that trust to my prayer for grace that ye shew to me more than I am worthy / ye wote well lorde I am not suche as they wene, but though my ³ prayer be unworthy / take hede to thyrr lownes & to theyrr denacion & what they desire to your worshyp graunte it them for your goodnes. Graunte them & me & to all other for whom we be bounde to praye grace to loue all that is to your lykyng & / and you to loue to your moost plesyng / nothyng to desyre that sholde dysplease you, All maner temptacyons myghtely to withstande / all other vanytees for your loue to despyse / you good lorde euer to hawe in mynde / and in your servyce for to abyde to our lynes ende. And yf ye graunte vs ony thynge to doo that shall be to vs medefull / graunte parte to the soules whiche be departed from the body in the paynes of purgatory abydyng your mercy Amen.

In suche maner thou mayst praye in the begynyng / & whan thou art well entred in to denoucyon thou shalt perausenture haue better felynge in prayers and in holy medytacyons otherwyse than I can saye or shew. Good broder or syster praye than for me whiche by the teychynge of almyghty god haue wryten to the these fewe wordes in helpynge of thy soule.

A Good curteys angell ordeyned to my gouernale, I knowe well my feblenes & my vnconynyng / also well I wote þat strength haue I none to do goddes servyce but onely of his gyfte & of your besy kepyng. The conynyng þat I haue cometh no thynge of me but what god wyll sende me by your good entysynge. Now good gracious angell I aske you lowely mercy / for lytell hede I haue taken of your good besynes; but now I thanke you as I can, with full herte besechynge you þat ye kepe me treuly this daye & euermore slepyng & wakyng with syker defendynge & your holy techyng. Defende me & kepe me from bodely harms, defende me and kepe me from ghostly peryles to goddes worshyp & sanyng of my soule. Teche me & wysshe ¹ me my wyttes for to dyspende moost to goddes worshyp & pleasyng. Fede me with ducycon & sauour of ghostly swetnes / conforte me whas nede is ayenst my ghostly enemies & suffer me not to lese þat grace that is graunted me / but of your worthy offyce kepe me in goddes servyce to my lynes ende. And after þe passyng of the body presente my soule vnto the mercyfull god. For though I fall aldaye by myw owne freelte you I take in wynnes þat euer I hope in mercy. Gladly wolde I worshyp the & I myght to your lykyng therfore god to worshyp for you / you also in hym after his holy techyng. I thanke hym with this holy prayer. ¶ Pater noster. Et ne nos. Sed libera nos a malo. Amen.

Deo gratias.

¶ Enprynted at London in Fleestrete in þe sygne of the sonne By Wynkyn de Worde. Anno dixi, MCCCCLVI.

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¹ r. wysshe. ² al. pay. ³ E here follows Harl. 2409; the other Ms. read: Also lorde þif þer be any þat hape of here lewnces commended him to my prayere, take rewardes to here lownes & not to myn vnworplnes, &c. ⁴ E me. ⁵ E prate. ⁶ This prayer is not found in the Mas.; it was ed. from Harl. 2445 by Maskell Mon. Ritual. III p. 291.
II. Ed. Wynkyn de Worde 1508, and 1519.

The remedy ayenst the troubles of temptacyons.¹

(fol. 1ⁿ picture of hermit).

I. Four profitable things.)²

Here after foloweth fourre prouytable thynges to haue in mynde, whiche hath be taken out of þe thyrde chapter of a deuoute treatys & a fouyme of luynginge that the dyscrrete & vertuous Richard hampole wrote to a deuoute & an holy persone for grete lone.

The first: mesure of thy lyf whiche is so shorte that vnesthes it is ony thynge / for we lyue here but in a poynte that is the leest thynge þat may be. And for to saye sothe, our lyfe is lesse than a poynte yf we sholde lyken it to the lyfe everelastynge. / An other thynge is the vncestynye⁵ of our endynge / for we wote not whym we shall dye nor how we shall dye nor whyther we shall goo when we be deed. And the wyll of god is that it be to vs vncestyn / for he wylleth that we be away redy to dye. / The thyrde is þat we shal answere before the ryghtwyse luge of all the tyme þat we haue ben here, how we haue lyued / what our occupacyon hath be / and what good we myght have done when we haue ben ydle. Therefor þe prophete sayd: he hath called the tyme ayenst me / that is for⁴ every day he hath lente vs here to spende in good vs as in pensauce & in goddes servyce. And yf we waste it in erythly loun & vanytees, full gresously must we be demed and punysshed. Therefor it is one of the moost sorowes þat may be to vs / but yf we enforce vs to the contrary / & set our herte to the loute of god, And doo good to all⁶ that we may in þe shorte whyle that our tyme lasteth. For eche tyme þat we thinke not of god we may counte it as loste. / The fourth is that we thinke how moche the Ioye is that they shall haue whiche contynueth⁴ in the loute of god to thyr endynge / for they shall be brethen & felowes with ausgelles, seynge the kyngge of Ioye in his beauty and shynynge maieste whiche shall be to them above all the delutes that ony creature may thinke. Than, to remembre the grete and intollerable sorowe, Payne & turmentes whiche they shall haue that loueth⁷ not god abone all thynges as we may se in this worlde many of that dysposycyon whiche set all thyre pleasure in lust and lykyngge of thys lyf / as in pryde / coustye / and other synnes / they shall brenne in the fyre of helle with the denyll whome they seuered as longe as god is in heuen with his seruanstes that lasteth euer.

(2. The remedy ayenst the troubles of temptacyons.)

(Same treatise is extant in Ms. Harl. 1706 f. 115, Cambr. Hh I. 11, both southern texts, and greatly differing from the text of the Ed. R. Rolle's authorship is very doubtful.)

Here foloweth and enseweth a souersayyne notable sentence to conforte a persone that is in temptacyon.

Our mercyfull lorde god cryst thesu chastyseth his chylflend and suffreth them to be tempte for many prouytable causes to thyre soules heith / & therfore

¹ This is the general title of the Ed., but refers only to the 3ᵈ piece. The editor seems to have regarded all the pieces as R. Rolle's, though his authorship of the 3ᵈ and still more of the 3ᵈ, piece is very doubtful. The Ed. of 1519 is bound together with the contemplatians of 1506. ² Cf. f. p. 19; in Ms. Harl. 1706 this piece is found separate, and followed by the Remedy &c., as in the Ed. ³ E₂ vncestyn. ⁴ om. for. ⁵ E₂ al. ⁶ E₄ contynueth. ⁷ om. in E₂. ⁸ E₂ brethen. ⁹ E₂ loueht.
The remedy against the troubles of temptacyon. 107

sholde noo man nor woman be heny or sory for ony temptacyon. For as saynt Iames the apostle techeth vs we sholde haue very greate lyoye whan we be tempted with dyuers temptacyons / for as the golde is pured and purged by the fyre / and a knyght in batayle is proued good: ryght so is a man by temptacyon proued for good / but yf he suffre hymselfe to be overcome / that is to saye but he consent therto by delyberacyon. For sothely when a man is sharpe tempted he may than haue hope of gr[et]e vertue / and it is necessary for a man moche to be troubled with temptacyons / for euer vertue is proued by his contrarey. Our enemy the fende is besy daye and nyght to tary and trasuyel good men and women with dyuers temptacyons / in doubtes of the fayth and dredes of saluacyon and other many moo in dyuers maners, and speycally now in these dayes he is full besy to deceye many soules / and therfore wysely rule you to withstande his vyolent strynges of temptacyon / & for all that take ye noo dredes of his assawtes / ne haue ye ony doubte of his errours ne dyspytes nor of his false lesaynges or fantasyes or ony maner of trasuyel of that foule fende; whether ye here hym / se hym or thynke of hym take noo hede therof / for all be maters of grete mede and noo synne in noo wyse be they neuer soo troubous or full of anguysshes whyles it cometh of the malyc of the fende or of eyyll dysposacyon of mannnes nature or complecyon. And therfore all suche trasuyel men ought not to charge but suffre mekely and abye pacyently tyl god doo remedy therto. And for as moche as they be maters of grete mede none ought to stryue there agaynst / nor meruayle of them ne seke the cause nor thynke by what skyll he is soo trasuyll / for the more that a man laboureth in sechynge and thynkyng of suche anguysshes the more deepely he falleth in to errours / and therfore in as moche as mannnes thought is often Payne and dyuers and none ende hath: it ought not to be forced or be taken hede of / ne a man sholde not angre hymselfe therwith ne blame ne impute it to his owne defaunte that he is so troubled / for suche trasuylles ben paynefull but not synfull in soo moche as they be gretely agaynst his wyll. Saynt Augustyne sayth that euer synne lyeth in wyffull wyll, And what that is agaynst mannnes wyll is noo synne. And the holy doctoure ysodore de summo bono sayth that the fende tempteth a man noo more than god gyueth hym leue. Therfore let vs haue alway a good wyll to wyll well and dood well / and god wyll kepe vs and gyue vs the vctory / & so the fende shall be confoundyd. Fayth & hope is grounde of all perfeccyon and rote of all vertue / and therfore our olde enemy the fende is full besy with all his sleayghtes to drawe the soule downe therforo, And it happeth somtyme that the fende tempteth and trasaylith a ryghtwyse soule so sharpehy that it is overlayde with care and drynen to dyspayre: and yet all that tyme though the soule perceyye it not it dwellecth striyl in the dred and lone of god / and all that trasayle is to theyr grete mede afore god / for our lorde of his endelys mercy arrechte not to be soule that synne whiche hymself suffreth the fende to werke in the soule without the conseynce or wyll of the ssyd selve soule. But when we wyffullly doo ayenst the wyll of god with delyberacyon than we cownytte synne actually. But when we be drawen with wycked vyolence or vyll thoughts & turmented with dyspayre ayenst our

1 E grace. 2 H for seynyte Austyn sayth bat be perfecyon of euer vertue ys for a man &c.
3 E noo. 4 E this. 5 H hem. 6 E trasuyled. 7 H arette. 8 H adds 3° libro.
9 E to god. 10 H his. 11 E agaynst. 12 H wycked vylenous.
wyll thourgh the fendas vyolent temptynge we suffre payne but we do no synne / & yet the sely soules knowleghe is hydde by that turment.

¶ The seconde chapytre.

But yet ryght often the temptynge of the fende that maketh the soule to erre in fayth and soule fantasye & in dyspayre: semeth to the selphe soule grete synne / but it is not soo. For all holy doctours sayth† that fayth and hope be vertues of mennes wyll / wherfore who so wolde ryghtwysly blyeune in this lfy: he is in ryght blyeune before god / and lykkewyse who so wolde here trustly hope he is in trusty hope before god / though he be neuer so moche troubled with ferefull§ thonghtes. The appostle saynt Poule sayth that in a mennes blyeune is wylfull¶ blyeune of ryghtwysnes; Of the whiche wordes sayth the glose that all onely in mennes wyll whiche may not be constrayned lyeth bothe mede and gylte / that is to saye: a man afore god hath neuer mede ne gylte for no dede but onely of the dedes that be done wylfully. But somtyme mennes thought[es] and womans be soo troubled and ouerlayde that they knowe not theyr owne wyll / & yet though it soo be they ought not to care. For good dedes sheweth alwaye good wyll / and euyl dedes euyl wyll, wherfore a man that dooth in dede the seruycy of god that man hath a good wyll to god / though his trasauylous herte deme the contrarye. Also there sholde noo creatur deme his euencrstyn for ony doubftull fantasye / but yf they have a very open knowleghe of that thynge whiche they sholde deme hym for: Than it is euyl and unreasonoble for ony creature to deme his owne soule in that plyght, that he sholde be parted from god for ony doubftull fantasye.

¶ The thyrde chapytre.

And than yf it so be ye haue consented & fallen to synne by ony temptacions / than be sory and crye god mercy therof. And yet be ye not dyscomforsted but thynke well on the grete mercy of god how he forsaue David his grete synnes, Peter & Magdalene, and not onely them / but also all those that hane ben or now be or shall be contryte for theyr synnes & meke them lowly and crye our lorde mercy. And therfore syster flee to hym that all mercy is in / and aske mercy & ye shall haue it with forgyuenes of all your synnes / and meke you lowly & take the sacramentes of holy chyrche / & than ye ought to blyeune fauthfully that your synnes be forgyuen / and that ye be receyued in to the grace of god. For god sayth hymselfe by his prophete Ezechiel§ that when a synfull man soroweth for his synnes he wyll neuer hane mynde therof. & yf a man perceyne in his herte no very sorowe / and though he thynke whan he byddeth his bedes or cryeth to god for mercy that he dooth all aynent herte: yet therfore sholde he not deme hymselfe graceles / for who so wolde haue very sorowe for his synnes or† wold crye god mercy for them or in his herte wold crye for mercy: he cryeth god mercy truly / for as I haue sayd before / god taketh hede to mannes wyll & not to his trasauyllous fantasye / it is good that a man take noo hede of* suche fantasyes or sterynges that cometh in suche maner. For god hydeth from them the knowleges of suche fantasyes for many causes vnto the

† Ex saye. ‡ H werefull. § H wyll. ¶ H the. †† H weersum or d. §§ E Ezechie. " H in the dome of god he hath very sorowere for hys synynys, & who so wolde in herte crye god mercy verely &c. ° Ex to.
The remedy against the troubles of temptations.

proufyte of theyr soules / wherfore suche passyons be not synfull / but rather mater of grace and of grete meryte. And soo good syster thynke ye alwaye / and yf it be soo that temptacyon cease not but weze alwaye more & more be not afrayed but saye somtyme amonge in the worship of god and in the spyte of the fende your crede and knowlege your blyeune and hope [by mouthe], and thynke on the wordes of saynt Polle that sayth: Knowlege of mouth is done to the helpe of soules; and they shall not be deceyued by the fendes whyles that with a good anysement bothe in worde and wyll withstandeth hym strongly. For there was nener man deceyued of the fende but by consent of his owne wyll / & that with suche a wyll as the herte consented with the same / for other fantastycall troublous wyllles putteth not awaye man from god.

The fourth chaptyre.

And therfore shold noo man care nor be heny that he is so troubled more than an other. Syster alwaye when I speke of a man in this wrytyng take it bothe for man and woman / for so it is ment in all suche wrytynges / for all is mankynde: and furthermore as touchyng your troubles thynke in all your dysasses what troubles goddes seruantes hath suffred and what paynes and turmentes they haue had here in this worlde in many sondry maners and ye shall fynde cause to suffre. Leo the pope sayth / it happens somtyme that good and ryghtwys soules be styred sharpeely by the fende / & somtyme by theyr owne complecyon to angers, troublous, dreedes & suche other taryenges that it senteth to them theyr lyf a turment, in so moche that somtyme for very dreedes the[y] begyn to dyspayre bothe in lyfe of body and soule / thynkyng they be forsaken of god / whiche dooth it but to assaye and prove his chosen chyldren and fremdes by suche temptacyons. For as I afore haue sayd at the begynnyng of this wrytyng, in lyke maner as fyre purgeth golde and as a knyghte is proued good and hardy by batyle: ryght so temptacyons and troublous purgeth a ryghtwys soule; this is proued well by Toby / for the angell Raphaell sayd this to hym: Toby for as moche as thou arte ryghtfull to god it is nedefull that temptacyon shold preue thy wyll. And well it is knowne that sykenes falleth to a man after the dyspos-encyon of his complecyon: So lyke wyse temptacyon, as Leo the pope sayth: The fende our ghostly enemy aspyth in every man what wyse he is dysposed by his complecyon / and by that dysposicyon he tempteth hym. For there as he fyndeth a man full of melancholy he tempteth hym moost with ghastely temptacyons of Ire. But they that wyll attende to withstande it for the lone of god they must shape them to pacynce & saye with Job: Sythen we haue receyued of god so grete benefaytes why sholde we not receyue and suffre dysasses. And thynke on the grete anguysshes, sorowes and dysasses that our lorde Ihesu cryste suffred hymselfe here in erth, And also suffred his blyssed moder to haue the same. And thynke that to suffre dysase pacently is the waye to heuen-warde. And that ye may not in this frayle worlde be so free as an angell that is con-firmed by grace / but whyle your body and soule be togyder in this lyf they must receyue troublous as well as eases. And thynke not that god hath forsaken

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1 H in despyte.  2 E in credo.  3 H helpe.  4 H wyles.  5 H adda and her depe an ese.  6 H of humorys of.
you: but mekely abyde the conforte of hym and without doubte whan it nedeth ye shal not fayle thereof. But some men whan they haue drede of saluacyon or be tempted to dyspayre by vysyons or ghostly sterynges of theyr owne fraylyye / they were anone that they haue synned in the synne of the holy ghoost / and than the fende putthet in them that they may neuer be sancd nor forguyen of theyr trespaces. Thus speketh the fende witkyn them, so ferynge sum[e] good creatures that they wene to goo out of theyr myndes. But [ye] that ben thus tempted anwere the fende thus agayne that he is false and a lyer as his nature is to be. For the synne of the holy ghoost as clerkes sayth is infynyte without repentance. And that is whan a man wyfully by delyberacyon wyll neuer repente nor aske god mercy ne forguyenes of his synnes / nor wyll be tourned / but wyfully departeth hym from the goodnes of god / and in [t]his wretchednes abydeth wyfully with full consent of wyll; he that doth thus synnyth in the holy ghoost whiche may not be forguyten here nor elles where / for he wyll not trust in the goodnes of the holy ghoost nor aske forguyenes of his synnes, And therefore he that wyll noo mercy aske noo mercy shall haue / for his synnes be infynyte without repentance. But thoughe a man or a woman hane or fele all these vycuous sterynges and as many moo as ony herte can thyynke ayenst theyr owne free wyll, and whan reason cometh to them they be sory therof & flee alwaye hastyely to the mercy of god: it is to them but a prenynge or a clesmyng of theyr synthes though they be neuer soo ofte in the nyght and the daye now vp now downe as wrestelers be / & thoughe ye haue ony tymel fall in ony synne ghoostly or flesshely & layne therin wyfully by delyberacyon and full content of herte: ye than ought to be sory and aske god forguyenes with as grete contrycyon as god wyll gyne you grace / and than thyynke fully the goodnes of the holy ghoost surmounteth all synnes that euer was done or euer shall be done / [for] though a man had synned in them all / as well in dene as thought / he beyng trulv contryte & confessed mekyng hymselfe lowly to almyghty god and to his sacramentes of holy chyryche / doubte ye not he so askynge mercy shall haue full forguyenes of all his synnes / for the mercy of god is so grete that it passeth all his werkes. And therfore thoughe ye somtyme here by spekyng some of wrytynge or elles of wrytynge or redyngy in bokes sharpe worde and harde sentences: yet comforte your selfe and thyynke well that all suche harde worde be sayd and wrytyn to chastysse the synners and to withdrawe them from euyl / and also to poure and pure goddes specyall louers as the metall is in the fyre afore rehearsed / and in them god wyll make his hous. And wete it well many worde that seme full harde be ment full tenderely whan they be well vnderstond / and though some worde be ment ryght hardely as the playne texte sheweth / yet sholde ye not take them to you-warde / but conforte your selfe and thyynke that all those harde sentences shall be fullyngd in Iewes and sarasyms / for the crystyn people that wyll be contryte & trust in goddes mercy or haue a wyl so for to do: they shall escape all perylls / so þat they shall not perysshe but he sazed / where as the Iewes & sarasyms in theyr perylls shal vitally perysshe to pardycyon / for they

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1 H adds: For trusteþ wele þerto þat whanne ye sele þou in suche plyne, þat grace is verely wyþ you.
2 H or yt þei haue ony vycuous goostely styringes or grete rychynges &c.
3 E synne.
4 E they.
5 E sayen.
6 E bis.
7 H adds and lyncþ and dyþ bere-yynne.
8 Eþ wrestelers.
9 H concenct.
10 H specyalls, louver om.
11 H furneyes; af. reh. om.
The remedy against the troubles of temptations.

hane not the strength of Baptym ne the precyous oyntement of crystes passyon / that sholde gyne to theyr soules lyf and helth. Of this [we] haue example & a grete sygure in holy wryte that where as Moyses ledde the chyllern of Israel ouer the reed see whiche were goddes people, Moyses wente before them and smote the water with his rode and therwith the water parted & the chyllern of Israel wente ouer in suerte, And they of egypte that folowed perysshed & were drowned. By Moyses I vnderstonde our lorde Ihesu cryste / and by the yerde or rode that departed pe water I vnderstonde his holy passyon / and by the chyllern of Israel that were not perysshed all crysten people: for ryght so our lorde Ihesu cryst came from his faders bosome to the see of trybualcysons & temptacyons to be our guyde & leder / he gooth before vs with his precyous passyon & smyteth awaye the peryles of our troublous temptacyons / so that we shall not peryssh / but it shall bryngye vs to suertye of euerlastynge lyf; and therfore gyne we to hym thankynges, lounynges & infynyte praysynges as the chyllern of Israel dyde. For though he a crysten man were uenuer soo synfull thynkyng hymselfe but he stode in the sentence of the hardest wordes that he wryten: yet sholde he trust faithfullly in the mercynge of god / for he wyll forsake his synnes & tourne hym to good and vertuous lyf: he shall haue grace and forgynenes / and the harde sharpe wordes of dampnacyon sholde tourne hym to mercy and saluacyon. For thus sayth our lord god in holy wryte by his prophete Ieremye: though I make grete thretes I shall repent me of my wordes yf my people wyll repent them of theyr synnes. O beholde the grete goodnes of our lorde / and how pyte alwaye constrayneth hym to mercy, worship and thankes be euere to his goodnes; he is so benyng and mercyfull to them that be repentant that he frely wyll chaunge his sentences from sharpe vengeance to forgynenes / & of the paynes that they be worthy to suffre / gyue them algyeacouve or lyghter payne to suffre. He sayth also by the prophete Isayye: I shall forgynue the synnes of euery man that with very true contracyon wyll drawe hym to good and vertuous lyfe. And this grete mercy shewed our lorde openly vpon the Cyte of Ninine / and also by kyngye Ezychiel. Therefor lette noo man dyspayre but alwaye trust fully to goddes mercy that so well can redresse our myschenes and tourne all our woo to wele / and our sorowe to Ioye. O thou glorioues [k] myghtyfull god that thus meru wollislyns werketh in thy creatures, it is to se that thy mercy is large and brode whiche maketh the to chaunge thy sentence that before was bothe thy wyll and worde / blessyd be thou good lorde in all thy vertues for thou canst / may / and wyll tourne and chaunge all our ifrmyttees to our moost prouyte yf we wyll not flee from the / but tourne to thy goodnes and ask mercy. But for all this grete goodnes / god forbede that ony man sholde be the more bolder to synne, or wyllfully and wittyngly by delyberacyon sholde presume to falle to synne vpon trust of [his] mercy; and [for] our lorde is so mercyfull I surely trust that euery true cortees soule wyll be the more lothe to offende his goodnes. [But] as for you that be tempted ayenst your wyll / and wyll not for all the worlde dyspleasde god wyllfully: but that ye be thus begyled and encombred by the fende with many paynefull thoughtes / be ye not afrayde of the fende nor of his fere-

1 E they. 7 H this. 2 E sentences. 8 H to the repentaunts. 4 H lytter, payne om. 6 H Ezychiel. 7 om in E. 9 r. werketh. 9 H what; it is to se om. 10 E this thy. 11 E thy. 12 E therfore. 13 E and. 14 H yled & trayd.
full assawtes / for he is full sore dyscomforted\(^1\) than that he seeth a man or a
woman whiche he soo tempeth is not aferde of hym. Somtyme the fende cometh
and tempeth a soule fyersly lyke a dragon / and somtyme he assayleth hym
lyke a rampynge\(^2\) lyon; but and ye\(^3\) a creature strength\(^4\) hymselfe saddely in the
passyon\(^5\) of almyghty god / and arme hym with that holy passyon / a thousande
suche fendes how someuer that they come shall haue noo more power ouer hym
thennhe hath as many fyes or gnattes. And therefore strength you all in god / and
be not abasshed soo to strength and arme you in hym though ye be synfull / 
for he sayth hymselfe in the gospell he came for synners. And in an other place
of the gospell he saythe that he came for mercy and not for noo vengeance / 
and to be our sheldes and strength; and so lette vs humbly\(^6\) with a meke herte
take hym. And ye ye fele ony dredes by ymagynacyon or temptacyon or for
wordes that ye haue herde or redde in bookes by the whiche ye doubte of
saluacyon / than thynek on the wordes that cryste hymselfe taught to a man that
doubted / sayenge and askyenge of our lorde who sholde be saued / for he thoughte
it was to harde to hymselfe for to eschewe all the poynetes that ledded man to
pardycyon. And our lorde badde hym for to saye\(^7\) Credo in deum patrem
omnipotentem creatorem cell et terre, Et in eisum christum filium eius, Byleue
sayd our lorde Ihesu that god the fader is almyghty and\(^8\) that no thyne to hym is
impossable but that he may forguye all synnes and redresse all wronges and
bringe the soules to his blysse. and thynek furthermore that his myght and power
may do all that his wysdome can / and his goodnes wyl / and therefore truste fully
that by his goodnes he wyl saue you and brynge you to everlastynge Ioyne when
he seeth best tyne / for he hath bought you full dere with his precious blode
and paynefull deth. And I dare saucly saye that there is none so synfull a casytyf
whiche is crystened or wolde be crystened this daye on the erthe all\(^9\) thonghe he
were in the syght of god damnable and in the syght of all creatures also, ye
and yet were fuged to be damnd by all scrypture, and he wolde forsake his
synne and be contryte and aske god forguyeues he sholde haue mercy and for-
guyeues of hym / & ye it were so that he stode in that case or had a good
mynde to stonde\(^10\) so in the tyme of deth he sholde be sauid / the myght & mercy
of god is so grete that it surmounteth all his lawes, Iugementes and scryptures.
And so our lorde Ihesu\(^11\) sheweth vs by an example in the gospell of a woman
that was founde in adounytry and by Moyses lawe whiche was ordeyned by god
but she sholde be stoned to the deth: But the myght and the wysdome of that
blesyed lorde god was soo greteely shewed to the pharyzens whiche accused her
that they so largely perceyned theyr synnes that they myght not for shame deme
her but stale awaye out of the temple, And our lorde Ihesu wolde not deme her
but of his gracous mercy forgua her all her synnes. And therefore be a man
or woman neuer soo synfull and that\(^12\) they fele neuer soo many bodely and ghostly
synnes alwaye rsynge and sterynge within them / they sholde neuer the rather
dispayre of the mercy of god / ne be dyscomforted. For there as moche synne
is / there is shewed moche mercy and grace / and the goodnes of god is knowne
by the forguyeues of the synne whan a body turneth hym there-from and is very

\(^1\) H dyscomfeted. \(^2\) H rampandly lyke a l. \(^3\) om in H. \(^4\) E. strethynge. \(^5\) H goodnesse. \(^6\) H homely. \(^7\) H sayd to hym Credo. \(^8\) H as who sayb. \(^9\) H and. \(^10\) E. stonde. \(^11\) E. Ihesu. \(^12\) H pous.
The remedy against the troubles of temptations.

contryte; but god forbede as I sayd before that any creature be the more recheles or bolde to synne wyfully / for in so moche the mercy of god is so large we ought to be the more besy and dylygent to lone and prayse hym. Almyghty god werketh lyke a leche / for a leche suffreth somtyne the deed fleshe to growe on hym that he hath in cure / but afterwarde he taketh away the same and maketh the quycke fleshe to growe / and soo he heleth the pacient. Ryght soo dooth our lorde Ihesu cryste maker of heuen and erth, suffreth somtyne a man or a woman to fall in deedly synne: but afterwarde of his grete mercy and pyt he putteth-to his hande of grace / for they that were deedly wounded thorough synne he heleth them and wasabhet away the water of his well of mercy / & maketh in them quycke vertues to growe wherby he gyueth to theym euerlastynge lyfe. Our lorde god is also lyke a gardyner: for a gardyner suffreth somtyne wycked wedes to growe in his gardyn / and whan the erth thorough moysture of rayne wezeth tender he taketh & pulleth awaye the wedes bothe rote & rynde. So in lyke wyse dooth our lorde Ihesu cryst, he suffreth somtyne in his gardyn which is mannes soule wycked dedes of synne to growe / but whan the herte of man wezeth tender by mekenes and moysture of contrycyon he than taketh away all the synnes bothe rote and rynde and planteth and setteth in his gardyn herbes and fruytes of good vertues / and warathe them with the dewe of his blessyd goodnes / wherby the soule of man shall come to eueralastynge ioye and reste. Now than sythyn our lorde god is so good, so pyteous and soo mercyfull to synners that wyfully offendeth hym by cowmyttynge of horryble synnes / moche more he is mercyfull and hath pyt and compassyon of a soule that thorugh trouble and temptacyons falleth to synne / for almyghty god suffreth often tymes the soule of man for to be tempted and vexed in withstandyng temptacyons / wherof it deserueth the more meryte. And therfore be ye not doubtefull nor heny for it shall neuer tourne you to peryll ne dauger but to grete prouyte. For therby ye shall wyynne the crowne of glorye and the palme of vyctorye whiche shall be gyuen to you for withstandyng of suche temptacyons & to the fende it shall tourne to shame and confusyon; and though it semeth to you somtyne that ye fele dyscorde bytwene god and you be not therfore recreant ne dyscomforted. For almyghty god sayth by his prophete Isaye: A lytell while I haue forsaken and hydde my face from the: but I shall call the to me agayne by my ma[n]yfolde mercyes whiche euer shall endure.

¶ The fyfte chaptyre.

And therfore grutche not agaynst the wyll of god ne mernayle not of these temptacyons / for the more that a man or a woman be tempted in this maner or in ony other agaynst theyr wyll and they withstande it that is to saye not wyllingly consentyng therto but mekelly suffreth the same: the more they shall encrease in vertues to the prouyte of theyr soules in the syght of god though he be hydde from them. For pernacunture whan ye be sharply tempted ye thynke ye be to dull and neglygent in ghooest excercyse thorugh wyckednes of your spyrtye that is sore transayled and vexed / wherby ye thynke that ye have [in] wyll consented to suche temptacyons as ye be tempted with; but it is not so.

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1 H plase. 2 H man. 3 H & hem. 4 E₂ through. 5 E₂ wyll. 6 H wedes. 7 E₂ perell. 8 H But. 9 E a.
For ye shall vnderstonde that every man and woman hath two wylles', a good wyll and an euyll / the euyll wyll cometh of sensualyte the whiche is euer inclynynge downwarde to synne / and the good wyll cometh of grace whiche alwaye styreth the soule vpwarde to all goodnes; and [for] whan reason cometh to you ye haue always a good wyll to do well / & [or] myscontent with all euyl thoughtes & sterynges that ye fele / and putteth your wyll onely to the wyll of god: though ye throug suche wycked thoughtes & sterynges by vyolence and sharpsnes be enclyned to sensualyte yet ye do it not ne consent therto but it is the sensualyte that dooth it in you / and your good wyll abydeth in you stall vnbrokyn though the cloudes of euyll thoughtes stoppeth your syght from the felynge of your good wyll: as ye may se by ensample of the mone for the mone shyneth alwaye in her dewe place as well whan we se her as whan we se her not, But ofteymes the cloudes shadoweth and putteth from vs the syght therof; and so in lyke wyse it fareth by your good wyll whiche standeth alwaye vnbrokyn in you by the grace of almyghty god though ye fele it not throug transyllous thoughtes whiche taketh awaye the syghte of your knowlege. Therfore ye good chyldeyn that sharply be vexed with suche temptacyons & tribulacions, conforte your selfe in your benygne & mercysfull fader that sayth to you by his prophete in holy wryte: my chyldeyn though ye go in þe fyre drede ye not / for þe flambé therof shall not trouble you. As who sayth ye that be crystyn people wyllynge to do well, though ye goo in the fyre of trybulacions & temptacyons drede you not for it shall tourne you to no peryll / but thourgh my goodnes & the merytes of my passyon it shall tourne you to grete proufye & conforte of your soule. The maner of all these temptacyons & þe remedyes of þe same sheweth our saunour Ihesu cryst to his apostle saynt Peter as it appereth in þe gospel where he sayth thus: Peter sathannas asketh & desyreth to syfte the as men syfte whete / wherby it appereth well þat the fende hath no myght ne power to atteempþe seuanuesta of almyghty god but by his suﬀraunce / & that was enydent known by the temptacyons of Iob whome the fende besyfeyd and temptet. For þe more þat whete is syfted & cast from syde to syde the more clene it is: Ryght so the more þat a man or a woman be tempted with the fende aynst theyr wyll / the more clene they be aynst god / wherfore it appereth playnly þat almyghty god suﬀreth not his seuanuesta to be temptet but for theyr grete wele & proufye yt they purpose them−selfe myghtely to withstande the fendes temptacyon; whiche no man may withstande without the helpe of god, Therfore of his helpe he maketh vs sure lyke as he sayd to peter these wordes: I haue prayed for the that thy fayth fayle the not. And therfore that man whiche pasentely is redy to suﬀre all troubles and dyseases for the loue of his maker almyghty Ihesu not takynge hede of all the fendes mocoyons and temptacyons: that man throug the myght and grace of cryst bereth downe and overcometh the fende / wherby he may be called a vynquysshersh & ouercomer. And to suche men may be sayd thus: thou that arte thus tourne to almyghty god by the vertne of pacyence / but yt thou helpe to counseyl & conferme thy bretherne And teche them to suﬀre as the grace of god hath taught the: or elles thou arte vnkynde. For Salamon sayth that one brother well counseylled & confermed by an other is a myghty Cyte aynst the

1 E wynys. 2 E thentre. 3 E as. 4 H sunne. 5 E wyllyngh. 6 E in to. 7 H in as myche as Sathanas asketh þis, it scheweth welle &c. 8 al. om. 9 well—other al. om.
The remedy against the troubles of temptations.

fende / and therfore they that be sharpeley tranaylled and tempted, when they haue had the good counseyle of theyr brother they ought to take comort to them sayenge with Davyd whiche sayth: O my soule why arte thou so vnstedsfast thus to assayle and trouble me: trust onely to almyghty god that is full of benygnyte and mercy, whom I onely conffe and knowlege to serue be I nener so sore tranaylled ne troubled. And to suche men thus vexed with thoughtes, mocions & sterynges is behouefull to take the counseyle and techynge of the wyse and dyscrete persons fleyng vterly theyr owne wylde fantasies whiche often tymes gretyly trouyleth them. And in eschewynge of suche temptacyons and troubles they must gyue themselvse to good & vertuous occupacyons / as to redynge and sayenge the servyce of almyghty god / and doynge other vertuous dedes / and euere amonge pruyenge to almyghty god they may haue strength in theyr soules to resynte suche mocions and temptacyons. And though they fynde in themselfe noo maner of swetenes ne sauour in goddes servyce: yet they ought not to be heuy therfore yt theyr wyll and mynde be to fuylly and the same. For as holy wyte sayth every good wyl is accepted for the dede. Saynt Barnarde sayth that somtyme god withdrawerth deucyon from prayer to make the prayer more medefull / for he wyll be sernde somtyme in bytternes and somtyme in swetenes whiche bothe we muste mekely recyeue. And therfore Aristotle sayth that with the more dyffyculte and tranayle vertuous ben goten: the more they proufyte and encrease in the soule. It was no maystry for saynt Peter when he sawe almyghty god on the hyll of blysse, to saye / lorde it is good for vs to dwell here. But afterwarde whan he sawe hym amonges his enemies cruellly turmented a womans worde fered and put hym in suche drede that he forsoke and denyd his mayster. But whan thorugh the myght of the holy ghooost he was reconsyled and conformed agayne: than was thare no turment in erth that kinge or prynce put vnto hym coude fere hym. Rytght so yt a man be in perfyte rest and quyetnes of herte / it is no maystry for hym to serue god: But it is a maystry to hym that is in trausylye and out of quyetnes of herte to serue hym. Therfore that creature that is tempted or vexe[d] in the servyce of almyghty god and is in wyll to withstande the sayd temptacyons tyll he after be strengthe[d] and comforted by the holy ghooost the fende shall nener haue power to fere ne put hym in drede / for though it be longe or he fele confortytye yet let not hym drede / for our mercyfull sauoyr knoweth what tyme conforte is moost nedefull to hym [&] than he sayleth not to gyne it hym. For somtyme the felyng of swetenes is withdrawen from man or elles he shold be weye proude and presumptuous or negligent and recheles in vertuous lyuyng / and therfore it is withdrawen for the best to the helth of his soule / therfore hardnes and sharpenes sente to a creature is full proufytable to the soule: as saynt Austyn sayth in techyng vs of the maner of almyghty god that whan a man is feble and nerner tourned to hym he gyneth hym pees and swetenes to the entent to stabyllyse hym in his lawe and loue / But whan he is stablysshe and sadly grounded in his loue: than sffe[r]eth he hym to be vexe[d] and tranaylled, for two reasons / one is to proue hym and to crowne hym the hyer in the blysse of heuen, An other is to pourge hym of his synnes in this worlde that in noo wyse he be from hym in the euerylastynge worlde.

1 al. om. 2 H in the mene tyme. 3 r. vertues. 4 E2 whan. 5 H for.
The seynte chapryte.

And for as moche as many men can not nor wyll not in tyme of temptacion se or perceyue it but have a dredefulnes and a sorynes in themselfe by sterynge of theyr complecyon / theforre to all suche men thre thyngez be nedefull & necessarye. The fyrst is that they be not moche alone. The seconde is that they thynke ne stedy to depely in ony one thynge / but fully ordre them by some dyscrete persone as afore I sayd / and thoghe it come in theyr mynde that they sholde be in Jeopardye or peryll vterly to be lost: they sholde take no heede of suche sterynges or thoughts / for it neuer may tourne them to daunger of theyr soules. Almyghty god sayth in the gospell: yf the entent of a mannes purpose be good the rede is good. The thyrde remedye is this / that for as moche as the fende laboureth to make a man dredefull and sorye / a man agayne ought to the honour of god and confusyon of the fende to strength hymselfe and be mery though it be ayenst his herte / and drede noothynge the fende malyce. For the lesse gladnes that he seleth in hymselfe the more meryte he shall haue when he so enforceth hymselfe to be mery to the honour of god / and in spyte of his ghoostly enemy the deuyll. For as holy wytre sayth the holy appostles wente awaye mery & gladde whan the Iues enemies of god had shamefully beten them. Also a man ought to be gladde for thre causes whan the fende tempteth and turmenteth hym: The fyrst is that he is troubled by the enemy of god. The seconde is by suche temptacyons and turmentes the fende sheweth playnely that he is his enemy, and euer man ought to be gladde that goddes enemy is his enemy. And the thyrde is that by suche tormentes a man is not onely released of the paynes in purgatorye but also it maketh hym to wyse neuerlastyng blysse. Our lorde lhesu sayth in the gospell: blessyd be they that suffreth perseucycon for ryghtwysnes for they shall haue the kyngdome of heuen.

The seuenthe chapryte.

Also it is to vnderstonde that our olde enemy the fende is ofte tymes aboute to begyle mannes soule in dyners and many maners / somtyme he styreth man vnder colour of goodness to deceyue hym whan he is well dysposed, and specially in thre thyngez whiche I wyll speke of. One is that though a creature be it man or woman be neuer so well ne soo ofte shrynuy / yet the fende maketh them bylyne they are not well shrynuy / and that he dooth to brynge the soule in heynes / and so anyeth & troubleth the poore soule that he maketh hym to forgete what he wolde saye / & therby maketh hym out of rest tyl he be newly shrynuy agayne. But this doth he not for that he wolde that ony were often and well shrynuy: but fully to lette and trouble hym / and to make hym bylyne that he were blyned by synne and out of grace wherfore he myght not make hymselfe clene. The seconde whylle and colour that the fende maketh to withdraue goodnes is thilke whan a man or a woman by deuout sterynges of thoughtes haue felynge of contemplacyon and medytacyon as perauenture some soltyare persones hath: and he maketh them to thynke that to holde & kepe that medytacyons is to theyr moost pryutyfe to thentent they sholde leue theyr dynuye

1 om. in E3.  2 H et.  3 E3 relenched.  4 E that.  5 om. in E3.
The remedy against the troubles of temptations.

seruyce that they be bounde to / and bryngeth them in suche a combrance that they wote not whyche waye is best to them to take; and all this he dooth vterly
to deceuyte them and cause them to be vnquyet to doo ony of theym bothe. The
thyrd e crasfe or wyle that he tempteth with is whan a man or a woman gyueth
them to honest dysporte to strength themselfe ayenst his false wyles to the com-
forte of theyr owne soule\(^1\) / than wyll the fende cause theym to haue a con-
scyence thereof / and putteth in to theyr myndes that all suche dysportes\(^2\) is but
synne and vanye. And many tynes bryngeth in to theyr myndes agayne the
synnes that they before had done and were confessed of; And all that dooth he
to brynge them in to henynes and dyscomforthe to thentent he 'myght brynge
theym to dyspayre. Neuertheles there be good remedies in these temptacyons.
For as vnto the [first]\(^3\) where the fende\(^4\) whan they be neuer so clene shrynyn alwaye
putteth them in a doubtte that they haue not shrynyn them well or elles that
there is yet some synne in theym that they perceyue not: but\(^5\) for all these fantasyes
oughte to take noo fere nor thought but vserayly thynke that it is by sugges-
tyon of theyr ghostly enemy that wolde lette theym from rest and pease of
theyr soules; and though it be so soyme tre that by the meane of suche fantasyes
and troubles they forgete some thynge of theyr charge whiche they ought for to
haue sayd: lette hym than be confessed yf he may, and yf he may not con-
quenently and lyghtly haue his confessour: than lette hym haue a full wyll and
purpose to be confessed as soone\(^6\) as he can possyble, And in the meane tyme
crye god mercye and with a contrye herte aske forgynenes for his synnes / and
than trust fully it is forgynen hym; for a man is not soo redy to aske forgynenes
and mercye: but our mercyfull lorde of his grete goodnes is moche more redy to
forygne theym. And as to the seconde temptacyon wherby the fende wolde lette
a man from his dynyue seruyce that he is bounde vnto vterly temptyng hym to
leue it: than ought he to be the more dylygent denoutly & reuerently with good
adyseement to saye it; & yf it be so he say alone his seruyce he may whan
good thoughtes come or that it wyll please god with swetenes or some bye
vysytacyon of the holy goost to vysyte and touche hym\(^7\) / than shall it be but
well done for to stynte of his seruyce & attende to that medtyacyon for a tyme,
and after to saye forth / soo that his seruyce that he is bounde vnto be not lette
vnsayd or vndone, and in thus doynge it shall be but lytell lettyngye to his
seruyce / and he shall synde grete conforte and ease therin; For though it lette
hym for the tyme: it shall well further hym to the quyckenes of his soule an
other tyme. The thyrd temptacyon is this: whan a man in due tyme gyueth
hymselfe to honest company & dysporte for the strength and conforte of his
soule / and the fende putteth in his mynde his synnes tofore\(^8\) done and that
he synneth in vayne spandyng the tyme; for all suche tempatacions gyue ye no
charge for it is the ghastly enemy that so tempteth and troubleth you; For
neuertheles ye may be sure that all thynge whiche is truly grounded in god
pleaseth his goodnes & nothyng offende hym. Wherefure all goddes seruantes
must grounde them fastely in god / and do by the commseyl of holy chyrche /
and yf they soo doo they shall neuer be deceuyed / and therfore a man that

\(^{1}\) Es soules. \(^{2}\) Es dysporte. \(^{3}\) Es last. \(^{4}\) E adds: putteth them in a fere / when they
dyspose them to honest dysporte. And also &c. \(^{5}\) at. om. \(^{6}\) Es sowe. \(^{7}\) Es hem.
\(^{8}\) Es before.
hath ben sore troubled wel done it is to take hym to dysporte in dyspyte of the fende / and put awaye all other fantasies / and at tyme conuenyent to aske god mercy of his offences and to praye vnto hym for grace.

¶ The eyght chapytre.

Also the fende is full bezy to meue1 men & women to2 tender conscience / and to brynge them in suche erroures and3 maketh them wene somtyme whan they do eyll they do noo synne, And somtyme that is well done they thynke it synne, and maketh a venyall synne as greonous as a deedly; And somtyme also the fende encombrith them so gretely that what soone they do or leue4 vndone they be so sore bytten in conscience that they can no whyle togyder hauye noy rest in themselfe. And all this the cruell enemy dooth by the meane of puttynge them in a false drede and blynde conscience that he bryngeth them to. But the remede of these and all other temptacyons is to be gouerned by theyr con-

fessour or some other dyscrete persone / and fully put them to theyr rule as afore is sayd and nothyng folowe theyr owne blynde conscience; For yf they folowe theyr owne conscience it were a grete pryde / in that he wolde holde his owne wytte better than the true cousenyle of holy chyrche. For a man that so wyll doo must nedes fall in grete erroors and in to the fendes handes. And yf suche an errour of conscience madde to you by your ghostly enemye make yu thynke that other men fele not that ye fele And for that cause they can not gyue you good cousenyle or remedye, And therfore ye nedes must folowe youre owne fantasies: yet for all this charge not your herte therwith / but put awaye all suche erroors of conscience as fast as they come to mynde / and let them not tary ne sinke in your soule. And yf ony persone wyll saye that they may not ne can not put them awaye they saye not truly / for who so is in very wyll to doo away ony suche false suggestyon, tofore5 god it is put awaye though they have in them neuer soo false demynges / and therfore have he6 neuer so many of them ayenst the wyll of his conscience: he nedeth not to drede them. For out of doubt almyghty god wyll comforte hym or he dye / and the lenger tyme that he suffreth suche vexacyon and trouble the more is he thankefull7 in the syght of god.

¶ The nynth chapytre.

Also though the fende put in you ony thought of dyspayre or make you to thynke that in the houre of deth ye shall hauye suche eyll thoughtes and greuous sterynges / and that ye than shall be but lost: yet for all that bylene hym noo thynge / but answere that ye haue fully put your truste in god / and therfore for all his temptacions by the grete power of almyghty god and meryts of his passyon thynke verayly it shall be to you noo peryll of soule / but tourn to the shame and confusyon of your ghostly enemye. And yf ony creature man or woman spake to you sharpe or dyscomfertable worordes / take it mekely and paciently & thynke that peraurenture it is done by the temptacyon of the fende to trouble and lette you / or that it is a8 chastysyng of god for some worde or dede that ye haue done contrarye to his wyll. For our lorde god dooth lyke a kynde moder; for

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1 af. om. 2 H of. 3 H þat þey wene. 4 E loye. 5 H þerfore. 6 E2 before. 7 E ye. 8 H worði. 9 om. in Es.
The remedy against the troubles of temptations.

a lounyge moder that is wyse and well taught herselfe she wolde that her children were vertuously and well nourtured / and yf she may knowe ony of theym with a defaute she wyll gyue thym a knocke on the heed / and yf the defaute be more she wyll gyue hym a buffet on the cheeke / and yf he doo a grete faute she wyll sharplye lasse hym with a rode. And thus dooth god that is our lounyge fader from whom all vertue and goodnes cometh. He wyll that his speycyll chosen chyldren be vertuously and well taught in theyr soules / and yf they doo a defaute he wyll knocke them on theyr hedes with some wordes of dyscomforste and dyspleasure / and yf they doo a greter faute he wyll gyue them a buffet with grete sharpenes in sondry maners after the dyuerse condycyon of the defautes / and yf they doo a moche greter trespas than he chastyseth theym moche more sharply. And all this our blessyd lord doth for the speycyll loue he hath vnto vs / for as he sayth hymselfe: them that he loueth / them he chastyseth. Now truly, and we take good hede of these wordes we wolde be gladder of his chystysynge than of all this worldes cherysabynge / and yf we so dyde / all dysease and troubl sholde tourne vs to conforte and Ioye. But it is ful harde thus to doo in the tym of sharpe heuynes whan a soule standeth naked from all ghastly and bodely conforte, to take and synde Ioye in-dysease; al be it they that be in suche inwarde dares they must seke in all wayes how they may conforte themselfe in god / and thynke and trust fully that god sente neuer suche chastysynge but that he wolde in longe tym or in shorte sende conforte whereby they sholde be brought out of these heuynes. For the prophete sayth many be the trybulacions of ryghtwysmen / and all suche god shall deluyer. And though ye fele somtymes sterynges of [dyspayre or of] vnyndly euyl thoughtes conforte you euere in the goodnes of god / and in the paynefull passyon that his manhode suffredde for you; for the fende tempteth many of the securanites of god to dysperacyon and dred of saluacyon / as well worldly men as other ghastly lyners / puttynge ineworldly mennes myndes the grentousnesse of theyr synnes / and to the ghastly lyners he putth dred & straye conscience in many more sondry wyse then I can tell: and full gracyously god hathe conforted theym and brought theym out of theyr erreurs. And now I am styrred and moued for to tell you of one of them which was a squier that hyght Iohanni Holmes. A narracyon. This squyer that I have named had ben a grete synfull man / and soo at the last thorung the beholdynge of his grete synnes. And by the temptacyon of the fende, he fell in to dyspayre, soo depely and grentously that he had nygh loste hys mynde. And thus he was troubled forty dayes that he myght neyther slepe ne ete but wasted awaye and was in the paynte to destoye hymselffe. But that blessyd gracyous lorde that is soo full of mercy and pyte wolde noth haue hym loste. And upon a day as he walked in a wood alone an aungell came to hym in foureme of a man and saluted the squyer full goodly / and talked with hym in full curteys maner / sayenge vnto hym: man thou semest to haue grete heuynes and sorowe / tell me I praye the the cause of thy dys-ease. Nay sayd the squyer it is not to be tolde to the. Yes hardely sayd the aungell / thou wostest not how well I may helpe and remoue thy dysese; For a man beynge in dyscomforte sholde alwaye dysconer his heuynes to some

1 thus to doo ꞌ_context ꞌˌ, ꞌ_om. Ꞓ H but. ꞓ E2 sende. ꞔ E deseys of suche. ꞕ E suffreth. Ꞓ ꞓ Homeleys. ꞔ E3 throught. ꞕ E3 dyscomforted.
creature that myght ease hym / for thorough good counseyle he myght recover comorte and hele / or in some wyse hane remebye. The squyer answered the aungell agayn and sayd that he wyste wel he nethy coode ne myght helpe hym, And therfore he wolde not tell it to hym. This sayd1 squyer wenynge2 alway that this aungell had ben an erythly man / and drede that yf he had tolde it vnto hym he sholde hane sayd some wordes that sholde vitterly hane grened hym more. And when the aungell sawe he wolde by no way tell it vnto hym / he sayd vnto the squyer in this wyse: Now sythe thou wylte not tell me thy grene I shall tell it the. Thou arte sayd the aungell in dyspayre of thy saluacon: but trust me faythfully thou shalt be sauned / for the mercy of god is so grete that it passeth all his werkes / and surmounteth all synnes. It is sothe sayd the squyer, I wote wel that god is mercyfull, but he is also ryghtfull and his ryghtwysnes must nedes punyshe synne, And therfore I drede his ryghtfull augementes. The aungell spake vnto hym agayne and tolde hym many grete examples how graecyous and mercyfull our lorde god is to synners. But the squyer of whom we spake was so deepely fallen in dyspayre that he coude take no comforte of any thinge that he coude saye. Than the aungell spake agayne to hym in this maner: O sayd he that4 thou arte harde of bylene! but wylte thon hane an open shewynge that thou shalt be sauned? Than sayd he to be squyer I hane here thre dyce that I wyll throwe / and thou shalt throwe them also / & who that hath moost of4 the dyce sykerly shall be sauned. A sayd the squyer how myght I in this throwynge of the dyce be certayne of my saluacon? / & helde it but a lapes; / that notwithstanding the aungell throwe the dyce and he had on euery of the dyce vpwarde the nombre of syze. And he than bad the squyer throwe the dyce. O than sayd the squyer certaynly that dare I not doo / for I wote well though I caste / more than thou hast caste sholde I not cast ne hane / and yf I had lesse than sholde I fall in fether dyscomortyfe. / But so specially the aungell desyred and spake that at the last the squyer throwe the dyce / and in throwynge by the graecyous myght and power of god every dyce denyded5 in two / & on euery dyce6 was the nombre of syze / and so he had the double that the aungell had. And as he was merlalynge therupon the aungell vanysshed out of his syght / wherfore he thought veryly than it was an aungell sente from god to byrnege hym out of his sorowe / and than he toke moche conforte and joye in the grete mercy & goodenes of god in suche maner that all his dредes and sorowes were cleene deparde / and he became a vertuous man and the very servaunt of god / and lyned blesseyly. And when he sholde7 departe from this wold he denyed there sholde be a stone layde vpon hym / with these wordes wryten aboute it that foloweth: Here lyeth Iohh holmes that of the mercy of god may saye a larges8. I knowe9 a worshipful persone that was in the same abbeye here in englond where as he lyeth, that redde the same wordes afore sayd wryten on his tombe. Now than sytheu our mercyfull lorde god sent10 thus his graecyous conforte to this man that was a worldy synfull man & receuyed hym to grace and brought hym out of dyspayre: There sholde noo man be dyscomorted nor dyspayre of ony temptacyons / for hardly god wyll

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1 E sady. 2 H wend. 3 al. om. 4 H on. 5 H clafe. 6 H halfe. 7 E9 wolde. 8 E alargys, H alageys. 9 E1 knewe. 10 E9 send.
The remedy against the troubles of temptations.

comeforte hym when he seeth his tyme / and though he sende not a man comeforte shortly it shall be to his more mede / & therfore  

1  

thynke alwaye when ye thynke of any temptation bodely or ghostly that ye stande in the bessynge of all holy chyrche / for holy wryte sayth: blesse be they that suffreth temptation, 

For whan they be well proued they shall haue the crowne of lyf the whiche almyghty god hath promysed to them that lorne hym.

¶ The tenth chapytre.

O ye chyldren of holy chyrche that hath forsaken the worlde for the helth of your soules & pryncypally to please god: comforte you in hym whome ye have chosen to loun and serue / for he wyll be to you full free and large: as ye may se by example of Peter in the gospell where as he asked our lorde Ihesu cryst what rewarde he shold haue that had forsaken all thynge to folowe hym,  

And our lorde answered hym and sayd that he shold luge with hym the twelue trybes of kynredes of Israell at the daye of dome; and furthermore our lorde sayd also vnto him that not onely one or two or some / but he sayd all the forsake for his lone kynne / freneses / possessyons / or ony erthly goodes: they shall haue in this lyfe an hundred foldes more  

9  

/ and after blesse  

9  

without ende. Therefore syster cast awaye all suche false dredis that wolde trouble and lette you from loun and hope of our mercyfull lorde god / for no thynge plesseth soo moche the fende as to se the soules withdrawe from the loun of god And therfore he besyth hymselfe full sore daye and nyght to lette and trouble loun and peases in mannes soule / and on the other syde noo thynge confoundeth nor dyscomforthe hym so moche as whan he seeth a man sette all his desyre to haue the loun of god.  

Alas though ye fele not that feruent loun of god / shall ye by your Imagynacyon fall in dyscomforte and heynyes of herte / & thynke yourselfe lost? Nay / 

nay / put awaye all suche dyscomforthe heynyes & thynke well it cometh of your enemy the fende / & euer haue a good wyll to loun and please god / and prynte well these wordes in your herte that a good wyll is accep[g]  

4  

as for a deede in the syght of god; and comforte you alwaye in the name of Ihesu / for Ihesu is as moche to saye as a saunyre / & therfore thynke well euer therupon / & bere it in your mynde with his passyon / and also his other grete vertues / for nothynge shall so swoone put awaye all dredfull temptation & fantasies as the remembrance of this name Ihesu / his byutter passyon and gloruous vertues.  

These thre be sheld and spere / armure / & strength to dryue downe the fended power be he neuer so fyersly set to tempte man or woman; & speckely to thynke on his grete vertues: how god the fader in hymselfe hath all dyuyn nature  

10  

& in whome is all myght and power and to whome is all thynge possyble and no thynge impossyble to hym,  

And god the sonne is all wysdome that all thynge may make and governe  

7  

/ and god the holy ghooost is all loun and bounte that in a moment of tyme all synnes may forguye. I saye not to you thre goddes but thre persones and one god / in whome is all blisse and glory. He is so sayre and bryght shynyngge that all the angelles mariyse of his beaute / his glorious blesseydfull"  

beaute & presence fedeth and fulfylleth all the courte of
heuen with suche myrthe and melody that is euerlastyng. In hym is all benyg-
nyte kepyng vs from vengeaunce / and in hym is all grace and gentylnes / cartesy /
fredome / and largenes / pyte / mercy / and forgyuenes / Ioye / swetenes / and
endles helth; our socour he is in all trybulacons whan we call vpon hym / our
comforte / our strength / our helpe / and our soules helth. I wys syster this
is [y]our spouse / whom ye desyre to loun and please; the gretenes of his vertues
ne the multytude of his Ioyes whiche spredeth to all them that be in the courte
of heuen noo herte can thanke nor tonge tell / for the blessyndes of his pre-
sence can neyther be sayd nor wryten. Ioye ye therfore in [our lorde cryst
Ihesu] / for he hath bought you full dere to bryngye you to that blysse / and ther-
fore saye to hym: O holy god in whome is all goodnes / whose pyte and mercy
made the to descend frome the hygh trone done in to this wretched worlde
the valy of woo and wepynge / and here to take our nature / and in that nature
thou suffre[d]st payne and passyon with cruel sharpe deth to bryngye our soules to
thy kyngdome: Therfore mercyfull lorde forgynye me all my synnes that I haue
done / thought / and sayd. Glorious trinite sende me clennes of herte / purete
of soule / restore me with thy holy vertues / strength me with thy myght / that
I alway may withstande the fende and all euyll temptacyons. O good lorde
comforte me with thy holy ghoost and fulfill me with perfyte grace and charyte:
that I may from hens forth lyne vertuously And loun the with all my herte /
with all my myght and with all my soule / so that I never offende the but ever
to folowe thy pleasures in wyll / worde / thought and dede; now graunte me
this good lorde that arte insyntye / whiche eternally shall endure. And now
good syster ye ye doo thus I hope it shall do you grete ease. And though ye
fynde noo maner of conforte, swetenes nor denocyon when ye wolde / be not
therefor dyscomforted / but suffre it mekely. For ryght many there be that stryne
with themselfe as though they wolde haue swete denocyon by maystr: And I
saye you for trought so wyll it not be had / but by mekennes moche sooner it may
be goten. And that is as thus that a man holde and thanke hymselfe unworthy
to haue ony swetenes or conforte & offre hymselfe lowly to the wyll of god and
put his wyll fully to the wyll and mercy of that blessyd lorde; for a man sholde
not desyre to haue that swetenes & denocyon for his owne conforte and pleasance:
but purely and onely entendyngye to please god and to folowe his wyll / and than
it suffyseth vnto vs whether we haue it or noo. Some also wethen that and they
haue not suche swetenes & denocyon that they be out of grace: but certaynly
some there be that in themselfe feleth noo swetenes nor denocyon that be in
more grace then the other that feleth it / for they haue many confortes / and
better it were mekennes without felynge than felynge without mekennes. Therfore
syster suffre mekely and pacyently what ener falleth vnto you / & ener haue a
good wyll to do that may be moost pleasynge to god / and when ony dyscomforte
cometh by temptacyon or ymagynacyon of your enemy hane the wordes in your
mynde that ofte is sayd in this wrytyng before, whiche is that a good wyll
shall be accepted for a dede / for and ye desyre to be vertuous and to loun and
please god it is accepted as for dede before our lorde god / ye you so folowe

1 E cryst Ihesu cryst. 2 E2 whan. 3 E2 not. 4 E2 fieth. 5 E excepted.
it with your myght and power / as whan reason cometh to you with a desyrefull wyll to lyne and doo well; and yf ye ony tyme fele comformte & swetnes and after fele these temptacyons as ye dyde before / yet be ye not dyscomforted thercfor ne thynke therupon, Say not alas it is comen agayne it wyll nener away from me, And by the meane of your owne ymagynacyon fall agayne in discomforte; doo not soo / but comformte you in god / & be gladde that the fende hath enny vnto you / for whyle the lyfe is in the body he wyll alwaye trouble and tary the seruanctes of god / he is so fully sette ayenst them with al malyce to dysese and dyscomforte theym in all the dynerse maners that he can or may. Saynt Augustynye sayth 1 in many maner wayes temptacyons be hadde by the whiche the serpent adder enemye to all mankynde tournementh mannes soule. And saynt Gregorye sayth that there is noo thynge in the worlde [in] whiche we ought to be soo syker of god as whan we hane2 these tournementes and troubles. And yf a man saye that bodelyy tournementes be medeful and not ghooostly tournementes he sayth not ryght / for doubtles the ghooostly tournementes be more gremus and paynefull that come ayenst mannes wyll than be bodlyy tournementes / and soo moche more be they medefull3 / and thercfor many men doo dysonounr to god that sayth with full adysement that the fende in this world may more tournement then god may gyne meryte / whercfore truly there is no thyng more medefull, charitable nor more godly than for to strength and comformte the soule that the fende soo tronbleth / for who so comforteth them that be dyssonate and in sorowe the lorde of comforthe lhesu cryste our lorde and god wyll comformte them without ende in the blysse of heuen / the whiche lorde thorugh the myght and meryte of his paynefull passyon and precyous blode hath put downe þe power of þe fendes4 / & hath graunted to crysten soules the vctory ouer them to the worscypp of all the hole trynyte / fader / sone / and holy ghoost that lyneth & reyneth withouten ende. Amen.

† Here endeth þe remedy ayenst the troubles of temptacyons.

(3-)

† Here begynneth a devoute medytacyon in sayenge deveoutly þe psalter of our lady with dyuers ensamples. (Picture: Mary and the child).

(Translated from Alanus de Rupe, see Beati Alani Redivivi Rupensis tractatus mirabilis de orth aequo progressu Psalterii Christi & Mariæ, ejusque Confraternaltatis, auctore J. A. Coppesstein, Venet. 1665, Cap. 59, p. 416; 4.

The glorious mayster Iohã of the mouste in his moryall telleth / whiche also I fowde in þe boke of frere Thomas of the temple. In the tyme þat8 moost blessyd Domynyck the noble fader and leder moost famouse of þe orde of prechers / preched throughout the worlde in many regyons and9 exhorted incessantly þe people to the lande and prayse of þe blessyd marye vrgyn vndedyled / & to her angelyke confraternyte: It fortuned hym to preche at Rome in the audience of the grete prelates of the worlde, and shewed by fygures and examples this blessyd vrgyn to be saluted moost spcally by her psalter. All they meruylled of thaffluence of his wordes10, They were astonylet at the

1 E þe. 2 E go. 3 E nedefull. 4 E fonde. 5 E worscypp. 6 Cf. Act. SS. Boll. 7 Aug., S. Dominicus, Proleg. § 3; 2; 19. 8 r. Mariale. 9 E þe? 9 r. he? 10 E¾ worde.
Early editions.

grete wonders. To whome he sayd: O saythfull and true lorde and other
ture louers of the sayth: here this synguler holosome sayenge to you all / that
ye may verly knowe those thynges whiche I haue spoken to be true: Take
the psalter of this blessyd vyrgyne / and in sayenge it: call denoutely vnto your
remembrance the passyon of cryste: Thus I shewe vnto you that ye shall have
in experience the sprynte of god. Truely soo greate a flambe may not stonde
in any place without makyng hote, Neyther soo greate lyghte without grynyng
lyght / nor soo godly a medycyne without the vertue of makyng hote. What
sholde I saye more? all the people gane audience and in maner astonyed:
they mernaylded of his godly wordes / [&] many persones not onely of the comyn
people but also of greate prelates of the cryrche as reuerende cardynalles and
many honourable bysshoppes toke vpon them to saye this psalter of our lady / to
thentent they myght gete some grace of almyghty god. A mernayllous thyngye:
The cyte beyng in trouble / dyuerse mulpysacyon of prayers was [made]
amonges the people in every state or dregue. For truly thon myght se bothe
mornynge / euenynge / and at myddaye men and women everywhere beyng the
psalter of our lady. Cardynalles whiche be named the pylers of the worlde and
bysshoppes shamed not to bere in theyr handes & at theyr gyrdelles these soo
grete tokens of the godhede and of our sayth verly to be bylened. Truely by
the myracles of our lady shewed by saynt Domynyk they doubted not but in
exercysynge of this psalter of gods helpe to be redy at all tyme. What morte?
All that dyde assaye this psalter perceuyed some knowlege of the pyte of god.
And amonges all I shall shewe this wonder or myracle onely folowyngye.

At Rome was a certayne mysdisposd woman of her body, moost famouse abone
all other lyke dysposd / in beaute / eloquence / apparasely / and worldly gladlys /
whiche fortuned graciously to haue the psalter of our lady by thadnyse of holy
saynt Domynyk / whiche sy hydded vnder her kyrtyll and sayd it many tyme
on the daye. But alas she neuertheles vsed the vnlawfull flesshely pleasure and
vnclessnes of her body aboute all other / more men resorted to her than to ony
other woman of suche vayne dysposycyon. This woman, named fayre Katheryne
for the incomperable beaute of her body, contynued in her mysse-lyuynge / and
ones on the day at the leest she dyde vysyte the cryrche sayenge the psalter of
our lady / and thus was her medytacyon and thought: The fyrst fythy she sayd
for the infancye of cryst in the whiche he bare all his passyon to eome / and yf
it were not at that tyme in execycyon / neuertheles it was in his entent and
mynde. The seconde fythy she sayd for crystes passyon exhybyte and done
ryally lyke as he suffred in his manhode. The thyrde fythy she sayd for the
passyon of cryst as it was in his godhede / not bycause the godhede as the god-
hede myght suffre / but bycause this infynyte godhede loued so moche the nature
of man / that yf it had ben mortall it sholde haue suffred deth; Therfore by-
cause the eternall wysdome of god in hymselfe myght not dye for vs / he toke
vpon hym our manhode / whiche his wyll was sholde suffre passyon & dye for
all mankynde. And as this fayre Katheryne thus contynued in prayenge / it
happened on a season as she wente aboute Rome wandryngye after her olde

1 Ea ynto. 2 E5 & 3 add: bothe in sayenge and in forguyngne (a senseless addition). 4 Ea mulpysacyon. 5 E5 amonge. 6 C in talie exercitio. 7 C ex manibus. 8 C Perseueravit ... in suo psalterio. 9 E royally.
maner / a meruayllous fayre man mette her & sayd: Heyle Katheryne / why stonden
thou here / hast thou noo dwellynge place? To whom she answered sayenge: Syr
I hane a dwellynge place and evere thinge in it ordred to the best and goodlyest
maner. To whom he sayd: This nyghte wyll I soupe with the. She answered: I
gruunt with all myne herte / and what soever thou wytle hane I shall gladly pre-
pare. Thus goynge hande in hande they came vnto her hous where as were many
wenches of lyke dysposycyon. Souper was prepared and this vnikwen geste sate
with fayre Katheryne / the one dranke to the other. But evere thinge that this
strauge geste touched / were it drynte or other thinge lyke¹ / anone turned² in
to blody colour, with a meruayllous excellent smell & swete sanour. She merua-
lynge sayd to hym: Syr what arte thou / eyther it is not well with me³ elles
thou arte very meruaylous / for evere thinge that thou touchest is anone made
of blody colour. And he answered sayenge: Knowest thou not that a crysten
man neyther eteth nor drynketh but that is dyed or coloured with the blode of
cryste. Thus this woman was meruayllously abashed of this strauger / soo moche
that she fered for to touche hym. Notwithstandyngye she sayd: Syr I well
perceyne by your countenaunce that ye be a man of grete reneress: I beseche
you who⁴ be ye / and from whens come⁵ ye? To whom he sayd: Whan we
be togyder in thy chaunbre / I shall shewe the all thyn askynges. And thus
lefte in doubte of the mater: she made redy the chaunbre. This woman
Katheryne wente fyrst to bedde / & desyred the strauger to come to bedde to
her. A wonderful thyngye and suche one as in maner neuer was herde of ony
creature: Sodeynly this strauger changed hymselfe in to the shappe of a lytell
chylde / bare vpon his heed a crowne of thorne / vpon his should a crosse /
and tokens of his passyon with innumerable wounds vpon all his body / and
sayd vnto Katheryne: O Katheryne now leue thy folysshenes. Beholde / now
thou seest the passyon of Criste veryly as it was in his infansyce for the whiche
thou sayd the fryst fyfty of thy psalter. I shewe vnto the / that from the fyrsste
houre of my concepyon vnto my deth I bare contynually this payne in myne
herte / whiche for thy sake was soo grete that if ever lytell pece or stone of
grauell in þe see were a chylde and ever one of them had as moche payne as
euer suffred al the meu in the worlde at theyr deth: yet all they togyder suffre
not so grete payne as I suffred for the. This woman was sore abashed saynge
and herynge this wonder. And anone agayne he was tourned in to the lykenes
of a man, even after the same fourme whiche he had the tym of his passyon
ryall⁶. And sayde: Doughter beholde now thou seest how grete paynes I suffered
for the / whiche dooth excede all the paynes of helle / for my power of sufferynge
is of god and not of man. And my passyon was so grete that if it had ben
devyded amonge all creatures of the worlde / they sholde all haue dyed or ben
dystroyed. After this seyijenge he changed hymselfe in to the clerenes of the
sonne / notwithstandyngye the tokens of his passyon remaynynge also gloryously⁷ /
in all his woundes were sene al and infynyte creatures of the worlde for com-
passyon of the same / and he sayd vnto her:

(new page, and picture)

¹ om. in É4; C aliquid simile. ² É4 all it. ³ C aut sum insana, aut cuncta quae tagnitis sunt sanguinea. ⁴ É4 whom. ⁵ É4 came. ⁶ É4 royall. ⁷ É4 & 5 add: he apered.
Beholde / take hede / now thou seest what I suffred\(^1\) is my godhede for thyne heith; syth all thynges be in me and I in every thyng / in all these I se the / I lone the / & in them all I am redy to suffre eternally the payne for thy soules heith whiche thou seest, for my lone is infynyte (after saynt Dyonyse) and all thynges in me be infynyte as the same Dyonyse sheweth. Therfore knowe the mekenes\(^2\) of god / and call to mynde the threfolde passyon of cryste / for the whiche thou sayd thryse fyfty Aues / & fyttene Pater nosters, And here after amende thyselfe / that as thou were before the example of all malyce and vnclene luyynge / soo now from this tyme forwarde [pou] lyue in suche maner that thou may be to all other a myrrour of purete and clennes. I do not appere to the for thy merytes but onely for an example of penance / and bycause thy brethern and systers of myn vndefyled moderes fraternyte haue prayed for the / that by thy conversacyon many sholde be converted and be the chyldren of god / lyke as before innumerable were made the chyldren of the deuyll by thy wyckednes.

What more? This vysyon vanysshed awaye. It was also vnfayned\(^3\) / for the woman afterwarde felte in her handes and fete the sorowe of crystes passyon / and in other partes of her body. Therfore she rose from synne & toke her to penance / and on the morowe after made her confessyon to saynt Domynyk; to whome he enjoyed\(^4\) in penance to saye the psalter of the blessyd vyrgeyn Marye as she was wonte to doo, and to be one of her fraternyte / whyc he had not before in dede but onely in purpose and entent\(^5\) as it is afore sayd; wher it is to be noted how moche this sayd fraternyte is worth to them whiche haue it in dede / syth it was soo grete valure\(^6\) to this woman hanynge it but in purpose. [&] whyles that she prayed denontely vnto this vyrgeyn Marye / the same blessyd lady appered to her with saynt Katheryne, sayenge to her: Doughter beholde / take hede / thou hast synned moche: therefor thou must suffre grete penance; for this cause take in penance euery daye thre dyscyplynes or thre correccyons / wherof euery one shall be of .lv. strokes whiche make a penytenciall psalter. She sayd also / it shall not alwaye nede to haue a rodd / but prycke the with thy nayles / or pynche thy fleshe in euery place. Thou mayst at all tymes doo this penance ayenst euery wycked temptacyon and for to obtayne all goodnes / and this is a royall\(^7\), preuy penance and naturall, It may be called the quene of all penancyes. This woman herde all these wordes and fulfylled them in dede. And as she was thus dayly penytent: vpon a tyme saynt Domynyk annaued\(^8\) by the power of god sawe in the nyght a wonderfull thyng to all the worlde. He perceynyed that from the hons of this same\(^9\) Katheryne yssued out .lv. foides from the members of a lyttel chyld / ewich foides descended to hell\(^10\), in whose comynge the soules, there to be purged, were gretely comforted. O how grete and Joyfull noyses made they than: how many blessynges gane they vnto this sayd Katheryne; veryly the eth sounded agayne to theyr voyces for Ioye. There were soules delyuuered / comforted / made hole & excluded from theyr paynes, by the medytacyon that Katheryne had of crystes passyon in his chyldehode. She was alwaye aboute to appelye it to the comforte of all true crysten soules departed out of this worlde. O moreuaylous thyng: After this saynt Domynyk sawe a man entre

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\(^1\) C patior nunc.  
\(^2\) C Clementiam.  
\(^3\) C Diaparet visio, nec suici inanis.  
\(^4\) Es iniyne.  
\(^5\) Es intent.  
\(^6\) Es of v.  
\(^7\) Es ryall.  
\(^8\) C sublimatus; r. anhaunse.  
\(^9\) Es saynt.  
\(^10\) C ad purgatorium.
in to Katheryns chaambre & from .v. [woundes] of his body yssew out .lv. [fountayne] which noysshed and wetred all the chyrche mylytante & and also this present worlde; trees and plantes dyde burgyn / byrdes and fysshes were quykened / true crysten people were bathed in those fliodes. O how grete sweties was there and how grete worldly gladnes. All creatures blessyd this woman Katheryne and prayed for her to almyghty god maker of all thynges. And these two meruaylles were shewed for the fyrst fyfty and the seconde. And where as this penytent Katheryne began the thyrde fyfty of her psalter, Saynt Domynyk sawe a meruaylous grete gysaut clerer than the lyght of whome yssewed out fyue fountaynes of the fyue fountaynes sprange fyfty fliodes whiche neyther descended to therth / nor to hell / but meruaylously ascended togyder unto heuen. And by them all heuenly paradise was watred. Theyr sweties was so grete that the aungelles and holy sayntes dyde drynke of theym / gowyng grete thankes to almyghty god. When saynt Domynyk sawe all these meruaylles as Thomas of the temple wryteth: he meruaylled greatly why they sholde be shewed and done in the hous of so grete a synner. To whome marye the vyrgyn appered and sayd: O my frende Domynyk why doost thou meruayle in suche causes? Knowest thou not I am a frende to all synners and that the mekenes of god is in me? It was my wyll to shewe these vysyons to the of this my daughter that thou sholde preche them to the worlde / for this entent that no crysten persone be theyr synnes neuer so grete sholde dyspayre in ony condyceyon / but alwaye trust in god and his mercy / and namely they that wyll ffe under my proteceyon with this woman Katheryne. *The holy vyrgyn and martyr saynt Katheryne socoured her very moche whiche alwaye she loued and serued with some prayer from her yonge aegre / for the congruence of the name*. More ouer the blessyd moder of god sayd: O Domynyk thou haste sene these meruaylles: Here now and preche that I soo holy and meke shall saye. Shewe that I have purchased of my sone to all suche as sayth my psalter and are of my fraternyte / they shall hawe the same excellence whiche the sayd Katheryne hath. & though they can not se it in this worlde, lykewyse as men can not se god / his aungelles / the deuyles / neyther theyr merytes and vertues in this lyfe, Also they can not se the vertue of a precyous stone nor of the sterres: therfore the knowlege of heuenly thynges must be moche faultier frome them; Notwithstandinge they shall beholde this excellence after theyr deth. Therfore Domynyk be of good conforte [\&] preche my psalter & my fraternye / for vnto all suche as hath them I have purchased not onely to se this excellencye / but also to hawe it eternally in possessyon. What sholde I saye more? Saynt Domynyk gauz thanks to almyghty god for his grete mercy. And this Katheryne made herselue a recluse [\&] she dystrybuted her goodes to the poore people. Whiche afterwarde was of so grete holynes that many very holy persone came vnto her bycause of her godly reuelacyons. To whom appeered our lorde Ihesu .c. days & fyfty before her departynge out of this lyfe shewynge the tyme of her deth / whiche afterwarde departed out of this lyfe very holy. Thre holy vyrgyns one named Iohanne/ an other Martha / the thyrde Lucya sawe her soule departe from the body bryghter than the sonne /

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1 E fountayne. 2 E woundes. 3 E q flode. 4 C luce solari clariorem. 5 C .lv. 6 om in C. 7 C magnetis. 8 E q very many. 9 E q a hundreth; C ante dies xv mortis suae. 10 E q iohane. 11 E q Lucie.
bytwene the armes of her spouse cryst. Her sepulture is in the chyrche of saynt Iohn \(^1\) lateranence. All crysten people by this take hede of how grete vertue the psalter of our lady is with the remembraunce of crystes passyon / it is alwaye in strength bothe in lyf and at the houre of deth. Therfore let vs prayse and laude our lorde Ihesu and Marye his moder in theyr psalter / to thentent we may deserue to haue the Ioyes of heuen / here by grace / & after this lyfe by glorye.

¶ Here endeth a denoute medytacyon in sayenge demoutly the psalter of our lady with dyners ensamples. Enprynted at London in Fletestrete at the sygne of the sonne. By Wynkyn de Worde. Anno domini \(1558\). the fourth daye of February\(^a\).

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\(^1\) E\(2\) iohann. \(^a\) E\(2\) The yere of our lorde m.\(1558\), the \(21\). daye of Januarius.
The Psalter, in verse.

Ms. Vespa D VII.

This translation of the Psalter is extant in 3 northern Mss.: Vespa D VII, Egerton 614, and Harl. 1770; and was ed. from Ms. Vesp., together with the Latin Psalter and an age (Northumbrian) interlinear gloss from Ms. Vesp. A I, by J. Stevenson, Surtees Soc., 2 vols. 1843—7; hence it is known as the Surtees Psalter. A note in Ms. Vesp. by a later hand describes it as «Psalterium Davidis in metra anglicana antiquis temporibus elegantissime translatum, cuinis operis bina etiam reperientur exemplaria in Bibliotheca Bodliana». Ms. Vesp. is the oldest, and purest and most correct; Ms. Eg. frequently changes the text, by forming 4 lines out of 2, and vice versa, and sometimes introducing cross rhymes; Ms. Harl. combines Vesp. and Eg., besides making changes of its own, by contracting 4 lines into 2, but at the end (from Ps. 109) closely follows Vesp. Stevenson places Ms. Vesp. in the middle of Edward II’s reign; this is a mistake, the Ms. is not earlier than 1350, and the 2 other Mss. are still later. Nevertheless, language and style, and the comparative rarity of French terms, give the impression of antiquity. All the Mss. are Yorkshire: Ms. Vesp. seems to belong to the neighbourhood of R. Rolle; Ms. Eg. with its frequent o-forms, to South Yorkshire; Ms. Harl. which is marked as «Liber Monasterii de Kirkham», was most likely written at that priory. It should be noted that in all the Mss. the -en endings of the Pres. Plur. are frequent. A tradition ascribes this Psalter to R. Rolle [see note]. But R. Rolle is already the author of the prose translation and exposition, ed. by Bramley Oxif. 1884. Comparing the two, we find that the prose work frequently uses the same terms, and repeats whole verses in almost identical

1 Ms. Vesp. D VII, a small vol. in 8, 204 fol., is written in a small, but clear and neat Yorkshire hand of about 1350; the writing is somewhat pale, so that the dashes on f. i. g. d. ii are not always distinct. The inscription: Sum liber Vincenzi Mundy, and Sum Guli. Chari, give the names of former owners. The initials are uniformly red, the Latin beginnings of the psalms and of the verses are given on the right margin, the former in red, the latter in black. Ms. Egert. 614, 48, 59 fol., was written about 1360—70. The Latin beginnings of the psalms, and of the single verses, are written over the Engl. text, and the initials are given to the Latin words. Former owners were Gilbert Barrell, and John Faulkner. A fly-leaf in the beginning bears the modern notes: «I conceive this Psalter to be wrote in the 13th century, by the Character & Language. J. W., and: Videur hoc Psalterium in linguam anglicanam translatis et versibus hauri elegantius excussisse Richardus de Hampole, vero nomine Rollus, genere Anglia, Ebor. comit., ord. August., eremitus; in coenobio Hampoleensi prope Doncasterum visit; obiit anno 1340. Praetor hoc varia scriptis. Vide Cave hist. lit. vol. i p. 35 Append. Ms. Harl. 1770, fol., in 241 leaves, marked as Liber Monasterii de Kirkham, is written in a large northern hand of ab. 1360. The contents are given in the title: Psalterium triplicatum, in verbis latinis, gallicis, et anglicanis. The first part, f. 1—158, contains the Latin Psalter with a French translation in parallel column; the psalms are followed by the Canticles. The Eng. metrical Psalter follows f. 158—241. Both the Latin-French and the English Psalters are accompanied, at the bottom, by the Psalterium Marianum ascribed to Albertus Magnus (ed., with an Engl. transl. in verse, in Vernon poema), and, in a 3rd column, Latin prayers, as thus:

Ave virgo virginum, parens abaque pari, 
Sine viri semine digna secundari,
Fac nos legem domini cerebro meditari 
Et in regni gloria beatificari.
In the Engl. Psalter, however, the Psalt. Marianum and the Prayers, are only partially given (last stanza: Ave solis ciuitas in quam introiuit, fol. 165b).

2 These alterations in Eg. and Harl. have mostly been made without reference being had to the Latin Psalter, and do not help the sense.

3 Another old English prose Psalter was ed. by Bülbring, EETS 1891; it frequently paraphrases the text.

II.
words; and there can be no doubt that the prose translator is largely indebted to the older Psalter. The greater freedom from French words and the archaic character of the older Psalter do not of necessity imply another author. In a transition time, an author may write very differently when a young man, and when advanced in years. R. Rolle died in 1349 an old man, and his earlier life belongs to the 13th century. The metrical Psalter might well be a work of his youth, his first attempt. The question is one of difficulty, and I cannot now attempt to solve it. But that the Psalter belongs to Yorkshire, is to me beyond doubt; and therefore I include it here, the more so as the recently edited prose Psalter is easily accessible, and the club-edition of the metrical Psalter is not.


I.
Selie biern þat nohtte is gan
In þe rede of wicked man,
And in strefte of sinfull nohthe stode,
Ne sat in setel of storme vn gode;
2 Bot in lagh of lauerd his wille be ai,
And his lagh thinke he night and dai.
3 And al þis liue swa sal ilke be
Als it fares bi a tre
1 Vulg. pestilentiae. 2 Ms. als.

I. Pat stremes of þat stremes set es nere,
Pat giues his fruite in time of yhere,
4 And lef of him todreune ne sal;
Whate swa he does sal soundefull.
5 Noght swa wickedmen, noht swa;
Bot als dust þat winde þerpe tas fra.
6 And þerfore wike in dome noht rise,
Ne sinfull in rede of rihtwisse;
7 For lauerd of rihtwisse wot þe wai,
And gate of wick forworth sal ai.—
1 V. prosperabuntur.

Ms. Egerton 614.

I.
Selie beerne þat nohte is gan
In þe red of wicked man,
And in strefte of sinful noht he stode,
(Ne sat in setel) of storme vn gode;
2 Bot in lagh of lauerd his wil be ai,
And his lagh þincke he nith and day.
3 And al his liue swa sai he be
Als itt fares be a tre
Pat streme of water sett is nere,
Pat giues his fruit in tymne of yere;
4 And lef of him todreune noht sal;
What swa he dos sal soundful ai.
5 Nogh swa wicked men, noht swa;
Bot als dust þat wynd þe erpe tas fra.
6 And þerfor wike in dome noht rise,
Ne sinfull in rede of rihtwisse;
7 For lauerd of rihtwisse wot þe wai,
And gate of wick forworth sal ai.

Harl. 1770. fol. 158.

I.
Selie beerne þat nohte is gan
In þe red of wicked man,
And in strefte of sinful noht he stode,
Ne sat in setel of storme ungode;
2 Bot in lagh of lauerd his wil be ai,
And his lagh þincke he nith and day.
3 And al his liue swa sai he be
Als itt fares be a tre
Pat streme of waters set is nere,
Pat giues his frute in time of zhere;
4 And lef of it todreune ne sal;
Wat swa he dos sal soundful.
5 Noh[t] swa wicked men, noht swa;
Bot als dust þat winde þe erpe tas fra.
6 And þerfor wike in dome noht rise,
Ne sinful in rede of rihtwise;
7 For lauerd of rihtwise wate þe way,
And gate of wike forworth þe ai.

1 The archaic character is greatly due to the fact that the translator, in his difficult task, utilized ags. glosses or versions (as those ed. by Stevenson i. c. and by Thorpe 1851, retaining many of the words found there as soundful. [bld], even such as he no longer understood and, therefore, mistrad or missapplied (so, ags. nyhtsom is to him mihtsom, lickam has the sense of face). The seeming antiquity, therefore, appears to be partly artificial. Other words he seems to have formed himself, by literally translating Latin terms, in the manner of the old glosses (as neghsom = propitius a prope, ouer-tomhe = supervacue, stedful = locupletare, stithcomin = impetus, stithstreme &c). — The division of verses is the same as in R. Rolle.
Psalm I—II.

Blisse to þe fader and to þe sone
And to þe haligaste wil with am
wone,
Als first was, es, and al sal be
In werlde ofe werldes, to þe thre.

II.
Wherfore gnasted gomes swo,
And folke vnnait thoght þai þo?
2 Vpstode kinges ofe þe land,
And þe princes in þair hand
Ogaine þair lauerd þai come on ane
And ogaine his crist to gane;
3 Bandes of þa breke we ai,
And fra vs werpe þair yoke awais.

Ms. Egerton 614.
Blisse to fader and to þe sone
And to þe hely gast wil wyth þam
wone,
Als frist was, is, and ay sal be,
In werlde of werldes, vn-to þe þre.

II.
Wherfor gnasted gomes swa,
And folke ful vnnait þhoght þai þa?
2 Vpstoden kynges of þe strange,
and þe princes þam amange
Agayn þair god þai com in an,
and agayn þar crist to gan.
3 Bandes of þam brek we ai,
And fra us werp þar ybocke awais.

4 Pat wones in henen scorne þam sal,
And lauerd sal þam swere (I) with-al.
5 Þen sal he speke to þam in wðath,
And to-drene þam sal he in his brat(h):
6 I soghlic sette am for-thi
Kyn fra him ful witerli
Ouer Syon, helle hille hisse,
Spelland his hode al with blisse.
7 Lauerd to me saide: ,mi son æt þou hatte,
And .i. my-self to-dai þe gotte.
8 Ask of me, and .i. gif þe sal
Genge and wel more with-al
Pine heritage al in þi hand,
And þine aht meres of land.

4 Pat wones in henen scorne þam sal,
And lauerd sal [þam] snere with-alle.
5 Þan sal he speke to þam in his
wreth,
And todreu am sal he in his breth:
6 .I. sothlike, set am for-þi
Kinge fro him witerli
Ouer Syon, hille hali his,
Spelland his bodeworde al with blisse.
7 Lauerd to me saide: ,mi son æt þou,
And .i. to-dai gate þe nou.
8 Ask of me, and .i. to þe sal
Gine genge wele ware with-al
Heritage þine in þi hand,
And þine aghtr, meres of lande.

Harl. 1770.
Blisse to þe fader and to þe sone
And to þe hali gast, wil with þam
wone,
Als first was, isse, and ai sal be,
In werlde of werlde, te þe þre.

II.
Wherfore gnysted genge swa,
And folc ful vnnait þoht þai þa?
2 Vpstoden kings of þe lande,
And þe princes in þar hande
Agayn þar god þat come in an,
And agayn þar crist to gan.
3 Bandes of þa breke we ai,
And fra us werp þar zhoc awais.

4 Pat wones in heuen scorne þam sal,
And lauerd sal þam swere whit-al.
5 Þen sal he speke to þam in brath,
And to-drene þo sal he in his wrath:
6 In .I. sothlic set am for-þi
King of him ful witerli
Ouer Syon, his hil heli,
Spelland his bode sothfastli.
7 Lauerd saide to me: ,mi sone þou hat,
And .i. me-self to-dai þe gap.
8 Ask of me, and .i. to þe sal
Giu genge wel mar with-al
Eritage þine in þi hande,
And þine aht meres of lande.

9
The Psalms.

9 In yherde irened salt þou stéré þa,
   Als lome of erthe breke þam als-swa's.
10 And nou, kinges, vnderstanðe!
   Ye er erered þat demes lande.
11 Serves lauerd in drede at wille,
   And with quakinge glades him tille.
12 Gripe lare, leswhen lauerd wrecthede be,
   And fra righte wai forworth yhe.
13 When in schorte his wrecht toryent has he
erm, 
   Þat in him traisted alle seli be.

III.

Lauerd, hou felefolded are þa
erm, 
   Þat droues me to do me wa!
1 V erudini. * V Cum exarserit in brevi
   fra eius.

3 Fele rise ogaine me, 2 fele saies þis
   To mi saule: »nys hele nane in godes hise."
4 And, lauerd, mi fanger art þou in
   Lande,
   Mi blisse, and mi hened vpheuande.
5 With my steuen to lauerd cried .I.;
   And he herd me fra his hille hali.
6 I. am methul, for .i. slepe;
   And .i. ræs, for lauerd me kepe.
7 Of thou smate doune with þi hand
   Alle to me witherwendum
1 V Ego dormini, et soporatus sum.

III.

9 In irne zherd sal þou stéré am weke,
   Als lome of erðe þou sal þam breke.
10 And nou, kinges, vnderstandes,
   Yhe þe whilke þat demes landes.
11 Serves to lauerd in drede at wille,
   And with quakinge glades him tille.
12 Gripe lare, leswhen lauerd wrath be,
   And fra righte wai for-wæpke ye.
13 When is short his wragh to-brent is so,
   Þat in him traist seli alle þo.

Harl. 1770.

3 Fele rise again me, 2 fele saian þisse
   To mi saule: »nis hele þai in god hisse."
4 And þou, lauerd, my fonger in land,
   Mi blisse, and mi hened wphenand.
5 With mi steuen to lauerd cried .I.;
   And he herd me fra his hille heli.
6 I. am methul for .i. slepe;
   And .i. ræs, for lauerd me kepe.
7 Of thou smaton with þi hand
   Alle againe me wiper-wendand
1 V non est salus ipsi in deo eius. * r. methul.
Ms. Vesp. D VII.

With-outen sake or any skil;
Tethe ofe sinful brised þou il.
8 Ofe lauerd es hele for-by al þinges;
And ouer þi folk be þi blessings.

IV.

Wen .i. called herd me with blisse
God ofe my rightwisnesse þat isse;
Ifs þat drouynge in .i. ware,
þou tobredrest to me þare:
2 Hafe mercy ofe me inwardeli,
And here þou my beede for-þi.
3 Mennes sones, towthen ofe herte vnmeke?
Whi loue ye fantom, and lighinge seke?
1 dilatasti.  2 Ms. speke.

Harl. 1770.

With-outen sake or ani skil;
Tegh of sinful bremed þou il.
8 Of lauerd it is helinge,
And ouer þi folk be blessinge.

IV.

Wen .i. cald, lauerd of rithnes me
herd he;
In drouynge tobrededest þou to me.
2 Haue merci of me in þe stede,
And with þine eres here my bede.
3 Mensones, towthen of hert vnmeke?
Whi loue ye fantom, and lighinge seke?
4 And wite ye þat lauerd is halgh selkoupled he;
When .i. cri to him, lauerd sal here me.
5 Wrathes, and ne wiles sinne;
þat yhour hertes sain with-inne,
And in your clenes yhou bitwene
Sore þat yhe stungen bene.
6 Offres offrand of rightwisnesse,
And hopes in lauerd more and lesse.
Fele sain, wil þat þai liue:
»Who sal vs gifts shewe or giue?«
7 Tokened is ouer vs þe liht
Of þi lickam , lauerd, so brijt;
þou gaf with ful mikel quert
Fainnes most in to mi hert.
1 Ms. selkoured.  2 V vulnus.

4 And wites þat lauerd his halgh selkoun-
þede he!
When .i. to him crie, lauerd sal here me.
5 Wrethes, and ne wiles sinne;
þat your hertes sayne with-inne,
And in your kleues you bitwene
Sore þat ye stangen 1 bene.
6 Offres offrand of rightwisnesse,
And hopes in lauerd mare and lesse.
Many with þar mouth sais þas:
»Wha sal goddes schewe til vs?«
7 Takened light ofe þi face, lauerd,
oner vs es,
þou gafe in to my herte faynes.
1 r. stungen.

1 Ms. Wem.  9 Ms. herhe.
The Psalms.

8 Of fruite of whete, of his oli, & wyne
Ar þai manifolded ine:
9 In pees in him-selfe, is beste,
Sal .i. slepe and sal .i. reste;
10 For þou, lauerd, sengely
In hope sete me witerly.

V.

Myne wordes, lauerd, with eres byse;
Vnderstande þe cri of me.
2 Bihald viito my bede steuene,
Mi kyng and my god of heuene.
3 For to þe, lauerd, bidde sal .i.;
Mi steuene sal tou here erli.
V In pace in idipsum dormiam.

Ms. Egerton 674.
8 Of frute of whete, of is oly, and wine
Are þai manif-olded ine.
9 In pais in him-self is best
Sal .i. slep and sal .i. rest;
10 For þou, lauerd, singelli
In hope sette me weterli.

Harl. 1770.
8 Of frute of whete, of is oly, and wine
Are þai mani-folded ine.
9 In pais in him-seluen best
Sal .i. slep and sal .i. rest;
10 For þou, lauerd, sengelli
In hope sete me witerli.

V.

Mi wordes, lauerd, with eres bisce;
Vnderstande þe krie of me.
2 Of mi bede biald to steuen,
Mi kyng and mi god of heuene.
3 For to þe, lauerd, bidde sal .i.;
Mi steuene sal tou here erli.
4 Erli sal .i. to þe se and stand,
Fro þou art noth god winnes willande.
5 Ne þþer sal noht wun bi þe,
Ne vnrightness befor þin ezghen be.
6 þou hated al þat wirk wyce þingez;
þou leses alle þat speke liyhinge.
7 Menslaers and swikel lauerd wlat
sal.
And .i., in mikelhed of þi mercy al,
8 In þi hous inga sal .i.;
.I. sal bidde in þi drede at þi krik heli.
9 Lauerd, lede me in þi rithnes rith,
And for mi fós in þi siht in (r. mi)
wai rght.
Psalm V—VI.

10 For noght es in þar mouth sothnesse;
Pe hert of þam vnnaite ite esse.
11 Throug openand 1 es prote of þam swa,
With þar tunges fikeli þai dide; lauerd, deme þa.
12 Fra þair thoghtes sffe þai mare and lesse;
After þe mikhelhede of þair wikenedesse
Outpute þam þare þai sal be,
Lauerd, for þai taried 2 þe.
13 And sayne sal alle þat hope in þe;
In ai sal þai glade, and þu in am be;
14 And mirbe sal in þe þat lone þi name alle:
1 V Sepulcrum patens.  2 iritaverunt.

VI.

Lauerd, ne threte me in þi wretth,
Ne overtake me in þi breth.
2 Lauerd, hast mercy of me,
For þat seke am .I. to se;
Hele me, lauerd—best þou mai —
For alle mi banes droued ar þai.
3 And my saule mikel droued isse;
Bot þou, lauerd, towhen 1 al þisse?
4 Torn, lauerd, and mi saule outtake;
For þi mercy saufe me make.

1 usquequo.

Ms. Egerton 614.

10 For noth isse in þar mouth soghnesse;
Pe hert of þam vnnait it esse.
11 For open þrugh is prote of þam swa;
With þar tunges swikeli þai did; lauerd, deme þa.
12 þai fal fra þar þhotes mare and lesse;
After mikhelhed of þar wickednessse
Output þam þar þai sal be,
Lauerd, for þai taried þe.
13 And fain alle in þe hope in so;
Þai sal glad, and þou sal won in þo.
14 And þat lone þi name in þe al glad sal þai,
15 For to þe rightwis blisse sal tou ai.
Lauerd, al[s] with sheld þus
Of þi gode wille þou crowned vs.

VI.

Lauerd, ne þrete me in þi brath,
Ne ouernyme me in þi wrath.
2 Milþe of me, lauerd, for sek am .y.;
Min bones are droued, hele me for-þi.
3 And mi saul swiphe droued isse;
Bot þou, lauerd, hulange þissë?
4 Turne, lauerd, and mi saul out-take;
For þi merci saufe me make.

Harl. 1770.

10 For noth is in þar mouth sothnesse;
þi 1 hert of þam unnaht hit es.
11 Purgh openand it 6 prote of þa;
With þar tunges swikeli þai dide;
god, deme þa.
12 þai salle fra þar þhotes mare and lesse;
After mikhelhed of þar quednes
Out-put þam þar þai sal be,
Lauerd for þai traied þe.
13 And faine sal alle þat hope in þe;
In ai sal þai glade, and þou in þam be.
14 And þat lone þi name mirbe sal in þe alle,
15 For to rithwis blisse þou salle.
Lauerd, als with sheld þus
Of þi gode wille þou krouned us.

VI.

Lauerd, ne þrath me in þi brath,
Ne ouernime me in þi wrath.
2 Haue merci of me, lauerd, for sek am .I.;
Mi banes are droued, hele me for-þi.
3 And mi saul swiphe mikel drone is;
Both þou, lauerd, þou 2 when þis?
4 Turn, lauerd, mi saule outtake;
For þi merci sauf me make.

1 r. þe.  2 r. is.  3 r. to.

5 For noght es in dede þat is myned of þe;
And in helle who to þe schryuen sal be?
6 I swanke in mi sighinge–stedes;
Sal wasche bi al nyghtes mi bede;
With mi teres in mi bede
Sal .i. wete mi liggynges–stedse.
7 Lete es fra wretch myn egh for–þi;
Bitwix my faes al elded .i.
8 Wites fra me, al þat wirkes wyke þinge,
For lauerd herd steuen ofre mi wepynges;
9 Herd lauerd bisekyng of me,
Lauerd mi bede kep has he.

Ms. Egerton 614.

5 For noht is in ded þis mind of þe;
And in helle who to þe shrouen sal be?
6 I swank in mi sikinge–stedes,
Ilke niht sal [i] wesse mi bede;
With mi teres in mi bedde
Sal .i. wete mi ligginges–stedes.
7 Let is mine egh for wrath to falle;
Inneleded² bitwix mi fos alle.
8 Wites fro me alle þat wirke [wic] þinge,
For laurerd herd steuen of mi wepinges.
9 Herd lauerd bisekyng of me;
Lauerd mi bede kep has he.
10 Sham ard to–drewed be mi fos swiftli;
Pai turne, and shame swith radielli.


10 Pæi schame and todreue al my fæs
swiftely;
Pæi be went, and schame swith radely.

VII.

Lauerd mi god, sauфр me, .i. hoped
in þe,
Fra al me flyphand; and lese me;
2 Leswheenne rene [he] als lioune
Saule myne to bring it donne,
While nane es þat bie sal,
Ne whilke sauфр þat mas with–al.
3 Lauerd mi god, yfte i. dide þis,
Yfte wikednesse in mi hende is;
4 Ife .i. yelde yeldand me huele, .i. falle
Gilti¹ vnnait fra mi faes alle,
V decidam merito inanis.

Harl. 1770.

5 For noth is in ded þat manes of þe;
Þat in helle who sal be shrouen to þe?
6 I swank in mi sikinge–stedde,
Ilke niht sal .i. washe mi bedde;
With mi teres witerli
Mi straile sal .i. wete for–þi.
7 Let is min egh fra wrang onan;
I elded bitwix alle mine fan.
8 Wites fra[m]ealle þat wirke wic þing,
For lauerd herd steuen of mi weping.
9 Herd lauerd beseking of me;
Lauerd mi bede kep has he.
10 þa shame and be let alle mi fas swiftli;
Pai be turned, and shame swiþe radlı.

VII.

Lauerd mi god, in þe hoped .i.;
Sauf make þou me for–þi
Fra alle þat are me filiand,
And lese me out of þar hand:
2 Lesqwen rene he als lioun
Saule min to bringe it donn,
Whil non is þat bie mai,
Ne þat beryhed mas, nith or dai.
3 Lauerd mi god, if .i. do þisse,
Whor wickednes in mi hend isse,
4 If .i. yheld yheldand me iuel, .i. falle
Gilti vnnait fra mi fas alle.
¹ r. þat is. ² r. I elded.
Psalm VII.


[Verse 1]

5 Fylegh saul mine þe faa,
Grypes', and fortredes swa
In erthe mi lif, mi blissë with wa
In duste ledes, þar þal come fra.

6 Vprise, lauerd, in wretch þine,
And vphene in endes ofr faes myne;
And rise, lauerd, in bode þou sente
To be;
And kirke ofr folke sal vmgixe þe;
And for þat, torne vpe in heghte.
Lauerd demes folke righte.

[Verse 2]

9 Deme me, lauerd, after my rightwisnes,
And over ouer me myn vnderandnes.

[Verse 3]

10 Endede nith ofr sinful be;
And right sal tou rightwise to þe;

1 Yr. grype, fortrede, lede.

Ransakand þair hertes clene
And þair neres, gode, bidene.

11 Mi rightwis helpe fra lauerd in quert,
Pat sauf makes right ofr hertes.

12 God rightwise demer, stalworth, and tholand,
Nou wretches be al daies in land?

13 Bot ye be torned, his swerde schakes he righte;
He bent his bow and graipéd it wele.

14 In it he graipéd lomes of dede,
His arwes he made to brennand rede.

15 Loke he kineled vnrightwisnesse,
Onfonge sorgh, and bare wicnesse.

Ms. Egerton 614.

5 Fulihes saul mine þe fa
And gripes, and fortredes als-swa
In erpe mi lif, mi blissë with wa
In dustes turnes þar it come fra.

6 Ris vp, lauerd, in wragh þine,
And vphene im endes of fos mine;
And ris, lauerd mi god, in bode þou
Sent to be;
And kirk of folk sal vmgiue me (!).

8 And for þat turne vp in heght.
Lauerd demes folk ful righte.

9 Deme me, lauerd, after my righthwisnes,
And over me after min vnderandnesse.

[Verse 4]

10 Ended nigh of sinful be,
And rightwise sal tou riht to þe,
Ransakand hertes of tho
And þar neres, god, als-so.

11 Riht help min fra god in quert,
Pat beriheð mas rihtwise of hert.

12 God demer riht, þoland, and stronge,
Nou wraikes be daies alle lange?

13 Bot ze turne, he shakes his swerd
Of stel;
He bent his bow and graipéd it wel.

14 And in yt he graipéd lomes of dede,
His arwes he made to brennand rede.

15 Loke he kineled vnrightwisnesse,
Onfonge sorgh, and bare wicnesse.

Harl. 1770.

5 Filyhes saul mine þe fa
And gripes, fortredes als-swa
In erpe, mi blissë with wa
In dustes þar hit com fra.

6 Ris, lauerd, in wragh þine.
And uphene inendes ofs mine;
And ris lauerd in bode þou send
to be;
And kirk of folk sal umgiue þe.

8 And for þat again turne in heth.
Lauerd demes folk ful reteth.

9 Deme me, lauerd, after mi righthwisnes,
And over me after min underandnes.

[Verse 5]

10 Nigh of sinful ended be,
And rith salt þou rithwis to þe,
Ransakand þar hertes clene
And þar neres, god, bidene.

11 Rith help min fra god in quert,
Pat sauf mas rithwis of hert.

12 God demer rith, strang, and þholand,
Nou wraikes be alle daies in land?

13 Bot þe turne, he shakes his swerd
Of stele;
He bent his bogh and graipéd it wele.

14 And in it he graipéd lomes of dede,
His arwes he made to brennand rede.

15 Loke he kineled unrightwisnes,
Onfong soryhe, and bare wicnes.

1 V numquid irascitur per singulos dies?
The Psalms.

16 Pe slogh he opened and it grome he:
   And in dyke he felle bat he made
   to be.
17 His sorwe torne in his heued with-
   alle,
   And his wiknes in his scalp doune-
   falle:
18 I. sal shrue to lauerd after is right-
   wisnes,
   And salme to name ofe lauerd heghist
   es.

VIII.
Lauerd, oure lauerd, hou selkouth is
Name þine in alle land þis!

2 For vpehouen es þi mykelhede
   Ouer heuens þat ere brade.
3 Of mouth ofe childer and soukand
   Made þou losf in ilka land,
   For þi faes, þat þou fordo
   Pe faa, þe wreker him vnto.
4 For I. sal se þine heuennes hegh,
   And werkes of þi fingres slegh,
   Þe mone and sternes mani ma
   þat þou grounded to be swa:
5 What is man, þat þou mines ofe
   him?
   Or sone ofe man, for þou sekes him?
6 þou litelde him a litel wight
   Lessa fra þine aungeles bright;

Ms. Egerton 644.
16 Pe slogh he opened, and grof with
   spade:
   And in dike felle he þat he made.
17 Be turmed is sorgh in his heued with-al,
   And in his scalp his wickednesse
dous fal.
18 I. sal shrue to lauerd after is right-
   wisnesse,
   And synge to lauerd name, heghist esse.

VIII.
Lauerd, our lauerd, hou selkouth isse
Name þine in al erþe þisse!
2 For vphouen is þi mikelhade
   Ouer heuennes þat are brade.
3 Of mouth of childer and soukand
   Made þou heryng in þi land,
   For þi foos, þat þou fordo
   þe foo, þe wreker him vn-to.
4 For I. sal se þine heuennes hegh
   And werkes of þi fingres slegh,
   Þe mone and sternes sal i se
   þat þou stapeled for to be.
5 What is man, þat þou mines of him?
   Or sone of man, for þou sekest him?
6 þou litelde him a litel wight
   Lessa fro þine aungeles bright;

Harl. 1770.
16 Pe slogh he opened and grof with
   spade:
   And in dike felle he þat he made.
17 Turne his soryhe in heued with-alle,
   And in his scalp his wickednes doun-
   falle.
18 I sal shrue to lauerd after is rith-
   wisnes,
   And to lauerdes name, heghist es.

VIII.
Lauerd, our lauerd, hou selkouth isse
Nam þin in al erþe þisse!
2 For uphouen is þi mikelhode
   Ouer heuennes þat are brode.
3 Of mouth of childer and soukand
   Made þou lof þurgh þe lande,
   For þi fas, þat þou fordo
   þe fa, þe wreker him unto.
4 For I. sal se þine heuennes hegh
   And werkes of þi fingres slegh,
   Mone and sternes bæhe þa,
   Whilk þat þou stapheled swa.
5 Wat is man, þat þou menes him?
   Or mannes son, for þou sekes him?
6 þou litelde him a litel wight
   Lessa fro aungeles þat ar briht;
With blisse and menske þou crouned him yet,
And ouer werkes of þi hend him set;
7 Póu vnderlaide alle þinges
Vnder his fete þat ought forthbringes,
Neete and schepe bathe for to welde,
Inouer and beastes of þe felds,
8 Fogheles of heuen, and fissches of se
Þat forthgone stihes of þe se.
9 Lauerd, our lauerd, hou selkouth is
Name þine in alle land þis!

IX.
I sal shrue to þe, lauerd, in al hert myne,

1 V insuper et.

Ms. Egerton 614.
With blisse and menske him crouned
tou so,
And set him ouer þine hendwerkes mo.
7 Póu vnderlaiedest alle þinges
Vnder his fete þat oht sorgh1 bringse,
Shep and nete, for to welde,
Inouer and bestes of þe felds,
8 Fogheles of heuen, and fissches of se
Þat ounerfaren stihes of se.
9 Lauerd, our lauerd, hou selkouth ysse
Name þine in al erþe þisse!

IX.
I sal shrue to þe, lauerd, in al hert myne;
Telle .i. sal alle wondres þine.
2 .i. sal fayne and glad in þe,
Salm to þi name heghist mai be.
3 Inturnand mi fo hindward al;
Þai are vnfest, and fra þi face forwrgh
þai sal.
4 For þou made mi dome and my seil2
þat esse;
Pou sites [ouer] trone, þat demes
righthnesse.
5 Póu snibbed genge more and lesse,
And wike forwrpped in wicenesse.
þe nam of þam þou did awai
In werld of werld and in ai.

1 r. forgh. 2 Ms. acil.

Harl. 1770.
With blis and menske þou crouned
him yhet,
And ouer þi hendwerkes him set.
7 Póu underlaid alle þinges
Vnder his set þat oht forthbringes,
Shep and nete alle forto welde,
Inouer bestes of þe felds,
8 Fliht-fogheles of heuen, and fissches of se
Þat ouergan stiyhes of se.
9 Lauerd, of1 lauerd, hou selkouth isse
Name þin in al erþe þisse!

IX.
I sal shrue to þe, lauerd, in al mi
hert;
And telle alle wundres þin in quert.
2 I. sal fainete2 and glade in þe,
I. sal singe to þi heghist name mai be.
3 Inturnand hinwand(!) þe fa;
Þat are unfest, and forwruth fra þi
face sa[ll] þa.
4 For þou made mi dome and mi seil
þat es,
Pou sites on trone, þat demes rith-
nes.
5 Póu snibbed genge mare and minne,
Wicke forwrpped in his sinne.
Name of þam þou dide away
In werld of werld and in ai.
1 r. our. 2 r. faine.
The Psalms.


6 Fas was waned of swerde in ende, And þar cites doune ride þou wende.
7 With dine forwerthed mynde of þa; And lauerd in ai he wones swa.
8 He grayped in dome to be His trone; and als deme sal he Wearde of erbe in euentesse, Deme sal he folk in righthnesse.
9 And made is lauerd to-flight þe pouer to; Helper in nedinges, in drouynges so.
10 And hope in þe þat þi name knewe oughte, For sekand þe, lauerd, forletes tou noghte.
1 V Inimici desecerunt frameae in finem.

Ms. Egerton 641.

6 Fos waned of sword in ende,
And þar cithes doune ride þou wende.
7 Forwurped with din minde of tho;
And lauerd in euer wones so.
8 He grayped in dome sete hisse,
And he sal deme with mikle blisse
Worlde of erbe in euenesse,
Deme sal he folk in righthwisnesse.
9 And mad is lauerd to pouer in-sfenge,
Helper in nedinges, in drouynges.
10 And hope sal in þe þi name knew oht,
For sekand þe, lauerd, forsok þou noht.

11 Salmes to lauerd þat wones in Syon;
Bitwix genges schewes his thoghts on-on;
12 For sekand þar blode he mines in thoght,
þe crie of pouer forgetes he noht.
13 Haue merci of me, lauerd, and se Mi mekenesse of mi fos þat be;
14 þat þou heue me fro þates of ded,
þat .i. shew forth and spred
þine heryinges sone o-non
In þates of doghtres of Syon.
15 .i. sal glad in þi hele; folke festened are
In forward þat þai maked þare;
1 Ms. iin-

Harl. 1770.

6 Fas was waned of swerde in ende,
And þar cites donn ride þou wende.
7 Forwurped with din minde of þa;
And lauerd in ai he wones swa.
8 He grapeed in dome for to be
Setel his, and als sal he
Deme worlde of erbe en euenes,
Deme sal he folk in rithwisnes.
9 And made is lauerd to pouer in-fleing,
Helper in nedinges, in drouynge.
10 And hope sal in þe þi name knew oht,
For sekand þe, lauerd, forsok þou noht.
11 Singes to lauerd þat wones in Syon;
Shewes bitwix folk his þoties onon;
12 For sekand þar blode he mines in þoht,
þe crie of pouer forgetes he noht.
13 Haue merci of me, lauerd, and se Mi mekenes of mi fas þat be;
14 While henes me fra þates of ded.
þat .i. suld shew forth to spred
þine louynge euierikon
In þates of doghtres of Syon.
15 In þi heling sal .i. glade.
Genge festened are in forward þat þai made;
Psalm IX.

16 In pis snare whilke pai hid swa
Gripen es þe fote ofte þa.
17 Knawen be[s] lauerd domes doand,
Sinful is gripen in werke of his hand.
18 Turned sinful in hell be þai,
Alle genge þat god forgetes ai.
19 For forgetelnes in ende
Noght bes of pouer whare he wende;
Þild ofþ pouer ouer alle
Noght in ende forworthealle.
20 Rys, lauerd; noght strenþed man, es
righte1
Genge be demede in þi sighte.
21 Set lagh-berer ouer þa,
Wite genge þat men er þai ma.
1 V non confortetur homo.

Ms. Egerton 614.
16 In pis snare whilke þai hid so
Gripid ys þe fote of tho.
17 Knawen be lauord dome doand.
Sinful is gripen in werke of hand.
18 Turned sinful in helle þai be,
Alle genge þat god forgete to se.
19 For forgetelnesse noht in ende
Bes of pouer whore þai wende;
Þholmodnesse of pouer þat are
Forwrugh in ende sal neuermare.
20 Ris, lauerd; manstrenþes noht of
mith;
Genge bene demed in þi siht.
21 Set, lauerd, berer of lagh ouer þam ai,
Wite genge þat men are þai.
22 Whi witedest tou fer, lauord kynge,
Forse[s]t1 in nedinges, in drouinge?
23 Whil proudes wicke, pouer brent is so.
Þai are gripen in redes whilke goth þo.
24 For loued is sinful in þar minges
Of his saul, and wicked has blisseyngs.
25 Gremed lauord sinful alle;
After mikelhed of his wragh, noth
seke he sal.
26 Noth is god in his siht to sen,
In al tide his waies filed ben.
27 Outborn fra his face þi domes be,
Of alle his fos lauerd sal he.
1 Ms. fornet. 2 r. yerninges.

Harl. 1770.
16 In pis snare while þai hid swa
Griped is þe fote of tha.
17 Knawen be lauerd domes doand.
Sinful is gripen in werkes of his hand.
18 Sinful in helle be turned þai,
Alle þat god forgeten ai.
19 For noth forgetelnes in ende
Sal be of pouer ware he mun wende;
Þholmodnes of pouer with-al
Noth forwruth in ende sal.
20 Rys, lauerd; noth strenþhes man with
mith;
Be demed genge sal in þi siht.
21 Set, lauerd, lagh-berer ouer þam swa,
Wite genge for þat men are þa.
23 Whi wited þou fer, lauerd king,
Bihaldes in nedinges, in drouing?
23 Whil proudes qued, pouer tobre is.
Þai are gripen in redes while þai
poht mis.
24 For loued is sinful in þorinings al
Of his saule, and wee be blissed sal.
25 Gremed lauerd sinful þat be;
After mikelhed of his wragh, noth
seke sal he.
26 Noth is god in his siht ai,
[ñ] al tide filed is his wai.
27 Outborn fra his face þi domes be,
Of alle his fas lauerd sal he.
The Psalms.

Ms. Vesp. D viii.
28 For he saide in his hert: »noght sal 
I. wende, 
With-ouden iuel, fra strend in stremdes.
29 Of whas mallok his mouth ful is, 
Of swykedome, and of bittenes; 
Vnder tunge of him als-swa 
Swynke and sorwe and mikel wa.
30 He sites in waites with riche of land 
In derne, to sla be vnderand.
31 His eghen bhialdes in pouer men; 
He waites in hidel als lioun in den.
32 He waites to reue be pouer in dim, 
To reue be pouer whil he todrawes him.
33 In his gilder night and dai

Ms. Egerton 614.
28 For he saide in his hert: noht sal 
I. wende 
With-ouden iuel fro offrend in strende.
29 Of whos mallok his mouth ful esse, 
Of swikdome and of bittenesse; 
Vnder tung of him als-swo 
Swynke and sorgh and mikel wo.
30 He sites in waites with riche in land, 
Pat he slo be vnderande.
31 His eggen bhiald in pouer men; 
He waites in hiddel, als lioun en den.
32 He waites to reue be pouer in dym, 
To reue pouer whil he todraghes him.
33 In his snare sal he meke him, held he sal, 
When he louerdes of pouer sal he sal.
34 For »god is forgotten« in his hert 
said he, 
»He turnes his face in ende he[n] ses.
35 Ris, louerd god, and vphouen be pi hand; 
Ne forgete þou pouer in land.
36 For what taried god wicked al? 
For he said in his hert: noht seke he sal.
37 Sest, for swynke and sorgh bhialdes tou so, 
In þi hende þat þou giue þo.

Meke him-seluen
sal he ai;
He sal bougre him, and falle sal he,
of pouer when þat lauerd he be.
34 For he saide in his hert: »god for- 
geten is³;
Pat he ne se in ende, he turnes 
face his.
35 Ris, lauerd, and vphouen be þi [h]and; 
Ne forgete þou pouer in land.
36 For what taried god wicked al? 
For he said in his hert: »noght seke he sal«.
37 Ses, for swynke and sorgh bhialdes 
tou,
Pat in þi hende þou giue þaim nou.
¹ V humилиabit eum. ² V Oblitus est deus.
Hari. 1770.
28 For he saide in his hert: noht sal 
I. wende 
Wiht-ouden iuel fra strende in strende.
29 Of whos mallok his mouth ful es, 
And of sorgh and of bittenes; 
Vnder tung of him als-swa 
Swine and sorgh and mikel wa.
30 He sites in waites with riche of land, 
In derne to slo þe underand.
31 His eyhen loken in pouer men; 
He waites in hiddel, als lioun in den.
32 He waites to reue þe pouer in dim, 
To reue þe pouer wil he with-drayhes him.
33 In his snare sal he meke him, held he sal, 
And wen he lauerdes ouer pouer falle with-al.
34 For he said in his hert forgotten god 
isse, 
Pat he ne se in ende he turnes face hisse.
35 Ris, lauerd god, and houen be þi hand; 
Ne forgete þou pouer in land.
36 For what gremed wicke god al? 
For he said in his hert: noht seke he sal.
37 Ses, for þou swynke and sorgh bi-
haldes nou,
In þi hend þat þa giue þou.
Psalm IX—X.


38 Bileft es þe pouer to þe;
   To fadrelæs help sal ton be;

39 Brise arme ofr sinful and liþer in
   thoghter;
   Soght bes his sin and funden noghte.

40 Lauerd ryke in ai and in werld ofr
   werld sal [h]e;
   Forworthis, genge, fra his land sal ye.

41 Yernyng ofr pouer herd lauord mine;
   For-græ[*]pyngc of þar bert herd ere
   þine,

42 *Deme fadrelæs and meke, and noght
   set he
   Our mikel him man ouer erþe to be.

X.

IN lauord traist .1.; hou sai ye
Of mi saule hou sal it be:
.I. sal forthfare, ifr .1. wil,
Als a sparwe in to þe hil?

1 Ms. be. 2 V judicarum pupillo et humili,
ut non apponat utra magnificare se homo super
terram.

Ms. Egerton 614.

38 To þe bileft is pouer al,
   To fundyng helper be þou sal.

39 Brise arm of sinful and liþer to se;
   His sinne be soht, and noht funden
   be.

40 Lauerd rik in ai and in werld of
   werld sal he;
   Forwrth, genge, fro his land sal þhe.

41 Zhorninge of pouer herd lauerd god
   myn;
   Forgræ[*]þing of þar bert herd ere
   þine.

42 Deme fardrelæs and meke, and noht
   set be
   Ouer mikel him man ouer erþe to be.

1 r. fadrelæs.

2 For loke, sinful þair bowe þai bæt,
   Þair arwes in a quier sente,
   Þat þai schot — to make vnquerte —
   In mirkenes righteous ofr hæte.

3 For whilike made þou fordide þai;
   Rygghtwise sothlike what dide he ai?

4 Lauerd in kirke hæli hisse;
   Lauerd in heuen his sete it isse.

5 His egben lokes whare pouer wones,
   His brwes askes mennes sones.

6 Lauerd asks righteous and wike to se;
   And þat lounes quednes his saule hates
   he.

7 Raine sal it ouer sinnand
   Snares; fire, brimstan brinnand,
   Blaste of stormes stipe and strange,
   Sum sal be þar drinke amangre.

8 For right lauerd, and lounes righteous;
   His likam ses enunes.

Harl. 1770

38 To þe bileft is pouer whare he wun,
   To fundyng helper be þou mun.

39 Brise arm of sinful and liþer to se;
   Be soht sal his sinne, and noht funden
   be.

40 Lauerd in ay and in werld of werld
   rike sal he;
   Geng, fra his land forwright sal yhe.

41 Zhorning of pouer herd lauerd hou
   ferd;
   For-græþing of þar bert þin ere
   herd.

42 Deme faderles and meke, and noht
   set he
   Ouer mikel him man ouer erþe to be.

þe hille. E om loke. EH þar bogh. H shote and m. EH þo (þa) þat rith-
wis[e] are of h. HE whom (E þat) þou maked. H Louerd is in his kirke of
isse H wic þat be. H om And. H wienes. E He hates his saule þat lounes
H lickam. H sees.
The Psalms.

XI.

Sauf me, lauéd, for halgh nouþer wones; For lessed ern sothenes fra mennes sones.

2 Idelnesses spake þai thurgh þair breste Ilkan to his neghbourh neste; With lippes swikel swith smerte Spake þai in hert and herte.

3 Lauéd lesses* alle lippes swikel, And þe tunge þat spekes mikel, Þat saide: «oure tunge mikel we; Oure lippes of vs are; wha oure god mai be?»

5 «For wrecchedhede helples, and poner sighings, Non sal .I. rise», saide lauéd kinge,

6 »I. sal sete in hele ilka lim; Ful treweli sal .I. make* in him».

7 Speche ofs lauerd, speche clene and schire; Siluer fraisted with þe fere, Fanded of erpe, als it es talde, Againe clesned sefenfalde.

8 Þou, lauéd, sal loke vs night and dal, And yeme vs fra þat strende in ai.

9 In vmgang wicked ga sal nou; After þi heghnes mensones felefuldes' tou.

XI.

To-when, lauéd, forgetes þou me in ende? Houlange salton þi face fra me wende?

2 Houlang redes in mi saule set .I., Sorw in mi hert bi dai for-þi?

3 Towhen sal mi fa honen ouer me be? Bihalde, lauéd mi god, and here me.

4 Light min eghen and be mi rede, Ne euer þat .I. slepe in dede; Leswhen mi witherwin he sal: »I. betred* et againes him a.«

5 Þat drone me sal glade ife stired be .I.; .I. soothli hoped in þi mercy.

6 Glade sal mi hert in hele þine; .I. sal sing to lauéd myne Þat godes gafs to me with bliss, And salme to name ofs lauérd heghist isse.

1 V quoniam deficit sanctus. * r. leses; V Disperdat. * V again.

XI.


XII.

Psalm XIII—XIV.

XIII.

Of pe pees noght kneve p'ai; noght is swa.
Drede ofe god bifor eghen ofe p'ai.
8 Pai knawe noght1, alle p'at wirkes quede,
Pat swelighis mi folke als mete of brede!
9 God noght kalled p'ai apon;
P'ai quoke for drede p'ar drede was non.
10 For lauerd night and dai
In rightwise getinge es he ai;
Rede ofe helpes toytus p'an,
For p'at lauerd his hope es nou.
11 Wha sal gifte ofy Syon hele to Israel!
When lauerd has tormed wrecchedenes wele
Of his folk, Iacob glade salle,
And faine sal Israel with-alle.

XIV.

Lauerd, in p'i telde wha sal wone?
In p'i hali hille or wha reste mone?
2 Whilke p'at incomes wemles,
And al wirkes rightwisenes;

1 V Nonne cognoscent...

XIII.


XIV.


II.
The Psalms.

146

3 Pat spekes sothnes in hert his,
   And noght dide swikeldome in tungs his,
4 Ne dide to his neibbour inel ne gram,
   Ne ogaines his neibbour upbraidinge nam.
5 To noghte es lede lither in his sight;
   And dredand lauered he glades right.
6 He pat to his neibbour sweres
   And noght biswikes him ne deres;
   Ne his sliner til okir noght es giander,
   Ne giftes toke one vnderander.
7 Pat does pese, night and dai,
   Noghte sal he be stired in a.

   XV.

Yheme me, lauered, stedfastly
For pat in be hoped i.;
   I. saide: "mi gode arton non,
For ofe mi godes noght nedes toun.
2 Tilk haleghs pat in land are ma,
   He selkouped alle mi willes in p.
3 Felefolded ere pair sekenesses ai,
   After paan high hed pai.


   XV.

E Louerd ai wel yheme pou me, For pat i. hoped in the; H Zhemme me l. for bhat i. In be hoped witerli. E said. E louerd H to l., mi godart pou. nou om. H to mi g. EH n. tou nou. EH To. E his. EH halyhes, E in erpe are mo H in his land pat are ma. E alles. FH his w. E po. E Par sekenesses felfolded are, H F. par s. are ai. EH And after. E po. pan om; H fast. E yorneched pai yhare. H forwardes. E blod. E min of par n., H min pam. E god. E Louerd del of min irfwardennes And of mi drinke als-so he isse, Pou art pat again yeld sal Eritage myn to me al; H Lauered del of min eritage and of mi drink e is he, Pou art pat against sal min eritage to me. E Ropes. EH fellen to me. E shirnesse. H Sothlic inst. of For. H om it. E esse. EH bl. louerd ouer al binghe. EH gaf to me. EH Ouer al. H unto phe n. EH Snibbed. E mi lendes. EH vnriht. EH niht and dai. EH L. to be in mi siht (H in mi siht to be) al. E on, H ffr, r. h. E So. H noht st. EH fained is. E gindid. H mi tunge gladed. E And als so, H Inouer and (on erasure). H with al. H For pou me (r. ne) salt. E hele. H gine. H wemming for to se.
Psalm XV—XVI.

11 Kouth made þou to me wales of þis lif;
þou salt fille me with fairest rifs
With þi lickam es swa brighte:
 Lustes til in ende in þi hande righte.

XVI.

Here, lauord, mi rightwineses;
Bihald what mi bisekinge es.
2 With eres mi bede bise,
 Noght in lippes swikel be.
3 Fra þi lickam mi dome forthga,
 Euenes sene þine eghen twa.
4 Þou fanded mi hert, and bi night
 seked;
 With fire me fraisted, and in me nes
 funden wickedhed.
5 Pat noght speake mi mouth men-
 werkes, for-þi
 For wordes of þi lippes hard wales
 yhemed i..i.
6 Fulmake 1 mi steppes in sties þine,
 Pat noght be stired gainges mine.
7 I. cried, god, for me herd þou:
Helde þine ere to me, and mi wordes
here nou.

1 V Perfice.

8 Selkouth þi mercies in þe lande,
 Pat saufe makes in þe hopande.
9 Fra ogainestandand righthand of þe
 Alþe appel ofe ege yheme þou me;
10 Hile me vnder schadon ofe þi wenges
twa,
 Fra face ofe wicked þat twigned me
swa.
11 Mi faas mi saule vmgas ful wide;
Þair fattenes þai stake 1, þair mouth
spake pride.
12 Me vmgas nou me forthwerpand;
Þaire eghen þai set til helde in land.
13 Þai onfanged me als lioun
 Til reungi ware redi boun,
 And als lioun kitelinge
 Pat es wonand in hidinge.
14 Ris vp, lauord; forcome 2 him swa,
 And als-swa him vnderga 3;
 Fra wicked þou outake saule mine,
 Pi swerde fra faas ofe hand þine.
15 Lauord, fra fone ofe erthe in þair
 life twinne þa;
Ofe þi hidings filled þaire wambe
es swa.

1 V concluserunt. 2 V praevensi. 3 V sup-
planta.

in þi righthand til in ende. H Likinges to in e.

XVI.

H þou bise. EH s. þat be. E Fro þi face. E go. E Eenesse sen þin. EH ehen.
E two. E Þou fraisted mi hert with miht And tou sohtes hit be niht, With fir
þou fonedeste and noht esse Funden in me wickednesse; H Þou foned mi
hert and soht be niht, With fir Þou fraisted me ful riht, And noht is funden
inwith me Wickednes nan for to be. E Pat noht spek mi mouth mare Werkes
of na men þat are, For wordes of þi lippes twa I hard wales yhemed ma.
Pat mi mouht noht sp. m. w. heghli. EH goinges. stihes. E stired be.
EH steppes. EH I kried (to þe H) for þou herd me god dere. E Hel. EH
þi righthand Zheme als appel of egh in land. EH Vnder shadw (E shaldw) of þi
(H þine) wenges forhile me so (H forhile fra). E Fro. om in H. H wicke.
EH om þat; me twinged þo (H swa). E fos. EH þar fatnes. E spal H spek.
EH Furt'h werpand me nou (H þai) vmgas me yheth, To held in erpe þar eghen
(H Þar ehen to held in erpe! þai set. E vnderfong...; Pat to his prai. H Þai
kep me als graith lioun to reuing, Alþe lioun kiteling wonand in hiding.
E And als lioun kitelyng es Erndan ai in wildernesse. EH om up. EH bifo-
come him so (H swa). H als þou. E vndergo. EH Lese (H Outtake) mi saul
fro wick in land, Mi sw. fro fos (fra faas) of þi hand. E twiwne þo in lif of
þam. E hidings. E fild is wombe of am. E Fild with ernotes are þai ai.

10*
The Psalms.


16 Paid err filled with sones night and daie,
And þar leuinges to þair smale left þai:
17 And .i. sal schewe in þi sight in
rightwisnes;
.1. salle be filled when schewes þi
blisse.

XVII.

I sal lone þe, lanœd, [mi]¹ stalworth-
hede;
Lauerd mi festnes ai in nede
And mi toflight þat es swa,
And mi leser outh of swa;
2 Lauerd mi helper þat es alle,
And in him ai hope .i. salle;
3 Mi scheldier, and ofr mi hele horne,
And mi fonger: ai þer-forne
4 Louand lauerd calle sal .i.,
And fra mi faas be sauf for-þi.
5 Vmgafe me sorwes ofe dede,
Vmgriped me weesles ofe quede.
6 Soreghes vmgafe me ofr helle,
Bisied me snares ofe dede ful felle.
7 In mi drouing lauerd called .i.,
And to mi god cried .i. witerli:
¹ Ms. in.

8 And he herd fra his hali kirke mi
steuen,
And mi crie in his sighte in eres yhode
euen.
9 Stired and quoke þe erthe þare;
Groundes ofe hilles tordreued are,
And þai ere stired, ofe þai paim be lath,
For þat he es with þaim wrath.
10 Vpstegh reke in his ire,
And ofe face ofe him brenet þe fire;
Koles þat ware dounsealnd
Kindled err ofe him glound.
11 He helded heuens, and doun come
he;
And dimnes vnder his fete to be.
12 And he stegh our cherubin, and
flegh þare;
He flegh our fetheres ofe wundes
ware.
13 And he set mirkenes his lurkinge launge,
His telde to be in his vmgange,
Mirke watres þat ware ofe hewe
In þe kloudes of þe skewe.
14 For leueninge in his sighte cloudes
schire
Forthbyboden: haile and koles ofr fire.
¹ = þof.

H with ernotes nith . . EH And .i. in (þi H; rihtwisnesse shew sal (H sal shew)
in þi siht. E om I sal. E þi bl. riht H þi bl. in n iht.

XVII.

E I sal lone þe naith and daie, Lauerd mi stalwunesse is ai, Mi festnes mi to-
fiht als-swo, And mi l. o. o. wo ; H I sal lone þe lauerd mi strengh mi festnes,
And mi toflight mi leser es. E Mi god mi helper is ai, H God mi helper
niht and daie. H hope sal .i. ai. E shilder H forhiler. EH horn. E & on-
fongr myn, ai om. E Herrhand. H kale lauerd. E fro .. fos. E sorhes of
helle mo, H s. of ded þat be. H And weles of wicnes drouned me, E Bournand
of wicnesse tordreued me so. E me vmgaf. E Vmgriped me. H snare. EH om
fal. E kald .I., H .i. kald for þi. H And he herd mi steuen fra is heli kirke
gode And mi krie in is siht in eres in yhode; E And he herd some ful euyn For
(r. Fro) kirke heli his mi steuen, And mi crie in his siht anyhode in his eres riht.
EH Stired is {and H: quoc. E þe e. amangr, H þe e. swa. H droued are þa;
þat are strangr. E Droued are and st. E ʒof H þof ðof?.; E loth H lagh.
H god is. E wroth H wragh. E Vpstegh þe smoke ful hegh In þe wraghe of
him so slegh, And fr of his face brenet þare, Koles kindled fr him are; H Vp-
stegh reke in is wrath and fr þare Of is is[i] face brenet, koles kindled of him are.
E dimmes. H om he. E om He flegh. E And he set merkenes lange Lurkyngre
his in þe vmgange, His teld merke watres of hew. H Merke. hw. H scw.
EH For leueninge (H leuung) cloudes forthferd in his (H is) siht, Hall and koles of
Psalm XVII.

149


15 And lânord thonered fra heuen, and
heghestre sire
Gaf his stenen: haile, coles of fire.
16 And he sent his arwes, and skatered
på;
Fellefalde leeninge, and dreened þam
swa.
17 And schewed welles of watres ware,
And groundes of erthel worlde vn-
hiled are,
18 For þi snibbing, lânord myne,
For onesprute of gost of wretz pline.
19 He sent fra hegh, and vptoke me;
Fra many watres me nam he;
20 He ontokke me þare amange;
Fra mi faas þat war sa strang,
And fra þa me þat hated ai;
For samen-strenghbped oner me war
þai.
21 Þai forcombe me in daie of twin-
ginges,
And made es lânord mi forhilinges.
22 And he led me in brede to be;
Sawre made he me, for he wald me.
23 And foryhelde to me lânord sal
After mi rightwisenes al,
And after clensing of mi hende
Sal he yhelde to me at ende.

1 V ab inspiratione spiritus irae tuae.
2 cf. clennes.

frul briht. EH And l. runned (H hunnered) fra heuen, And alderheghest gaf his stenen, Hail þat was donfalland (H falland shir), And koles of fr brinnand (H ful hote of fr), EH send. E þam Ham. H Manifalded E And felfolded.
EH Fonden. E Halle. E who H wa. H launed bot our god. E om Or; H And.
The Psalms.

Ms. Vesp. D viii.

35 Lauerd þat girde me with might;
And set vnwemmed mi wai right;
36 Þat set mi fete als of hertes ma,
And ouer heghnes settand me swa;
37 Þat leres mi hend at fight nou,
And mine armes als brasen bow set þou;
38 And þou gaf me forhilinge of hele
Of þe,
And þi righthand omfanged me;
39 And þi lare in ende me rightid al,
And þi lare, it me lere sal.
40 Þou tobreddest mi gainges vnnder me,
And mi steppes noght vnfest þai be.
41 .I. sal sçighe mi faas, and vmlap þa;
And noght ogaintorne to þai wane
swa.
42 .I. sal þam breke, ne stand þai
mighht;
Þai sal falle vnnder mi fete doun-
right.
43 And þou girde me with might at fight
in land,
And vnnderlaid vnnder me in me rise-
and.
44 And mi faas obak þou gaf me nou,
And hatand me forlesed þou.

E bot our god louerd. EH Lauerd (H God) þat with miht gierd (girde) me ai
And vnwemmed set mi wai (E me vai), Şat made mi fete als of (om H) hertes to
be And (om H) ouer heghnesses settand me. H to fiht þat was. E & als brasan
bogh mi armes. Þou set mine armes als bogh of bras. E And forhilinge of
þi hele gaf þou to me, And me onfong rithand of þe, And þi lare me rihed
in ende þhit. H lore me rihed in ende al. E me lered sal hit, H me lere hit
again to wane ma. E til; so. E brek þam. H Breke þam .i. sal. E fite. E And
tou gerde me with miht, Bogh nihht and dai to fiht, And tou vnnderlaid in risand,
In me vnnder me to stand. E fos. E onbake to me gaf þou, H to me on bac
gaf þou. E forles H tospred. EH tou nou. E Whilk sauf mad oht. E And to-
gnide sal .i. tham, Als wynd bifoire dust lickam, And als en in waiess swa, Alle
awai .i. sal do tha. H to-gnide am als; doste om. H of waiess. H Outnim me
fra gainanyses. E Fro folke again-sainges outtake salt me. EH Me set in heued of
genge, E to be. H Folk þat .i. ne knew me serned þai. E eyr. EH hit[þai]
boyhed to me [ai H]. E om Outen—lihened þai. E vnelded. H Outen sones
lihed me, outen sones eelded are, And þai halted fra þi neysthes ware. E &
vphouen god of mi hele be, H & uph. be god mi hele he. E God þat wrekes to
me gienes nou, And vnnder me folke vnndres tou. H Lauered... to me ma. swa. E Leser
min; artou om; be niht. E wrakeful are, H wrathful þat are. H & ar in mi r.
H me ophene sal þou, E vph. me þou sal. H man wicke. H outtake me nou,
Psalm XVII—XVIII. 151

53 For þi in birthes sal. T. to be schryue 
Lauerd, and to þi name salm sai mi 
live;
54 Heles of his kinge mikeland, 
And als-swa mercy doand 
To his creste þat es Dauid, 
And to his sede til in werld þar-wid.

XVIII.

Heuenes telles goddis blisse; 
Þe walke schewe handeswerkes 
blisse.
2 Dai to dai worde riftes right, 
And wisedome scheweves night to nightes.
3 Noght ere speches, ne saghes euens, 
Of whilk noght es herd þair stenen.
4 In al land outyhode þair rode, 
And in enedes of werld of þam þe 
worde.
5 In sun he set his telde to stand; 
And he als bridgome of his bourne 
comand,
6 He gladed als yhoten to renne his 
wa;i; 
Fra heghest heuen his outcome ai, 
7 And his ogaine-raas til hegh sete; 
Nes whilke þat hides him fra his 
hete.

8 Lagh of lauerd vnwemmed esse, 
Tornand saules in to blisse; 
Witnes of lauerd es ai trewe, 
Wisedome lenand to littel newe.
9 Rightwisenesses ofe lauerd right, 
hertes fainand;
Bode of lauerd light, eghen lightand.
10 Drede of lauerd hali es ıte, 
In werld ofe werld, and ful ofe witr; 
Domes of lauerd soth er ai, 
And rightwished in þar-selfe er þai.
11 Yornandlike 1 ouer þe golde 
And stane derworth mikel holde; 
And wele swetter to mannes wambe 
Ouer honi and þe kambe.
12 And þi hine yhemes þam, ouer al 
thinges;
In þam yhemand, mikel foryholdinge.
13 Giltes wha vnderstandes nou?
Of mi helinges me clens tou; 
And fra outen night and dai 
Forbere vnto þi hine ai.
14 If myne lordeschespeus noght be al 3, 
Pan vnwemmed be .I. sal, 
And .I. sal be clensed clene 
Of gilt mikel, albidene.
15 And be mon, at queime sal þa, 
Speches of mi mouth at ga,
1 V Desiderabilia. 3 V Si mei non fuerint 
dominati.

E outta me ai. H For þat sal .I. to þe lauerd in birthes shrine Anto þi name 
salme sai m. I., E To þe lauerd in birthes sal be shruien forþi 
And to þi name salm sai sal .I. H Mikeland heles al wih blisse. To his king þat swa gode isse, 
And doand mercies to is crist Dauid. E & mildhertnes als-so d. E & til. 
EH þer-wid.

XVIII.

EH tellen. EH wolken. handwerk. EH wisdom. H Þai ne are wordes 
ne. EH saybes. EH Of wb. þat. E In alle erfe. H outyhed. E ende, 
E Fro. EH beghist. E his cominge. EH gainres to his hegh sete. EH Nis. 
E Lenand wisdom. E Rithnesse. E heli isse H h. hit isse. EH ai ful of 
EH om þe. EH Or. E ston H stan. E derwrth. EH þat is h. EH Mikel 
swetter. E wombe. E þi kombe. H .i. hine. E sal þam yhem, H sal gete 
am. H In yh. þam. E who. E v. mo H ma. EH klense(æ) me so (swa). EH 
Vnþo þi byne forbere þon ai. E louerdinges noth min. H If mine noht lauer- 
dinges, þen unwemmed be i. sal, And be klensed of mikel gilt with-al. E And 
be mun þai þat sal queme Sp. of m. m. to yheme, &c; H And þat speches of
The Psalms.

XX.

Lauded, in pi might þe kinges faine sal,
And ouer þi hele with glade with-al.
2 Pon gafe him gerninge ofe hert and thoughtes,
And ofe wille ofe his lippes biswiked him noghte.
3 For þou forcombe him, als tou es,
In blissings[es] ofe swetenes;
þou set on his heued on-ané
A crowne ofe a derworth stane.
4 Lif þan asked he of þe,
And þou gafe it him to be
Lenght ofe daies, al with blisse,
In werld in werld of werld þat isse.
5 Mikel es his blisse, night and daï,
In þi hele sa gode es ai;
Blisse and mikel fairehede with-al
Insete ouer him ai þou sal.
6 For þou sal gife him in blissings
In werld ofe werld; forbi alle thinges
þou salte faine him in mirth righte
With þi lickam, es swa brighte.
7 For þe kinges in laured hopes he,
And in mercy of heghistre noghte stired sal be.—

mi mouth like be sal þai, And þhoght of mi hert in þi siht ai. EH L. m. h. out of wo (wa), & m. b. is als-swo (swa).

XIX.


XX.

Psalm XX—XXI.

8 Be funden þi hand til al þin ille—
willand,
And al þat þe hates find þi right—
hand.
9 Þou sal þam set als ouen of fire
In time of þi lickam schire;
Laureyd in his wrath sal dreme þa,
And sweligh fire ite sal als—swa.
10 Þair fruit fra erthe forlese þou sal,
And fra sones of men þair sede al.
11 For þai helded in þe inels vnright;
Þai thought redes whilk staþel þai
se mighte.
12 For set am hindward sal tou swa,
And in þaire leyynes1 forgraiþe
lickam of þa.
13 Vypheue, laureyd, in might of þe;
Þi mightes singe and salme sal we.

XXI.

God, mi god, in me bise,
Wharfor forletest þou me?
Ful fer fra mi hele ere þa
Words of mi giltes ma.
2 Mi god, J. sal crie bi dai,
And þou salt noghte here what J. sal;
And bi nights, ife þat ite be,
And to unwisdome2 noght to me.
3 Þou sothlik in haligh wel
Erdest, loofe of Israel.

1 In reliquis tuis praeparabis. 2 Ms. mi wisd.

Oure fadres in þe hoped þai;
þai hoped, and þou leosed þam al.
4 To þe þai cried, and sauþ þai ware;
In þe þai hoped, and noght schente
þai are.
5 And .I. am w burge, and man nathinge;
Mennes vpraisinge, ofe folk sou—
kastinge1.
6 Alle me seand me scorned swa.
With lippes þai spak, and hened
stired þa:
7 He hoped in laureyd, him he oute—
nime;
Sauf make he him, for he wille
himes.
8 For þou ert whilks þat me outdroge
Fra þe wambe, mi hope inoghe
Fra pappes ofe moder ofe me;
Of maghe forkast .I. am in þe.
9 Fra wambe of mi moder mi god ar—
tou:
Ne wite þou noght fra me nou;
10 For þate drouinge es neghande,
And es nane þat es helpande.
11 Vmsgae ful mani kalves;
Fat bules vmsete me on al kalves.
12 Þair mouth ouer me þai ware open—
and, 
Als lioun reuand and rorand.
13 Als ware outyete .I. am at anes;
And tospred ere al mi banes.


XXI.

The Psalms.

154


14 Made es mi hert als wax meltand
   In mides of mi wambe dwelland.

15 Dried als a pot might be
   Alle mi might with-innen me,
   And mi tunga to mi chekes cleued red;
   And þou me led in duste ofe ded.

16 For me vmgrafe fele hundes yhet:
   Red of liþerand me vmset.

17 Mi hend, mi fete þai delued wide,
   Þai talde mi banes in ilke side.

18 Þai sothlike bihelden swa
   And als me inloked þa;
   Þai delt to þam mi schroudes ilkan,
   And mi cleþinge lote kaste þai on.

19 And þou, lauerd, ne fere þi help fra me;
   At mi weringe bihald and.

20 Outtake mi saule fra swerd to bringe,
   And fra hand ofe hunde mine oninge².

21 Sauf me fra mouth ofe lioun es,
   And fra horns of vnicornes mi mekenes.

22 Telle þi name to mi brefer .I. sal;
   In midde þe kirke loone þe with-al.

23 Þat dredes lauerd, loues him swa;
   Al³ sede of Iacob, blisse mas him to.

24 Drede him al sede of Israel als kinge,
   For he ne forsoke ne forsegh poner
   biseinges⁴;

25 Ne he tornes his face fra me,
   And when .I. to him crie me herd he.

26 At þe þi loft with mikel blis
   In þe kirke þat mikel is;
   Mi hetes sal .I. yhelde in land
   In þe sight ofe þe dredand.

27 Ete power and be filled þai sal;
   And loone lauerd þai sal with-al
   Þat him sekes for saule quertes;
   In werld os werld sal life þar hertes.

28 Þai be mined and to lauerd tornes þai
   Alle endes ofe erth in ai,

29 And lout sal þai in his sighte
   Alle binehedes of genge ful righte;

30 For of lauerd es þe rike,
   And be sal lauerd ofe genge ilike.

31 Þai eten and louten þare
   Alle fattes ofe erthe þat ware;
   In his sight sal be falland
   Alle þat donnestyhen in land.

32 And mi saule to him liue sal;
   And mi sede him serue with-al.

33 And schewed sal be to lauerd strend
   toward es ¹;
   And schewe sal heuens his right-wiseses
   To folke whilke þat born sal be,
   Whilke lauerd him-selfe maked he.

¹ V generatio ventura.
² V unicam mean.
³ Ms. Als.
⁴ = biseiking.

Psalm XXII—XXIII.

XXII.

Lauerd me steres, noght wante sal me:
In stede of fode þar me looked he.
2 He fed me ouer watre of þe fode,
Mi saule he torne in to gode.
3 He led me ouer sties of rightwisenes,
For his name, swa hali es.
4 For, and ifc. I. ga in mid schadw ofs dede,
For þou with me erthe iuel sal .i.
noght drede;
5 Þi yherde, and þi staþe ofs mighte,
Þai ere me roned1 dai and nighete.
6 þou graipèd in mi sighte borde to be
Ogaines þas þat droued2 me;
7 Þou fatted in oli mi heued yhite;
And mi drinke dronkenand while schire es ite!4
8 And filigh me sal þi mercy
Alle daies ofs mi lif forþi;
9 And þat .i. won in houss ofs lauerd
isse
In lenghte of daies al with blisse.

XXIII.

Of lauerd es land, and fulhed his;
Erþeli werld, and alle þar-in is.

2 For ouer sees it grounded he,
And ouer strems graipèd it to be.
3 Wha sal stegh in hille of lauerd
wini?
Or wha sal stand in his stede
hali?4
4 Vnderand ofs heud bidene
And þare of his hert es clene,
In vnnaht þat his saule noght nam,
Ne sware to his neughburgh in swike-
dam;
5 He sal fange of lauerd blissinge,
And mercy of god his helinge.
6 Pis es þe strend of him sekand,
Þe face of god Iacob laitand.
7 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates ofs ai, vphouen be yhe,
And king of blisse income sal he.
8 Wha es he kinge of blisse? Lauerd
strange
And mightand, in fight lauerd might-
and lange.
9 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates of ai, vphouen be yhe,
And king of blisse income sal he.
10 Wha es he þe kinge of blisse þate
isse?2
Lauerd of mightes es king of blisse.

1 V me consolata sunt. 2 al. drouen.
3 V et calix meus inebriana quam praecelarvs est!

XXII.

EH wane. EH He fostred. in water. turned. E vn-to. H on, EH stiyhes.
H om iuel. E me sal iuels d., H noht þal .i. d. EH Þi y. & þi st. þar-to,
Mikel ronynge H rominge) þai me do. EH Againes. E þo H þa. EH drouen.
EH Mi heued in oli mad tou fat, Drunkenand mi (in) drinke hou shir is þat.
EH merci þine. H Alle þe daie. EH off ofs lin. H And .i. sal. EH wun
with mikel strenght In louerd hous (H in houss of) H in daies lengh.

XXIII.

EH Louerd es erþe. hisse. þerin isse. EH For he hit grounded (stæpeled)
ouer þe (om in H) se, & o. st. hit graipèd he. E Who. H stigh E vptiyhe.
E in louerd hil. EH isse inst. of winni. EH in heli sted (H stede heli) hisse.
H unnaitnes E ydelnes. E om þat. EH swor. EH tak(e) fro (fra). fro god.
EH is. EH are of pride. H om yates. H uphonen E open. E Qwo. H om he.
EH Openes your yhates with your hand Ye þat (om in H) princes are in land.
The Psalms.

XXIV.

To þe, laud, mi saule houe .I. sothli.
Mi god, in þe .I. traist; noght schame sal .I.

2 Nene scorne me sal mi faa;
For, þat þe vphald, noght schent ben þa.

3 Schente be alle are quede doand
Ouer tomehed¹ in ani land.

4 Schewe me, lauæd, þine wailes to se,
And þine sties lere þou me.

5 In þi sothnes þou me righte,
And lere me b rash dai and nighte;
For mi god heler art þou ai,
And .I. vpheld þe alle þei da.

6 Lauæd, of þine ruther mine þou marc,
And of þine milþes, of werlð þat are.

7 Giltes of mine youthe in thoghthe,
And mine vnwiundnesses min noghte;

8 After [þi] mercies mine of me,
Þou lauæd, for godenes of þe.

9 Swete and right lauæd; for þat sal he
Gif lagh to gilteand in wai be.

10 Right handame he sal in dome,
And þe þmilde his wailes to come.

11 Alle wailes of lauæd mercy and soth-fastenes,
To sekand his witeword and his witnes.

¹ supervacue.

12 For þi name, lauæd, milþe to mi sinne,
For mikel it es, þat .I. am inne.

13 Whilk es man dredes lauæd? withouten les
Lagh set he to him in wai þat he ches.

14 His saule sal dwelle in godenesses ma;
And his sede erde þe land sal swa.

15 Festnes es lauæd him dreedand to;
And his witeword þat be schewed to þo.

16 Mine eghen ai to lauæd þai be,
For mi fete ofe snare outschoone sal he.

17 Loke in me, and ofe me haft mercy;
For aneli and pouer am .I.

18 Felesfalde ere mi hert drouinges;
Outtake me of mi nedeinges.

19 [Se mi swimgre and mi meknesses, E And forgif me giltes more and lesse].

20 Biwald mi faas, for felesfalde ere þai,
And with wic hatereden þa hate me ai.

21 Yheme mi saule, and outtake me;
And .I. sal noght schame, for I. hoped in þe.

22 Vnderand and rightwise clenued me,
For þat .I. vpheld þe.

23 Lese, lauerd, Israel
Ofe alle his drouinges ilkadel.
Psalm XXV—XXVI.


XXV.

Deme me, lauerd, for .i. am gane
In min vnderandes on ane;
And in lauerd hopand am .i.,
. i. sal nought be vnfeste forbi.
2 Lauerd, fande me and fraiste me als-swa;
Swipe 'min neeres, min hert, with wa.
3 Bifor mine eghen þi merci es,
And . i. quemed in þi sothnes.
4 Noght sat .i. with vnnaid reede,
Ne .i. sal inga with berand quede.
5 Kirke ofe liþerand hated .i.,
And with wike sal .i. noght site forbi.
6 Mi hende bitwix vnderandes wasche
. i. sal,
And vngaa, lauerd, þi weued with-al;
7 Þat .i. here steuen ofe loke, and telle
Alle þine wondres þate bifelle.
8 Lauerd, .i. loued fairehede ofe þi
hous isse,
And stede ofe woning of þi blisse.
9 Lese noght with wicked, gode, saule mine,
Ne with menslaers mi life þou tine;
1 V ure. 7 V cum concilio vanitatis.

10 In whas hend wickenesses ere ma,
Þairst righthand filled with giftes swa.
11 And in min vnderandnesse gane am .i.;
Bye me, and ofe me haue merci.
12 Mi fote stode in rightinge to be;
In kirkes, lauerd, blis sal .i. þe.

XXVI.

Lauerd mi lightinge es in lede,
And mi hele; wham .i. sal drede?
2 Lauerd forhiler of mi lif;
For whate sal [i] quake, swerde or knife?
3 Whil neghes oner me derand,
To ete mi flesche fote and hand,
4 Þat droues me mi faas þat are
Þai are vnfeste and felle sare.
5 Þe stand ogaines me kastelles ma,
Nogh drede sal mi hert for þa;
6 Þe vprise ogaine me fighre,
In þat sal .i. hope in mighte.
7 Life ofe lauerd asked .i.,
Þat sal .i. seke inwardel; 
Þat [i] wone hous ofe lauerd ine
Alle þe daies ofe life mine,
8 Þat .i. se wilde ofe lauerd swa,
And seke his kirke in forto ga.
1 V. Unam (translator read Vitam).

XXV.


XXVI.

EH give the text in a different strophe:

1 If castelles again me stand(e),
Yhit sal mi hert hau no (na) drede.
2 If fiht again me be risand(e),
In þat sal .i. hope to speede.
3 Whil neghes oner me derand(e)
In his hous to wun him bi
Daies alle whil .i. mai (whil þat .i.) liue;
4 Mi fos (fas) þat are me (om in H) dro-
und(e)
Þai are vnfeste and fellen doun.

5 If castelles again me stand(e),
Yhit sal mi hert hau no (na) drede.
6 If fiht again me be risand(e),
In þat sal .i. hope to speede.
7 Lif fro lourerd (Fra lourerd lif); asked .i.,
Par sal .i. seke to be me gwe:
Daies alle whil .i. mai (whil þat .i.) liue;
8 Þat .i. se þe wilde in quart
Of lourerd, is fader and son,
And þe kirke of him in quart (H with hert)
Seke .i. þer inne for to won (wun).
17 Lagg set to me, lauord, in waie paine,  
And righte me in righte stiyhe, for faes myne.
18 Ne haf ginen 1 me onhande  
In saules ofr me drouande;  
For in me raas wicked witnes,  
And leghed to þam þair wickenes.
19 I leue godes of lauord to se  
In þe land ofr liuande be.  
20 Abide lauord, manlike do nou,  
And strenghed be þi hert, and lauord vphald þou.

XXVII.

To þe, lauord, criþ sal .I.;  
Mi god, ne blinne fra me for-þi;  
Ne þe 4 when leue fra me in land,  
And I. sal be like in flosche 4 falland.
2 Herre, lauord, ofr mi [bi]sekinge steuen,  
Whil .I. bidde to þe til heuen,  
Whil .I. vphene hende mine  
Vntil hal(l) kirke þine.

1 V hosiam vociferationis.  
2 r. þou; V ne quando taceas a me.  
4 V in lacum.

9 For in his teld[e]; bid he me  
In þe dai of wicked bloode,  
He hiled me in hidel to be  
In his teld þat is so gode.
10 In ston (stan), richest þat mai be,  
Heghed he me als he dide ofr,  
And nou me heued heghed he  
Ouer mi fos ful (om in H) hegh o-lofzt.
11 I. vmyhode and offred ai  
In his teld of berand steuen;  
I. sal syng[e] and salm sai  
Vnto lauord þat is in heuen.
12 Her[e], lauord, mi steuen when I. cri oht,  
Haue merci of me and here me.  
13 To þe mi hert said mi face þe soht,  
þi face, lauord, sal .I. seke to se.  
14 Ne turne þou þi face fro (fra; me,  
Ne held in wraghe fra þi hine (H bine þi piane).  
15 Forsake me noht, mi helper be,  
Ne forse me, god of hele mine.
16 For mi (fader, mi H) moder me forsoke þai,  
And lounder me kep (nam) als his wil was.  
17 Set to me lagh (H lagh to me), lauord,  
in þi wai,  
Riht me in riht wai (H stigh) for mi fas.
18 Ne haue þou ginen me wiht þi H wille  
In saules of me drouande(e),  
For in me ros witnesse(s) ille,  
Par (H þat) wicianse to þam was (H is) liyhand(e).
19 Godes of lauord to se leue .I.  
In þe land of liuand(e) nou.  
20 Abide lauord and do manli,  
And þi hert be strenghed and lauord vphald tou.

XXVII.

Ms. Vesp. D vi

3 Ne samen gif me with sinnand,
   Ne lese me with wicenes wircand;
4 Pat spekes pees to neburghus hisse
   And inelis in paiur hertes isse.
5 After paiur werkes gif to pa,
   And after nithe of paiur findings ma;
6 After paiur handwerkes yhelde til am,
   Yhelde yvoryldinge of pa to padam.
7 For paiur paiu noght vnnderstode
   Werkes of lauerd [pat] ere gode;
   For pa [pi] in paiur handwerkes padam
   Fordo,
   And noght big padam pou salt als-so.
8 Blissed lauerd, for he herd steuen
   Ofe mi biiskinge in til heuen.
9 Lauerd mi helper, mi schelde[ri], for-pi;
   And in him hoped mi herte, and
   helped am .i.;
10 And blomed mi flesche ouer-al,
   And ofe mi wille to him schriue .i.
   sal.
11 Lauerd strenght of his folke he isse,
   And forhiler of beryhinge es of
   crist hisse.
12 Beryhde make pou, lauerd, to be
   Folke pine, [pat] leue in pe,
   And blisse pine heritage; and stere
   am,
And til in euuer vphene padam.

1 V qui loquuntur pacem cum proximo suo.
2 al. om.

XXVIII.

Bringes to lauerd, goddes sones
   Pat be,
Sones of schepe to lauerd bringe
   yhe.
2 Bringes to lauerd worscep and blisse;
Bringes to lauerd blis to name hisse;
Biddes to lauerd inwardeli
In his porche [pat] es hali.
3 Steuen of lauerd, [pat] es balde,
Ouer watres [pat] ere kalde;
God of masthede 2 ponnered he
   Ouer watres fele [pat] be.
4 Steuen of lauerd in mitigate it es;
Steuen ofe lauerd in mikelnels.
5 Steuen of brekand cedres onane,
And breke sal lauerd cedres ofe
   Libane;
6 And grinde padam als Yban kalues he
   mon:
   And louned als vnicornes son.
7 Lauerdes steuen of bitwixfalland low
   ofe fire es 3;
Stenen of lauerd smitand wildernes,
And stirs sal lauerd with his hand
Wildernes of Cades land.
8 Steuen of lauerd forgrailpand hertes
   ma,
And vnhil thickenesses sal he swa;

EH to pad (H his) n. pais. H inel. EH saies inst. of isse. E hertes. E padam.
H om And. EH nigh. E of findinges of am. H hendwerk, E werkes. EH yh.
pad to. of padam to po. EH noht [pa]. pat are. H For, E And. E hendwerk.
EH henwerk. EH Pou salt and noht (H nogh) bigge (big) padam (H pa) perto.
E Blissed lauerd ouer alle pinge, [Pat] herd steuen of mi bisekynge. H shilder;
hulpen, and om; E Lauerd mi helper is he ai, And mi forhiler night and dal,
And in him hoped mi hert, And hulpen am .i. alle in quert. EH shriue to him.
EH & bl. [pa] h. niht and dal, Stere padam and vphene am to (til) in ai.

XXVIII.

E lauerd. EH shep. E wrchip H wurchip. E wrchip inst. of blis. E forthi
inst. of inwardell. E is. EH bell. EH bold[e]. are kold[e]. E mosthed H mikel-
heed. E [pu]nnerd H [punnered. E so H swa. EH O. w. mani mo (ma). EH
E man. EM oued. E vnicorn sun. E Louerd steuen logh of fir of bitwix-
falland, Steuen of l. wildernes smitand; H Louerdes st. bitwixfalland logh of
fir, Louerdes st. sm. w. shir. E Wildernesses H Wilderles. EH Cadet. HE
Louerdes steuen grailpand (E Louerd of gr.) hertes esse, And vnhil he sal biconesse,
The Psalms.


And in temple of him þat isse
Alle sal þai sai blisses.
9 Lauerd stithstreme in mas to wone,
And site lauerd kinge in ai mone.
10 Lauerd mighte to his folke sal guie,
And blis his folke in pees to line.

XXIX.

I sal rphene þe, lauerd, for þou kepted me,
Ne tobreddest mi faas oner me to be.
2 Lauerd mi god, to þe cried .I.,
And þou heled me for-þi.
3 Lauerd, þou led mi saule fra helle;
Þou kepted me fra þat in fiosche felle.
4 Singes to lauerd, his halwes mare
and lesse,
And schrines to minde of his halines.
5 For wreth es in his mislikinge,
And lifr in his wil, ofre alle pingr;
6 At euwen weeping dwelle sal,
And at morgwen fainnes al.
7 I sothlik saide in mi mightsomnes:
»I. ne sal be stired in ai þat esse.
8 Lauerd, in þi wille right
Lent þou to mi fairehed might:

1 V diliuvin.  2 V delectasti; tr. read dilatasti.  3 V consequtemiini.

And in his kirke þat is heli, Alle sal blisse sai for-thi. H stigh E stegh. H mas in. E sitel. EH he mon (E mun). EH blisse. EH pais.

XXIX.


XXX.

EH In þe lauerd hoped .I., Noht sal I. be (H I sal noht be) shent for-þi In euer (H ai) in alle [ai] time þat esse, Lese (H Here) me in þi rihtwisenesse. E þine ere H þin ere. EH vuto me; and liþe om. E And þat. E lich þe,
Psalm XXX.

14. Ouer al mi faas made am .I.
Vpbraidinge ful witerli,
To mi nehbur swyfe ma,
Radnes to mi kouth als-swa.

15. Pa pat sagh me euerlikan
Out fra me pai fled onane;
To forgetelnes for vquerte
Am .I. giuen, als dede fra herte.

16. I. am made als lome forlorne,
For pat .I. herd, me biforne,
Mikel snibbinge pam amangr
Ofs fele dwelland in vmgange;

17. In pat whil pai samen come ogaing me,
To take mi saule reded pai be.

18. I sothlike, bi night and dai,
In pe, luerd, hoped ai;
I saide: mi god erton to kalle:
In pine handes mi lotes alle.

19. Outtake me ofs hend ofs mi faa,
And at ere fiyhande me fra pa.

20. Light fi face ouer fi hine,
And saufe me make for mercy pine.
Luerd, fordone sal [i] noght be,
For pat .I. ai kalled pe.

21. Schame mot wike, and be led to helle;

Dome be swikel lippes felle,

22. Pat spekes again rightwis wickenes,
In pride, and in outweringes.

23. Hou mikle manihede ofs fi swetnes
Luerd, pat ouid to pe dredand es!

1 V in abusione. 2 Ms. mainhede, V multitudo.

H high jou pe. EH to me be. H om non. EH infiht. H pat tou sauf me. EH strengh. min insift. E om pat; H pe s. E pai hid to me, H to me hid pai. EH For mi forhiler art jou, E to be H ai. E gast jou wroht, H g. to be. EH Lauerd god of sothnes jou me boht (H boht me). EH ouer tomedeh. E saune sal tou, E Ne me bilouked jou. H belac. E foo . go. EH haue m. of me. EH am I. for (H on) to se. EH wragh. Min egh. E om als. EH sorgh. E sikyng. H siking. E drouned are vonriht. E To neigburshe mine swyfe mikel ma. EH And radenes (radnes). E om als. E ho; seyhem; E om euer. H Pat seyhen me out flegh fra me smert, To forgetelnes am .I. giuen als ded fra hert. E pare amang. H againcom to me. EH red. H baeph n. E And in pe .I. hoped lauerd .i. sal til end, Mi god art tou, mi lottes in hend. E om me; fra. H Fra hend of mi fas outtake me. E And fra higbende me als-swa, H And fra pa me fiyhande be. E mi f. H Sauf make me lauerd. H Neuermare shent sal .i. be. E om i. EH inkalde. E til. EH Donbe. E om be. E lippes swikel. EH spekz again. E wicienes H wic ping. H outweringe. E Hou gret felehed lauerd of .I. s., Pat jou hid. EH to dredand pe.

II.
The Psalms.


24 Pôu fulmade hopand in þe
In sight of sones of men to be.
25 In hidel ofr þi face þou salt am hide
Fra fordaninges ofr men biside.
26 Þou salt forhil am in þi telde still
Fra ogaine-sagh ofr tunges ille.
27 Blissed lauærd, for he selkouthed to me
His mercy in warned cite.
28 And I. saiđe, in outgang of thoght mine:
» I. am kast fra face ofr eghen þines.
29 For-þi herd þou þe steuen ofr me,
Whilez þat I. cried to þe.
30 Loues lauærd, al haleghs hisse,
For sothnes seke sal lauærd þat isse,
And roumlike sal he yhelde in land
to þas þat ere pride dosand.
31 Dos manlike, and your hert strenghþed be,
Alle þat in lauærd hope yhe.

XXXI.

Seli whilke wikenes forgüen ere ai,
And whilke þarz sinnes hiled ere þai.
2 Seli man to wham noght wenes lauærd sinne,
Ne in his goste swykedome es inne.
3 For I. blæg, mine banes elded ai,
Whilez I. cried alle þe dai.

4 For over me, bathe dai and night,
Henled es þi hand ofr might;
.I. am torned in mi sorw þar-forn,
Wiles þat pricked es þe thorn.
5 Mi gït to þe schewed I. made,
Mine vnrightwisnes and hid I. ne hade.
6 .I. saiđe: »toward me sal I. schriue
To lauærd mine vnrightwis lines;
And þou forgæf þe mare and lesse
Of mi sinne þe wickednesse.
7 For þat, sal bid to þe with blisse
Al halegh in tideful time þatisse.
8 Bot of watres in strang coming,
And to him sal þai negh nathing.
9 Mi toght etrou to be
Of drouing þat vmsgæf me;
Mi gladschepe, haue me þa fra
Þat me ere vmsgiund swa.
10 »Vnderstandinge gîfe to þe I. sal,
And I. sal lere þe; mare with-al
In wai whilke þou sal ga ine
Sal I. fest on þe eghen mine.
11 Als hors or mule ne wil be made ane,
In whilke vnderstanding es nane;
12 In keul and bridel þair chekes straite,
Þat þe noght neghe ne laiæ.
13 Mikel sweping ouer sinful cluæs;
Hopand in lauærd mercy vmsgues.
14 Faines in lauærd and glades in quertr,
And mirphes, alle rightwise ofr herte.

EH Pôu made to þat hop[e]. E Pôu salt in hiddel of þi f. þam h. E for-

XXXI.

EH Seli whilke forgüen is wickednesse, And whilke þar sinne hiled it esse.
per inst. of Bot. H Bot. E I negh. EH Pôu art min inffeyinge... E glad-
shim H gladhip. EH take. þam fra. EH I giue þe. EH Pat (om in H) wai while þou sal ingo (H salt ga in) best, Mine eghen sal I on þe festr. E nil, H nil þou. H om be made. EH keuel. EH Pat þe wil notht negh and l.
E swynkyng; H Mani swinginges. EH & blisse mas.

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Psalm XXXII.

Glades, rightwise, in lauerd kinge;
Pe right feres to haue lounge.
2 Schriues to lauerd, in harpe and 1
saute
Of ten stringes to him singe yhe.
3 Singes to him newe sange and even;
Wele singes to him in berand steuen.
4 For right es worde ofe lauerd ai,
And alle his werkes in trewethe ere
pai.
5 For he loues merci, dome,  
Ofe lauerdes merci þerthe ful es swa.
6 With worde of lauerd heuenes fest
ere ma,
And blast 2 ofe his mouth al might of pa.
7 Samenand als in lome watres ofe se;
In hordes settand depnes to be.
8 Alle erthe lauerd be dreadand,
'And 3 of him stireal pe werid erdand.
9 For he saide, and pai maken are;
He sent 4, and pai schapen ware.
10 Laauerd scaters redge ofe genge ma,
He shones 5 thoughts of folkes als-swa,
And pe redes schones 6 he
Of al pe princes þat mai be.
11 And rede of lauerd es with-outen ende;
His hert thoughts in strende and strende.

12 Selie genge whilk lauerd god hisse is;
Folke þat he ches him in heritage his.
13 Fra heuen biheld lauerd þare he
wones;
He loked ouer al mens sones;
14 Fra his forgraiþhed telde on hegh
Ouer al þat erden erthe he segh:
15 Pat feined 1 sinderlike hertes of þa;
Pat vnderstandes al þaire werkes
swa.
16 Pe kinge sal noght [be] beryhed
right
T[h]orgh-out nakins mikel might,
And pe eten noght be sauned sal
In mikelhied of his might al.
17 Swikel hors at hele; ofe mightsomnes
Sothlik of his might noghte beryh-
ed es.
18 Loke, eghen of lauerd ouer him
dredand,
And in þas in his merci þat ere
hopand;
19 Pat þair saules dede take he fra,
And in hunger fostre þa.
20 Ours saule lauerd vphalde sal,
For he es ours helper and ours
schelder al.
21 For faine sal ours hert in him to be,
And in his hail name hoped we.
22 Pi merci, lauerd, be ouer vs,
Swa als we hoped in þe þus.

XXXII.

EH om þe. harp. EH om es. E words. EH om alle. H om For. EH
EH Settand in hordes. H deopenes. EH For... is stired. EH om þe. EH made
H & r. again fondes he. EH alle. E aldermen. E om mai. E ouen (with-
om). EH (And H) þothtes of is hert. EH his isse. E Lauerd loked fra heuen.
EH He segh. H alle. EH mennes. EH graþhed (for-om). EH alle. H fein-
yhed E friþed. E sinderlic H sengellie. H alle. EH w. ma. H Noht sal þe
E om he. EH he foster. E saul H saules. EH vphalde. H om es ours. E om
ours. H shilder. H om his. H name hell. EH ouer us be. EH om þus.
The Psalms.


XXXIII.

IN al time lauerd sal .I. blisse,
And his lorn ai in mi mouth isse.
2 In lauerd mi saule be loued sal:
Here handtame, and faine with-al.
3 Mikel yhe lauerd with me,
And his name in him-selfe rpheue we.
4 .I. sough lauerd, and me herd he,
And fra ai mi drouing[s] toke he me.
5 Neghes to him; and yhe be lighted
sone;
And yourr faces sal noght be fordone.
6 Pis pouer cried, and lauerd herd him,
And of[al his drouinges sauued he him.
7 He sent lauerdes auengel in vngange
parc;
He [sal] outake ha him drouand war.
8 Listes, and sees sa softe lauerd isse;
Seli man pat hopes in him for blisse.
9 Dredes lauerd, al halghes his to sene,
For dredand him noght helpes bene.
10 Riche men, of agh[ ] pat ware,
Pai neded, and hungryd sare;
And sekand lauerd after fode
Noght be pai lesed of alle gode.
11 Comes, sones, me yhe here,
And drede of lauerd .I. sal you lere.
12 Wha es man pat ofe life wille be,
Lounes gode daies for to se?
13 Forbid pi tunge fra iuel ai,
1 V in idipsum. r, In ? V Immittit angelus
domini. 3 V Gustate.

XXXIV.

Deme, lauerd, me derand be;
Onercome pe infightand me.
2 Gripe wapenes and schelde of fighte,
And rise in helpe to me with mighte.
1 V impugnantes.

XXXIII.


XXXIV.

H derande me be. EH om þe. EH wepens. EH sheld; E to be, H swiþe. E And vpris in help to me; with m. om. H bliþe. E Y. s. ærd louke againes þam.
Psalm XXXIV.

3 Yet swerd; ŕat filigh me, ogain louke ŕam;
   Sai to mi sauale: þi hele .I. am.
4 ŕai be schent and schoned be ŕai ŕat sekes mi sauale for to sla;
5 ŕai torne hindward and schent be ŕai Thinkand to me iuels ai.
6 ŕai be als dust ogain wind lickam,
   And louresd aungel narwand ŕam.
7 Mirkenes and sliper be þar wai,
   And louresd aungel filighand ŕam ai.
8 For wilfuli þen hidden þa
   Forward of þar snare swa;
   Ouer-tomehede vpbraided þai
   Saule mine bi night and dai.
9 Come to him snare noght es him kid,
   And þe takeinge þat he hid
   Vmgripe him it mot with-alle;
   And in þe snare, in him he falle.
10 And mi saule sal glade in lauerd ofs
   bils,
   And like ai over hele his;
11 Alle mine banes þai sal sai:
   »Lauerd, to þe wha like be mai?
12 Outakeand helples fra his stalworber hand;
   Nedeful and power fra him reneands.
13 Vprisand witnes, swikef ware ai

1 V Þefunde frameam. 2 reverenatuir. 3 Ms. þat. 4 V interitum. 5 Ms. swiked.

H om me. E fordun and shomed . .. þai. E Sekand mi saule niht or dai. H seken.
EH Payne. E wend. EH obacke. EH þai be. E þai þikken iueles vnto me.
   H þat iueles þinkande ar to me. EH biforme. lauerdes. EH Merkes. H am.
EH For wilfulli hid ðai to me Sterning (H Forward) of þar snare to be.
   H Ouer tomehed alle þai Vpbraided þai mi saule sa. E To him come.
EH þat nis him kid. E Vmplap. EH mot it him. EH him-self.
   EH Mi saule soghlie (H For in mi s.) is lauerd glad sa And inst (H like) ouer his hele wiht-al.
EH saul saul. 
   iueles for godes to me H iules for godes yhelde þai to me. EH Leghhed
   (Geldhed) to mi saule to be (H me). E whil H whil þat.
EH om to me. H Hackand to me. E is saule al. EH bosem. H turne, be om. E sw(s) inst. of right;
E Als I quemed vnto tha. Als wepad and als mounand, Swa .I. meked purgh
   þe land; H Als n. & þroþer i quemed sa, Als sobband and mounand i meked
   þa. E in on. E Payne. H ouer. E non. EH Scatered þai are ne stungen
   are þai. Payne fr. me (H he) be (om in H) niht and dai. E Payne swered whit snerynge
to se. E Payne botognais whit þar tegg on me. H Wiht þar tegg botognais over me þa.
   H Lauerd when þou salt loke? set mi saule to bring Fra þar lipernes, fra lipuns mi oning. E Sette ou saule mine whit-al Fra þe lipernesse of tha. 
   Mine onnesse fra lipuns ma. H In mek. k. shrine to þe i sal, In h. f. lone þe
Psalm 31

Pai glade and faine bahe mare and lesse
Whilk ehat wilien mi rightwisenes;
And saies ai: mikled be laured in blisses,
Pat wil pees to hine hisse.

And mi tung ehat rightwisenes thinke sal,
Alle he dai he loof with-al.

XXXV.

Pe vnrightwis saide with tung hisse,
Pat in his-selfe noght gilte misse;
Noght es drede of god to be
Bifor his eghen for to se.

For swikelike dide he in his sight isse,
Pat be fonden at hatereden wicenes hisse.

3 Words of his mouth pat ga,
Wickednes, swikedome als-swa;
He ne wald noght vnderstand,
Pat he dide wele in ani land.

4 Wickenes thougt he night and dai
In his kleue par he lai;
Al wai he stode noght gode to se,
Fuellen sothlie noghte hated he.

1 al. sain, V dicant 2 Stev. inisse; V Dixit injustus ut delinguat in semetipsu. 3 V Asturis omni viae non bonae.

wiht-al. E Noht ouer-glade sal pai to me, Pat wiwerwendand wiclic be, Pat wisefuli haten me swa, And becken with par eghen twa; H Noth ouer-mirpe pai pa to me, Pat wiwerprent met me be, Wiwulli ehat me swa, And becken wiht par e twa. E For to me soghlie niht and dai Faisulfic pai speken pai; H For sothlie to me summe pai ware, &c. H spaken. EH wraghed. E wore. H bred. E pai mouth to-bred pai. H saigh. H ne stint nou. H Lauerd ne fra me wite bou. E in dome. H om me. E Deme me l. mi god after riht-wisnes And noht ouer-glade pai to me more ne lesse. H ouermirpe pai me. E Noht pai sai in par hertes. EH ye be. H To your; E om To—saule. EH Ne (ne) pai sai him swolbye s. w. EH pai shame and shoned s. be pai. E fainen H fained. EH Whit shenchip and shoininges (H drednes; kled (H shred) pai be, Pat liipermes speken ouer pai. H Glade and faine mote pai ai. E om bahe; be more. E pai pat wilien. H Pat wilien mi r. niht and dai. E And saine mikle be laured ai Whil[c] pai wilien to his hine al dai; H And sai ai laured mikled be he, Pat wilien pais to bi hine se. EH & mi t. sal p[i]n bi rihtwisnesse. E Al dai bi heryhinge. EH pai esse.

XXXV.

EH Salde he vnrihtwise (H unwis) in his (H in hert and) poht, Pat in him-self (H h. seluen; gilte he nohtre. H Radnes of god for to ga Is noht bifoer his eghen twa. E of laured. heghen. EH For swikdom (H swikelie) in his siht dide he, Pat his wiennesse at hatereden funden be. E Wickednesse swikdome. EH wel dide. EH Wickednes se, poht has (haues) he ai. E liggingsted; par om. E He stode al wai. H to gange. EH om soth-like. H h. he amange. EH om pe.
Psalm XXXV—XXXVI.

5 Laved, in heuen þi merci es,
And to þe kundos þi sothnes.
6 Als goddes hilles þi rightwisnes;
Þine domes mikel depnes.
7 Men and meres, laved, same sal
tou nou,
Swa als þi merci felefalde þou;
8 And sones of men in hilinge al
Of þine wenges hope þai sal.
9 Þai sal be drunken als of wine
Of þe fulhed of hous þine,
And with welle of þi likinge al
Sal tou drinke þam, night and dai.
10 For welle of liue es at þe,
And in þi name lihte sal we se.
11 Forsprede þi merci thorgþ þe land
To þas þat erre þe witeand,
And þi rightwisnes in querte
To þas þat right erre of þe hertz.
12 Nought come to me þe fote of pride,
Ne sinful hand me stire biside.
13 Pare [er] output, ne þai might stand.

XXXVI.

Nil þou fileg1 in liherand;
Ne lone2 þat wikenes erd doand;
2 For swipele drie þai sal als hai;
And als wortes of grenes3 tite sal sal þai.

1 V nemulari.  2 zaleriër.  3 olera
herbarum.


XXXVI.

The Psalms.

12 Bihald sal sinful rightwis þenne,
   And with his gethe on him sal he
grenne.
13 And skorne him sal lauerd ofr blis,
   For he bihaldes þat comes daie his.
14 SWerde ouscheþed sinne doande,
   He bent his bowe with his hande,
15 Poner and helpes þat he biswike
   And quelme rightwis of hert like.
16 Paire swerð mot in þær herces ga,
   And þair bowe be broken in-twae.
17 Better es litel to right, with wele,
   Ouer richesses of sinful fele;
18 For armes ofr sinful brised be þai,
   And lauerd rightwis he festenes ai.
19 Lauerd daies of vnweemmid knawes
   he,
   And þaire heritage in ai sal be.
20 Þai sal noght be fordone fra blisse
   In na time þat iuel isse,
   In daies of hungr þai sal be ffit;
   For sinful sal be schente and splitz.
21 For lauerdes wiþerwines ai bidene,
   Sone when þai mensched bene
   And þai erœ vphouen oght,
   Wanand als reke þai wane to noght.
22 Sinful sal borwe, and yelde he ne
   sal;
   Rightwis sal mil[e], ogaine–yelde ai;
23 For blissand him sal erde þe land,
   And forworth sal him werieland.

r. mensaked.

24 At lauerd gainges of men ai
   Ero right[ed]¹; and he will his wai.
25 When rightwise falles, hortes na lyme;
   For lauerd has set his hand on hime.
26 .I. was yonger, .I. elded sone,
   And .I. sagh neuer rightwise fordone,
   Ne sede of him comande
   Þat it was þe brede sekande.
27 Alle daie he rewees and lenes his
   þinge,
   And sede of him sal be in blissinge.
28 Helde fra iuel, and do gode ai,
   And erde in werld of werld þon mai;
29 For [lauerd] loues dome, nought forlete
   sal he
   His haleghs, in ai sal yemed be.
30 Vnrightwise sal be pined son,
   And sede of wicked be fordon.
31 Rightwise þe land erde þai mone,
   In it in werld ofr werld to wone.
32 Mouth of rightwise sal thinke wisdam,
   And dome sal speke þe tunge ofr þam.
33 Lagh of god in his mouth ² on-ane
   And his steppes sal noght be vndergane ².
34 Bihaldes sinful þe rightwise,
   And sekes to sla him on ai wise:
35 Lauerd sothlike noght lete sal he
   Him in his hende to be,
   Ne fordo him sal he noghte
   When he es demed to him for oghte!

¹ Ms. rightwise, wise expunged. ² r. hert. ³ V supplantabuntur.

sal he on him. E Lauerd sohtlic sal scorn him ai, For [he] ses com sal his dai;
H & lauerd sal him scorn as with–ai, For he sees þat his dai com sal. EHR
EH ben. H festes. E Lauerd of vnweemmed wote þe wai, H Daies of vnweemmed
lauerd wel wate he. E sal be in ai. E Pa. E of bl. E no. E And in. E For
þat sinful sal be spilt. E Godes foos sohtlic b., H Fas sohtlic of lauerd b.
E When sone. E wrichped. E And when þai are v. o., H And uphouen when
þai are o. H borgi H foryhe. E For big sal þe erþe him blissand, H For
bl. h. þe erþe big sal þai. H And werieland him forworth sal ai. EH At lauerd
steppes E men are ai, H of man þai be. EH Rihted. H & his wai wil he.
H þe riht. EH Ne þe s. E his h hit. E & his sede be sal. H wun. EH
lauerd l. EH lete (for– om). E pinned. EH And rihtwise, E erþe erd þai
m., H sal big þe erþe yhid. E In werld of w. in hit to w., H And in werld wun
H And l. in his hend letes him noht, Ne fordos him when he is demde to him for
Psalm XXXVI—XXXVII.

36 Abide lauerd and yeme his wai:
And him-selfe sal heggh þe ai
Pat in heritage þou take land to þe;
When sinful lorne bene, þou salt se.
37 Vphouen .I. saw þe wicked man
And lifted als cedar of Yban:
38 And .I. ered, and [loke] he was to
misse;
And .I. soght, and his stede noght
funden isse.
39 Yhome vnderandnes, and do' euennes;
For þa er relikes to man þat pais-
ful es.
40 And vrichtwise samen forworth þai
sal,
And relikes of wicke sal sterue with-al.
41 And hele of rightwis fra lauerd wide;
And þaire forhiler in drowninge tide.
42 And lauerd helpe sal he þa,
And he sal lese am out of wa,
And fra sinful outake am ai,
And saufe þam, for in him hoped þai.

XXXVII.
Lauerd, ne threte me in þi brethe,
Ne ouertake me in þi wretche.
2 For þine arwes stiked erc to me,
12 And þat bi me ware, þai stode o-lenght;
   And [þat] soght mi saule, þai maked strenght.
E 13 [And þat soht to me iuel, fantoms spake þai,
   And swikdoms þocht þai al þe dai].
14 And .I., als defr, noght herd of þis;
   And als doumb noght openand mouth his.
15 And .I. [am] made als [man] noght herand,
   And storest speches in his mouth noght hausand.
16 For in þe, [lanerd], hoped .I. nou;
   Lauerd mi god, me heres sal tou.
17 For .I. saide: leswenne ilkane
   Ouer-mirthe to me mi fane;
   And whil stired erc mi fete, ouer me
   Mikel things speken he².
18 For in sweepinges am .I. dight,
   And mi sorw al in mi sight.
19 For mi wikenes schewe .I. sal al,
   And for mi sinne thinks .I. sal.
20 Mi faas sothlike liueand þai be,
   And fastened erc þai ouer me;
   And manifalded erc þai for-þi

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1 H storspeches; V redargutiones. * plural, = þai.

E om me. E om þai. E stoden on. EH lengh. EH & þat s. H & þat iueles to me soht.¹ H spake þa alle. EH And i als d. herd no mare, And als d. his mouth noth openand (H op. noth) ware. E & i am made als man, H & made am i als man. E forscapes H storspeches. H om noght. EH in þe laverd.
E h. i al; H om nou. E þou here me sal.
H Pou salt here me laverd mi god for-þi.
E swa inst. of ilkane. E Ouerglade ... fa. E And whil mi fete stired are, Grete þinges speke þai ouer me pare; H And whil mi fete stired ouer me ware, Grete þ. spekande þai are. sorgh. E om in. E om al. EH And þine for mi sinne wiht-al. EH om þai. H fest.
EH And telefolded are þai þa. Pat wiclike me haten (hated) swa. H yheld. E iuel for g. yeld. H gode. H godnes filyhed .i. EH forto. E Ne f. me laverd nou. Ne fra me noht wite þou; H Ne forsake me. I. god mine. Ne wite fra me withle þine. E Bihald in help to me to be. Lauerd god is hele of me; H Bih. mi help bi niht and dai. L. god of mi hele is ai.

XXXVIII.

H mi. E Mi tungþ þat i ne gil t w., H þat noht i gilt in mi t. al. EH to mi mouth yheming to be. EH When. EH am meked, and I. was stille. E om me.
EH & in mi þohst brend fir. EH I spak in mi tung wiht (H þurch) mi mouth, L. mine (H of m.) ende make to me (om in H) kouth. H take. EH whilk þai (H mai) be, Pat I (mai H) wite what wantse me. H metlic daies mine. E Loke moten þou set mi daies to se. EH mi sped. E om nou. E Sothlic H For bot. E al
Psalm XXXVIII—XXXIX.

8 Powheper al fantomes in land, Ilka man pat es liueand.
9 Bot in liknes thrughfars man; Bot and ydel es he droued on-an:
10 He hordes, and he wate noght To whom pat he samenes oght.
12 Of alle mi wikenes outake me non: Vpbraiding til vnwis me gaf pou.
13 I. doumbed, and noght opened mouth mine, For pou made; stirs fra me wounds pine.
14 Fra strenghte of þi hand waned I. In snibinges witerli; For wickednes þat he was inne Ouerthrew þou man and his kinne, And to skulke als irain pou made saule his: Bot vnnaileike to-droued ilke man is. Here, lauerd, mi bede and bisekinge mine: Bise mine teres with eres þine.
17 Ne blinne; for comelinge I. am at þe, And pilgrim, als al mi fardres be.
18 Forgine me; þat kalde .I. ware Er .I. sal ga and be namare.

XXXIX.

Abidand lauerd abade .I., And he bihelde me for-pi.
2 And mine bedes herde he, And als-swa þenne led he me Fra þe slogh of wrecchednes And fra fen ofre drege þat es; And he set mi fote on stane, And righted mi steppes onane.
4 And he insent in mi mouth newe sangre, Newe sang til ous god, and langre.
5 Fele men se and drede þai sal, And hope in layerd sal þai with-al.
6 Selai man of wham þat isse Name of lauerd hope ai hisse, And noght bihelde he in fantomes als And in wodenesses þat erva fals.
7 Mani things made þou, Layerd mi god, pine wondres nou; And with þine thoghtes, þat erva lylke, Nane es whilk es to þe like.
8 .I. schewed and spak wele mare, And ouer tale felefadde þai arce.
9 Offrand and onelote wald þou noght se;


XXXIX.

E abode. EH And he herd mi bedes, out led me þen(ne) Fro slogh of wrecechedhed, fra middynge fen(ne). EH fete. E apon þe stan. H o-nan, E ilkan. E send. E songe, EH Loft-song, E on longe. EH Fele sal se & drede wiht-al, And in l. hope þai sal. E whom H whilke. H om of. E om ai. E he bih. noht H he ne bih. E Mani made tou to be, Layerd god mi wondres of the. H Fele made tou lauerd mi god þi wondres to be, And with þi þoghtes nis whilk is like to þe. E Nis swa mai be to þe l. EH l sh. and i spakai, Felefolded ouer tale (Ouer t. felef.) are þai. E Offrandes & onelotes w. þ. non
The Psalms.

172

Eres sothilke made þou to me.

10 Ofstand for sinne noght asked þou;
Fanne saide .I.: loke, .I. come nou.

11 In heend of boke writen es of me
Pat .I. said do þe wille of þe.
Mi god, swa .I. wald in querte,
And þi lagh in mid of mi herte.

12 .I. schewed þi rightwisnes
In þe kirke þat mikel es;
Lo, mi lippes noght forbide .I. sal,
Laured, þou it wist wele al.

13 Noght hid .I. þi rightwisnes in hert
mine:
.I. saide þi sothnes and hele þine;

14 Noght hid .I. þi merci and þi sothnes
Fra þe rede þat mikel es.

15 Þou sothlike, laured, noght fer þou
Make þine rewyngs fra me nou;
Þi merci and þi sothnes ai
Me† vmgaf† þai, night and dai.

16 For vmgaf me iuel ma
Of whilk na tale es [of] þa;
Mi wickednesses me vmapped negh;
And noght might .I. þat .I. segh;

17 Felefsalded óur hars of mi heend
ere þai,
And mi hert forlete me ai.

18 Queme to þe, laured, þat þou outake
me;
Laured, to helpe me bihald and se.

19 Schent and schoned samen be þai
Pat seke mi saule to berr it awai;

20 Þai torne hindward, and schoned
þai be,
Þat wilen iuel vnto me.

21 Rathlike þaire schenschepe berr þa
Pat sais to me: »wa, »wa!

22 Glade and faine mote ower þe
Alle þat þe sekand be;
And »mikled be laureds ai þai sai
Whilke loue þi hele, night and dai.

23 And thiggand and powar am .I.;
Laured bisied es ofe me for-þi.

24 Mi helper and mi scheldir ertou:
Mi god, ne late † þou noght nou.

XL.

Seli þat wil wnderstande
Ouer nedeful and powar in lande:
Fra wickednesse in iuel daie
Laured lese him sal he aie.

2 Lawrence yeme him and quiken him
sal,
And sell make him in land with-al;
† V ne tardaveris.

3 Ms. Mi. * EH onfonged, V susceperunt.

se. V 10 om in E. E is writen. E God mine i. wald in wald i. q. EH om
of. H I shewed þi r. þat isse In kirke mikel al with blisse. EH Luke. EH
forbode. EH wel þou wist it. E þi r. hid .I. .I. sothnesse I. said . . . H Ine hid
in mi hert þi rihtwisnes, I saide þi hele and þi sothnes. E I ne hid pim. ne .
Fra na. H Noht i þi sothnes and þi merci Fra na red mikel for-þi. EH þou
s. l., (noht H) fer to be Ne (om in H) make (þou H) rewpes þine (om in H) fra
me. EH Onfonged me be (H baþe) n. & d. H iuel es umgaf. EH of þa. EH
Me griped (H Vm griped me) mine wniecenes n. H i ne miht noht. E þai be.
EH forsok(e) me; E om ai. E outnim. E loke & se. E Þai be sh. & sh.
samen ai. H om samen; be þai ai. E om it. EH wend(e). H obac. E Radlic
H Swype, shenship. E om bere. EH þai þa. EH sain. EH þai glad(e). E om
mote. EH Alle seken (H sekande) þe to (H for to) se. E And sain ai lanerd
micle be, Whilk þat willen þe help of þe; H And sain mikled laured be ai,
Þat wilen þi hele niht and dai. E Powar and biggand sohtlie am .I. .I. am
biggand and powere to se. E bisic is. H om for-þi. EH forhiler art þou.

XL.

E Seli þat wnderstandes oht, . . . in þoht. H Seli þat understandes óur nedful
and powar ai, Laured lese him sal in iuel dai. E In iuel dai fra alle wa. . . he
sa. H L. quiken him and yhem him sal be And s. m. him for to be. E &
Psalm XL—XLII.

And nought gien him þene saule he
In hende⁴ of his saus to be.
3 Lauerd helpe [sal] bring him to
Ouer bed of sorwe and wo;
Alle þe straile of him þat es
Torned þou in his sekenes
4 .I. saide: Lauerd, haf merce of me;
Hele mi saule, for .I. sinned to þese
5 Mi faas saiden to me iuel, þis:
«When saul he die, and forworth name
his ða
6 And ifr he inyode þat he segh, vn-
naitnes
Spake he; his hert samened to him
wicenes.
7 He yhede ou and held him þarce,
And he spake in him-seluen² mare.
8 Againe me rouned al mi faes stille;
Againe me thoght þat to me ille.
9 Wike worde set þa againes me.
Non þat slepes, noght ekes þat rise
sal he?⁸
10 For man of mi pees sothli,
In wham mikel hoped .I.,
Þat ete mi lanes best might be
Mikeld vndergange ouer me.

11 Bot þou, lauerd, of me haf merce,
And rere me; and yheld am saul .I.µ
12 In þat knew .I. þat þou wald me sa,
For mirth ouer me saul noght mi faa.
13 And me for vnderandnes onfanged
þou,
And fest me in þi sight in ai nou.
14 Lauerd god of Israel blisshed be he,
Fra welde, and in welde: swa be,
swa be.

XLII.
Als yhernes hert at welles of watres
to be,
Swa yhernes mi saule, god, to þe.
2 T[h]risted mi saule night an dai
To god, quicke welle⁴ þat es ai:
When .I. sal come and schewen in
sight
Bifor þe face of god ofr mighte.
3 Mine teres vnto me þai wore
Laues dai and night þarfore,
Whil ikadai es said to me:
»Whare es þi god? what es he?«
4 Þis haf .I. mined what mai be,
And .I. yhét mi saule in me:
1 V fortet, R fontem.

neuermare gif him sal he. H g. h. sal he swa. EH In saule. H to sla.
EH L. help sal bring (to him H) and (H with) blisse. E To him on bed. EH of
sorg hisse. H þat of him esse. E tou. EH Mi fos iuel saiden to me pisse.
E om he. H dee E del. E And if he outyheþ he segh, Fantoms spake he
apon hegh, Pe hert of him sammed viht mine (r. inne) Wickednesse to him and
sinne; H And if he inyhed þat he segh fantomes spake he, His hert samened
wicenes to him to be. E yhode. H & he held. EH & in (om in E) him-seluen sp.
m. E to-teld inst. of rouned. E to me þoht þai. E om worde. EH þai set againe
me al. E Whor þat, H While. EH he saul. EH Sothlic man of pais mine
(H of mi pais ai), E In þe whilkre i hoped inne, H In whom i hoped niht
and dai. H underway. E Vndergange mikelhed. E And. H milpe of me
swa. E om And. & to þam yheld. H & raise me and i. sal yheld to þa.
EH In þat (H þat þat) þou wald me knew .i. swa (H wel). E For noht ouer
glade me sal mi fa H For mi fas sal mirþe ouer me nadel. E Me sothlic for v.
EH kep þou. EH Blisshed lauerd god of (om in E) Israel; H om be he. E sa
be sa be, H be wel.

XLI.
E hert yhornes at welle watres H hert at welle watres yhornes. E saul.
E þristes. H Mi saule þristed. H is. EH com and shew. È lht. E of god
sa briht; H Lickam of lauerd þat is briht. E Mi t. to me ware þai, H Þai ware
to me mi t. ai, EH Laues baþe be niht and dai. E ilke. EH is. E Þese
haue moned; H I haue mined what Þese. H toythut E het H of telde
Ms. Vesp. D vii

When I sal farre in stede of sylkounth
telde,
Vnto þe hous ofe god to welde,
5 In stuen of gladschip and ofe
schrifte—
Dine of etand þat es swifte.
6 Whl, mi saule, drieri eortou?
And whi todrones þou me nou?
7 Hope in god; for yhit sal. I. to him
schrue,
Hele of mi face, and mi god ofe liue.
8 Mi saule todrened es at me;
For þat sal. I. mine ofe þe
Ofe þe [land] ofiordan, and Hermon
Ofe þe lillet hille on-on.
9 Depnes depnes inkalles heghe,
In stuen of þi takenes 1 sleghe;
10 Alle þi heghnes and stremes of þe
Forth þai ferden ouer me.
11 In dai sent lauerd his merci,
And bi night his sange for-þi.
12 At me bede to god of mi liue nou.
. I. sal sai to god: ðmi fanger eortou;
13 Wharfore, if þi wille be,
Hanes ðou forgeten me?
And wharfore murned in. I. go,
Whil þat twinges me ðo fò?
14 Whil broken erc mi banes on-an
Vbraided me þat droue, mi fan,
1 V quoniam (tr. r. quando).
2 Ms. hil.
3 V cataractus.

Selkounth of hous. H Wherfor. E drieri mi saule. H om to; E drenues tou. E Hole. EH olue. EH At mi [H me] self mi saul droued is he [H to se]. E be mined. E Of land H Of þe land. E euen H swa, inst. of hegh. E Of þin tokningges in þe stuen H In st. of þine toknes ma. EH þine heghnesses. E Þai forthferden. EH send. E om sai. EH keper art þou. EH Whi forgetes tou me and whi in dred i go [H drieri in i ga], Whil þat. E om þe. EH Whil br. are mi banes, vbraided me, Pat drouen me mi faas þat be. H Whil þai sai to me be daies alle Whar is þi god on whom yhe kalle. H drieri. E drieri mi saul. EH & wherfor. EH om to; E drenues me þou n. EH olue.

XLI.

Psalm XLIII.

God, with our eres herde we þus,
Our faderes schwedwen untill vs,
2 Werke in pair daies þat þou wroghte,
And in daies alde þat nou ere noghte.
3 Þi hand geng tospred, and þou set þam;
Þou twinged folk and outdraf am.
4 Ne for in þaire swerde lande aghþ þai,
Ne þar arme beryhed þam ai;
5 Bot þi righthand, þin arme als-swa,
And lighting of þi face, for þou quemed in þam.
6 Þou ert he mi god and mi kinge,
Þat sendes to Iacob hailsinge³.
7 In þe [we] sal blaw with horn our ilwiland,
And in þi name forhorne in vs risand.
8 For noght in bowe hope sal .I. al,
Ne mi swerde noght saue me sal:
9 For þou sauued vs fra vs twingand,
And þou tospilte vs hatand.
10 In gud sal we be loued al dai,
And in þi name be schriuen in werld ai.
11 And nou, þou output vs and spilt vs
swa,

And in our mightes, god, noght sal tou outga.
12 Þou torned vs hindward after our saan;
And þat hated vs, refte him on-an.
13 Þou gaf vs als schepe ofe mete þat ware,
And in gengge tospred vs þare.
14 Þou salde þi folk with-ont waringe³,
And noght was mikelhede in þair manginge.
15 Þou set vs vpbraidinge ful wide
Til our neighbours vs side,
Sneringe and hepinge ful lange
To þas þat er in our vmgage.
16 Þou set vs in liknes in gengge to se,
Stiringe of hened in folk to be.
17 Mi schame ogaine me es al dai,
And schenschippe of mi face onershild me ai;
18 Fra steunen of vpbraiding and forspakand ⁴,
Fra face of fa and filighand.
19 Alle þes come ouer vs; ne we forgat þe,
Ne wiclike in þi witeworde noght dide we,

³ V diripiebant sibi. ⁴ E wurthinge; V sine pretio. ⁵ V in similitudinem; R liknyng. ⁴ obloquentis.
The Psalms.

Ms. Vesp. D vi.
20 And hindeward wited our hert na
dai;
And þou helded our sties fra þi wai,
21 For þou meked vs in sweeping steede,
And ouerhiled vs þe schadw ofe dede.
22 If we forgete name of our god we
kend,
And til opher god we if we spread our
hend,
23 Noght-ne sekes god þese to se?—
For hidges of herte knawes he.
24 For al dai dedelike er ¹ we for þe;
Als schepe of slaghter wend er we ².
25 Ris; lauerd, whi slepes tou?
Ris, ne outschoune ³ in ende nou.
26 Whi tores þou þine aneleth, kinge?
Forgetes oure wrecchedhed and oure
drouing?
27 For meked es in dust oure saule þus;
Swellhed ⁴ es in erpe þe wambe of vs.
28 Ris, lauerd, helpe vs for þi,
And bi vs for þi name hali.
¹ V mortifcsmur. ² aestimad sumus.
³ ne repellas. ⁴ conglutinantus.

(for to se). E & noht wited hindward H & again-went. EH no. EH þi stithes fra our w. EH For þou m. (as H; in stede of twinging vs (H þus) And shadw of
dede (hit H) ouerhiles (H ouerhiled) vs þus (H om þus). E & to god outen-
spred o. h., H & til outen god sprede o. h. EH Ware god sekes noht
þese. H ful smert. E Hidges of herte wel k. he, H For he knawes hidges of
hert. EH For þe dedic we are al dai. EH wend are we ai. H Vpris;
slapes. E Rise whi slepes tou god nou. E Ris in end und oute houshou þou
H Ris and ne againshoune in e. nou. EH Whi turnes tou þi lickam swa, For-
getes our drouing and our wa. EH in dast our s. is. EH Swolilhed in erpe is
w. (E wombe). H Vpris. EH heli.

XLIV.

EH in cross-rhymes.

EH Mi hert (om in E) rifted gode word
burgh me,
I telle þe kyng werke of mi hand(e);
2 Mi tung(e) rede-pipe mot maister
(master) be,
Writhe of swiftli wrintand(e).
3 Fairist of shap for-be alle
Of sones of men þat ere (euer)
ware (wer) born;
Hap wald in þi lippes falle,
God ai has blisse(d) þe perform.
4 Gird þi sword oner þi the,
Mathile (Maghill) þe sharpest men
þe bringe.
¹ Ma. piper; V Lingua mea calamus scribae
velociter scribentis. ² V graia. ³ V poten-
tissime ¹ (voc.).

5 For þi wite and fairehed liike
Bihald soundful, gaforth, and rike;
6 For sothnes, and handtemanes,
And rigtwisenes þat in þe es;
And it sal lede [þe] selkontil
Pþ rightand ful stedejusti.
7 þine arwes er swa scharp of might
Folke vnder þe be dai and night
Sal falle whider so þou gas—
In hert of þe kinges faas.
Psals XLIV.

8 Pi sete, lauerd, werld of werld es inne;
Yhereof rightinge yhere of rike pine.
9 Pon loued rightnes, and hated wicnes;
For-ri be smered god, pat es 
Pi god, with oile of fainenes,
Forbi pine feres mare and les.
10 Mir, and drope, and bike1, of schroudes pine,
Ofs houses luxyred, bright pat schine;
Ofs whilk lusted be doghtres ofs kinges
In ri worship, forbi alle things.
11 Pe quene on [pi] righthal[u]es stode,
In schroude gil, vmgiven with
sernes2 gode.
12 Here, doughter, and se nou,
And pine er helde pou;
Forgete ri folke for to rine3,

1 V cassia.  2 V varietate.  3 = touch.

8 Pi sete, god(H lauerd), in (H is) hegh
on heght
In werld of werld and ai ilike;
Pe yherd of rithinges (H rithing) is reght
Yherd of ri nawen (rin anhyn) riike.
9 Pon loued euer rithtwisnesse
And hated wickednesse pi yhers;
For-ri wiht smers of fainnes
Pe smered ri god for-be ri feres.
10 Mir and (om H) drope and bike als-swa (H mare)
Ofri clepinges (clepinge), of bigginges
Iuoired, of whilke pe yhorned(li) ma
(H sare)
In ri wurchip doghtres of kynes.
11 Pe quene stode on ri rithand
In clepinge gil pat fairst ess—
Is non (nan) swillke in alle pe (bi) land,
Vmgiven (H Vng.) alle wiht selkounnesse.
12 Here nou, doughtre, and se,
Held ri are and to (om H) me here;
Forgete ri folke what so ri be,
Pi fader hous pat esse (is) ri dere.

And pe hous ofe fadre piine.
13 And yhern sal pe king ri fairehed ai,
For he lauerd ri god, and him bid1 sal pai.
14 And doghtres of Tiry in gusites sall
Pe face bid; richest ofs folke alle.
15 Alle blis of him to biginne,
Doughtres of kinges fra withinne,
In gliterand gilted hemminges,
Vmlapped with selkounth pinges.
16 Led sal be to pe kinge maidene
after ma,
Hir negbures offred2 er to pe swa.
17 Pai sal be outborn3 in gladeschip and fainenes;
Pai sal be led in kirke pe kinges es.
18 For ri fadres, er ri born sones on hand;
Set sal pon pam princes ouer alle ri land.

1 V adorabunt.  2 V afferentur.

And ri fairehed sal yorne ri kynges,
For he (is H) lauerd ri god of alle,
And to him, for-be ri pinges,
Sal pai bidde bogh (H pe) gret
and smalle.
14 And ri doghtres of Tiry
In gusites ri fair face
Sal pai yorne ful inwardli,
Richest of folke pat mast gode
hace.
15 Kynges doghtres alle his blisse,
Als he wil fra (H swa) inne he
bringes,
In gilt orlinges (H hemminges) als
it isse,
Vmlapped al wiht selkounth pinges.
16 Ledde are bifoer pe (H pi) kinges kne,
After hir, maidens ful swete;
His nehbngres (H Neghb. of hire)
pare wald pai be,
To ri wiht godnesse for to grete.
17 Pai are ut borne into fain(n)esse,
And tu gladeship are pai stede;
Alle pat pare mare and lesse
In tu pe kynges kirke are ledde.
18 For ri fadres are (to H) ri born
Sones yunge (ybing) and summe
of eld(e);
Pon salt pam princes set perforn
Ouer alle ri land upon ri feld.
The Psalms.

19 Mined be, lauerd, of þi name sal þai
   In strend and strend, be night and dai.
20 For-þi þe folke sal to þe schriue
   In ai, and in werld of werld blithe.

XLV.

God otre toght and might þus,
Helper in drouinges þat mikel fand vs.
2 For-þi sal we noght drede when
   land let be,
And hilles ben borne in þe hert ofr
   þe se.
3 Þai dimmed, and dreued erz watres
   of þa;
To-dreued erz hilles in [his] strenght
   swa.
4 Stith cominge of streme faine[s]
   goddes cite;
He halhyd his telde heghist es he.
5 God in mid, it sal be stired nathinge;
   Helpe it sal god erel in grikinge.
6 Todreued er genge, and helded
   rikes are:
He gaf his steuen, stired landes þare.
7 Lauerd of mightes with vs es he;
   V turbabitur. * impetus; R swall. * Ms.

19 Þi name lauerd sal þai (om E) min
   þar line
In getynge of strend and strend
   (H in g. and getyng of st.);
20 For-þi þe (om H) folk sal to þe
   shrine
In werld and werld (H om and w.)
   wiht-outen ende.

XLV.

EH inliht. H is þus. H drouing. EH om þat; to mikel com vs. E For þat.
EH whil. E om land; H þerpe. H be. E & outborn ben hilles. EH in hert of
se. EH dined. H droued. are. H om To. in his st. E Todreued in his streth
are hilles ma. E Stif H Stigh. H faines. E halied. EH h. mai be. E it
stire it, sal om; H hit sal stire. EH He (H God) sal help hit erli. EH Droned.
H folke. E rikes helded, H boydhe rikes. EH þe erpe stired (is H) þare.
H Comes werkes of lauerd to se. E Pat he set fortokens &c, H Tokneinges ouer
erpe whille set he. E Awai berand fistes strange Vntil ende of erpe amang
H wierdse inst. of landes. E Brise sal he bogh and breke in twa Wepens, wiht fir
bren sheldes ma, H Brise sal he bogh and tobreke þenne Wepenes and sheldes
wigh fir brenne. E Bihaldes and sees witerli Pat god am .I. soghfastli, .I. sal be
heghed in genge for-thi, And be heghed in erpe sal .I.; H Emtes and se yhe
for-þi Pat god am .I. witerli, .I. sal be uphouen in folke ma, .I. sal be uphouen
in erpe als-swa. E God. EH mihtes. EH with vs in blisses. EH fonger. isse.

XLVI.

H folc. EH to. H Mi[r]yes. EH gladand. H for to se, E is he. EH erpe;
Psalm XLVI—XLVII.

5 Forwondred ere þai seand swa,
    Þai ere droued, Þai ere stired,
    drede griped þa;
6 Þere sorwes als of kineland non;
    In strange gastre schippes of Thars
    forthrist salton.
7 Als we here, sa se we right
    In cite of lauerd of might,
    Of our god in þe Cite;
    God grounded it in ai to be.
8 We onfanged, god, þi merci
    In mid of þi kirke inwardeli.
9 After þi name, god, swa isse
    Þi loofe ful of mikel blisse
    In þe endes os þe land.
    Of rightwisnes ful es þi righthand.
10 Faine mote þe hille of Syon,
    And glade sal þai sone on-on
    Þe faire doghtres of Iude,
    Lauerd, for domes of þe.
11 Vngines Syon, and vmlippes it;
    Telles in his toares yhit.
12 Settes yourz herties, night and dai,
    In might of him to be ai,
    And to-deles his houses ma,
    In othre kinde þat ye telle swa.

XLVII.

Mikel lauerd, and loonelike swithe
he is,
In cite of our god, in hille hali his.
2 Grounded with gladschepe be onon
Alle landes; hille of Syon,
Sides of north, þe cite
Of god mikel þat al sal be.
3 God in his houses be knawen sal
When þat he has fanged ite al.
4 For loke, kings of erthe ilkæn
Þai ere samened, and comen an:

1 V Fundatur exultatione universae terræ
   mons Sion.  2 r. king.  3 V ejus.

EH in mirþe ful queume.  H And lauerd.  EH om þat isse.  E . . yhe singe
is god str.  H For god king of al erpe str.  EH Singes wislic (wislil) yhou amangre.
H ouer genge wisil.  E ouer sete heli h.  H God sit sal ouer his sete heli.
EH om þai.  H Bifor of A.  E strange.  EH ware.  EH are.

XLVII.

EH Mikel l. and swipe loonendil.  EH in his hil heli.  E Gr. w. gl. alle erbes be,
þe hille of Syon for to se, Sides of norh for-be alle þinge, þat is cite of mikel
kynge;  H Grunded be hit al with blisse, With gladship of al erpe þat isse, Híl
of Syon, norht sides riht, Cite of mikel king of miht.  H om his.  H om þat.  E kepe
hit has, H has tan hit.  H Samened are.  EH com.  E Ferlied are þai H Pái
are forwarded, EH seand þat þing.  E let inst. of droued.  EH þam nam
quekyng.  E soryhes E sorgh.  H om nou.  E brise salt þon; H in strang gast
brise salt þou shipes of Thars lande.  EH als se we.  H god.  EH In cite of our
god þat (om in H) isse.  EH God gr. (H made) hit in ai wight blisse.  H fonged
alle-weland, And swa þi lof in endes of land, Wihth rihtwisuesse be niht and
dai Fulfd is þi rithrand ai; H After þi name god sa and þi lof in endes of
lande, Ful of rihtwisnesse is þi rithrande.  EH Faine Syion hil and glade doghtres
of lude, Lauerd f. d. of the.  H om his.  E Set yourz herties in his miht, And
todeles his houses riht, Þat yhe telle you bitwene, In ober kynde þat yhe haeu
sene;  H Set yhoure herties in his miht and deles houses hisse, Þat yhe telle in

12
The Psalms.

13 For he es god, oure god in blisse, In ai, in werld of worlde pat isse; He sal stene vs with his might In werldea, bi dai and night.

XLVIII.

Heres pes, alle genge; with eres bi-se Alle pat erden werld, in to be; Whilk and erthelyke, mennes sones ilkon,

Pourc and riche samen on-on.

Mi mouth sal speke wisedome on heught,
And thoght of mi hert, sleght.
I sal helde mine ere in forbisenges;
I sal open sauter mi forsettinge. —
Whi sal .I. drede in inel dai?
Wiknes of mi helespor sal vmgiue me ai.

Pat traiste in pair mighte and in mikelhed
Of pair welthes mirpen, to mede
Brothre sal noght bie, man bie sal ai?
Noght gif his queming to god he sal,

8 And worth of againbijinge of his saule to wende;
And he sal swinke in ai, and yhit life in ende.
9 noght sal he se forworth in land,
When he has wise diand; Samen pe vnwis als-swa
With pe folke forworth sal pa.
10 And leue til outen pair welthes sal pai,
And pair grabe pair hous sal be in ai.
11 In kinde and kinde teldes of pa!
Pair kalied pair eames in pair landes swa.
12 Man, in worshippe when he was broght,
He ne vndrestode ite noght;
Til vnwise meres enenmete es he,
And made to paum like for to be.
13 Pis pair wai schame to pam alle;
And after, in pair mouth queume pai sal.
14 Als schepe in helle set ere pai;
Dede fedes pam night and dai.
15 And lauerd of pis forbi alle thinges
Sal be rightwis in morninge;
op er kinde pat isse. E For he god swa gode to se, Oure god in enermare sal be, And in werld of werld pat isse, He sal vs stene in werldea blisse; H For he is god our god in werld of werld and in ai, He sal stene us in werldea nihth and dai.

XLVIII.

Psalm XLVIII—XLIX.

181

And þe helpe sal elde of þa
In helle alle þaire blisse fra.
16 Bot god mi saule bi sal he
Fra hand of helle, when he tas me.
17 Ne drede þou when riche made
man is,
And felesfalded of his hous es blis;
18 For, when he sternes, take sal he
noghte alle,
Ne with him his blis lightdoune salle.
19 For his saule in his life sal blissed
be;
When þou has gode done him schriue
sal he to þe:
20 Inga intil kinde of his fadres sal he,
And til in ai lights sal he noght se.
21 Man, in worshippe when he was
broghts,
He ne vndrestode it noghte;
And til vnwis meres euemmet es he,
And made to þam like for to be.

XLIX.

God of goddes, lauerd, spake he,
And þe erthe he kalled to se,
2 Fra sonne springe to setelgang;
Fra Syon white of his fairehed Lange.

3 God he [sal come] openli,
Our god, and noht blinne forþí.
4 Firþ in his sight sal brenne sothil;
And in his vmgange storme worthi.
5 He kalled þe heuen abouen of
blisse,
And þe land, to schede folke hisse.
6 Samenes his halighes til his hand,
Pat welesettes witeworde our off-
rand.
7 And schewe sal henens his right-
wisnes,
For god domesman he es.
8 Here, mi folk, to me somdele
And .I. sal speke to Israel,
And .I. sal witnes to þe forþí
God, god þine þat am .I.,
9 Noght in offrandes sal .I. threte þe
righte;
For þi smercinges ai ere in mi sighte.
10 Noght sal .I. take fra þi hous kalues,
Ne fra þi faldes bockes, on na halues;
11 For mine ere alle bestes of wode,
Meres in hilles, and nete gode.
12 I knewe alle þe sightfoghel of heuen,
And fairebede of felde with me es
euen.

1 Ms. spake.  2 V valida.  3 ordinant.
4 holocausta.

Elde sal in helle fra þar blisse; H And lauerd sal of þam rihwise is morning
swa, And par help sal eld in helle fra blisse of þa. EH bie. E Of. H taas.
EH om þou. E riche man maked H man riche made. EH And when man-
folded be (is) blisse of hous hisse. EH he nimes. EH Ne his blisse wiht him
sal doûs falle (doung sal). E And when þou gode has don. H has wel don.
EH sal he (om E) shriue to þe. E to iw H til in. EH noht sal he. EH mares.

XLIX.

EH God of g. lauerd of blisse (H þat isse), He (om H) spakz and cald þe
erþe þisse. EH sunne. E til. E Fro S. swetenesse. EH God openli(c) come
sal to se (H he sal), Oure god, and noht lete (blinne) sal he (with-al).
H fra aboue heald heuen of blisse. H ais inst. of þe. EH erþe. E halles
E isse. E Herk. vnto the, forþí om. þine I am to be. H Here mi folde and
[i] sal speke to Israel forþí. And witnes to þe, god god þin am .i.. E offrand.
E þrete .I. sal. H þrete sal i. þe. EH þine offrandes. E iw mi siht ai al
H ai in mi siht to se. E Noht sal .i. nim fra calues nan H .I. sal tak of þi
houes k. nan. EH Ne fra (of) þi faldes buckes neuer nan (an). EH For ai bestes
of wod mine are þa. EH Mares. H om and. EH net(e) als-swa. E knaw.
EH om þe. EH f. of h. to se. H And þe f. of wod. EH is wiht me (euen
MS Vesp. D vii.

13 Vise me hungre, noght sal .1. sai pe pis; Mine es erthel weolc, and fulhef his.
14 Wher .1. sal ete of bules freshe? Or drinke pe blode of bukes nescie?
15 Offrand of loef to god ofre pou, And yhelede til hegheste pe hates nou.
16 And in dai of drounges kalle pou me; Pou salt worschipe me, and .1. sal outtake pe.
17 To sinner sothlike said god peat es: "Whi telles pou mi rightwisenes? And nimes als-swa bi pe mouth Mi witeword peat es swa kouth.
18 Pou sothlike hated lare, And forthkest mi sages hindward bare.
19 If pe pou sagh thefe, pou ran with him yete; And with wedbrek pe dele pou sete.
20 Bi mouth mihtsomed1 iuelles swa, And pe tungre herded2 swikedomes ma.
21 Sitand, bi brobre spakr ogain, And ogain bi modre sun with main
1 = whether. 2 Stev. nuhtsomed; V Osnum abundavit malitia; cf. 64, 14; 72, 12.
3 V concinsnabat.


L.

E A. þe mikel. EH & after manihed (mikelhed) of rewþhes (E ríhtwise) bine, Pou (E om) do awai wicennesse (H wickednes) mine. E ne inst. of me. EH of mi wicennesse, And klenes of (om H) mi sinne þat esse. EH knaw .1. i am i.
Psalm L.

4 For mi wickenes .I. knaw þat .I.
am inne,
And ai again me es mi sinne.
5 To þe an sinned .I. mare,
And iuel bifer þe dide .I. þare;
Þat in þi saghes þou be rightwise,
And acumme when þou demed is.
6 Lo for in wickenesses onfanged
am .I.,
And in sinnes me ongoh (I) mi modre
for-þi.
7 Lo for þou loued with al þi mighte
Sothnes, bath bi dai and nighte;
Vnsiker and derne of þi wisadam
þou opened vnto me of þam.
8 þou sal stenkil2 me ouer-alle
With stenkil, and klened be .I.
salle;
þou þi-selfe salt wasche me,
And ouer snawe sal .I. whitened be.
9 To mi heringe salton giue
Blis and fainnes, whils .I. liue,
And glade sal þal night and dai
Banes þat erre meked ai.
10 Þi face fra mine sinnes tonre þou nou,
And alle mi wickenes awai do þo[u].
11 Clene herte make in me, god, and
trewe,
And right gaste in mi guttes newe.

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1 V Ecce enim. 2 same word R.

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The Psalms.

LI.

Whi glades þou in iuelnes,
Pat mightand is et in wickednes?
2 Vrightwisnes thought þi tunge al dái;
Als scharp rasour swikedom did þou au.
3 Þou loned iuelnes oure betternes;
Mare to speke wicnes þan euennes.
4 Þou loned alle wordes of dounfallinge,²
With swikle tunge, oure au thinges.
5 For-þi god sal fordo þe
In ende, output þe for to be,
And ferre þe fra þi telde in land,
And þi rote fra þe erthe of linand.
6 Rightwise sal se, and drede þai sal;
And on him lâgh, and sal with-al:
»Loke here man þat noght set he
God helpar his ai for to be,
7 Bot hoped in mikelhede of his
richesse,
And forworthe in his vnnahtinesses.³
8 And .I., als olleu fruitberand
In þe hous of god liuand;
.I. hoped in goddes meri,
In ai and in werld of werld. for-þi,
9 In werld þou made sal .I. to þe
schriue,
And abide þi name mi line;
For gode es it in þe sighte
Of þine haleghs ful of mighte.

Footnotes:
1 V potens. 2 R dounfelling, V praecipitationis. ³al. betred; V praevaluit.

LII (cf. XIII).

Pe vnwis saide in hert his
Als a fule, þat god noght is.
2 Þai erc wearmed, and wlatful ai
In wickednes made erc þai;
Whilk þat gode dos es þar nan,
Es þar nan to lepi an.
3 Lauerd fra heuen, þare he wones,
Fortbloked ouer mennes sones,
Þat he se wher he be vndrestand,
Or if he be gode sekand:
4 Alle helded þai, sammen ai
Vanoteful maked erc þai;
Whilk þat gode dos es þar nan,
Is [þar] nan to lepi an.
5 Noght-ne wate þai alle þat wirkes qued,
Þat swelyhes mi folk als mete of bred?
6 God ne kalled þai neuer an;
Þar quowe þai for drede, þar drede
was nan.
7 For god skatered bannes of þa
Vn to men þat qwemes swa;
Schent erc þai, bi night and dai,
For þat god forsroke þam ai.
8 Wha sal gift of Syon hele to Irael?
When torden has god wretchednes wel
Of his folk, glade Iacob sal,
And faine sal Irael with-al.

LI.

EH tuon. art. EH þi tung þoht vn. H rasur. H swikedom; E euvelnesse o.
bitternesse. EH swikel. EH oulouk. H þe þer þon sal be. EH fra erpe,
E laghand. H & saie to mede. H om here. H whilk þat. EH his helpe; ai

LII.

H in h. and þoht. EH fol(e). H is noht. EH wlatand. E mars and lesse.
H winnesse. E Mad are þai in þare wickednesse. EH is. E non. E one.
H God. þer. E ware he understand. E Ore ware þat. E Alle samen helded
þai, V. are þai maked ai. EH Is þar. EH Þai wate (witen) noht (alle H) þat
wirken (wirkes) q. EH swolyhe. E fol. E om ne. EH noht apon. EH Þai
q. for d. E om For. H om god. E þat vn-to men quemen tha H Whilk,
þat queme un-to men swa. E Þai are forsplitt H Þai are shent. EH bath n.
H of Syon sal gif. E lauerd has turned H god has t. E Iacob glade. H om
faine.
Psalm LIII—LIV.

Ms. Vesp. D viii.

LIII.

God, in þi name sauf make me nou,
And in þi might me deme þou.
2 God here mi bede; with eres bise
Wordes\(^1\) of mi mouth þat be.
3 For outen ras ogain me ma,
And stawlworth soght mi saule to sla,
And noght forset þai dai na nighte
God to be biforn þaire sighte.
4 Lo, sotheileGod helps me,
And lanerd helper of mi saule es he.
5 Torne iuels vnto mi faas;
And in þi sothnes tosprede þas.
6 Willi sal .I. oftre to þe yhte,
And schrine to þi name, for gode
es ite.
7 For alle drouinge me outoke þou fra,
And min egh forsegh ouer mi faas.

1 Ms. worwes.

LIV.

Here, god, what es mi bede,
And ne forsake þou in na stede
Mi bisekinge .I. make to þe;
Take kepe to me and here me.

2 Dredrned .I. am in mi bedgange\(^1\);
And to-dreued am .I. langle
Of steuen of ilwiland,
And of drouinge of sinnand;
3 For þai helded in me wienes ai,
And in wrath to me hakand war þai.
4 Mi hert es drened in me to be,
And radnes of dede felle ounr me.
5 Drede and quaking ounr me come þa,
And weuned\(^2\) me mirkenes in to ga.
6 And .I. saide: wha feperes sal gif
me beste
Als of douue, and .I. sal flegh, and
reste?
7 Loke, .I. lenghped fleand,
And in an[n]es\(^3\) .I. was wonand;
8 .I. abade him þat sauf me made
Fra littelhed of gast, and fra storme
brade.
9 Felneþer\(^4\), lauerd, þat it be swa,
And þe tungen twinne of þa;
For .I. sagh þe wickednesse
And þe againsagh in cite esse.

\(^1\) V in exercitatione mea, r. begange. \(^2\) V contexcrunt(l). \(^3\) V in solitudine. \(^4\) Prae-
cipita.

LIII.

EH Lanerd. E om þi. H sauue me nou  E sauf make þou me. E And sauue
me in þe miht of the. H þe bede, E wiht eres þine H of me, E Bese þe
wordes of mouth mine H Wordes of mi m. wiht eres bise. E in me. EH om
And. H Starwurth. H And þai set noht. E And þat forset noht before þar siht
God be dales na be niht. EH Loke. EH om And. H God. EH keper. V 7 om
E Fra al d. H For fro alle mi fas. E outoke þou me  H me o. þou. E And
ouer mi fos min egh forsok to se. H ouer fas mine nou.

LIV.

E Here god mi bede loud and stille And ne forsake þou wiht þi wille, H Here
g. of me the biede And forsake noht in þe stede. EH Bihald to me. E I am
dredried. H & t. i am amange. H For st. EH of min. E ille weland. H And
dred; r. oft felle, of dede om; felle inst. of come; & ouerhiled me merknisses al
dai; H Mi hert it (r. is) let in me to dwelle And radires of ded ouer me felle,
Drede & qu. come ouer me, And merknesse wof me in to be. E who sal gif me
EH .i. ferred. E fast f. E onnesse H onne. EH abode. H wha sauf me
m. amang. E made me. H litlenes. EH om and. E fra st. to se H fra st.
strang. E Feleneþer lauerd twinne tsuesg of þa me(!). For .I. sagh wienesse
and gaineasaw in cite. H And twinne þou t. E Dai and niht vmga sal hit.
The Psalms.

10 Vmgif sal it night and dai
   Ouer walles of it wickednes ai;
   And swinke in mid of it be sal,
   And vnightwisnes with-al;
11 And noght waned of waies of it
   Okre and swikedome to be yhite.
12 For ife me weried had mi faa,
   Tholed sothlikhe had .I. swa;
13 And if to ạpat hates me
   Ouer me grete thinge spoken had he,
   Thorgh hap swa might haue bitid
   Pat .I. me had fro him hid.
14 Pou sothlik man of a mode,
   Mi leder, and mi kouth sa gode,
15 Pat samen sweete metes toke with
   me,
   In goddes hous with [a] willie yhode
   we!
16 Come mote dede some ouer ạ;
   And in helle liuand doune ạ ga;
17 For nith in teldes of ąm ai,
   In middes of am, night and dai.
18 Sothlik to ẹ, god, cried .I.,
   And lauerd heled me for-ạ.

19 Late, and areli, and at midday enen,
   Sal .I. telle and schew, and he sal
   herz mi steuen.
20 Bi mi saule in pais sal he
   Fra ạpat swa neghed me;
   For bitwix mani ại ware
   With me, bath ạ lesse and mare.
21 Here sal god, and meke ạ,
   Bifor werldes ạ pat es swa.
22 Noght es to ạm formanginge,
   And par-with drede ại nathinge;
   God forpi thorgh-out ạ land
   Tospred his hand in forheldand.
23 ại bismitted night and dai
   His witeworde: todtel err ại
   Fra wretch of his face forpi;
   And neghed hert of him sothli.
24 Nesched als oyle his sagh's bene,
   And ại err gaelokes ạm bitwene.
25 Thraw on lauerd ại willie to be,
   And him-selfe sal fostre ạ;
   And noght sal he gif with-outen
   ende
   Floldrede to rightwis to wende.

1 V is (tr. r. his) qui oderat me. 2 unanimitis.

EH haten. E Grete pinges ouer me. H Mikel ping. ouer me om. EH om
Thorgh hap. E Swilc ping. H mht hit wel hae. E sulf me fra him haue
H hade me fra him. EH Pou sothlic man o wille (H of o mede) non, Mi leder
(H duke) & mi knawen (konpe) art pou. H nam. E om me. E whit o wille.
H With o wille in godes hous ga sal we. E Com dede ouer ạm hivhand, And
doun falle ại in helle liuand, For in ạr teldes is quenedese, In midd of ạm more
and lesse; H Com ded ouer ạm to quelle, And liuand ga doun til
helle, For nigh in ạr teldes esse, In midd of ạm mare & lesse. EH to
lauerd. EH erli. H And telle. E He sal bie mi saule in pais fra ạ negh
me, For bitwix fele ware ại whit me to be; H He sal bie in pais mi saule fra
ạm ai, Pat me negh, for bitwix fele with me ware ại. EH God sal here.
E tho. E are s wo; H And bifor wieldes is swa. E For noht to ạm is manging.
gan (r. and) ại drede na ping. God he sal streke his hand in forheldyng, ại
be-smitted his witeworde esse, To-delt are ại mare and lesse Fra wragh of his
lickam smert, And of him neghed ạr hert, Smepe are mi (r. his) says ouer oli,
And ại are gænellokes witerli; H Sothlic to ạm noht is manging, And god
dred ại na ping. He streke his hand in forhelding, ại bismitted his witeword.
todelt ại are Fra wrath of his face, neghed is hert para, Smepe als oli his
sayhes bene, And ại are gaelokes ạm bitwene. E Kest ouer lauerd alle ạ
wille, And he sal fostre ạ felle, And noht sal [he] gif in ai Floldrede to rihtwis
niht no dai; H Kest ại wille on lauerd and he sal fostre ạ, And noht floodred
Psalm LIV—LV.

26 Bot þou, lauerd, lede salt þa
    In pitte inrest₁ for to go.
27 Menslaer and swykel his dayes halfe²
    sal;
And .I., lauerd, in þe hope sal al.

LV.

Milpe of me, lauerd, for man fortrade me;
Al dai fightand, me drouned he.
2 Mine faas fortrade me al dai þar;
    For mani fightand ogaines me ware.
3 Noghth sal .I. drede fra heighnes of
dai⁴,
    Bot in þe hope sal .I. ai
4 In god loone sal .I. saugh⁵; in god
    hoped .I.;
    Ine sal drede what flessche dos me
    for-þi.
5 Alle dai mi wordes cursed þa;
    Ogaine me in iuel þar thoughtes
    ma.
6 Inbigge þai sal, hide þam with-æl;
    Mi helespor bihalde þai sal.

₁ V in putcum interitus().  ᵃ V non dimi-
    diabunt.  ᵇ R Ab altitudine dici timebo?
⁴ V sermones meos.

in ai to riht gif sal he. EH þou sohtlic salt lede þo (H þam ai). E In pitte
of stirings f. go, H In pit in rest niht and dai. EH Mensloers. E is dai
twieme noht H twinne þar daiies noht. E I sohtlic louerd hoped in þe ale,
H And I. hope sal i in þe al.

LV.

E Miles. E god. E fortrade me man. H me ai. E And dai in-síhtande me
droaned þam, H In ñhtande drouned me al dai. EH Fortrade me (om E) mi foos
al dai. H fele. E ogayn me ai H agayn me ras þai. EH Fro heighnesse of
dai (noht H) drede .I. sal (H sal .I.), E .I. sohtic in þe sal hope alle H For
.ï. hope in þe witerli. EH In god mi saihes loue (beryhe) sal .I. (i. sal), In
god hoped .i. stedfastli (wiht-æl), I sal noht (Nener sal .i.) dreedand be. What ani
flesshe mai do to me. E Mine sayhes cursed þai al dai. EH Alle þar þohtes
in iuel againe me ai. E Pai sal inwun and hide þam swa, H Pai sal inbig, þam
hide w. EH—spur. E sal þa. E Swa als tai ypheliden now Saul mine, for noht
salt þou Berihed make þam lesse and mare, In wraagh folks breke salt þou pare;
H Als þai boled mi saule, saul sal tou þa Make, in wrath folc to-breke swa.
H om to. E om rightly. EH Pou set mi teres, E in þi s. to be. E Als and
in þi hote onon, Fën turned hindward sal be mi fon; H And in þi hote, þen
sal ikkan Be turned himwarde mi fan. H kalle sal the n. H kn. þe, for mi
god a. E lone; H lone worde sal .i:. H god. E lone sayhe w., H lone saugh
forthi, H om ai. E In lauerd hoped I. noht dreed sal .I., What man mai do to
me for-thi. EH Pat .I. sal yh. berynages.. E þou toke mi saul. EH slíperingz.
E Bi god þat .I. q. E siht.

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LVI.

H af merci of me, god, haf merci of me,
For mi saule traistes in þe.
2 And in schadw of þine wenges hope
.I. sal,
To wickednes awafsare al.
3 .I. sal crie to god heghist es he,
To god þat wele dide to me.
4 He sent fra heuen, leled me of band;
He gaf in wāpbraidinge me fortdemand.
5 God sent his merci and his sothnes,
And toke mi saule fra wickednes,
Fra þe kitelinges of liouns ware—
I slepe al fordredned þære.
6 Mensones, wepenes and arwes teth of þa,
And þaire tunge scharp swerde es swa.
7 Vphene our ser heuens, god þat isse,
And our ser al land be þi blisse.
8 Snare gra þaid þai to mi fete twa,
And mi saule þen croked þa;
9 Bisor mi licham groue þai dike:
And felle þam-self þar-inne lilike.

10 Graiþed mi hert, god, graiþed mi hert;
I sal singe and salme in querte.
11 Ris, mi blisse; ris sautre for-þi
And harp; in grikinge ris sal .I...  
12 In folke sal .I., lauerd, to þe schrinu,
And salme to þe sai in genge mi liue.
13 For mikled to heuen þi merci esse,
And to þe cloudes þi sothnesse.
14 Vphene our ser heuens, god þat isse,
And our ser alle erthe be þi blisse.

LVII.

If sothlik speke ye rightwisnes,
Mensones, demes rightlik þat es.
2 For in hert wickenes ye wirke in land;
Vnrightwisnes herdes your se hand.
3 Outened ðra wambe sinful eri ai;
Þai dweled fra magh, lese spake þai.
4 Wodenes to þo after lickenesse
Of a snake in wildernes;
Als of a neddre def als-swa
Þat stoppand es his eres twa,
V alienati.


LVII.

EH If s. rihtw. deme (speke) yhe, Rihlic demes, men sones þat be. E For in h. wirke ye wickednesse, In land herd yhoure hende vnihtwisnesse. E wombes. E Bragh to þa after of nedder linesse, Als def snake his eres stoppand esse; H Wode(ne)js of wicke is to tha. After linesse of nedder swa, Als of def snake and stoppand His eres þat he be noht herand. E þat he here
Psalm LVII—LVIII.

189

5 Pat noght sal here þe steenen of wicchand, Of wicchand wiselli in land.
6 God bris sal þær þeth e in mouth of þa; Toakes of liouns lanærð breke sal ma.
7 To noght sal þai bicone als watres rinnes ai;
He bent his bogh til vnfest be þai.
8 Als wax þæt meltes hete biforne Alle sal þai be outhorne; Ouerfel þe fire sa brighte, And þe sunne noght se þai mighte.
9 Artil þai vnrestande biforn Of youre thornes of theuethorn, In wreth sait þou* fote and hande Swelyhe þam als liuande.
10 When he sees wreke faíne sal þe gode; He sal wasche his hende in sinful blode.
11 And man sothlike sai sal he:
If þat fruite to rightwis be, Sothlike þanne es god swa
Here in land demand þæ.

LVIII.

Outake me, god, fra mine ille-willande,

1 a word (galler?) left out; V venefici. 2 V Priorsquam intelligentem spinæ vestrae (nom. pl.) rhannunt. *V absorbet.

In wragh sait he (H tou) swolyhe (forswolyhe) tha. E Rihtwis faíne when he sees wreke he sal And is blod of sinful sal he wasche his hende wigh ai; H Faine sal riht when he ses wreke in land, He sal wasche his hende in blod of sinnand. E sai man sothlic; Sothlic þen is god demand þam after þar dede in land; H And saiile sal man if frut to riht be swa, þen is god in erþe demand þa.

1 V non miserarea. * al. his, V ejus.

E lanærð. E om And. E fra wirkand wicnesse be H fra wicnes wirkande. EH And fro (fra) men-stoers (slaers) sauf þou me (s. me in lande). E Onresed in me. E þal. E ran .I. H rethted. E in mine angres, H in mi gaines god. H lanærð god of m. E Abide. EH alle gence. H of alle. E went. EH þe cite. EH Loke þai spekz in þar mouth (sp. in þar m. þai) sal. EH for who herd ai. EH tou. E scorn sait þo H salt se. þam nou. E om And. EH alle gence E als-swo H salt þou. EH Mi stretht sal .I. yheme to þe, For mi keper art þou (þou a. mi k.) to be, And mi god, of him (H ai his) merci Bifor come me
LIX.

God, thou outpute vs, and fordid vs þus;
Pou eft wrath with vs, and rewes\(^1\) of vs.
2 Pou stired þe erthe, and droaned it yhte;
Hele his forbrekinges, for stired es itr.
3 Pou schewed to þi folke hard thinge,
Pou dranke vs with wine of stingege.
4 Pou gaf takeninge to dredeand þe,
Fra face of bow þat þai suld fie;
5 Þat lesed þi chosen be,
Sauf make þi righthand\(^4\), and her me.
6 God spak in his halegh swa:
«I. sal fuine, and dele in twa
Dried\(^2\), and þe dale with-al
Of þe teldes mete I. sal.
7 Mine es Galaad, Manasse mine leued,
And Effraim strenght of mi heued.
8 Inda me kinge es of blisse,
Moab pot of mi hope isse.
9 In Ydume sal I. þinne\(^4\) mi scho;
Outen vndreloute ertz me tos.
10 Wha sal lede me to warned\(^4\) cite?
Vntil Ydume wha sal lede me?

---

1 V obliviscantur. 2 R set them doune; V depone. 3 V comprehenduntur.

---

sal for-thi. H om me. H forgoten be swa. EH þou þam. E leuue H dof. þam. E Gil. E saugh of þar lippes al H and sayhe als-sa. E And in þar pride be gripeed þai sal, H Of þar lippes and gr. in þar pr. are þa. EH And of curings and of liynges. E Shewed sal þai be. E In wraghe of ending witerly, And noht sal þai be for-thi; H In þe wraghe of endinge, And þai ne sal be na þinge. EH þai sal wite. E s. be, H salle, he om. E om ofg. H alle inst. of þat be. EH om sal. E And h. E om þe. EH til ete. E om dai. E om be. E marke H and grcuche. E þai sal. EH Sohtlic inst. of And. EH And vphewe erli. EH For þou art made mi keper and mi infeynge In þe dai of mi drouynge. E salm. EH sal I. E For mi fonger mi god mi merci, H For þou art god mi keper god mi merci.

LIX.

Psalm LIX—LXI.


11 Noghtne þou, god, þat output vs swa?
And in ourc mightes, god, noght saltou outga?
12 Gif til vs helpe of drouinge,
For hele ofc man ful vnnait thinge.
13 In god might make sal we;
And to noght vs drouand lede sal be.

LX.

Here, god, mi besekinge nou;
Vnto mi bede bihald þou.
2 Fra endes of erthe witerli
Vnto þe þan cried .I.,
Whil þat swunken es mi herte;
In stane vphune þou me with querte.
3 Þou led me, for mi hope made e rt swa,
Tour ofs strenghete fra face of faa.
4 In þi teldeþ in werldes in sal .I. won,
Be forhild in hilinge of þi wenges .I. mon.
5 For þou, ert mi god, herdes bede mine;
Þou gafs heritage to dredand name þine.
1 al. teld(e).

LXI.

Noghtne to god mi saule vnderlaide be sal?
Fra him sothlike mi hele al.
2 For and he mi god, and mi hele for-þi,
Mi fanger; be stired namare sal .I. .
3 Til þat ye onrese in man swa,
Yhe al, vnto yhe ala,
Als a heldeand waghe mai be
And a stanewalle donneput to se.
4 Bot mi worth þai thoght to schoune awai2;
In thrist ran .I. night and dai;
1 V Quousque, R How longe. 2 V repellere.


LX.

H God mi b. here þou, Take kepe to mi bede non. EH Fra endes of erþe cried .i. to þe, Whil swunken was [is] mi hert in stone [up H] houe þou me. E For made art mi hope þou led me swa. H þou art made mi h. s. E .I. sal wun in þe teld in werlde ma, Be hiled in hilinge of þi wenges twa; H Inwun in þe telde in werlde .i. sal, In hiling of þi wenges be forhiled al. H om ert, E here H herdest. E Dai our daies eke salt of kyng to wende, His þeres to in dai of strend and strend. H Daies ener daies ma, &c. (= V). E He sal be in a in godes siht al, H He is in siht of god in a. H seke mai. EH In (Swa in) werlde of werld to þi name sa (om H) salm (om H) sal .I. saI, Pat .I. yhelde mi hotes fra dai in dai.

LXI.

E Whor noht H Noht (ne om). H underkast mi saule. EH sal be. EH þe hele of me. E om and he. EH & mi beryer. E is he H al, inst. of forþi. EH Mi keper & nomare stired sal .I. be (be st. .i. sal). H Vnto yhe. E men. E vn-to þat yhe. EH Als tile a woogh (wagh) þat heldand be. H output. E Powheþer. EH wurgh. E þoht þai wili H þai poht for-þi, EH To (Til) again-shouue (H -houue), in þrist ran I. EH þai bl. aI. H in þar hert. EH weried (E
The Psalms.

With þære mouth þan blissed þai,
And with þair hert þai weried ai.
5 Bot to god, mi saule, vnderlaide
don be,
For fra him al þe þild1 of me.
6 For he es mi god and mi beryher al,
Mi helper; noght outga .i. sal.
7 In god mi hele and mi blisse;
God of mi helpe, and mi hope in
god isse.
8 Hopes in him stedfasteli,
Alle sameninge of folk, for-ði;
Bifor him your hertes ybet yhe;
God ousc helper in ai es he.
9 Bot fantom, sones of men err þai,
Liyhers sones of men are ai .
In weightes, þat8 biswike þa
Of fantom in him-seluen swa.
10 Nil þou hope in wickednes,
And reuinges nil yhern mare ne les.
Welthes if þai stremen smert,
Nil þou set on þam þi hert.
11 Ances spak god, twa þese herd .i.:
For might of god es ite, and merci
To þe, lauerd: for þou yhelde sall
Til ilk an after his werkes alle.
1 patience. 8 V ut decipiant ipsi de vani-
tate in idipsum.

LXII.

God, mi god ai ful of might,
Vnto þe wake .i. fra light.
2 Thristed mi saule in þe to be;
Pan manifalde mi fiesche to þe!
3 In þe land of wilernesse,
In-wai1, and vnwaðri esse,
Swa in haligh .i. schewed to þe,
Þi blisse and þi mighte þat .i. sulde se.
4 For bettre ouer liues is þi merci,
Mine lippes loone þe sal for-ði.
5 Swa sal .i. salne þe in lif mine,
And sal lift mi handes in name þine.
6 Als with greeves and fathed fild be
mi saule al,
And with lippes of gladnes mi mouth
loone sal.
7 Swa2 was .i. mined of þe ai
Ouer mi straille þar .i. lai;
In morninges sal .i. thinkes in þe;
For þou was helper to me.
8 And in hilings of þi wenges ai,
Sal .i. glade bath night and dai,
Kluned mi saule after þe,
Þi righthand onfanged me.
1 V inuia. 2 V Si (tr. r. Sic).


LXII.

Psalm LXII—LXIV.

9 And in vnnait mi saule soght þa:
   In inferrest1 of þe erth sal þai ga,
   Be giuen in hend of swerd with-al,
   Deles of fowkes be þai sal.
10 Þe king sothlik faine sal he
   In god; looued al sal be
   Þat sweres in him thurgh þe land,
   For stopped es mouth of qued spek-
   and.

   LXIII.

   Here, god, mi bede when i. bi-
   seke swa;
   Outake mi saule fra drede of fa.
2 Þou forhiled me fra herd of liper-
   and,
   Fra mikelhed of wickenes wirkeand.
3 For als swerd þair tungs charped
   þai;
   Þai bent bow, thing bitter ai,
   Þat þai schote and make vnquerte
   In hiddles vnwemmed of hertze.
4 Ferinkli2 schote him sal þai swa,
   And noght drede; qued saugh to him
   feste þa.
5 Þai talde þate snares hide suld þai,
   And saide: swha se þam nou mai?
1 V inferior. r. niperest?  2 V Subito, ags. faeringa.

sohtlic H And þai in v. H s. ai. E inrest H neberist. EH om þe. E in
sal þai ga H inga sal þai. E In hend of s. be g. EH And þe kynge in god
faine sal he (H ai), E Alle in him swere sal loued be H þat in [him] s. loued
be þai, EH For stopped is þe mouth and ande Of þat quednesse are spekand.

   LXIII.

   H hiled. E om me. EH ferd. H For þar swerd whetted þai. EH þar bogh.
   H In deres. EH þai sal (om H) shote him feriglin and (noht H) drede þai ne (om H)
   sal, Þai fest to him quede saugh wigh-al. EH s. þai ma. EH þai (And) saiden
   wa sal se (nou H) þa. EH þai r. wickednesse in land, Þai w. ofransake (ran-
   saking) ransakende. EH Tocum. H & god sal be uphouen. EH made are wondes
   of þa (H am). EH & vnfest are þar tungs again am sa (H agines þam).
   H & dred ilke man for wa. EH þai sh. H & dedes of him. E be inst. of ai;
   And in him ai hope sal he. H faine sal r. in louerd and in him hope al, And
   riht of hert be beryhed sal.

   LXIV.

   E þe feres god for to haue o-non Ymne, god in Syon, And to þe be yolden
   bright als bem Sal hotes in L.; H þe feres ymne in Syon god als lem, To þe

II.
Ms. Vesp. D vn.

4 Seli wham þou ches and nam to þe:
    In þi porches wone sal he.
5 We sal be fild in godes of þi hous es;
    Hali es þi kirke, selkouth in enennes.
6 Here vs, god, our hele; hope es he
    Of alle endes ofser eth, and fer in se.
7 Graiþand hilles in þi thew rights;
    Gird with mightegne dai and nighte;
    Þat todrenes depnes of se,
    Dinne of his strenes þate be.
8 Be drened sal genge, and drede þate
    Þat erden meres lesse and mare,
    Of þi taknes; outgang of morninge
    Lust saltou, and of eveninge.
9 Þou soght þe land, and dunkenred
    it yhite;
    Þou manifalded to stedful1 ite.
10 Stryme of god with mikel blisse
    Fuilled with warhes it isse;
    Þou graiþed þe mete of þa;
    For forgraiþand of him is swa.
11 Brokes of it indrakenand,
    Fellefalde his estres in þe land;

In his goters1 night and dai
    Faine sal he sproutand ai.
12 Blisse salton þe crowne þat es
    Of yhere of his2 frensomnes,
    And þine feldes, als þou wilte,
    With fulhede sal be fulfitre.
13 Fat sal faire of wildernes3,
    And gird sal be knolles with faines.
14 Kled erc wepres of schepe þat blete,
    And mightsom4 sal dales with whete;
    Krie dai and night sal þai,
    And sothlike ympne sal þai sal.

LXV.

Mirphes to god, alle land þat is;
    Salme saies to his name, to his loof
    gines blis.
2 Saies to god: »þou dreful are
    Þine werkes, lauerd, lesse and marke!
    In þe mikelhed of þi mighte
    Lighed to þe þine faas vnrightes.
3 Alle land loute þe and sing to þe sal,
    And salme sai to þi name with-ai.
4 Comes and sees, goddes werkes
    mones;

1 V stillicidiis. 2 V benignitatis tuae. 3 V Pinguescent speciosa deserti. 4 Stev. night-
    som; cf. Ps. 49, 20.

E. to. E winsum H wimsom. EH whom(e). toke. EH inwun. H We are silt.
EH h. in þi miht. E mihtyng H strenghe; E þat is riht. EH om to-. E drones.
EH of the se. EH And din of str. H Droued ben g. EH & drede sal þai,
    Þat e. m. of þi toknes ai, Þe outgang of þe morninges (al H); H & of þe enen
EH Streme of god silt (is H) wiht waret es isse (ma), Þou grayled (graþed) þar
    mete, for sa þar forgraþing isse (for is forgraþing is swa). E Brokes of him
    indrunknand ma Manifold estres of him swa, In goters of him þurgh þe land
    Faine þen sal he sproutand; H His br. indrunkened wiht blisse, Þou mani-
    falded estres hisse, In goters of him þat be Faine spr. ai sal he. E Þou silt
    (bliss) krown of erpe(!) of is frensomnes, And þi feldes sal wiht fulnesse;
    H Þou sal blisse croll of yhere of is frensomnes, And þe feldes ben fielde
    wiht his fulnes. E fairehed H fairer. E And be gird sal knolles wiht gladnesse
    H & knolles ben gird w. gi. E wephers H weperes. EH & dales mihtsom sal.
    E Krie wigh loute steuen sal thai, H Krie sal þai niht and dai. EH Sohtlic
    loftsange sal þai sal (saie sal þai).

LXV.

EH Mirphes to god al erþpe, salm sai yhe (H sais þat isse) To his name, gines
    blisse of is lof þat be (to lof hisse). E dreful. E Pi. H Werkes pínne. E þine
    face; H om þi. E Alle erþpe sal bid þe god, singe to þe. Salm sal to þi name
    I. sal þat be; H Alle erþpe to þe godde bid sal ai, And salme unto þi name
    sai. EH Comes godes (lauordes) werkes ses & m. EH Ayheful. E Pat turnes
Psalm LXV—LXVI.

And spoken has mi mouth som thinge
When .i. was in mi drouinge:
'Offrandes merghed' bede .i. sal
To þe, brinnings of schepe with-al;
Bede sal .i. oxen vnto þe
With buckes, gode and fatr þat bes.
Comes and heres, and .i. sal telle,
al yhe
Pet dredes god, what to mi sanle
dide he.
To him with mi mouth cried .i.,
And .i. gladed vnder mi tunge for-þi.
In mi hert if .i. biheld wikenes,
Noght here laured sal, what ite es.
For-þi herd god of heuen kinge,
And biheld to steuen of mi bisekynes.
Blissed god, for noght stires he
Mi bede, ne his merci fra me.

Gode milpe of vs, and blis vs þus;
Light onr vs his face, and milpe vs;
Pet we knaue in erthe þi wai,
In alle genge þi helinge ai.
Schrinen to þe, god, folke be,
Schrinen alle folke be to þe.

1 V medullata. 2 V amovit.

13* And spoken has mi mouth som thinge
14 'Offrandes merghed' bede .i. sal
15 Comes and heres, and .i. sal telle,
al yhe
16 To him with mi mouth cried .i.,
17 In mi hert if .i. biheld wikenes,
18 For-þi herd god of heuen kinge,
19 Blissed god, for noght stires he

1 V pertransibunt. 2 V exasperant. 3 Ma. pet, þ expunged; al. at. 4 V distinzerunt.

pe se is driheet, in streem purgh-fare. Pat sal on fote, in him faine sal pai þare. H in streem purghfare on fote pai sal, Fare sal we faine in him with-al. E eyhen, om in H. E ouer. EH Whilk smarten. E Oure god genge ai yhe bl. H Blisses genge our god þat isse. E And herd. EH mas. H laiad. EH at liue. E & noht gaf in stirynge mi fete to be, H & in stirynge noht mi f. g. he. EH For þon (om H) fraisted (fonded) vs god, fonded (fraisted) vs wight fire, Als fonded (fraisted) is þe sliner shire. EH Pou inled vs in to snare. E bace bare, H Drouinges in our bac set þon bare. H mani ma, E Pou set men be niht and dai. H heuned. E to be ai H for to ga. EH fire & water. H we forhyde. H om to be. H Inga in þi hous, H stedfastil. E I sal yheld. H om to. H hates. E Offrand meryhed gode þat be, Sal .i. ofre vn-to the, Wiht brennings of shep, bede I. sal To þe net, buckes wigh-al; H Offrand merhied sal .i. bede to þe, Wiht brennings of shep þat be, I. sal bede to þe nete bi tale, Wiht buckes bape grete and smale. EH Comes, heres sone o-non (o-nan), And I. sal (om H) telle you ikon (everilkan), Pat dredes (dreden) god, alle yhe (opon to se), Hou mikil to mi sanle dide he. E gladide. E loke winkednesse, H If .i. loke winnesse in mi hert ai. E Lanerd sal noht here what it isse H Lanerd here noht he sal. E For þat herd god and biheld euyn Of mi bisekyng to þe steuen. H Lanerd þat n. stired. H and.

LXVI.

E haue m/scri H rew. EH L. his face ouer vs & rew of vsse (us). H om we. E hele in ai. E Alle folke shrine to þe god of blisse, To þe be shrinen al
The Psalms.


4 Faine and glade genge, mare and lesse,
For þou demes folke in enennesse,
And genge in erthe with þe mighte
Stereþ þou, þat þai do righþ.
5 Schriuen to þe, god, be folke; al
folke to þe schriune.
þe erthe gaf his fruitz biline.
6 Blisse vs, god, oute god, vs blisse,
And drede him alle endes of erthe þisse.

LXVII.

Rise god, and skatered his faas be;
And þat him hated. fra his face fle.
2 Als wanes reke, als wane þa;
Als meltes wax face of þer fra,
Swa sinful forworthe þai
Fra þe likam of god in ai.
3 And rightwise ete, and glade in sightz

Of god, and like in fainnes righte.
4 Singes to god, salme saies to his name;
Waiæ makes to him, þe same
Pat vpesteg ouer setelgangæ;
Laured name to him be lange.
5 Glades in his sights to seen:
Fra his face sal letted been;
Of fader 1 of foundlinges ma,
Of domesman of widous swa.
6 God in his hali stede; god þat
inwoun
Makies in hous of a woun;
7 Pat outeledes bonden-in-wa
In stawlworthede in for to ga,
Als-swa þai þat smertes 2 ai,
Pat herde 4 in thorghes night and dai.
8 God, when þou gas in sight of þi folke es,
When þou forthfares in wildernes,

1 Ma. fadres. 2 V unius moris in domo.
3 exasperant. 4 erde.

folke þat isse; H Shriuen folke god to be the(!), Shriuen alle folke te the be.
E Faine and glade mote þai alle, Genge þat are grete and smalle, For þou
demes folke in enennesse, Þou rihtes genge in erbe þat esse; H F. & gl. mote
genge þat esse, For þou demes mare and lesse Folke in enenes ai non, Genge
in erbe rihtes ton. EH Folke to þe shriune god. EH oure god god. E erbe
þat isse.

LXVII.

EH in cross rhymes:

Rise vp (Aris) god, in heuen is hegh,
And toscatered be his faz (face),
And fra his lickam flegh (drayhe) on dregh
Pa þat here him hated has (hace).
2 Als reke wanes, wane (swurth) to noht;
Swa wax meltes againe fire (fra
face of f.)
Als (Swa) sinful to gronde be broght,
Fra godes face (f. of god) is (sa)
faire and shire.
3 And righthise (ete H) þam freli fede
And make am (þam) glade in godes siht,
Þar if in faines ai to (mot ai) lede,
Þat him seruen (here him menske)
whit (ai H) þar miht.
4 Singes to lauerd (god), salme (salme) saies
Vnto his name; him giues (gif yhe)
wai

Pat steagh on setel[g]ange in pas (pais),
Laured name be to him ai.
5 Glades in his siht to sen
For fra his face sa (E sol) sal be-
falle
Of fader of fundynge letted ben,
Of (H & of), demer of widues alle.
6 God is þar he ai sa be,
Wonand in his hele (hali) stede,
God intobige þat (þat inwun) makes he
Alle of o wun in hous of bede.
7 (Pat ledes þa þat bunden are
In to stawlwrthnes of miht,
Als-sa þa þat sharpen phare,
Þat won in proyes dai and niht).
8 God when þou comes out in siht
Of þi folke mare and lesse,
When þou wight (purche) þine awen
(þi nawen) miht
Wendes in to wildernesse,
Psalm LXVII.

9 Pe erthe es stired: for pat heuen
dropees, fra pe face ful euen
Of god of Sinay somdel,
Fra face of god of Israel.

10 Wilful raine sundre pou sal
Vntil heritage pine al;
Sothlik vnfest es ite yhite:
For pat, pou fulmaked ite.

11 Pine bestes erde in it sal nou;
In swetnes, god, to pour graipet pou.

12 Lanerd sal gif worde to godspelland,
With mikel might, in ilka land;
Of loned of loned al-mighti kinge;
And of wilte hous twinne robet thinge.

14 If ye slepe bitwix middes clerkes,
Of fepre of doune of siluered werkes,
And baft of bak of him be
In golnes of gold to se.

15 Whil schedes of ai lastand kinge
Ours it, for-bi ani thinge
Snaue whitened in Selmon be pat,
Godes hille, hil fat alswa;

16 Lopered hili, hil fat alswa.
Whi ihope ye lopered hilles ma?

17 Hil in whilk welqueminge yhite
Is to god to won in ite;
For pat sothlik lanerd pat is
Wone in ende he sal with blis.

18 Goddes wayne to tentousande
Felefalded, thousandes of fainande;
Lanerd he is ai in pat
In Sinay in halw swa.

19 Pou stegh in heght, toke wrecchednesse,
Name giftes in men marc and lesse:
For noght leuand night ne dai
Inwou lanerd god suld pai.

20 Whil ai lastand god (king) sone o-non
Shedes (Demes) kinges over that,
Sna(we) whitned be (ben) pai in Sel-
Godes hille, hil pai is fat.

15 Whil ai lastand god (king) sone o-non
Shedes (Demes) kinges over that,
Sna(we) whitned be (ben) pai in Sel-
Godes hille, hil pai is fat.

16 Lopered hili, hil fat alswa;
Pof pat (om H) yhe be ner so
dregh (drayhen on d.),
In ille hope (hoping) whi haue yhe

17 Hil in (om H) pe while is (it is)
quemand (liking)
To god in hit (inne) for to won;
Sohtlic lanerd of al land
(For pat l. of heuen king)
Wan euer in ende (in e. euer) he
mon.

18 Godes waine of ten thonsand,
Of faine thonsande maked (wel)
mas;
Lanerd (God) in tha (bam) is (is ai)
dwelland,
In Syna in pat hell swa.

19 Pou stegh in (on) heght (hegh), nam
(tok) wrecchednes,
In men giftes toke (nam) pou pare;
For noht leuand suld be hous-ies,
In for to wun pai godes (lanowdes)
were.
21 Blisses lauerd to-dai, ilkedai! smart wai
   Sal make to us god of our heles ai.
22 God our god sauf of makand qued;¹
   And of lauerd of lauerd outgang of ded.
23 Bot god sal breke heuedes of his ilwilland,
   Scalp of hare in þær gihtes gaand.
24 Salde lauerd: ðow of Basan torne, torne sal .i.
   In depnesse of þe se; for-ði
25 Þat þi fotè be lited in blode o lim,
   Þe tunge of þi hundes fra fãas, of hime.
26 Þai sagh þi steppes, god, steppes of god mine,
   Of mi king, þat halw es ine.
27 Bifor come princes samened to sing-
   and þar,
   In midde wenches of timpans war.
¹ V Deus noster, deus salvos faciendi.

28 In kirkes lauerd blisses wele,
   Lauer[ð] o welles o Iraele.
29 Þar Beniamin, yhonest es he,
   In outgang of thought to be;
30 Princes of Iuda fortha þai,
   Dukes of þa, with am ai;
   Princes of Zãbolon wele ma,
   Princes of Neptalim als-swa.
31 Seude, god, to mighte þine bus;
   Fest, god, þat whilke þou wroght
   in vs.
32 Fra þi kirke in Ierusalem,
   Sal bede gihtes kinges to þe als lem.
33 Snibble bestes of rede þat are,
   Sameninge of bules lesse and mære
   In kye of folke, þat ousteke þa
   Þat fanded er with siluer swa.
34 Scater genge þat fightings wilen al.
   Come legates fra Egiptr sal;
   Ethiop bifor come sal he,
   Hand of him to god to be.
Psalm LXVII—LXVIII.

35 Rikes of erthe, to god yhe singe;

Salmes to lauerd of alle thinge;
36 Salmes to god, pat vstopgh mest

Our heuen of heuen, vnto þe este.
37 Loke, he sal giue vnto his steuen

Steenen of might: giues blisse ful

euen

To god of Israel; mikelines his
And might of him in cloudes is.
38 God in his haleghs selkouth to se;

God of Israel giue sal he
Might and strengthe to his folke al.
Blissed god, þat liue sal al!

LXVIII.

Beryhed make me, god, of pine,
For income watres in saule mine.
2 I. am festened in slime depe esse⁴,
And es þar na staþelnesse⁵.
3 I. come in heghnes of þe see,
And þe storme it sanke me.
4 I. swankz criand, hause ere made
Chekes mine for pine .i. hade;
Migne eden waned me of sighte,
Whil .i. hope in mi god of mighte.
5 Felesfolded our harse of mi heued ere

þai

1 Ms. inest. ⁴ V in limo profundi. ⁵ sub-

stancia.

35 Rikes (of erþe H), to god yhe synge;

Singes to lauerd is mest;
36 Singes to god made (bat made

stiyngs

Ouer heuten of heuen, to þe est.
37 Loke he sal giue his steuen sumdel

Steenen of miht þat (sa H) loundes.

Giues blisse to god ouer (of) Israel;

Is (His) mikelines, is blisse (of miht)
in cloudes.
38 God in his (om H) halyhes selkouth

esse;

God of Israel sal giue

Might and strengthe his folke wiht

blisse.
Blissed god þat ai sal liue! amen.

LXVIII.

EH Make me (om H) beryhed g. of sinne, For to mi saule come watres inne. I am f. in fen ful depe, And noht (Ne) is staþelnes þat me mai kepe. EH I s. c. and are made Mi chekes hos (hous). E wane to me. E Felesfolded o. hore. E wil-

fullike. EH haten. EH fiyhen me. E And þat I reft noht. H reued. EH yheld. H Min unwisdom god. E wel wate ton. E noht hid are nou. H are þai h. E Shame sal þai in me na-wight, Þat abide the lauerd of miht. H God.
E Noht sal þai be fordone in me, God of Israel pat seken the. H i. pholed upb. E For for þe vpbraindyng þholde L., Shenship ouerhilded mi face for-þi. H Hiled. E br. ma, H F. to mi br. made am i. E Pilgrim to sonses of mi moder als-swa H And p. to mi moder sonses for-þi. H For þat lone of þi hous ai, Hit ete me baþe niht and dai. E Hit ete me als. H ouerþw inst. of hiled. E & I h. in fast mi saule to be, & it [is] m. in vpbr. to me. H cloþinge. E om in. EH is þt made. EH Again me spake. EH sange. H at þe. E Tide. H of wel-
The Psalms.

27 Paire borde be in snax before pâ, And in foryholdinges, and in schame als-swa.
28 Dimmed be pâr eghen, pât pâl ne se; And pârre bak ai crored be.
29 Yvet ouer pâm pî wreth, And vmgripe pâm mote pî breth.
30 Wilderessen be mad pâre woninge, And in pârre teldes wonne nathinge.
31 For whom poun smate, forthsliyhed pâ, And ouer sorwe of pâr(!)1 wondes ceked pâi swa.
32 Set wickednesse ouer pâir wickednes, And noght inga pâi in pî right-wisenes.
33 Of boke of liuand be pâi doneawai, And with rightwise noght written be pâi.
34 I. am poner and sorwand to se; Pî hele, god, onfanged me.
35 Loof sal i. name of mi god with sang,
   And mikel him in loof amangre;
36 And it sal queme to god ouer kalf newe is,
   Forthledand1 hornses and kles his.
37 Se mote poner and fainne with-al;

1 V Non me demergast tempestas aque.
2 r. mi. V producentem.
38 For lanerd herdon poun if pâi wald oghte,
   And his bonden forsoke he noghte.

Psalm 104:8

Psalm LXVIII—LXX.

39 Loof him heuens and erthe als-swa,
    Pe se, and alle crepand in pa.
40 For god Syon sauf make sal he,
And bigge pe cites of Inde;
41 And inwone þar sal þai yhte,
And in eritage winne ite.
42 And sede of his bine agh it mone,
And þat loue his name, in it wone.

LXIX.

God, bihalt in helpe of me;
Lauerd, to helpe me high þon þe.
2 Schent and schoned be þai, þa
    Pat sekes mi saule to do it wa.
3 Þai torne hindward and schame mote
    þai,
    Pat willen to me iueles ai.
4 Þai be went sone and schamed swa
    Pat sales to me: »wa, wa!*
5 Þai glade and faine Þai mote in þe,
    Alle þat sekes þe to se;
    And sales*: »lauerd be miliked ais,
    Whilk lones þi hele night and dai.
6 Sothlik nedeful and powre am .i.;
   God, helpe þou me for-þi.
7 Mi helper and mi leser arte þou;
   Lauerd, dwelle þou noght nond.


LXIX.


LXX.

H .i. hoped. E n. sh. in ai be Sal .i., in þi r. lesse me (and o. me om). E Helde þine ere vn-to me And saume me for merel of þe, H Helde unto me ere thin and s. me ai out of pin. EH Be to me in god forhiler non And in st. w. þat me sauf þon. E niht and dai H ai to be. H om mi. H tofleinge. E art þou ai H art þou to me. E Mi god lese me. H Mi god fra sinful hand outake oute (r. me) for-þi. EH again .i. wiell doand H doand wiell. H mi þild lauerd þou art. E yhoughshe H yhou yhed. E mi shilder. EH In þe ai mi sange (mi singing ai), als fortoken (farto sek) lange Made .i. am (Am .i. made) to fele, and tou helper strange. H Mi mouth hild be. E Be fild. E s. þi
The Psalms.


10 Ne forwerpe me in vnelde, 
In time when i. am of elde;
When mi might it wanes oghte,
Lauerd, thou forlete me noghte.
11 For saide vnto me mi saane,
And þat gete¹ mi saule rede made 
in ane,
12 Saiand: gôd forsoke him ai;
Filiyhes bathe be night and dai,
And vmlappe² him on-ane,
For þat outakes es it nanes.
13 God, ne fer þou fra me;
Mi god, in mi helpe bhihale to se.
14 Schent and wanande be þa
Bakkbitand to mi saule swa;
Ouerhilled with schenschippe and 
schame be
Þat sekes incele vnto me.
15 ...sothlik ai hope sal inwardeli,
And eke ouer al þi looke sal i.
16 Mi mouth sal schewe þi rightwisenes,
Alle þe dai þi hele þat es.
17 For i. knewe noght boke³ writen al,
Ingo in mightings of lauerd i. sal;
Lauerd, i. sal mine witterli
Ofer þine rightwisenes aneli.
18 God, þou taghte me fra yhoube mine;
And to non sal i. schewe [wondres]⁴
þine.

1 V custodiebant. ² comprehendite. ³ literaturam. ⁴ Ms. wordes.
¹ V usque in senectam et senium. ² Nam et ego. ³ Ms. to wel.

blisse, Al dai þi mikelhed that ise. H mikelnesse. EH Ne forwerpe me in tide (time) of eld þat be, When wanes mi miht ne forsake (noht forlete) me. EH vn-to (to) me saiden. E fon. E in on. E God forlet saiand fylche þe. And gripeþ him for þat outtas nan be, H Saiand god forlete him fylches with-al And gripeþ him for is nan þat outtake sal. E Mi god. H ne f. thou noht. E om me. EH and se. EH Shent mot þai be (S. be þai) and wanand, Þat to (om H) mi saule are backe-
Psalm LXXI.

God, gif þi dome to kynges þat es,
And to þe kinges son þi rightwisenes.
2 In rightwisenes þi folk deme þou',
And þi pourþ in dome nou.
3 Nime hilles pai tofolke to go,
And knolles rightwisenes als-so.
4 Deme þe pourþ ofr folke sal he,
And sanþe sal he make to be
Sones of pourþ men with-alle,
And meke þe cranere 2 so he salle.
5 And with þe sunne sal he wende,
And bifore þe mone, in strende and
strende.
6 He sal douncomue als in flesche raines,
Als goters droppand þe erthe ogaine.
7 Springe sal in his daies alle
Rightwisenes to grete and smalle,
And mightsomenes ofr pees, in ai,
Vuto þe mone be borne awei.
8 And lauerd fra see to see he sal,
And fra stroene to meres ofr werld al.
9 Bifore hime saule sal Ethiope theicke,
And his faas þe erthe sal liche.
10 Kyngis of Thars and ofe isle lede,

1 V Iudicare (inf.).  2 V calumpniatorem,
R chalenger.  3 Ma. flescher, al. flees; V vellus.

LXXI.

E of inst. of gif. H þi d. to þe k. gif. EH To deme (Deme) þi folke in
rightwisenesse And þi pourþ in dome mare and lesse. EH Fangr. ga. E He
sal deme pouer of folke, sauf make wight-al Sones of pouer, and cranere meke he
sal. H om þe. beryhyed. þe cranere meke; so om E And he sal be wight þe
mone (!) in ende, Bifor þe mone . . . H And he sal be with sunne and bifor mone,
In getinge and getinge sone. EH com doun. E as rain in flees soft. H flees.
E And. E dr. ouer erpe oft. EH pais, E þerfore. H To. E be out borne. EH &
I. sal he (he sal) fra se to se. of w. þat be. EH Etheops faale sal. EH K. of
Th. and (om H) of yle (E þe) land Giftes bede þai (Bede sal gifts) wight þare
H to him surne þai s. E & p. to whom help nan was in land H & p. to whom
nan was helpende. H Forber pouer & h. E sauf make. E wiencesses. EH
wurchipful. H om þe. E om of; H of þam ai. E sal be ai swa H bape
niht & dai. EH and (to H) him sal for-þi Be guen of gold. H biseke. E þai
sal ai H ai sal; E om him. E festenesse in e. be s. he. E vphounen.
H In heghnesses of hilles be, Ouerhouen oner I. is frut bes ai, And þai sal
blome fra cite als fra erpe hai. E Als fra cise dos of e. hai. E In w. blissed
be name hisse, H His name be blissed in werld þisse. EH þe, H mone.
E om it. H ener name hisse. EH And be blissed, E sal in him kinde of erpe
Ms. Vesp. D vii
19 Blassed lauerd, god of Israel.
    Pat does wonndes aneli wel.
20 And blissed name bi night and dai
    Of his mastehede sal be in ai,
    And be filled with his mastehede
    so fre
    Sal alle erthe, swa be, swa be.

LXXII.

Hou gode god of Israel es,
To þa of hert þat ere rightwis!
2 Mi fete sothlyke negh stired ere þai,
    Negh yhoten ere mi steppes ai;
3 For .i. loned  oore wick in land,
    Pees of sinful men seand.
4 For noght es bihalte  to dede of þa,
    And festenes in þare woundes ma.
5 in swynke of men noght ere þai alle,
    And with men noght [be] swongen
    þai sallle.
6 Forthi helde þam pride; hiled ere þai
    With wickednes and þar quednes ai.
7 Forthyhode als of fattenes wickednes
    of þa;
    þai fore in żerninge of hert swa.
1 V relavi.  * respectus.

EH And blisse be niht and dai Name of his miikelhed in ai, And be filde sal
(H sal be, filde om wiht miikelhed hisse Alle erpe, swa be swa be, wiht blisse.

LXXII.

H of Israel god. E isse H ise. are. H ai. E yhutten. H Mine steppes negh
toyhut are þai. H wicked. EH Pais. H om es; E nis. EH bihaldings. E tham
H am. E Ne. EH in woundes (wounde) of þam. E For in. E þai are, alle om.
E noht ben þai sw. H be swongen noht þai; E sare. H Forþi help(!) pride
þam mare and lesse, þai [er] hiled wiht wicnes and þar quednesse. E In wic-
wnesse. H Outyhede. H fathed. EH ferd. yhoring. E & þai spake quednesse
H & qu. spake þai, E In heght þai spaken wickednesse H Wicennes in heght
spake þai ai. E þai s. month of þam in h., H þe mouth of þam þai set in h.
E & tunge of þam ferd in erpe even. H ferd in erpe, it om. E went. H here E he,
H swa. E daues full in þo. H sal be fenden in þa. EH hon wat (om E) god
of Israel, Whare wisdom be in heght (is h.) sumdel. E Loke sinful and in world
mihtand, H Loke þai sinful and mihtomande. E Haueden. H In world hadn
w. In hand. E And .i. saide þenne witerli Wiht-out scil mi hert rihted I, H And
wiht-outen scil saide .i., Rihted .i. mi hert for-thi. EH ma inst. of ware. EH
Wesshe .i. (om H) baphe (þen) mi hend swa (twal). E swungen H swungne. E om
And. E vghtendite H untentide. E þraghing H þraghing. E telle sal I,
swa, H swa telle .i. sal. EH Loke. E pine H þi, sones. H al. EH And
'H om) I. wende at knaue (þat i knew) to se, Þis swinke is (ai H) before me.
E om in; godes; I inga. H In godes hellnesses til .i. inga. EH newist. EH Bot for
Psalm LXXII—LXXIII.


18 Noight-forþi for swikedomes [þou] set to þam ai;
İ Pou outþrew þam when vphouen war ðai.

19 Hou erre þai made in vronynghnesse!
İ Ferinkli bathe marc and lesse
İ Waned þai, forworped þar
İ For þairs wikenes þai in warc.

20 Als of risand of sleepe, lauerd, in þi cite non
İ Liknes of þa to noght thryng sal tou.

21 For inlowed es mi hert,
İ And mi ner ðer torne for vnuert;
İ And i. am to noghte for-þi
İ Thrunge, and na thing wiste .i.;

22 Als mere made .i. am at se,
İ And .i. am ai with þe to be.

23 Pou toke mi righand, and in þi willing
İ Led me, and toke me with blisse mi fille.

24 What sothlyke to me es in heunen,
İ And on erthe fra þe, þat .i. wild neuwen?

25 Waned mi fleseche and mi hert ai dai;
İ God of mi hert, and mi dele god in ai.

26 For loke, þa þat þam ferre þe fra,
İ Forworth sal þai euer swa;

1 V insallvmmatun.  2 al. at þe; V apud te.
The Psalms.

Stremes ose Etham dried þou.

17. Pine es dai, and þine es nighte;
   Pou smiþed grikig and sunne brighte.
18. Pou made al meres ose erthe ma;
   Somer and ware, þou schope þa.
19. Mined be ose þis dai and nighte;
   Þe faþ vpbraided lauerd ose mighte,
   And folke wunwis als-swa þe same
   Þai schonned þi halen name.
20. Ne giue þou to bestes til be
   Saules schriuan dano þe,
   And saules of þi pourw frend
   Ne forgete þou neuer in end.
21. Biþald in þi witeworde swa,
   For fulliþed er þai þa
   þat sestredre er in mirkenes
   Of erthe til houses of wickenednes.
22. Ne be tœned þe mekemade yotten
   same;
   Pourw and helpees sal loowe þi name.
23. Ris, god, deme þi skille in querte;
   Mined be þou in þi herte
   Of þine vpbraidinges, of þa wihkle ai
   Are fra þe biginning ai al dai.
24. Ne forgete steunes of þi faþ;
   Pride of þas þat þe hates ai vpstegiþ
   þas.

1 V diez festos.

ax yhit And þixel doun þa kusten hit. H om ing; þai doun hit. EH Pa(i) brend whit fire (þi H) helines þe s. H In erpe þai f. E Alle þi kinreden þat was of þa. To rest alle make we þe erpe mesdaies of god þat be; H Þai salde in þar hert samen kinred of þa. To rest ma we alle messe-daies of god erpe fra. E Oure toknes that are of mhib. Noht se we þam dai ne niht, Nou þprephet is nuther-ware. And vs knaw sal he nomare. H nis, name om; nomare he sal what is. EH lauerd. E Taried wiþer-þabet. E Whi þi hand and þi rihthand tœnes tou Fræ mid of þi bosem nou. H Whi. of Þi. EH God (soothle H) our kinges biforn werides isse (werild þisse) He wroght hele (Broht has he h.) in mid erpe þisse (þe e. isse). H festened. EH om swa. E Droued heudes of dra-goons. H dragun. EH be inst. of ma. H welles. EH ilkan inst. of nou. EH þou dreed strenes of Ethan. E Þe þa vpbraided, lauerd mine of þisse, And taried wunwis folk þi name þat isse; H Min of þis, upbraided lauerd þe fa, And folc wunwis wackened þi name als-sa. E Ne g. þou to b. in land Saules þat are to þe shriuan. H Ne gif to bestes saules shriuan to þe, Ne forgete in ende saules of þi pouer þat be. H Loke in þi witeword for fild are þai. Pat sestred are of erpe to houses of wicneses ai. E For þat. Pat cestered are of erpe þat esse Vn-to houses of wickedness. EH om þe. E shent H toyht, þe s. E Ris yp god, deme sal(l) mine. Be mined of vpbraidinges þine. Of tha þe whilke that ware ai Fra biginningal þe dai; H Ris god, deme mi scil, min þou ai
Of þin upbraidinges þat fra biginning are ai dai. E of þi fas yhit, H of þi f. al dai. EH Pride of þa the hate (hate þe), E ai vpstieþes hit H upstieþes ai.
Psalm LXXIV—LXXV.

LXXIV.

Sing to god Jacob with—all.
10 And alle hornes of sinful breke sal 
.1. þa;
And vphouen ben hornes of right-
wys ma.

LXXV.

K
nawen in Iude god es wele;
Mikel es his name in Iraele.
2 And made his stede es pais opon,
And þe wonynges of him in Syon.
3 Parc brake he myghtinges righte,
Bogh, schelde, swerde, and skyte.
4 Lightand þou wondrelieke fra hilles 
of ai;
Alle vnise of hert droned ere þai.
5 Þai slepe þaire nappinges, and nought 
þai fand,
Alle men of welthes, in þair hand.
6 Fra þi snibbyege, god of Iacob,
Pai napped þat horses stegh up.
7 Þou aghefull e rt, and wha to þe 
Ogainestand sal fra þen þi wretch be?
8 Fra heuen herd dome þou made:
Pe erthe quowe, and rest it hade;
9 When god raes in dome to stande, 
Þat he make saufe alle handetame 
of lande.
1 V quievit, R was still.

LXXIV.

E god, we sal to þe s. EH wundres. E tide. EH I hane tane. EH I riht-
wisenesses deme sal (sal deme) o-nan. EH Multen. E om þat. E erde H won.
H I sal festen his p. y. EH wickz. E niles wicli H wici niles EH do (to) þer-forn.
EH & to gilfand, niles (ne viles) vphene yhoure hornes. V 5 om in E. H Ne wiles 
uphene. H again god unrihtwisnes. H om For. E of; este om. E of. EH 
domesman. E alle at. H Pat. he heues op. E Pis mekes he þis beghes he, for 
drinc is ine Lanrdes hand ful menged wiht ripe wine. E Bot dregge of him 
noht litled was H And his dreg noht l. is. E Drinke sal of hit alle þat are 
Sinful of erhe lesse and mare. H Of hit sal drinke and hane in hand Alle þe 
sinful of the land. E shew in world. H To god of l. singe... E And I. sal 
breke alle hornes of sinful ai, And hornes of rihtwise vphouen ben þai. H om 
þa; of riht for—þi.

LXXV.

EH Israel. E is his stede. H stede of him made p. is on. E his erdyngsted 
H his woninge. H Þare þen sal he breke miht. E wunderli H sellic. E þar 
slep. H om þai. EH For. E horses þat st. op H þai st. on h. ob. E Agh-
ful þou art and wa againstande þe, fra þenne þi wragh and ande, H Þou aghful 
art and wha againststand þe. Fra þenne wil þi wrath milke be. H When in dome god 
was risand. E To saufe make, H Þat s. he make. H alle soft. E wight hert ai; l. of
The Psalms.

LXXVI.

With mi steven cried .i. to lanoed, with mi steven
To god, and he biehled to me euen.

2 In þe daie of mi dronynge
Soght .i. god of alle thinges,
With mi hend ogaine him bi night;
And biswiked .i. am naswight.

3 Forsoke mi saule roned to be:
.I. was mined of god with me,
And .i. am lasted; and fered am .i.,
And mi gaste waned for-þi.

4 Vmgriped .min eghen wakynge;
.I. am droned, and .i. spake nathinge.

5 .I. thought daies alde þat non ert noght;
And yhers of ai .i. had in thought.

6 And .i. thought bi night with mi hert maste,
And .i. swank, and .i. sweipid mi gaste.

7 Whethir in ai god forwerpe sal?
Or noght set þat .i. quemde yhit with-al?

8 Or in ende awai kerne mercy his,
In getynge and getynge þat is?

9 Or sal forgete to mylthe god our al?
Or his rewthis in his wreth withald he sal?

10 And .i. salde: nou bigan .i. negh;
Þis wendynge of righthand hegh.

11 .I. Mined of werkes of lanoed for-þi,
For fra biginnings of his wondres mine sal .i.;

12 And .i. sal thynke in his werkes alle,
And in his findynge be woned .i. salle.

13 God in his hali wai:
Wha god mikle als oure god ai?
Þoun ert god, and other nane,
Pat dos wondres manyane.

14 Kouth made þoun forto be
In folke þe mikel might of þe.
Þoun bough in þin arme þi folke at kep,
Sones of Iacob and of Iosep.

1 V haec munatio dexterae Excelsi. 
2 Deus, in sancto via tua.
Psalm LXXVI—LXXVII.

209

15 Watres sagh þe, god; watres sagh þe,
And dredes¹; and droned depenesse be.
16 Mklehed ofs din of watres ma;
Steuen gafs þe cloudes swa.
17 Sothlike þin arwes forthferd wele;
Steuen of þi thoner in a while.
18 Lightned þi brightnes to werld þis;
Þe erthe qwoke and stired it is.
19 In fele watres þi styes, and in see
þi wai,
And þine steppes noght knawen er Þal.
20 Þou ledde als schepe þi folke on-one,
In hand of Moises and Aarone.

LXXVII.

Bihaldes mi lagh, mi folke, es kouth;
Heldes your eres² in wordes of mi
mouth.
2 .I. sal open mi mouth in forbiseninges;
Speke sal .i. fra biginninge forsettynges;
3 Hou fele we herd and knawen þa,
And ourfadres talden vs swa—
4 Nogh heled fra þair sones ere þai
In other getynges, night ne dai—;
5 Loooffes of lanerd and his mightes
telland,

¹ al. dreed. ² al. ere.

And his wondres he dyd in land.
6 And he raised witnes in Iacob wel,
And lagh he set in Israel,
7 'Hou many sent he, so þal wore,
Til ourfadres vs bifore,
To þar sones kouth to make þa;
Þat other strende knawe it swa.
8 Sones þat sal be borne and rise,
Salle telle þar sones on ilka wise;
9 Þat þai set þar hope in god ai,
And werkes of god noght forgete þai,
And bodes of him dai and night
Seke þai with alle þair might;
10 Þat þai ne be, als þar fadres fals,
Getynges wike and tenefulle als;
11 Strende þat noght righted hert his,
And noght lened with god his gate
it is³.
12 Sones of Efrem, bendand and bowe
sendand,
In dai of fight err ogaynewendand.
13 Witeworde of god noght yhemed þa,
And in his lagh noght wald þai ga;
14 And ofs his goodeades forgate þai,
And ofs his wondres, he schewed
am ai.
15 Before þar fadres dyd he wondres
man an
In land ofs Egipt, in felde of Than.

¹ V quanta mandavit patriarchis nostri nota facere ea filiis suis. ² et non est creditus cum deo spiritus ejus.

EH dreed. H dreued. EH depenesess. E watres kolde H w. are. E c. bolde H c. þare. EH forghferden. EH þanner. quel. EH Tal erpele werld lihted þi brightnesse, ... esse. H Þi stythes in fele w. EH om and; Þi waies (wai) in se. EH þi. be, þai om.

LXXVII.

H Bihald. H Held. EH ere. E talde, H tolde to. E Fra sones of þam
noht helded ... H Þai are noht heled þar s. fra In o. g. for to ga. EH Telland
louredes loffes (l. of lanerd) and mihes hisse, ... he dide whith bilisse. EH rered
witword. E Hou fele he sende to oure fadres ware, Kough to make þa lesse
and mare To þar sones come after þa, Pat o. st. hit knew swa; H Hou fele he
s. to oure f. couth to ma þa, Pat o. getyng knaw þam swa. H om þat. H born
be & sal. E Pat þai set in god þar hope riht And noht forget þai dai ne niht
Werkes of god þat god are are(!) And bodes of him seke thai þare; H Pat þai
s. in god þar h. and noht forȝelte þai Werkes of god and his bodes seke þai
þar hert noht rihted mast, Ne with god leened is þar gast. E Ne leened is his
H gette. E Ne in lagh his wald þai noht ga. H þa inst. of ga. E godes, dedes

II.

14
16 He brake þe see, and forthledde\(^1\) am þare,
And set watres als in bit\(^8\) ware.
17 And he led am in kloude of dai brighte,
In lightinge of e fire alle nighte.
18 He brake þe stane in more\(^4\) þat es,
And watred am als in mikel depenes.
19 And he outled watre of þe stane,
And he led als stremes watres on-ane.
20 And þai set yhit to him to sinne;
In wrath heghe wakened\(^4\) þai drines inne.
21 And god in þair herete fraisted þa,
Pat þai asked to þar saules metes ma,
22 And yuel of godr þai spake, saide worde:
»Wher god in wildernes mai graife borde?«
23 For he smate þe stane and watres outran,
And þe welles vnwatred\(^8\) þai ilkan.
24 Whether and brede gine mai he,
Outhre graethe borde to his folke to be?«
25 For-þi god herd, and he forbare;
And fire kindeled ful brinnand þare
In Iacob, and ire somdele
Vpstegh þanne in Iraele;
26 For in god noght leued þai,
Ne hoped in his hele na dai.

1 \(\text{al.} \) forthled; \(V \) perduxit. 2 \(\text{V} \) in utre. \(\text{a} \) in eremo. \(\text{b} \) in iram excivaverunt. \(\text{c} \) in unab - daverunt[\).

Psalm LXXVI.

And turned, and in ἐπὶ γραφύντες come to him ἦταν dai;
And ἐπὶ ἐρεῖς mine for god ἐπὶ pair helper es,
And god high ἐπὶ αὐγανβίερ es to blis;
And in ἐπὶ mouth him loved ἦταν:
And in pair tunge ἦταν lighted him to.
For ἐπὶ hert noght right was with him ἦταν,
Ne trewe in his witeworde had ἦταν are 1.

[Bot] 2 he es mildertbede 3, neghsome made swa
To ἐπὶ sinnes, and noght lese sal he ἦταν;
And he mightesome to torne his wreath 4,
And noght kindeled he alle his breth.
And he es mined ἦταν ἐρεῖs flesche in land,
Gaste gaand and noght ogaintornand.

Hou oft ἦταν gremed in wildeernes,
In wreth ἦταν wakened him in drines,
And ἐπὶ eres τωρνέde and god fanded ἦταν,
And hali Israel gremed ἦταν swa!

Noght eres ἦταν mineed of his hand,
Dai ἦταν he boghtes am of hand of drouند,

1. V nec fideles habiti sunt.
2. Ma. For;
3. Ipse autem est.
4. V Et abundavit ut averteret iram suam.

And in g地理 to him ἦταν come again. EH ἦταν god. isse. EH om ogain. EH l. ἦταν. EH him ai. E For ἦταν hert to him riht nisse H For ἦταν hert was noth trew to him bot misse, EH Ne trew are ἦταν H hade in witeworde hisse. EH mildherted and winsum; E om made, H om swa. E & noth forspilt he ἦταν H & spilt noth ἦταν he hade. E to τωরνε his wragh awai ἦταν is w. sul τωρνε be. E als his wragh ai, H & al his wragh not kindled he. EH om es. E om ἦταν. H om err. H fl. liuande. EH gaand. EH him in. EH wragh. E waked. E om ere. EH fonded ἦταν. EH hell. ἦταν gremed. EH ai. E ἦταν are noth mineed. E while. EH ἦταν. E toknings, mani an om. E & in feld of Than his fortoknings. EH & he. EH send. ἦταν. EH Froske & hit. E om to. EH gressop. mulbirtres. 53 in H after 54. E to h. ἦταν mares ma, H And ἦταν mares he gaf til hail and wa. E He send in ἦταν wragh of mislikinge hisse, Mislikynges and wragh ἦταν, And doungye, in-sondes ἦταν Be a.... H He send in ἦταν alde & yhinge ἦταν wragh of his mislikinge. Misliking & wragh & droning mare, Insandes be angeses inel ἦταν ware. E To stigh of his wragh made he wai. E Noth spared fra ded niht ne dai ἦταν saules, and mares of tha. In dede he bil. swa, ἦταν saules fra ded noth he forbare, And mares of ἦταν ἦταν ware, In ded biduloued he lese and mare. EH smot. E fristkinned H first-kined. EH sproutinges als; so om. EH swine. H outdrof.

14*
The Psalms.

57 And he outbare als schein his folke
mare and lesse,
And led am als herde in wildernesse;
58 And he led am in hope and noght
dred he,
And þar faas ouorthiled þe se.
59 And he inled am in hilte of his
halines,
Hille whilke wan his righthand es;
60 And fra þar face he threwe awai
Genge bath bi night and dai,
And with lote he delt am land
In a rape of to-deleginesand;
61 And he made to wone fullwe wele
In þar teldes kinred of Israele.
62 And þai fanned and gremed god on
heghte,
And his wittenesse noght gate þai
righte.
63 And þai turne9 þam and noght kepéd
forwärde;
Als þar fadres, in ill bow er turne
galnweard.
64 In wret þai wakened him in þar
knolles;
And in þar graues9 at nithe þai
forthkalled9 him als.
65 God herd, and forsoke6 ilke dele,

And to noghte he thranche swythe
Iraele.
66 And he swalwarpe1 telde of Sylo,
His telde, in men þar he woned so.
67 And he gafe þar might in wretched-
heed,
And in hend of faa þair faireheade.
68 And he vm louked4 in sword his folke
to be,
And his eritage forsoke he.
69 Þair yhonemen ete firs and brethr,
And þair maidenes ere noght mente3.
70 Þair prestes in swerde fallen sare,
And þar widows noght wpyped þai ware.
71 And wakened es lawer als slepand,
Als massed of wine mightrand.
72 And he smate his faas in baft swa,
Vpbraidyng of ai he gafe to þa.
73 And þe telde of Iosep he wARP fra
him,
And noght he ches kinred of Esfaim.
74 Bot he ches kinred of Iuda,
Hille of Syon, þat he loued swa.
75 And he bigged als ofe unicornes his
halines,
In land þat he grounded in werldes es.
76 And he ches Danyd, hyne hisse,
And vpbarne him alle with blisse

1 V repulit. 9 ad. bilouked; V conclusit.
3 V non sunt lamentatiae.
9 ad aemulationem eum provocaverunt. 4 aperit.
9 Sculptilibus. 2 V in funiculio distributionis.
1 V in svererunt.
Psalm LXXVII—LXXVIII.

Ma. Vesp. D vu.
Of herdres of schepe þat be;
Oft after blismed1 him name he:
77 To fede Iacob, his hyne, ful wele,
And his heritate of Israel.
78 And he fed am alle in querte
In vnderandenes of his herte,
And in vndrestandinges ma
Oft his hent þan lede he þa.

LXXVIII.

God, folke come in þin eritage;
sothli
Pai fortrade þi kirke halí;
Ierusalem set þa
In ykeminge of apple ma*.
2 Pai set dedelik* of þi hyne enen
Metes of* þe foghiles of heuen,
Flesches of þine haleghs ware
To bestes of erthe þat are.
3 Pai yhotten blode als wætre strem
In vngange of Ierusalem,
And þar aboute was it name
Þat walde bire lepi ane.
4 Vpbraidinge er we made al tide
Til our neghbrus vs biside,
Snyngre and helpinges fulang
To þas þat er in our vngange.

1 V de post fetantes. 2 V in pomorum custodiam. 8 morticia. 4 al. to.

5 Towhen, lanerd, salton wretih in ende?
Kynded sal be þi loue1 als fire þat brende?
6 Yhetz þi wretih in genge þat noght
knewe* þe,
And in rikes þat þi name noght kald
to se;
7 For þai ete Iacob ilka lim,
And vroneide* þe stede ofis him.
8 Ne mine of our alde wickenesses,
for-þi;
Tite vngripe* vs þi merci,
For þat pourre made err we
Swite the mikel opoen to se.
9 Helpe vs, god, ourse hele es þus;
And for bilis of þi name lasc vs,
And winsom7 to our sinnes be,
For þi þat es so fre.
10 Leswhen in genge þai sai:
»Whare es þar god in wham leue
þai?«,
And in berthes vnknawen* be,
Bifore our eghen, þat we se,
11 Wrekhe of blode, when þat þon wiltz,
Of þine hyne þat es so splitz.
Inga in þi sight to seene

he. H . . of shep ilka lim. E Of afterbredand H Of afterbrodden. H nam he him. E om V 77. EH And he fed þam in vnderandnes of his hert, And in vnderstandinges of his hend led am (þam led) is quert.

LXXVIII.

E God folke come þine e. ine, 
Pai fortrade kirke heli þine; 
H God genge 
þin e. come ma, 
'Pi kirke heli fortrade þa. 
E þai. 
Pai set I. niht and 
dal. 
EH ai inst. of ma. 
EH dedlic. 
H to(!) þine hine þare. 
EH to. 
EH om þe; 
fihtsoyheles. 
H þat ware. 
H And fl. of þi halyhes gode 
To b. of. e. fode. 
E yhutte 
H yhtten. 
E In gange. 
H om And — ane. 
E þore. 
E Whilke. 
E We are made vpbraidinge þus 
Vnto o. n. biside vs, 
H Vpb. maked are we 
Til o. n. bi us be. 
H Sweringe. 
E bismet. 
E þa, om in H. 
E wraghes ton. 
EH K. is. 
EH þat knew þe noht. 
H om þat. 
EH noht cald ne soht. 
E For 
þat Iacob eten þai 
An his stede vroneid ai. 
E om forþi; 
H Of oure wienneses 
me þou. 
E þi milderehtnesses 
H þine mercyes nou. 
E For þat vnweli for 
to se 
Swype mikel made are we. 
E Help lanerð oure hele for-þi. 
And blisse of 
þi name heli, 
H Help us god oure hele þat isse 
And for of þi name þe blisse. 
H om And. 
E & w. enermore þou be. 
Til oure spinnes for name of þe. 
H Lanerð for þe name of þe. 
E Leswennes þai sai in genge swa 
Whare is 
þou god of th, &c. 
H Leswennes [þai] sai in folke whare is god of þa, 
And unkid [be] in birþes bifor oure eyhen twa. 
EH Wrekhe of blod of þi hine
The Psalms.

Sighynge of fotefestes \( \hat{\text{p}} \)t beene;
12 After \( \hat{\text{p}} \)e mikelhed of \( \hat{\text{p}} \)in arme
Agh \( \hat{\text{p}} \)s sones of dedelike \( \hat{\text{p}} \)t hane
harme;
13 And yhelde til ourse negeburs balde
In \( \hat{\text{p}} \)ar bosum seuenfalde
Vpbraisinges of \( \hat{\text{p}} \)t \( \hat{\text{p}} \)t be,
\( \hat{\text{p}} \)t \( \hat{\text{p}} \)t vpbrasied, lounded, to \( \hat{\text{p}} \).
14 And we, \( \hat{\text{p}} \)t folke, and schep of \( \hat{\text{p}} \)
foede al,
In werld to \( \hat{\text{p}} \)t schrine we sal;
15 In getinge and in getinge
Schew sal we \( \hat{\text{p}} \)t louinge.

LXXIX.
\( \hat{\text{p}} \)t steres Israel, take kepe,
\( \hat{\text{p}} \)t ledes Iosep als a schepe;
2 \( \hat{\text{p}} \)t sites ourse cherubin:
{ To schew \( \hat{\text{p}} \)t biforn Effraim,
Manasse and Benamin,
3 Waken \( \hat{\text{p}} \)t might and come nou,
So \( \hat{\text{p}} \)t beryhede vs make \( \hat{\text{p}} \)ou.
4 God, \( \hat{\text{p}} \)t tunne vs and se,
And schew \( \hat{\text{p}} \)t face, and saufsal we be.
5 God, lauerd of mightes, houlang
salton \( \hat{\text{p}} \)is

\( \hat{\text{p}} \)t spilt is sa (swa), Sikynge of fotefest (fetefest) in \( \hat{\text{p}} \)t sht ings. E om \( \hat{\text{p}} \).
E arm heli. E Hane \( \hat{\text{p}} \)ou non sones of dedli. H to, om in E. E \( \hat{\text{p}} \)t are bolde
H \( \hat{\text{p}} \)t are talde. EH bosem. E in seven folde. EH Of \( \hat{\text{p}} \)ar (be) vpbraisings
E for to se. EH Lauerd \( \hat{\text{p}} \)t \( \hat{\text{p}} \)t (\( \hat{\text{p}} \)t lauerd) vpbraisde the. H om \( \hat{\text{p}} \).
E om al. E Be shriuen to \( \hat{\text{p}} \)t sal for gode. E & getting al. E And \( \hat{\text{p}} \)t louyng
shew wesal. H \( \hat{\text{p}} \)t lof in al \( \hat{\text{p}} \)inge.

LXXIX.

E stires. tas. H Bihaldes \( \hat{\text{p}} \)t steres Israel, \( \hat{\text{p}} \)t als a shep ledes Iosep wel.
EH \( \hat{\text{p}} \)t sites ouer cherubyn to shew to se (to shewand be), Bifor Effraim (&)
Benimin and Manasse.
H Wacken lauerd E Wake in. E \( \hat{\text{p}} \)use inst. of nou.
H Swa. E mak \( \hat{\text{p}} \)ou vs. EH om \( \hat{\text{p}} \)ou. H t. nou us. E & hale. EH be (ben) we,
sal om. E Lauerd god of mihetes to-when sal tou Wrogh ouer bede of \( \hat{\text{p}} \)t hine nou,
H God of mihetes laered mine To-wen sal tou wrath ouer bede of hine \( \hat{\text{p}} \)ne.
E yhit inst. of eth; & gif dr. to vs in t. of mete; H Fede us with bred of teres \( \hat{\text{p}} \)ou sal,
And g. us d. in t. in met withal. H gaiinsainge \( \hat{\text{p}} \)us Til o. n.... E to; ai inst.
E Outwarp folke H Warp genge. EH Leder of wai \( \hat{\text{p}} \)ou was (\( \hat{\text{p}} \)ou w. l. of w.)
in sht hisse, \( \hat{\text{p}} \)ou set his rotes and it fild land (erpe) \( \hat{\text{p}} \)isse. EH hiled (ouer- om)
h. ma. E om And. E als-swa H swa inst. of dregh. EH palmetres. EH &
to \( \hat{\text{p}} \)t streme his sproutes. EH Whi. E fordide \( \hat{\text{p}} \)ou h. s. ai. E om \( \hat{\text{p}} \)t.
EH fare forbi wai. H \( \hat{\text{p}} \)e bare of wode fordide hit swa. E of inst. of a.
Psalm LXXXIX—LXXX.

15 God of mightes, bihalde and se fra heuen,
And se and seke þis wineyherde enen;
16 And fulmake þat þi righthand set to be,
And over mensones, þat þou fests to þe.
17 Kindled to fire and blawen with-alle,
Fra snibinge of þi face forworth þai sallie.
18 Ouer man of þi righthand þi hand be,
And ouer son of man þat þou fests to þe.
19 We sal noght wite fra þe; quyken vs þou sal,
And we sal calle þi name ouer-al.
20 Lauerd, god of mightes, bihalde and se,
And schewe þi face, and hale be we.

LXXX.
Glades to god our helphre with blis,
Mirthes to god of Iacob is.
2 Nimes psalmes*, and gues timpan,
Sautre winsome with harp ou-an.
3 Blawes in beme of newmone be*,
In miri dai of your solemnhte;
4 For boden itz es in Israel,

And dome to god of Iacob wel.
5 Wittenes in Iosep forto be
Pas ilka thinge set he,
Fra þe land of Egipte when he ferd;
Tunge þat he ne knewe he herd.
6 He turned fra birthines his bakr al;
His hend in hoper serued þai.
7 »In draunger kalledest þou me,
And .i. lesed þe; and .i. herd þe
In hidel of storme: þe fanned .i.
Ate ware of againsaw for-þi:
8 'Herr, mi folke, and .i. sal witnes þe;
Irael, if þou had herd me,
Fresche god bes noght in þi thoghts,
Ne fremed god bld salton noght.
9 .I. sothlike am lanerd to se,
Þi god, whilke þat onted þe
Fra land of Egipte at þi wille;
Þi mouth outsprede and .i. it sal fille.'
10 And noghtes herd mi folke mi stenen,
And Irael noght biheld to me even.
11 And .i. lefte am after þar herte
gerninges;
Þai sal ga in þair findingses.
12 If mi folke hauerd herd me,
Irael in mi wais if gane had he,
13 For noght thrugh hap had .i. meked þar faas,
And sent mi hand ouer drouand þas.
14 Fans of lauerd to him lighed þa,

*V super filium homines. 
* Incensas igni et suffossa. 
* V psalmum. 
* Buccinate in neomenia tuba.

EH turne bihalde fra h. H & f. m. it þat set þi r. h. best. EH sone(s) of man (men). H to þe fest. H Kindel. EH wiht. EH blaw. EH And fra (for). H Þi hand ouer m. of. H And we ne sal w. E And noht sal we wite fra the. Pat sal quiken vs, and þi name cal sal we. H with-al. EH turne vs & se. H ben.

LXXX.
EH o. h. (help) is he; To God of I. mirþe ybe. EH salm. H winful. E om harp.
E b. newledan be H and newmone be. EH oure. E to I. E of god to.
E om for; .i. þen set; H Witnesse ener for to be. In Iosep þat set he. EH om þe.
E he noht knawed had H he had knaw noht. EH Fra birþ[is] his bac he wend,
In hoper serued his hende. EH kaldest. E tou. E And þefor lesed I the, rest om.
H god fremde. E I s. am and ai sal be Lauerd þine þat led the; H .l. to be;
God þin þat outled þe. EH Fra l. of. E bred (breded) is ybit þi mouth
And I. sal fulfi hit. E om And. E biheld noht, H to me noht biheld. EH delt.
H þam. EH yorninges. H If þat. E hade h. H herde hade. E Israel if in.
EH For noht hade I meked þar illeweland And ouer am (om H) drouand send
mi hand. EH Lauerdes faas. E l. þai H lyyed to him wide. E . . in welrd
Psalms

LXXXI.

God stode in sinagog of goddes ma;
In middes sothlike goddes demes he pa.
2 Towhen deme ye wickenes pat be,
And face of sinfulle nime ye?
3 Fadreles and nedefull deme 1 to pa;
Meke and pours rightwises swa;
4 Outakes pours, and nedefull ai
Fra hand of sinfull leses al dai.
5 Pat ne wist ne vnderstode; in mir-
kenes pai ga;
Alle groundes of erthe stired ere 2 pai.
6 I. saide: 'goddess ere yhe,
And sones hegh 3 al on to se.'
7 Yhe sothlike als men die sal alle,
And als an of princes sal yhe falle.
8 Rise, god, deme 3e land nou,
For in al genge herde 4 saltou.

LXXXII.

God, wha like to 3e be sal? 5
Ne stint ne blinne, god, with-al.

sal be ai, H And in werldes sal be har t tide. EH om he; fed he pa. H ston. EH om he. E fid quam swa H fild are 3ai swa.

LXXXI.

EH in kirk of godes to (pat) be. H And. EH in mid. H om sothlike. H of godes. EH om pa. EH wickednesse; pat be om. E nimes pat esse; H & nimes he f. of sinful esse. EH Nedeful and faderles demes pa E Meine. H ma.
H om ai; E nedful and poor pat be. E lese yhe; H Leses fra hand of sinful.
E salt tou H salt pou.

LXXXII.

EH God wha sal be like to 3e, Ne stint (pou H) god ne letted be. EH 3i faas 3al. H om pat. E hated 3e. EH ypbare. H pai lipher. EH again.
E phot. E Comes alle pai saiden swa H Pai saiden comes a[n]d we sal ga.
Psalm LXXXII—LXXXIII.


12 Mi gode, als whelc set þam,
    Als stubble biforn wind lickam.
13 Als fire þat brennes wode, swa,
    Als lowe swipand hilles ma,
14 Swa in þi storme flighe þas þou
    Sal, And in þi wreth todrene am al.
15 Fille þar face with schenschip ai,
    And þi name, lanaed, seke sal þai.
16 Þai schame and be let in werld of
    Werld swa, And þai be schent and forworth þa;
17 And þai knawe þat name to þe,
    Lanaed is; Þou ane heghists in alle erthe þis.

LXXXIII.

Hou loned þine teldes bene,
Lanaed of mightes, albidene!
Gernes and wanes mi saule alswa
In porches of lanaed to ga;
2 Mi hert and mi fleche onhand
    Gladed in god liuand.
3 And sothlike ikla sparw
    Findes him hous, wide or narw,
1 V ante faciem venti.

Godes helines in eritage agh we, H Als þe pr. þat saiden mare & lesse With e. agh we godes helinesse. E quel H s quel. E s. þam to find. EH And als. E bifor þe face of wind. H om fire. E wod in land H wode of tre. E Als blastes hilles ar swipand H Als logh mas hilles to brennand be. EH In þi storm salt þou flighe þam swa. EH to-dryue (drene) þa. EH al inst. of ai. E seke lanaed. EH þai sal. E be dredun H be to-drened. EH ai inst. of swa. E For-done and for-wurþen be ai H And shente and for-wurþen be þai. EH lanaed to þe. E one.

LXXXIII.

EH wel loned. E teldis. E mightis. EH Vhorned and waned seale of me.
The Psalms.

Ms. Vesp. D vn.

12 For mercy and sothnes loues god alle,
Hap1 and blis lauerd gine sale.
13 He sal noght schere fra godes þa
In vnderandnes þat ga.
Lauerd god of mightes, blissed be
Pþe man þat hopes ai in þe.

LXXXIV.

Þou blissed, lauerd, land þine esse,
Þou torned Isacob wrichchednesse2.
2 Þou forgoacr of þi folke wickednesse,
Þou hiled þar sinnes marc and lesse.
3 Þou leyed alle þi wreth þat þou
was inne,
Þou torned fra wreth of misliking þine.
4 Torne vs, lauerd, our hele es ai,
And twarne þi wreth fra vs awai.
5 Wher þou salt wreth to vs withouten ende?
Or streke þi wreth fro strende in strende?
6 God, þou turned quycken vs sal,
And þi folke sal faine in þe al.
7 Schew til vs, lauerd, þi merci,
And þi hele gyne vs for-þi.
8 I. sal hers what lauerd god spekes
in me,
For in his folke pais speke sal he
9 And owser his halyghes al in querit,
1 V gratiam. 9 captivitatem.

And in þas þat torned ere til hert.
10 Powheþer negh dredand him his
hele isse,
Þat in our land mote wone his blisse.
11 Merci and sothnes with him1 met þa;
Rightwisenes and pais kissed ere2 swa.
12 Sothnes fra erthe sprongen es,
And fra heuen forthloked rightwises-
nes.
13 Sothlike frendsomnes lauerd gine sal,
And þe erthe sal giue his fruyt
with-al.
14 Rightwisnes bfore him sal ga ai,
And his steppes sal he set in wai.

LXXXV.

Helde, lauerd, þine ere and here me,
For helpes and pour .i. am to se.
2 Yheme me4, for halgh .i. am in land;
Saufe make þi hine, mi god, in þe
hopehand.
3 Haue merci of me, lauerd, ai,
For to þe cried .i. alle dai;
Faine saule of þi hine for-þi,
For to þe mi saule houe .i.:
4 For þu, lauerd, softe and milde to se,
And of fele rewthes til al kalland þe.
5 With ere bise mi bede, lauerd kinge,
And bihad to steuen of mi bisekinge.
1 V obviaverunt sibi. 9 osculatae sunt.
2 V animam mean.

H ai hopes.

LXXXIV.

and sothnesse, Kist are pais and rihtwisnesse. EH is sprungen euen. EH And rihtwisnes biheld (loked) fra heuen. EH And f. EH om ai. E And in wa sal he set his st. swa, H & h. st. in wai sal be swa.

LXXXV.

EH þin ere lauerd. EH am i. EH Yheme mi saule for halgh am I to be.
E mi god þi hine H þine mi god. EH hopand in þe. EH al þe day. E s.
& meke, H milde and meke. EH om of. H mercies. E Bise mi bede with
eres þine, H With eres besse lauerd mi bede nou. E .. of by-seking meine;
H And steuen of mi sekinge bihald þou. E om i. H Is nan like to þe in godes
Psalm LXXXV—LXXXVI.

219


6 In day of my drouynge cried . i. to þe,
   For þat þou ai herdeste me.

7 Nane es in goddes to þe, lauerd, like,
   And after þine werkes es nane slike.

8 Alle genge, whatkins þou made to be,
   Sal come and bide biforn þe,
   Lauerd, bath day and nightes,
   Mirpe sal þi name of mightes.

9 For mikel ertou, and wondres doand;
   Þou ert god ane in alle land.

10 Lede me, lauerd, in þi wai þat esse,
   And .i. sal inga in þi sothnesse;
   Euer faine mote mi herte,
   Swa þat ic drede þi name in querte.

11 .i. sal schryue to þe, lauerd god, in
   alle hert myne,
   And in ai sal blisse name þine;

12 For mikel es þi merci ouer me to
dwelie,
   And mi saule þou toke fra ireste
   helle.

13 Lauerd, wicked irnase in me,
   And sinagog of mightand be,
   And soght mi saule dai and nighte,
   And noght set þai þe biforn þar
   sight.

14 And þou, lauerd, rewer and milde-
herted maste;
   Tholeand, and ofte fele milpes, and
   soothfaste.

15 Bhaild in me witterli,
   And ofte me þou haue merci;
   Gife heste to þi childe in to wone,
   And saufe make þi handmayden sone.

16 Make taken in gode with me,
   Pas þat me hates þat þai se ;
   For me, lauerd, helped þou,
   And me roned ertou nou.

LXXXVI.

Groundewalles his in hali hilles;
   Lauerd he lounes, als his will es,
    Yhates of Syon, wele mare
    Ouer alle teldes þat Iacobes ware.

2 Blissefullike es saide ofe þe
   Pat erte goddes aghen cite!

3 sMined ofe Raab sal .i. be,
   And ofe Babiloye, wintad me;

4 Loke, outer, and Tirus mare,
   And folke of Ethiope, þai war
   þare.

5 Nou whar Syon sai sal: man yhit,
   And a man es born in ite,
   1 V imperium. 2 et confundatur, is om.
   * Gloriosa.

auerd mine. E lauerd to þe l. EH And is name after þi werkis ilike (a. werkis þine). EH Alle genge whatkins þou made com þai sal (sal þai) And bid (om E) biform lauerd and blis þi name ai (ai). E For þou art and doand wundres swa,
   Þou art g. ane and no ma;
   H For þou mikel doand for-thi Wundres, þou art
godi. H om lauerd. E Lede [me] lauerd in þi wai, And inga sal I. night
and day In þi sothnes, faine mot hert mine, So þat hit drede ai name þine.
   H Faine sal mi hert þe same Swa þat hit ai drede þi name. EH .i. mi god in
ai mi hert, And blisse þi name in ai with (in) quert. EH þi merci is mikel.
   H nam, E An þou outake mi s. EH God. E oner. E Pa soht; bi dai;
   And noght forsete þe in pairos; H Ouer-al in saule þai soht, And biform þar slit
þai set þe noht. H lauerd god. E rewand H rewefful. EH om of; mercis.
   E Se is we is and haue merci of me, Gité host to þi child wil be, Sauf make
towon is blis Son of þi handmaiden esse. E tokken; H Tokeninge in gode me.
E to. EH Pa, haten. E For þou lauerd helped ay And roned art me be
niht and day; H And be shent, for þou niht and dai Me helped lauerd and
roned ai.

LXXXVI.

E His groundwalis in hillis hey, H Groundes of him in hilles heli; EH L.
he l. witerli. E Yhatis. EH al þe. E Cite of god swa faire to se. EH Of
Raab sal I, E be wonand H mined be. E & B. me are wittand. E Syon
inst. of outen. H Nouwhat. E Nou Syon sai sal man & man born is hit isse,
The Psalms.


And he icle grounded forto be,
Heghistsc es of alle to se?
6 In wyrtes ofc folk saurde sal tell sehare
And princes, ofc þam þate in icc ware.
7 Als of alle fainede may be,
Ls¹ þe woningstede in þe.

LXXXVII.

Laerde, god of mi hele, in dai
cried .i.
And bi nighte bfore þe, sothli.
2 Inga in þi sight bede mine,
Voto mi praiser helde ere pine.
3 For fulfiled es mi saule of wa,
Mi life neghed to helle als-swa.
4 .i. am wened in ilka land
To þas þat ere in flosche falland⁴,
Made am .i. als man to se
Withouten help, bitwix dede fre;
5 Als wounded, slepand þat are
In throghes, of whom mined [þon]
es namare,
And þai ousc of þi hand for ai
Ere outshoued⁵ nights and dai.
6 þai set me in slogh inrest⁶ esse,
In schadow of dede, and in mir-
kenesse.

¹ Ms. in. ² V Aestimatus sum cum descen-
denibus in lacum. ³ repuls. ⁴ in lacu inferiori.

And he grounded hit, heghest is blisse. H And be þat wones ai in blisse
Grounded hit, þat heghist isse. E Laerde sal telle in wyrtes ofole yhte. And
of princes, of ða þat war is hit, Als of al gladand þat be, Woningstede his is
the. Telle sal; & of pr. of ða; Als of fainande alle m. b., Is.

LXXXVII.

E I cried be day; H in daies lhiht Kried .i. bifor þe and bi niht. E ai inst.
of sothli. E Inga in bedde in sight þine, Helde þine ere to bone mine; H Inga
in þi siht mi bede nou, To mi beene þin ere helde þou. EH For fiode is mi
saule with inels ma (& wa). H & mi l. H in h. EH wend. E burgh-oute þe
l. E Wigh. H þa, om in E. E I am made . . be, H Als a man made is of
ee. E Als wounded in zhrohes slepande, Of whilk þat namare in land Ne
minde, and fra þi hand be þai Outshoued þape n. & d.; H Als w. þat sle-
pand ware, Of þe þilke minde is nomare, And þai are þaphe niht & dai Out-
shoued of þi hande ai. E and of m. E O. me fest is þi brath nou H O. m.
festened is wrath of þe. E ouer me led tou H led þou ouer me. H me fra.
H to þam swa. EH noght out I. EH soryheden for w. E I kried to þe lauerd niht
and dai, I spred to þe mi hend ai; H To þe lauerd ai .i. gredde, Al dai to þe
mi hende .i. spredde. E Whore H Whare. EH rise. E Whare telle sal ani is
progh þat esse Þi mercy or in . . H Whare telle sal ani in þryhes þi mild-
hernes, Þber . . E Whare sal þi wundres þi merknes Or in land of forgetting
Psalm LXXXVII—LXXXVIII.


I am vplifted, i. am meked, to-
droned swa.

17 In me forthferd wrethes ofre pe,
And þe radnesses todroned me.

18 Pæ vmgæs me als watrc al dai,
Pæ vmgæs me samen ai.

19 Negeb[r]gh and frend fered þou
fra me,
And mi kouthe, fra wrecchedhed
to be.

LXXXVIII.

Mildehetenese of lauerd in al
Sal þ. i. singe, bi night and dai;

2 In strende and strende schew sal i.
Pi sothnes in mi mouth for-þi.

3 For in ener, saidest þou,
Pi merci sal be bigged nou
In heuenes; graiphed sal be als-swa,
Sal pi sothfastnes in pa.

4 I graiphed witeworde to be with
Mi chosen; i. swore to Dauid,
Mi hyne: til in euermare
Sal i. graiþe þi sede mare,

5 And bigge sal i., for to be
1 om?

In strende and strende, þe se[þe] ofre
þes.

6 Schrine sal heuens þi wondres, lauerd,
swa,
And þi sothnes in kirkes of hylyhes,
ma.

7 For wha þat in kloudes, sal
Euened be to lauerd al,
Like to lauerd sal he be
In sones of god forto se?

8 God, þat blissed es dai and nightes
In rede ofs his hylyhes brightes,
Mikle and aghfulle es fullangle
Ouer alre þat erc in his vmgange?

9 God lauerd of mightes, wha to þe
like mai be?
Mightand ertou, lauerd, and þi sothnes
in vmgange of þe.

10 Pæ lauerdes of mighte ofs see nou,
And stiringe ofs his stremes slakes
þou.

11 Pæ meked, als wounded, proude
swa,
In mighte of þine arme forspilte þi
faas ².

1 Ms. sede. ² t. fas (pl.).

fra. W wo. EH I am heyked and mekid and droned so (swa). E In me þurghferden wragh þos(l) of þe H In me seirden þine wraghges ma. H & þine radnesses me droned þa. E Samen Pæ vmgæs me ai. E Pæ fiend freund and neghbur fra me; H Pæ feired fra [me] neghburgh & frendel, And fra wr. mi kouþe kende.

LXXXVIII.

E Mercis of lauerd oner al In euermare singe I sal. H bæþe n. 2 om in H. E In st. & st. shew and ma kouth Sal I þi sothnes in mi mouth. E For in ai said þou witerli, Be bigged in heuens sal mercy; H For þou saide in ai with steunen, Pi merci bigged in heuen. E For graiphed sal be day and nightes Pi sothnes in þam ful right; H For gr. wel sal be swa Pí sothfastnesse mast in þa. EH I set my (om H) witword to chosen mine, I swore to Dauid (Dauil) mi bine, Til in euermore (enur) þat be (for to be) Sal I forgræþe (set) þe sed (sete)of þe. E And til in strende and in strende Sal I bigge þi sede (r. sete) in ende; H And als-
swa i bigge sal In strende and st. þi sete with-al. E Heneunes lauerd þi wondres shrine sal H Shrine sal h. lauerd wundres þine. H For þi s. kirkes of h. is inc. E al inst. of ma. E For who in kloudes bes euend to lauerd þat wones, Like bes he to god in godes sones; H For wha in cloudes to lauerd sal euened be, In godes sones to lauerd like bes he. EH God þat glades, E niht and dai H with his miht. E al inst. of bright. E is amangæ H is he lange. H To þat are. E Lauerd god of mightes mast to se, Wha es may be like to þe?, H Lauerd god of m. þat is ai, Wha is like to þe be mai?; EH Mihtand art (þon H) lauerd and strong (amang). And þi sothnes in þin vmgange. H of mihtes of þe se, non om. EH leyser ton, H adds: þat be. E proude in miht H pr. dounriht. E Of þin arm forspilte þon þi fas dounriht, H Pæ to-spilt þi fas in arm of þi miht.
Ms. Vesp. D viii.

12 Pīne erē heuens, and land pīne isse;
Erthelī wereld and folhed hisse
Pou grounded; þe north to be,
And þon made in þe se.

13 Thabor and Hermon in þi name
Sal glade; þine arme, with mighte
þe same.

14 Festi be þi hand in ilka land,
And vphouen be þi righthand.
Rightwisenes, and dome als-swa,
Furgraiðinge of þi sete err þa.

15 Mīlthe and sothnes sal forgan
Pī face. seli folkes þate mithinge kan.

16 Lancred, in lighte of þi likame
Sal þai ga; and in þi name
Glade sal þai alle þe daí,
And in þi rightwisenes be vphouen ai.

17 For blisse of þar might ertou biforne,
And in þi welqueme vphouen bes ous horne.

18 For ofe lancred es oure vptakinge,
And ofe hali Israel oure kinne.

19 Pan spake þou in dreme to þa
Pīne halymes, and saidest swa:
»l. sethe helpe vnto mightand,
And vphoue chosen ofe mi folk in land.

20 L. fand mi hine þat es, Dauyd,
And mi halli oyle l. smered him with.

21 For mi hand sal helpe him beste,
And mine arme irt sal him feste.

22 Noghre freme1 in him sal þe faa,
Ne wike son2 set to dere him swa.

23 And i. sal slide3 fra his face his
Illewiland,
And torne sal .i. in fieeme him hatand.

24 And mi sothnes and mi merce with
him al;
And in mi name his horne be vphouen sal.

25 And set his hand .i. sal in see,
And in stremes his righthand to be.

26 He called4 me: 'mi fadre þon erte,
Mi god, and keper of mi querte'.

27 And l. firstgeten sal set him reghte,
Forbi kinges of erthe on heghte.

28 In ai sal .i. yheme to him mi merce
And mi witewords trewe to him for-þi.

29 And l. sal set in welrd ofe werlde
sede his,
And his trone als daies ofe heuens,
in blis.

30 And l. sones ofe him forlete mi lagh
And in mi domes noghte haues gane
with agh;

31 Ife mi rightwisenes wemmed haue þai
And mi bodes noghte yhemed ai:

32 .i. sal seke in yherde wickenes of þa,
And in sweapinges þar sinnes swa;

1 V proficiet. 2 flius iniquitatis. 3 al. slitte: V concidam. 4 V invocabit.
Psalm LXXXVIII.

33 Bot mi merci noht sprede fra him sal .i.,
Ne dere in mi sothnes, for-þi;
34 Ne wemme mi witeworde, and þat forthga 1
Ofr mi lippes, vnspeedy noght make þa.
35 Anes sware .i. in mi haligh—inf .i.
liegh Daudyd?—:
His sede in ai sal wone me with,
36 And his setel als sone in mi sichte,
And als mone þat schines brighte
Fulmade in euer newe,
And wittenes in heuen trewe.
37 Þou awalpute and þou forseghe,
Forbare þi criste þat es slegh.
38 Þou towarzp witiwerde of þi hine es,
Þou wemmed in erthe his halines.
39 Þou forðide his haies* mare and lesse,
Þou sete his festninge ferdenesse.
40 Birened him alle forthgaund þe wai,
He es made vpbraiding til his ngeh-
burghs ai.
41 Þou vphone righthand ofþ him thrin-
gand,
Þou fayned alle his illewilleande.
42 Þou towarzp help of swerde his,
And noghted helpend him in fihte þou is.
43 Þou fordede him fra klesinge klene,
And his sete in lande þou gnade bignede.
44 Þou lessed daies ofþ his time ware,
Þou toyhet' him with schenschip þare.
45 Towhen, lauerd, turnes tou in ende
at laste?
Als fire sal bren þi wreth faste?
46 Min whilk mine aghte 2; for sothlike
nou
Wher meñnes sones vnnaitelike set
þou?
47 Wha es man þate lines, dede sal
noghte se?
Fra hand ofþ helle his saule take
sal he?
48 Whare, lauerd, þine alde merencies
er þa,
Als to Dauyd in þi sothnes sware
þou swa?
49 Mined be, lauerd, ofþ vpbraidinges
of þi hine,
Ofs fele genge .i. witheld in bosume
mine;
50 Pat be vpbraided þi faas, lauerd ofþ
blis,
Pat vpbraided of manginge of þi
criste is.
51 Blissed in ai lauerd of mights:
Swa be, swa be, dai and nightes.

1 V quae procedunt. 2 V Memorare quae mea substantia.

milþe (merci) noht spred him sal I (sal i sp. him) fra, Ne ders him in mi sothnes swa.
EH Ne ine sal wemme (om E). E om þat. E Fra. EH Enes. E om mi. E if
Dauid a dai Legh I, his sede sal wun in al. H wid. E sete als sinne(!); þe
mone shinis bi night, F. made in enermare n.; H And setel of him als briht
Als þe [sun] is in mi sith, Als mone ful made in ai new. E Þou sohtlier H And
E gladed. EH to-wurp. E helper of swerd H swerd of helper. E in sike noht
helpend him H in f. him helpend noht. H om in land. EH toghod; þou om.
EH Daises of his tide (time); made þou lesse. E forspilt H toyht. E with shendnesse
H wit h drenenedesse, þare om. E turnes tou lauerd in ende H l. in ende turns
tou, E Brennis þi wrath als fire þat brende H Als fir brennes þi brath nou.
E Min whille is mi staphelnesse, For seten men sone in ydelnesse; H Min
whillke mi sped, for soghlic yhet Vnnaitelke alle mensones þou set. EH Who.
H om man. H noht sal. H His saule fra h. of h. EH tak be. EH Fin elde
(alde) meracies lauerd whare are, Als tou to Dauid in þi sothnes (To D. in þis. als
tou) sware. EH Min. H of upb. lauerd. E vpbrayding. E Pat of fele folce I
helde H Of f. folc þat .i. withheld. EH bosem. EH Pat þai (Pai þat) vpbrayded,
E þe lauerd þi fa H l. þi fas þat be. E Pat þai vpbrayded þe of manginge of
þi crist swa H Mangine of þi crist þai þai upbr. þe. E Blissid lauerd ai be he
H Bl. lauerd is in ai. E In enermare sal be sal be. H niht & dai.
The Psalms.

LXXXIX.

9 For alle our dadies waned þai,
And in þi wretche waned we ai.
10 Our yheres til vs ere ai,
Als spinnandweb 1 th ought þai;
Dai es of our yheres in þa
Sexti yhere and ten als-swa,
11 And ife in mightandes, fourskore
yhere;
And mare of þam swinke and sorw
here;
12 For ourcumes þan handtamenesse,
And we ben mended mare and lesse. 2
13 Wha knawes might ofe þi wretche es,
And telle þi wretche for þi radnes?
14 Þi righthand kouth make þou swa,
And lered ofe hert in wisedome
ma.
15 Turne—towhen, lanord mine? —
And winsome 3 be our 4 þi hine.
16 Fullesfilled ere we were areli
Thorgh þi mighte with þi merci;
And we gladed ere, grete and smale,
Lusted in our daises alle.
17 We ere fained for daies whilkre þou
meked vs,
Yheres in whilkre we seghe incel þus.
18 Bihald in þi hine, and in þi werkes
ma,
1 V aranea. 2 V quoniam supervenit
manuestudo, et corripiemur. 3 deprecabilis.

LXXXIX.

E L. in-flith art made to vs H L. to us made art in-fleinge. E and g.; H and in getinge. H om þus. E Er illes ware non þat arc, Or þat erpe shapen it ware Or werld, fra w. and vn-to w. þisse, ... H Er illes ware made or shaped erpe non Or werld, fra werld in werld god art þou. EH om þou. H to be inst. of non. EH said. E þat gane es her. E þemninges. H of n. H & gas awai. EH At enen late. EH welyhes. EH gos. E om þat. EH wane. E wrath H wragh. EH brigeth H bragh. EH om to be. E lathing H lathing. EH of þi face briht. E om V 9. H wane. E Oure þheres as irain þhohts are swa, Dai es of our yheris sexti ten in þa; H Oure yheres til us are wroht Als an irain are thel þhoht, Dai es of our yheres als-swa. Sexti yher & ten in tha. E If tholic. EH in weldinges. EH faur-skore. E soryhe. H soryhe and swinc. E sal mended be. E of þi wrath to se H of wrath of þe. EH Or for þin agh (þi radnes) dar (om H) telle þi wragh what be. EH Þi rithand make swa (swa make) kouth in quert, And in wisdom lered of hert. E Turne lanerd to nou, and be Bisekandic ouer hine of þe; H Turne 2, towthenne nou, And bisekandic ouer þi hine be þou. EH At moryhen er we fidle (indle are we) erly, Purgh þi might with (of) þi merci, We (And) gladed and lusted are we. In aour daies for to se be. V 17 om in H. E while þou mekednes (!), And þheris whilere inels sef we þus. EH Bihald in þine (þi) hine swa (ma), And in þi werkes, right and (om H)
Psalm LXXXIX—XC.

Ms. Vesp. D viii.

And stote ai wele sones ofJe pa.
19 And brightnes of lauerd be
Our vs, ofe our god, to se;
And werkes ofe our head ouer vs
righte,
And werke ofe our hand righte dai
and nighte.

XC.

Pate wones in help heghist\(^1\) mai be,
In forhilinge ofe god ofe heuen dwelle
sal he.
2 He sal sai to lauerd: mi helper ertou
And mi toffight; mi god, in him
hope sal .i. nou.
3 For he lesed me fra snare ofe hun-
thaud,
And fra wither-worde\(^2\) in land.
4 With his sculdres sal he umschadow
be al,
And under his fethres hope pou sal.
5 With scheld vmgifs be sal his soth-
nes;
And noght salout drede fra drede
pat night es\(^3\),
6 Fra arwe pat es in daie fleghand,
\(^1\) V in adjutorio Altissimi.
\(^2\) V a verbo aspero.
\(^3\) A timore nocturno.

sones ofJe pa. E And be shining pat is so bright Of lauerd our god ouer us liht,
H And be shining of lauerd bight Of our god ouer us dai and niht. E And
werkis of ouer hend right nou Ouer us, and werkis of ouer hend right pou.
H ouer us r. pou, ... riht ouer us nou.

XC.

lauerd sal he sal. E keper H onfonger. H art pou al. H And als mine in-
feinge al. E I sal hope is in him n. H i sal, nou om. EH For snare of honters
lesid he me fra. EH als-swa inst. of in land. E om his. EH axelles 'axles).
E shadow be he selle. E hope sal tou alle. E om schedel. H sal umgif be.
E for nibt-drede esse H fra nihlíc radnesse. E Fra arwe þat fliyhand is in dai,
Fro with goand inz merknese ai, For in-renning nane þat mai be, And for
deuel of middai to se; H Fra þa a. in daie fliyhande, Fra þe whit þat is goande,
Fra merkenesses, fra inres ai, And deuel of m. E Fall sal fra þi side of þa
A þousan, and ten thousand ma Fra þi riht halnes, bot to þe Noght sal þai
negh ne derand be; H Fra þi side sal þai sall' A thousand fulli with-alle, ...
(= V). E Bot bihald þou salt þine eghen withal H Bot b. wiht þine eghen þat
be, EH & f. of sinne .sinnes) se þou sal (sal tou se). EH in-feinge. E Noght
com to þe sal iuel to weld H Noht to þe sal come iuel binghe, E Ne swinginge
sal negh þi telde H And noht negh sal to ms tou) þi teld swinginge. E For
with his angels he send for þe, Pat þai ghemene þe, in al þine waiies be; H For
til auengeles his of þe send he, In alle þi waiies þat þai yheme þe. EH hende.
EH likane. E on H to, stane. E sal to. E om and. H om al. EH him

II.

15 He cried into me witerli,
And i sal her him for-þi.
With him i am in drowinge hisse,
. i. sal him outake and him bliss;
16 With lenghte oft daies fille him i sal,
And schew to him mi hele with-þi.

XCI.

Gode es to lauerd for to schriue,
And salme to þi heghost name bi-
liue;
2 To schew areli þi mildehertnes,
And bi night þi sothfastnes;
3 In a tenstringed sautre,
With sange in harp and mikel gle.
4 For þou lusted me, lauerd, in þi
makinge al,
And in werkes of þi hende glade
i sal.
5 Hou mikel, lauerd, þine werkes ere
þai!
Swynth depe þine thoughtes ere ai.
6 Man vnwise sal knawe nought,
And foole nought vndrestand þese
oghth.
7 When sinful ere sprungen als hai,

1 V Altissime.

And schewed ere al þat wirke wicke-
nes ai:
8 Þat þai sterne in werld of werld, þis;
And þou, lauerd, heghost in euer is.
9 For loke, lauerd, þine faas alle,
For loke þine faas forworth þai salle,
And to-spred sal mare and lesse
Þas þat wirken wickenesse.
10 And vphonen als vnicorne sal be mi
horn,
And mine elde in merci ofte fulhed
þar-form.
11 And forsegh min eghe, lokande,
Þas þat ere mine illewillande,
And rised in me liperande
Here sal min ere in ilk lande.
12 Rightwis als palme blome sal he,
Als cedere ofe Yban manifalded be.
13 Set in hous of lauerd, in porches swa
Ofe hous ofe our gode blome sal þa;
14 White felefold in elde ofe fulhed þai
sal,
And wesquemand be; þat þai
schewe with-þi:
15 For rightwis lauerd our god he esse,
And in him is noughte wickenednesse.

lese. EH i sal him forhil. E He kried to me, I sal for-þi Here him, for with
him am i. In drowinge be niht and dai, I sal him outake and blis him ai; H He
cried to me .i. sal here him, wiht him am .i. In drouing, .i. sal outake him,
glade him for-þi. EH om him H .i. fille.

XCI.

E To shriue to lauerd gode it esse, And singe to hegest name hisse; H Gode
is to shriue to lauerd of blisse, And singe to his heghost hisse. EH erli þi
mory, And þi sothnes bi niht for-þi. H strenged. E sautery. E meki. H With
singinge in harpe þat be. E For þou me lusted in makinge of þe And in hende-
were þine glad sal I be. E mekled H mikel. E þi. EH ai. EH made are
þai. H Vnwisman, E be noght knawand H sal noht knaw in land, EH &
fole sal nogh þees (þese noht) vndirstand. EH sprungen arc. E shewden
E & þou art lauerd in ai heghest in blisse, H lauerd heghost in ai art þou. E For
lo lauerd þi fas, lo þi fas forworth salle, And þat wirke wicenes to-spred bene alle.
H ben þai m. & i. Alle þat. E be houew . . sal mi. E fulli inst. of of fulbed.
EH And forsegh mi min. egh mi fas and in me risand, And here sal mine ere
(Mi e. sal h. in me (to) liperand. H And als. EH felefolded. E Planted in
houes of lauerd ai, In porches of godis houes blome sal þai. H al inst. of swa.
H he sal. E And þhit in eld of fulbed manifal þ. s. H felefolded . . ben þai. E And
þai sal be wel þholand þat þai shew ai. H om be. H be sal þai inst. of with-ai.
H riht. EH na w.
Psalm XCII—XCIII.

XCII.

Lauerd riked, fairheth schred he
to se;
Schred is lauerd strenghete, and him
girdhe.
2 For he festned werld of erthe al,
Whilke pat noght be stired sal.
3 Grafeld bi sete fra penne and nou;
God, of or pe werldzet eert pou.
4 Pat vphone, lauerd, strems enen,
Vphoneu strems pair seten.
5 Vphoneu strems par fiodes amange,
Fra stenens ofre watres fele strange.
6 Selkouth are heninges of or pe se:
Selkouth in heghtis lauerd es he.
7 Pine wittenesses leuelliket are pai
Maked swith mickle, nightes and dai.
Pi hous, lauerd, halines its feres,
In lengthes ofe daies and ofe yheres.

XCIII.

God ofe wreketh lauerd, ai sal be;
God ofe wreketh [rel]i dide he.
2 Pat demes land, vphone nou;
To pronde foryheldinges yheld bou.

3 Towhen, lauerd, sinful þate isse,
Houlange sinful sal make blisse?
4 Pat spake and saiden wickednes,
Pat sal spoken, al þat wirken vn-
rightwisenes.
5 Þi folkre, lauerd, meked þa,
Pine eritage þai swanke als-swa.
6 Widow and commelinge slogh þai,
And stepchildre þai drapes al dai.
7 And þai saiden: god sal noght se,
Ne vnrendstand god Iacob sal hew.
8 Vnwise in folkre, vnrendstand yhit;
And foles, iperwhile yhe wite!
9 Pat planted ere, noght here sal?
Ore þat feinyhese egh, noghte sees
with-al?
10 Pat vnrendakes genge, noght threpe
mon,
Pat leres man wisedge to kun?
11 Lauerd he wate mennes thoghte,
For vnnaitz erre þai and worth noghte.
12 Sel man, lauerd, wham lere þou
sal
And of þi lagh teches him with-al;
13 Pat þou slake him fra daies ille,
Whils dike be doluen sinful tille.

1 V industus est d. fortitudinem. 2 a seculo.
3 credibilis. 4 decet. 5 Ms. ferli. 6 al.
forhieldinge.

XCVII.

EH F. werld of erpe (erpel) w. festned he a. H W. be stired noht hit sal. E Gr.
is þi sete nou H Gr. þi sete god is nou; EH For þan of. EH om Pa. E fiodes
lauerd H strems lauerd. E Vphone H Vpraised. E þe fiodes. E Vphone
fiodes. EH þar strems (stuen) strang. E Fra ist. ofe watres amange H Fra
watres ful marie amange. E hauenes E Pine wittenesses leuandic is ai
Swipe mekil maked are þai, H Pine wikenesse (!) niht and dai. Mikel leuandic made
are thay. EH om lauerd. E feres helnesses. H and in. E daies mar and lesse.

XCVIII.

E wrekeis. EH lauerd sothli. EH he did freli. E Vphoneu þat demes þe erpe
swa. Vheld foryhelding to pronde ma; H Vphone be land þat demes nou. To
pronde foryheldinges yheld þou. E To-when sinful lauerd alle. To-when sinful
glade salle. H s. Þat are si; ... blisse make sal þai. E Pa said and spaken.
E Al spake, H Paia saide alle. EH wirke. EH Widw. E þai drape ai H drape
þai with wogh. E slogh thai H als-swa þai slogh. E noght se sal lauerd þis
H god noht se sal. E god of I. isse; H Ne god of I. understande al. E Vn-
E sal with-al H sal he. H Aud. E feinhes H feinhen. E noht biald sal
H noht sal se. E þhretes H syhes. EH he mun. EH mannes. E ydel.
E whom lerid has tou H þat lered in saghe. E him taght has nou; H & þat
þou taht him of þi lagh. EH leyhe. EH Whil. E sinful dike be d. EH For
For lese he sal þam fra blisse,
Forspille am lauered our god þat erre ise.

XCIV.

Comes, to lauere mirthe we;
Singre we to god our hele es he;
In schrifts his face bfore we nim,
And in salmes mirth we to him.
For god mikel lauere apon se,
And kingr our alle goddes es he.
For alle endes of land in his hand erre þa,
Heighnesses of hillis his erre al-swa.
For his es þe see, and ðite made he,
And drinesse schope his hand to be.
Comes, bid we and donnealfe,
Wepe we bifore lauere alle,
Þat vs maked til his blisse;
For þat he lauered our god isse,
And we folkere of his fode in land
And þe schepe erre of his hand.
Ifre yhe haue herd his steuen to-dai?
»Ne willes harden your hertes ai,
Als afre dai in tarynyngnesse
Ofre fandinges in wildernesse,
Par your fadres fanded me swa,
Fraiste, and segh mi werkes ma.

1 Ma. helpes. 2 V paulo minus. 3 motus est. 4 et sanguinem innocentem condemnavit.
5 V adoremus. 6 V sicut in irritacione, secundum diem tentationis in deserto.

...
Psalm XCIV—XCVI.

XCV.

Singes to lauward a newe sangr,
Singes to lauward alle erthe amang.
2 Singes to lauward, and his name ye blisse;
Scheuws fra dai in dai hele hisse.
3 Bitwix genge his blis schewe ye;
In alle folke þat his wondres be.
4 For mikel lauward, swith looflike to se;
Aghfulle oure alle goddes es he;
5 For alle goddes of genge deuernesses
ere þa,
Lauward sothlike heuens made ma.
6 Schrift in his sightes, and fairneres;
Halines and mikleheu in his halihinges.
7 Bringes to lauward, genge of contre,
Bringes to lauward blisse, þate be,
And worschip ala-swa; þe same
1 Ms. dwellæ. 2 V ut (R et, al. quibus) juravi. 3 daemonia. 4 sanctificationes. 5 patriæ gentium.

H seghen. EH w. þær. E Faurt þhere to þat str. knelid [I], H F. y. klued i his str. bi. EH And, E in hert dwelle þai. H þai d. with hert þai s. L H swar. E And þai þese knew nokht right Waiæ mine day and night, Als in mi wrath swore I best. If þai sal inga in mi rest.

XCVI.

Bringes to lauward blisse to his name.
8 Beres offerandes, and ingas in porches his;
Biddes lauward in porche halis hisse.
9 Stired fra his face alle erthe be;
Þat god riked, in genge sai yhe.
10 For he righted world, noght stired sal be;
Deme folke in euennes sal he.
11 Faine heuens and [glade] land blisse;
Be stired þe se and fulhed hisse;
Mirth sal faire feldes ma,
And alle þat euer es in þa.
12 Þan sal glade alle trees of wode
Ofe face of lauward faire and gode,
For he comes with mikel blis,
For he comes to deme land þis.
13 He sal deme þe werld in euennes,
And þe folke in his sothnes.

Lauward riked: glade land forþi;
1 Faines yles mani blissefulli.
2 Kloutes and dimnes amang,
Þa sal be in his vmangr;
1 r. Faine.
The Psalms.

Rightwisenes and dome al-swa
Rightinge of his sete ere pā.
3 For before him sal forgane,
And in his vmganʒe swiʒe sal he
his faane.
4 Lightend his leneninges to werld of
land þis;
Segh and stired þe erthe it is.
5 Hilles als wax stremeden þai
Fra face of lauerg night and dai;
Fra face of lauerg, es swa brighte,
Alle þe land thurgh-out his mighte.
6 Heuens schewedten rightwisenes his,
Alle þe folke þai segh his blis.
7 Alle schente be þat bidden grave,
as
Pat mirthen in þar vigour² [fals³]
8 Biddes him, his angeles ilkon.
Herd and fained es Syon,
9 And gladeneden doghtres of Iude,
Lauerd, for domes of þe.
10 And² bon, lauerg, heghist ouer alle
land non;
Swiʒe mikel vphouen ouer alle god-
des er tou.
11 Pat lounes lauerg, inel hate yhe;
Lauerd swa wele yhemes he

¹ Ms. als. ² V sculpillia. ³ = figours; V simulacriss.

Saules of his hallyhes, swa
Fra þand¹ of sinfulle loses he pā.
12 Light to rightwise sprongen es,
And to right of herte fainenes.
13 Faines in lauerg, rightwise, with
blisse,
And schriues to minde of hallines
hisse.

XCVII.

Singes to lauerg newne sange þat be,
For wondres mani an did he.
2 He kepéd to him righthand hisse⁴,
And his arme þat hali isse.
3 Kouth made lauerg his hele esse,
In sights of genge he vnhiled his
rightwisennesse.
4 Mined he es of þis merci wele,
And of his sothnes to hows of
Irsele;
5 Alle meres ofþe land þai segh
þe hele of oure god swa slegh.
Mirthes to lauerg, alle land, with gle;
Singes and glades, and salme yhe.
6 Singes to lauerg in harp euen,
In harp and ofþe salme with sthen;
In bemes ledandlike⁵ to se,

¹ Ms. land. ² V Salvavit sibi dextera ejsxus (nom.). ³ in tubis ductibus.


XCVII.

EH New sang to l. sing yhe For þat (om H) w. done has he, He helid to him his hand righte And his heli arme of (wiht) miht. E his h., in sight esse Of genge vnheeld h. r.; H his h. to be, In s. of g. his r. unhiled he. E Of his milder[t]nes mined he w. H He is mined of his mercis sum del. E om his. H of þe hous. EH erþe. H seh þai. H god is al. E al erþe blisse. H erþe. H om and. H gl. al with blisse E ful euen. E in salme. EH in st. E beme.
Psalm XCIII—XCIX.

With stenen ofe beme horned þat be.

7 Mirthes in sighte ofe kinge lanward is;
Stire þe se, and fulhed his;
Werld ofe erthe do so yhit,
And whilke þat erden in ite.

8 Streames sal plaie handes, samen
Hilles glade sal with gamen,
Ofe sighte ofe lanward alle-mightand,
For he comes to deme þe land.

9 Deme sal he þe werld in right-
wisnes,
And þe folke in euennes.

XCIII.

Lanward riked: folke wrethed; he
Pat sites ouer cherubin: þe erthe
stire be.

2 Lanward in Syon mikel isse,
And begh ouer al folke in blisse.

3 Be schriuen to þi mikel name be þai,
For aghfulle and hall es ite ai,
And þe worship of þe kinge
Lonies ouer alle thinge.

4 Þou graþhed rightinges; dome nou
And rightwisnes in Iacob made þou.

1 Ms. do. 3 r. wreteth, V irascatut.

E ledelic, Þ with gle H þat ben. E And st. H h. bidene. H M. to lanward
kinge þat isse. EH Be stirid. EH als-swa inst. of do so; H þa. E & þe
swilc þat wones i. h., H & al þat ener wun in þam ma. H plaie sal. H hende
E with hend. E vphene sal for. H sal þai. H In s. E of l. for to se H of
l. for mikel blisse. E For to deme þe land coms he. H þe erpe þisse. E He
sal deme EH erpelie werld.

XCIII.

H þe folke, E wragh ma H wraghed yhit. E stire þe e. swa H þe e.
stire hit. H mikel is in Syon. E is he. H Heghis ouer folke ilkon. E al
f. to be. EH To þi mikil name, E shriuen be þai H be þai sh. forþi.
H For hit is mikel and heli. E dome þat es, Þou made in I. and rightwisnes.
E .. and loutes wisli þe sh. of his fete for it is heli; H .. wihte blisse, Loutes
þe sh. .. it isse. EH Mories in his prestis (In his preste M.) Aaron þe same,
And (om H) S. bit. am þat kald his name. EH kald. EH om to; H him.
H And in. H Witnesses of him yhemed tha. H om And. EH om þat. H to
þam als-swa. E þou h. þa H þa herdest þou. EH to þam, E swa H non.
E And wr. of al pinges Was þou is al þaire findinges, H God and als-swa
wrekande In alle þar f. here in lande. EH Vphene lanward ouer god in billis (in
al), E And biddis in hille heli hisse, For þat euer isse heli Lanward ouer god
sothfastli; H And biddes him bape niht and dai In the hil swa heli hisse,
For heli lanward our god he isse.

XCIII.

H god. E Inga þe ai is s., H Ingas in his s. to se. E .. þat is so
bright; H In gladnes and mikel gle. E yhe wele H yhe lanward. EH þat god
The Psalms.


And he vs made, and oure-selfe
noghte vs.

4 His folks, and schepe of his fode,
Ingas his ybates þat ere gode
In schrift; his porches þat be,
In ymnes; to him schriue yhe.

5 Heryes of him name swa fre,
For þat lauerd softe es he;
In euermare his merci esse,
And in strende and strende his soth-
nesse.

C.

Merci and dome with-alle,
Lanerd, to þe singe i. salle.
I. sal salme, and vnderstand in
vñwemmid wai,
When þou salte come to me ai.

2 I. thorghyhode in vnderandnesse
of mi herte
In mid ofe mi hous in querte.

3 Noght set i. to be in sights
Bifore min eghen thinge vnrighte;
Wemmednesse es doand
Hated i. in ilka land.

4 Noght kleued to me wickeherte
for þi;
Heldeand fra me lîper noght knewe.i..

1 V Perambulabam.

es he þus. E He made vs. E Folk his. EH shep. EH Inga þe (Ingas in)
his th. gode. E p. billeue H yhour line. EH to him ye shriue. E Loues his
name with mekil blisse, For þat soft lauerd he esse; H Name of him ai loone
yhe, For soft is i. for to se. H In ai merci of him e. H and in.

C.

H witerli E es so fre. H sal i, E L. sal I sing to þe. E And I sal vnd. ..,
When þat þou coms ..; H In unwemmed wai when þou coms to me, I sal
salme & understand be. H I þurthyhode wiht mikel quert In underandnesse of mi
hert. E with quert. H And noht set i dai ne miht. E Noht set i before mine
eghen þing vnihte, Doand wemmednes hated I with miht. H Þat ware w. d.,
I hated. E N. cluued with me hert wicke f., H N. c. to me hert untrew.
erþe be H of hert to se. EH om ai. E sal sit. EH Goand. H He sal noht wun.
E spekis. EH rihted I. H om swa. H of m. e. for-þi. EH In morning sal I
(om E) slo w. h. EH forles. E fro.

Cl.

EH Ne twerne. E in what dai H to be, H In what [dai] i be dr. E þin ere
held. H om ai. E kald hauve I þe H i kalfe þal sal. EH Swiftil. H here þou me
Psalm Cl.

4 For waned als reke mi daies swa,
   And mi banes als kräwkan dried ða.
5 .I. am smitten als hai, dried mi hertz,
   For .i. forgate to ete mi brede in quertc.
6 Fra stenen of mi sighningnesse
   Klüed mi mouth to mi flessche.
7 Like am .i. made to pellicane of
   annese;
   Made am .i. als nighte-räuen in
   housefes esse.
8 .I. woke, and made .i. am for-þi
   Als a sparw in hous aneli.
9 Alle dai vpbraided me mi fas,
   And þat me loonen ogme swore
   þa:
10 For askes als its warre brede .i. etc,
   And .i. mengid mi drinke with grete;
11 Fra face of wret, of dedenynhe
   of þe;
   For vpheneand tognodded þou me.
12 Mine daies als schadwe helded þai,
   And .i. dried als it warre hai.
13 And þou, lauerd, erthe with-outen
   ende,
   And þi mininge in strend and strende.
14 Þou risend, lauerd, onon
   Saltse haue merci of Syon;
   For time of its to haue merci,
   For þat time comes, witerli.
   1 V cremen.  2 V solituidinis.  3 Ms. housses; V in domicilio.

with-þal. E For mi daies als reke wanad þai And mi bones als krawkan dried þai.
The Psalms.

26 In beginninge, lauerd, þou grounded land;
And heue[n]s er werkes ofte þi hand.
27 Pai sal forworth, and þou sal be ai;
And als kleþinge elde sal alle þai,
28 And als hillinge wende saltou þa,
And þai sal be turned swa:
And þou þi-selfe þat ilke ert al,
And þi yheres noght wane þai sal.
29 Sones of þi hine þar-in sal wone,
And þar sede in werld be righted mone.

CII.

Blisse, mi saule, to lauerd ai isse,
And alle þate with-in me er1 to hali
name hisse.
2 Blisse, mi saule, to lauerd ofte alle
thinges,
And nil forgete alle his foryholdinges;
3 Pat winsom es2 to alle þine wicke-
nesses,
Pat heles alle þine sekenesses;
4 Pat bies fra steruinge þi lif derli,
Pat crounes þe with rewþes and with
merci;
5 Pat filles in godes þi yherringes al:
Als erne þi yhouthe be newed sal.

1 V omnia quae . . sunt. 2 propiisatur.

E sal þou. H manged. EH & þou þat ilke þi-self is al. EH om þai. E þai
inst. of þarin. wun. E be rihed in w. mun.

CII.

EH Mi saule to lauerd þou blisse. E þat in me are H þat is wiht me.
EH om to. EH heli. EH om to. E ouer þinges H als kinge. H nil þou.
E Pat fra steruinge þi lif boghte he H þat boht fra steruing þi lif wiuli. E Pat
with merci and renthes corounes þe. E þi yhorning al H y. of þe. E Be
newed als of erne þi ghouþe sal H Newed als e. þi y. sal be. H Lauerd
mercis is doande. E to. E His wales to M. kouth m. he w. H his w. to M.
EH And his. to. EH Merciful. E Mikil m., H And mikel m. EH and of.
E long. EH Noht in euermare (euer) E wraigh sal he H w. he sal. E þrænt
sal he be H sal he þr. with-al. E efter. H om he. EH wiicnesses yheld to (til)
vs; E om þus. E fro h. to l. H He stre[n]þhed. H euer. EH fra westdele esse.
E wickednesse; EH om swa. EH Als reweus fader þe (of) sones als-swa Is
lauerd rewful (Rewþed is l.) vn-to (to) þa, Pat (þam) him euer dr. be. E He is
mined þat we er dust of wai, Man his dail as þe hai, Als blome of feld bi
niht & dai Swa sal he welyhe al o-wai; H He mines þat we are dust man als
hai, His dailis als blome of felde swa welyhe sal þai. H in him þthurthfare.
Psalm CII—CIII.

CIII.

Blisse, mi saule, lauerd nou!
Lauerd mi gode, swith mikel ertou.
2 Schriffe and fairehed schred ðou righte;
Vnlappped als kleþinge with lihtre.
3 Strekan heuen als fel with blis;
Þat hiles with wartes oure estes1 his,
4 Þat settes þin vpstehting kloud, Þat gaas ouer setheres of wyndes loude;
5 Þat makes þine aunngels gastes fligh-
And þin hine fire brinnand.
6 Þat grounde[d]2 land ouer saphelines his —
Noghte helde sal in wedel of wedel þis.
7 Depnes als schroude his hilinge3 alle;
Ouer hilles his wartes stande sal[e].
8 Fra þi snibbinge sal þai sle,
For steunen of þi thoner fered be.
9 Vpstehtes hilles, and feldes doungas
In stede whilker þou grounded to þas.
10 Mere sete þou whilkar ouerga þai ne sal,
1 V superiorea, 2 Ms. groundes.
2 Vamictus. 4 al. om.

EH om he sal. E And in eu[r](!) knaw sal he Mar[e] his stede whare it.. H And
noht sal he knaw mere. H His stede whare þat hit was are. EH merci of lauerd fra
eu[r]. EH & to in ai. E And his rhithwises in sones of sones To þa þat is
witword þemes and mone[s]. H rhiwt, his yheme his witwerd isse. E And
mired are of his bodes ai To do þam bi niht and dai, H And his bodes are
E sal l. to ai in blisse H til alle lauerd sal. E Blisses lauerd dai and niht
Al his angels faire [8] briht, Mibtand with þewo doand his word, To here of
sayhes of him þe roerde; H Blisses lauerd alle anegles usse hi, Mibtand
with þewo daonde word hisse, Ferto here euere the stenem Of his sayhes gode
and euen. H om to. E Al his mihtes lauerd yhe blisses. E .. yhe þat don
willes hisse H .. þat done his wille þat isse. E Blisses lauerd al þat is oht,
Werks of him .. . H Vnte lauerd blisse yhe Alle werkes of him þat be.
EH stede of lauerdship hisse. EH Mi saile ai lauerd þou (in to l.) blisses.

CIII.

EH Mi s. blisse lauerd ai and nou. E miked. E kyng inst. of right. E V
with lith als with kleþinge, H V. als with shroude with liht. H Spredan
EH grounded. H ouer saphelines þe land. EH In werld of werld E noht held
sal misse H bes noht heldand. EH watres, his om. EH For. þunner.
EH Vpstiye sal h. .. ga. EH to þa. H Þou set mere þat forbi-ga .. E til.

Ne turne to hile þe lande with-al.
11 Þat outsendes welles in dales ma;
Bitwix mid hilles sal watres ga.
12 Drink sal alle bestes of felde wide;
Wilde asses in þar thriste sal abide.
13 Ouer þa wone sal foghles ofr heuen;
Fra mid of stanes gifte sal þai steuen.
14 Fra his ouermastes hilles wattrand;
Of fruite ofr his werkes filled bes þe lande;
15 Forthledand haer to meres ma,
And gresse to hinehede of men swa;
16 Þat þou outeled fra erthe brede,
And herte of man faines wyne rede;
17 Þat he glade likam in oyele beste,
And brede þe herte ofr man sal festre.
18 Be fullesfilled sal trees ofr felde ilkan,
And þe cedres of Yban
Whilke he planted with his hand;
Þar sal sparwes be nestland,
19 Wilde haukes hons [es] leder of þa
Hilles hegh til hertes ma,
And þe stane bi dai and nighte
Vntil icheones es toflighte.
20 He made þe mone in times lange;
Þe sunne, it knew his setelgange.
21 Þon sete mirkenesses, and made es nithe gode;
In its sal forthfare alle bestes ofr wode:

22 Lyoun welpia romiand þat þai rene swa,
And seke fra god mete vnto þa.
23 Sprunen es sunne, and samened ere þai,
And in þar dennes bilonked sal be al dai.
24 Oute sal man ga vnto his werke,
And til his wirkeinge til een merke.
25 Hou mikeled ere, lanerd, þine werkes;
ma
Alle in wisedome made þou þa;
Ilka land fulfilled es eter
With þine aghte thurgh þi wite.
26 Þis see mikle and roume til hende:
Par wormes ofr whilkhe es nan ende,
27 Bestes smaller with þe mare.
Pider schippes sal ouerfare;
28 Þis dragoun þat þon made biforn
For to plaie with him in skorn.
Alle, fra þe þai abide
Þat þou gife þam mete in tide.
29 Gineand þe to þam, gedre þai sal;
þe opponand þi hand, with-al
Alle sal þai mare and lesse
Be fulfilled with þi godenesse.
30 þe sothlike turnand þi likam,
Þai sal be dreuned;
þe goste ofr þam
Þou salte outbere and wane sal þai,
And in þar duste sal turne for ai.

1 V servitiui. 2 r. faine. 3 V sibi.
Psalm CIII—CIV.

31 Outsend þi gaste and made þai sal bane,
And new saltoun þe face of eth erthe
bidene.
32 Be blis of lanaerd in werldes þis;
And1 faine sal lanaerd in werkes his.
33 Þat bihalde to land and to qwake
makes its;
Þat neghes2 hilles and þai smoke whitze.
34 .I. sal singe to lanaerd in mi lif forþi,
.I. sal salme to mi god hou lang hem i.
35 Winsome3 to him be mi speche al;
.I. sothlik, in lanaerd like sal.
36 Wane sinful fra ethre, and wike þat
isse,
Swa þat þai noght be. mi saule,
lanaerd blisse!

CIV.

Schrines to lauerd, and his name
ye kalle;
Bitwix genge schewes his werkes alle.
2 Singes to him dai and nighte,
Alle4 salmes to him; telles richtes
Alle wondres of him witerli;
Heryed be his name hali.

E be made þai sal. H made ben þai nou. E om þe; f. of e. alle H be f.
of e. salt pou. E In werld be of l. blisse, H In w. þ. blisse of l. be. EH om
And. H Lauerd in his werkes faine sal he. E H erpe. E om and. EH mas.
E In lif min wisli. EH om sal. E Bliþeful be mi speche for-thi. Sothlic in l.
lke sal I. H Bliþeful. EH Sinful fra erpe (H euer) wane þai (þa). E And
wicked als baþe niht and dai H Fra erpe, wicked do als-swa, EH Swa þat
noght (om H; be þai (þai be) bot to (forto) misse. Mi saule vn-to lanaerd blisse.

CIV.

EH & kalles name his. EH Shewes bit. g. EH werkis his is (om H).
EH Singes to him and salmes him to. Telles al his wundres mo (to), Heryhed be
ythe witterly (mare and lesse), In his name þat es heli (In his heli n. that esse).
E Faine mot hert of þe sekand, Lauerd þat wones in ilk a land, H Fain e hert in
ilk land Of se are lanaerd sekand; EH Sekes lanaerd and fest be yhe (ben), Seke
(Sekes; his face ;name) ai to (forto) se. H of him. EH while. H Hs fortoknes.
E hine his ai. E his ch. are þai H Lauerd our god in ai is he, And in al
erpe his d. be. E Mined of his witword in world was be. H He mined of his
w. in w. to wend. EH om þat. E str. to be. H om wele. E agh. H agh.
E om it. EH And in. E to ai in H in ai to. EH Kansa land EH Streng. H om bine. E erit. þi hand H in þi hand. EH When of short tale (Of sh. t.
whenne; þai ware, E To font and his erers thare H Few and of his comelng
pare. EH And fra geng (folke) in geng (folke) fore þa (ferd þai). E Fra rike
to opær geng als-swa H And fra r. in folke opær ai. H om he. H to dere
The Psalms.

13 Noght lete he man dere to þa:
And kinges for þam thret he, swa:
14 »Nil yhe negh mi cristes nou,
And in mine prophetes nil lithre þou.
15 And he called hungre ouer land
brode
And alle festnes ofre bred forgnode.
16 He sent bifoþ þam biernoe to be;
In hine salde Ioseph es he.
17 Þa meked of him fete þare
In fotefest[les], harde þat ware;
Irne thurghhode his saule ful grim:
Til þat worde come of him.
18 Speche of lauerd þat was ofre mighte
Inloghde him bi dai and nighte:
Þe kinge sent, and lesed ilka lim;
Prince of folke, and forgafe him.
19 Lauerd ofre his hous him he made,
And prince ofre alle þe ehthe he hade;
20 Þate he lered his princes als hime-
selhe reghte,
And his aldemen teched sleghte.
21 And inyhode Israel in Egipte hand;
And Iacob tiler was in Cham land.
22 And he aybed his folke swith mikel
on-an,
And he feste him ouer his faan.
23 He turned þair herte, þate þai sild
hate folke his,
And do swikedom in his hine is1.
24 He sent Moises, his hine was, so,
Aaron whom he chese him to.
25 He set wordes of taknes in þam,
And of fortaknes in land of Cham.
26 He sent merkenesses, and dimmed þa,
And noghtre gremed his saghes swa2.
27 He turned þair watres in to blode,
And slogo þair fisches þate ware
gode.
28 He forthbroghte froskes, þe land ofre
þa,
In thirlres of þar kinges ma.
29 He saide, and handfiegh3 come to
falle,
And gnattes in þar endes alle.
30 He set þar raines halle ful schire,
In land of þam brennand fire.
31 And smate þar vinyhes and figetres
in-twa,
And forgnode tres ofre endes ofre þa.
32 He saide, and gressop sone come
þare,
And brese of whilk na tale ne ware;
33 And he4 ete in land of þas alle þe
hai,
And it ete al þe fruyte of þar land
awai.

1 V in servos ejus. 2 V et non exacerbavit
sermones suos. 3 Ms. handfiegh. 4 r. it.

þa E d. þam amange. H om And; .. ma, E And he þret for þam kynges
strange. H þou; criste. E Ne wiles negh mi cristes be. EH mi. E 1per nil
yhe H noht l. wil þou. EH erpe. E He send a berne by-for þa. H Iosep
in hine salde. E is l. swa. E Þai meked baþe niht and day In fote-festeles
EH Vnto. E Speche of lauerd at þe end Inloved him þe kyng send, And he
him lesid ilkali, H Speche of l. inloved him, Þe king send and lesed him.
H Þe prince .. E and he lete him. E he him. H als h. ware. E & þat he
taht his elde sleght & his elde sleght tath þare. E outlend, H was tiler.
E Cam. H swiþe mikel his folc. E onon. E fon. E þat is folc hate suld þa;
H To hate his folke turned he hert of þa. H To do. E sw. do. E swa
H als-swa. E He send his bine þat es Moyses, Aaron him while þat he ches;
H He send M. hine hisse, A. whilke he ches to blisse. EH Wordes of (his H)
tokenes he set to (in) þam (E þat). EH He merkenes send (s. merkenesses; and
cestred þa. H gr. he þar EH sayhes. E watres of þam in b. EH in l.
E of þam. E of kynges of ham. H houndsfegh. E þaire endis. E hail swa,
Fire brennand in land of þa. H In þar 1. þe. H And he. E smot. H win-
ymphedes. E om and; þar þigetres þar. EH tognod tre. E of þar e. þare.
EH grishop (gressop) com onon. H breses. EH na (E to) tale was on. EH it.
Psalm CIV—CV.

CV.

Schriues to luerd, for gode he is,  
For in wert es merci his.  
2 Wha sal speke of luerd michtinges,  
Herd sal make alle his lonynges?  
3 Sell pat yhemes dome pat es,  
And in alle time does rightwisenes.  
4 Mine of vs, luerd, in welqueme ofs  
folke pine;  
Seke vs in pi hele, god mine:  
5 In godenes of pi chosen to se,  
To faine in faines of pi genge pat be;  
Pat pou be loned nighte and dai  
With pine heritage in ai.  
6 We sinned with our faders mide;  
Vnrightes we dide, wicnes we dide.  
7 Our faders in Egipte noght vnder-  
stode  
Pine wondres pat ere swa gode;  
Pai ware noght mined for-pi  
Ofs mikelhed of pi merci.  
8 And pai taried vpsteghand in se,  
Rede se. and pam samned he  
For his name, swa halis isse,  
Pat kouth sulde pai make mightis hisse.  
9 Ande he snibbed pe rede se,  
And drie es it made to be;  

EH pam. E non. EH kinde. EH of m. E in paire cominge swa. H inyhedr  
radnes. E of pam ouer pa (ms. ga). E He shewed is pa forth—com coulde (r.  
cloude) br. H riht. EH to liht to pam. H om pe. H edishehenne. H om  
H And stremes yhoden in drie amang. E heli worde. E And led. H oulted.  
H corne in to f. E als ism. EH And rikes of folc (enge) he gane pam pa.  
E swinc. E agh H aht. E rihtheisenes, ai om.; E rithwisnesse his. E &  
seke pe laagh of him pat isse, H & seke his laagh pe mare and lesse.

CV.

EH Seli whill pat (om H) xemen dome ai (dome yb.) wide. And done rih-  
wisnes (Pat r. done) in al tide. E Luerd in que of pi folc min of vs. In  
pi hele pou seke vs pus. H Seke us hele penne pou art ine. E To se of pi  
chosen in godenesse. To faine of pi genge isfainenesse, Pat pou ... H For  
to se ai in godnesse Of pi chosen mare and lesse, In fainnes of pine genge non,  
In pin eritage looned be pou. E with om. f. pat be, H Onre faders we sinned  
mide. H Vnrihli ... wici. E did we ... did we. EH om in Egipt. E so.  
E isse ful of blisse H swa gode pat isse. EH make (E made) sulde pai (he).  
E m. misse. H dried. E And he snibbid pe rede se, dried it isse. And he led
The Psalms.

And he lead am in deynessee
Als it war in wildermessee.

10 And he sauued am of hand of hand,
And boghte am of hand of illewillande.

11 And he hiled with water þam drou-
Ane of þam noghte left in land.

12 And in his wordes leued 1 þai,
And looued his lote nighte and dai.

13 Tite dide þai, his werkes forgate;
þai held noghte vp 2 his rede with þate.

14 And þai yhermed yherninge in wil-
dernes,
And þai fanded god in drines.

15 And he gafe to þam þair askinge,
And to þair saules he sent fillinge.

16 And in castelles Moises taried þai,
Aaron, ofc laured halgh, als-swa.

17 þe erthe es opened and swelybed
Datan on-on,
And hiled ouer sameninge ofc Abiron;

18 And brinte in þar sinagoge fire füll
brighte,
þe lowe it swath sinful dounrighte.

19 And a kalfe in Oreb maked þai,
And baden þe graue nighte and dai,

20 And þair blisse türnéd þai
In liknes ofc a kalfe etand þai.

21 þai forgate god þam sauued hade,
Pat mikelnesses in Eipte made,
Wondres in land of Cham to be,
Aghfulnesses in þe rede se.

22 And he saide, forlange biforn,
þai he suld am haue forlorn;
If noghte Moises his chosen righte
Had standen in breking in his sighte,

23 þai he suld türn his wrath am for,
þai tospilte he had noghte þa.
And for noghte þai had þe land
þat yherndlik was in þar hand;

24 Noght leued þai to his worde oghte,
And morkedene 1 with þair thoghte
In þar teldes þare þai lal;
Steuen of lauerd noghte herd þai.

25 And he boue his hand owr mare
And lesse
For to felle þam in wildernese,
And at 2 he toworp in birthes sede
ofc þa
And forsplité þam in rikes swa.

26 And biguen e Belphegor þe quede 3,
And þai ete offrande ofc þe deede.

27 And þai gremed him in þair findinges:
And felesfalde in þam ere fallinges 4.

1 Ms. noghte l. 2 R þai had done. 3 V sustinuerunt. 4 V mürmunaverunt.
Psalm CV.

241

Ms. Vesp. D viii.

29 And Finnes stode and quemed wele:
And þe scatthinge lefte ilkadele;
30 And it es wened to him in right-
wisenes,
In strend and strend til in ai þat es.
31 And gremed þai him in scorninge
At watres ofe againenasinge;
And swoken es Moises for þa;
For þai gremed gaste ofe him swa,
32 And he twisfolded in his lippes.
Noght spilt þai
Genge whilke saide lauerd til am ai;
33 And menged bitwix genge þai are,
And þai lered þar werkes þare;
And þai servid fals vigours ofþ þam,
And in sclanuer es it made til am:
34 And þai offredðar sones and doghtres
als
Vnto deuels þate err fals,
35 And þai spilt blode vnderand swa,
Blode ofþ þar sones and doghters ma,
Whilke þai offred blode and bane
To fals vigours of Chanane.
36 And dropen eþe land in blodes swa;
And swerwed in werkes ofþ þa;
And þai strenened mars and minne
In þar findinges al with sinne.

1 quassatio. 2 distinxis. 3 V infecta, R
interfecta.

37 And wrath es lauerd with his folke
in wrath,
And his heritage he has in wlathe.
38 And he gafe þam in hend ofe genge
ma;
And lauerdes err of þas, þat hated
þa.
39 And þai droued þam swithe sere
Pat þar iuel frendes ware;
And meked vnder þair hend þai are.
Ful ofte he lesed am of kare,
40 [Bot] in þair rede þai gremed him ai;
And in þar wickednesse meked err
þai.
41 And he sagh when droued þai ware,
And þar bede herd he þare.
42 And he mined ofe witeworde, him
rewed for þi
After mikelbed ofe his merci;
43 And in mercies gafe he þam,
In sighte of alle þat þam nam.
44 Sante make vs, lauerd our gode, þus,
And fra births same vs;
45 Pat we be schrinen to þi name hali,
And glade in þi loofs witerli.
46 Blissed lauerd, god ofe Israel,
Fro world and vnto world wel;

EH wend. E Fra st. in st. E om til. H til in aines. E þai gremed H þai
H om þai. E his gest swa H þe g. of him, swa om. EH And he twisfolded in
his lippes two (twa), Noht tint (forles) þai genge þat (while) lauerd said to þa.
EH & þair werkes 1. þai þ. EH & þair fals vigours (vigours) servid þai,
And it is made (om H) to þam in sclaundre (shame) ai. E om þai; E þar s. þar d. a.
H & þai o. þar sones swa And þar dohtres to deueles ma. E of vnderand.
E om swa; H þare. E d. in land; H And þar sones and þar dothires ware.
H had offred, EH enerilkane. E & d. is þe 1. blode inne, And bismitted is hit
with sinne, In werkes of þam niht and dai, And þair findinges strened þai;
H And slain is þe land to dede In blodes that ware swa rede, And bismitted in
þar werkes it is, And þai strened in þar findinges mis. E & lauerd is wraig in f.,
E with wragh H with bragh. H om he. EH is lagh. E om of. E þare inst.
of ma. H lauerd are of þam. E And þat hated lauerd our þam are.
E And þen (ms. þou) droued þam þar fa And al meked are þai swa Vnder hend of þam
to ga, Ful oft [he] lesed þam of wa; H And þen droued þam in land þa þat
war þar ilwilland, And meked under þar hende are þai, Oft lesed he þam niht
and dai. EH For. EH And in (om E) þar wicenesse. EH þai droued w. H he h.
þar bede. H om And. EH of is w. EH & in his m. E al þa þat. E Lauerd our
god vs sauf sauf (!) þou. H nou inst. of þus. E And samen vs fra birleiches nou
H & fra b. vs s. þou. EH þat in þi heli name (In þi h. n. þat) we be shrenen,
And glade in þi lone is while (whil, in om) we liuen. E vn-to in w. in wel.

II.

16
The Psalms.

Ms. Vesps. D viii.
And alle folks with hert saie
Swa be, swa be, nights and daie.

CVI.

Schrines to lauerd, for gode he is,
For in werld 1 es merci his,
2 Saie þai with gode wille and thoghte
Whilke þat of þanerd ere boght,
Wham he boght of hand of þan,
Fra rikes samened be þan,
3 Fra sun-springer to setelganþer,
Fra north, fra þe see swa lange.
4 Þai dweled in annes, in drihede; wai
Ofre citre of re woningstede noht fand
þai;
5 Hungrand and thristand als-swa, —
Pe saule of þan waned in þai:
6 And þai cried to god when droned
þai ware,
And of þar nedinges he outam þam
þare;
7 And he led þam in right wai,
In citre ofre woningstede þat ga suld þai.
8 To lauerd his mercedes be schriuen,
And his wondres to mensones þat
liuen:
9 For vnnahte saule he filled with fode,
And hungrand saule he filled with
gode.
10 Sittand in schadower ofre dede and
mirkenes,
1 V in seculum.

Bunden in iren and wreechednes,
11 For speeches of god gremed þai
And taried rede ofre heghist al,
12 And meked in swinkeles es hert ofre
þam,
Þai erse seke, and nane was þate
helped am:
13 And þai cried to lauerd when dro-
ued ware þai,
And ofre þar nedinges he lesed þam
swa;
14 And he outled am fra schadow ofre
dede and mirkenes,
And brake þar bandes mare and
lesse.
15 To lauerd mercedes ofre him be schri-
uen,
And his wondres to mensones þat
liuen:
16 For he forgnod yhates brased ware,
And slottes irened brake he þare.
17 [He toke þam fra wai of þar wiennesse, H
For þai are meked for þar unriht-
wiennesse],
18 Alle mete es wlated þar saule suld
feðe 1,
And negh þe yhates of dede þai
yhede:
19 And þai cried to lauerd when droned
ware þai,
And fra þar nedinges he lesed am ai;
1 V Omne es escam abominata est anima
eorum.

E . . þerto sai þai H þat isse þai sai. H om be 1. E mot it ai.

CVI.

E of inst. of es. E Sain þat are boht of lauerd while he boht fra. Hand of þa,
H þai dweled alle in onnesse, In unwattri, in drinesse, Wai of cite nihth and dai
E outoke H lesed. H am ai. EH His mercedes to lauerd. EH For he fild empti
(tome) s. EH and in m. EH with. EH Speche of l. for. E þa. EH & rede of
heghest þai taried swa (ai). EH For. E es þar hert H is þar h. in swinkeles onan.
EH And þai. EH om and. E nis þat helpis in quert H wha helped ne was
nan. EH war þai. E fro. EH am ai. EH & fro mirkenes and shad of ded
led (om E) he þa And þar bandes he brak in-twa. EH His merces to l.
E For he gud brasan yhates swa H For brasan yb. to gnod he. EH And
iren bandes (slots) brak he ma (he brak in þre). E He nam þam fra þair wicked-
nesse. E fra. E þar saule is wlated als (r. ai) mete gode H Al m. wlated is
saule of þa. E om negh. zhode; H And to yb. of d. neghed þai swa. E om þai.
Psalm CVI.

Hai ware. EH of. H am pare. E om par. H outnam. E Mercies of him to l...

20 He sent his worde, and heled þam, And fra þar sterlings he þam nam.
21 To lauerd his mercies be schroun, And his wondres to mensones þat linen;
22 And ofre þai ofrand ofs loofe þat is, And in gladeship schewen werkes his.
23 Þat in schippes in see ert dounganande,
In fele watres wrikinge makande,
24 Þai sagh werkes ofs lauerd þare, And wondres of him in depe þate are.
25 He salde, and stode of storne þe gaste, And vphouen ert stremes maste.
26 Þai vpstiyhen vntil hauen,
And þai dounga to depressione euen; Þe sanle ofs þam lesse and mare
In inels sculkel5 ert þare.
27 Þai ert drenned and ert stired als drouned mis,
And al þe wisedome ofs þam swelhyed is:
28 And þai cried to god when drouned ware þai, And ofs þar nedinges he outeled am ai;
29 And he sete in winde his stremes stithe,
And his stremes leften lithe4.
30 [And þai fainned þat þai ware stille;
1 að þe 2 V tabescebat. 3 in auram;
R in soft wind. 4 siluerunt.
V seniorum. 2 stagna. 3 constituerunt. 4 V contemplio. R contentio. 5 V et errare fecit eos in invio.

And he led þam in hauen of wille].
31 To lauerd his mercies be schrouen,
And his wondres to mensones þat linen;
32 And in kirke of folkse him vphene þa,
And in setel ofs elde þai him loofe swa.
33 Stremes in wildernes sete he,
And outgange ofs watres in thriste to be;
34 In saltmersche land fruitberande,
Fra inel of in it wonande.
35 He set in weres ofs watres wildernes,
And in outgange ofs watres land watreles.
36 And þare bilouked he hungrund ware,
And cote ofs woningsted sete he5 pare;
37 And þai set wineyherdes, and feldes þai sewe,
And þai made fruites ofs birthe newe.
38 And he blissed am, and felefalded þai be;
And þare meres noghte leased he.
39 And þai errone made, and sowken ert þa,
For droiunges of inels, and sorw and wa.
40 Yhotten es a flitinge ours princes a
dai,
And made to dwelle in wigelinge8, and noghte in wai.
The Psalms.

41 And he helped pourre fra wrecched-hede,
And he set als schepe hinehede.
42 Rightwis sal se, and glade with-al;
And al wienes his mouth stoppe sal.
43 Wha wys and sal yheme þese in land?
And mercies ofe laured sal vnderstand?

CVII.

Graiþhed mi hert, god, graiþhed
mi hertz is;
. i. sal singe and salme in mi blis.
2 Ris, sautre and harp for þi;
In þe grikinge rise sal i.
3 Schrieue to þe, lauerd, in folk þi sal,
In birthes singe to þe with-al;
4 For mikel onev heuens þi merci es,
And to þe kloudes þi sothnes.
5 Vpheue onev heuens, god, and onev
al land ai
Be þi blisse; þat þi loued lesed be þai,
6 SaufEc make þi right hand, and here me.
God in his halegh spakhe he:
7 »I. sal glade, and drihed8 twinne þi sal,
And dene of teldes mete with-al.
8 Mine es Galaad, Manasse mine leuéd;
And Efraym fager ofe mine heued.

Cf. Ps. 56, 10—14; 59, 5—13. 8 V Siccamam.

made am to. E And pouer and helpes helped he And set his hinehed als shep to be. EH Se sal rihtwise & faine w. E Wha w. and is þis þemand. H and yhemes. EH sal he.

CVII.


CVIII.

Psalm CVIII.

6 When he es demed, fordone outga he; And his bede in sinnen it be.
7 Fone be þe daises ofte him, And his bisceoprike þate other nimes.

H 8 [His sones be faderlesse par lif, And a widwe be his wife].
9 Dreccheand1 his sones be outborne awai, And thigge mote þai night and dai, Outekaste þai for euermare Fra þar woningestedes þate ware.
10 Ransake mote ganeler his aghte; And outen rene him swinke and maghte.

11 Nane be him helper þat him knew; Ne be, þat his childerwer rew.

H 12 [þe sones of him in were2 be ai; In o strende his name be don awai].
13 In minde ðerne þe wickedenesse Of his fادر marc and lesse In sight of lauerd; and sinne na dai Of þis moder be done awai.
14 Again lauerd ai be þai swa, And forworth fra land þe minde ofte þa: For þat noght es he witerli Mined forto do merci;

15 And filiyped helpes and thiggand,1 V Nutantes. 2 in interitum.

And stungen with herte, to quelle in land.
16 And he loued malloc dai and nighete: And come sal it on him to lighte; And blissinge wald he nought swa, And ferred sal it be him fra.
17 And malloc he cled als wede — And als watre it inyheede In his inwarde al at anes, And als oyle in his banes.
18 Be [it] to him als schroude with whilke biled he is, And als girdel þat ai gird es mis.
19 Þis mote be þe werke of þa Þate bacbite me æt lauerd swa, And þat spekes iuelis ma Again mi samle to do it wa.
20 And þau, lauerd, do with me forþ þi For þi name, for soft es þi merci.
21 Lese me, for pourc and medful am i., And mi herte es drewed with-inne me, sothli.
22 Als schadw when heldes, fornomen1 i am, And forschaken2 als gressop, with gram.
23 Mi knees vnfestes for fast ere þa; And mi flesche es manged, for oyle swa.

EH om es; demde; E forspilt. H in s. made be. EH be made daies. E wedu. E Dreccheand ouer born be is sones and bigge ai, Ótakast fra þar woningestedes ai be þai. H Dr. be þa o. a., And þiggande þai n. & d. H om for. EH al his. E r. his sw. H & rene mote fremde his s. E ... þat liuand esse ... rew st. hisse. E And in a. H againturne w. E and þe sinne H & sinne yht, E Of his moder neuer blinne H Of his m. fordon noht be hit. H Ai be þai againe l. s. EH erbe. E For þat þat he minede noht To do merci in hert ne þoht. H he is noht. H And he. EH man helpes. H to sla. H & malloc loued he niht and dai; E ... in to gan. E An com to him it sal o-nam H And hit sal com unto him ai. H als-swa, E haurc noht wald he. E fra him sal it be. E inrest. EH ones. EH oll. E bones. EH om it. H hiled with (whilk om). E is he. E om als. E with while he ai gird sal be H he girde is ai with misse. E Þis werke of þam be to se Þat at lauerd bacbite me, & þat speken i. als-swa, A. saule mine to sla; Þis werke of þam at lauerd þat bacbite me, Þat speken iuelis again mi saule to be. E & þau 1. for þi name do to me, For soft is þe mildhert[n]es of þe. EH nedful & pourc. EH in me, E forþ þi H dreci. E kusen inst. of fornomen. E forsaken. E greshop H gresshop; Þat is am H am i lane. EH M. k. for fast (fasting); E vnfest es shent H are manged shent, And for oll my fleshe is went. E to EH þam.
The Psalms.

24 And i. am made vpbrayinge till am ai;
Pa saith me; and þair henedes
stired þai.

25 Helpe me, lauerd mi god, and me
Make sanfe, for þe merci of þe.

26 And wit þai þate þi hand þis yhte,
And þou, lauerd, made itz.

27 Þai sal werye him; and blis saltou.
Þas þate in me rises non,
Schente mote þai be, nighte and dai;
Þi hine sothlike faine sal ai.

28 Kled mote þai be als, þe same
Þate babbite me, ai with schame,
And hiled be þai marre and lesse
Als twifold kloth with þaire schend-
nesse.

29 To lauerd in mi mouth sal i. schrine,
And in mid of fele loofe him mi liue:

30 Þat on righthalnes of pourc es stan-
dand,
Þat he saufre make mi saule fra fili-
yhand.

CIX.

Lauerd saide to mi lauerd ofs might:
 site opon mi halnes righte,

2 Whils i. sal set þe faas ofs þe
Schamel ofs þi fete to be.

3 Yherde of þi mighte on-on
Send sal lauerd fra Syon,

To be lauerd thurgh þe land
In middes ofs þine illewilland.

4 With þe, biginninge in dai of þi
mights,
In schineeings of halhyes brighte;
Ofs wambe, in þis wrold to be,
Bifore daisterm gat i. þe.

5 Lauerd sware, and noghte 2 with-al,
And forthinke it nought him sal:
»Pon ert preste, ofs for to recke 3,
After ordre of Melchisedekes.

6 Lauerd fra þi righthalnes breke
Sal 4 kingses in dai of his wroke.

7 Deme in birthes he sal to se,
Fulfille fallinges als sal he,
Sqwat sal he henedes, blode and bane,
In þe land ofs maniane.

8 He dranke ofs wel in þe wai;
For-þi he hened his hened vp ai.

CX.

In al mi hert, lauerd, to þe schrine
i. sal,
In rede of rightwise, and sameninge
al.

2 Grete werkes of lauerd err wroghte,
In alle his willes err þai soghte.

3 Werke ofs him schrife and mikel-
nesse;
And in wrold es his rightwisnesse.

1 V illi, nom. pl.
2 sicut diploide.
3 V Tu es sac. in aeternum.
4 V confregit.
Psalm CX—CXII.

CXI.

Seli man pat dredes lauerd of blis,
Swith mikel he will in bodes his.
2 Mightand in erthe his sede bes alle;
Strende ofs rightwisse blissed be salle.
3 Blisse in his hous, and richeesse,
And in werld ofs werldre his rightwisnes.

CXII.

Herihes lauerd, pat childer be;
Name ofs lauerd herihe ye.
2 Name ofs lauerd ai be in blisse
Fra hepen forth into werld pat isse.
3 Fra sunne springe to setelgange
Herihandleke name ofs lauerd amange.
4 Hegh owre alle genge lauerd isse,
And owre heuens es his blisse.

m. of w. h. E þo H þa. E hand-werkis. E shened he. E Pat giue erit.
ofs. to þo. E handwerke. deme als-so. E Trew are al his bodes ai. Fest in.
werld of werld ar þai. Maked most in sothnes, And als-wo in euennesse.
E send inst. of bade. E in ai to be. E om es. EH dreed of lauerd. E Til.

CXI.

rihtwis sald be. E Of heryng iuel. E Graþed til hope is lauerd hert hisse,
Sames fested hert hisse isse. He ne sal noht stired be Til þat his foos .
H His wiperwines. H and gaf. EH om had. E om Þe. E þar-form. E &

CXII.

E childre. EH ai hane bl. E For þis nou vntil is. E Herghlic. EH is.
The Psalms.

Mr. Vesp. D vii.

5 Wha als god oure lauerd þate wones in hegh,
   Meke thinges in heuen and in erthe he segh;
6 Fra þe erthe helplesse raisand,
   And ofre þose þe poure rerand;
7 With princes þat him bilouke, he,
   With princes ofre his folk to be.
8 Þat geld in houses makes wonand,
   Moder ofre sones to be faineand.

CXIII.

1 IN outegate ofre Þrael, 
   Oute ofre Egipte come swa wele; Jacob hous—was glad for þie—
   Ofre þe folke ofre barberie:
2 Made es Inde his halinesse,
   Israel his might he esse.
3 þe se segh, and flegh onane,
   Hindeward turned es Iordane;
4 Hilles als wetheres fained þare,
   And knolles als lambes ofre schepe þate are.
5 What es þe, see, þat þou flegh nou?
   And þou, Iordan, obake þat went ertoun?
6 Hilles, als wetheres gladed ye?
   And, knolles, als lambes ofre schepe þat be?
7 Ofre face ofre lauerd þe erthe stired isse,
   Ofre face ofre god ofre Jacob blisse;
8 In weres ofre watres þat turnes stane,
   And cliffes in welles ofre watres to gane. —

1 V respicit. 2 collocet.

E þost H þost. EH hous. E erand. E swo fainnande; to be om.

CXIII.

   in þar throte sul þo. H Leke be þam. E þo so. EH traisten E oght in þo. EH louerd. EH forheler. EH hoped in l. so. E Helper & forhiler he is of þo. EH dreden. E in him h. þai, Par h. & þar f. he is ai. E he was.
EH he vs. E vs inst. of þe hous. H dreden E dredend. E þe mekil. E om
Psalm CXIII—CXV.

14 Pat dredes lauerd, al blissed he,
Pe littel with pe mERE to be.
15 Eke mote lauerd ouer yhou,
Ouer yhou and ouer yhour sones
nou!
16 Blissed ose lauerd be yhe ma,
Pat maked heuen, erthe als-swa.
17 Hemen ose heuen to lauerd be;
And erthe to mensones gafe he.
18 Noghte dede, lauerd, sal looue pe
alle,
Ne in to helle pa pat doune falle.
19 Bot we pat linen, lauerd we blisse,
Fra hethen and in to werld pat ise.

CXIV.

I luned, for pat lauerd ose heuen
Ose mi bede sal here pe steuen.
2 For he helded to me his ere wiseli,
And in mi daies kalle sal .i.
3 Sorwes ose dede vmgafe me ai,
And wathes ose helle me fand ba.
4 Droovinge and sorwe bath fand .i.;
And name ose lauerd .i. kalled for-bi,
5 A, lauerd, lese mi sauales. mildeful
lauerd al
And rightwise, and onre god milse i sal.
6 Yhemand smalle lauerd es he;
.i. am meked, and he lexed me.
7 Turne, mi saule, in .bi reste to be,
For lauerd wele did he to pe.

1 V oculos meos a lacrymis.

mote. E Blisse yhe louerd with hand Pat maked erbe als-so pe land. E of

CXIV.

Eh loued. H his ere to me. E for louerd heldid his ere to me al. E i
and r. E fra ded and pine, Mine eggen for (r. fro) teris, fro slidyinge fete mine.

CXV.

E For pat I spacke leued L, I sottithe mikild and !i) meked for-bi. E litter.
E helynge. E yheld for-bi. EH pe folk, E sal L. E mi l. E Fou br. mi b.,
vnto pe. Offre o. I sal pat be. Of herving, and name with-al Of louerd euer L
CXVI.

H erlyhes lauerd, alle genge þat be;
Alle folke, him herlyhe yhe.
2 For ouer vs feste his merci esse,
And in ai es lauerdes sothnesse.

CXVII.

Schriues to lauerd, for gode he isse,
For in werld es merci hisse.
2 Saie nou Israel: for gode he isse,
For in werld es merci hisse.
3 Saie nou Aaron hous for-þi:
For in werld his merci ai.
4 Pat dreden lauerd, saie þai:
For in werld his merci ai.
5 Fra droninge lauerd kalled i;
And lauerd herd me in brede for-þi.
6 Lauerd helper to me es he;
Noghte sal i. drede what man does me.
7 Lauerd helper es to me;
And mi faas i. sal forse.
8 Gode to traieste in lauerd it es ai,
Pan traieste in an man be mai.
9 Gode to hope in lauerd es ite,
Pan to hope in pri[n]ces yhite.
10 Alle genge vmyhode me ma;
And in name ofe lauerd for i. am wroken in pa.
11 Vmgniand vmgafe me swa;
And in name ofe lauerd for i. am wroken in pa.

12 Als bees vmgafe þai me þare,
And þai brente als fire in thorunes warre;
And in name ofe lauerd for-þi
Wroken wele in þam am i. .
13 . i. am pute, . i. am tArned1, þat i. 
sald falle;
And lauerd vpfang me with-al.
14 Mi strenghte and mi lofs lauerd es he;
And made its 2 es in hele to me.
15 Steenen ofe gladshipe and ofe hele 
sal rise
In þe telde ofe rightwise.
16 Lauerdes righthand made might,
Lauerd hand rightes
Vphone me; lauerd righthand made mightes.
17 Noght sal i. die, botz line i. sal;
And lauerd werkes telle with-al.
18 Zrahand 5 lauerd me grahed 8 he,
And to dede noght gafe he me.
19 Rightwise yhates open to me þa:
And in þam i. sal ings, 
. i. sal schriue to lauerd. þis yhate 
larerdes isse,
Rightwise sal ga in its with blisse.
20 . i. sal schriue to þe, for þou herd me,
And made ers tou me in hele to be.
21 Þe stane whileke biggand forsoke,
Ite es made in heued ofe þe noke 6.
22 Fra lauerd maked es þisse,
And in oure eghen wonderfule itse isse.
23 Þis es þe daie þat lauerd made to be;
1 V Impulsus everus sum. 8 r. he. 2 = ags. 
preagan þrean (pr. þrede) castigare. 6 r.
rightwisnes. 5 V in caput angulli.
Psalm CXVII—CXVIII.

24 A lauerd, saufe make þou me; A lauerd, in querte to be. Blissed be, þe wille and tame, Whilke þat comes in lauerdes name.
25 Fra lauerdes hous to you blissed we; Gode lauerd, and til vs lighted he. Settes miri daie in thickenesse, Vnto horn þat ose wesed esse.
26 Mi god þou ertz, and .i. sal schrime to þe; Mi god þou ertz, and .i. sal vpheue þe.
28 .i. sal schrime to þe, for þou herd me nou, And to me in hele made ertou. Schrimes to lauerd, for gode he isshe, For in werlde es merci hisse.

CXVIII.

Seli vnwemmid erc in wai, In lagh ose lauerd þat gane ai. 2 Seli þat ransakes witnes hisse, In alle þat hert sekes him for blissse.
3 Noghte þate wicknes wirken ai In his waies yhoden þai. 4 Pou bade þine bodes ilkedele To be yhemed swith wele.
5 Whine1 warc mine waies righted swa To yheme þine rightwisesenes ma! 6 Þanne schentz sal .i. noghte be, In alle þine bodes when .i. se.
7 Schrine vnto þe sal .i. In rightinge ose hert for-þi,

1 V Utinam.

In þat þat .i. lered mare and lesse Domes of þi rightwisenesse.
8 Phine rightwisenesse .i. sal yheme in thoght: Towards, frauwards2, forlete me noght.
9 In what yhunger righte[ai] his wai? 3 In yhemand þi saghese ai.
10 In alle mi hert soghte .i. þe: Fra þine bodes schoune3 noghte me.
11 Phine speaks hide .i. mine hert with-iune, Pate .i. sal noght to þe sinne.
12 Blissed, lauerd, ai ert þou; Phine rightwisenes lere me nou.
13 In mi lippes schewed4 .i. Alle domes ofþ þi mouth for-þi.
14 In þe waile ofþ þi wittenesses Am .i. lusted als in alle richesses.
15 In þine bodes wun4 sal .i., And bialde þine waies witerli.
16 In þi rightwisenesse bithink .i. sal, Phine saghes noghte forgethe with-al.
17 Forythele to þine hine, quiken me, And .i. sal yheme saghes ofþ þe.
18 Vnhile mine eghen, and biald .i. sal Wondres ofþ þi lagh with-al.
19 Comelings am .i. in erthe to se, Hide noghte þine bodes fra me.
20 Langed mi saule to yherne fal wide Phine rightwisenesse in alle tide.
21 Pou snibbed proude; werthed be þai Pat helden fra þi bodes ai.
22 Bere fra me vpbraidinge and for-hoghhte5,

1 V usqueaque. 2 Ms. righted. 3 V repellas. 4 exercerbor. 5 contemptum.
The Psalms.


Psine witnesses for .i. soghtre.

23 Sothlike aldermen þai seten
And againes me þai spoken;
And þi hine þat eure esse
Woned in þi rightwiensesse.

24 For and þi witnesse thoght mine;
And mi rede rightwiensesse þine.

25 Clued mi saule to þe flet:
After þi wordes quiken me ybet.

26 .i. schewed mi waies, and þou herd me:
Lere me þi rightwiensesses þat be.

27 Ofþ þi rightwiensesses lere me þe wai,
.I. arhyed(l) in þi wordes ai.

28 For slenie sleped saule myne:
Festen me in wordes þine.

29 Wai ofþ wicknes stire fra me nou,
And ofþ þi lagh milthe of me þou.

30 Wai ofþ sothnes ches .i. forþi,
And þi domes noghtre forgete .i.

31 To þi witnesse clined .i. to be:
Laurerd, nil tou schend me.

32 Wai ofþ þi bodes ran .i. with quert,
When þou tobreddeste mi herte.

33 Lagh set to me, lauerd, wai
Ofþ þi rightwisneses, and .i. sal seke ite ai.

34 Gife to me understandinge al,
And þi lagh ransake .i. sal,
And yheme wele bi night and dai
In al mi hert, whils line .i. mai.

35 In stihe ofþ þi bodes lede þou me,

For þat .i. walde in it be.

36 Helde mi hert in witnesses þine,
And noght in yherninge to be ine.

37 Turn min eghen, þat þai fantome ne se;
In þi wai quiken þou me.

38 Sete to hine þine for mede
Speche þine ai in þi drede.

39 Cote mine vpbraidinge þat .i. am wende;
For þi domes winsome and hende.

40 Loke þine bodes yherned .i.:n.
In þine euennes quiken me forþi.

41 And þi merci, lauerd, come ouer þi me;
Þi hele after speche ofþ þe.

42 And answer to vpbraidingand me .i. sal,
For .i. hoped in þine sagues ai.

43 And ne wary-berc fra mi mouth
Wordes of sothnes þat es kouth,
Toward fraward, night ne dai;
For in þi domes ouer-hoped .i. ai.

44 And þi lagh ai sal .i. yheme,
In welde and in welde ofþ welde to queme.

45 And .i. yhode in brede to be,
For .i. soghtre bodes ofþ þe.

46 And .i. spake of þi witnesse in kinges sighte,
And noght was schente, dai ne nightre.

47 And .i. thoght in bodes þine,
Pat .i. loued als lifs mine.

1 Ma. þi. 2 EH wundres; V et exercicbor in mirabilibus suis. 3 Ma. sieme? V praevaedio.

1 V avariciam. 2 V suspicactus sum.

Psalm CXVIII.

50. Pis roned me in mekenes mine,
    For me qwikened speche pine.
51. Toward frawarde proude dide wioli,
    And fra þi lagh noght helded i. i.
52. I. mined ofe þi domes fra werld sumdele,
    Lauerd, and roned am i. wele.
53. Waninge helde me, for sinnande
    Pat þi lagh warc forletande.
54. Sanglic to me warc rightwisnesse þine
    In stede of pilgrimage mine.
55. I. mined, lauerd, of þi name bi
    Nighte, And þi lagh i. yhemed righte.
56. Pis es made to me for þi,
    For þi rightwisnesse soghte i. i.
57. Dele man, lauerd, saiđe i.,
    To yheme þi lagh ful stedfasti.
58. I. bisoghte þi face in al hert mine;
    Milþe of me after speche pine.
59. I. thoght mi waïes, and turned swa
    Mi fete in þi witnesse ma.
60. I am boune, and let na-dele,
1 V exercēbar. 2 V Cantabiles.

Patr. i. yheme þine bodes wele.
61. Stringes of sinful wключен me,
    And i. forgate noght lagh ofe þe.
62. At midnights i. ras to þe at schriue
    Ouer domes ofe þi rightnes bilue.
63. Deltakand i. am of a{l þe dredand,
    And of þi lagh wele yhemand.
64. Of þi merci, lauerd, þe erthe fullesse:
    Lere þou me þi rightwisnes.
65. Godenes dide þou with þi hine, Lauerd, after worde þine.
66. Lere me godenes, wisdome, and lare,
    For in þi bodes lejued i. i. mare.
67. Ere i. was meked gilted i.,
    Þi speche yhemed i. for-þi.
68. Gode ert þou, and in þi godenes
    Lere þou me þi rightwisnes.
69. Manifolded es ouer me
    Wickednes of proude þat be;
    .I. sothlike in alle hert mine
    Ransake sal ai bodes þine.
70. Lopred als milke es hert ofe þa;
    And i. þi lagh am thinkand swa.
71. Gode es to me þat þou meked me,
    Pat i. lere rightwisnesse ofe þe.
72. Gode to me lagh of þi mouth holde,
    Ouer thousandes ofe siluer ore golde.
73. Þine hend made [me] for to be,
    And als-swa þai schope me:
    Gifte to me understandinges,
    Þat i. lere þi bodes ouer al thinges.
1 V Particepsa. 2 Ma. leered.

The Psalms.

74 Pat drede þe sal se and faine for-þi, For in þi wordes ounε-hoped .i.. 87 Almaste in erthe þai me forname; And þi bodes forlete .i. noghtes for þame.
75 I. knewe, lauerd, þat þi domes evenesse, 88 Quiken me after þi merci, Pou meked me in þi sothnesse. And witnesses of þi mouth yheme sal .i...
76 Be þi merci þat ite rone me, 89 IN euermare, lauerd ofe blisse, After þi speche to þi hine wil be. Þe worde ofe þe in heuen it isse.
77 Come to me, lauerd, þi rewethes, and line .i. sal; 90 In strende and strende þi sothnesse; For þi lagh mi thoghhte es al. Pou grounded þe land þat euε esse.
78 Schent be proude mare and lesse, 91 With þi welesettings lastes dai, For þi lagh mi thoghhte esse, For al thinge serue to þe sal ai. Pou grounded þe land þat euε esse.
79 To me be turned drendand þe, 92 Bote for þi lagh mi thoghhte esse, Pou grounded þe land þat euε esse. Pou grounded þe land þat euε esse.
And ats knewe þi witnesses, to se. 93 In ai forgete .i. noght rightnesses ofe þe; For in þa quiakenedestþ þou me. 94 Pine am .i., sauf þe make þov. For þi rightwisnesess soghte .i. nou.
80 Be mi hert vnweemmít with-in me 95 Me abade sinful, þat me forles þai; For þi rightwisnesess soghte .i. nou. 96 Of alle fulfilling ende sagh .i.; Pou grounded þe land þat euε esse. Pou grounded þe land þat euε esse.
In þi rightwiseneses, þat schenthe .i. ne be. 97 Pou laued .i., lauerd, þai lagh ai! Þou grounded þe land þat euε esse. Pou grounded þe land þat euε esse.
81 Waned in þi hele saule mine, 98 Our mine faas slegh me made þou yhite Mi thoghhte es it ai þe dai.
And .i. ounε-hoped in worde þine. 99 Our alle lerand me .i. vnderstode; To 1 þi bode, for in ai to me ec îse. For mi thoghthe þi witnesses gode.
82 Waned min eghen in speche ofe þe, 100 Our ertide .i. vnderstode in thoghthe; Saland: when sal tou rone me? 
83 For als [b]ït 1 in froste am .i. wroghte; 84 Hou fele daiës of þi hine ere in land? Pine rightwisneses forgete .i. noghtes. Swith brade þi bode witerli.
85 Wicked, fabelings talde to me, 86 Alle þine bodes sothe ere þai: Wicked fyllyhed me, helpe me ai!
86 Bot noghtes als þai lagh ofe þe. 87 V exercerbor. 88 V exercebor. 89 Hawes ofes souwe. 1 V mandato tuo, abl. 2 simes.
88 Almaste in erthe þai me forname; And þi bodes forlete .i. noghtes for þame.
88 Quiken me after þi merci,
And witnesses of þi mouth yheme
sal .i...
89 IN euermare, lauerd ofe blisse, 5
Þe worde ofe þe in heuen it isse.
90 In strende and strende þi sothnesse; Pou grounded þe land þat euε esse.
91 With þi welesettings lastes dai,
For al thinge serue to þe sal ai.
92 Bote for þi lagh mi thoghhte esse,
Pen thurgh hap .i. forworshed in mi mekenesse.
93 In ai forgete .i. noght rightnesses ofe þe;
For in þa quiakenedestþ þou me.
94 Pine am .i., sauf þe make þov.
For þi rightwisnesess soghte .i. nou.
95 Me abade sinful, þat me forles þai;
Þi witnesses vnderstode .i. ai.
96 Of alle fulfilling ende sagh .i.;
Swith brade þi bode witerli.
97 Pou laued .i., lauerd, þai lagh ai!
Mi thoghhte es it ai þe dai.
98 Our mine faas slegh me made þou yhite
To 1 þi bode, for in ai to me ec îse.
99 Our alle lerand me .i. vnderstode;
For mi thoghthe þi witnesses gode.
100 Our ertide .i. vnderstode in thoghthe;
Psalm CXVIII.

Ma. Vesp. D vu. 
101 Fra inel wai forbredes i. fete mine, 
Pat i. yheme wele wordes pine. 
102 Fra pine domes noght heldes i.; 
For pou set lagh to me wiseli. 
103 Hou swete to mi chekes pi speches ai! 
Ouer hony to mi mouth eri pail. 
104 Of pi bodes vnderstode i.; 
Alle waile ofi wikenes.i. hated for-pi. 
105 Lanterne to mi fete es worde pine, 
And lighte vnto sthes mine.
106 .i. swore and set, maro and lesse 
To yheme domes of pi rightwisenesse.
107 Toward fraward meked am .i.; 
After pi worde qucken me for-pi. 
108 Wilnes ofi mouth, lauord, make 
wele queme, 
And pi domes lere me to yheme. 
109 Mi saule es ai in hende mine, 
And .i. forgete noght lagh pine.
110 Sinfulle to me snares sette; 
And fra pi bodes noghte dweled .i. 
yhette.
111 In eritage soght .i. pi witenesses ai; 
For gladsheipe ofi mi herte ere pail.
112 .i. helded mi hert to do forbi al 
thinge 
Pi rightwisenesse in ai, for 
for-yheldinge.

113 Wicked to hatereden had .i., 
And pi lagh .i. luued for-pi.
114 Mi helper and me keper ertou, 
And in pi wordes ouer-hoped .i. nou.
1 V Voluntaria. 2 acquisivi.
115 Withdragh yhou, lither, fra me for-
pi; 
And bodes ofr mi godz ransake sal .i..
116 Kepe me and .i. sal lune, thurg 
speche pine, 
And noghte schende pou me fra 
abidinge mine.
117 Helse me, and sauf be .i. sal, 
And thinkes in pi rightwisnesses al.
118 Pou forsoke alle witand pin right-
wisnesses fra;
For vnrighwise es pe toghot ofi 
119 Wemmand al sinfull of erthe wend 
.i.; 
Pi witnesses luued .i. for-pi.
120 Stike in pi drede flesches mine;
For .i. drede of domes pine.
121 I made domes and rightwisnes y
in land;
Noghte gise pou me to me crouand .
122 Onfangi pi bine in gode to be;
Noght pe proude sal craue me.
123 Mine eghen waned in pi hele esse, 
And in speche ofi pi rightwisnesse.
124 After pi merci do with pi hine, 
And lere me rightwisnesses pine.
125 I. am pi hine, vnderstandinge gise me, 
Pat .i. wite witnesses of pe.
126 Lauord, time ofi makande 5; ai 4
Skatered pi lagh, night an dai.
127 For-pi luued .i. pi bodes ilkon
Ouer golde and tazigion.
128 At alle pi bodes righted .i. was for-pi;
1 V Praevaricantes. 2 calumniamibus.
5 tempus facienda. 4 = pail?

helded noht fro domes of pe. E vnto me; wiseli om. E speches pine (ai om).
E to mouth mine. E Fro. E Pi word to mi fete lantern bright, And to mi stythes is it light. E more. E Meked am I toward froward to se, Lauord quiken me after word of pe. E Wilneses. E pine. lerne. E om es. E Setten sinful snare to me, 
And noght dwelled I fro bodes of pe. E pi w. soght I. E phot inste of gladschipe. 
E to yheme is al pinges. E om in. E til h. am i. E loued I witerli. E word. EH Heldes fro me liper for-pi. E Kepe me after pi speche and line I sal, And shend me noht [fra] pin abiding al. 
H om pou. E beryehed sal I be. E ai in ritulwisenesse of pe. E pi domes fro 
Pine bodes fra. EH Pine. E Prickz with. H Stike in pi pric radnes drede f. m. I drede sothlie. H dome, om in E. E r.пат be. E Ne giue me 
noght to kraunand me. EH Onfong. E pine. E in g. al. Noht kraue me 
pe proude sal. E heli. H om Afte-pine. E Do with pi hine after pi mil
nesse. E om pine. E Pi hine am I. E witnesse. E Time of makyng lauord 
mine, Pa to-schatered lagh pine. E Til al pi bodes I righth f. E til hate
The Psalms.

Ms. Vesp. D viii.

129 Selkouth, lauerd, witnesses þine;
For þi ransaked es saule mine.
130 Schirenese of þi speche lightes wite,
Vnderstandinge to litel giues ite.
131 Mi mouth .i. opened, and withdrogh gastre;
For þi bodes yherned .i. mastre.
132 Bihald in me, and rewe of me,
After dome of huande name oft þe.
133 Right mi steppes after þi speche esse,
Pat noght lauerd oner me al vn-rightwisnesse.
134 Fra craunge of men me bie þou,
Pat i. yheme þi bodes nou.
135 Onlight þi face oner þi hine,
And lere me rightwisnesse þine.
136 Outgange of watres ledc min eghen twa,
For þi lagh noght yhemed þa.

137 Rightwis ertou, lauerd mine,
And [right] in ai es dome þine.
138 Þou sent rightwises þi witnesses,
Swithe mikel and þi sothnes.
139 To骷uke me made þi lune on-an,
For forgeten þine words þe haue mi saam.
140 Fired þi speche es swithe wele,
And þi hine lumed itz ilkadele.
141 Yongelike am .i. and hated; for-þi
Pine rightwises noght forgete .i...
Psalm CXVIII.

153  Se mi meken, and outake me;
    For .i. forgete noght lagh ofte ïe.
154  Deme mi dome, and me bie þou;
    For þi speche quicken me nou.
155  Fer fra sinful hele es ai,
    For þi rightwisnesse noghte soghte þal.
156  Pine mercyès, lauerd, man be,
    And after þi dome quicken me.
157  Fele þat fyllyhen me, and drouen me swa;
    Fra þi witnesses noght helded .i. for þa.
158  .i. saugh wemmand and skulked ¹ awai,
    For þi speches noght yhemed þal.
159  See for þi bodes, lauerd, luened .i.;
    Pou quiken * me in þi merci.
160  Biginninge of þi wordes sothnesse;
    In ai alle domes of þi rightwisnesse.

2 161  Princes fyllyhed me selfwilli;
    Of þi wordes dred mi hert for-þi;
162  .i. sal faine ouer þine speches mare,
    Als wha swa fande mikel þat reft ware ².
163  Wicknes to hatereden had .i. sothli,
    And am wilated ³; and þi lagh luuned .i.
164  Senesithie in dai lofe saide .i. to þe,
    Ouor domes of þi rightwisnesse þat be.
165  Mikel pais to þi lagh luuand,

And to þam es na schame ¹ in land.
166  .i. abade þi hele, lauerd, al dai,
    And pine bodes luened .i. ai.
167  Mi saule yhemed þi witnesse,
    And swith mikel luened am mare
    and lesse.
168  .i. gate ² þi bodes and witnesse þine,
    For in þi sighte al waies mine.
169  Negh mi bisekinge, lauerd, in þi
    sight ofte þe;
    Bi þi speche, vnderstandinge gifte me.
170  Inga min askinge in þi sight nou;
    After þi speche, me outake þou.
171  Riffte sal mine lippetes ympne dai and
    nighte ³,
    Þi rightwisnesse when þou has
    me taghte.
172  Schewe sal mi tunge þi speche þat
    esse,
    For alle þine bodes enuenesse.
173  Be þi hand þat it sauue me,
    For þine bodes ches .i. to se.
174  .i. yherneh[de], lauerd, hele þine.
    And þi lagh es thoght mine.
175  Mi saue sal liue, and lone þe,
    And þi domes sal helpe me.
176  .i. dweled als it ware a schepe
    Þat forworped with-outen kepe;
    Seke þou, lauerd, þi hine;
    For .i. forgete noght bodes þine.

¹ Ms. skulded.   ² Ms. quikened.   ³ V spolia multa.  * abominatus sum.

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E om and; lese me for-þi. E For þi lagh noht forgete I. E bie me nou,
For þi lagh me qu. þou. E fro. E Þi r. for noht. E om lauerd. H mani
lauerd. E þai be. E om And. E while. H fyllyhe E me fyllyhe. E droue .
E Wicnes I hated and wlated am I, And þi lagh loued I sothfastli. E of righth-
E witnes. H om þi. H seking. E in þi sight louerd negh mi biseking, After
þi sp. gif me v. E Income. E om nou. E outak me rih. E Mi lippes sal
riff loft-sang þat is, When þou has lered me þi righthwisnes. E Shew m. t. þi
speche sal, For enuenesse þine bodes al. E For I ches þe bodes of þe. E I
yhorned þi hele louerd of blisse, And þi lagh mi þhot it isse. E leue & heryhe
me(!). E wore. E Seke þi hine louerd þat þou wroght, For þine bodes forgete
I noght.

II.

17
CXIX.

To lauerd, when i. was droued, cried i.,
And he herd me witteri.
2 Lauerd, fra wicked lippes mi saule lese tou,
And fra swikel tunge nou.
3 What es be giuen, or what set es to be,
At swikel tung, ife bat it be?
4 Arwes scharpe ofe mightand,
With koles ful vrnonand.1
5 Wa to me, for mi teldestede swa
Forthsferred es me fra.2
1. ered with erdan Cedar;
Mikel comelinge mi saule was par.
6 With þa þat pais hated ai
Was i. painfulle, night and dai;
When i. spake to þam for-þi,
Pai insaght me selfwilli.

CXX.

I houe mine eghen in hilles, to se
Whethen sal come helpe to me.
2 Mi helpe sal be lauerd fra,
Pat maked heuen, erthe als-swa.
3 Noght in stiringe mi fote giue he,
Ne he sal slepe þat yhemes þe.
4 Loke noght sal slepe ne, slepe sal wele,
Whilk þat yhemes Iraele.
5 Lauerd yhemes þe, lauerd þi schilder be
Our þe righthand ofe þe.

1 V cum carbonibus desolatoris. 2 V Heu mihi, quia incolatus meus prolongatus est. 3 V non dormitabit neque dormiet.

CXIX.


CX.


CXXI.

Psalm CXXII—CXXIV.

CXXII.

To þe mine egenh house .i.,
Pat wones in heuen witerli.
2 Loke als egenh ofe hine be
In hende ofe þair lauerdes to se,
3 Als egenh ofe handmaidens klene
In hende ofe hir leuey bene:
Our egenh to lauerd our god þus,
To þat he have merci ofe vs.
4 Milpe ofe vs, lauerd, milpe ofe vs
þare
For ofe forletenesse mikel filled we are.
5 For mikel filled es our saule; vpbrailinge
To mightand, and to proude forletinge.

CXXIII.

Bot for lauerd was in vs, sai nou Israel,
Bot for lauerd was in vs wele
2 When men ras vp in vs swa,
Thurgh hap qwike swelyhed vs þa;
3 When wreteth breth ofe þa in vs þus,
Thurgh hap watre had ourschouended

Our saule ourerfore scaldand;
Swilke hap might heave bene in land
Ourerfaren had our saule ifulike

Watere þat was vntholendale.
5 Blissed lauerd, þat noght gafe vs swa
In takinge ofe tethe ofe þa.
6 Our saule als sparw es ofe band
Outane, fra snare ofe huntand;
7 Pe snare forbroken es in ai,
And we lesed ere awai.
8 Our helpe es in lauerdes name,
Pat made heuen and land, þe same.

CXXIV.

Pat traisten in lauerd ilkon,
Als þe hegh hille in Syon:
He ne sal be stired in euermare,
In Jerusalem þat wones þare.
2 Hilles in his vmgage; and lauerd in
vmgage
Ofe his folke, fra hethen and in to
werld langze.
3 For [lauerd] noght forelete sal he
Yherde of sinful for to be
Ouer lote of rightwis, þat noght
streke þai,
Rightwise, to wiknes þair hende ai.
4 Wele do, lauerd, to gode in querte,
And to rightwise are ofe hert.
5 And heldand in bindinges lauerd lede
sal
With wirkand wickenes. pais of Irael
al!

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CXXXII.

E For loke. E of h. to se. H om þair; E þi. H lauerd. E be. E And
H filde. E om es. E of vpbraydin[g] wide Til erdand and forsilverne of pride.

CXXXIII.

E When þat men risen had in vs, Purh[ hap] quic had þai swologhed vs.
H om qwik. H swologhed. E When w. in vs brath of þo. E had shouened vs
so. E Ourerfore our saule scaldand, Purh hap hade ourerfaren our saule water
V 8. E om es; in name of louerd so. Pat heues and erpe bope made þo.

CXXXIV.

E traist. E euerilkone. E om hegh. EH of. E -more. þore. EH om Of
his folk. E louerd, om in H. E Y. of s. our lote to be. Of r., þat noght in
land Ritwise to wiennes streke þar hand. E In bindinges sothlic heldand
Lede sal louerd with wirkand Wickednes, þat do noght wele; Pais be our
Irael. H ouer.
CXXV.

In turnande lauerd wrecchednes of Syon,
Made ere we als roned onon.
2 Pen es our mouth fulfiled with blisse,
And with gladschep our tunge þat isse.
3 Pan bitwix genge sai sal þai swa:
"Mikled lauerd to do with þaw.
4 Mikled lauerd to do with vs;
Maked ere we fainand þus.
5 Turne, lauerd, our wrecchednesse¹,
Als skaldand in south esse.
6 Pat sawen in teres al dai,
In mikl gladschep repe sal þai.
7 Gaand yhoden and wepen sære,
Sendand pair sedes þai ware;
8 Come sothlike þai sal comand
With gladschep, pair handfuls² berand.

CXXVI.

Bot lauerd haue bigged þe hous yhîte,
Vnnait swanke þai þat biggen ics;
2 Bot lauerd yheme þe cite ai,
Þat yhemen ics vnnait wake þai.
3 Vnnait es to you bi nighte:
Forte rise bifo þe lighte:
Rises after ye haue siten swa,
Þat eten brede of sorw and wa.

¹ captivitatem. ² manipulos.

4 When he has giuen þat es beste,
Slepe vnto luerd hisse and reste,
Loke erittage ofe lauerd ofe blisse
Sones hires¹, fruitis ofe wambe isse.
5 Als arwes in hand ofe mightand,
Swa sones ofe forschaken in land.
6 Selis bieren es whilke þat swa.
Filled has his gernings ful ofe þa:
He ne sal be schent, erelie ne late,
When he spekes with his fæs in yhate.

CXXVII.

Selis alle þat [dreden] lauerd ofe blisse,
Pat ai gane in waies hisse.
2 Swinkes ofe þi hende for ete saltou;
Selis erte, and wele bes to þe nou.
3 Þi wife als wunyher[de] mightsomand,
In halnes ofe þi hous dwelland;
4 Þine sones als newe plantes ofe oliue,
In vngange ofe þi borde to lune.
5 Loke, swa man be blissed saile
Pat dredes lauerd ouer alle!
6 Blisse mote he þe onon
Pat es lauerd ofe Syon,
Þe godes of Jerusalem þat² þou se
Alle daies ofe þi liะ þat be;
7 And sones of þi sones se þou wele.
Pais be ouer Israele.
8 Þat ad bene þe noute of þe Adam.

1 Cf. R. R.'s exposition. ² V et.

CXXV.


CXXVI.

E had biged. E þi cite. E yeme it, idel. E om to. E after siten haue yhe,
And e. E of soryhe þat be. E om he; giuen has. E To his lauerd (r. lound)
H berne. E Selis man þat fild his gornings of þo, Noght bes he shent when
he speke in yhate with his fo.

CXXVII.

gode of I. se þou Alle d. of þi l. nou.
Psalm CXXVIII—CXXXI.

CXXVIII.

Ofte me overcome þai
Fra mi youth, Israel nou sai;
Oft fra mi youth me overcome þai:
Sothlike noght might þai to me swa.
Ouer mi bake smiteth sinful ai;
Pair wickednesse forleighbed þai.
Lauerd rightwise slite sal he
Hernes' ofr sinful þat be;
Þai be sochente and turnd hindward onon
Alle þas þate hated Syon.
Þai be als ofr houses hai,
Þat or it be oustchonned it dries awai;
Ofr whilke þat repes noght fild his hand,
And his bosum þat handfoles es gedarand;
And þai saide noght þat forbi yhede:
«Blisse ofr lauerd you to medew», «To yhou euer blisse we
In name ofr lauerd þat ai sal be.»

CXXIX.

Fra depnesses cried[i], lauerd, to þe;
Lauerd, here þe steen of me;
Bihaldand be þine eres euen
Ofr mi bisekinge in þe steenen.
Ife wicknes, lauerd, þou bihald al,
Lauerd, wha ite vphould sal? 4
1 V cervices. 2 evellat. 3 quis sustinebit?

CXXVIII.


CXXIX.


CXXX.


CXXXI.

The Psalms.


And to mi browes nappinge,
And rest to mine times, to i. find
in welde
Stede to lauerd, to god Iacob telde?n
6 Loke in Ephrate herd we pa;
In feldes of wodes find we pam swa.
7 We sal inga in his telle with blisse;
We sal bide in stede pa stode fot
8 hisse.

8 Rise, lauerd, in pa rest pa esse,
Pou and arke of pa halinesse.
9 Pine prestes rightwines klethe ai.
And pine haleghs glade pa.
10 For David, pat es pa hine,
Noght tume pou likam of crist pine.
11 Lauerd to dauyd swore he,
And vnnaithe to him sal itc noghte be:
"Ofte fruite ofe pi wambe, for-pi,
Ouer pi sete sette sal i."
12 If pi sones mi witeworde yhemen
alle,
And mi witenesses pese pat lere am
i. saille,
13 And sones ofe pam to in werld ai,
Site ouer pi sete sal pa.
14 For lauerd Syon chese he,
He chese itc in eritage ofe him to be.
15 Pis mi reste in werld ofe werld yhite;
Here sal i. won, for i. chese itc.
16 His widow blissand blisse i. sal,
His pouer with laues fille i. sal.
17 His prestes with hele cliche sal i. ai,

And his haglehs with gladship glade
sal pai.
18 Pethen sal .i. forlede David horn;
.i. graipbed lantern to mi criste .per-
form.
19 His faas sal .i. klet with schend-
nesses,
And ouer him blome sal mi halinesse.

CXXXII.

Loke swa gode, swa winsom yhte,
Til eerde brethren in ane es itc:
2 Als pa smerle in heued onon,
Falles in berde, herde ofe Aaron,
3 Pat doune falles in vrlinge:
Ofe him pat es pa kletthings;
Als pa dew ofe Heremon,
Pat falles in hille ofe Syon.
4 For pi der lauerd blissinge sende,
And liete til in werdes ende.

CXXXIII.

Loke nou lauerd blisse yhe,
Alle hine ofe lauerd pat be;
2 Whilke standes in hous ofe lauerd
ofe blisse,
In porches ofe hous ofe our god
isse.
3 In nightes heues your hende in hal,
And blisses lauerd inwardeli.
4 "Lauerd ofe Syon blisse pa,
Pat made lockdown and ersthe to bes.

E mi time. E om to. E bo. E In trees of of EH wode. E fond. so.
E yemed hafe al. E witnes. E phese H phese. EII om pat. E I lere pam
al. E in to werld pat isse. Sal sete ouer pi sete with blisse. H to him;
E foos. E om i. E shenedenes. helines.

CXXXII.

E so. EH winsum. H in an breher. E on. E Als-so s. E om in; heuen
(r. heued) apon. E pil kl. E Eremon H Heremon. E vnto pe w. e.

CXXXIII.

Psalm CXXXIV—CXXXV.


CXXXIV.

Heryhes name ofte laerd ofte blisse;
Heryhes, hine, laerd þat isse:
2 Þat in hons ofte laerd stonde yhe,
In porches ofte hons ofte our god
es he.
3 Loues laerd, for gode laerd white;
Salmes to his name, for softe es ȝte.
4 For Iacob to him laerd ches he,
Israël in aȝht to him to be.
5 For i.knew þat mikel es laerd we
kalle,
And our god before goddes alle.
6 Alle þat enuer he wald haþ done,
Laerd in heuen he dide als sone,
And in erthe, and in þe se,
And in alle deppesnes þat.
7 Fra vttreste of erthe kloude ledand,
Leueninges in raine he made in land;
8 Þat forthleses windes strange
Fra his hordes forto gaunge.
ßat smate firstgeten of Egipte ware,
Fra man to beste, noght ane lefte
pare;
9 And sente taknes forto see
And fortknes, Egipt, in midc ofte þe,
In Pharao with mikel wa
And in alle his hine als-swa;
10 Þat smate mani genge amange,
And slogh kinges þat ware strange;
11 Seon, þat was witerli
Kinge ofte þe land ofte Amorri,
And Oge þat kinges was ofte Basan,
And þe rikes ofþ Kanaan;
12 And he gaf þar land eritage ilkedel,
Heritage to his folke of Israël.
13 þi name in ai, laerd, sal be,
And þi minde in strente and strente
to se.
14 For laerd his folke deme he sal,
And in his hine besekandlike be
with-þal.
15 Liknes 1 ofte genge ofte siluer and golde;
Werkes ofte mennes hende ofte molde:
16 Mouth hauþ þai, and noght speke
with-þal;
17 Pái hauþ eghen, and se þai ne sal.
18 Æres hauþ þai, and noght herþe sal swa;
Ne sothlike gaste es in mouth ofþe þa.
19 Like to þam be made þat maken þa,
And alle þat traisten in þam swa.
20 Hous ofþe Israel, god þou blis;
Blisse laerd, Aaron hous þat is.
21 Blisse laerd ofþe Syon be,
ßat in Ierusalam erdes he.

CXXXV.

Scherius to laerd, for gode he isse,
For in wyrld es merci hisse.
2 To god ofþe goddes scherius nou: 2
3 To laerd ofþe laerdes scherius yhou:
4 Þat makes aneli grete wondre thinges:
5 Þat made heuens in vndrestandinges:
1 Simulacra. 2 The refrain of each verse
(: quoniam in eternum misericordia eius)
was om. by the translator.

CXXXV.

EH with blisse. E H. name of l. E Whilke. E Heryhes E louerd to him
E forghlede ledes (!). E Of. H þar h. E þare amange. EH smote. H first-
goten E firstkinde. E For. one. E He ousted. EH toknes. E in mid Egipt
E Syon. EH om þe. EH Armori. E & of king was B. E om land. EH il-
E sal be. E besoght sal he be. EH men. E Eyhen þai haue. E Pái haue
sa. E þo H þe bl. E dredis H drede. E Bl. louerd briht als ani beme,
ßat herdies in Ierusalam.

CXXXV.

E om V 1. H mas onll. E Þat makes wundres grete on mo. E in v. so.
The Psalms.

CXXXVI.

Sthremes of Babylon, pare sathe we on,
And wepe, whiles we mined of Syon.
2 In selibes in midre ofte
Our organes henge we yhte.
3 For pider\(^1\) asked vs, pat wrecche
twa
Led vs, wordes of sanges ma;
4 And pat outleds vs: sympe singe yhe
Til vs of sanges ofe Syon be*.
5 Hou sal we singe sange with blisse
Ofe lauerd in outen land pat isse?\(^5\)
6 Ife i. forsete pe, Jerusalem land,
To forgetellesse giuen be mi righte
hand.
7 Mi tunge to mi chekes cleuand be,
Ife pat i. noght mine ofe pe;\(^6\)
8 Ife i. forsete pe noght, Jerusalem, ai
In biginninge ofe mi fainenes al dai.
9 Mine, lamerd, ofe Edom sones, pat
tem,
In daie ofe Jerusalem,
10 Pat saries: \(\!*\)lesses*, lesses yhte,
Vnto pe groundstapelnes* in ite!*\(^7\)
11 Doghtre ofe Babylon, wrecche alle!
Seli pat foryhelde selle
To pe \(\!*\) foryholdinge nou
Pat til vs foryhelded peou;\(^8\)
12 Seli pat sal hald on-ane
And giue\(^6\) bi smale vnto pe stane.

\(^1\) Villic. \(^5\) exinanite; \(^6\) temys. \(^7\) fundamentum. \(^8\) r. guide.

E watres our erde mo. E lightnes m. so. E Pat s. E om in. E dai bright.
E Pat m. EH smote. E wight firstkined of am. E of \(\!*\)ham. E In \(\!*\) haund of
mikel might, And arme hegh ful wele eight. H In \(\!*\) h. E be (r. se) in doles.
EH And smote. E more. E k. stronge for-\(\!*\)bi. EH Armori. E om \(\!*\)hare.
be. E of h. is he. E for gode he isse, For in welde his merci isse.

CXXXVI.

H site. E We sal sitre str. of Babylon. E whil H wil. EH min(e).
H salyhes E wilthes. E of it to se. E hynge sal we. E \(\!*\)ide. EH bad.
H songes. EH songe. E werd inst. of lauerd. E Jerusalem if I forgete pe,
Mi rhithande to forgetinge giues be. H cluand. E cluie it. E If I min noght
of pe yhit. E Jerusalem if i set pe noght. H set. EH In mid of mi faines,
E with \(\!*\)egot. E In \(\!*\) pe dai. EH saine. E in \(\!*\)e. E grounstapelinge of it.
EH foryheld(e) peou. E onon. EH gnilde. E his saule(!). E to. E stone, H ban.
Psalm CXXXVII—CXXXVIII.

CXXXVII.

IN alle mi hert, lærõd, sal .i. schrieue
to þe,
For þou herd wordes ofr mouth of
me.
2 In sight ofr angrels brighte
Sal .i. singe to þe fulle righte,
At þi hal òirkie bid sal .i.
And schrieue to þi name witteri,
3 Ouer þi sothnesses and þi merce,
For þou mikked ouer al þi name hal.
4 In what dai .i. þe kalte, here me;
Þou sal felefeld might in mi saule
to be.
5 Be schrieuen to þe, lærõd, alle kinges
ofr land,
Pat1 herd alle wordes ofr þi mouth
comand;
6 Pat2 þai singe in waies of lærõd al
dai,
For mikel es blisshe ofr lærõd al.
7 For hegh lærõd, and mekenesses
sees he,
And heghtes3 fra fer knawes he.
8 In mid ofr mi4 drouinge ifr gane afe .i.,
Þou sal qwiken me for-þi;
And ower wreth ofr mi faas þi hand
streked þou,
And saunte me maked þi righthand non.

1 V quia. 2 V et, R ut. 3 alta. 4 om mi.

9 Lauerd sal foryhelde for me. lauerd,
þi merce
In werld: þi hendwerke ne forsake
for-þi.

CXXXVIII.

Þou fanded me, lauerd, and knew
me, kinge;
Þou knew mi seete and mi risinge.
2 Mi thoghtes fra fer vnderstode þou;
Mi stie and mi stringe instepped1
þou nou,
3 And þou forsagh mi waies ilkan;
For in mi tunge sagh es nan.
4 Loke, lærõd, þou knew alle new
and alde þat be;
Þou made me, and set þi hand ouer
me.
5 Selkouth es made [þi]2 lare ofr me
yhte;
It es strenphed3, and .i. might noght
at ite.
6 Whider fra þi gastle sal .i. ga?
And whider fra þi face fle sal .i. swa?
7 Ife .i. vpstegh in heuen, þare ert
þou;
Ife .i. falle til helle, sone comes tou.
8 Ife .i. take in grikeinge fetheres to me,
And eorde in vrestes ofr þe se,
9 Sothlike þi hand irt lede me sal,

1 V investigasti, R steppyd. 2 om; V scien-
tia tua ex me. 3 r. strenphed?
And yhit .i. am with þe for-þi.

The Psalms.


And þi righthand sal halde me al.

10 And .i. saide: «swilke happe might be
Mirkenesses sal fortrede me,
And þe night be lightinge mine,
In mi lustes to ga ine.»

11 For mirkenesses, alle þat be,
Noght cestred sal be fra þe;
For be lighted als daie sal þe nighte;
Als his mirkenesses, and swa his
lighte.

12 For þou aghte mi lendes nou;
Fra maghe ofre mi moder me kepèd
þou.

13 .i. sal schrieue to þe for-þi,
For mikled ertou aghfuli;
Wondrefulle ere werkes þine,
And wele knawe sal saule mine.

14 Noght hide es mi mouth¹ fra þe,
Pat þou made in derne to be;
And þe staþelnes² ofre me
In netherest ofre erthe to be.

15 Pine eghen segh vnfulmaking³ mine,
And be writen sal alle in boke þine;
Schapen sal be daies ma,
And na man sal be in þa.

16 To me sothlike mikel worscheped bene,
Gode, þine frendes alle bidene;
Swith mikle strenghþed es in blisse
þe alderman⁴ ofre þam þate isse.

17 .i. sal telle þam night and
And ouer se-sande felcalfde sal þai.
.I. vpras fullu witerli,

And þe n. lighting in me so In mi likynges sal me go. E For

CXXXIX.

Outake me, lauerd, fra iuel man;
Fra wik: bieren outake me on-an.
2 Pat thougte wickenesses in hert ai,
Fightes set þai alle þe dai.
3 Pat scharped þair tunges als neddres,
swa;
Attre ofre snakes vnder lippes ofre þa.
4 Fra hende ofre sinfulle, lauerd, yheme me,
Outake me fra men þat wicked be:
5 Pat thougte mi steppes til vnderga;
Proude, snares to me hide þa,
6 And strenges in snare þai set to be,
Biside þei wai schame set þai to me.
7 .i. saide to lauerd: mi gode ertou;
Here steuen ofre mi bisekinge nou.

¹ V os, R. bane. ² V substantia. ³ V imperfectum meum. ⁴ V principatus; R principate.
Psalm CXXXIX—CXL.

Ms. Vesp. D vi.

8 Lauerd, lauerd, ofe mi hele es mighte,
    hou scadowed ouer mi heued in
dai ofe filete.

9 Noght gife hou me, lauerd, fra mi
    yherninge
Vnto sinfull, for nakyn thinge;
    Pai thoght ogaine me: ne forlete me,
    Pat thurgy hap vphouen pai be.

10 Heued ofe vmorange ofe ham es alle,
    Swinke ofe har lippes ouerhile am
    salle.

11 Falle sal ouer ham in land
    Koles pat ere hate brennand;
In file sal tou thrawe ham swa;
    Fra wrecchedneses noght vnderstand
    sal hye.

12 Man Iltunged, al spekand;
    Noght righted sal be in land
    Vnrightwise man, at his endinge
Take sal him iuelis in sterninge.

13 .I. knew pat lauerd dome sal do
    Ofe helptes, wreke ofe pour ouer als-so.

14 Bot rightwise to pai name schrieue
    sal pai;
    And righte eerde with pai likam ai.

CXL.

Lauerd, .i. cried to pai, here me;
    Bihald to mi steuen when .i. haef
cried to pai.

1 V in miseriis non subsistens.  2 Vir
linguosus.

2 Mi bede be righted als rekes in pai
    sighte,
    Heuinge ofe mi hend ofrand ofe
    nighte.

3 Set, lauerd, to mi mouth yheminge;
    And to mi lippes doer ofe vustin-
    dinge.1

4 Noght helde mi herte in wordes ofe
    iuelnes,
    Til outscere2 in sinnes out-scerand-
    nessies?

5 With men wirkand wickenesses for-
    pai,
    And with pai chosen, noght be rife
    sal .i..

6 Threte sal me rightwis in merci,
    And he sal snibbe me witerli;
    Oyle sothlike ofe sinful al
    Noghte infat mi heued sal.

7 For yhite and mi bede in weleque-
    menesses ofe am:
    Pai ere outloted, sameud to stane
    demers ofe ham 3;

8 Pai sal here mi wordes, for pai mighte
    yhite,
    Als fattenes ofe erthe ghotten ouer
    erthe es ite.

9 Skatered4 ere our banes biseide helle:
    For at pai, lauerd, lauerd, min eghen
    to dwelle,

1 V ostium circumstansiae.  2 Ms. outater.
    V ad excusandas excusationes in peccatis.
    3 V absoltu(!) sunt jucundae juracae eorum.
    4 Ms. Stakered.

E om es.  E shadued H shawed.  E o. me hend.  E sighte.  EH om hou.
    E n. sal be ho H n. be sal h.  E be righted sal.  E iuelis at ending Take
    s. h. in st.  E om right.

CXL.

E Here hou me nou witerli.  A lauerd to be krye I.  Be-hald vn-to steuen of
    me.  When I haue kried to be.  Dighted be mi bede right Als of brininge
    in pai sight.  Of mi hend be vp-heuning.  Offrand be it of heuenyng;
    H Mi b.  be r. in pai siht als brenning... o. of uhtening.  EH dore.  E Held
    noght.  EH outscerandnes(se).  E wickednes so.  H corn.  E Noght like rike(!) sal I
    EH Oli.  E yhit.  E sal it.  E For yhit and mi bede to go.  In pai quelmynges of
    ho.  Pai are out-lotd samen to ston.  Domes-men of ham ilkon.  H weleques-
    samen.  am.  E Here mi wordes al sal hai.  For [hai] mibb by nilat and by day.
    Als of erpe be fatnesse Yutten ouer erpe it esse.  EH Scatered.  E om our.  E bones.
The Psalms.

Mr. Vesp. D vii.
In þe hoped .i. nighte and dai;
Noghte bere þou mi saule awai.
10 Yheme me fra snare þat þai set to me,
And fra schames ofe wirkand wicke-

nesse be.
11 Falle sal in his nette sinful þat are.
Sengli .i. am til .i. forthfare.

CXLI.
With mi stenen to lauerd cried .i.;
With mi steuen to lauerd bisoght haue .i.
2 .i. yhet mi bede in his sighte,
And mi drouinge bfore him schew
.r. righte.
3 In wanand mi gast me fra me,
And þou knew mi stiyhes to se.
4 In þat wai whilke .i. yhode al
Snare to me hidden þai.
5 .i. bihelad at righthalfe, and segh wele,
And nan was þat me knew a dele;
6 Forworphed fleinge fra me,
And nan es þat sekes mi saule to se.
7 .i. cried to þe, lauerd, .i. saide: mi
hope ertou,
Mi dele in land ofe liuand nou.
8 Bihalde to mi bede for-pi,
For þat mikel meked am .i.;
9 Lese me fra mi1 filiyhande be,
1 r. me.


CXLI.
E hried I (om E) wisly. E om And. E shewed. E fro me mi gost to be.
E & my stiyhes þou knew. E non. E Fleynde forworphed fro me. E sekis.
E I hried ful inwardli, Louerd vnto þe for-pi, I said þou art my hope on hand,

CXLII.
E om þine. E non þou H nou. E And þou ne (ms. me) salt go in In dome
with hine þine, For rithwished sal noght be Al leuand in sight of [l]he. H And þou salt noht. E om es. E fo. so. E In merkenes louked he me. E þat be. EH Angromed. E om in. E droued, to om. E Of daies elde mined was I,
Wele bephot I am for-pi In þi werkis þat þou wroght, In makinges of þi
hend I þoght. H þine w. E I spred to þe mi hend þat be. E Louerd mi
Psalm CXLII—CXLIII.

269

Ms. Vesp. D vn.

Mi gaste waned ful bisili;
8 Nogh tærne þou þi face fra me,
And to falland in flaske like sal .i. be.
9 Herde make to me areli þi merci,
For þat in þe hoped .i. ;
10 Kouth make to me wai whilk ga .i. sal,
For to þei me saule houe .i. al.
11 Outake me fra mi faas, lauœrd, to þe 
þiegh .i. nou;
Lere me to do þi wille, for mi gode 
ertou.
12 Þi gaste, þat esse sa gode at nede,
In righte land ite sal me lede;
And for þi name swa hali esse,
Qwenen me saltou, in þine ennenesse.
13 Þou sal outledre fra drouinge saule 
mine,
And forlese mi faas in merci þine,
14 And þat droue mi saule al tine Þou sal;
For .i. hine þine ai am al.

CXLIII.

Blissed lauœrd mi god, þat leres righte
Mi hende at cœcle, mi fingres at fighte.
2 Mi merci and inßeinge mine,
Mi helper and leser mine;
3 Mi forhiler, and in him hope .i. ai;
Þat andres folke vnder me al dai.
4 Lauœrd, whilk es man for þou in-
knew þim?

1 r. cocke; V praedium. 2 V innotuisti ei.

god here swiftli. E waned witerly. E Ne. fro. H flosshe. E to in ßesshe(!) falland. E to mi (r. me þi) milþe erli. E om to. E wai ingo I s. E Fro mi 
foos me outake þou, For þat I sìegh to þe nou, Lere me to do þi wil þat isse,
For þou art mi god of blisse. E so. EH heli. EH salt þou me. E Fro drouyng 
mi saule salt þou lede, And þi milte mi foos to-sпередe. H lede. E And tine 
sal þou al þat droune saule mine, For þat I am hine þine.

CXLIII.

E Blissid be þou ilkadele, Louœrd god of Israel, Þat ledis mi hend to sighte(!),
And mi fingres to fightinge rihþ. H cocke. E Mi milþe mine in-ßeyng als-so,
Mi finger(!) mi leser of wo. E om ai. E vndre me wisly. E who. E þat þou 
ne k. E to fantome. E is so. E His daies als shadow forth þai go. H help.
EH Leuen brightnes. E Outsend fro hgeh þe hand of þe. EH Outake me.
H me lese. E om þou. E Of w. fele. EH Whos. E And þar. EH Louœrd.
E I sal synge þe in. E Þat giues hele to kynges mo, Þat broght David out 
of wo, Þi hine I is and ay saal be. Fro sward liper outake me. H outta me 
wid. E Whos mouth spekis. E And þar. E Sones of whom als impes new

1 V reputas. 2 tange. 3 Ms. Leuen:
V Fulgura coruscationem.
The Psalms.


In þar yhouthe apon to sene;
14 Doghrets ofe þam samen-dight,
Vmtisfed als licknes ofe kirke brighte.
15 Cleuens ofe þa fulle erre yhite,
Bolkenand fra þat in to þite*;
16 Þair schepe brodefulle, mightsomandz
In þar outgange; þar noute fat in landz.
17 Noght es fallinge ofe stanewalle swa;
Ne forthgange; ne eric in waies ofe
18 Selie folke to wham þese erre, saide
þai;
Selie folke ofe wham lauerd gode es ai.

CXLIV.

I sal vpheue þe, gode, mi kinge isse;
And in werld, and in werld ofe werld,
þi name blisse.
2 Bi alle daies sal .i. blisse þe same,
And in werld and in werld ofe werld
þi name.
3 Mikel lauerd, and loflike es he;
And ofe his mikelhede nan ende mai
be.
4 Strende and strende þi werkes loofe
sal,
And þi mighte forthschewe with-al.
5 Mikelhede ofe blisse ofe þi halines ai
Sal þai speke, and þi wondres telle
sal þai.

1 V compositae. ² eructantia ex hoc in illud. ¹ abundantiae. * in tempore opportunoe; cf. 31. 7.

In þar youþe opon hew. E Vmtiñyd. E Yedinges H Vinges(*). E ful are of þo. E fro þis in þat so. E Shep of þam boþe gret and smal. Brodful are þai ouer-al, Mihtsomand in þare out-gange, Nete of þam ful fatte omange. E Nis f. E stone-wal H stanwal. E so. E To whom þese are seli folke
saide þai. H to whom þese are.

CXLIV.

Psalm CXLIV—CXLVI.

17 Openes tou pi hand ouer alle thinge. 
And fileis ilka beste with blessinge. 
18 Lanerd rightwise in alle his waies isse, 
And hal in alle werkis hisse. 
19 Negh lauerd to alle him kalland esse, 
Til alle him kalland in sothnesse. 
20 Wille ofs dreedand him sal he do, 
And here þar bisekinge, and saufe make þo. 
21 Lanerd yhemes alle him lonand, 
And forlese sal he alle sinnand. 
22 Herynge ofs lanerd mi mouth speke sal, 
And blisse sal alle flesche with-al 
Vnsto hal name es hisse, 
In werld and in werlde of werlde þisse. 

CXLV.

Herye, mi saule, lauerd alle! 
In mi life lauerd herye i. salle, 
And salme to mi gode sal i. 
Ais lange als i. am, witerli. 
2 Ne wiles in princes traiste neuer ane, 
Ne in mensones, in whilke hele es nane. 
3 Outga sal his gaste, and turne in 
erthe swa; 
In þat daie forworth sal alle thoghtes of þa. 
4 Sel of wham gode Iacob his helper 
isse, 
His hope in lauerd gode hisse: 
1 diligentes.

Pat made heuen and erthe, þe se, 
And þat euer in þam be; 
5 Pat in werld yhemes sothnesse; 
Pat dos dome to mare and lesse 
Vnrightwisenes þat er tholande; 
He givs mete til hungerande. 
6 Lanerd fotesfest vnleses he, 
Lanerd lightes blinde þat mai noghte se, 
7 Lanerd reres hurt þat are; 
Lanerd lones rightwis fullre yhare. 
8 Lanerd ful wele yhemes ai 
Comelinges bath1 night and dai, 
Padrelesse and widowe ofsang he sal, 
And waies ofs sinfulle forlese with-al. 
9 Rike sal lauerd in werlde to wende, 
Pi gode ofs2 Syon in strennde and strennde. 

CXLVI.

Loues lauerd, for gode salme es to 
singe; 
Til oure gode be blithfulle and faire 
lounge. 
2 Biggand Jerusalem lauerd wele, 
Samen sal he spredinges ofs Iraele; 
3 Pat heles forbroken ofs hert for wa, 
And toknites3 þar sorwes swa; 
4 Pat telles mikelhede ofs sternes ma, 
And names kalles til alle þa. 
5 Mikel lauerd, and mikel might hisse; 
And ofs his wisedome na tale isse. 

1 Ms. blath. 2 al. om. 3 V alligat contritiones corum.

E þou. E om alle. E ilk H ilke. E þi bl. E to him kalland e. To him k. 

CXLV.

E tr. noght on. E Gast of him it sal outgo, 
And he sal agayne turne in is 
erpe so; 
And forworþe sal in þat daie Al þoghtes of þam in al. H in is erpe 
E Sel i wo god Iacob is helper is; 
erpe als-so, Pe se and al þat are in þo. E Pat are vnrightwisenesse. H zo-
lande. H until hungrande. E leses. E vpreres. EH rihtwisenesse E euer-
marr. E yemes he C. whors so þai be. E & widous lounerd kepe sal. E wai. 

CXLVI.

E Heryhes. E is it. E Louerd[al] biggand I. ful wele 
E of h. mo. E Pat; 
E guides H tognides; E forbrykynge of þo. E tellis. E sternes brijht. E & 
The Psalms.

6 Laniird handetame es kepande,
And sinfulle til erthe mekande,
7 Singes to laniird in schrift pat be,
In harpe to laniird salme yhe:
8 Patc with cloudes hilles heuen,
And grialpes raine til erthe ful enen;
9 Pat forthledes in hilles hay,
And grese to hinechede ofe men ai;
10 Pat giues to meres mete ofe pa,
And to Crapebriddes him kallant swa.
11 Noght in strenghe ofe hors sal he
haune wille,
Ne in schines ofe man qneminge bes
him tille;
12 Welequene es to laniird ouer him
dredand,
And in paas ouer his merci erc hopand.

CXLVII (contin. of preceding).
Heryhe, Ierusalem, on-on;
Heryhe þou þi gode, Syon.
13 For lokkes ofe þi yhates strengheped
he,
He blissed þi sones in þe.
14 Patc set þine endes paise al dele,
And with fattnes ofe whete filled þe
wele.
15 Patc sente his speche til erthe þisse:
Swiftli rennes sagh[e] hisse.
16 Pat giues snawe als wolle to se,
Clonde[1] als aske spredes he.

17 He sendes als snodes[1] his cristal:
Bfore face ofe his kalde wha thole
sal?
18 He sal ousende his worde, and
melte þa;
He sal bawe his gaste, and wates
outga.
19 Pat schewes his worde to lacob wele,
Rightwisenesse and his domes to
Iraele.
20 Noght til alle birthe dide he swa,
And his domes noghte schewed til þa.

CXLVIII.
Herhyes lauircd, ofe heuen[2] isse,
In heightes herhyes him with blisse.
2 Lones him, alle his aungeles be;
Alle his mightes, him loue yhe.
3 Lones him, sunne and mone bi nighte;
Lones him, sternes alle and lighte.
4 Herhyes him, heuens ofe heuens þe
same;
And wates vnnder[3] heuens erc, lounes
lauirced nam.
5 For he saide, and made þai are;
He sente, and þai schapen ware.
6 In ai, and in werld ofe werld, sete
he þa;
He sete bode, and it sal noghte forbi
ga[4].
7 Herhyes lauircd, ofe erthe þate esse:
Draguns and alle depnesse;

1 V buccellam. 2 al. heuenes. 3 V super.
4 V praeterbit.
Psalm CXLVIII—CL.

8 Fire, sawne, haile isse, 
Blaste of these stormes, pat makes worde hisse;
9 Hillies, knolles alle men kalle; 
Tries fruitefulle, and cedres alle;
10 Bestes, and alle erfes ma, 
Neddes, fogheles febered als-swai;
11 Kingses ofr erthe and alle folke li
und, 
Princes and alle demers ofr land.
12 Yhungmen, als-swai maidenes clene, 
Elder with yhungar, al bidene 
Lones name ofr lauerd witerli,
13 For vphouen es his name, ofr aneli.
14 His schritte ouer heuen er the 
with blissse;
And he vphoue borne ofr folke hisse, 
Ympne to his haleghs, to sones ofr Irael, 
To folke neghand to him wele.

CXLIX.

Singes newe sange to lauerd pat isse; 
In kirkes ofr haleghs lounge hisse. 
2 Faine mote Irael in him pat it made, 
And doghtres ofr Syon in pair kinge glade.
3 Heryhe pai in crouth his name ai, 
In timpan and sautre to him singe pai.
4 For welequeme es lauerd in folke hisse,

And he vphoue softly in hele to blisse.
5 Glade sal haleghs in blisse alle, 
And in pair cleues faine pai salle.
6 Gladshipes ofr gode in throte ofr pa, 
Gripinges ofr swerde in pair hende als-swai:
7 In births wrekes for to do, 
Snibbinges in ma folke par-to;
8 To binde pair kinges in fotefestenes, 
And pair worthi in iren festelles;
9 Dome writen in pam pai do pai — 
Blisse pis es to alle his haleghs ai.

CL.

Heryhes lauerd in haleghs hisse; 
Heryhes him in walken ofr his mighte isse.
2 Heryhes in his mightes mare and lessse; 
Lounes him after manihede ofr his mikelness.
3 In din ofr beme him lone yhe; 
Lounes him in harpe and in sautre.
4 Lounes him in crouth and timpane; 
Lounes him in stringes and organe.
5 Lounes him euer in lande 
In chimbles ful wele ringande; 
Lounes him in chimbles ofr mirthe and blisse.
6 Alkine gast loun lauerd pai isse.


CXLIX.


CL.

H wolken E festnes. E of m. hisse. E Lounes him in his mihtes isse. 

II.
Poems of Ms. Tiber. E VII
(by William Nassygton?).

Among the contents of Ms. Thornton is a poem titled "Tractatus Willelmi Nassygtoni, quondam advocati curie Eboraci, de Trinitate & Vnitate, cum declara- tione operum Dei, et de passione domini nostri Ihesu Christi &c. (ed. Perry), which is mainly a reproduction of St. Edmund’s Speculum. To the same William Nassygton is generally ascribed the long poem "Mirror of life", a translation of Joh. de Waldeby’s Speculum Vitae; although in some Mss. (Ll I. 8) the Engl. poem is ascribed to R. Rolle. The oldest, and probably original, Ms. of the "Mirror" is Tiber. E VII, of about 1350, a fine folio in double columns, and carefully written, but greatly damaged by fire and partly destroyed. Now the same Ms. Tib. contains, after the "Mirror" fol. 1—82, 3 more poems: the Lamentation of St. Mary on the Passion (after St. Bernhard); a versification of R. Rolle’s Form of living; and a metrical version of the tract titled Spiritus Guidonis (from a prose text still extant in Ms. Vernon); then follows a set of homilies and legends in verse, which is a revised and greatly augmented edition of the Evangelia dominicalia in northern verse (cf. Alteng. Leg. N. F.)¹. I have no doubt that the 3 poems mentioned — all translations — have the same author as the "Mirror of life", viz. William Nassygton, and to him I also ascribe the additional parts in the homilies and legends of the same Ms. So we have in him another Yorkshire poet of R. Rolle’s time, and his follower; but he is rather an easy versifier and translator, than an original thinker and poet. His chief merit is facility of form. Of his life nothing is known beyond what is implied in the above note of Ms. Thornton. The purity of a-forms shows him to belong to the same parts as R. Rolle. As an edition of the "Mirror of life" has been undertaken elsewhere, I do not give it here. In the pieces given, I have tried as much as possible to fill the gaps made by the fire and to complete the text.

1. (St. Mary’s lamentation to St. Bernard on the passion of Christ).

A later, southern version of this poem, from Ms. Vernon, with the readings of 3 other Mss. (Dd. 1. 1², Trin. Coll. Oxfr. 57 f., L. 70), was ed. in "Vernon Poems" p. 297. The present text proves the northern origin of the poem. (Another northern poem on the same subject, but omitting St. Bernard’s name, is contained in the Cursor Mundi v. 23945 f.; Old French poems in Ms. Gg 1. 1, and Reg. 19 C II.) The subject is taken from a sermon of St. Bernard (Opp. Antw. 1616, cf. Migne 182 col. 1133).

fol. 82.

Fader and sun and hali gaste, as I am sinful, help in haste,
almighti god in trinite, lorde, þou send sum grace to me
burgh bisceking of Mari chaste, sum word to say þat be noght waste,
maidan and moder of pete, bot þat oure saules þe better be.

¹ The set in Ms. Tib. is repeated, and again augmented — especially in the legends — by a third poet, in Ms. Harl. 4196; cf. Alteng. Leg. N. F.
² Ms. Dd. in an additional stanzas at the end, ascribes the poem to a hermit, meaning R. Rolle.
³ The other Mss. have 4 additional stanzas in the beginning.
1. (St. Mary's lamentation on the passion of Christ).

It es grete dole to tel or say
10 or forto think in maunyn mode
how Crist opon þe gude friday
for vs sched his blissee blude;
al his desiples fled oway,
for drede of ded þai war nere wode;
15 it es no tung þat tel þam may
þe sorowes of Mari, his moder gude.

For scho him bare bath god and man,
and seþin þai calt his name Þerus;
þai offerd him to sir Simion —
20 þat prophet wele his louterd knew;
an angel sun warned þam þan
of king Herod þat was vntrew,
and bad Mari til Egipt gane
for drede of ded of mani a lew.

25 Mari ene had ioy inogh
whils sho was bir dere sun neghe;
into what stede so ener he drogh
come he neuer out of hir eghe.
seþin men did him mekel woghe
30 and mekil dole scho saw him dreghhe:
his handes nayled þai til a boghe
and on a tre hanged him heghe.

Of sorows sere myght scho noght sese
when he was bludi bak and crownne,
35 and scho wist þat he was sakles;
of bodi and bak þe blude ran down;
to se his pine was ful grete prese
of folk þat folowed him out of town;
wemen wepid, withowten lese,
40 and pleined mekil his passioun.

Ihersus turned him to þam þare
and spak þir wordes of grete pete:
swemen, wepes for me no mare,
bot for ȝowre-sseluen wepe mai þe,
45 and for ȝowre childer ȝe mai haue care,
þat dose me shame als ȝe may se.
no wonder if hir hert was sare
þat saw hir sun so pined be.

When he was(beten) with scourges strang
50 his frendes to fie war ful wight;
þan orethow al hally hang
in Mari milde both day and nyght.

Saint Bernard beres witnes omang,
so dose saint lohn bir cosyn right,
þat sorow so to hir hert thrang
þat blude ran of hir eghen bright.

Þe blude out of hir eghen so ran;
for care hir hert nere clefe in two.
Saint Bernard, þat baly man,
beres witnes þat it was so.
55 for til a kirk wightely he wan
where he might wit more of hir wo;
scho scheewed hir þare, and asked him þan
what he wald, or scho went him fro.

He sayd: 'if þat it war þi will,
tell me, lady, henyn quene,
how þou for wo wepyd þi fill
when þai did þi sun slike tene,
band him ful fast & bet him ill,
and corond hir with thornes kene,
and gert him bere ȝnto a hill
a cros, and toyled him þam bitwene.

A, lady, whare wastou for wo
when þai him band and bet so fast?
I wote þou wald noght fle him fro,
so was þi hert stif and stedfast.
40 allas, he said, whi was it so
and my hert noght alto-brast
or els for care to-cliffe in two,
or wepe whiles þat my life may last?

Lady, he said, þou had grete pyne
when þat þou saw þat freli fode
his heuyd down so law enclyne
when he was hanged on þe (rode);
al-if he war goddes sun and þine,
45 his faire fless famed al of bl(ode).
allas, whine had þat bale be (mine)?
I wald haue standen wha(re þou stode)þ.

»Bernard, scho said, who (list to loke)
when my dere sun to ded (was dight)?
90 he bowed his heuyd and (leue toke)
thankand his fader (ful of might).
þe stones brak als (sais þe boke),
þe son also with(drogh his light);
þe temple clef, (þe erthe quoke),
þe ded to lyfe (ras ful right)þ."
Poems of Ms. Tiber. E vii

(Ladi, he sayd, tak noght (to grefe)
(if I speke of his paynes straung;
(of) þam to lere war me ful lefe
100 more graythili, or þou fro me gang.
þou saw þi sun hing als a thefe
wounded sare and al with wrang;
to wit him haue so grete meschefe
no wonder if þou murned omang.

Now, lady, quene of heuen-blis,
105 sen þat no gamyn to me may gan,
out of my wo þe bus me wis,
al-if I be sinful) for sertayn.
als þou ert mayden and moder his:
what did my lord in al his payne?
when he was pined and did no mys,
whilk war his wordes? þis wald I frayynes.

Bernard, scho said, þi bousom bede
into mi hert has smeten a spere:
for who so neynys my dere sun ded,
vnto me do þai þan grete dere,
(for) wepeing mase me wil of rede.
and (of) I may none wise forbere,
what so þou frayynes here in þis stede
120 (by) wepeing gers me gif answere.

(I tha)nk þe, lady faire and fre,
(þat) þou wil cauforth me of care
(and s)ogat schew þi hert to me
(and) tel me of his paines sare.
125 (wald) god þat I had bene with þe
(and) sene þe sorow þat þou saw þare!
(þan might) I euer in wepeing be
(and þi)nk þaron for euer mare.
(þou has sene) jordes vntil him lout
ener þai might him seghe;
(of his) dedes þai had grete dout,
130 . . . . . . . . haly and highe.
(whi) þat þai prezed so him about,
(whi) sufferd he) þam so forto leghe,
in his face (to) nip and spott,
135 (how might he al þir) doles dregh?

(Mekelli he sufferd) þat mischefe —
(þat) þe wald haue sufferd mekile mare —
(for mannes saul was) him so lefe;
140 (for him he sufferd) þou paines sare.

In the other Ms. here precede the events
of Holy Thursday, v. 337-348; cf. v. 419.
185 So faire a fode was neuer nane,
and þat beres witnes halie writ;
þar was his faihred fro him tane,
with filthes fouly was he smyt.
and sertes I was so wil of wane
190 me wanted halie welth and wit;
I had no gait sacred to gane,
with sorowes so mi hert was hit.

f. 83
(I wald þai had me hanged him by,
to ses my paynes in þat plac;
no wonder if I war sary
(t)o thorn mi ioy and my solace.
(þ)e fewes bad I sold me by
(þ)eþin oway tyte better pase:
bot fast after him folowed I
200 and saw al paines þat he in was.
Ful fast I cried on my manere
to lat him gang and get his pese:
bot my crying wald þai noght here
ne in his paynes do no relese;
205 for al my site and sighing sere
his sorow wald þai no thing sese.
I said: 'Ibene my sun so dere,
whi lattes þon þam merk me þis mese?'

Wit þou wurde ful wa me was
210 when þai him nailed thurgh hend & fete;
ful loud I cried and said 'allas',
when þat I saw his woundes wete,
'my lord, mi sun and my solase,
þat euer has bene so mylde & swete,
haue mercy on me or þou pas,
or els no blis mi bales may bete'.
I said: 'my sun þat euer was hende
and blith to do what þe be bad,
whi lenes þou me þus at þe ende
220 to dwell in site and sorow sad?
lord, lat ded now in me lende—
of his cumyng wald I be glad;
so sone he may noght with me wende
þat I ne wald soner þat he me bad'.

225 I made my mane to þe Maudelayne
me forto cumforth in þat case;
'þou pray for me with might & mayne
vnto him þat þe helpid hase,
so þat I might alsone be slayne
with pain or enuer I pas þis place,
for I wald be ded ferly payne:
and þou for me na murnig mase?'

Pe Maudelain said: 'I can no rede,
for sorow es set in me so sere;
þi coloure þat was white and rede
es now al wan with dole and care;
I se my soerayn draw to ded,
and þit [þi] murnig grenes me mare.
I wald we went out of þis stede,
into þe tempil I rede we fare'.

(I askid hir whar was) swilk (place)
oþer in daile or els on hill
where I mighe be sperdi in þis space
so þat no care sold cum me tyll;
my ioy, mi blis and my solace
despitali I se þam spill;
my welth al halely in him was:
now es no wight in werld so will'.

I cried vnto my sun so hende,
and said: 'in werld me es ful wo!
I may noght help þe als þi frende
to ger þi famen fle þe fro.
ful lang in sorow here we lende,
þe Maudelayn oþer mani mo:
wele better vs war oway to wende:
bot sertes I may noght fra þe go'.

Pe Maudelayn cumforth me of care,
to wende oway scho sayd war best,
it helpid noght oure dwelling þare,
for of reth might we hane no rest.
I said to hir: 'whider sold we fare
or walk for wo by est or west?
ded with him I wald we ware,
allas, whine wald oure hertes brest?
I se my sun twa thenes bytwene
265 naked & nayled opon a tre;
ful blith & blissed euer has he bene,
and now has ded tane him fro me.
slike sorow sertes was neuer sene
als we now on my sun may se:

270 I war noght kind, þat wele (I) wene,
when he þus hinges if I suld fle.

1 Ms. þai.
Vnder þe cros here bide I will,
I wate in wereld no better w(on);
275 of murnig might I hane (mi fill)
so forto sit and se him on.
here will I hald me on þis (hill),
if þat þe wende oway ilkon;
with mi sun sal I bide her (still),
and þe I will for (Jewis non)«.

Bernard þan answerd (hir ogaine)
and til hir softly gan (he sai):
»ful grete mater had þ(e Mandelain),
it es no man þat .

285 þi bale was I ful . . . .
bot þeder I durst . . . .
how þat þai . . . .
more forto . . . .
. . . . þou has . .

290 . . ferdenes als þou þam fand,
. . my hert es ful hard to holde
and al þi wordes to vnderstand.
bot what my lord to þe say wolde
to aske þe git will I noght wande,
295 when þe Jewes so breme and balde
nayled him thurgh fute and hand,
And when þai corond him with thorn
þat newl war tane of þe tre.
þou was ay redy him byforne,
300 I wate [mare] might none euer be.
þai hailsed him with many a scorn,
as ober men has talde to me:
what answerd he on euyn and morn?
to tell me, lady, pray þi þes.

305 Sho sayd: Al hane talde þe my thoght,
what wald þou now wit of me mare?
ay when þat sorow es furth soght
it mase my hert in sighing sare.
bot if it may amend þe oght
310 (git forto) knaw more of mi care,
(vnto) þe sal I nyte right noght
(a)tell þe fully or þou fare.

[Mi sun] þat died at þe houre of none
(he) said to me on þis manere:
315 ‘(wo)man, be noght will of won,
(biha)ld þi sun bisid þe here’.

[þan] said he to my cosin Iohn:
‘(bihald) þi moder lefe and dere’.
(ay)þer luked we ober opon
(sarli)ly with symple chere.

(He said: 'Ion, als] þou ert hende,
(be ay) redy vntil hir bone;
(luke to) hir whare scho will wende
(als I bifor w(a) was) won to done . . .
(þere I mai) no lenger lende
(for my time) es cuwand sone,
(heþin now bihou/es me wende
(on hegh vnto my) fader in trone.
(Moder þat mi) bodi bare,
(it es hard pined) als þou mai se,
(for al man-kind als I) said are
(fra ded to liff suld) raised be.
(I sek a scheip, suld el) forfare,
(þat with wrang was stolen) fro me;
(I sal it bring þar it was are,
(þand of his þraldом mak it) fre.

Pat schepe bitakens (mannis kinde,)
my fader will þat it be soght;
þer þan I may none it finde,
for with mi blude it bus be boght;
out of þe place whare it es pynde
(to bigly blis it sal be broght)’.
he said I sald lene him bihind;
þarfore ful dreri was my thoght.

þus war his wordes more and ymn
þat Ion my cosyn to me suld luke.
al-if he war nere of my kyn,
for my sun þare I him toke.
al with swilk talking gan we twyn,
and my solace so I foraoke.
350 þir wordes þat þus gan bygin
ful wide þai sal be wretin in buke.

Bot a thing, Bernard, did me wo:
when my sun said 'me thirstes sare’.
to get him drink fast gan þai go
with grete despite wald þai noght spare,
syssel and gal þai menged so,
and in a sponnge þai hid it þare;
þai bad him baldeþy þarof to
and drink on fast, he sold hane mare. 360
I cried pan: 'dere sun, drink it noght! for hething wald pan þou it had; of aysell and gall es it wroght, sune of þe sanore þou mai be sad'.

365 ful mildly pan he me bysought so þat I suld be blith and glad; 'for with þis drink man-kind es boght, it bus be als my fader bad.'

Parfor, moder, þi murnig mend, and for me murn þou now nomare! vnto mi fader bihones me wend and lede ogayn þat lost was are. and sune after þe sal I send — bot me byhoues bifor þe fare; and seþin salto me with me lend in joy and mirth for euermare'.

þe Iews ful of pomp and pride hanged two theues despirtusly bi mi dere sun on ather side; þe tone to him gan merci cri, þe toþer answerd in þat tyde: 'þe hinges hegher þan þou or I, and es wete with wondes wide: to ask him help þou dose foli'.

385 (þe toþer answerd with milde mode: 'þe es dampned with fals rede, for he did neuer no thing bot gude, and we haue wele serued oure ded. haue mercy on me, mayster gude, 390 when þou cum in þi stede; thurgh vertu of þi blissed blude þe way to blis, lord, þou me lede!' My sun saide: 'þou askes rightwisly, for þine asking blissed þou be; þis day grante I þe forþi in paradis to won with me'.

I saw þat sight, and was sary when þat þai died so on þe tre; þe gude thefe went to heuyyn in hi, and þe ill to hell went he.

To se þat sight I had solace how tyte þe tone vnto heuyn wan; for wele I knew þan by þat case my sun was verray god & man.

and als I stode still in þat place, to cry ful loud my sun bygan: 'ely ELY', his criyng was, 'lamazabatany' after þane.

þir wordes er als men may se in ynglis tung to vnderstand: 410 'sþader, wi forsoke þou me, þus to be bun in [blitter] band? heder I come thurgh rede of þe: mi saul I send into þi hand. for man þus am I pined on tre: now es fulflid als þou cummand.'s

Bernard þan to hir answerd: 'Lady, blissed mot þou be; of schere—thursday now haue I herd how þi dere sun was tane fro þe, and on gude friday how it ferd, how þat he died apon a tre; bot now, how he in graue was sperd, ladi, þat tale now tell þou me. And how þat he was taken doun tel me, moder & mayden mylde, 420 of þe cros after his passione, and how þai wroght þan with [þi] childe, and how þat Ioseph come to toun þi sun bodi for he wald bilde; 430 he wan it with his orysonne fro Pelat and þe Iewes wilde.

(And how he was laid in þe ston) tell me, mayden and moder fre; whilk of his freundes euerilkone walde þare at his beryng be; þe murnyg of þe and of Iohn, mayden mylde, mene vnto me— for wele I lene þe left al lone with-owten mo of þowre menge.'

440 »Bernard, scho said, alias alias, þir wordes dose me mikell wo; to tel al haley how it was my hert for bale might brest in two. Ioseph gan vnto Pilate pas, 445 and asked þe bodi þat hanged so; and both Pilat and sir Cauphas gaf him leue it doun forto to.

1 Ms. witter. 2 Ms. and of.
Pelates knyghtes sterne and stout
450 furth with Iosep gan þai wende,
and oþer folk a ful grete rout—
sun was his fa & sum his frende;
þai brak þe thenes the-banes about,
to luke if þaire life had made ende.

455 þat þai sold do so had I doute
with my sun þat was so hende.

I foloud fast with al my myght,
with Ion and with my systers two.
among þam þare þan stode a knyght,
460 blind he was and lame also,
and al þai said Longius he bight;
vnder þe croes þai gert him go—
and sertes þan I saw a sight
þat was þe wrost of al my wo.

465 þai gaf þe knyght a spere ful gude,
and set it to my dere sun side,
þai bad him sting fast þare he (stode)
for any thing þat might bi-(tide).
he put it up with eger mode,
470 to my sun hert he gert it (glide):
and sune brast out both (water & blude)
of þat wound þat was (so wide).

þe blude ran doun vntil his (hand),
and þarwith wiped þe knight . . .

475 so gat he sight als he . . .
and luked brade with e . . .
and thanked god of (al his sand),
liftand his hert to . . .
þat sight saw (I þar I gan stand),
480 and oþer mo . . .

(þæn wex mi hert heui als led)
(when) I saw þat rewful sight,
þe water elere and þe blude rede
þat ran out of þe wownde ful right;

485 þan fel I doun als I war ded,
langer to stand had I no might.
Ion me comfort in þat stede,
so did Ioseph þat nobil knyght.

(þæn went þe knyghtes to sir Pilate,
490 and I left þare ligand in swowne:
and when I couerd out of þat state,
I prayed Iosep to tak him donne
and get him þeþin by any gate
fro þe lews fals and felowe.
Ioseph said: 'lat be þi late;
to bring him þe er we ful boun'.

Nichodemus þe nayles on drogh,
and Ioseph lapped him in his arme —
both þai lufed him wele inogh,
and toke him doun withowten harme.

495 (þal) lesed mi barn þus fro þat bogh
and broght him eyn vnþo my barme:
I kossed his mowth with mekil wogh—
cald it was and nothing warme.

(An) hundreth sipes gan I kis
his mowth and als his eghen two,
(and said): 'dere sun, sen I þe mys
(gla)d now sal I neuer go,
(& Ioseph) ful fast aboutward is
(þat þon) war in þi graine me fro.
500 (now in þis) werld who sal me wis?
(whine) war I grauen with þe also?'

'To wepe' might I nothing forbere,
(so was mi) hert enclosd with care;
(his won)ndes did me slyke dere
(whilk I saw) on his body bare
(mad of þe nayles and of þe spere,
(þat it won)nded my hert ful sare;
(all men sorow,ed þat þar were,
(bot mi sorow) was mekil mare.

510 (Slike sorow þar in) me was cast
(þat I most wepe) on alkins wise;
(bot þit my hope ay) was stedfast
. . . . . . . . he sold vp rise
. . . . . . . . war past,
. . . . . . . . (s)erise;
ful wele wist I a't þe last
(I suld him se omang al hi)se.

Had I noght . . . . .
and trowed þat he suld ris up right,
Bernard, mi hert had brusten bene
when mi dere sun to ded was dight.
Ioseph & Nichodeme þam bitwene
to beriyng bare þat bodi bright;
þai lapped it in claþes clene,
and closed in a stane þat nights.
Now lady, quene of heuy and hell,
als þou him bare þat vs dere boght
I pray þe þat þou wald me tell
more of þi murnig if þou moot:
whare waston whe[n] þai did him dwell\(^1\)
in Jerusalem, whare he was soght
and taken with þe Iewes fell
and byfor sir Cayphas broght?\(2\)

Bernard, þat sight I saw also,
mi blissed barn how þai him band,
and led him furth ful fast me fro;
I folowed him ful sare wepeland.
no wonder was if me war wo,
bot more merual how I might stand,
at se mi sun to paynes go;
to folow and wepe me I ought wand.

On schere-thursday within þe night
þai soght him, Iewes ful gret plente,
with lanternes & with swerdes bright,
and ilkone asked 'þhere es he?'
'I am here', he said ful right,
'bot dose my men no harm for me'—
he wist what dole to him was dight,
þarfore he wald his frendes went fre.

Al-if him-self to paynes gede,
he wald none ðer þe wers ware;
þat schewd he by his speche gud spede
both in þat stede and els whare.

Peter gan his swerde out lede
and Malkus ere sune of he schare;
my sun him blamed for þat dede
and hastily he (he)lid it þare.

Indas þat was (ful) of þe fende,
al-if mi sun his treson wist,
at his cumyng he cald him frende
and curtaiisli þare he him kist.
þan knew þai wele my sun so hend,
þai laid hand on him als þam list;

omang þam al no man him mende.
on þis manere my mirth I mist.

and seþin (to Pilat), him to spill;
my dere sun was noght ferd forþi,

he kid noght þat he was myghty,
bot bare him ener simpil and still.
Pilate sayd he suld noght dy,
for in him fand he none kins ill.

þai kid his eghen and band him fast
and bet him þan with buffettes sare,
and bad him rede wha smate him last,
a trew prophet if þat he ware.
two of my sisters þeder past
forto se þat sorow and care,
and þe Maudelaine was noght last—
scho lufed him lety and his lare.

Hir luf to him was euere new,
to wirschip him als was worthy.
ful strang es luf of frendes trew
and of þe moder maste namly.
he was so faire of hide and hew,
my murnig was þe more forþi;
al men him lufed þat euere him knew,
slike blis it was to beld him by.

þai nakeud him þan in þa stoundes
and till a peler band him al bare,
and bet him þan þare in þaire boundes
despitously wald þai noght spare;
soule thousand and sex hundreth woundes
dight þai on his sydes ful sare,
and cried on him on heught als honndes:
'þi þropheci mendes þe nomare'.

Bernard, I was ful will of rede
when þat I herd þam sogat say
þat Their sold be done to dede
and Baraban go quite for sy.
it was þe custom in þat stede
to sawe aune on þaire sabot-day;
god sun þai sogh with wikked red,
and lete a thef go quic oway.

þus þe Iewes ful sterne and stout
held my sun in ful hard band.
Pilat had of þam more dout
of him þat was alweldand:
he rase up right omang þat rout
and liuerd him into þaire hand.
þan þresed þai bremely him about,
and euere ful mekeli gan he stand.

625 (When he was damned pan pai went) with him out of pe tun ful tite, pe cros opon his bac pai bent and waited to do him despite. alias pai lamb pai innocent

630 pai neuer was worpi to wite, omang pai wolues was to-rent. I folowed fast with sorow and site. Pe Iewes war sayn when he fore ill, and fast pai logh, both moste and lest:

635 ‘if pou be king tell vs vatill, so pai payn may be relest’. he anwerd noght bot held him still, with countynance fayre and rest, and bare pe cros vp to pe hill

640 ful bonsumly als any beste.
I swowned pan ful many a sith, so did wemen pai war with me; I cried loud, for he said me lith, when I for prese might him noght se:

645 ‘A sun, whi hies pou pe so swith sen pai beres so heyny a tre, and lates pai moder be vtblith, and oþer frendes pai folowes pai?’

Sen heynes was and erth also

650 and Adam merked after man, had neuer woman so mekil wo ne care in hert als I had pan. now hane I tald bitwen vs two of grete greunance sen I bygan;

655 git may I mene of many ane mo, fro his graueing how pai we wan.

Pan wald Bernard no speking spare bot til he said he sone onone: «I thank pai, ladi, of pai lere, pai pou to me will maky his (mone). when he was ded als pou said are and stalworthli stoken in ston, forpermare how gan xe fare, pai Maudlayne and pai cosyn Ion)»

665 «Sertes, Bernard, pai soth . . . grete hardnes pan in h . . . when pai xe stone wail . . . for wa pan wex I al . . .

pe heuynes might I . . .
ouer him herty g . . . .
I wend to were pe . . .
so pai my so . . . .

. . . . . . .
. . . . pai gan me (win),
ilka ne at oþer lenne pai toke
and led me home vatill owre in.
for sorow I might speke ne luke, and al pai murned more and myn.
no wight in werld might write in buke oure bitter bale pai might noght blin. 680

Intill a chamber pai gert me go where mi dere barn was won to be; Ion and pai Maudelayn went also, for no thing wald pai wend fro me. I wayted about in ilka wro

685 bot of my sun konth I noght se; omang vs was so mekillo pai in swounyg we fell al thre.

Pus war we set in sorows sare, and out of bale might none vs bring, 690 til pai we wist how he sold fare pai was oure conforth ouer althing. now hane I tald pai of my care, (wh)at pain I had in his parting; bot after I was ful redi pare
to luke after his vprising.«

(Saint) Bernard said: «my ladi fre, I thank pai, moder and maiden milde, pai pou wald pus menne vnto me (pe) sorow of pe and of pe childe. 700 (now) am I seker, whare so I be, (bat) his passioun sal me schilde (fra pe fend) and his powste, (and also) fro al werkes wyld.«

(Now, ladi,) for pai mekyll wo 705 (and pe murnyng pai pou made ommell, (pe passioun of pai sun also (of pai) de ded so fone and fell, (lat vs neuer depart pai fro, (bot grant vs) euer with (pai) to dwell, 710 (and hephen owai) when we sall go (schild vs fro) pai paynes of hell.

A M E N.
2. (R. Rolle's Form of living, in verse).

The following interesting piece is a metrical paraphrase of the first part of R. Rolle's Form of living, most likely by Will. Nassyntong. It demonstrates the great popularity of R. Rolle's treatise. No other Ms. is known to exist.

fol. 85b.

(Lilke man þat bunden es)  
(in dedli sin), has (thre wrecchednes),  
þat bringes þam to þe ded of hell;  
and whilk þai er I sal gow tell.

5 Pe first es defaut of gastly strenkith  
þatþai sold hane þaire line to lenkith;  
þat mase þam so wayk in al thinges  
þat þai may noght gainstand fandinges,  
ne þai may noght lift vp þaire will

10 þe luf of god at þerne vntyll.  
Pe toþer es vse of flesli syn  
and a desire to dwell þare-in,  
and for þai have no will to stand in  
lustes er þai lightly falland,

15 and [in] þaire lustes so will þai lend  
many vnto þaire lines end.  
Pe thrid wrecchednes es chanieing  
of lastand gudes for pasand thing,  
as when þai leue þe ioy endles

20 for vaine ioy here þat pasand es.  
and if þai turn þam ald or ging,  
god will ordaine þaire wonyng  
with angels and with halie men,  
þaire wrecchednes if þai wil ken;

25 bot for þai folow þe filth of sin  
and lies more to lend þarein  
þan in þe grete fairehed of heuyyn,  
both it and þe world lose þai enyn.  
For he þat has noght Iheru Criste,

al gude thing es fro him rauist;  
al creatures sal uengance cry  
on him in dome, als es worthi. —

30 Për wrecchednes er noght auly  
in þam þat lufes here licheri  
and glotonye and oþer sines  
þat þaire luf oft fro god twines:  
bot þai er in sum man and wife

35 þat semes in penance and gude life.  
For when þe fende ful of enui  
can parcayue here preueli  
þat man or woman, ald or ging,  
wald turn þam vnto gude licing  
and forsake werdly vanite,  
a hundereth wiles þan has he  
to put þam fro swilk purposse sune,  
and ger þam leue yf oght be done;  
and so warly oft will he wait  
þat þai sal noght se his desayt.

30 Sum (he desaiues) thurgh þe syn f. 86  
of erroure þat he puttes þam in;  
and sum with singulere wittes here,  
when þai think on þis manere,  
whare so þai walk by est or west  
þat þaire owin wit euer es best,  
and þarfere will þai no counsayle  
al-if it might þam mekil avayle,  
his a wit think him best of all—  
þat gers him oft in folis fall;  
þis es a stinkand sin of pride,  
þat þe fend gers walk ful wide.

40 Sum he desaiues1 thurgh vain glori,  
þat es idel ioy, als when any  
has pride in hert on ill manere  
of penaswe þat þai suffer here,  
or eis of gude dedes þat þai do,  
or uertus þat er gifen þam to;  
and er sari when men þam lackes,  
and meri when men rose of þam makts;  
þam think þaire werkes & þaire gude dedes  
fer passes þe lif þat oþer ledes;  
þam think þat no man, ald no ging,  
suld preprehend þam in no thing;  
þai despise al sinful men  
þat will noght wark als þai þam ken.  
how suld men find more sinful here

45 þan he þat lifes on þis manere?

1 Ms. desayued.
and more sinful þarfore he es 
þat he wate noght his wrechidnes. 
Sum er desayued in lust & liking 
80 of mete and drink outrageous taking, 
when þai hane grete delite þarin 
and wenes þat þai do no syn, 
þarfore þai amend þam noght, 
and so þai er in bondage brought; 
85 al gude vertus þai pat byhind, 
in þaire wittes er þai made so blind. 
Sum er desayueing of þe fende 
90 to ger þam faille and þam-self schende, 
þat if þai bigin any thing, 
þai sall noght bring it to ending; 
and þugat es þaire mede made les 
thurgh soli of þaire frawardnes. 
95 þis gilder þe fende vntill man merkes 
when he bigins to luf gude werkes; 
he suffers . . . of hert and (hend) 
þat þai bring no gude werk till end; 
he gers þam wene at þai sall do 
100 more þan þai may atteyn vnto, 
and gers þam wene þaire werkes er lele, 
when þai do harm to þaire saul hele. 
For, als þir clerkes may knaw ful euyn, 
we have a lang way vnto heynyn, 
105 and ay when we a gude dede do, 
a pase þan mak we heynys vnto, 
and when we think gude thoghtes or pray, 
vnto heynyn we mak vs way; 
þan, if we mak vs here so wayke 
110 þat vs list nowþer lif ne (l)ayke 
ne nowþir gude werkes forto wyrk 
ne forto pray ne go to kirk— 
we er so febbill we may noght rise 
ne be lastand in goddes seruise: 
115 me think we er worthi to blame, 
and agh forto think mekill shame, 
þat in oure werkes er failand 
when we had moiste mister to stand, 
and sertes it es [noght] goddes will; 
120 þat provues þe prophet by þis scill: 
he said, lord, I sal kepe mi might 
vnto þe both day and nyght— 
his meneing was þan on þis wise, 
þat he suld maintene goddes seruis 
lastandly to his ded-day, 
and noght sune waste his strenkith (oway); 
and seþin lig waneand by þe waw. 
þat es more perill þan we knaw; 
Saint Ierom sais, to vnderstand, 
þat he makes of raunyn ofrand 
þat here will turment his body 
vro mete and slepe outrageously. 
And saint Bernard sais þat (fasting) 
ne wakeing lettes noght (astli thing) 
bot helps it in ilk sesouna 
if it be done with discrecioune, 
and if discrecioun be n(oight) . . . 
þan er þai tald vices al . . . 
Parfore to pine vs es (na nede; 
and þan have vath(ank for oure dede). 
140 Bot þar er sum me(n þat wenes) 
þat þaire life es (noght al þai menes) 
bot if þai vse (swa mikil fasting) 
þat all (men spek þarof, ald & þing): 
(bot oft þe mo ioy þai haue þen) 
(ewithow)ten of þe speche of men, 
þe les ioy heane þai within 
of þe luf of god þat neuer sal blyn. 
It war wele more to goddes honore 
to sustine þaire bodis in mesure 
and forto tak with gude talent 
what sustinance so god þam sent, 
for to maintene his seruyse, 
þan forto wyrk on ðer wise, 
thurgh penance & ypocrisy 
155 to ger þam be halden haly. 
for þe les þat men þaire gudnes neuyw, 
þe moore it es with god of heynyn. 
What helps it to more or les 
to haue þe abit of halines 
and be noght so, bot couer pride 
and ire and enuy on ilk side, 
and hide so many wicked dede 
vnder þe clothes of Cristes barnhede? 
(A) foul lust es it unparfite 
165 (of) ðer mens worde to haue delite, 
(þat) of oure dedes may deme right 
noght namore þan þai may of oure thoght;
(p)arfore wepere þai say gude or ill,

170 (a) man sold gif no tent þartill;
(an)d if we hide oure werkes þen
(fro) þe louning of werldly men,
(ðan) will god for oure gudenes
(sche)w vs ioy þat es endles.

175 (For his) ioy es when alde and þing
(has) strenkth to fell þe fended fandig
(and sekes) no thing forto haue
(bot lu)f of god his saul to saue:
(and þis de)sire of his luft smert

180 (ay sul)d kyndel in oure hert,
(and þe swetn)es of his grace
(be oure comfo)rt and oure solace.
(Lo þus haue) I talde here now
... fende decayues & how

185 (men & women) þat er noght quaweinte
... be ataynt;
(if þou wil do bi gu)de commayle
(and folow lare þat migth availe,
(his malis sal turn him til) anoy

190 (and al his trappis þou sal) destroy.
God suffers þe fend to temp gud men
for þaire profit, als clerkes ken,
þat þai sal be heigher in blis
when þai haue ouercumwen him and
his.

195 Þe fendes on thre wise has powere
forto dwell in a man here:
Ane es, hurtand þe gudes of kind,
als renand mes speche, wit & mynde.
Anoth er es thurgh þe gudes of grace,

200 þat he makes men in many place
to hane swilk delite and liking
in werldli gudes þat es vain thing
þat þai forget god euer omell
and wendes with þe fendes to hell.

205 Þe thrid marer es, turmentand
a mans body by water or land,
als Iob was turment lifand here
with maladies and sekenes sere.
Bot wit þou wele, for ani gyn

210 if he may noght temp þe within
nowþer with his worde ne dede,
withowten þar þe noght him drede;
for vnto no man may þe greue
ferrer þan god will gif him lene.

Pe fende, als hali writ witnes,
transfigures him in sere likeness:
sum tyme als ane angell of light
tempes he men both day and night,
and hides ill to alid and þing
vnder þe likeness of gude thing.

220 and þat es on two maners done:
Ane es when he at morn or none
eegges men till esse of body
and forto kepe þam tenderly;
he sais if þat þaire fless be pinde,

225 þai may sustyne [noght] wele þaire
kinde,
and þat es nedde on alkins wise
forto ma(n)tene goddes seruise;
on þis wise makes he vs to think,
but if we ett wele and wele drink
and lig soft and sit warm,
els may we lightely haue grete harm,
and els till end bese it noght won
þe trauail þat we haue bygun;
þus brings he men both more & les
to lust and liking of þaire fless.
Anoth er es when he thurg chance
entices vs to grete penance

... f. 87

of gastiuly gudes, and þusgat sais:
He þat moste hard life wil lede
for goddes luft, sal habe most mede:
þafere ett lityl and febil mete,
and thinest drink þat þou may gete,
vse litel slepe, and were þe hayre,

245 and fast mekill þi fless to payre,
þat þare be none for nokins chance
þat may pass þe in penances.
þus sais þe fende in þi conciens
to sla þe with grete abstiness,
right als he said þe toþer thing
to sla þe with outrage etting.
and þafere, if we right lif wald,
a gude mene bihoued vs hald,
þar-thurgh we may gett oure saul bute

250 hald oure fless ay vnder fote,
and suffer it to hane strenkth þarto
at serue god als it suld do.
Also oure [enmy] wil noght sese
ne suffer vs here to rest in pese
onightes, when we suld slepe a while:
bot þan he sekes vs to bigile
with vanitese, to mak vs glad,
and sumtwyme sightes to mak vs rad
265 and ger vs lathe with oure awin state —
for al oure febilles wele he wate.
with faire sightes he makkes vs fain
forto ger vs be glad in vaine,
to ger vs wene so þat we er
270 better þan we may be bi fer.
sumtwyme he puttes intill oure mode
þat we er halden halie and gude,
to mak vs proud of oure gude dede
and so to ger vs lose oure mede;
275 sumtwyme he sais we er worsst of all,
at gerr vs into wan-hope fail
and so forto di in despair.
ðus colurhes he his falschedes faire.
bot god ful kindely wil vs kepe
280 and saue, wheþer we wake or slepe,
if we rewle vs after his will,
þat þe fende noght dere vs till.
þou sýnes noght slepeand, sais þir
clerkes,
if þou be wakeand with gude werkes,
285 withowten outrage of mete and drink,
and eil thoghtes on none wise think.

ð(e fend desaynes) ....
thurgh dremis þat þai se slepe(and);
and sum dremes gers he sothfast sese,
290 for þat men sal þærefter deme
and trow þat al dremes þai se
on þat wise soth sal fanden be,
þan shewes he oþer vsuthfast thinges,
and so in wrang trowth he men bringes.

295 And forþi þat none, alde ne æng,
sall be desayned with swilk dremeing,
þarfore I tell, wha will tak þe me,
sex maneres of dremis may men deme.
and twa maneres manne name askape:
300 þat es with tone wambe if þai sailpe,
anþer, ouer-full if þai be —
sum vanitese þan sal þai se
and sightes þat er noght sertayme,
and al es for þaire febille brayne.
305 þe thrid es desayt and gilri

of þe fende, oure fals enmy.
þe fæt er thought of werk with hand
and illusionis þarfore folowand.
þe fæt er relaciouns of þe haligaste,
and þat es for oure (sanl ese) maste. 310
þe sext es when menstr er (rau)iste
thurgh thoghtes bifore þat fallies to
Criste.
on þir maners, wha will tak kepe,
may men dreme when þat þai slepe.
and in so mekill it es worthy
295 þat men sold set þe les þam by
and trow nowþer til all ne sum,
for we wate noght whareof þai cum,
þ wheþer þai cum of þe haligaste
or of þe deuil þat deres vs maste;
320 bot whare men many dremes (ses),
þare er many vanitese.
wherfore men þat kindli wit (can),
right als þai cum so lattes þam .
and lattes þaire hert aye . . . .
325 als þaire liæng es she . . . .

What helpes to seme ha[ii] . . .
and þan oufe conciens . . ?
turn þi hert to god ha[iii]
als it semes þou dose (þi bodi).
330 þou sal nought say . . . .
þat al er halie þat . . . .
and beres abite . . . .
and with þe . . . .
(ne þou sal nought wene þat al er ill)
335 (þat) werliday things tentes vntill
(& occupiþes þam with tranayle,
(fo) defaut of fude þat þai nought faile;
Bot þai er halie in al degre,
lered or lande wheþer þai be,
340 þat werliday gudes can wele despise
and luf god enuer on alkins wise,
and settes in god al þaire desyre
þaire luf brinand als are,
and couaites nought þat menstr ma neyns.
345 bot all anly þe blis of heyn
and hates sin with main and mode,
and seses noght of werkes gude,
and in þaire hert feles a sweetnes
of þe life þat ay lasstand es:
350 and haldes þam-self worsst of all
2. (The Form of living, in verse).

and þe foulest þat may byfall,
and knawes wele þaire wrecchidnes.
þis manere of lîsîng haly es;
and who so lîfes in þis degre,
haly and blisced sal he be.
If þat þou will hauue mede in heynun
(and) be with Cristes apostels eyn,
(think) noght þan what þou forsakes,
þat es to mene on þis wise:
þe frow al couatise
and frow lîking and bisines
both of þe wyrd and of þi fless,
so þat þi hert, þat was downward
whiles þi hert in þe erth was harde,
be vpward now als fire ful eyn,
sekeand þe heghest place in heynun,
til þi spouns whare he heleds in blis,
and ðeren to won with him & his.
þi hert to god wele turned es
when it forsakes sins more and les
and fleis al felischippes of schrewes,
and cowfouroms it to gude thewes
and to debonerte and mekenes,
and in goddes loueing lastand es,
and es noght with noskins strife,
ne irkes noght with hardnes of life.
Bot foure thinges bus him hauue in 415
thocht
þat to parfite luf will be broght.
Ane es, of þis life þe mesure,
þat so schort time mai endure,
þat vnnenethes es oght forto tell,
for als in a point here we dwell —
þat es þe lest þing þat mai be;
þit es oure life wele les to se,
if þat we haue rewarde alway
vnto þat life þat lastes ay.
An挪er es þe vnserainte
of oure ending when it sal be;
for we wate neuer when we sal deghe
e ne what dole þat we þan sal drighe,
ne we wate neuer into what stede
þat we sal turn when we er dede;
god will lat vs no sertaine se
for þat we suld ay redy be
(in) what e . . . . we . . . . f. 88
þus suld a man auy think in thocht.
þe thrid, þat we acont sal ðelde
of al oure dedes in 30uth and elde
bifor ðen, þe domes-man dere,
and of al þe time þat we had here,
and what oure bisines bas bene.
for þare sal all þe soth be sene;
al euil dedes þat we here hid
sal þare plainly be knawen & kyd,
and what gude werkes we might have
wroght
when we war ydell and did noght.

445 Parfore þe prophet sais sertayne:
"Lorde, þou has calde þe time ogayne,
worhe ve ðeou wiirkednes
in al oure lifing more and les.
for ilkaday þat god has send

450 in his seruise forto despend,
in wikked werkes if we it waste,
parfore in bale we mus be braste
and by it dere on domeday
bot if we mend it whils we may;

455 and al þe time we waste to noght
whils god es al-out of oure thought.
parfore on him we suld think ay,
and also on þat dredeful day.

III. Þe ferth thing folowand es þis:

460 forto think what ioy and blis
þat þaire herres er to raustie
þat lendes in þe luf of Criste
lastandly ai whils þai lir,
and ai þaire herres vnto him gif;

465 for þai sal be, als clerekes ken,
breþer with angels and hali men,
in henys whare þai sal plainly se
god in his grete maieste.
þat sight ouer all es souerayn blis,

470 and þareof sal þai neuer mis;
it sal be to þam mete and drink
and all þat þai wil after think.
þar sal be more ioy þam omell
þan ani man with tong mai tell;

475 and to þat welth wele mai þai win
þat here will kepe þam cleene of sin.
Also to think with gude entent
what sorrow and care and hard tow-
ment
þat þai sal hane withowten ende,

480 þe sinfull þat to hell sall wende,
(þat lusted noght god whils) þai lusted here
bot fyled þaire thought with folies sere,
as pride and ire and óþer syn.
parfore in bale-fire sal þai brin,

485 þat es in þe fire of hell,
with deulis þat þarein sal dwell;
for þai sal dwell ay with þe fendes
right als gudemen with god sal lende.
Parfore luf god, als I said are,
with all þi might and main enermare;
and la þi luf ay in him stand
and more and more ay be w exact,
and bigin þi luf so lawe
þat þou may al god better knaw,
and set þi luf so sad in him
þat þou may enermore upward clim;
and noght bigin so highe thurgh ruse
and cum downward, als sun men dose
þat ouer-grete penance wil bigin
þat þai may noght til ending win,
wharfor þai fail in goddes seruise —
wha wirkes þus þai er noght wis.
þi merit mai be neuer þe les
if þou do noght so grete destrese
vnto þi fles, at ger it faile;

495 bot kepe þe klene, es my cõunsaile,
and vmtink þe at morn and none
to luf god more þan þou has done;
þan sal þi luf be more and more,
and þi mede ay w exact þarfore.

500 He þat here will leli luf
and his luf all to god gif,
stabilly sal he understand
þir foure thinges þat er folowand:
Ane es what thing files a man;

515 anoþer what thing clenses (him þan);
þe thrid when þat he clenest es,
what thing þan haldes him (in clenses);
þe ferth what thing may a (man bring)
at ordain him to goddes li(king).

520 For þe first, what files a (man),
may men knaw wele . . .
þat we sin on ma(ners thre)
and makes oure sau(les foule to be);
þus er þai talde who (wil take hede):

525 with hert, with (mouth, and with dede).
þe sins of hert (er þir; . . .
ill thougtes . . . . .
. . . . . . . . . . . . . .
(wik)ed will and yre is hert to hald for rose.
and to haue ill suspicioune,
and pray with-owten dewocioune.
2. (The Form of Living, in verse).

and if bi hert euer ydel be
with-owten werkes of charite,
535 and vold withowten sweete sanctoure
of pe las of god oure creature.
ill drede, ill las to ald or zing.
all errour and al ill troving.
joy of oþer mens ill fare,
540 and sorrow if þai in welthes ware.
to despise pure men more or les,
to honore þe riche for þaire riches.
despite of sinfull þat we se,
and joy of werldi vanite.
545 vontolemodnes oure sourenes to.
and dont of dedes þat er to do —
for what we sold do suld we know
and nowþer lett for las ne awei.
noy in hert fortro gude.
550 anger at serene with milde mode
(god & þam þat we sold vtill.
and sorow we have done namore ill,
and þat we have noght fulfild sone
[wil]kednes þat we might have done.
555 [and] vnstabilines of thought.
(pini)ng with penance if we do oght.
(ypsi)ri in goddes scroise.
(drede) ill doers to despise (!).
(should) of gude dedes, joy of ill.
560 (singuli)ere wit with-owtwe scill.
(consaiti)se of dignite,
(or to be) halden of gude degre,
(or rich, or to) be halden faire,
(or strang) oure ennies forto payre.
565 (vain glor)i forto hane in mynd
(of gudes of) grace or gudes of kinde.
(farto haft) shame of simpil frendes,
(& prid of ri)che þat with vs wendes;
(for fre ilike) al saill we be
570 (bifor þe face of gods mageste),
(bot if our dedis) mak vs were
(or els better þan oþer err.
(also despit of gud) counsaile
and teching þat vs might) ansayle.
575 ....... ... peccata
or is

Pe sins of mouth er, (if þou fraine):
to swere grete athe & oft in valne.
to sklender Crist or oþer vs by.

II.

to nenye his name vnreueren[i]ill.
vnsothfast schrift þat es noght clere.
grocheing to god for angers here
or tribulacion, þat er send
till vs for we oure mis suld mend.
to pray [to] god in his presens
585 with-owten deuocion and reuenerens.
bakbiteing, flatering, and leasing.
missaying, weryng, and defamyng.
sawing of discord. and tresoun.
and fals witness in feld and toyme.
590 ill counsaill. scorn. vnbowwumnes.
to say thing es gude þat ill es,
or forto say þe thing es ill
þat men dose wele and with gude
will —
for we suld lap oure negburs dede
595 ay in þe best, for þaire moste spede.
to excite oþer men vnto
swilk dedes als þai dar noght do,
forto ger þam be halden wer
eftor þat þa dedes err.
600 oþer men forto myssay
for werkes þat we do ilkaday.
with mekill speche oure heuid to breke,
or mani ydell wordes to speke.
and als of wordes faire polising,
to mak þam soth þat es lezing.
and in oure sinyng fals defens,
crying & lagging with no reueneress.
forto mak mowes on ani men.
sanges of lust to sing and ken,
or more for mens las forto sing
þan for Criste þat knawes al thing.
to prais ill dedes with karping kouth—
al swilk er caled þe sins of mowth.
610 Pir er þe sins þat falles in dede,
peccata
operis

als þai er set on raw to rede:
als glotoni, and lcheiri,
and dronkenhede, and symony.
wichecraftes. breking of hallidays.
and sacrilage by any ways.
620 to resayue goddes body in sin,
and als forto [lig] lang þarin.
Brekeing of vowes þat er made right.
ydell sayng in goddes sight.
(to) gif en(sampil of il) life.

19
sakles to greue ouer man or wife,
or forto ger þam haue il name
or forto lose of þaire gude fame.
Thift. raun. vsure. decayt,
630 lesinges and lithernes to layt.
gladli forto herkin yll.
to gif oure gudes harlottes untill.
to reue oure bodis nedful wage,
or els at vse vs till outrage.
635 to bigin any thing ouer might.
custom to do ill day or night.
also feynynge of halynes,
roising of thing þat noght oures es,
to hald vs fayerer or wiser
640 þan þoper, when we er wele wer.
forto tak any charge vs to
þat we er vnable to do.
to wretli vs lightly als vnwise.
and also to bring vp new gise.
645 to be ouer rebell vnlo seruandes,
to do noght als soueraines couandes.
forto do sin here in oure lune
thugh any of oure wittes fufe:
In sight, in hereing, or in smellying,
650 in handes towcheing, or is tasting;
in giftes gifing, or quant sainge,
in gilry or in stytle signes,
vnelessful thing to resayue paychance —
for of sins er þir circumstance(l).
655 and þar er circumentse wele ma,
as time, stede, maner alsuwa,
nowmber, person, and dwelling,
eld, and degre, and cunyng;
þir makes þe sin more or les,
660 efter þe condicionn es.
also to sin forto be bounne
or a man fele temptacioun;
or ani bowrding to bygin
at make occasionn vnto sin.
665 þir er þe sins þat failles in dede,
and mani ma if men tak heede.

Sins of omisicionn I sell say sone,
þat es, leueing of gudes vndone,
when ani leues þat þai suld do
670 or reklesi tentes noght þarto:
noght thinkand on god þat sese all,
ze of þe mede þat þarfore sold fall,
or th(ankand him noght of) his gudes
þat,he vs lenes here more and les.
or duse noght here oure dedes ilkane
þat gude er, for goddes luf allane.
to sorow noght here for oure sin.
to dispose vs noght grace to win,
or þat kepes noght þe gift of grace
or vses ill in any place.
680 forto cowfourum noght his will
goddes liking forto fulfill.
vntil prayers noght forto bow,
bott rabill on and rek neuer how,
or will noght enforce þam to fulfill
thing þat þai haue avowed vntill,
or bunden by sum sertaine poynyt,
or els for penance es enioynt.
to draw on lenkith þat suld be sone.
or haue no ioy of gude dedes done
vntil oure nghburs þat er knawen,
as we wald haue of oure awn.
noght sorowand of opfer mens ill fare,
frendes or fase weþer þai ware.
noght standard if temptaciuns rise.
690 noght forgifand al oure enmise.
noght kumforthand nghburs in care,
as we wald þai till vs ware.
noght zeldeand þam þat vs gude wins.
to let noght þam we se vse sins.
695 striueinges noght to stint and sterre.
and vnkonand mens noght to lere.
noght forto cowforth on oure wise
þam þat er seke and may noght (rise),
or help þam noght þer er broght (in wa)
thugh pouert, or prest, in pres(on
alsuwa).

Pir sins, and opfer þat er (mare),
makes men soule als I said are,
or þai er vsed of zong (and ald)
on thre maners als I (goow talde).
710 Ogaines þa thre m(al help vs win)
opre thre thinges þat (clenses of sin).

First ogains þe sin of (thoght)
es sorow of hert perfet[thi] wroght,
þat es, to rew oure sins sare),
and be in will to sin (no mare),
and for for sorow of . . . .
put out al ioing.
so þat oure.

730 ne oure h.
(Pe toþer, ogaings þe sin of mouth,)
(s) tew schrift, fortþ mak kowth
(al) sins done with oure body;
and [þat] sal be done hastly

725 with-owten any lang delaying;
and naked with-owten excusing;
and all hale & noght sunder tane,
als sum þat telles sum sins till ane
and sum till anoþer, as we gess

730 forþo mak þaire penance les,
or els þat halde oght in þe tyale—
swilk schrift saþ þam nothing availe.
Pe thrith, of satisfaccion may rise;
and þat es done opon thre wise:

735 in fasting, prayers, and almsvedes—
noght (anly to gis) pouer men þat nedes
mete & drink to þaire releues,
bot to forgis þam þat þe greses
and pray for þam with gude entent

740 þat god bring þam vnto mendement,
and enfouriom both ald and þinge
(þat) er in poyn of perising.

111. He þat cleevenes more wil kepe,
within his hert to goddes wurschipe

745 (it) bus kepe on maners thre;
I sal þe tell how þat sall be.
(Ane) es waker thought and stabill,
(þat) he to god be euermore abill.
(Anþer) es besines to þeme

750 (þi fiue) wittes als best will seme,
(so þat) likone in his degre
(be rewll)de als him aw to be
(& wickid) stiringe þat in þam es
(be closed cleme ouf of þi fless.

755 (Pe thrith es) fortþo be ay boune
(till honest oc)upaciowne
(in gude ded)es of charite,
(& þat þou neu)ermore ydel be,

760 ght

(Clennes of mouth bus keped) be
(on) maneres thre:
(thoght)
(spe)ke oght,

d

Nayd.

770 Anoþer es þis, (als I þe teche),
to be noght oueremkil (of speche);
for he þat mikell carpend is
sum tymne sall he say omis.
Pe thrith es þat þou for no thing,
ne for no mekenes, mak leying
on þi-self ne on none els,
bot luke it be tewþ þat þou telles.

775 Clennes of werk with ald and þing
of thre thinges also has kepeing:
Ane es assiduele thought of ded
þat mastris makes in mani a stede,
and on his paynes þat er so (fell)
and more þan any man mai tell;
for þus men heres þe wiseman say:

780 smthink þe, man, of þi last day,
how þou out of þis werld sal twin,
and þan, he says, þou sal noght syns.

Anoþer: he þat cleevenes will kepe
byhoues þe all ill felaghshipe,
þat more ensampill will to him neuyn

to luf þe werld þan god of henny,
and more to luf esse of bodi
 þan forþo plese god almighty.

790 Pe thrith es right discrecionne
to ete and drink yno gude musonne
þat it pas noght right ordinance
ne want of skilwis sustinance;
for both es demid to ane ending,
outrage, and ouer-mikell fasting;
for nowþer es till goddes pay—
þat will sum noght wene by no way.

800 if þou tak sustinance of swilk gude
als god þe sendes vnto þi fode,
and ou-out-tak no maner of mete
þat cristien men vses fortill ette,
and vse mesure in ilkadele

805 and ett and drink: þan dose þou wele;
on þat maner did Crist him-sele
(in) erth here, and his apostels twelue.

1 orig. on. 2 = O Fr. moisoun measure. 3 r. 1.
Bot if þou in þi-selven se
810 þat þou hæve strenkith & stalworth be
in goddes seruis to pray and wake,
and þou will fast þan for goddes sake,
so þat þou no faintise fel
to serue god þan dos þou wele;
815 and if þou fast vntill þou fayle,
þou sins and it sal noght availle.

f. 90 [For wit þou wele þat rightwi]nes
nowþer in etting ne fasting es,
bod if þou tak here with gude hert
820 illike both riches and pouert,
hunger, nede, catell to lese
als gladli als delices and dayntese;
if þou tak al þir ilyke wele,
and lone god enuer of ilkade,
825 and gruche noghte for nokin thing,
þan ertou rightwis in lising.

iv. Also ȝit may men forþer knawe
oper thre thinges, þat will vs draw
forto confourme all oure will
830 goddes liking forto fulfille.
Ane es ensampill of halimen
þat ley lifed, als clerkes ken,
þat war entenytue night & day
at serue god enuer vnto pay,
835 and to luf him with al þaire might
and to drede him both day & night.
þarfore now er þai hegh in heuyw,
in more mirth þan men may nene;
and if we folowe here þaire trace,
we sal won with þam in þat place.
840 Anþer es gudenese of god allane,
þat al lufes and despises nane
bot gladli takes and with gude will
al þat in time will turn him till,
and his mercy will to vs bede
845 als oft-sipes als we hauve nede,
and hamlier he will vs take
what time so we oure sin forsake,
and angels of vs er more glad,
þan ani frende þat ener we had;
850 þan aght vs forto be ful payne
at gif oure willes to god ogaine.
Pe thrid es noteful forto newyn,
þat es, for endles joy in heuyyn,
þat es gretter & more plente
855 þan eres may here or eghen se
or hertes think or tonges tell—
wele es þam þat bare may dwell;
and þat has god al halleyly hight
vnto al þa þat lufes him right
860 and honors him in stede and stall.
vnto þat blis he bring vs all. A. M. E. N.


This piece is a metrical version of an older Engl. prose text (probably of northern
origin), of which a copy is extant in Ms. Vernon¹, and which is a translation of
a Latin tract 'de Spiritu Guidonis', extant in Mss. Vesp. E i (oldest Ms.), Vesp.
A vi (text from which the prose translation was made), and Harl. 2379. A similar
apparition is the 'Revelation' in Ms. Thornton (vol. I p. 388).

 Śaint Michael goddes angell (clare),
and obeur maisters mare & myn,
and saint Austin þe doctur dere,
sais þat men grete mede may wyn

¹ I here give the prose text of Ms. Vernon:
Ms. Vernon fol. 363.

*Heer begynneth a good tretis:
Pat men clepeth Spiritu Gwydonis.

For as muche as seint Austin selp to Peter in þe Booc of be-leeue, 'Pat is
a Miracle what heih þing obeur vncoostumable þing so comeþ outra Mournes faculte
5 and nameli clerkes þat can of lare, if þai paire cuynig will declare vnþe launde men þat can les, and namely things þat nedeful es, þe whilk may ger þam sese of sin
10 and help þam vnþo htein at win. And saint Paul Cristes apostell dere sais till vs on þis manere: all þat þir clerkes in owkes rede er wretin anely for mans mede,
15 so þat men may ensaumpillake to saue þaire saules and sins forsake and lede þaire fiues more and les als haly owkes beres witnes. And for þat god of his grete grace will þat his pople in ilk place trow in thinges þat er to cum, als in ded and þe day of dome, and how ilk man sail hae his mede, be sauned or dampped after þaire dede:
20 þarfor he schewes ensamples sere on þis molde omang vs here, to ger vs in owre trowth be stabill and lif in faith with-owten fabill, and so he will vs wisely wis
30 at kepe vs cleene and cum to bliss. þarfor who so will lyke to lere, a soth ensaumpill sail þe here how it byfell byfor þis day; and þarforberes it wele oway.
35 it byfell in a faire sesonwe, efter Cristes incarnaciowne a thousand winter, be þe bald, and three hunderet, als clerkes (tald), and þarto thre and twenti (þer), þan byfell on þis maner.
40 In Alexty þat nobil towne, þat threti mile es fro Baþoune), þe xii. kalend, als clerk(es tell), of decembre, als þan (bifell): A gude buriance þat hight Gy
45 in þat same (cette gan dy); (and when þe bodi in graue was laid), (vnþo þe) saul silike grace was (graide), (vn)-till his wife it went ogyyne and schewed hir porcioun of his paine; 50 he did hir dole both day and night, bot of him might scho hane no sight; and in hir chamber oft might sho here mikil noyse and hidos bere, and oft scho was so rugged and rent þat for sorow sho was nere shent. 55 þus was scho turment in þat stede egten(e(!) dayes after þat he was dede, and scho ne wist noight weterly wheþer it war þe gaste of Gy or it war funding of sum sende 60 þat so pursuyd hir forto shende. þarfor sone after opon a day vnþo þe freres scho toke þe way þat prechures war in þat cete, (wele) lifand men of gude degre, 65 and to þe prior gan scho tell all þis ferly how it bifell.

Ms. Vernon.
to þe styring of vr feipsa—þfor whi? alle þinges þat beþþe written ben writen to vr techying, þat we mouwe hane hope þorw sofranwce and cumfort of writynges Ihesu Crist vr sateour, knower of alle priuities, seoinge þat þing and wil[n]g^1 strongloker and stabillokor to strengþen vr feip among Cristene men of þe ceretyn of þat lyf þat is to comen, In þe zee of his Incarnation a þousund & þeou hundred and twenti and þre^2 wolde schewe such an atelieh Miracle þorw his ordinaunce, so þat we mihte hane þe more ceretyn of þe lyf þat is to comen.

In þe Cite of Alexti, þat is from þe Apostoyles séþ þat is I-cleped Bayon^3 pritti Mile, þe twelfþe Kalende of December, a Citeseyn of þat ilke Citéed of Alexti dyed whuche Citeseyn higte Gy, whos gost, whon his bodi was burled, wip-owten sihtlich forme speered to his owne wyf and tærnested hire gretliche, ete dayes after his buryinge. And þe þridde day after þe Natüite of vr lord,

^1 Ms. wilneþ.  ^2 Ms. þere.  ^3 Lat. Avinion.

(i)n saint Iohn day þe evangeleisthe,
70 þe thrid day after þe birth of Criste;
(þan) tald scho þe prior lest & maste
(how) sho was grened with þat gasthe
(and) how scho was sted in þat stede
(se)n þe tyne þat hir lord was dede;
75 (SStir), scho said, right wele hope I
(þat it) be þe spirit of Gy;
(& in) þat chamber moste es he
(whar) mi lord was won to be,
(& in) þat bed will he noght blin

80 (þat) mi lord and I lay in.
(and þan) scho said with simpel chere:
. . . . r I namore cum nere,
. . . . þe me counsaile
(what best) might in þis case auailre.
85 (When þe prior) had herd þis case,
. . . . . . in his hert he mase,
. . . . . . nought be affrayde,
. . . . . . (þas) he sayde:
. . . . . . drêde þe noght,
90 . . . . . . . . . . þe boght.
. . . . . . . . . . in þi minde
. . . . . . . . . . g mankinde
. . . . . . . . . . . clerkes
. . . . . . . . . . . . . . . werkes
95 . . . . . . . . . . . . .

and wele I hope . . . . . .
ordain sum point . . . . . profe
and schew omang his seruandes dere
to þaire helping als men sal here;
and þarfore, dame, gis þe noght ill,
but þe right blith, and hald þe still.
vnto my breþer I will a space
to ask þaire counsaile in þis case;
for omang many witty1 men
sas gude kounsail may men ken,
and sekerer may it so be tane
þan of a man by him allane.
þarfor, he said, dame, hald þe here,
and vnto god mak þi praier;
for lang sall I noght fra þe dwells.
Pan gert he ring þe chapelt bell
to geder þe cowntent al togeder;
and hastily when þai come þeder,
he declared þam al þis case
als þe woman said it wase,
and praied þam forto tell him to
parof what þam thought best to do.
Pan ilka man sais his avise
and laytes whare moste medicin lise;
and graythly þan with gude entent
þai ordaynd by þaire aller assent
þat þe Pryor some suld ga,
and with him oþer maistreys twa,

Ms. Vernon.
as a seint Ion þe Ewangeleyst, þe wydewe, his wyf, wente to þe hous of þe Frere
Prechours of þat ilke Citè, and asked aftur þe Prior of þat ilke freres. Þe
wunche Prior com to þat wommon, and heo tolde him alle þe þinges þat hire
beo-fiþ þorw þe gost of hire hosebonde sîþen þat he was ded; and for as
muche as heo ne wiste wherþer hit wereo a gilerie of þe fend or non, heo seyde
þat heo com þider to ask þe counseil what hire weore best to don of þat þing,
þor whi? heo ne mihte no lengere hele such a wonder; and in þe endynge of
hire wordes heo seide also þat wiþ-oute doute þe spirit was in þe bed þat hire
hosebonde dede inne. Whuch þing whon þe prior hedde [of] hire herd, he seyde,
to cumforte þe wommon: þe beo not a-wondred of þis caas! þor whi? þr lord is
wonderful in his werkes; I wot wel þat he wol schewe sum newe þing in þis
cas to his trewe seruanss for to strengben vr feþ. Gode dame, abyd here a
while & I schal aske counseil at my wyse breþer, þor whi? þe counseil of
mony wyse men is beter þen þe counseil of o mon al-ones. For þi he rong þe
Chapihtre-belle wiþ þe wunche he gederde his breþer to-gedere; and schewede
hem þat wonderful cas. And whon þei hedde I-herd hit, þei zaf counseile þat

1 Ms. witty witi.
And of Requiem he sang a mes—
for cristen saules it ordand es;
and parin made minde of Gy
and prayed for him ful specialli,
and pat god suld gif pam grace
forto hane knowynge in pat case;
and after mes pam howseld he
al pam men pat wald howseld be,
for pat pe fende suld pam noght fere
ne in pam dedes do pam no dere.
Pe prior pam ful pruely
in a buske toke goddes body
vnder his gere with gude entent—
bot no man wist pat with him went.
He and pe men and pe maisters twa
to Gyes hows pam gan pam ga,
and pe wife went with pam is-fere,
sighand with ful simpl chere.
Pe armed men pam ordand he
al aboute pam hows to be
wele vmsset on ilk side,
to se what auctorites wald bitide,
sun in window, and sum in dore,
with wapins pam war strang & store,
and sum in gardines gert he lig.

Ms. Vernon.

pe prior wip pe Maistre of Theologue and pe Maystre of Philosophie pam weore
wysore pam pe opere freres, pam pei schulde wende to pe Meir of pe like Cite
and preyed him pam he wolde assignen sum goode men pat mihte wende wip hem
to Gyes hows pam nou late was ded, for more sykernesse and witnesse. And he
dude so; pe wysche Meir assigned two hundred men wel armed to wenden wip
be[ms] and se what hit weore.

And pe prior, seinge pam hit weore profitable to his owne helepe and to
opere mennes bope, he amonestede alle pam pat scholde wende wip him pam pei
scholde schriven hem, & he him-self dude also; and aftarward he song a Masse
of Requiem eternam for alle cristene soules, and as monye as wolden asken
houesel, he hoseld hem, so pam no gylerie of pe send ne scholde don hem harm.
And he tok prineliche wip him, pam no mos ne waste, pe box in whuche Cristes
bodi was, and he honged hit prineliche be-foren his brest vnder he scapeleri, as
worschulpiche as he mihte. And pesume pe prior tok pe wel toward Gyes hous,
wip his foreseld two hundred men. And he set hem aboute pe hous peo to-
geredes and peo to-geders, in pe nome of pe Trinite, and he sette summe
ypyon pe tydes and summe on pe houses rugge and summe in pe wyndonowes
and summe in pe gardines, to abyde and whyte pe caas of pam wonderful ping.

1 Ms. Maistres. 2 Ms. him. 3 Ms. mihi. 4 omis togeder? 5 r. gardine.

& sum in bretice about þe rig;
175 and enel in lîka place thre,
in takining of þe trinite.
and when þai war þus sett about,
þe prior bad þam hau no dout.
He enterd þan in þat place,
180 and his twa breþer with þam gaso,
and þir wordes þan he saide in hi:

\textit{Pax sit huic domui,}
þat es in inglish þus to say:
\textit{Pese be to þis hows always.}

185 to chamber he went with-outen rest,
and halilwater about he kest,
with \textit{Vidi aquam}; þan said he þus:

\textit{Veni creator spiritus,}
with þe colet þat sal after cum:

190 \textit{Deus qui corda fidelium,}
askand help of þe haly gaste
al wikkednes oway to waste;
(halilwater eftsones kest he
and said \textit{Asparges me domine.}

195 Þan said he þe wife with-outen mare,
and shoo com wepeand wonder sare;
he said: «dame, teche me to þe stede
and to bed ware Gy was dede.
Þe woman was ful mased and mad,
200 scho trembild þan so was scho rad,
for care hir hert bigan to calde;
bot to þe bed sone scho him talde;
and in hir wa so als scho was,
scho said: «Sir prior, or þe pas
I prai ðow for mending of me
and als in dede of charite
þat þe wald bid sum halil bede
and mak ðowre prayers in þis stede
for his saul þat was husband here;
and when scho had said on þis manere,
don scho fell als scho wald dy,
opon a noþer bed þar-bi,
for dôle and wa scho wex al wane
and þan þe prior þus bigan
and said: \textit{Dominus vobiscum,}
his breþer answered all and sum;
And after þan he said onone
þe first godspell of saint lone,
\textit{In principio} clerkes it call;
when þat was said, þan sat þai all
opon a bôrð þe bed biseide,
and said þe seruise in þat tyde
þat for þe ded aw for to be,
\textit{Placebo} with þe \textit{dirige;}
and after\textsuperscript{1} landes þai said in hi
sene spalmes with þe letany.
and \textit{Agnus dei} when þai said (thrisa),
þai here ane answer on þis (wise),
a febell voyce þære migt (þai ken)
als of a childe, saiand \textit{amen.}

Ms. Vernon.

\textsuperscript{1} V in þe stude of, L loco laudum.

And þe prior wip his two breþren & wip þe seruans of þe hous wenten in to þe hous, and þe prior seide \textit{Pax huic domui—}þat is as muche to seyn as «Pese be to þis hous». And whon he com in-to þe Inemaste chambrere, he spreynde hit wip halywater & seide \textit{Vidi aquam} ogredientem &c., and afterward he seide \textit{Veni creator spiri tus,} wip þe orison \textit{Deus qui corda;} and he spreynde hit wip halywater eft-sonsus and seide \textit{Asparges me domine.} \(\uparrow\) And þesew þe prior cleped þe wommon to hym & bad hire to techen hym to þe stude þat hire hosebonde dyed in. And heo tremblinde answeere & seide: «Pat is þe stude þat he dide ise. \(\uparrow\) God for bi, I prye ow, & seip sum goode beodes for his sole, & per-

\textsuperscript{1} V in þe stude of, L loco laudum.
3. Spiritus Guiononis.

Parfore pai war full al(frayd).
and pan be prior pusa(te said):
"I coniure be, pou creat(ure),
in be vertu of oure (saueure),
235 pat es a god of mig(h)tes mast,
fader and sun and h(ali gast),
pat was and es . . . .
pat pou me answer(.er) . . . .
and tell me . . . . . .

240 als fer als . . . . . . . . . . . . . . . .

(If answe)r hym on pis manere:
"(Syr) prior, aske sane what pou will,
and I sal tell it be vontill
als fer als I haue might or minde
245 or als I may haue leue by kinde."
Pis ilk voice pan herd pat all
pe armed men about pe hall,
and in pai come ful fast rinand,
likone with wapin in pai re hand,
for wele it was in pai trowing
pat pai suld se sum gystely thing.
bot neuer-Be-lesse bare saw pai nane
ne noght herd bot a voyce allane.

Pe prior bad pai suld stand still,
& pus he spak be voyce vontill:
"Whether ertou ane ill gastre or a gude?"
Pe voyce answerd with eger mode
and said: "Sir, I am a gude gastre;
pat may I prone he here in haste.
for hall writ pus beres wittnes:
when god had made both more & les,
(he link)ed his werkes in ilke wane
(and) pai war wonder gude ilkane.
(al werkes) er gude pat he gan ma,
(and) sen pat I am ane of pai,
(a gu)de gast I am forpi
(al) for my maker souerainely.
(parfo)re may pou haue in minde
260 (pat) I am a gude gastre by kinde.
Bot I am euyl for mine euil deder,
& parfore hane I payn to mede.
(Pe prior) answerd him in hy
(and said): "Pou sais noght sothfastly;
(pat may I prone) be here in haste.
(pou sais pou ert) ane euil gastre
(for) oul(p)es pat pou has here;
. . . . . . . pis manere:
. . . . . (gude, pat prone I be,

Ms. Vernon.

Pat vois he Coniured hit in pis fourme: "I Coniure be, Godes creature, be be vertu of be holygost, and bi alle be vertu of heuene, pat pou speke to me zif pou may, and pat pou wende nouzt out of pis stude til pou telle vs pat we wol aske be."

And pesne spae be vois loudore ben hit dude to-foreshadow and seide: "A, Mi prior, aske hastiliche pat pou wolt, & I schal onswere be as serfou as I may horwe leue and kywde. And when alle be men herde pat voys, pei comes alle eornynde to pe Chaunbre & trouwedes pat be scholde seon sum gostly pisg sihtilich; and not-for-pai bei ne seze nohping sihtilich, as bei herde onliche a vois. And pe Prior dude hem alle sitte stille, & putte forp his question to pat vois:
"Whethew artoo a good gost or a wikked?" And pat vois onswerde & seide: "Ich am a good gost; ffor vche a creature of god is good in as muche as hit is creature, as holy writ winnebbe and seib 'God seib alle pisges pat he hedde I-maad and bei weore ful goode'. Zif vche gost beo godes creature, hit is good & not wikke; and seibbe pat I am be gost of Gy pat is ded, I am a good spirit & not a wikke, als to my kynnde. Ak I am a wikked spirit as to my wikked peyne pat I now suffre. And pesne seide pe prior to pat vois: "In pis one en-swere pou seist pat pou art a wikked spirit; pat I prue ne in pis manere hit is not so. Vche a peyne is good pat is rihtfoliche i-don to eny mor for his
Pe voice answerd to him in by and said: "I am [pe] spirit of Gy, pe whilk ȝe wate was newly dede and was husband here in þis stede. Pe prior said: "Pan wele I finde by resoun þat þou ewart vnkinde, þat þou makes slyke sclander & strife vnto Gies bodi and to his wife. for ay whils Gy was lifand man, ful rightwis was he halden þan and trew in faith, of nobill name, and his wif was halden þe same; and for þir meruelles þat þou mase now will men say in ilka place þat Gy was man of wikked life and þat turbewtes he his wife; for land folk in ilka land sais euyl1 men er oft walkand. and Gy was halden gude alway, wharfore þou ewart vnkind, I say. Pe voice answerd þan als him thoght and said: "Vnkinde ne am I noght nowþer to mi wif ne to my bodi. enchesun sal I say þe why, 1 Ms. euyl euyl.
by sause þat þou sal noght forsake, ouþer in þis erth whare þai dwell, 
for swilk a stille here I þe make. or els in purgari, or in hell; 
if þou had geten a man to were and ilka man might beter here 
kote or hode or ðepere gore, suffer pain thurgh seuen þere 
and be þat so þi cote had tanæ als mekill als ani man suffer may, 
wald suffer for þi laf allane þan in purgatori a day; 
and de þat and ðu þat ðe for þepi? 
Pe prior said: «gis, for sertayne». and þan answerd þe voyce ogayne 
þar he noght kinde to þe forfe? •  Þe prior said: «gis, for sertayne». 
and þan answerd þe voyce ogayne 
f. 92 & said: «right so þi me biffell). 
340 here in þis erth wils I gan dewell, 
of Gy I toke none ðepere thing for bath togeder sail be þan 
bot his cors vnto my clything; bodi and saul of ilka man. 
þat cors þat I dedli call, and sen I hane þir paines grim 
gert vs both in folles fall, nought anly for me bot for him, 
and for þe wikkednes þat it wroght till he of all filthes be finde, 
am I in all þir bales broght, þan am I noght [to] him vnkinde. 
and his doing was ilkadele; And, sir Prior, also þou sais 
als haly writ witnes ful wele 
and sais þat liking here of fless þat I of Gy suld sclander rais. 
and for if I sufferd noght þis payne, þat will I answer on þis wise 
Gyes bodi and als his saul sertaine and say þat I ger no sclander rise. 
sul suffer paine with-outen ende for þat es sclander kindely kend 
in fire of hell with mani a fend. þat sownes in ill or has ill end; 
350 contrari vnto þe saule es. 
and if I sufferd noght þis payne, wha so it dose mow dere aby, 
Gyes bodi, I ne receyuede non oþer þing of him but þe cote of his dedlyhed: 
and nou lith Gyes bodi in þe eorþe iburied and veleþ no tranysle, for haly writ sais weterley 
and his doing was ilkadele; and ich, his spirit, for þat man sail wa be wroght 
sul suffer penance for þalre syn 
þam I in all þir bales broght, thurgh wham sclander first vp es broght. 
355—64, and 367—70, are useless additions. 

Ms. Vernor. 
sopose þat þou sceue eny mon þi Cote, and whom he haþ taken hit, he wolde 
dye for þe for þe loue of þi cote þif mester were: scholde he not be clesped kynde? 
And þe prior seide: «gwis, for soþes. And þe vois seide: «Pe while þat I was 
in Gyes bodi, I ne receyue of non oþer þing of him but þe cote of his dedlyhed: 
and nou lith Gyes bodi in þe eorþe iburied and veleþ no tranysle, and ich, his spirit, am tawmested here for synnes of his bodi seþ þat suche delices liked 
me neuer; soþ haly writ seþ þat flesliche delices ryden 1 ageyn þe saule. For-þi þat Gyes bodi wip his spirit ne scholde not be breut wip fair at þe day of 
Ingemest, Ich am tawmested as kuynde spirit to him for þe vueles of his bodi 
seþ þat I ne dune non cue, in as muchel as I was his spirit and his soule. 
For þi ne mihtest þou not seye þat I am an vnkynde spirit to him. And þat is 
nouþt worþi, sir prior, þat þou seist, þat is to wite þat I make sclaundre to 
arynse of vueel otrouwyynge of Gy [in] 2 þat þat I speke & speere heer to you. For 
þat sclaundre is iseyd oþer don in to repreene 3 of eny mon, goinde to vueel ende, 
and þerfore hit is writen in holy wriþ 4 Wo beo þat mon be whom sclaundre
385 and all if answer þus for Gy
I do to him no vilany.
my speoking es all for his spede
þat I have neynd to row his nede,
and als my speche may gretly gayn
390 till oþer saules þat sufferers payn.
and þat may þou þi-sehmen se:
for mani folk of þis cete
sums to þis howes ful hastily,
and ilkone pray þai fast for Gy
395 þat god deliuer him out of care,
als þou and þi breþer did are;
and in þaire praiers þat þai say,
for al cristien saules þai prai,
and þe prayers þat men makes for aine
400 may help to oþer saules ilkane.
And also þai þat er on line
sall suner of þaire sins þam schrieue
and gif þam vnto penance hard,
þat þai be noght pined efteward
405 als I am pined now for my plight
þat Gy amended noght whils he might.
I say I sklander noght forþi
nowþer Gyes wife ne his body,
bot all þir sauwes þat I say now
410 er for þaire honore and for þaire prowse.
Þe Prior said: þan ask I þe
how any man may enill
when he es ded, sen þat he was
schreuen clene or he gan pas,
and was in will gode werkes to wrik
415 and ended in trowth of halie kirk
and had his sacramentes ilkane?«
Þe voice answerd sone onane
and said: þat men may euyl be
on two maners, þat þroune I þe,
420 when þai er ded and heþin gane.
þat may on þis maner be tane:
for þai er ill whare so þai wend,
þat dampeed er, with-owten end,
and þai er euill for sertayn (space)
425 þat suffers pains in any p(lace)
for þaire sins, þat es to sai
till tyme þat it be wasted (owai).
þis same right in mi. . . .
for I was schreuen . . . . .
430 þit am I euill, þis es . .
till I have sifferdem . . . .
For als men . . . . .
clerkes sais . . .
435 . . . . . here . . . syn was.
þat fore fully it suffices noght
þat I do no sclaucre to my-self ne to Gyes bode.
Þeþe seide þe prior: «Nou ich ake þe: In hon mony maners[8] may [mon] ben euel after his deþ, seþþen þat he was schriuen in his lyne and afterward tok þe sacramens of holychirche?«[9] Þat and þe vois onswardre and seide þat a Mon may ben euel in two Maners þat is ded: Oþer in beygene[4] as þei ben þat ben dampeed, oþer for tymre in to certeyn tymre. Whorof I, Gy, was holliche schriuen of alle myne synnes and I recyeued [þe sacramens] afterwardes as mess ouȝte to donne, wherefor I ne may not ben euel wilþ-ouþen ende; as I schal ben vnel as to vnel peyne til þat I have mad amendement of my synnes þat I was schriuen of to-foren. Hif is not I-now to a mon to schriuen him and vnderfonge þe sacramens of holliche irche, but gif he haunste his penanseen in werk; so for whi? al þat is to luyte

Ms. Vernon.

3r. to schewe. 2 Ms. And. 3 Lat. Quomodo. 4 Lat. sc. eternaliter, sicut qui damnauti sunt, vel temporaliter vacue ad aliquod certum tempus.
for þat þai do noght or þai dy,
sall fulkilde be in purgatory;
and a day þare to suffer paine
semes als a yere here for sertayne.

445 þarfore es guede þat men þam schrine,
and suffer penance in þaire lieuñ.
Pe Prior þan of him gan cranæ
if þat he wist oght wha war sane
or whilk men war dampng bidene,
in þe stedes whæ he had bène.

450 Pe voyce answering some þartill
and sayd: «it es noght goddes will
þat I suld swilk thinges ascrit;
I will þe say encheson why.

455 all þat in purgatori er dwelland
to blis of heulin er þai ordand,
þarfore þam an nothing to say
but þat þai may warand alway.
and þe soth of þis may no man tell
bot þat he had bene in hævn and ðe
hell
and sene what sorow es in þe tane,
and ioy in þe toþer þat neuor bese
þæt;
(pus) in þam bath wha so had bene,
in Mari þe maydeyn milde of mode;
and als þai talde in mani a stede
how he in erth suld suffer dede,
and of his rising talde þai right:
and þit þai saw him neuor in sight.

460 Ms. Vernon.
of peyne in þis world, hit schal beo fulfyld in purgatories. And þe prior asked
hims þif he wuste eny mon beo saaf ouþer dampnged, þe while he was in such
peyne. ¶ And þe voyes onswearde & seide: «Vre lord wol not þat I spake to þe
of þot Matere; and þis is þe enchesun whi. Euerich þat is dwelland in purgat-
orie is bi ordinarwe goode, for þot he is ordeynd to goode allërhieste and
enrstystande; þorþi veche a spirit schal be sopfast & not lyande. Ac non such
spirit ne smay sopli seie to men of sanacion & dampnacion, but þif þot he bane
beo in eþer stude, þat is to wite, in hësene to seon wyrch and hon monye þat
ben saaned, and in helle to sen whuche & hon monye schul beo dampnged.
And I am þe spirit of Gy, I-set heer to pærge me of myn enel, and I was
neunwe in þe stude of hem þot ben dampnged, for I am not dampnged ne nout
schal be; ne I ne mai not þit come in hësene, þot1 is þe stude of hewn þot ben
saaned; and þarfor ne may I nought sopli seye wyrch schul be saaned or dampned.
þEn þe prior wiþ gret wille of his gost spae and seide: «Non hit semeþ and is
I-seene þot þou aart a spirit liþinde and deceyable. For þot holy writ witnessep
þat þe prophete in þe Olde lawe seide þe sophe of þe Incarnacion of Crist.
godes sone, and of þe Maner of him hou he tok flesch & blod of þe Mayden,
and þei seide þe sophe of his werk, and nongt-forþen þei seze neue Crist is
flesch in þis lyf; and also þei seide sop of a mony sophesses of þe arysing of
þe dep9, and not-þorþen þei ne perceindec nouȝt ne þei ne seze not þit þe vp-

1 Ms. þer. 2 omitt. sop of. 3 Lat. de resurrectione mortuorum.
And sen þai war men bodily
490 and said slike thinges thurgh prophetye
and kende þe folk how þai might knav
swilk thing als þai neuer saw,
of more force þan thinkes me
a clene spirt, als þou suld be,
sold haue more might swilk thinges to
tell
þan þai þat lifed in fless and fell;
and þan agh þe to wit by þis
whilk er in bale and whilk in blis.
Þe voyce anwersed to him in haste
500 and said: »forsoth þir wordes er wast;
I may wele prone þe in þis place,
it es no likenes þat þou mase
by-twix prophetes þat standes in stori,
and saules þat er in purgatori.
505 Þe prophettes had, whils þai wond here,
of god and of his angels clere
and of gift of þe haly gaste
al þaire maters leste and maste
þat þai might tell and prycle overall
byfore als it sold efter fall;
swilk grete grace was gifen þam till,
and al was for þis sertayn scil:
for land folk in ilka land
by þaire steuyns might vnderstand
and better trow how Criste was born,
by sans þat þai had said biforn;
for sen þaire sans fra god war sent,
men sal þam trow with gude entent.
And I am set for sertaine space,
to time þat god will grante me grace,
Þus for my sins to suffer paine,
and, sir, I say þe for sertayne
þat I may now none angels se
bot þam þat has kepeing of me,
and to me will þai tell right noght
till I out of mi paines be brought.
Parfor I may noght say sertayne
whilk er in joy or whilk in paynes.
Þan said þe Prior sone onane:
right in þi sans þou sall be tane.
(þou) sais no spir(it mai sai to) me
whilk saules sal saved or dampfed be;
and bakes beres witnes, be balde,
þat fendes sum tyme to men has talde
and said þe soth haly bydene
of þam þat saved or dampfed has benes.

515 Þe voice anw(e)rd and said ogyayne
þat no spirite þat dwelles in paine
ne none of fendes þat er in hell
may have no power forto tell

Ms. Vernon.

Rysing. Forþ þow strengor skil þou þat art despoylet out of þe bodi & art a
puire spirt, may better seon hem þat ben dampfed & saued, þes þe prophetes
þat weore puire men, whon þei prophecied of þe Incarnacion of Crist. ¶ Penne
onswerde þe vois & seide: »Sir prior, þou arguest a-mis. For whi? hit is not
lich of prophetes, & [of] spiririt & soules þat beþ in purgatorie. For, þat þe
prophetes hedde, was þow schewyng of god & of his holy angels; alle þe
þinges þat þei seide to-fore of þe incarnacion of Crist & þe risyng of þe dep,
al was þow þe holigost þat was put in to hem, þat þei miþte þer-bi conuerete
þe peple to þe worschupe of God. And I am set in þe peyne of purgatorie
in-til a certein tyme, and as longe as I am in such peyne, þe schewyng of
angels fayleþ me & [þe]1 schewyng of þe holigost; for I schal seon non oþer
angels þen heom þat gourneþ me in þis peines. And þe priere seide to þat
vois: »I take þe in þi wordes. Pow seist þat þe spirt may not seygen to vs
of hem þat beþ dampfed & hem þat beþ saued, [and þat is fals]2: For whi?
hit is written in holy writ þat þe fendes seide sum tyme þe sop of hem þat
beþ dampfed & of hem þat ben saued. ¶ And þe vois onswerde and seide
þat [no]3 spirit þat is in purgatorie ne no fendes mowe noþing telless of

1 Ms. is.
2 om.
3 Ms. þe.

ne any thing to man at neuy
pat toches to prenetes of heuy,
bot it be thurgh goddes sufrance,
or oþer angels þam tell thurgh chance;
545 and ynto me þai tell no thing,
þarfore I may noȝt haue knavyng
of heuyly blis how it es þære;
ne in hell how þe fendas fare.
bot saules þat þære sal sffer pyne,
550 þaire penance es wele more þan mine;
for I haue hope to cum till blis,
and þæreof sall þai enuer mis.
þarfore es no liknes to tell
bitwix me and þe paines of hell.

Pan said þe Prior: «I pray þe now,
tell me in what stede ertow».
Pe voice answerd and sayd in hy:
«I am here in purgatoriis.»
Pan said þe Prior: «Proued þou hast
560 þat purgari es in þis place;
for if þat þou be pyned here
þan may so oþer saules in fere;
and þære whare saules be purged sal,
purgatori men may þære call.

Pan fore by þir saues þat þou sais
purgatori es þære alway». Pan said þe voice on þis manere:
«Sir, þære er purgatories sere:
Ane es comus to more and les,
and departabill anþer es».
570 Pe prior said: «Now se I wele
þat þou eft fals in ilkedele.
a sanl may nght in a time ga
for whils he sall be in þe tane,
of þe toþer he may haue nane.
In a stede bihous him sffer paines».
Pan said þe voice: «Þis es sertayne.
I am now (pined, þis) es na fabill,
in purgatory departabill
580 ilka day, als god vowches saue;
bot oþer paynes byhous me haue,
for ilka night bihous me
in comun purgatory pined be,
forþo sffer paynes sare
with oþer saules þat dwelles þære».
Pe pryor sayd þan: «Can þou ges
in what stede comun purgatory es
whare paine es [to] saules purualde?»
Pe spirite answerd þan and said:

Ms. Vernon,
eueneriche priuetes bote þorw soffrancse oþwr sum schewaynge of eny1 angels;
wherof, þe whiles þat I am in þis payne, I ne haue no schewayng of angels
abouen bote þorw suffrancse. Ne I ne schal not se þe peine of hem þat beþ
damned: þorwhi? þif hit weore so, þen schulde þe peyne of helle stonde
wiþ þe peyne of purgatorie, and þat is fals; þorwhi? þe peyne of purgatorie
is wiþ goode hope of glorie & of grace, and in helle is no þeyn-buggenyng.
Wherof beþ al myne saynges hit semþþ inow þat þou arguest amis to me as
of prophethes & of fenem. And þe prior asked him wher he was. And þe
590 gost onswerde: «I am heer in purgatoriis.» ¶ And þe prior seide: «Þem semþþ
hit þat heer is purgatorie of soules. For whi? þi þat resþ þat þou art heer
purget, bi þat likey resþ oþer soules ben I-purget heere; and þat stude þat
soules ben I-purget [in] is cleded purgatorie of soules.» ¶ And þe vois onswerde:
«I sey þat þe þe þe þoþþ double purgatorie: Comyn Purgatorie, and departables.»
¶ To whom þe prior seide: «Now I conclude þe þat þou art a lytere: For hit
is certeyn þat no sonle may in o þyme and in on hour be punissched in diverse
studes.» ¶ And þe vois onswerde: «Þat is soþ; wherfore I am punissched be
daye in þis partable purgatorie, and be nihte in comun purgatorie wiþ oþer
soules.» And þe prior asked him wher þe comyn purgatorie was. ¶ And þe

1 Ms. eny oþwr. 2 Ms. beþ.

304

»in middes of al þe erth ful right es comue purgatori dyght, and þare es pain ordand for vs. And þe Prior answerd þus:

595 he said, »me think bi alkins ways it may noght be mith þat þou says. þe middes of erth es a certaine space, and þe purgatori a noþer place, and twa stedes may noght be in ane.

600 þarfore me think þou has mistane; if purgatori where sawles dwelles war in middes erth als þou telles, twa stedes in ane þan bud be þare, and þat saltou se neumermar.

605 þarfore so es it noght arrayde. Þe voice answerd sune and said þat places er ordand ful rathe bodily and gasty bathe. Þa sault es gastyly, and forþi

610 it occupies no stede bodily, þat es to say by it alane, when mans bodi þarfo es tane. Þis ilk how[s] als þou may se haldes both þi sault and þe, and ðit here er noght stede(s twa). and hereby may þou se als(wa) how halie and rainie & sle(t & smaw) er in þe ayn klerly to (kna). and ilkone has his cours so es þat place whare. 620 Þe Prior said: »tell vs (now mare) whi þat þou ert pin(ed þare) more þan in anoþer (stede), sen þe tyme (þat þou was dede). Þe voice answerd (erd)

625 »for in þis. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . ..

defigured all in foule degre,
and grisly sailt pai grin & guiste,
640 out of þaire wit† paum forto wrayste,
and als by for him sail be broght
al wikkednes þat ener he wroght;
so will pai fandke with any gin
thurg wanhope if pai might him wiste.

645 þe prior sayd: þat wald I frayne
what remedy war þare-ogayne
and thing þat might helpe me saste
in (baid)es of ded when þai er braste.
†(þe) vo[i]ce sayd: þare es sum man
650 þat may hope for no helpeþan:
(for) if a man lede all his lyne
(in) sin and seþin wil him nought shrine
(and in) his hert will hane no care
(for) ill dedes he has done are,
655 þan sall all his angeli to him tell
(how Crístes for him had painses fell
(and ho)w he died for his byhouse,
(bot þat) sail be to his reproue;
(þai as) how he was vnkinde
660 (vnto god) whils he had minde
(and þals þat) he was mys-avisde
†Ms. Verson.
poynt of dep, for to drawe men out of heore bileene & out of heore memorie
beo grundyng of heore teep and heore grimlich & grisliche lokes, wruche
Fendes cast est* azeynes men alle heor enel dedes þat þei han I-done.

And þe prior asked him eft-sones: «What þing helpeþ most Men in heore
dep?» "† Pe spirit onswerde & seide: «Zif eny mon dye in dedly synne wiþ-
oute serwe & repentaunce of herte & schrift of Mouþ, þen schal Cristes passiun
ben rehersed to þat mon of his goode angeli, for to conclude þat mon þat he
was vnkynde to God in as muchel as he nolde not schrien him of his synnes
þe while þat he miȝte, ac he despisede þe sacramens of holychirche, þe whuche
sacramentum clansen synners þorw þe vertu of Cristes passiun of heore gult &
bringe hem azeyn to þe miȝt of grace & of glorie; and whon þe þinges ben
seid, þe Fendes schul take þis mon and seye to hym: «A, þou vnkynede mon in
þe siȝt of god, cum wiþ vs in to helle, þere þat alle þo þat ben vnkynede
to god schullen hane heore heritage». †And þif eny dye shrichen & hoseled
wiþ Cristes bodi, al-beot he naue not makid aseep for his synmes þat he hedde
serwe fore and was I-schriuen of, þes schulle goode angers comen and csu-
forten him azeynes þe comyng of þe fendeþ, and þei schul seye to þe fendeþ:
«Ze ne hauþ no part on þis mon, ffor þe merit of Cristes passiun is his scheld
and a mene bi-twene him and ow». †Fesne schul þe fendeþ seie: «Hif may not

† Ms. bokes. † Ms. c. hem. * Some words om. cf. Lat.: Respondit vox quad merium
passionis Christi, et beneficium virginis Mariæ, et intercessio sanctorum. Cui prior: Indica nobis
quomodo passio Christi iuuet in morte hominum. †r. stat.
all euell dedes þat he has done
both in eld and als in þowth,
þen ﬁrst he kind[ly] wittes kowth,
and say: 'he sioned þus and þus,
690 þarforn he aw to wend with vs'.
His gude angell will mak debate
and say: 'he sined, wele I wate,
al on þis wise als þe have talde;
bot he es borrowed, be þe balde,
695 for with schrift was he clesed clene
and toke his sacramentes bidene,
and he had sorow for his sinyng;
to clesing ﬁre þat sal him bring,
þe merit of Cristes passion now
700 sal [be mene]² bitwyx him and þow
and serne him both for shield and spere,
þat þowre desaytes sal him noght dere.
And Cristes hend and als his side,
þat thirled war with woundes wide,
705 sal be bitwyx him and þowre hend
and fro þowre felines him defend;
And Cristes face þat buffet was,
bitwyx him and þowre face sal pas,
so þat he sall, if he þow se,
710 for þowre boste noght abalist be;
Al Cristes bodi spred on rode
sal be vnto him armure gude,
¹ Ms. bene.


so þat þe sall have no powere
him forto dere on no manere;
and þe lims of Isheu fre
715 þat for mankind was pined on tre,
sall cliens him now of his foly
he did whith lyms of his body;
þe salu of Crist, als we wele ken,
720 þat zolden was for erthly men,
sall purge him now of all þe plight
þat þis saule did with his awin myght.
so þat in him (sal leue no gil) [w. 94]
(whar)fore he (sulde) with .. (be) spilt,
ne no pem vnto him sall stand
725 bot purgatori þat (es) passand;
he sall be purged in þat place
and suffer pain a sertayne space,
and seþin with vs sall he wende
and won in welth with-owten ende'.
730 þus sall þe gude angell help him
ogaynes þe deulis griseli and grim,
and þus es Cristes passioun
set bio[sl] vs redy boune
735 forto defend vs fra þe fende
out of þis wold when we sall wende.
And þarfo aw ilk man bi kinde
to have þat passion most in minde,
and namely in þe tyme of dede,
for þan it standes man mooste is stede. 740

Ms. Vernon.

beo so, hugge we his dedes bi-tweone vs; sec hon þis mon sungede þus & þus,
bi al his limes þus, and þus hap he sunged be al þe mixtes of his soule: ﬂor-
þi þe have sum rih to þis mon'. Þessne schulle þis holy godes angels onswere
and seye: 'Hit is soþ þat he sungede in his manere; ac of al þis he is schriuen,
and he tok Cristes bodi in to his mete into witnesse of þat þing; ﬂor wyunct þing
þe Merit of Cristes passioun þat he polede on þe cros for hym, [schal] beo nou
a mene bi-twene him and yun. For þat Cristes honden, þurled for him, be nou
bitwene him & þoure honden. Cristes Eiþen Buffeted on þe cros for hym, go now
bitwene him and þoure eþen, so þat þe schul no more seon him ne agasten him.
Al Cristes Bodi spradde on þe cros for hym, schal beo to him now a payre
sheld & a strong æzynees þoure deceytes [bi] þe whuche deceytes þe duden him
to sungen. For-þi Cristes lymes poled¹ on þe cros for him, wasscheþ now asey
alle he synnes þat he sungede be þe limes of his bodi. And Cristes soule þat
he þæf for þis mon, purgæþ nou his soule of al his synne wyunct þat soule dade
be his milites. So þat in þis mon ne leue no guult everlastynge, ac þe peyne
of purgatori þat is passaunt'. And þus helpeþ þe passion of Crist men in
heore deþe.

¹ Membra . . . in cruce passa pro eo, abluunt &c.
Also men sall haue helping gude of Mari mayden mild of mode; if we here oght for hir haue done, baldell may we ask hyr bone

745 and vs to help scho will hir haste in ded when oure mister es maste. For if a man, or he hethen fare, be schreutn cleme, as I said are, oure lady þan will be ful bونة

750 to socore him in þat sesoune, and fend him fro þe fendes in fere, and say to þam on þis manere: 'Moder and mayden both am I of Þem mi sun, god almighty,

755 and of heuyris am I corconde quene, and lady of al erth bydene, and I am empresse of hell, where þe and ober deults dwell. And sen þat I am quene of heuyris,

760 vuto my sun þus sall I neyyn þat he sall wine for luf of me þis saul in purgatori to be till he be clesed cleme of sin, and so to heuyris I sall him win;

765 he serued me in word and dede,  

¹ Ms. him.

Ms. Vernion.

*And also þe gode dedes of þe virgyne Marie helpeþ men in heore deþe. For whiþ? if eny mon dye hoseled & schriuen as his ouȝte to be, anon comeþ þe gloriuose virgyne, resonande þe fend is þis Manerere: Ʌ 'I am Maiden & Moder of Þem Crist, Qween of heene and Ladi of þe world and Empresse of helle. Bi þat i am quene of heuene, I schal seye to my sone Þem Crist þat he ligghe þis mon to stude of purgatorie, þat he mowe make a-seþ in to þe tymne of his trespas wiþ opere soules þat schul be purget. And bi þat Ic Mayden & Moder am and ladi of al þis world, ich ordeyne, þþow þat wille of my sone Þem Crist, þat alle holy beodes and alle holy Masses and almes-dedes þat alle trewe cristene men þat ben in þis world maken & seyen & mowe seyen, twayne to þis dede Moss in to forguyenesse, and I wole þat suche beodes & Masses & almes-dedes allege hims of his peyne þat hims ouȝte to haue for his sunnes. And bi þat ich, Marie, am Empereice of helle, Ichauo pouwer and wol comemade to þow, fendes, þat þe annye noonf þis Mon þat tok þe sacremens of my sone er þen he dyed'.

*And also þe pryer of alle halewen helpeþ men in þe poynst of heore deþe. For whiþ? whon vr ladi hal þ spoken & endet hire wordes, þewne comeþ alle halewen anon, honoureynge & preyinge ur lord & seyinge to him: Ʌ 'Lord Þem Crist, Lord of glorie, Fader of grace, Mon of Merci þat com doun from heuene ² ow and ³ Ms. þat þow.

hane mercy on pis man pat es
oure awin broper andoure likmes;
and suffer payn for mans plight,
795 pon meng ji mercy with pis man'.
Pus sal his saul be saed pon,
and his gode angell saill him take
to clesing fire aseth to make
and vnto him he saill take tent
till he hase suffered his turment;
and pon he weked gastes saill ga
pephin oway with mekill wa.
In pis manere may guede pr(syerere)
and almes-dedes pat men dose (here),
and merit of Cristes pascion,
and of halowes gode orisowan,
help a man here in his (dede)
and vnto clesing fire (him lede).
805 Pe prior (sayd vnto) him (pon)
and asked if pat any (man)
of Ither may have (in ded a sight)
and of Mari his moder (bright)
or of pe halowes
in paire right (forme).
810 Pe voice ans(swerd and said nay);

>bot on pis wise
if any be so
800 pat has
may se pam
(bot smafel men may noght pam ses.
(Fe) prior sayd: >pat thinks me
(pat) pon sais now pi-self to scorn
(ogal)nes he saus pon said biferne;
(for) pon said angels sulde be borne
825 pare to reherce Cristes pascionme,
and pon said Mari sulde be pare
and oher halowes les and mare
in sight biforn pe saules ful enyn,
praisd for pam to god of henyn;
830 pon semes it pat he se pam mayw.
Pe voice answerd and said: may;
pat sa sal pare I grante pe wele,
but he sal se of pam no dele
in paire lyknes verrysli;
835 and pis es enchosoun whi.
for pe most blis in henyn it es
forto se Crist in his liknes,
and asked if pat any (man)
of mater may have (in ded a sight)
and of Mari his moder (bright)
or of pe halowes
in paire right (forme).
840 Pe voice ans(swerd and said nay);

Ms. Vernon.

forte make susful men saaf, hane Merci on pe soule of pis mon: for he is vre flesch & vr broper'. And whom peos pinges ben seid, pe schal pe soule ben lad in to purgatorie of his gode angels; and pe wikked angeles wende schulle away from him as confoundet, and serwyngpe perfore. ¶ On pis manere pe merite of Cristes passion, and pe goo de beodes of pe virgyn Marie, and pe pryers of alle halowen helpeb men at heore deph. And pe Prior asked him zif a mon mihte in his deph se othna Crist, and pe virgyn Marie, and pe oher halowen, in heore oune fourme. ¶ And pe gost scyde nay; but zif hit beo so hody a Mon pat he hedde no neode to ben purget bi eny lautel dwellyng in purgatorie.

Penne seide pe prior: >Pen pinkeb me pat alle plages boop not sop pat
pe seidest aboute pe deph of any mon pat is schriene & haps serve for his
hunnes: For whi: >'pon seidest pat pe merit of Cristes passion and pe pryers
of al halowen and pe goo de dedes of pe virgyn Marie helpeb men in heore
dep, and also pon gransted boe pe wordes al pe' comep to a moanes dying.
¶ And pe gost answerde: >Alle peos comep to a monnes deph, and not-forpen
he pat eycep ne schal not soon hem in heore oune liknesse. For whi? zif hit
weere so, sepphe hit is now oppe blisse pen for to sen Ither Crist in his oune
liknesse of his monhed & of his godhed, penne weore hit sop pat a ded mon

1 Ms. pat bou.  2 Ms. pis.
(bo) in þaire dying him to se,
and in þat blis þan solde þai be
(sod)ainly in þaire passing,
(and) þat war vn(ak)ordable thing
for cristen (sanles þat) þou sang;
bot ʒit (said soth) neuer-þe-leas
þat of saint spirite was þi mes.
þat salton by ensample se.

for wele þou knawes is ilk cuntrre,
if ani man oþer adel or þing
of a noþer suld ask a thing,
and he hoped wele ferto hane
þat ilk thing þat he walde erane,
first to ask he walde him haste
þe thing þat might amend him maa,
and what so his hert lai moste nere
þat suld first in his speche spere
and first be in his wordes alwaye,
as god þus in his gospell sayse:

Ex habundancia cordis os loquitur:
Of þe fulnes of þe hert
spokes þe morth þe wordes smert.
and messes sungen of saint spirite
vanto me er moste profite,
and next þan of þe trinite—
þir messes moste amendes me.
and here now þe encheson whil.
for whils I lifed here bodily,
I spended my wit and mi powere
ful oft-sipes in swyne sere,
when I sold þam hane spended right

Ms. Vernon.

weere anon in blisse in his deþ: and þat is fals. And þe prior asked him
rif þe gostes wuste þe deþes of men & of heore frendes, seþ þat þei beo
de-parited from þe bodi. Þ And þe gost seide þe. Þe þeas seide þe prior:
>þou const telle me wher-ðe I song masse to-day?e. Þ And þe gost seide: »Sir
prior, þou song Masse to-day of seint Spirite. Ðe þeas seide þe prior: »Now
I seo wel þat þou art a deceyuail gost: For whi? certeinliche, I ne song no
Masse to-day of seint spirite, ac I song Masse to-day of Requiem eternam for
alle cristene souls.«

And þe gost onswerde and seide: »Wel I wot wherof þou songe Masse to-day
and þat þe Masse was of Requiem eternam; and noþ-for þen I lyce not þat þou
ne1 songe Masse of seint spirite. Heere forþ þei vndoinge! Þ Pou wost wel, sir
prior, whom eny mon askeþ eny þing of anotþur, þat þing þat lyþ next his herte
»comeþ furt out of his mouþ, as vr lord witnesseþ & seþf 'Of þe folemesse
of þe herte speskeþ þe mouþ'. Ac among alle þe Masses þat beþe songes
and schul be songen in þis world, þe Masse of þe holigost lyþ next my þouþt or þe
Masse of þe trinite, for þat most helpeþ me nou. Þ Heer nou þe encheson
wherfore þis is. Þe while I was in þis valeye of wreccheñnesse & of tranule,
I despendet my siht & my bodiliche powere in diuere synnes: al-þouþ I scholde

1 om ne? 2 Ms. þat comeþ.
to goddes honower with al mi might.

895 þe fader i suld haue menaked with main,
for of him cuwes al power plaine
þat men has here al whils þai lif,
efter his grace als he will gif;
þarfore what man so dose vnright
bi his power or by his might
or by his strenkith if þat it be,
ogaines þe fader of heynys sins he,
for al power he weldes always,
as Dauud in þe sautore sais:

*Omnia quaeque voluit dominus fecit,*

905 he sais: þe fader mai fulfill
in heynys and erth what so he will.
To Crist, god sun, es gifen ful right
wit and wisdom dai & night,
to mesure it till erthli men,

910 als þir clerkes mai clereli ken;
þarfore godes sun þai sin again
þat here despendes þaire wittes ls vain
†.95 (and) settes þam so (on erthly) gude
(þat) reches es more in þaire mode

915 þan Crist god sun þat boght þam dere.
and my-self on þis same manere
sined in þis world whare þe won
both ogaines þe fader & þe sun.

Ms. Vernon.

hane despesdet hit in and seynse, bidding to God þe Fader þorw monnes
powuer, þor þat þe Fader is mihti and of him come þ al mi∫t to me & to opere
þorw mesure of his þinyng—wherfore hose do∫ eny vœl [þorw]’ his strengþe and
his powuer, he sunge∫ þegnes god þe Fader to whom is þelen all powuer—
also witnesse∫ þe prophete Dauud: ‘Al þat he wole he do∫, in heene & is
eor∫e’. To Godes sone is þuen alle wisdame: A∫egnes him Ichane I-sungen
as ofte-tymes as Ichane vsed bislyliche my wit, 1-∫uen to me of God, aboute
deeuyable þinges & vanites & richesses of þis world. Bote to þe holygest is
þuen alle grace & boust: A∫egnes whom Ichane sunged as ofte-tymes as I-chane
I-∫ene my kyndeliche goodes, as Feirhede Fanour & Speche, & my good þat
is þuen me þorw freo wille, as vortues next my soule, and goodes happliliche
beo-∫eten, [as] ese of þis present lyf—whuche∫ þinges Ichane late & erliche
I-∫enun aboute fleslichle sinnes of þis world & of þe deuel. Of whuche∫ þisg ichane
be schriuen, bote I haue not ma∫d a-seep to þe trinete for alle þe syynes in my
lyne; wherfore my saucour, as my∫ angel seide to me, ha∫ ordeyned þat masse of
þe Trinete songen for me schal helpen me most. ¶ And for þat I haue sunged
ofte-tymes æ∫gyn þe boustes of þe holigost, couneyten[g]∫ to haue more of þis
worldes godes þen þe godnesse of þe holygest wolde þuen to me: þerfore∫ now,
Spiritus Guydonis.

311

Therefore, of his amends to make,
945 messes sungen of saint spirite
may tittest saue me out of site.
and þarfore, sir, sothli I say
of saint spirite þou sang to-day;
al-if þine office ordand were
950 for cristen saules als þou said are,
þou toke with gude denocioune
of saint spirite ane orisoune,
and þat lik orisoun serciâne
aléged me more of my paine
955 þan al þe oþer þat þou sayd,
for till all saules war þai puruaid;
And sen þat helpid me allane
more þan all þe oþer ilkane,
of saint spirite I say þou sang—
960 if þou me wites þou has þe wrang,
(Þe prior asked) þan þ(i)s thing:
for how mani saules a prest may s(ing)
in a tyme and in a stede,
wheter it be for quik or ded,
965 and ilkone hâue in lyke gudenes
and in like merite of þat mes.

Pe voice answerd and gan say
þat a prest anely on a day
for all saules may sing and rede
and ilkone of his mes hâue mede,
thurch vertu of þe sacrament;
þat þrowe I þe, if þou tak tent.
Ihesus Crist with Iewes voice
was anes offerd on þe croyce,
and þare he died and gaf þe gaste
untill his fader of mightes maste
for saluacioune of all man-kin,
nught anly for a man sin:
right so þe prest in ilka mes
offers Criste right als he es
in hale godhede, als clerkes mai ken,
in mendment of all cristen men;
and so in a mes may be tane
al cristen saules als wele als ane,
and plainli mai (it) part þam till.
985 þat þrowe I þe bi proper skill.
Ful grete deference may men fele
bitwene spiritual thing and tem(porele);
for temporal thing, þat þou sese here,

Ms. Vernon.
for to make amendement to þe holigost for my synnes, þe Masses songen of þe holigost beon best for me. And [for]¹ þou, sir prior, to-day in þi masse after þi principal orisoune þou seldest þe orisouw of þe holigost, wþuch orisouw hulp me more² þen al þe oþer orisouw in þi masse, þerfore³, as þou askedest me wherof þou songe masse to-day, I seide 'of þe holigost'; bote noþeþis þi principal offys was Regiœm eternœm. Wherof al þe office of þi masse, outake þat orisouw, wente to þe help of al þe soules þat ben in purgatorie: bote þe mention þat þou made to-day in þi masse of þe holigost, wente al to my profyt. ¶ Wherfore þat I lyþede not whon I seide þat þou songe masse of þe holigost. And þe prior asked þis for hou mony soules and hou mony men mihte a prest synge, and vche hâue I-lîche goodnesse of þe masse. ¶ And þe gost onswerde and seide þat O prest onliche to-gedere and at O tyme miȝte synge for al þe quike & dede, for þe vertu of þe sacrament of Godes bodi schewep him to hem vchone. And encheus of þis þing is: As Ihesu Crist, God & Mon, ones lifted his bodi vpon þe Cros and þwayne he offred [him] al to-gedere to God, his Fader, not onlîche for þe sanacion of ø Mon bote for þe sanacion of ø Monkynde, so in vche a Masse þe prest offrep al to-geders þe sacrament, God and Mon, for þe sanacion of alle men; wherfore may vche a prest singen for vchon as for two, and betere. ¶ For þis is þe encheson & þe difference bi-twene spiritual þyling & temporal þyling: Temporal þyling, in as muche as hit is departet to monye, in

¹ Ms. þerfore. ² Ms. most. ³ Ms. And þerfore.

990 if it be partied in places sere,
in þe ma propyse þat it es
it-self lesse sy wele þe (les),
þat es for porecion partes þætra;
als if þat þæs an appell ta
995 and parte it into many bend,
with þi-self sall litell lend.
On þe toþer side þou vnderstand
þat spiritual thing es sy (wesand);
þarto I may gude liknes (ma):
1000 þis orisoune if þat þou þou (ou ta),
þe pater noster, and (teche it þen)
here on þis molde to (manie me),
when it wnte all te(ched es),
in itself it es noght (þe les),
1005 bot to knowing . . .
when mo it (saie þan ane or twa).
sor messe ðis orand . . . .
1010 . . . . .
it es in þat degree
. . . . wham so it orand es,
(parre) merit may noght he þe les,
(bot mare luy salt þai hane þat tide
þat oþer er helped þam bidoses.

Ma. Vernon.

[so]

1 muchœ hit is þe lasse to hiswself — as þif þou departed an appel to moni
portes: cuor þe mo partes þat þou departest hit, þe lasse hit waxep in hit-self.
Bote hit fareþ not so bi spirituale þingz. Forsoþe spirtuale þingz; euere þe
more þat þou departest hit, þe more hit waxep in him-selne — as þus: tak þe
orisone of vr lord, þat is þe pater noster, and teche hit to monye men: þat ðike
orisone in him-self þow þat teychyne nin not maad þe lasse, bot in vnderstondynge
is fowshes þe more, in as muchœ as hit is seid of monye men. So hit is of eny
masse of þe prest: þe vnderstanধöf of þe Masse is more in hit-self in as muchœ
as hit is schewed to monye men, dede and quinet. And þe prior spact to þe gost
& seide: ƒow is hit þewne þat þe holy scripture seij þat fendes soules mowe
be deluyerd þow spacial masses and þow spacial orisons and spacial almes, is
þe delyt of herv Crist don & of þin euon-cristen, & þou seist þat masses
songen for monye men is more worþ? ƒ. And þewne onswerde þe spirit: ƒ sey
þat vchon þat sinsex masse bhywepp to don two þinges: þe furste þing is,
þe wite wel, hew bhynewepp dressen his prayere to god for him or for hire or for
hoeem to whom he es holden spacialiche; & seþ þe hew bhynewepp dressen his
prayere for alle — and þe furste masses ben seid masses speciale, & so þe
helpen vs spacialiche þat þen in peyne of purgatorie. And in þis manere I, Cy,
am deluezed of þe peyne of purgatorie be sone þeer rapayr and hastiloker þen

1 Ma. as. 2 Ma. þinges. 3 Lat. sed eeffectus major reparatur. 4 Lat. in dillections.

Pe voice answerd same and sayd:
Sir, I tald þe are ful eyvn
þat I come neer þit in heavyn,
þat I may tell þe nomare
þat er ordaind þare.

Bot of þat blis I mai be balde,
for þus myne angell has me talde,
þat I to passe in paign sold be
and þan, he said, þat I sall se
þe king of heavyn in his godhed
with his angels all on brede
and with his halowes curenlike-anne.
and I answerd to him onane
and said: 'lord, ful lang think me
þat symel sight untill I se'.

bot he be loued in lika place
þat vnto me hæs gifen swilk grace,
for trewly mai I trow by þis
þat I sall be in þat ilk blis
where god and his angels sal be,
þat I sall þam þugat sev.

Pan said þe prior: 'what helpes maste
a saul vp into heavyn at haste
out of þe paynes of purgatoriis.'

Pe voice answerd to him in hy:
messes may moste help þam þen
þat here er said of hali men,

Ms. Vernon.

I schold wip vihite of my dettes. I hau forsopte a pore frene ful religious, þe wunche Frene þou, prior, knowest wel, and I sustene med his, seþ þe he was mead Frene, in þe seoles of Ramonibis fyne ýere: and he specialliche made diverse preyers for me, þesene & nou, and specialiche dressed his preyere to God; þow wunche orisons I am þus holpen þat Ie schal beo in peyne bote nou til ester... and giþ þat þe here me not heere, wite þou wel þat I am in heune wip gode halowen — and þe prior wip summe of his oman men fond soþ þat he seide. And þe prior asked him giþ he wiste þat he schold be in þat like heune þer al Godes halowen weore Inne. ¶ And þesene onswerede þe spirit: 'seide þat fost þat I was neuere þit in haune, and þepore I ne eon no þing seye to þe of þat ordre ofþ þen is told to me. þus mechel seide þe Angel to me: 'beo in pensance in til ester, and þesene schalsto seo þe kyng of heune sittynge in his godhed wip his angels & wip his haune'; and I onswerde: 'A, A, long is þat tymen'. Blessed be God þat scet me his Merici wip his Rihtwysenece! ¶ And þe prior asked him what þing miþte moste helpe mon in purgatorie. ¶ And he onswerde þat spiritual massees sowges specialiche of spiritual men, and

1 Lat. Bononias. 2 r. þenes, & nou dresse. 3 Lat. adda: et si volueris hoc probare verum esse, venias tunc ad locum istum etc. 4 Lat. speciales missae specialiter celebratae.
Poems of Ms. Tiber. E viii.

1095 and ordand of milde Mari fress.
Pe prior said: »Pan thinkes me
pe office þat es for saules certein,
of Requiem, was made in vayn,
señ oñer helpes þam more þan ites.

1100 Pe voice answerd vnto him þit
and said: »Þat office es gode to say
when a man for al saules will pray
þat saved soll be after þaire paine;
þan may þat office gretyel gaine.

1105 and for þat laud men here in land
can noght grothiðl undersetand
þat saules has mede of ðer mes,
þarefa þat office ordand esw.
Pe prior said: »Sen þou has kend
þat special messes may mest amend:
whilc ðer priasers withowten þa
may tittest saules fro penance ta?«
Pe voyage sayd þan: »Syr, sertaylyn,
señyn psalmses with þe letanye.«

1115 Pe prior said: »Þat war noght right;
þe pater nostor es more of might,
for it was made of Criste god sun
vntill all crystyn folk to kun,
als pris of priasers, als men telles,
and þe Aue made angels
vnto Mari for manes mede,
and xii. apostels made þe crede;
and þe seyn syn psalmses er ethiðl werkès,
ordand of bishopes and ðer clerkes
men for to say for sin allane,
and David made þam euërlikane;
and nowber David, wele we ken,
ne bishoppes, ne none ðer men,
vnto Criste þai [er] noght at neyn
ne þit vnto angels of heyn
ne till apostels er þai noght pere.
þarefa me think þat þaire prayer
may noght of swilk merit be
als þe pater nostor and þe Aue,
ne als þe Crede, for þam it wroghte.«

1120 Pe voice answerd þan als him thought:
»Þir priasers er ful mekkill of mede
and ful hale, if we tak hede,
in þam-self, þis es sertayne,
and þaire makers er mekkill of mayne;«

1130 men sal þam honore als worthy es
bifice al ðer, out-tane þe mes.
Bot neuer-þe-les, syr, sertaylyn
þe seyn syn psalmses and þe letany

Ms. Vernon.

nomeliche songen of vr ladi Marie for hem. To whom þe prior seide: »What is [þenne]
worþ þe asyned ofys for dede men specialiche, as þe ofysse of Requiem eternam?«
And þe spirit onswerde & sayde »þat hit ansyleþ muche, and aler-most whon
eny wol bidden for alle. «Pis is þe encheson wherfore þat ofys was ordeyned
for hem: ffor þat lewed men ne trouwed not þat dede men scholdhe hane part
of spirituale massen. And [þe] prior asked him: »Seþþes þan seist þat special
masses most helpeþ soules in purgatorie: wherfore, out-takes þe masse, wyouch
ben þe orisouns þat proyteþ most to soules in purgatorie?« And he onswerde
& seide: »þe seyn syn psalmses wip þe letanys. To whom þe prior seide: »For-
some þe þinkeþ þat fals: For whi? Iher Crist made þe pater nostor, and þe
angel þe Aue Marie, and þe twelwe apostles þe Crede; bot þe seyn syn psalmses
wip þe letanye maade þe Bischopam & þe prestes of holihichre and ordeynede
hem to be seid, of wyouche prilates & Bischopam now of hem ne mihte touche
þe holyhed of god ne of his angelas ne of his apostles. And þarefa me þinkeþ
þat þe ordainance of prilates of þe seyn syn psalms of David is not so good ne
so profitale to soules as þe pater nostor & þe Aue Marie & þe crede.« And þenne
onswerde þe spirit & seide »þat þe pater nostor & þe Aue Marie and þe
crede in hem-selue, in as muche as into þe holyhed of þe makers, þei beþoþ
þe beste orisons to sigge in holihichre, outaken þe Masse—for þat is þe prin-
cipalest Orisoun; bot noþeþ þe seyn syn psalmses wip þe letanye, in as muchel

1145 forto say er moste souersyne
vtnto þe saules þat sufers payne,
for þai er ordand more and myn
er a psalme ogaynes a sin,
so þai destroy þe sines sceyn;
1150 barfore þai er notefal to neuyyn.
þe first psalme ful gudel grasyd
gogaynes pryde it es puruyyd;
and þus it says: 'god lord and (syre),
deme vs noght in þi grete yre,
1155 als þou did Lucifer þat fell
for his pride fra heuyyn to hell';
and so þe ofer psalmes on rawe
iklone a sin away may drawe,
thurgh help of all halows in-fere
1160 þat neuind er in þat praiere.

Some þan þe prior him assailles:
stell me, he said, what it assailles
or if saules ought þe better be
to pray placebo and þe dirige,
1165 with office þat for þe ded es dight?
þe voyce answerd and said on hight—
with grete force out gan he byrst,
and said: 'wa, prior, and þou wist
how gretely þat it may þam gayne,
þan hope I þou wald be ful fayne
oft forto bid þat blisced bede
for þi frendes hat hephen er dede!
and for þou sall it better knowe,
I sall þe rekin right on rawe
þe pruetese þat falles þarto
and what prophit þat it may do.
First in placebo er puruyyde
five psalmes þat sal be sayd
aneli for þe euynsang,
with[f]yue antyms menged omang;
1180 þa ten togeder when þai er mett,
for þe saul er þusgat sett
forto restore, wha to þam tentes,
vtnto þe saul ten cumand mestes;
þai sall mak minde how he þam (did), 1185
so þat his mede sal noght be (hid).
nyen psalmes þan said sal (be)
next eftur in þe (dirige),
and þai sall signif ful righ(t)
nyen orders of angels b(ight),
1190 to whilk þe saul sall wis(i) win
when it es clenched of (al sin);
þir psalmes witnes a(is it es scill)

Ms. Vernon.

as isto þe vnderstondyng of þe makers and forte ben þus seid', þei ben þe
demoutest orisoues to þe soules in purgatorie: for whi þat [bo] men haþ ordyned
for to seyen þe seyen psalms in þe remedie of þe seyen dedliche synnes, so
þat aȝeynes pruide be seid Domine me in furore— wherfore my lord God in his
wrapphe blamed þe angel Lucifer whon he sunged þorw pruide, in his wrapphe
cast him down to hel; and so is of þe ofer psalms.

And þe prior asked him: 'What þing profyteþ hit þe soules in purgatorie
gif for hem beo seid placebo & dirige 3 and al þe ofys for þe dede?' 4 And þe
vois onswerde loudere þen he duede beforehond & seyde: 'A, A, Mi prior, gif þou
wustest hou þe soules ben cumforted þorw þat offys when hit is seid for hem,
ofte-tymes woldest þou sey hit for þi dede frendes! 5 Heere non & I schal seye
þe þe priuite of þat ofys. As þou wost wel, in þe placebo & dirige 4 ben seyen* 3
psalms and yue antemnes: þe wylche antemnes* whon þei ben seid fulfulen
þe soule þat hit is iseid fore [as] to þe comandements of god, wylche comandements
he folfulde mony a tymes þe wylches he was a-lyue after his talent, þouȝ he dude
not in al pinges to hear beoinge. 6 þe Neyne salmes þat ben seid in þe Dirige
bifore þe neyne lessoues, signefyen þe neyne ordres of angeles in heuen, to wylche
degree þat soule þat hit is purget of his sinnes is taken to; and þerfore þorw þe neyne

1 om and—seid. 2 Ma. mo; L. pater nostro. 3 The office of the dead had s parts: Placebo,
said at First Vespers; and Dirige, at Matins; the latter being again divided into 3 Nocturns, and
Landes; cf. Maskell Monum. Ritual. III p. 115. 4 omit & dirige. 5 r. yue. 6 omit antemnes.
Psalms that soul may be fulfilled as to be nyne ordres to angels, to whuche ordre[s] for to fulfille, men ben in maad. ¶ And be nyne antepymes that ben seid athis pe psalmes, wip pe breo vers, signeuyeb be twelve articles of pe fey, whuche twelve articles his soul heold after his Baptisme; and perfere his vers & his antepymes whon that pei ben seid fulfilles pe soules in purgatorie as to be twelve articles of pe fey, pe wyches articles he learnede athis pe techinge of holichurch. ¶ And also be nyne lessons that folowen solfulles be soules in purgatorie [as to be nyne degrees that soules ha['p in purgatorie]²: for eueri soule that is in purgatorie, outher hit helt be degree of pouert outher of pouste, outher of elde outher of soupe, outher of virginite outher of spossaye outher of widewhood, outher of clergy outher of lewed men—ffor in wyche degree that any surge[he] here, in pat like degree & in pat like stat he schal be prusiched þere. ¶ And be fyue psalmes of be landes of pe dede men, whon þel ben seyd for þat dede men, solfulen þe soules as to heore fyue wittes: wyches wittes goinge bi-twene, sumtyme þe soule sworn to God and sumtyme sunged to be dened. ¶ Bote þat fyue antepymes of þat landes of þat dede men, whon þel ben seid for dede Men, solfulen soules in purgatorie as to heore fyue strenghes, pe wyches strenghes God gaf to Mowmes soule as to alle þing abowe & bi-neþe: ¶ Wherfore God maade to eueri man soule þreo strenghes þow þychche strenghes[s] soule is lyk God, ¶ and also he made two strenghes to him-self þow þychche strenghes he is lyk outher creatures made of God. Be his pouful power soule is lyk God þe fader, beo strenghe wondurstowable soule is maad lyk Godes sone, and bi willful power
Also be psalme of *Benedictus*, 1250 and of *Magnificat*, helpeste þus:
forto sane þe saules fro skath
thurg godhede & thurg manhede bath,
whare-ðe þai may be sertayne
to se when þai er past þaire payne
and won in welth withouten end.
Pe twa antum þat er purmaid
with þir psalmes forto be sayd,
may be saide be gude cumpayn
of angels on þe to party,
and of halows on þe toþer side,
whare þe saules in blis sal bide.
Pe colettes þat men efter tase,
er demid for þe dedes of grace

Ms. Vernon.

soule is mad lyk to God þe holy gost; and be unreasonable pouwer soule is mad
lyk to tren, and be felynge strenge soule is mad lyk ober bestes — ‘and þe
soule, as þou wost wel, haþ beoinge as stones, and lineþ as tren, and under-
stondeþ wiþ god & angels’.

And also be psalme *Magnificat* and be psalme
*Benedictus*, whon þei ben seid in *placebo & dirige* for dede men, salfullen soules
in purgatorie [as] to be godhede of *Ierna Crist* & to þe Monhede, þe wraþche soules,
whon þei ben purget in purgatorie, schul herien god & blissen in heuene wiþ-
outen ende. Þe and þe two antempnæ þat ben seid wiþ þe two psalms, bi-
tokneþ þe cumpanye of angers bi þe on partye, ænd þe cumpanye of haluwen
bi þat oþer partye, wraþche cumpany[n] soules þat ben purget in purgatorie, after
his purgacion schul hauæ. Þe and þe Colectes þat schul ben seyd in þe offys
of þe dede, bi-tokneþ dedes of grace, wraþche dedes of grace soules þat ben purged & dill[i]ured out of purgatorie schul þelde to gods. And alle þis herden
holliche þat stoden aboute. And þewe seide þe spirit wiþ wepyng vois: *Aske,
what þou wolst, hastlichæ, for þe tyme neþheþ þat me bihoneþ be stille, for
my peynes aryþ*. ¹

And þewe seide þe prior to him: *may we eny þing helpen þe?* ¹ And
þe spirit onswerde ænd seyde: *gce, gif þat þe wolde wiþ good deucocion sey fyue
lyfes þe fyue ioyes of vr ladis. And þat þe dudeþ anow wiþ gret deucocion.

¹a useless addition from Edm. Spec. ¹r. heor. ²Lat. Haec omnia placent multum mutatis mutatis.

1290 Pai granted him with ful gude will, and on þaire knese þai set þam donne and said with gude denociounne Gaude virgo mater Christi
with fæe verses folowand full, 1295 bowsonly als he þam bad, and þarof was þe gaste ful glad, t. 97 . . . . . .
and said: wele hane þe . . . , my pain es sumdele passand now, 1300 þat I may better speke with 30w. 
þan said þe prior: can þou oght tell what deres moste þe denill of hell? þe voice answerd and said in hy: þe sacrament of goddes body; 1305 for in what stede goddes bodi ware, and þe fendas of hell war þare, vnto it þan þam do honowre; and so sall ilka creatures. þe prior said: þan thinkes me 1310 þat al spirits sulde it se when it es on þe aurter grayde. 
þe voice answerd sone and said: þat all gude spirits may it ken more verrally þan erthly men. 1315 þe prior asked þan þis skil: if demils might do ani dere þartill 1 Cf. I p. 408. In the Latin tract this hymn is not mentioned.

Ms. Vernon.

1. ßewe onswerd þe spirit: God zelde hit owl nou I am cumsforted, þat I may þe better speke to oww. And þewe þe prior asked þe spirit: What þiwg annyzeb most þe fendas? ß And þe gost onswerde and seide þat godes bodi annyzeb hem most; ßor wher-so godes bodi beo, & þe deeneles ben þer, hew bihoney honourien hit, wol þei so nul þeyw. To whom þe prior seide: Ne may not þe spirit[es] sen Godes bodi on þe aurter? ß And þe gost onswerde & seide: ßxe, brihtloker þen mens. ß And þe prior seide to þe spirit: May not þe fendas distorben þe sacrament1 of godes bodi? ß And he onswerde and seide: mo, bote in sum prestes þat gos vndenuotiche to þe aurter, and in hem þat singen in eny dedly synne; and in alle suche prestes sum-tyme bifoere & sum-tyme after þe deuel haþ power to distorben þe makyng of godes bodi. Wherfore is þat? for þat þe deuel wolde þat suche prestes songe ofte-tymes forense þe more heore peyne þat schal be put to hem afterwrrds. And þe prior asked: ßIs þér non angel set f correlate þe anters & þe prestes at þe aurter in þe tyme of makyng of godes bodi? ß And þe spirit seide: ßxe; þor þif godes2 angel[es] weore not þer, þe enel angel[es] scholdle entre to consouned þe prest in his masse, and so distorben þem þat he scholdle not worshifpulich make godes bodi, ouþer r. makyng. L Possuntne demones impedi re consecrationem corporis Christi? 1 r. gode.
so suld he think on vanites.

1345 (Pe prior pan began to fain)
what remedy war þære(=ogayn),
for to defend þe fendes fell.
Pan said þe voice: I sall þe tell.
If þat þe preste in goddes presens
1350 be clene in his swyn conciens,
and mak his praiers with clene thoght,
þan þe deylls may dere him noghts.
Pan þe prior said þir sans:
þes þære no prayer þat þun knawes
1355 a preste to say bifor he sing,
þat might fordo swilk enil thing?s
Pan said þe voice: sir, he þat hade
þe praiers þat saint Austin made
þe whilk Summe sacerdos es (tald),
1360 and he with gude donocioun (wald)
say it ilkday or he sang,
to mes þan might he baldli gang;
þro wastes it will so wele he were,
vunethes suld any thing him dere.
1365 Pe prior fraynde him þan ful right
if he saw euer þat solemne sight,
of goddes bodi þe sacrament,
out of þis werld sen þat he went.
Pe voice said: sir, I se it hit:
1370 for on þi breste þou beres it,
in a box þou has it broght,
als it was on þe ater wroghts.
Pan al þe folk awonderd ware,
for of þat thing wist þat no(ght are)
þat þe prior had goddes body,
but resayned in his mes anely.
1375 Pe prior said: þan wald I wit
whi þat þou noght honord (it),
sen þou sais þat ilk a creatu(ure)
to goddes body sall do honoure(ure),
1380 and þou wate wele þat (it es here).s
Pe voice answerd on þis (manere):
I hauue it honord in my (kinde)
with all mi might (and all my minde)
1385 sen first þat þou it (hider broght),
(al-if) þat þou pors(ued it noght)x.
Pe prior þan with (gude entent)
toke þat solempla(n) sacrament
out of his cloth (par it was hid),
and to þe (spirit þus gan he bid):
1390 «If þou trow (þe soth parbl)
þat þis (es goddis swyn bodi),
... ... ... ...
... ... ... ... to bow
Pe voice said: sir, I se it hit:
... ... ... it es of swilk pouste,

Ms, Vernon.
þe fendes scholde 'put in to heme vanites opwr variande þouxtes þe wúchhe scholde
destourbes þe worshipful préyern in þe Masses. To whom þe prior seide: Is
þer no remedie ægere þe denuel?s And þe spirit onswerde & seyde: wú, Classnesse
of his oume Conciense & donociou of his þouȝt, wip clene praiyere. To whom
þe prior seide: Is þer non good préyere to punten awwy þe vuel þing?s 6 And
þe spirit onswerde: wú, Zif a prest wolde bifoire þe Masse sey þe préyere
þat seint Austin made for such euel, vunëþe þeswne scholde he beo tempted of
eye denuel in his massæ—wúchhe préyere bigynneh þus: Summe Sacerdore. And
þe prior asked him zif þat he seȝe enere goddes bodi seþþe he departed out of
þis world. 7 And þe gost onswertyse and seide: æge, and nou I seo hit hongen
bifoire þþ breste in a Boxe—and þouȝ 8 no mon wuste þat þe prior hedde goddes
bodi in opwr manere but as he receyued hit þat dai in his massæ. Þen þe
prior seide: «Whi honoureyst þou not Godes bodi seþþe þat þou seest hit hongen
bifoire my breste? 9 And þe gost onswerde: «In in my knynde hauue honoured
hit wip as muche reserence as I mihte al þis day seþþe þou come hider, þouȝ
þou perceyued me nouȝt doine þat þingis. And þeswne þe prior drouȝ out of
his bosom þe Box wip goddes bodi, holdynge hit opesliche in his hond bifoire
al þat þer were, and seide þis wordes to þe foreside spirit: 9 «Þeswne, zif þou
leest þat þis beo goddes bodi, and þe spirites 9 ne moywe not ægerewonþe his

320

(and when that) in the chamber wares

(bat thou) went with me a plain pace

(to be) the rest end of all his places.

(Pan said) his voice: see, I am bound,

1400 (but night) to follow the person,

but with my lord's pain will I wend

bat thou haltes bitwixt this end.

Sune then be prior toke the gate

fast toward the viterest rate;

1405 with him went his brether twa,

and so did full many ma.

of the spirit he saw quite night;

but in his hereling were him thought

bat a noyse after him come

1410 like a besom made of brome

bat was sweaped on a pament;

swilk a noyse ay with that went.

and parto said be prior was:

1415 ais clearly ais thou ert wroghts.

Pareto his voice answered right night.

(Pe) prior than againgan pass

(vantill) be wedow where sho was

(liggand) seke sare on a bed,

(& had) sho lang bene enuell sted;

(Pe no)yes folowd as it did are.

Ms. Vernon.

vertu, because I came unto the vertu of his godes bodi bat thou folowe me to be otemaste rate of his house. ¶ And the god overse: as gladly, now, this person, bote my god I saw Crist bat thou holdest in his housed. Then the prior began to go a greet pas to the foresaid rate, his twy bretheren goynte to forest & moodor men. ¶ [and] the prior loyenge be-hynden him, seith he not folowe, bote he herde a merulyous voirte be-hynden him als a soue of a brome swopling a pament. ¶ To the wychte voist the prior space & seide pus: «Pou Gyes spirit, sechu he now to vs spiritliche.» To the wychte þing he spirit onswerde now. ¶ And the prior goinge be-fore wip godes bodi & bat vois folwithim: wohn he com to be wynes bed bat was in the lufthast of þe chaumtre, his wyf liggynges in þat lyke bed anon bigon to gresse wip hire tiew and criyzed Riht helege wip-outte fourme of vois in he Maner of a wood woomon. To the wychte woomon was moni men as mirte, þat þei schulde sen þe gynnynge & endinge of þat lyke cas. [Sone] the wyf fel down in a swoth, as heo were ded. For the wychte cas þe prior wolde [not] go to þe RATE, bote he turned asyyn to þe forseyde bed. And þe prior spak to þe spirit, askynge him in þe passion of Crist what was þe encheson þat his wyf was so sori. ¶ And þe spirit onswerde & seide þat hire-self wute þe encheson. There þe prior asked þe woomon in þe nome of God þat heo

1 Ms. & seith. 2 r. no. 3 ow gynnynge. 4 Ms. For. 5 Ms. hau. L propter quem casum prior, uterius versus portam solutum ire, sed revertebatur ad spiritum.

1450 sho lay ful still and answerd noght.
So still aboute þe bed þai stode,
to luke if oght might mend his mode,
and for hire was fast gan þai wepe.
Sone after sho began to crepe

1455 vpon hir knese so als sho may,
and cried loud and þus gan say:
»Ihru mi lord, als þou boughet me,
of my paynes þou haue pete,
and grante me of þi help in haste

1460 to bete þis bale þat me has brastes.
þe prior saw hir sorow and site
and to þe voice þus said he tite:
»Whi es þi wife þus trauniled here?«
þe voice answerd on þis manere:

1465 »I talde right now here þe vntill
þat hir-selfe wate for what scill,
and if þou will wit more alway,
ask hir-self, sho kan þe saye.«

1470 And meklill mane to hir he mase,
he said: »to salute þi-selfe of sare,
tell me þe cause of al þi care,
and out of bale I sall þe bringe.
sho lay and answerd him no thing.

1475 And þan he stode als man amaid;
and to þe voice ef-stones he said:
»Þou creature, I conture þe
by goddes might and his pete,
and bi vertu of his body
and of his moder mild Mari,
1480 and by þe milke he souk swete,
and þe teres þat sho for him grete
when sho saw hir sun be slane,
and by þe halows euellikane:
þe sertain soth þat þou me say
1485 of þis mermaill, if þou may,
whi þi wife has all þis paynes.
And þan þe voice answerd ogsayne
& said: »syr, . . . . . f. 98
(it es) all for an vnkindly syn
þe whilk was done bifoþ my dede
bitwix vs twa here in þis stede;
þareof we bath war shreuen sone,
bot þe penance was noght done,
þarfore pence ne vs fulhil
1490 now als fer forth (als) falles þartill.
(þan said þe) prior: »or þou pas,
say to me what sin it was,
þat wedded men may warned be
do swilk thinges in þat degre,
or like to it in dede or thoght.«
þe voice sayd: »may, god will it noght

Ms. Vernon.
scholde telle him þe enchesum of hire anguissch. And heo onwerde nouzt.
And a luitel afterwardes þei stoden1 stille al þat þer weoren aboute þe wommon
and þe forseyde wommon heo bigon to crepe vpon hire lýmes & seide wip heiz vois:
»Lord Ihru Crist, as þou boustest me, help me in þis traunile!«
þe wȝuche þing þe prior herde, & asked þe spirit whi his wyf was so tranyled.
þ And þesne onwerde þe spirit: »Ne tolde I not riht now þat heo wyse þe
enchesun of hire anguissch? And ziþ þou wolt wite, aske hire!«
And þesne seide þe prior to þe wommon: »tel me þe enchesun of þin any!«
And þesne heo lay stille & onwerde noþþing. And þesne þe prior wip good entest seide
to þe spirit: »I Conture þe, creature, be al þe mihtes of god, and be al þe vertu
of gode bodi, and be þe milke & þe teres of vr ladi Marie, and be al þe dedes
of al halewen, þat þou sey me þe soþe of þis ilke þing.«
And þe spirit onwerde: »Zif þou al-wey wolte wite whi my wyf is nou folfuld of serwe, I seye:
þe for an vnkyndeliche symne þat we dude to-gederes in þis stude; of wȝuche
sunne we boþe boþe schrieuen, but heo haph no maad aseþ þerfore «þ. þesne
seide þe prior: »Tel me now what sunne þat was, þat oþer weidede men mowe
be war þerby þat þei do nouzt þat ilke symne ne now oþer sunne þat beo lyk þertoe.«
þe spirit onwerde and seide: »Vr lord ne wol not þat men heere

1 r. standing?

II.

21

pat I pat sin vnto sow say
pat thurgh shrift es done oway;
and of pat sin we bath war schrenyn,
& fore of god it es forgiven
als to pe blame, pat be þou balde,
(bot tochand) þe penance, I þe talde
aseth bus be made for þat sin
or we to any welth may wyn.
and sen it es done fra goddes sight,
at tell it to men war noght right,
but if it war, als god forbode,
þat men eft-sones did þe same dred.

Bot warn wedded men & to þam say
þat þai wisely kepe alway
þe rewl of weding with þaire might,
and duly do both day and night;
for þære er many commen case
in whilk weded men may trispase,
and þa cases er kindli to ken
in þis wold omang witty men.
þis was þe soueraine point, sais he,
whi þat god lete me speke with þe,
for þou suld trow þis stedfastly
and oþer men be mended þarby,
so þat þai may þaire sins forsake
and in þaire lites amenes makes.
þe woman wepeand als scho lay,
with sari hert þus gan sho say:
Gude Gy, mi lord, for lu of me
say if I sall saued be
or I sall dwell in dole enermare
for þat dede þat we did are,
whareof I wate god was noght payde.
þe voice anwered ful sune and sayd:
þi penance nere till end es broth,
(þou sal be) sauned for sertayne.
and þan þe woman was ful fayne,
and said þare kneelend on hir kne
ane pater nostre and ane Ave,
and lowned god in word and will.
and þan þe prior sayd hir till:
Dame, whils þou þis life sall lede,
luke þou ilk day do almes-dede;
for almes-dedes may sines wastes.
Þarto þe voice anwered in haste:
dame, he said, par charite,
when þou dose almes, think on me,
forþo alege sum of my paynes.
And þan þe prior gan him frayne

Ms. Vernon.

î pat sine þat is don away from heryng bi schrifte; we beoþ boþe þeroþ I-schriuyn, 1 be wruce schrifte vr lord bap for-þete þat swane as to þe blame2, but nouȝt as to þe penance, [¿] þer-fore he zeneþ to me & to hire penance nou, þat we schule amenen vs of þat ilk synne. And þat swane þat is idon away be schrifte, hit nis not rihte ne resonable þat men witen hit in any manere, bute hit beo eft-sones don—þat god for-beode! ¶ Wherfore sei and þreche to wedded men þat þei holde among hem þe rules of Matermoyne. Per ben diuerse [cases in]3 wruce þat wedded men swungen, and bote þei kepe hem beter þer—fro, God wol take greef vengance — þe Cases are knowe Inouȝ to þe and to þeir goode men. ¶ And þeone seide þe spirit: »Pis was þe principal cause whi þat god let me speke wiþ þe, þat I scholde seye al þis þinges in amendement of óþeres. Wruce þe wommon herde and bigon bitterliche to grede, seynde: »Goode Gy, schal I beo saued & not dwellyinge4 in þis synne þat I nouþenke on? And þe spirit onswerde & seide: »xe; ßor þou hast don þat peyne, alþouþ þou beo in þong þerfore.« Pen heo for loye gon seye pater nostre and Aue Maria. To wruce wommon þe prior seide: »From þis day forward do almes-dedes; ßor almes-dedes purgþ synnes.« Wruce þing þe spirit herde and seide: »And as þou dost almes-dedes, þenken on me.« And þe prior asked him whi he—

1 Ms. And be. 2 L quod culpam. 3 Ms. rules be. 4 r, notwþstondynge, Lat. non obstante illo peccato. 5 L quia jam egisti penam pro illo, tamen invita.

whi he come noght in pat sesounę vnto men of religione, 1555 forto tell to þam his life, titter þan vntill his wife, sen þat he wist þai war more nere at pray to god, þan wemen were, and more wisseli þai kowth him wis.

1560 Pe voice answerd þan to þis and said: »I inled more my wife þan any man þat beres life, and þarforse first to his I went, and when me was gisfen bi ingement

1565 to suffre penance in þis place, I asked god of his grete grace þat my wife might warned be forto amend his mis bi me, and of his grace he gaf me leue

1570 on þis manere mi wife to greue and forto turment his biforn, so þat sho after might be for(borne) and þat sho sold noght hane (þe pyne) for his sins als I haue for (mine),

1575 bot fulfill it in þis life-day». And alsone þan þe prior (gan say):

»Kan þou oght . . . . (gan)«

Ms. Vernon.
nolde not come to men of religion forte seien hem al his staat, raþer þem to his wyf, seþe Men of Religion ben neer godes seruise þen wyþmen. ¶ And þe spirit onswerde & seide: »I lounde more my wyf þen eny mon of religion, þerfor I code furst to hire. For whon I was fuged to my penauue for my sumnes, I beo-nouthe god I scholde scheuwe my wyf hire pervil, and he grauntede me þat I scholde troblen hire, þat heo were nouȝt loren ouþer in purgatorie turmented for hire sumnes, as I am nou for my synnes. And þe prior asked him how long tyne he schulde ben in peyne. ¶ And þe gost onswerde & seide: »til aster þat comeþ. To whom þe prior seide: »What signe schul we haue whon þou art dilinuered out of peyne?« ¶ þe gost onswerde & seide: »Zif eny of ow comeþ to þis place at aster and zif þe heere not my vois, wite þe wel me recyeued is to hemenes. And þe prior seide to him: »I am a-Merueyled hou þou maist speke and ne hast nouþer Mouþ nor tonge, wþaþe ben Instrumens of speche. ¶ And þe gost onswerde & seide: »Ne seost þou nouȝt þat a Carpenter dób nouȝt wiþ-outen his ax, and þe ax is redi to enuþtreço forte hewe, and noþelese hit may not heuwen wiþ-outen Mouþes honden? And also a mon may not speke in þis lyue wiþ-outen tonge, and þouþ he haue a tonge, he may not speke þer-wiþ but hit beo ordeuþed þorw þe vertu of mouþes soule wiþ-Innen. Wherfore al Mouþes bodi is bot an Instrumens of mouþes soule;"

1 L propinquiores deo in obsequio divino. ** Ms. be c.
of be saul, als thou may se,
and be saul in himself has fre
1605 (powere) of vertuse, might and minde,
(bat god) has gifen to him bi kinde;
(and) so he may speke properly
(with-o)ften help of be body.
(and) if thou say a man mai noght
1610 (speke) be thing bat curmes of thought
(but) if he hane mowth & tung als,
(I say to be pi) saus er fals:
(for hali writ) bers witnes ful right
(bat go)d and al his angels bright
1615 (spak graipeli) to ald and zung
(and zit had) nowher mowth ne tung.
(right so) may ilka gude spirite
... voices ful parfite,
(and I may) at mine awin will
1620 (speke) with-ou)ten tong (ow) till.
(Pe prior asked) him in bat stede
(whar saules) dwelles when men er dede
... be dome be done
... sold wele sune
1625 (Pe voice answerd & said) ogayne:
... forn
... be lorn
... nd

Ms. Vernon.
er-be-later be soule hap frelyche in him-selue alle his vertues, and bescoure he may freliche speken in his kuynde wi-p-outen eny instrumentes of be body. Hit his nouzt worp bat thou seist bat no mon spekeb but zif he hap moup & tonge; I seye bat hit is fals, for whi? ne redest thou not in holi writ bat God & angeles formen voices & speken wi-p-outen tonge? 1

And [be] prior asked him where be soule(s) weore bat tyme bat bei weore jugged to ben in purgatorie or in heuene or in helle. ¶ And be spirit onswerde and seyde bat whon soules schullen departen from heore bodies, beo a luytel oure bifoer be schules sen heore dedes, and goode angeles and wikked angeles briytore & brihtore after be quantite of heore trespas, and besne in bat ilke tyme bey ben jugged to heuene ofwar to comyyn purgatorie ofper to helle ofwar to purgatorie departables. And besne be prior asked him: beo hou long tyme may a soule bat is out of be body come to heuene ofwar to purgatorie ofwar to helle? ¶ And be spirit onswerde and seyle bat assone be soule is lad ber hit schal beo. As thou seost be soune whon hit arist schewe be lyht ouwer-al, but hit be let wi-p eny obstakel, so be soules be lad as wi-phe to his stude, but zif in be mene tyme beo don for hims eni almes-dede ofwar eny deount orisons destorbyng ye soule to ben lad to purgatorie. For whi? such almes-dedes &

1 Lat. add: sic ego, spiritus, virtute animae fero tibi vocem meam et loquor tibi sine lingua.
and pat es for paire profet done.
If pai hau any faithful frende
in pis wereld here, when pai wende,
pai for pai will ger sing and rede
1660 or elis do ani almuus-dede,
pai may so do for pai pai tide
pat in pe ayre pe saul full bide
vantill it haupe ber merit tane
of paire prayers euerilkane,
1665 and so by help of paire gudenes
may his penance be made les;
pai dedes pai pan er done in haste
vantill mens saules amendas maste.
on pis same maner als I say
1670 in pis cete was done pio day:
a frere died and demed was
to commun purgatori at pas;
bot in pe time of his transing
of his brecher he asked pis thing:
1675 pai pai sold do in dede and saw
for him als pai war bundle by law
and messes pai pam aght to say,
pat charite he gan pam pray
patt pai tuld be said in hy,
1680 and euerilkone of oure lady,
1.96 . . . . .
(and) afterward pan pus bitid:
when he was ded, pan pus bifell:
his angel demed him forto dwell
in commun purgatori playne
there monethes to suffer payne
als worthi was, after his dede;
bot pai oure lady ful sune gede
vantill hir sun and prayed pat tide
pat pai saul said in pe aire abide
vantill it had ber merit clere
of dedes pai war done for it here.
and twa owres so dwelled it still
in pai aire, als was goddes will;
and mercy of god had he
thurg praiyer of his moder fre
and thurg pai dedes pai here war done,
pai he sal be in bis ful sone;
in pain he has no langer tyme
bot fra now till to-morn at prime.
Pan said pai prior till hym sone:
"Whilk dedes of all pai here er done
may titest help a saul to heynyn?"
rie voice anwserd and said ful eynyn:
"Pai parfite werkes of charite
patt er done als pam aw to be,
pai es to say till goddes bihone
and oure euin-cristen if we lufe,
pai of oure werkes will god be paid".
Pai prior anwserd ful sone and sayd:
"If pai pou can, tell vs in haste
1 r. asked.
Ms. Vernon.
orsiones mowe be don and seid for a soule, pai hit schal dwelle in pe Eir, abi-
dynde his gode dedes and pai meryt1 of Ihesu Crist. As hit was don to-day in pai
tous be pai resoun2 of a frere pai dyed whuch Frere was inged beo pai angel
to commun purgatorie, but he asked firt of his bretheren pat pai masses pai were
endetted to do for him be lawe of heore ordre, pai pai were songe of
vr ladi seynte Marie bfore pai passyng out of his soule; whuch pai bing was don, and
pere vr ladi seynte Marie afterwardes pai pai angel hedde seid to pai
soule pai he scholde be pai Monphes in pai commun purgatorie, pai cum3 vr ladi
Marie preyinge for him to hire lene sone, so pai pai soule to-day be pai space of
twene vres scholde dwelle4 in pai hote Eir abyndynge [pei] gode dedes of pai Merci
of god; pai wyche Merci he fond so glorious porw pai preyeres of pai virgine
Marie, pai he ne schal dwelle in purgatorie nouzt bote til to-morwe at primes.

And pai prior asked him wyche were pai werkes pai sannest brought a mon to
heunene. And pai spirit onswerde and seide: "Dedes of Charite wip pai lone of [god
&] pai euin-cristen done. And pai prior asked him of what monkynye4 beo most
1 Lat. expectando beneficium misericordiae Christi. * L in villa Simonis. * r. dwelled;
ita quod stabat. * L de quo genere hominum.
what maner of men þat now er maiste
in purgatori to suffer paine?«
Þe voice answerd and said agaıın:

1715 no men sumes þat place within
bot anli þai þat haue done sin;
and al þat sines & sauned saul be
er pined þare of ilk degręe
efter þe dedes þat þai haue done».

1720 And þan þe prior asked some
what maner of folk þat he here fand
þat in þaire life war best lifand.
Þe voice said: »sir, soth it es,
and hali writ wele beres witnes,
þat noman aw ober to praise
wheþer he do ill or wele alwise,
for mans lif es to prais nothing
bot he may haue gud endıng;

1730 wheþer [he] be worthi laf or (hate),
(ne) wheþer his werkes er ill (or lele),
vntill þe dome be done ilk dele;
þan sal he se him-self sertayne
wheþer he es worthi ioy or paine».

1735 Þe prior said: »þan ask I þe,
whilc es most parfیte degręe
of all þat on þis grownd er grāyld?«
Þe voice answerd ful sone & said:

»In ilka state I se, he sais,
sum thinges to lac, & sum to prayse, 1740
þarfore I will praie no degręe
ne none sail be empaird bi me;
bot neuer-þe-les þi wald I rede
þat all fullı n ilk a stede
serue god with all þaire might,
in what degręe so þai be dight.
Þe prior asked with wordes stabill
if þat god war oght merceiable
þat er in purgatori.
Þe voice said: »qa, sir, sertanlı;
vido sum saules, þis es sertane,
releses he forth part of þaire paine,
of sum þe thrid part he releses,
of sum þe secund part he seses;
and þat es for gude praiers (sere)
þat lifand frendes for þam (dos here);
if mani dedes for þam be done
þan mai þai pas fro pai(nes sone).
lifund frendes þus mai þam (ses)
of paines þat þai suld (haue les);
and praiers helpes þam (of angels)
and of halous þat in (henyn dwellıns).
Þe prior said: »þan wald I . . .
whatkin pain þi-selfe . . .
in purgatori wills (hou saal dwellıns).« 1765

Ms. Vernon.

in purgatori. Þ And he onswerde: »of þe kynde of sumners; ßor nono dwelleþþer bot ȝif þat he haue don sumwes. Also þe prior asked him what Mon was of best lyf1 in þis world. Þe spirit onswerde and seide: »Hit is written þat no mon schal preisen opår in þis lyf, bote preise more his goode endyng2, ßor no mon wot while he lyneþ wher he beo worþi to haue loue or hate; wherfore no mon scholdre preise þe lyf of þis world til þat þei come beo-fore heore luges. Also Þe prior asked him wench weore þe most parfyte stat among al þe states in þis world. Þ And þe spirit onswerde and seide: »In eueri stat [1]3 fynde sumwe worþi to preise and sumwe to lakke, and þerfore no stat of þis world nonþe i ne preise nor i ne lakke; but ich rede þat vche mon in þis world be his own nome, in what stat so þat he beo opår what degręe, þat he costumablıche4 serue Gode. And þe prior asked hym ȝif þat god were Merciable to hem þat dwellen in purgatori. Þ And þe spirit onswerde and seide: ȝeë; ßor to sumwe he releseþ þe feorþe parti of heore peyne þat þei ben a-detted for heor sumwe, and to sumwe þe bridde parti, and to sumwe þe secunde parti, after þat more or lassë is preyed for hem in þis world opår in heuene of angels. And þe prior asked what peyne [he]5 hedde in purgatori. Þ And þe spirit onswerde:

1 L quae fuerunt meliores vitae in mundo. 2 L Ne laudes hominem in vita sua, sed lauda post mortem. 3 Ms. þei. 4 L sollicitęe. 5 Ms. þei.
Pe voice said: "I sall þe tell;
in flama of fir
þat all þir
and hane no."

1770 Pe prior said þ/an: «it es na fabil)
þat þou ert (a spirit deceynabil);
þat sall I þrone
þis wate þou
god dose no.

1775 for
his w.

es es a gaste spiritual,
and bodili) thing mai hane no might

1780 (in spiritual) thing bi dai ne night.
(by and) þis resoun may þou se
þat fire may haue no might is þe,
(al)-if þou þarin sit or gange.
Pe voice said: «sir, þou has þe wrang

1785 þat þou me halde so deceynabil,
and þou has fun in me no fabill.
Bot neuer-þe-les, sir, where þou sais
þat bodili thing bi nokines wais
in gastli thing mai haue powere,

1790 I answer þe on þis manere.

Pou wate wele þat þe deuils sal lend
in fire of hell with-owten end,

Ms. Vernon.

"flama of fur aller-hatteste. To whom þe prior seide: "Now I seo wel þat þou
art a deceuyable spirit. For God dop noþing aþeynes kuynde in þinges fourmed—
for gif he dute, þen scholehe he distraye þe kynde of hem. And flama of fur
is bodilich þing, and no bodilich þing, is as muche as hit is bodilich, ne may
do noþing in spiritual þing. And þou art a spirit, as þou seijst; þerfore þe
flame of fur ne may noþing don in þes. ¶ And þe spirit onswerde & seide:
"Whi clepest þow me a deceuyable spirit, seþ þat þow ne fond no deceyt
in me? But nouþt-þorþi, þou argnest þat no bodiliche þing ne may do nouþt in
spirituall þing; I seye þat hit is fals. For þe þeue of selle is bodiliche þing,
and hit dop in þe deueles þat is gostlich, as þou redest in þe gospel þat god
seide 'Go þe wariþede in to þe þeue wiþ-owten ende, þe wþuche þeue is ordeyned
to þe deuele and his angeles'. And þis is fals also when þou seidest þat God
dop nouþt aþeyn kuynde of mony1 þinges . . . als he dude of þe þreo children þat
weeren set in þeue and noþt-þorþi þe þeue dute hem non harm; and as God þorw
his rihtwynesse made heom saþ, and his mihte, from þe kynde of fur, so þorw
his mihte he made þat no flama of fur ne dude nouþt in heom!". To whom þe
prior seide: «þerfore gif þat þou art in bremyning fur, hou is hit þenne þat þis
hous nis brent of þat fur, seþ þen þou art wiþ flama of fur þer-inne?" ¶ And

1 v. mad? * Lat.: Vnde sicut deus per justiciam suam et potentiam saluos fecit eos a naturali
actione ignis, ita per potentiam suam fecit quod flamma ignis purgatorii agit in me modo.

1820. in ilka place cum in and out
and brin noght pat es him about,
howses ne clothes ne opher atyre,
al-if him-self be flaund in fire.
1850
right so pis howses mai resaime me
and it-self noght empairde be.
Bot, sir, pis saltou vnderstand,
if all howses in ilka land
in a stede war brinand shire,
it might noght be so hate a fire
als I now suffer night and day.
1855
Pe prior pan to him gan say
and asked of him pis questiowne:
if he trowed pe incarnacione,
how Iherus Criste toke fless & blude.
1860
Pe voice anserwde with eger mode
a(is it) war grended inwardli,
with loud voice bus gan he cri:

1865
hat pe incarnacionoun wil noght ken?
whilk er hat will noght knaw
how angels said it in mai saw,
and deueles trows it wonder wele,
and saules in pain mai it fele?
1870
ful mekill wa hat er woropi
hat will noght trow it stedfastli.
(and all hat trowes it noght) in ded,

Ms. Vernon.

pe gost onswerde and seide: *A ful loyte liht of wit is in pe; ne seide I pe nougt
her-bifore pe God May wij-drawe pe vertu of fuir pat hit brenew neuzt ping
pat hit is couen to: as he dude pe true children, pat is to wite Sydraak, Misauk
and Abdenago? And also how seost bodiliche pat pe fuir of prowess allhep from
heuene kyndlichenal wij-ouent brenewnyge of euuy hous—bot vnderstond wel,
whon hit brende1, hat hit is gret signe of vengence of saw mon. And also, as2
how seost pe sonne memo bew pe glas of pe wyndouwe wij-ouent brekynng
glas, also I, spirit enflamed of fuir, may entre pe hous and gon out areyn
wij-ouent brekynng of glas1. And also hit is on pe manere: paug pe flaume of
fuir brenew me in pois hous, pois hous nopenes is nougt damaged borw pis flaume.
Bote vnderstond: for sope, paug al pe houses in pis world weren in o studt set
afire, alle pei ne schold ne make so hot a flaume as is pat flaume pat I now
sufferes. And pe prior asked him jif he leened pe incarnacion of Crist. And to
hat question pe gost gon allerhigest to spoken and seide: *A, Mi prior, who is
hat trowe? pe angeles seen hit, pe deeneles trouwen hit, soules in purgarorie vlehp hit.
And pe prior asked: *What peyne beo pei woropi pat trowe? not in pe Carnacion?* And pe gost onswerde and seide: *Whi askest

1 Lat. quando fulgur facit malum. 2 *sa* in Lat., 3 Lat. sine ejsus (ac. domus) laeura; the
next sentence is a useless addition. Here ends the Latin text in Ms. Vesp. E I; the rest is a
later addition extant in Ms. Vesp. A VI (while Harl. 2379 gives a different continuation).
(in) hali writ pe (soth) may rede

1875 how pe godspell sais of Crist:
'wha trewli trowes and es baptist,
to endles blis pe sal be broght',
and als he sais: 'wha trowes it noght
pe Crist of Mari take oure manhede,
1880 pe sal be dampped without drede
and ever haue bale, and neuer blis'.
P'an said pe prior: '(tell me) pis:
se pe Crist, se pe Sarzhins and pe Iowes
and pe paicenes it noght trowes:
1885 whi god lattes pe dam dwell so lang
in paire trowth, sen it es wrang,
and sen pe will for no resoune
trow Cristes incarnacie?'
P'an pe voice said pus him till:
1890 mo questionne es it of goddes will,
and parfor (falles) it noght pe to
(to) ask whi god dose so or so
or thing pe tawches his godhede,
bot fande to do his will in dede.
1895 I wate noght whi pe dam life es lent,
bot if it be to pis entent
pe cristemen mai on paire fight,
in trowth fortto defend paire right;
for batell on paire fortto bede
1900 may cristen men encresse paire mede,
If faith be fuli in paire fare.

Ms. Vernon.

þou me þat, seþpe hit is writen in holy writ 'Whose þat troweþ and is Baptised schal beo saaf, and whose troweþ hit nouȝt schal beo dampped'. To whom þe prior seide: 'Seþpe þat Sarzhines ne Iewes ne paynymes troweþ nouȝt in þe Incarnation of Crist, hou is hit þat god wol leten hem so liuen in heore errour? And þe gost onswerde and seide: 'A, my prior, in godes wille schal beo no question, and þerfore hennes-forþward ake me no more whi God wol do þis or þat, but studie to solfuppen Godes wille! I ne wot neuer forþoþe whi God wol suffren hem be þus longe ðis heore errour, bote þif hit be for þat cristene men scholde fæhte ægeynes heom for þe feip, forte encresse þe merit of Cristes men'. And þe prior asked him wþuche weore þe sumynes þat ben mest vsed in þis world. And þe spirit onswerde and seide: 'Vsure', Pruide, and Lecherie, and Anerice, wiþ heore spices, boþ abominables to-fore god & his angeles. Bote þe þre vices þer ben forþ wþuche vices God vengeþ him sone: of þe wþuche vices on is Maternomyne þat is mad whon mon and wommon sungen to-gedere wiþ-outen þe solemniteit of þe sacrament; anoter is a vise þat is nouȝt to nempe; þe pride is Monslaȝt wiþ Ire.'

1 L invidia. 2 L matrimonium pollutum. 3 L cum perjurio.
Sone when al þir saus war said,  
1930 þe woman to þe prior prayde  
þat he wald speke þat gaste vntill  
so þat he did hir namore ill,  
for goddes luf of mightes maste.  
Þe prior þan spak to þe gaste:  
1935 Þi coniore þe by god allane,  
and bi his halows enerilkane,  
if þou may, þat þou will sese  
and lat þi wife now lif in pese,  
and pursu hir nomare with paines.  
1940 And þan þe voice answerd ogayne:  
þat mai I noght do, for no nede,  
but sho lif chaste in widowhede,  
and also ger (sing for vs twa)  
þre hundredes messes withouten ma;  
1945 a hundredeth of þe haligast sal be  
or els of þe hali trinite,  
and a hundredeth of oure lady,  
and of Requiem fifty,  
and oþer fifti all in-fere  
1950 of saint Peter þe apostell dere.  
Þe woman herd þir wordes wele,  
and granted to do ilka dele;  
sone als sho might sho made hir (boun)  
till all þe abbays of þat tonne,  
1955 al prestes and freres gan sho (prai)  
þat þai sold sing al on a day.

Thre hundredeth messes was (for him sone)  
on þe maner biffered (done).  
And þus when þai  
þe gaste . . . . . .  
þus may men h . . . . . .  
þat messes er m . . . . . .  
Bot hit þe prior (in þat sesoune)  
vnto þe voice ma(de þis questoune):  
he asked if he wist (in ani wise)  
in wh(ât tyme antecrist suld rise)  
to pursu (cristen men) . . . . . .  
þe voice . . . . . .  
. . . . . . . . . .  
. . . . . . . . . .  
. . . . . . . . . .  
his will es forto do".  
(Þe prior) said: "me think right wele  
(þou) hers oure spekeing ilkaðeles".  
Þe voice said: "so I do, sertyenes.  
1975 And þan þe prior said ogayne:  
þou has tres þan to þi hereing;  
wharfore þou eart a-bodied thing,  
and noght gasteli als þou has talde.  
Þe voice answerd with wordes baid:  
1980 þali wrิต þus telles vs till:  
Þe spirit enspires whare so he will,  
and þis voice well I may þou here,  
bot þou may noght on no manere

1 Ms. will.

Ps Enne com Gyes wyf to þe forseide prior & seide to him: "For Godes lone  
ask of hym hou I may be dílnyerd of þis peyne þat he dop to me.  
Anon þer-wíþ þe prior seide to hym: "i Coniure þe be God alweldinge, zif þat þow  
may leuen, þat þou lete þi wyf ben in pece.  
And þe spirit seide: "Pat do  
I not, but þat heo wolue lune chast in widewehod and do synge þre hundred  
Masses for hire-self & for me, on þis manere: An hundred of þe trinite or of  
þe holygost, and an hundred of yr ladi Marie, and ßifti of Requiem, and ßifti  
of seint Peter þe apostel.  
And herynge þat stod be-syde heo gruntedede; and  
and anon heo sente to þe freres of þat toun and to alle oþer prestes, and on O  
day heo dude so mony masses to be songen . . . in þe couenaunt biffer-seid: And  
and afterward heo was not turmented.  
And þe prior asked him zif he waste wþuch  
tyme Antecrist schulde ayrseyn æȝyn þe chosene þat ben trewe cristene men.  
And þe gost oþswerde and seide: "Of þis þinges þat ben onliche godes pruïtes,  
nis no question, ne non certeyn to vs.  
And þenne þe prior asked him zif  
he herde men speke to hym.  
And þe spirit oþswerde: þe.  
To whom þe prior seide: "þenne haston Êérn, ffor whi þow art sumpung bodiliche.  
And þe spirit seide: "Ne seip hit not in holy writy: "þe spirit enspireþ þat woole, and
Spiritus Guydonis.

1985 wit what place ğat he cumes fra,
ne vnto what place he will ga—
Spiritus ubi null spirit & vocem eius audis:
sed nescis unde semiat aut quo vadab.

And right als he ğir wordes gan say,
1990[al sodain]ll he went oway,
(so) ğat ğai herd of him nomare.
(&) al ğe tyme ğat ğai war ğare
(it) was till time of enynsang.
Pe prior ğan bad ilk man gang
1995(in) ľe name of god whare ğai wald be;
(and) bad ġam als in ilk cuntre,
(if ğai) war asked of ľis case,
(ġat) ğai suld sai how ğat it wase,
... it es proved in dece;
2000... ľai zede.
(Pe prior) ľan withowten faile
(gaf) ľe woman his counsale
(ţat sho suld) kepe hir clene and chaste,
(als scho was) warned with ľe gaste;
2005 and als he) bad anoþer thing:
(ţat lika daï a) preste suld sing
... in ľat ilk place
... was.
(andal als he bad, ľe) woman did
2010... id
gude chere

Ms. Vernon.
ľou herest his vois, and ľou ne wost whennes hit comeþ ne whoder hit goþ’ς
And ľis þinges hit seide, and vanischt away, so ľat nopinig afturward was herd
of him. For soþe, ľenne was tyme of Enensong.

And ľe Prior seyd to alle ľat were gedered: Ên ľe nome of vre lord
Îhen Crist, go vche mon to his stude. And whonne ľat ʒe ben asked of ľis
mercelyous cas, siggeþ al ľe auenture of ľis þyng as ʒe witen ľat hit is proved.
And ľe prior counsylede ľe woomon ľat heo scholde kepen clene hyre-self
in chastite al hire lyue, and ľat heo scholde vche a day til aster haue a prest
syngynge in ľat stude; ľe whuche þing heo dude. Forsoþe, al ľat ilke wike
ľe woomon dorste not entren hire houz for drede. But on ľe morwen aftur ľe
Epiphanye of vr lord ľe wydewe wente to ľe houz of ľe Frere prechoors for
to speke wip ľe prior; ľe wyuche þing heo dude and ordelwe so ľat ľe
scholde eft-sones wende to ľe forseide houz of Gy; and ľe tık oþur freres
wip hem of ľe houz of seynt Austin and of Menours, twenti, wip-oute seculer
men. ľe wyuche freres whom ľei weore come to ľe forseide houz of Gy,
ľe prior begon placebo and dirige in ľat ilke maner as he dude byfor wip
his wyse breþeren. And whon hit com to ľe tyme ľat Requiescant in pace
schulde be seyd, ľer com bi-sydes hœom a wynde and a soone as of a brom

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like a besom by þam it went
2040 þat war sweepeand on a pament.
saw of þe folk þarfore war flied;
and sone þe prior vnto it said:
> I conioure þe with main & mode
in þe vertu of Cristes blode,
2045 in þis stede þat þou stand still
and answer what we ask þe will«.
Þan þe voice with wordes meke,
as a man þat had bene seke,
untill þe prior þus gan say:
2050 >Whi deres þou me þus ilk day?
it es noght lang sen I tald þe
all þat þou wald ask of me;
what sold I now say to swow here?«
And þan answerd anoþer frere,
2055 a diuinowre of grete clergi:
he said, >tell here till vs in hi
wherþer þat þou of paine be quit,
or els what pain þou sufferes zitts.«
þe voice answerd sone onane
2060 and said: >I loue god al his lane!
for swilk grace vnto me es graid
thurghe messes þat war for me said
þat fro þis time now afterward
am I past fra all paynes hard
2065 . . . . . . . . . . . . . . . . . . . . . .
> no mare«.
. . . . . . . . . . . . . . . . . . . . . . . .
said þat frere:
> tell vs what pain þat þou has here
fro (purgatori s)en þou es pasts.«
þe voice answerd at þe last:
>with swaume of fire I haue grete paine«.
And þan þe frere answerd ogyan
and said: >if þou fele fire so hate,
tell vs what may it best abate,
or if ani thing amend þe may«.
þe voice answerd and said: >may;
me bus it suffer sertain daie«.
And þan þe prior to him sais:
>Lo how þat I haue gederd here
frees and oþer folk in fere
of þi wordes to here witnes
and of þi meruaile more & les,
þat we mai al þis case declare
bifor þe pape, when we caws þare;
and þarfore tell vs swau meruaile
þat we mai tell with-owten faille.«
þe voice answerd vnto þir sans:
> I am noght god, þat wele þou knaþwes,
and meruailes fals vnto none els
bot vnto him and his angels.
2090 and neuer þe-les þus I swow teche:
bot if ze better þe popil þreche
þan ze haue done þis time biforn,
lightly may ze be forlorn;
and luke ze speke moste specially
ognains þe sin of symony

Ms. Vernon.
and vsure, manslaughter, and maneswering, avowtri, and fals witnes bering.
bot if pe folk þir sins forsake,

2100 I warn sow god will vengeance take;
bot if he let for þe priere
of milde Mari, his moder dere,
and of þe halows euerilkanke,
els suld vengeance sone be tane

2105 ful mani tymes omang man-kin
when þai vse swilk outrage sin;
and þe sald suffer þe same paine,
bot if þe preche fast þare-ogaine.
for now es sin vaed wele mare

2110 þan any werkes of goddes lare—
þat sall þai sustime ful sare rew!  
þan asked þe prior if he knew
how many papes suld (be of Rome)
al fro þat time till þe dai of dome—

2115 þat asked he for men suld knaw
when þe werid nere till end suld draw.
þe voice saide: Þa can tell no thing
what suld bitide in time cumyng;
þarfor þou may noght wit of me

2120 how many papes of Rome sal be,
and me ruerailles of me wit þe nan.
and þarfor I kownssail sow ilkane,
where so þe will wend forth zowre way,
bot prayes for me more, if þe may,

2125 and for all saules þat suffers pain;
for þis I say sow for sertayne:
hali kirk praiers noght so fast
for cristen saules þat heþin er past
als þai war won, right wele I ken,
ne namore dose none oþer men.
þarfor I rede þai mend þam sone,
or any enill to þam be done.

When he had told þir tales þam till,
he said nomare, bot held him still.
And for þai herd of him nomare,
al þe men þat þai war þare
went, and told þir tales ilkone
playly nto þe pape Iohn
þe twa and twentide, I understaund,
for he was nere in þe same land.

hersow was meruallid mani a man.
and at þe pase next efter þan
þat same pape sent men of his
for to seke þe soth of þis.
and als he had þai did in dede;
and þe prior with þam sedef.
þe hows of Gy oft-sipes [þai soght],
þot of þe gaste ne herd þai (noght);
and þarby might men (wit ful enyn)
þat he was hent vp vntil henyn,
whars conforth es with .
als himself had said .
Vntill þat conforth .
thurgh prayers of .

Explicit tractatus (de quodam spiritu). 2155

Ms. Vernon.

witnesses beryng, þe world schal sone perissche, and þe schul perissche wip hit.
þis þing forsōpe: neore þe preyeres of þe blessed virgine Marie and þe merit
of halewen, God wolde take wikked vengeannce of hem þat woneþ in eorþe; . . .
but spounsbruche and monsloaunt and ofþes sweryng and alle wikkedede dedes þat
folk mowe þenken. Penne þe prior asked him hon mony popes scholden be
bifore þe endyng of þe world. 1 And þe gost onswerde & seide: God knoweþ
þinges þat beþ to comen, and I ne con telle noþing oþer þen is told to me;
and þarfor I ne con not telle þon þe soþe of þis question. God þor weyes,
and preyeþ for me and for hem þat dwellen in purgatorie! Forsøpe, holichirche
lokeþ eule to hem now, and þe Religions preyeþ now lasse for þe dede þen
þei were wont to do. Amendeþ ow, þat þe perissche nouþa. And þis he
seide, and heold him stille. — Al þeos þinges wereo þat neþe be þei and two.
And in þe day of Ester þat next com, þe pope sent þidere, and fond
nowþ þe fore-seide spirit; for whi Men trouweþ wel þat he is now in henene.
To wÞche henene bring vs Godes sone, þat liueþ and regneþ wip þe Fader
and wip þe holy gost. Amen.

1 Ms. Vesp. A VI: non enim est veritas nec scientia dicitur in terra, sed adulterium &c.
Appendix: William Nassington’s Tractatus de Trinitate et Vnitate &c.,

Incipit tractatus Willelmi Nassingtoni, quondam advocati curie Eboraci, de Trinitate & Vnitate, cum declaracione operum Dei, & de passione Domini nostri Ihesu Christi, &c.

fol. 189.

A, Lorde god of myghtis maste,
Fader, and Sone, and Haly Gaste;
Fader, for thou ert almyghty,
Sone, for thou ert all-wytthy,
5 Haly Gaste, for thou all wyll
That gude is, and na thynge yll;
A Gode and ane lorde in thre-hede,
Ande thre persons in ane-hede,
Thus was thow aye and euere sall be,
10 Thre yn ane, andre ane yn thre;
And begynnynge ende of all thatt is
Andre pat enere was, bate mare & lesse;
Begynnynge withe-outene begynnynge,
Andre ende withe-outene endynge;
15 Thatt be-for any thynge wer wroghte,
Or any begynnynge was, or oghte;
Andre befor all tymes gode was thow,
& allmyghty, & wysse, as thou ert now
Thy myght & thy witt of thy-selfe whas tane,
20 For neuer god was bo[t] thou ane;
And alls thou was gode sy nethfaste,
Swa sall thi godhede ever-mare laste;
And alls thou bega[n] all pat enere was,
Swa sall thou ende all pat sall passe.
25 Louede and blyssede sy motte thou be;
And with all my herte I thanke the
Of all pat thou has done and wroghte,
Fra pat berte tymen pat thou began oghte,
For me and for all man-kynde;
30 Whare-fore vs aghte ay han pat is mynde
And love the; for thou has done to mane
Als I here thurgh thi grace reherse cane.
Fyrste, heuene & erthe for man thou made,
& all pis werlde here wyd & brade,
35 And thynge pat es for-in;
For withe-owttene the es noughte bot synn,
The wilke was neuer thurgh the wroghte,
For in haly writ es synne called noughtes.

Heuene thou made, whare thou duelles,
For our Enlies wo[n]ge with angels; 40
And thee werlde, owre suget here to be,
To serve vs pat we bare-In serue thee.
The firmament thou made mouande,
To noresche all thynge bare-vndire lyf-
ande,
And the sonne, to schede the day fra 45
the nyght,
& the mone & the sternes, to tak paire
lyghte
Of thee sonne, for to schyne one nghte
clere,
In takynyng pat we sall reschaife here
The lighte of grace pat gastely gifte es,
Of the, pat es soffe of syghtwisnes. 50
The mone lyghte thou made to waxe & wane,
Als semes, pat Ensample the-by es tane
Of owre lyfe pat passes here soffe,
& waxes & wanes als lyghte of thee Mohe.
The sternes thou made on thee sky stand-
ande,
& the planettes in threire course passande,
For Ensample tis vs, to knawe & se
How we sulde lisse here in ilke a dege.
The fourte Elementes thou mad sere
To sustayne our bodyly kynde here; 60
And all oper creatores, al was thi will,
In sere kyndes thou made for certayne skyll.
'Of wilke some are noye and till vs kynedly,
And some are profytablye and Esye;
And all are they for owre profet wroghte,
Bathe they pat noyes, & pat noyes noghte.
The noyeand thou made vs for to chasty,
And to cleense vs here of owre foly,
And to make vs to knawe & se
How febile & how frele are we; 70

1 Cf. S. Edmund’s Speculum.
The vnoyeyand, to sustayne vs & fede, & to helpe vs & ese vs in owre nede. Thy creaturs are ay-whare in sere stede, Of whilke some are qwyke & some are dede;
75 For some semes noghte bot als dede thynges, Als stanes þat hast noghte bot beyng; Some, als gryse & treez þat menz sese sprynge, Has beyng & lisyng, bot na felynge; Some, als bestes þat creps & rynnys, 80 & als foggles with fethers, & fiscle with fyynes, Hase battle beyng, lyfisyng, & felynge, Bot na witte ny skyll of demyng; Some, als menz & angels, hast thrurhe the & thrurhe þi myghte, beyng & lisyng fre,
85 And feling battle of gude and ill, And discredycyone of witte and skylie. Thys hast man beyng, als men sese, With stanes, & lyfe with gryse & treez, And felynge with bestez of sere kynde, 90 And with angels skill & mynde. Thus walde þou, are þou oghthe be-gane, þat somwhat of ylke creaturs had man. Mane thow madde dynghe creaturs, & maste semly of schape & of stature, 95 Of al opur creaturs mare or less; For þou mad hym aithe thynce owene likenesse, And gafe hym lordechip & powere Abovewenz all opur wnskillwise creaturs sere; And to rewe hym with witte & skyll, 100 And for to knawe bathe gud & ill. Whare-forre gret lufe to man þou kide, When þou this fore man ordaynede & dide; It semes þou hade gret lufe tyll man, Be-forre are þou oghte begane. 105 Lorde, I am man for whaym þou dide thus, And þat man es ilke man & womanne of vs, And als wele all þis þou did for me Als for ilk man or womanne þat are made thrurhe the:
And for-thy þat I am þat man For whayme þou al thyrng be-gane, 110 I awe thrurhe thrythe the to lufe ay, And to lune the bathe nyghte & dayes, And to wirchiphe the with saule & body, Righte als þou hast dofe all [for me] anely. Lord gode almyghty, þit thanke I the, 115 That mekill mare walde doo for me And for all ß man-kynd for thy gudnes And thy mercy þat till vs ay redy es: That fra henens til erthe downe walde com,
To bryng þe vs here owt of thraldom, And of þe sendis dawnegere, that we ware In Thurghe oure foremaste fadire synz. Lorde, mekyll þou mekedde the for owre sake, 120 þat come fra so heghe, oure kynde to take; And vouchede-sawe swa lawe to lighte 125 þat swa heghe a lorde es of grete myghte. Bot lufe the made of vs mercy to haue þat fra the was tynt, vs for to saue Thurghe processse of lyfe þat þou walde lede In erthe in oure kynde of manhede. 130 Firste þou lyghtede in a maydenz chayste, þat conceuyede the of þe Haly Caste, And of hir body þat was ay wemensse Thow tuke flesche & blude & oure lyknesse And oure kynde here, & of nan opur, 135 And be-come mane for vs, & oure brothrie;
And for the lufe þou hade till vs, Walde be borne of hir, & calde thesuns. For thesuns es als mekill for to saya Alls sheles or sheleres, þat all hele maye. 140 Thow come to hele vs þat ware lorne. Bot in na reall place þou was borne, Nowthir in palays, castell, ne toure, Ne in nonz othir stede of honowere, Bot in a lawe hows; & laide þou was 145 In a crybe be-forre an Oxe & an Asse. Thow walde nowthir in purpure ne byse
Be lappede, ne in nane other clothes of prayce,
Bot in vile clowttes for to couere thi body:
For we salde take ensample þer-by
To lufe mekenes & gastely pourte,
And fra reches & pompes with-draw
oure herte.
One þe aughtene day of thi byrthene here,
That þe þirste day es of þe newe zere,
Circumsysede in body walde þou be,
Alls þe law was þane in sere contre,
In saffynge of þe lawe and in ful-

dynges,
& In Ensampill till vs & in takenyng
That als þou was Circumsise in body,
Swa sulde we circumvaise vs here gastely,
That es, we sulde schere fra vs awaye
All þat til luste & lykynge styre vs maye.
One the twelfte day þou was vesete
with kynges
And wircipede with thre precyges
thynges,
That es at say, with golde & Ensense
And myre, þat þey offerde in þi presence.
Be þe golde may vndristand[en] be
That þou arte kyngge of maste ponste;
The Ensense, þat þe was Offerde nexte,
Be-takyns þat þou art souereynge priste;
The myrre, þat kepis all thynges fra ro-
tynges,
Be-takyns thy dede & þi berynges.
The thirty zere of þe Elde of þe
Of sayn Iohannes wald þou bapteste be
In þe hollow Iordan specially,
For to gyfe vs Ensample ther-by
That all sulde be, þat till henene suld passe,
Baptizede in watyr als þou was.
Bot for na cause of synne in the hyde
Was þou baptizede, þat neuer synne dide,—
For In the neuer was fundene gyle,
Ne nathynge þat any saule myght fyle;
Bot for to lere vs howe we sulde begynge
To wesche vs of þe Origenall synne,
And for to mak vertue in all watirs to be
For to get vs agayyne with grace to be fre.

Sythen these þou had fasted þourghe
myghte
Forty dayes & forty nyghte,
Thow sufferd thi-selfe tempted to be
Of þe denuell, þat þare-to had lene of 190
the;
To lere us to wrestyll & stand styfly
Agayyne þe fandynge of þat Enmy.
Thow lett the of Iudas traitors balde
For thirty penys to þe Iewes be saulde,
Thow lette the alls these be tane bodyly
Of þe Iewes þat till þe hade Envye;
The wilke till Anna house the ledde,
And than all thi discypills fra þa flede.
Till the was done thare at þe be-gynnyng
Many-fawide dispyte & hethynge:
Firste þey spitted appone þe thare
And gafe þe many bufettes sare;
And thynye eghne with a clatke þey hide
And smate þe & askede wha it dide.
Sithene þey dide þe mare hethynge:
They lede þe to Herodes hows þe
kynges,
That helde þe a fule as hymre thoghte,
For þou till his speche anwerde noghte;
He did cleth þe in whitte garment,
And til Pilate agayne he þe sente.
Eþirwarde þou was skowreghide sare
In Pilateþows, nakynde bare,
That þii hide was all to-resenæ thare,
And þe blinde one ylke a syde downe
ranane.
The kynghetes aþire þat skourgegyng
Abowte þou lappede a mantill in he-
thynges,
That with þe blude till thi body clenede;
Sythen drew þay it ofe, & þat þe
greneede,
And radece of all þe skyne þat tyde,
For till þat elthenyng clened faste þi
hyde.
And whene þey had done þe ðis payne,
They clede þe in þi awene clothyngh
agayne;
And thryste þans appone þi heuene thare
A crowne of thorunes þat prykkede þe
sare,
Of wilke þe prykkes ware swa scharpe þane
That þey perceede nere thurghre þi herne-pawne;
They gafe þe a rede in thi hande
In stede of a ceptire, the skornande,
And knellide be-fore þe in hethynge,
And said till þe, «haile, Iewes kynge.
Sythene was þoun demede at þe Iewes voyce
Thurghhe Pilate, to be hynged one þe crowce,
The wilke þoun bare to-warde þe stede
Where þoun was ordeynede to be don to dede.

Sithene was þoun straynede one þe crosse
so faste;
Thurghhe þe Iewes, þat þi vaynes &
synows al to-brast,
And nayledone þere-one thurghre hand &
fute,
For hele of my saule & for my bute.
And whens þey had naylode þe one þe
crosse swa,

They did þe aftire strange payne & wa:
For they reysede þe crosse with þi body,
And fychede it in a tre-mortasse yvo-

In wilke þe crosse swilke a lage take
Þat þi body thurghre weighte al to schoke;

Than rane thy wondes thurghre fute &
hande,
And ware sene full wyde gapannde,
And þe Ioynetes of ilk lym & bane,
And þe vaynys ware strydand ilkane.
Sythene þou said, hyngande one þe rude-
tree,

The threstede; & þane þe Iewes bed the
A full bittire drynke þat was wroghte
Of ayssel & gall, þat þe lykede noghte;
Neuerþe-lattere to taste it þou was
bowne,
Bot þou wailde noghte swelowe it downe;

For þat thriste was noghte elles þane
Bot a þernynge aßytre þe sawle of man.
Thow suffirde many repreunes þat tyde,
Bot flesely herte in me semes nane,
For my herte es hard als it ware stane.
A, There, I grante to þe my trespas,
And knawe þat I am wers þane Þudas was
That the bytroyede als trouyture balde
& til þe Iewes for thrifty penys sawide:
For I, synfull wreche, has ofte sawide the
For a littill worldly vanyte
And for a littill fleschely deylte;
Whare=-for I am mare þan Þudas to wyte.

I halde me þit warer & mare wode
Þan þe Iewes ware þat did þe one þe rude:
For why, þay dide þe bot anes þat dere,
& þey knewe þe noghte gode in manhede,
And I, þat wate & knawe righte

þat þou arte gode ay full of myghte,
Thurthey myne awene malece, as I ware wode,
Full ofte-synthes hafe I done þe one þe rude;
For als ofte als I hafe done dedly synce
And thurthey malece wetandly fallynge there-in,

Alls ofte hafe I done þe one þe rude,
In þat þat in me was, and schede þi blude.
Lorde, all-if I hafe done swilke foly,
Putt me noghte awaye fra þi mercye,
Bot grante me grace þat may me wyss.

To amende me of þat I hafe doffe myssae;
Sen þat þou saide þi-selwe þou will noghte
The dede of synfull þat þou has boghte,
Bot þat he turne hyme to doo þi will,
And lyfe, for þou will na man spyll,

Lorde, swyfke grace þou me gyffe
Þat I may turne me to þe and lyffe!
A, Lorde There Criste, þit thanke I þe
Þat all þis & mare hase done for me
And for saluarnone of mankynde

For whyme þou was swa bitterly pyndede
And sufferde dede, als I befor saide,
And lett þi body be in sepulcre layde:
Theow þernede sa mekill agayne to wyne
All þas þat þou hade loste for synce,
That whene þow was dede & zeldede
þe guste,
Als tyte till hell þou gos þe haste,
In saile & godhede, als was þi will,
Thy body whils in þe sepulcre lay styll;
Till þou at hell come þow walde noghte
stynge
& ware sesede of þas þat þou hade tynte.
Thow spoylede hell whene þou come þere,
And tike owt with þe all þat thyne
ware.
Bot þou lefte þas þere þat walde noghte
trowe
In þi lawe, ne in þi biddynge bewae.
Synthen when þou come fra þat stede,
At þe thred day afyre þei dede
To vpe-ryse fra dede þou vouchede-safe,
To eke þe trow[t]he þet we here hafe,
And schewed the bodily in thi manhede,
To conferme þe trowthe for oure mede
Whare-fore þi bodily vp-ryssynge
Till vs Ensamples es and takynyn[n]ge
That we sall ryse all generelly
At þe day of dome in saile & bodye;
Thane sall all þat are fundynge regyte-

Thurthey thyne vprysynge to blysse ryse;
Bot þay þat lyffes ill vn-to þeire Endynge,
Gettes na parte of thyne vpe-ryssynge,
Bot þay sall ryse with dule þat day
Till þe fire of hell þat lastes aye.

Zitt thi rysynge forbyzens till vs es
[Þat als þou] rase fra dede till blyse End-
lesse,
Swa saide we, þat til blyse wyll wyne,
Gastely ryse fra dedely synce.

Eftere þi rysynge, als þe buke sais,
Þou duelledde in erthe þitt fowrtyt dayes,
And at þe fowrtty day þou sty vpe righte
Til þi fadire in till heuene byghthe,
To teche vs þe way þat we sall wende
Till þe gret blyesse þat has nan Ende;

And sittis þare one þi Fadire reghte bande

1 Ms. For all þat.
Als god & Lorde alweldande,
That es to saye, in godhede enene
With thi Fadir & owrs in heuene.

375 The tendaye astire þat þou vp wente,
At vnдрone þe Haly gaste doune þou
sente
Till thyn appostills, als þou þemes
byghte,
Þat þeire hertes comforthede & made
þemes lyghte
Thurgho whame lyghtenede & leride
ware we.

380 Of all þis, Lorde, I thanke þe.
A, Lorde Iþen, at þe dremfull daye of
donche,
When þou sall fra heuene come
With thynge angells byghte & clere
And apostells & þer halowes sere,

385 In þe same fourme of man & lyknesse
In wilke þou was demyde here giltesse,
To deme gud & ill of ilke lande,
Schewande þi wondes al bledande
That þou walde thole for synfull man—

390 What sall I say, or what sall I do þane?
Whene all oure werkes þat euer we
dyde,
Sall þane be schewed & nathyng hide,
Of whilke we sall yelde acomnte straitly,
And be demyde astire we are worthi?

395 And I than with me na gud sall brynge
Be-for sa heghe domesmane & kyngye,
Bot synneze, þat are swa many-sauple
That þey may noghte by tounge be
tawide?

Certes, I am þarefore full dredand,

400 My herte for drem aghte to be full
tremblande,
Whene discussione sall be of all dedis,
And þi wretche sall be maste, þat all
mene dredis.

Certes, I ne wate whate I may say þane,
Bot alls Daid did, þe haly manz:
«Do þou, Lorde, with þi seruande,
Entyre þi mercy, þat es ay saunde
And in till dome come þou noghte
With þi seruande þat þou has boghte;
For I hafe hade grete drede in thoghte
Of þi domes, & þat drede leffe I noghte.»

410 For þou, Lorde, arte regtwysses domes-
mane,
That all thynge regtwiessly dem kan
And thi regtwysses dome & regtwyssnes
Demes synfull menz to payne Endelose
That of þeyre wikkidnesses will noghte 415
blyne
And þi mercy here may nott wyne.
For sekere of mercy nane getes he,
In þis life bot he turne hym till þe;
And nane may þat daye be sasse,
Bot he þi mercy In þis lyfe hafe,

420 Of whilke þou erte large & leberall
To grante it batte grete & smalle
That mercy askes & folowes þare-to,
And dos þare-fere þat þemes falles to
do.

Whare-fore, Lorde, senz þou arte ay redy
To grante till like a man þi mercy
That sekes þar-to whils þay here lyffe,
Swilke grace in þis lyfe þou me gyffe
To turne me & to fè synz,
Þat I may here þi mercy wyne1,

430 Thuruhe whilke I may at þe dremfull day
Be led to þe blyse þat sall last ay.

Amen.
(Then follow the poems ed. in I p. 363).

1 Ms. wyne Amen.
Pieces of Ms. Vernon.

Among the contents of Ms. Vernon, written 1380—90, the great collection of Old Engl. verse and prose, are many pieces of northern origin, but all transcribed into a southern (Somerset) dialect; so R. Rolle's Prick of conscience, Form of living, the epistle Pe commandment &c. (I p. 61), and several of his minor pieces; William Nassyngton's Mirror of life; Walter Hilton's Scale of perfection, Of mixed life (ed. I p. 264), his translation of Bonaventura's Stimulus amoris, Exposition of the Psalms Qui habitat, and Bonum est confiteri; besides the northern Homilies in an augmented edition. The treatises of W. Hilton will be given with the works of that author. I here give those of the pieces which have not yet been published and seem to be of northern origin.

I. (Forma confitendi).

This piece is perhaps by R. Rolle, who is the author of a Latin tract De modo confitendi. Similar pieces, often greatly enlarged, are frequent in Mss., so in Laud 210; Harl. 1706 and Hh I. 12 contain a form ascribed to St. Brendan.

fol. 366.

<table>
<thead>
<tr>
<th>Heer is a good Confession</th>
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<tbody>
<tr>
<td>pat techehe mon to sanacion,</td>
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<tr>
<td>how pat mon schal schrine him here</td>
</tr>
<tr>
<td>To techen him wel pe Mancere.</td>
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</tbody>
</table>

I knowleche me gulte and yelde me to God Almihti, and to his blessed Moder seynte Marie, and to al pe holy companye of heuene, and to pe mi gostliche fader here in godes stude, of alle pe suwnes pat ich haue greuoulliche sunged Inne, from pe tyme pat I was bore in to his day, as in word, in werk, in wille, in pouzt, in speche, in delytyn, in concenytyn, and in dede-doing.

Furst and foreward, I knowleche me gulte in pe senene dedly synnes; principalliche in Prude, [&] in alle pe circumstauces of pruide: In veyn glorie, holdyne me betere þen I am, in cloþinge, in spekyng, in strong beeinge, in feynyng, in Connyng; in prayde of herte and of bodi, in veyl beryng to god & to myn euencristne, inobedient to god & to holychirche; in alle þe spices þat suwen pruide I knowleche me gulte, and beo-seche God of Merci.

In Envye I knowleche me gulte: Regoisyng ofte-tyme of myn euencristene harnes, serwyng of heore gode dedes doyng; also in Bakbyting hem, also in heryn schrewede wordes of myn euencristne, raper makynge hem more þes lasse in as

1 Of the lyric pieces of Ms. Vernon, ed. in Minor poems of Ms. Vernon, EETS., several are either by R. Rolle or limitations or variations of poems of his.
2 Laud: I kn. & yelde me g.
much as in me is; in alle þe spices þat touchen envye I knowleche me gulti, and crie God Merci.

In Wrathe I zelde me gulti: Ofte-þyme beryng wrathe in myn herte æryn myn euencristne, and hauæ manad vnsaught disyring for to beo venged on hem; in hatynge hem, in scorninge hem, in striyng æyræn hem, hauynge dedeyn of hem, in luswyng hem to scorn, in wræþpe beryng in myn herte æyræs him oberweys þen I scholde; and in alle þe spices of wraythe I knowleche me gulti, and crie God Merci.

Also i crie god merci of Slouþe in Godes seruise: Not heryng hit denontliche as I scholde do, not hauynge delyt in godes seruise in Matyns, in Masse, in pre-chinge of godes word, but proudliche entryng in to godes hous; in slepyng, in slomeryng, not risyng to here masse and Mateyns whom I wel miþt, as I weore holden to do; in such sleþpe and in alle þe spices of sleþpe I knowleche me gulti, and crie god Merci.

Also I crie god Merci þat I have sunged in Couetise: Coueþting to have worldly goodes, not holde me payed of þe stat þat god haþ sent me, but desyred for to beo at beter astat, at more worschupe of þe world; in deseyt and disseyng of myn euencristen, in forswering, not payynge my dettes þat I ouyte to paye, ne helpe him þat haþ nede; and in alle þe spices of couetise I knowleche me gulti, [&] Criþe God Merci.

Also I crie God Merci þat I have sunged in Glotonie: Ofte-þyme eten and drunken out of tyme, hauæ lykynge in dilicious metes and drinkes, and eten and drunken more þen I schulde, and also eten and drukæn ofte whom I hedde no wille þerto; and in alle þe spices of Glotonye I knowleche me gulti, and crie god Merci.

Also I crie God Merci þat I have sunged in Lecherie: In lechours' þouþtes, disyring wisse, in chirche, in chepyng, ofte whom I sce feire wisse beholden hem disyringe for to hauæ dailaunce wiþ hem, in cluppyng, in eusyng, in vuænelle touching; ofte-þyme stured to þe foule synne, and in þouþtes and ymaginacions of lecherie, and þenke ofte-þyme of þe membre of mon and wowmon, and what lykynge hit is to hauæ dailaunce wiþ hem; and ofte-þyme concentyng to þat foule synne, þat neore hit more for sclæwдрre of þe world þen for drede of god . . . I crie God Merci in polucion of n iht or tymses slepyng or wakyng diuersliche, not wel con telle wher hit come of eny fore þouþt of Mon or wowmon, or of eny sorfet of mete or drinke. And of all suche vuænelle þouþtes and ymaginacions of lecherie I crie God Merci in circumsantsucses and spices þat toucheþ lecherie; and to* seþen dedly synnes I knowleche me gulti and bischeþ god Merci.

Pe ten Comandemenes.

Also I knowleche me gulti in brekyng of þe Ten Comandemenes: Not worschuped on God of whom al goodnesse comþ wiþ al myn herte, wiþ al my þouþt and deede. I crie God Merci and of forþuenesse.

1 Not—do repeated in Ms. 2 not—nedi transp. in Ms. after gulti. 3 Ms. L 4 r. lecherous.
5 r. In þo.
Also I crie God Merci ṭat I hane taken his blessed nome in Idelnesse ȝeorne and ofte, and also I-swore bi his herte and his blood and bi alle his membres, as wel fals as trewe, bope is soburnesse and is hastite. I orij.

Also Iкрие God Merci ṭat I have not holden myn haly-dayes as I scholde do, in goinge to Churche to here Masse and Matynes; I preye god of forsignes ṭat on ṭe sonendsay and ōper haly-dayes I go ɾaʃer to tauerne and ale-hous, ʃhtyng and bakbityng myn euencristne, ɾaʃer speking bi hem euel ɾeʃ good. I orij g. Mer.

Also Iкрие God Merci ṭat I have not worṣchnpet Fader & Mooder as I schulde do, wiʃ goode preyers & almsdedes not biddyn for hem as I schulde do. I crie God Merci¹.

Also I crie God Merci ṭat I have coueyeted feire wiʃmen when I seo hem, disyng hem for to hawe heom and for to sunge wiʃ hem, ȝeynes godes comausdemens, ṭat² god comausdeʒ ṭat ṭat I schal do no folye bi no womon. I cri g. Mer.

Also I crie God Merci of ʃeʃe, takyng ōper ūinges ṭen myn oune ȝeyn ṭe wille of him ṭat oweʃ hit. I Crie God Merci.

Also I crie God Merci of ʃavs witnesse beryng, sleing myn euencristne wiʃ bacbyting, sęeyng behynden hem worse ṭen I wolde bifoʃen hem. I cri g. Mer.

Also I crie god Merci ṭat I have I-sunʃed in conuṣyse of ūe world, ofteyme coueyeted for to béo at betere aṣtate ṭen I am, and coueyeted worldly richesse; and ʒif I seo my neiiȝebohr hauė eny ʃing ṭat I hane not, desynging for to hawe hit; and ʒif he hane a feir wyf or a seruanset, desynging hem, doing ȝeyn ṭe comausdemest of god: for whi: he seiʃ in ūe gospel 'Conuṣyte not þi neiiȝebohrs wyf ne nout ṭat his is'. Of ūe whuche I Crie God Merci.

vii dedes of Merci.

Also I crie God Merci ṭat I have not folsulĎ ʔe seuen dedes of Merci: Not viʃyted hem ṭat ben in prison, not fėd hem ṭat ben hon gri, not ʒine 干部职工 to ṭe psoni, not cloped ṭe naked, not viʃyted hem ṭat ben bedreديل; nouper wiʃ peși peny ne wiʃ ʃalʃ peny. I crie god Merci, doinge ȝeyn ṭe wordeʃ of ūe gospel wher God reherseʃ 'ʔat ṭat ʃe ḏoʃ to ʔe leste of mine, ʃe do to me'.

ʔe fye wittes.

Also I crie God Merci ṭat I hane euel dispemand my fye wittes: what wiʃ eʒen seʃen, wiʃ sleet ʃ-gon, wiʃ honden hondlet, wiʃ Neose smulled, wiʃ getImage herd, wiʃ mouʃ spoken, wiʃ herte ʃ-ʃouzt, wiʃ al my bodi mis-wrouzʃ. Of þeos deʃantes, and of alle ʔopʃe ʔat I hane mad ȝeyn god, and myn euencristne, I crie god Merci, and his dere Moder seynyte Marie, and al ʔe campanye of heuene, and þe, my gostliche fader in godes stude, ṭat ʃe be my witnesse at þe day of dome, seoinge my sunnes and my deʃantes holdynge hem stille and not schewynge hem, but be Ioye of hem and of me sungere, as god seiʃ in ūe gospel ṭat Ioye

¹ So far Ms. Simeon; the following leaf torn out. ² r. for?
schal be to godes angels vpon a suncere penance doing. He hit grauste pat lineb and regnep God amen.

He x comawdements.

* How many Comawdemens bep per? Ten. * Whuche Ten? God Comawdęp me to lone him wiþ al myn herte, wiþ al myn soule, wiþ al my pouzt, wiþ al my strengþ. Also he biddeþ me to take nouzt his nome in veyn. ¶ He biddeþ me halewe myn halþ-day. ¶ He biddeþ me worschupe my Fader and my Moder. ¶ He biddeþ me pat I sle no mon. ¶ Ne pat I do no lecherie. ¶ Ne pat I stele not. ¶ Ne bere no fals witness. ¶ Ne pat I coeute þe hons of [my] neþe-bore. ¶ Ne his wyf, ¶ Ne his szerumt, ¶ Ne his Oxe, ¶ Ne his Asse, na alle þinges þe whuche ben of him. ¶ Whon lonest þou god wiþ al þin herte? Whon I queme him wiþ al þe vnderstondyng of my be-leew. ¶ Whon lonest þou god wiþ al þi soule? Whon al my wille is I-set to lone þat he loneþ, and to hate þat he hateþ. ¶ Whon lonest þou god of þi pouzt? Whon I wiþ al my myynde þenke what is his plesawwe. ¶ Whon lonest þou god wiþ al þi strengþ? Whon myn vnderstondyng and my wille and my myynde are wel set o werk doinge þe wille of my god. ¶ Whon takest þou þe nome of god in veyn? Whon I nempne God or eny creature þorw Idel speche or costumable sweryng. ¶ Whon halewes þou not þin halþ-day? Whon I þenke not bislyche in þe halþ-day of my swynes, doing not þe werk of Merci to my neodi neþe-bors. ¶ Whon vnworschupestou þi Fader and þi Moder? Whon I wilfuliche greue hem, or leue to helpen hem or to cowseyle hem, or, þif þei ben dede, þif I preye not for hem bislyche in clamnesse of lyf. For preyeres of wilful synners are ahominable bi-fore god. ¶ Whon slest þou eny mon? Whon I smite eny mon or hurte him wherþow he dye, or wrongfulche rene him his lyflode, or his gode name. ¶ Whon dest þou lecherye? Whon I of my wilful lust misvse, or coweute to misvse, my kuyndely limes of gendrure. ¶ Whon stelest þou þi neþeþegres godsw? Whon I eny þing take of þis vswytynge of his aþeynes his wille. ¶ Whon berest þou fals witnessse? Whon I þorw malyce or drede or fauvor or mede seil operwyse of myn neþeþeþere þen I knowe þat is trewe, or wolde þat he seide of me. ¶ Whon coweuteþ þou þi neþeþeþeres hous? Whon I coweute vn-mouable þing of his wrogtfolþ þe wych alle is necessarie to him. ¶ Whon coweuteþ þou his wyf? Whon I þorw cluppyng qe cussynge or eny zifte þenynge or bi-hotynge am aboue to twyne þe lone of myn neþeþeþeres wyf from him to me. ¶ Whon [coweute] þou þi neþeþeþeres seruaut? Whon I knowe þat þou þe seruaut of myn neþeþbor is nedful to him and I tyse him þorw word or þifte, I coweute his wiþþ wrong. ¶ Whon coweuteþ þou his Oxe or his Asse? Whon I coweute eny mouable þing from myn neþeþeþere operwyse þen I wolde he dude from me. ¶ And siþen alle þe comawdements of God stonden in trewe obedience to him: he þat offendeþ in on, is maad þorw his vn-obedience gult of alle, as seþ seint Iame; and hose þat wilfuliche brekeþ þe comawdement of god, he deserneþ his cors, ete he drinke he, wake he slepe he, in houns and out of houns, in toun and out of toun, as godes lawe seþ.

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1 Ms. þy. 2 omit of? 3 Ms. knowest.
Whon is a Mon proud? Whon he wol not ben knowen such as he is. Whon sungēp a Mon in Envye? Whon he greschep in his herte and hāp dedeyn of his neighebors encreysing, and of he welfare of his enemy, or is glad of his enemies vnel-fare. Whon is a Mon wroypful? Whon he þorw his wrappe bisyeþ him to venge his owne cause, solfullynge his maliciuos desyr in word or in dede, harmynge his broþer wīp-outen drede of god. Whon sungēp a Mon in slouþe? Whon he is Iedel in doyng good, or occupie[ed] aboute vnfructuons ping. Whon sungēp a Mon in couetise? Whon he coueteþ, for worlde fame & lust, ping þat is not necessarie for him ne his, or when he hath him not apayed of þe goodes þat god hāp him sent. Whon sungēp a mon in lecherie? Whon he þorw Idlenees wīp lusti felyng of his flesch noriascheþ hit & suffreþ hit to hane maystrie of his spirit, ledynge hit, in wille or werke, to do þe sweme of lecherie. Whon sungēp a mon in Glotonye? Whon he þorw vndescret etynge or drinkyng vndisposeþ him-self to serve his god, for ful wombe makeþ empti soule; for wher glotenye & dronkenesse regneþ, may no wisdam beo.

Whuche are a Monnes fyue wittes?—Heering, Seoing, Smellyng, Tastynge, and Touching.

Whon sungēp a Mon in heeryng? Whon he wilfoliche leeneþ þat he schulde heere, and ænþeþ herynge to þat he schulde not heere. Whon sungēp a mon in his siht? Whon his eīge is vnstable be-holdyng diuorse ping, and lusti wherþow he is ofte tempted to do synne boþe in lust and couetysse; for hose hāþ a liht eīge and an vnstable, schal han a Merk body ful of synne. Whon sungēp a Mon in smellynge? Whon he þorw delicate smel after his powuer solfulleþ þe lust of his flesch. Whon sungēp a mon in tastynge? Whon he þorw tast of mete or dryng ledeþ him wherþow he is not disposed to tranaysle to serve his god. Whon sungēp a mon in touching? Whon he wilfuliche of his deleyt toucheþ þe þing þat are defendet hem bi godes lawe and Reson.

Whuche are þe seven werkes of Merci?

Pe þurste is: sfeede þe hungri, þat is him þat hāþ nouþer strengþe ne M iht ne wit ne good wherwip to susteynen him-self. Pe seconweþe bodily werk of Merci is: þo þine drynte þe þursti, þat hāþ not, as is before seid, to byue him drinke wip. Pe þride werk of Merci is: to clocþe þe naked. Pe seorþe werk of Merci is: to herborwe þe herborweles. Pe þyþe is: to cum-forte þe seke. Pe seiþe is: to visyte þe pore prisoner. And þe seueþe is: to burie þe pore dede. And þif endeles mede schal solwe þes werkes of Merci, hem bi-houþe beo don in charite, to þe distruction of vices, and to þe encres of vertues. Per nis no mon þat hāþ wherwip, þat may ben excused but þif he releue his neodi neigþeþore aftur his powuer wip þis bodily goodes. Muche more is vche mon endetted, and specialiche prestes, to departe wip þe neodi heore gostly tresour, þat is, to do þe gostly werkes of Merci.
A talking of the love of God.

A talking of the love of God.

1 Heer heþ pe gostli werkes of Merci.

Pe ðurste gostli werk of Merci [is]: þat a Mon teche þe vncunnynge, þat is to seye, To teche þe viscious mon gode vertues, be-ynyme him vices after his powere. Þ Pe secounde gostly werk[k] of Merci is: to counswyly þe wilysum to kepe þe rihlywnneses of god. Þ Pe þridde gostli werk of Merci is: to chastise þe rebel bi word or bi dede or beo wip-drawyng from him þe occasion of his suwne wherwip his suwne is myntened. Þ Pe seorþpe gostli werk is: to cumforte þe sori to beo pacient in aduersite. Þ Pe ðfyþpe gostly werk is to forgiue, þat we in vre owne cause desyre no vengence. Þ Pe sixte werk of gostly Merci is: to teche þe wnpacient to suffre muchel aduersites. Þ And þe seuenþpe is: to teche men to preye hertliche for þe convencion of enymeves & also for þe þersuerance of friendes.

"Whuche are þe foure principal vertues?"

Pe ðurste Is Rihlywnnesse. Þ Pe secounde is Temperance. Þ Pe þridde is Prudence. Þ And þe seorþpe is Strengþe. "Wher-Inne stondeþ Rihlywnnesse?" In Iust demyngþe. "Wher-in stondeþ Temperance?" In mesureable Etyng and Drinkyng, ... Spekyng, Sleping, and transyngþe. "Wher-Inne stondeþ Strengþe?" In mihti wip-stondyng of temptacion, continuellche seruyng God. God þiue vs grace to serue God. Amen.

2. (A talkyng of þe loue of God).

The following important piece is in the Ms. written as prose, and was meant to be so written, as alliterate long-lines ('cadences'), which form the prevailing metre, alternate with rhyming verses (couplets, tirades, and stanzas), prose passages, Latin quotations &c. It is an imitation of R. Rolle's manner, and the work of a (probably young) monk of the Fra Angelico type, who, shut out from the world in his monastery, finds comfort in sweet meditation and song. It is one of the pearls of Old Engl. literature. Several of its peculiar words are found again in Piers Ploughman (as daunselen). No other Ms. is known to exist.


His treyts Is a talkyng of þe loue of God; and is mad forte sturen: hem þat hit reden: to louen him þe more, and to fynde lykyng and tast in his loue. Hit falleþ for to reden hit þe essylche and soffe, so as men may mest ' in Inward felyng and deplich þenkyng ' sanour fynden; and þat not beo-dene, but bi-ginnen and leten ' in what passo men seõ þat may for þe tyme þiuen mest lykyng; and whon men haþ conceyned ' þe metres wip redyng: Inward þenkyng ' and deolich seyching ' wip-oute eny redyng ' vpon þe selue metres, and of such ðõpere þat god wol senden ' hose woole sechen, schal þiuen inward siȝt ' and felyng in soule ' and sweetnes wonderfull, þif preyer folwe. But hose woole in Meditacion ' swete fruit fynden: hit mot be taken in wone ' wip þre poynyte þat folweuen: aþfyanue, and continuanue, and louh herte and clene; þat he truste sikelylche ' to fyseyd þat he secheþ, and þat his þoȝt beo harde iset ' and ful bisylich I-kept, and holden í him-self vn-worþ ' out of gode þifte, and wlate on him-seluen þow sith of his fulþe. Þen schal fynden lihtlible þis tretyys in Cadence ' after þe bigynynge ' þif hit beo riht poynedt; & Rymed in sum stude;
to beo more lousesum to hem þat hit reden. God giue vs grace so for to rede: þat we mowen hane heuene to vre Mede. Amen.

Ihru sop God, Godes sone; Ihru sop God sop mon, mon Maydewa child. Ihru myn holy lone, mi siker sweetnesse. ¶ Ihru myn horte, my sele, my soulehele. Ihru, swete Ihru; Ihru, deore Ihru; Ihru, almihhi Ihru. Ihru mi lord, my leof, my lyf; myn holy wey, myn hony-ter. Ihru, aweldinde Ihru: Ihru þou art al þat I hope. ¶ Ihru mi Makere þat me madest of nouzt, and al þat is in heuene and in eorde. ¶ Ihru my Buggere þat vou boustest me so deore, wiþ þi stronge passion wiþ þi precious blod, and wiþ þi pyneful dep on Roode. ¶ Ihru my Saucore þat me schalt sanen, þow þi muchele Merci þi muchele migt. Ihru my weole al my wynne: Ihru þat al my blisse is inne. ¶ Ihru also þat þou art so feir and so swete, þit art þou so lonelich lonelich and lousesum, þat þo holy angels þat enere þit heholder: ben neure folle to loken on þi face. ¶ Ihru þou art al feir, whon þou swone æwyn þe: nis bote a schade, and schomeþ æwyn þi þi þrihte leor of ofre þesternesse. ¶ Þou þat giuest hire liht and al þat liht haneþ: Liehte þi þester herte. Granste þat þi brietnesse clanse my soule þat is vnseelic, wiþ swone foule I-füled. Lord mak hire worþi: to þi swete wonynge. Cundele me wiþ þi blisse: of þi brewininde lone. ¶ Swete Ihru leone lyf, Let me beo þi seruanst, and lere me for to lone þe, & mak me for to serue þe lonynge lord: so þat onliche þi lone be euer al my lyking, my þouzt and my longynge; amen, Ihru heuene kynge. ¶ Swete lord wo is me þat I am þe so fremde: Bote also þou hast bodiliche torned me from þe world, torn me also herteliche to þe lord of sop lone, and studefast beo-leene; þat I hane no mong, felanþschupe ne speche, ne non oþer tellyng wiþ no worldliche þing. For wel ichot lord, þat feschlich lone and gostlich, erpliche lone and heuennich: mowe none wyse bedden in a brest. ¶ Hose-enere hane longe defaute of gostly cumfort and heuennely mürpes: hit is forþ þat he haneþ or þat he wilnep to hane: cumfort of eorþe þat is fikel and fals, sayþþþ whom men lest weneþ and ate mest neode; hit is I-meynt wiþ bitternesse and bleendynge of bales. ¶ Nis no blisse otewiþ þat hit nis to deore aboutz, as hony þat me likkeþ on prikkynde þornes. ¶ Nis he a sorì Chapman þat giueþ al þat he hæþ for a þing þat nouzt nis, and lesþ þe precious þing þat beete may alle bales, þat me beodeþ him for nouzt, & bi-hoteþ him muche mæde þat he hit wolde taken? A derworþe lord þou beodest vs þi Ioye, þe lykynge of þi deore lone þe socour of þin helpe, and berest hit on vs stifliche al wiþ-outen askyng; and þerto þou bi-hotest vs wiþ þat we wollen hit taken: heuene-richesse blisse þat is wiþ-outen ende. And we vs twene þerþro as þeþ hit nouzt ne weore; and bugge þe schadewe of þe world, a seynynge of þat is nouzt, but fikel faylynde and fals and tolynyng to serwe; and þit ne hane we hit for nouzt but bugges hit wiþ bisynesse, wiþ angwysch and daungeþ and hard swisk and teone. A Ihru þin ore, whi hane I likyng In oþer þing þen in þe þat boustest me so deore? ¶ Whi ne beholde i algates wiþ eþe of myn herte, hou þou henge for my lone streyned on Roode, þin armes wyde I-spradde þi derlyng to cluppe, wiþ tokynge of trewe lone.

1 r. halwey. 2 Mr. þou. 3 Mr. þe. 4 Mr. best.
A talking of the love of God.

The sprong out of thi syde? Whi nul I beo thi derlyng, and lone þe ouer alle þing, and comen to þi cluppyng, to clenyn in þin arnes and cluppen þe swete? A derworþe lord · muchel is þi myldeschup, þat spraddest so þin arnes · bodiliche on Roode, and in tolkyng of þat openest þi grace, þat sprad is so wyde · wiþ loneliche tollyng, & open is and redi · to alle þat in synne · beøþ gostlichen storunen. Cleþep hem · to lyne · and to lone-cosse, as Moder dop hir deore sone · þat hereþ hit · wopen: Takeþ hit · in hire armes · and askþ him so sweteliche: 'Ho leof, ho lef!' heo dop him hir bitwenen(!), 'ho wole be bi-cluppen · and causse me swete; who haþ do my deore · who haþ do þe so?' Heo zeneþ him hir poppe · and stilleþ his teres. Poppe beo my lykyng, my mournyng my longyng, swete Þæru heene heyne: to souken of my fulle; þat þorw þe spere openyng, in feole meynes gounyng, wiþ dewayng of þi deore blood · stilleþ alle bales. And wher eyn mon wene þat he schal · hane part of þat ilke sok · of þi deore herte · in heuen-riche blisse, and þere be þi derlyng, in þi deore cluppyng, bote he þe heere cluppe · hongyng on Roode, and parte of þi passion · þorw holy meditacion, wiþ lone-lykynde þoart · and reþe of his herte? Nay, sikerliche nay, ne trouwe þat no mon! Whose eure wol hane part · þer of þi blisse: he mot dele wiþ þe · heer of þi pyne. Nis he nouþt good felawe · ne selanschuppe worþi: þat nul scoten i þe los · as i þe hizete. Hym biþoneþ scoten · after his enene: þat wol be þi felawe · lounyde lord; he mot þi steppes folwe · þorw sore and þorw sorwe, in peyne and in pouert · and polnyng of wo, wiþ schome and wiþ schenschupe · zif hit so falleþ, for to clymbe to þi weole · & lastinde winnes. Ne trouwe no mon wiþ ese · to steþe to þe sterres; ne bugge wiþ delyces · þin endeles bliþe. A swete lord Þær, whi wiþ armes of lone · ne cluppe I þe so faste: þat no þing from þi lone · departe myw herte? Whi ne causse i þe lord · sweteliche in soule: wiþ a lykinge cos · of a swete menyng · & hertliche þonkyng · of þi gode dedes? Whi nis me vnworþ · vehe wordliche þing, aþeyn þe muchele delyt · of þi swetnesse? Whi ne fele I þe lord · in my brest roote? Whi art þou me so fremde · how þat art so swete? Whi ne con I loue þe, and loneliche · loue-worþes · and lykyng þoneþes: Aller þing swettest · aller þing louelokest; þi worþ and þi worschupe · ne may no tonge telle. Weylawey my deore lord, þe vasily bittnesse · of my soule swannes! my worldliche þewes · and fleseliche lustes: arene be-twene þe and me, and lette me to come to þe, and stoppe me þe felyng · of þi swetnesse. Mi swannes haþ me fuiled · wiþ monyfold fulpe, and makeþ me þo wlatsum · and fere of þi face, and wrieþ me schomeliche · and worþ i am þi wrecche: þat I ne dar þe neþe · loneliche lord, ne comen in þat fulpe · to þin eþe-sihten, but zif I fele me lad · wiþ draþt of þi grace. A Þæru þin ore · what schal þewne þe pris Of þi deore blood don · þat sched was on Roode? What schal þe large brok don · of þi softe syde; þe stremes of þe rede blod · þat stryked don so breme: of þi derworþe feæþ · and of þin holy hondes! Nis hit for to wasschen · sumfolc soules? Nis hit forte saluen hem · þat seke ben in swetene? Ho is þeone vnwasschen · þat haþ þis holy wetyng, þat helinde dewayng · wiþ·Inne his herte? Who þat felen him sor · or sek vn-valued, þat salue so mihti · haþ at his wille: as ofte as he takeþ hit · wiþ

1 Ms. him. 2 r. him. 3 Ms. nas. 4 r. louendliche? 5 r. ferd.
herte in his mynde, *wiþ* a studefast hope *-* and trewe be-leue? quential be *þou* blessed *-* myn benenellie leche, þat madest us of *þi-self* *-* so mætli medicyne! As my trust is þer-inne *-* let hit beo my bote, þat is of alle Mediciine *-* fruit and Roote. *Zif* myn euele ben mucchele *-* and ouerdon sore, þe miȝt of þat medicyne *-* is monyfold more. As wisleliche as a drope *-* of *þi derworp* blod *-* miȝte wasschen awey *-* alle Mennes suwnes: also wisleliche lord *-* þat ilke*¹* fyt welles, þat of *þi* blessede bodi *-* sprongen o blode, my soule mote wasschen *-* of alle maner suwnes, þat [it] I-failed is *wiþ* þorw my fyt wittes; of al þat icheane amis *-* sege *wiþ* myn eogen, herd *wiþ* myn Eren *-* or tasted *wiþ* Moube, or elles eny wyse a-gult *-* in sawfol speche, or liȝterlice lyked *-* in sauor of neose, and þat icheane *wiþ* eny lyne *-* mísliche feled, and *wiþ* my flesch sunget *-* in eny kwnnes wyse. Let þy woundes hele *-* þe woundes of my soule; *þi dæp* sli in me *-* fleschliche lykynge, worldliche leetes *-* and bodiliche lusters, and make me lyven in þe liuinde lord, þat I be to þe world ded *-* and a-lyne to þe *-*; so þat I mai verryleliche *-* sigge *wiþ* þe apostile, Paulus: *Viuo ego, iam non ego*, *vivit autem in me Christus*, *Æl line not Ich *-* but Crist lynep in me*. þat is Poules wordes *-* and þus for to siggen: In *-* line not in lyne *-* þat I lysede²: but Crist linep in me þorw wonynde grace, þat from deþ of sunne *-* me torneþ and quikneþ *-* to lyf þat is blisful *-* of gostliche hele, from alle worldliche lune *-* & fleschliche lusters *-* al one forto lynes *-* in likyng of Crist. *Æ* a deore lord þin ore *-* wel weore him bigon, þat feled in his soule *-* þat seli word to siggen; to goederhele weore he boren *-* & to mucche blisse: for eueri grome were him gome, & eueri wo winne.

A Milde Marie *-* moder of Merci, socour of serfewel *-* and cumfort of care: Nartou lodesterre to alle þo þat in þe see Of þis worldes anguische *-* seilen and faren? þou þat art qween of angeles, ladi of alle schaftes; to whom is bitakene *-* þe cure and þe cumfort *-* of hem þat hem feleen *-* caytif wrecches, *Æ* þe þat in hor owne egen *-* seon hem-self wrecches, and sechen þin helpe *-* wiþ trust hope of herte; in þin adovactye is put *-* þe cause of vre sunnes, to stonden at domesday *-* vr aller Iugges mooder, in help & in Meyntenauwec *-* of vre soule-hele. *Æ* Penk heer on þis wrecche *-* Moder and Mayden, þat falleþ þe tofoþte *-* in hope of þin helpe, crynde reuþely *-* after þi grace. Pese me ladi, for þi mucchele merci, to þi derworp sone *-* þat Ichaue *wiþ* sunne *-* schomelich and lihtliche *-* so fele tymæ a-gulte. *Æ* Mi sunnes ben so gostliche *-* grisliche and grete; makeþ me so wistsum *-* and stinkinde foule: þat I ne dar him neisgen *-* ne folwe my neode. I hane *wiþ* hem willes *-* my soule forshucked: from þe liknesse of god *-* to þe deuel of helle; wrapped hane I wille *-* þorw fulpe of my sunne *-* mi makere mi buggere *-* þat bourte me so deore: *wiþ* his derworþep dæp *-* from þredham of helle; þat wolde raþer suffre *-* to dyen on Roode, þen to þolien in his shyt *-* þe wlatynge of sunne. *Æ* Him-self souyte þy ⁹ pes *-* in myn owne gulthes, as his hedde be þe gult *-* moni tymæ and ofte: *wiþ* sturyng of my conciencie *-* & preching of wyse; *wiþ* hard wrake þat I saug *-* of oþer mewnes sunnes; *wiþ* bi-heste of blisse *-* & vniomte mede, þat holi writ vs be-hat *-* þif we leten sunne; *wiþ* giftus of grace *-* bodiliche & gostliche, anentes worldliche weole *-* to don al my wille, and to schilde me from myn enemy *-* þat I haue as folwed *-* and þiue

¹ Ms. ille. ² = I ne. ³ r. liue. ⁴ From here the text is extant in Ms. Simeon fol. 171 u. ² till A now þei setten, p. 350. This Ms. is a more copy of Ms. Vernon, and worthless.
A talking of the love of God.

me to his will e and to his luper lore and flower frou 1 be love of his and my derworpe lord god: þat wip his derworpe blod bouste me so deore. He wusch me wip cristendam of Adames suwne, and I me fynede sihen mony-fold worse; he heyled my soule þat wouned was þesne Porw myn eldres guilt of Adam & Eue, and I hauue slayn hit al out þat I hauue feole tyne wrouȝt and longe legen þer-inne. ¶ Sihen þorw his grace he prented in my soule: þe ymage of heyn-selue, and I enprented aboue: þe liknesse of helle. Allas, my deore ladi, alas what hane I don! hou hane I chauyed þat prente and damped my-seluen! ¶ Allas þat euer I was so wood so foule for to fallen! þat me ne schomede not to worche þat fulpe þat is me non so gryslich and schoemeful to nempre! Allas whi ne drede i not his sute and his werkes, þat is me now so draful to nempre his name! He fel willes þat first fel foule, but wip-outen knowynge or warnyng of wrecche; as I was war þerbl and bi mony ofswere, bi warnyng and wissynge on mony-maner halue, and fel in þe selue and in moni mo. Hee fel in pruide þat hedde sum matere, sihen þat he was so feir and so briht an angel; and I fel in þe selue wip-outen eny matere, þat nouȝt hane of my-self but sumene and flesches fulpe. He fel ones and I fel feole sihen. He aȝeyn his makere and I aȝeyn my makere and myn eft makere aȝeynys my lord: þat bouȝte me wip his herte blod and yaf me al him-seluen. He forsok vr lord god þat suffrede him to gulten, and wip-outen sparyng drof hius al to wrecche; and I forsok þat ilk lord þat lefte my gulte, and secheb me and solweb me, whom so euer I from him fee, and calleb me loueliche of þis gift of his grace. ¶ Allas allas nou fynde I me grisloker in my gultes, þen þe grislihed of him þat helle gryseb offe. ¶ Allas þif I seo my-self I ne may soffre my-self; and þif i ne seo my-self nouȝt þesne gyle I my-self; þen stynkinde careyne, and muche more wlatsum biforn godes face: þen eny fulpe so foul þat eny mon may þenken; so þat me gryseb of myself and wlate of my seluen þat I ne may soffre mi-self þat wrouȝte hau enis serwe. A lord þyn ore þat I may aike sore! Whi ne griseb of me boþe my mete and my drynk, my schround and al oþer þing þat me scholde helpe? Hou may rihtwysnesse pole þat þer ne risib aȝeyn me alle fyne schaftes, wip schome wip wip schendeschape wip gounyng wip spornyng, to fisten on þis trautyr þis tirawst and þis tormentor, þat haþ al his schappere so foulliche dispiset? ¶ Whi nam I huntet wip hem foule as a dogge? For þei mowe alle crie and siggen in heore kynynde: þe þes is þe foule corseyling þat haþ vr aller makere þat maade vs to his worschape so schomelicke offended; þat vseb vs in his werkes to schoome of vr lord. ¶ þe Pees is þat þat more beyþ in wille & in werk, to þe deeneles tollyng þen to godes drewynge, and more haþ rewarde to to þe deeneles gyle, þen to godes benfeþ þat bouȝt hym on Rodde; and hedde more likyng in þe Malice of þe deele, þen he hedde delyt in Godes goodnesse; and ches muchel rabere to beo þe deeneles cundle, þen wip endeles lyf godes child of heune. ¶ Whon god daunselede him muchel worschuped hym þe he ne set hit at nouȝt ne drede not his wrecche; but more drede to wreþ þen a worldliche wrecche þen schomelicke offenden god þat him wrouȝte; and more was aschomet to dowm in mouthes sith an epeliche

1 Ms. for, S from. 2 S fleischliche. 3 S seches ... folwes. 4 S griished. 5 S hss. 6 S synge(l). 7 S rewardet. 8 S benzet. 9 Ms. on on, S on þe. 10 = caress; so Langl. A xi. 30. 11 Ms. and.
trulfe of vsstytng ping: þen mony a foule susne in siht of god almiȝtȝ.

¶ More him delyted forte enbrace Mock', and styngk of worldliche Mok þat gylep so foule, þen baþen þe lykgyn & ðis þe lone-clyppynge, in þe brennynge lone of þe holygost. ¶ Al-beo þat on defendet & agesyn þe lawe, & þat œþr nomeliche I-sinen vs in reste. þat on is woonen wiþ swyنك & wiþ muchel anguissche, and endeþ atte laste wiþ sceldynge of wrecche; Trasayle þe wynnyng, drede in þe keping, serwe in þe leosyang & helle at þe ende. ¶ þat œþr nis not so deore a-bouht þate is ful muche menskeful, wiþ waxinde lykgyn & bodiliche fyndung, & bringþ þe endes blisse.

God setþ hit him-self þat hosen secheþ him furt, & ouer al œþr ping askþ þis blisse, al þat him be-houþ þe bodiliche neode, schal he graunted þer-wiþ and þisen in þat boone — Luc.: Querite primum regnum dei &c. // Þis is he þat al day þone þis god his hindewine, and hertliche louteþ to clypppe worldes dwcele. ¶ Þis is þat bylynde wrecche þat in his owne egen Weneþ him so vertuous & is ful of vices; leeteþ him feir and freoly & haþ þe deueles liknesse; & weneþ þat he beo witti & al ful of selyþe: and lokeþ on his chaffare þat he is afolte, þat sold haþ his soule for stinkynde lustes, and chaungeþ god for þe deuel & heuene for helle. He halþ him ful douȝti, stalworþe & hardi, & al day is ouercomen of him þat haþ no miȝte. Forte wiþ-stande þe moste wrecche of þe world: þat wolde agesyn him fihte. Þe leeteþ him gentil & is þe deueles þral, & demeþ hem wrecches & makeþ hem his harlotes, þat ben so gentil of blod þat god is heore fader. Þus he lokeþ him-self wiþ a fals eþe, seþ þat þat is nouȝt & demeþ al wrong. Hlt is þe deueles Miroþ þat he in lokeþ, & þe fendes argumens þat him þinkeþ resounþ, þat he bobbeþ him wiþ & ledeþ as him lykeþ. A Iheru Crist þin ore, hou schal I euer dryȝen þo þenken on þi domes: aȝyneþ my gultes þat alle þyne schaftes þus harde mouwen acusen? And not onliþ þus, bot þit mowe þei criȝen & sitiggen in heore wyse: ¶ þe Pees is þe deueles Maumet, þat haþ vs alle wrongliche Veseþ in his werkes aȝyneþ vr quynde. He hedde gedes liknesse & torned þim-self out of þat In to þe liknesse of vch of vs alle; he is more eorþly þen euer was corþe, fikelore þen þe wynþ, more veyn þen is þe eir, hattore in his lustes þen is þe furþ þat brenneþ; hardore þen eny ston of wikkede horte: aȝein his encreistyn þat Crist representen; caldore of charite þen forst in his quynde. ¶ What schal I more sitiggen? he ne dredþe not god ne mon he nouedue, but mengedhe his owne wikkednesse among moni œþre, and dude þat in him was þat ladde hem his weyes, and was to hem ensamþ þe ledere to synne, wiþ vnclene speches wiþ lecherous lokynges, wiþ schrewedede dedes & mony luper leetes. ¶ Ne þhouȝte him nouȝt inouþ þat godes dep on Roode Weore lost anontes him-self & but anontes mony mo, and dude þat in him was þat þe deueles promotor & godes oune traytor, to leden hem to susne. He bar him as he weore a god þipen þat he nold heo llaþ bi godes wille ne bi no lawe, but as him lyked him-self æsyn godes hestes Strayen out of lawe in wrong & in outraghe, as mon al laweles: & don what him luste. ¶ Þif God ne dude for him al þat he wolde: he gruynde aȝyneþ him as þauȝ þe weore his knawhe; & þif he eny tymhe lette for [t]o[14]
A talking of the love of God.

sunne, hit was not for godes lone 1 but for Mornes drede, or for bodiliche harm: or worldliche enchuse. Bope of gooede and of euel: he wolde be louned 2 , as peig he were god self 3 of whom alle ping 4 is, bope 5 gooede an euel, is ordeynt for gooede. 1 What schal I of him 6 more speke? his pruide passep Lucifer 7 pat fel into helle; his guilt Adames gult 8 pat cast him out of paradis, and nouxt onliche him 9 but alle monkynde. For pey hedde muchel pat hem drowe 10 to be proud offe, and he nedde but wrecchenedesse: pat scholde him wiþdrawe.·

Allas my foule fulþe: and my muchel vnaelhþe! What schal I non to rede? whoder schal I now gon? Wher schal I me beo-tornen 11 nouv alle ping is þus risen 12 æzeynes me one: and wondrep þus on me? 13 Aæzernes alle schaftes: hame I mis-taken, and my deore lord god: luþerliche dispiset, and alle his holy angeles: greuousliche I-erred 14 , and alle his holy halewen: foule deshonoure, and myn euencriste: in mony maner greued, and alle creatures: hame I mis-ves, 

Anselmus. A serwe and sikyn, criþing & gronyn, wher be ze ryue: zif ze here faylen? 1 Where be ze fervent: zif ze heere slaken? non ne wol I whoderward: · I may me best bi-tornen, for I hame maked me fon: in alle kunnes halue. 15 Allas allas my lord god 16 stured is to wrapþe, and no ping ne hane I me laft 17 þat al nis offendet: þat scholde me helpe 18 or eny good wille. 19 1 If I ha wrapþed þe sone, nis þe moder erred 20 ? And zif þe Moorde be wrap, hou is þe sone quemed? Who schal pese me wip þe sone 21 zif þe Moor beo my fo? 1 Or who schal me geten þe Moorde lone 22 zif þe sone me hate? 1 But deore lord of Merci 23 þat art al merci, and þou his deore Moorde 24 þat art ful of grace: zif I hane ow bope a-gult 25 ne be ze ful of Merci? And wherto schulde merci 26 zif gultus ne weore? 1 Schal þe Malice of myn euel 27 passen oure 28 goodnesse? or alle myne sunnes: ben more þen oure Milce? 1 Ne art þou lord bi-come mon 29 and taken hast vr kuynde? And þou my deore ladi, bicomen art his Moorde? 1 And hast al þi menske 30 in heuene & in eorþe, for resun of sunful 31 and wrecche to slaken? 1 þou lord bcome mon 32 and a Mylde Maidenes barn, þat hard deþ and schendful: poledest for þyn enemys; and þou his deore Moorde 33 wip Maydenes menske, þe swerd of þi peyne: þurled þi soule — animam tuam pextranisit gladius. And þat wolde ze pole 34 for Merci al-one 35 to sechen hem þat weoren at-reiþt 36 and drawn hem þat fiedden. 1 And I þat seche Merci 37 and truste in þor Merci, and knoweleche my gult 38 wip sore herte-sykes, schulde fayle Merci 39 þer welle is of Merci, þat is to alle sunful 40 so rycf and so large? 1 Wher is þerme þat word 41 of cumfort & blisse, þat þou seidest þi-self 42 derworþe lord: Nolo mortem pecatoris, 43 I nul not, þou seist, þe deþ of þe sunful, but I wole he torné 44 and stunte of his sunne, and ryse to my grace 45 in lyf wip-outen endes. And þat also þou seist: In quacumque hora ingemuerit, salus erit, 46 Whon so euere þe sunful 47 forpineþ his sunne, & wilneþ for to stunte, anon he schal be sauned? 1 Ne seidest þou not lord 48 to þe heef on Roode, þat euere seþþen he couþe 49 hedde I-ved þerþe, þat is þe selue day 50 he scholde beu in blisse? and for no more desert 51 but for he kneug his gultes, and þe for his sauncour 52 he asked þi Merci? Ne was he put in no delay 53 to liggige longe in peyne, but seidest so redily 54 wip so mylde steuene: Hodie mecum eris in paradysio. Nart þou derworþe lord 55 þe Merciable flader, þat þou liknest þe to 56 ·

1 S be biloued. * om in S. 2 = irritated. * S willing. 3 = zure. 4 S seidest.
tellep pe gospel, pat whon so euere pe luper sone beo he neuer so gult, 'beskep in his herte to seche bi Merci: anon þon seost him a-fer in þat ilke þoung, and ernew aseynest him wonderliche swiþe, and er he speke eny word but in þe þoung al-one, so þat hit he studefest and wil for to ryen, þon fallest aboute his nekke and cluppest him & cussen, wip chere ful blissful & welcomest him hom, and clepest alle frendes & makest a foste, slet þe fatte feste-calf for þi sone sake, and biddest hem beo glade and bliþe blissen wip þe, þat þi sone is souwend þat þon heeddest loren — Occurrut filio prodigo videns sum a longe. And whon þow heng on Rode preysted to þi sfader for þat ilke traytors þat duden þe to þe dep: Pater ignote ilis, quia nasciunt quid faciunt. And hedden alle Merci þat hit wolden asken; and of alle þing most was þi jernynge, þat þei wolden eny wey þi merci vnderfonge. Pat Merci is so plentious so redi and so large: prosumed and presed euere ar men hit asken. For asken hit ne mai me not ne hau þat ilke grace, but þon hit speciallich þat hit in vr will. And þif of alle þinge þen furthest þon most after heour soulwer þat merci for-soken. Ne art þon lord vr fader, and makest vs hast þin eires of þi grete blisse, and in þe pater nostre biddest clepe þe so, and þat we asken of þe al þat vs likeþep, and þat not luitel but al hol þi-seluen, wiþ al þat vs undeþep to bodi and to soule? Hou sculde euere þe child fallen of his askynge: anentes such a sfader þat mouchel more loneþ ep child, þen he do his owene bodi or deep þe child him-seluen? Nai sikerliche nay ne may he neuer faylen Of þat or better þerfore, but þif hit beo mis-asked. And al-beo þon vr sfader Lord in persone, of þe sfader þon art bicomme vr brøper in persone of Crist; vr lunge vr domes-mon þat al þe world schal demen, art bi-comevr broþer of flesch and of blod. And se[i] derworþep lord þorw þe prophete, as sfader al ful of lone wordes so swete: Nuncquid potest mater obliuiscri filii uteri sui: si illa obliuiscatur, ego non obliuiscar tui. Ponz þe moder miste forssten þe child þat heo bar, þon ne maist forigte mon þat wole to þe callen; but seist þat al þi lykynge & al þi delices, euere wiþ vs for to wonne & dwelle wiþ mon — Salomon: Delicie nsec, esse cum filii hominum.

A þon Blissful moder þat art vr oune Moder, þon ne askest neuer wrecche of no womans sumnes, but þe gult neuer so gret ne sumnes so monye, askest ay merci wiþ moderatorliche reþe; and þerfore bicomme þon ßerna Cristes moder, & moder of sumfolte to bringen hem to grace. How scholde I desfyen to fallen in þor grace þat am zow boþe so sibbe þoyre sone and þor broþer, and þon lord my lunge and myn oune broþer, and þon ladi my Moder and my Ingges Moder, and of þe selne lunge asignet to my counself, to be myn aduocatevix beo-fore him in þe dom! Wher may be grace þif heer beo reddour; or eny hope fouwend þif hit heere fayle? hon scholde I euere dreden to synden alle favour, and vmmete merci bi-fore so sib a lunge, þat hauþep me so frendly þif þat I seche merci while tyme is of merci bi-tanzt so leoþ an helpe? Who schal my cause sauen þif heo ne may suffisen, þat haþ hit vndertaken þat and alle suche, and haþ hit of offeye for sunfol to causen: and is þe lunge hure owne to forperen al hir wille?

1 Ma. & beskep. 2 r. in. 3 S ful of blisse. 4 S þose. 5 Ma. illus. 6 S þurstoff. 7 S hit. 8 Ma. seþep. 9 Ma.ゆっくり; om in S.
A talking of the love of God.

Penk on þi Caytyf · lord God almihti, and þou his Mylde Mooder · þat ben so ful of Merci; þow Lord ðauerynde · and þou ladi be-sechinde; let me neuer saylen · þat I Merci ne synde; or elles sei me where · is eny of more Merci, and more myhtful þen þe · and largore of grace, þat in þour defante · whon þe me forsaken, schul my neode beeten · and graunsten my bone. þat sibþen onliche in ow · & in now NONPÆR, is welle of all Merci · þat enermore sawweþ: for þat muchel Merci · clanse¹ my soule, and wasch hit of þat fulþ þat hit is fuyled wiþ: þat þat I þowr or grace · askape þat wrecche, þat is me worþipliche · for guilt of my dedes; and schild me from þat serwes · non and enuer-more, þat beþ to þe dampned þe greþped in helle; þat I wiþ alle þo þat ben · blisful in heuene, may ow boþe blesen · ay wiþ-outen ende, amen.

Iþen my derworþe lord · Iþen my onne Fader; swete Iþen heuene kyng, mi druri my derlyng, mi deorung mi louynge, myn hony-brid my swetyng; myn hele & myn hony-ter, mìn hony-lyf mìn halewy². Swettore art þou þen hony · or Milk in Mœpe, Meode Meþ or picomment · maad wiþ spices swete, or eny lykende licorne · þat ouzþwer may be fordænd. Ho ne may loue lord · þi leone³ lofsrum leore⁴? What herte is so ouer-hard · þat ne may to-melte, in þe monyg of þe · loneliche lord? And ho ne may loue þe · swete Iþen? For in-wiþ þe-selu æren · alle þinges gedered, þat enuer may maken eny mon · loneworp to oþer. þat Feirnesse, loesuam leor, ðlesch whit vnder schroud, makeþ mony mon beo bl-lioued · and þe more deore. þat Summe freodom & largete · þat lenere is: menschelike to þizem · þen quedliche to wiþ-holden. þat Summe wit and wisdom · and hap of þe world. þat Summe Mïht and strengþe · to ben kud Kene in fæht · his riht to defenden. þat Summe nobleye & hendelek · and genterise of kuynde. þat Summe gret Cortesye · and loþles leetes. þat Summe mylde and Mekenesse · & deboner herte, wiþ swete louereden · and godliche dedes. And þit ouer alle þeose · kuynde mest; sibbe fremedes · vchon louen opær. Now my derworþe loue · my swete lyf my lykyng, my lonelichest⁵ leof · myn herte and myn halewy⁶, mi longyng mi mourning · mi soule swetenesse: þou art lofsum of leor · mi swete Iþen; þow art also scheene · þat alle angëles lyf: is to biholden · þi loneliche face. For þi leor is so brïht · and vmynete lofsrum, þat þif þe for-wariede · þat wallen in helle, mihten hit [se] wiþ egen · and loken þer-onne, al þat pyninde pich · þat þei wallen inne, ne wolde hem þinke · bote a softe bat⁷ baþinge; þif þor þif hit so mihten þeo · derworþe lord, leure hem were euer-more · in wo forte dellen, and on þi lofsrum leor · euer-more to loke, þen in alle blisse hen · euer wiþ-outen ende, and of þat briȝt blisful leor · forgon þat swete sihte. þat art so scheene & so briȝht · þat þe somme weore desk, þif hit to þi blisful leor · mihte ben I-euenet. þe Wif I wol loun eny mon · for his feirnesse, forsoþe derworþe lord · I wol loun þe, þi leone blessed leord: moder-sone feystre, of alle þing swettest · fourend in tast. þat swete Iþen gode leof · let me beo þi ser-uunt, and lere me for to loun þe · louynge lord, þat onliche þe lone of þe · be euer al my likynge, mi þeornynge mi longynge⁸, þi þouȝt and al mi worching. Amen.

Bote my swete lord · for þat sibbë fremedes Kuyndeliche lounþ hem · vchon to oþer, þou cloþedest þe wiþ oree flesch · mon bores of womon; þou toke

¹ S cause. ² S halewey. ³ S halewey. ⁴ om in S. ⁵ S loren. ⁶ S lounyng. ⁷ om bat? ⁸ S myht so.
of hire swete flesh · wiþ-outen hire wemmyng · monkuynde follich, to þole
al þat mon mai þole, and don al þat mon dop · wiþ-oute synne one, and bicoóm
vr broþer · of Fader and of Mooder, to maken hol [loue] vnbeden · bituenen vs alle.
¶ Who is þesne þat ne may · & oughe to be knynde, to louen his oune broþer ·
of flesh and of blod? ¶ Nou my swete Ihesu · my derworþe broþer: my sibbe
kun haue I leened · for þe loue of þe, and þeis heo me forsaken · ne reccheþ
me noþing, while s þat I mai haue þe · al one for hem alle. ¶ For þif I þe
haue · what scholde I more asken? I nouh1 þat me neod is · ne may me frendes
lakken. Pou art me more þen Fader · more þen Moder; Broþer or Suster · or
eny worldliche frend, nouȝt aren hem to telle · æxen þe al one. A swete Ihesu ·
mi derworþe broþer, of flesh and of blod · of fader & of moder: ¶ Mi swete
derworþe lord · let me beo þi seruaunt, & teche me forte loue þe · benynge
lord, þat onliche þe loue of þe · beo al my likyng. ¶ Wel artou sweþe2 · and
lovelich ouer alle, ffor in þe one is founden · þe pris of alle beute, þe pris of
al richesse · of loue and of largesse, of wit & of wisdam · of miht and of strengeþe.
In þe is pris of sibreden · & of allen frendschupe, of al loveliche þing · þat mon
may wiþ [in] loue ben. But ouer al ouer þing · þat makeþ þe so lovelich, & so
loeworþ to me · my derworþe lord, vnime more: þin ouerhaerde harteþ, þi
schome and þi woundes · þi pyne & þi passioune, þi deore deþ on Roode · þat
was so sehndful for me; heo asken al hol my loue · and reuen al myn herte.
A swete Ihesu leone lyf · let me beo þi seruaunt, and lere me forte loue þe ·
louynde lord, þat onliche þe loue of þe · beo enier al my likyng, mi zoonynge,
and my longynge, my pouzt & al mi worchinge. amen.

Bote moni for richesse · lemmone cheoseþ; ffor eueriwther mai men · wiþ
catel loue chepen. ¶ Bot is þer eny Ricchore þen þou · my leue lyf my lemmone,
þat richeliche regnest · in heuene & in eorþe? ¶ Pou art kud Cayser · þat al þis
world weleþ; ffor as þe prophete seib · Dauid in his psalme: Domini est terra
& plenitude eius, · þin is þe eorþe · and al þat þer-in woneþ. þin is þe
heuene · and al þat þerin lyueþ; þin is al þe wyde world · and al þat þer is
inne. ¶ Al is þin my swetyng · and al þow wolt hit þeue me, þif I wiþ³ al myn
harte · al-one wol4 þe. ¶ But þou lord þi-selne · art wiþ-outen ende, vnyme
tere more worþ5 · þen ben alle þeose. Perfore wol I loue þe · my leue lyf⁴ my deore,
and al-one for þi loue · alle þinges ieten, þat mihte myn herte · from þi loue
leden, or ben encheson þeof · to louen þe lasse. [A swete Ihesu &c.]

Bote what is Richesse worþ · or muche forto welden, þer wiþ-outen largesse ·
freodam lakþep? ¶ And ho is freore þen þou · or largore of þife, þat furst
madest al þis world · and þeue hit to my wille. þow þene⁵ me such lordschupe ·
ouer alle þi schaftes, and puttest vnder my feet · al þat þou schope. But I hit
wikkedliche fordude · þoru my foule synnes. And þou for þi freodam · þaf for
me þi-selue, to leese me from þradam · þat I was put inne. ¶ Zif I eny þesne
wole · for largesse louen, þe al one wol I lonen · swete Ihesu. For ouþre þat
ben large men · and cortes I-kuddie, þinen of heore goodes · after þat hem
lykeþ: þat þou sweate Ihesu · largest of alle, ne þesest not one of þi good · to
wouwe wiþ þi lemmone, bote [þene]⁶ þi-self for me · in prys of my soule, þat

1 r. I ouh.  2 S adds lord.  3 om in S.  4 S wol þiue.  5 S worhi.  6 Ms. leuelyf.
7 Ms. þiue.  8 S þiue.  9 Ms. to þiue.
A talking of the love of God.

[Text continues]
kynges, and lord al-miżti · lord of alle lorde. And ʒit art þow ouer þis · boren of mylde Marie, of Daudes kuþreden · þe kyng of Abrahames blod. Of herre cuþreden þen þou art · nis non vnder sonne. Louen wol I þesse þe · swete Iþru, as þe gentileste leof · þat euor was in eorþe, þat neuer was1 no lac · ne last wiþ l-forœnden · ðat com þe nomeliche · of kynde of þi fader, of whoms is al gentilrie9 · and cortesye sprongen. Let me be þi seruanust · gentii and hende, and lere me forte loue þe · my derworpe lord, so þat in þe loun of þe · my lyking and my loye, wiþouten eny ofþur mong · euor be rootted fast.

Mekeness and myldeschupe · are swete loun-tacches, and makeþ2 ofte mony monþ · leof and dere. And þou Iþru my leoue leof · for þi muørhe Mekenessse, as witnesseþ holli wriþ · to Lomb were þou eueneret. For aþeyn alle schomes & serwes · þat men duden þe, neuer ne opnedest þou þi monþ · to gruœchen aþeyn. And ʒit to eken al þat · al þe schome & suþne, þat synful wrecches of þis world · vche day recheles · don aþeyn þi godhede · as þou no god ne were, þou þolest4 al myldelich, and takest hiþlœch, ne takest5 not sodeynlich · wrecche of vr gultes; but þow þi muørhe myldeschupe · abydest vs longe, euor sechinde lone · & beodyng of grauce. And þerfore my leþmon · my loye & my blisse, euor glad mai I ben · & blissful to wisse, þe false marþes of þis world · to leuen & misse, & euor resten in þe · to clappen & casse. A swete

Iþru my leoue leof · my loneliche leþmon, mi derworþe derlyng · mi soule sweatnesse: þþ þeo foos fiþen · aþeynese me faste: þe false world and my fleþch · þe þridde is þe deuþ; þþ þe world to make me fals · and tolle7 me to þelþe; þþ mi fleþch to mony fulþes · of vntounes lustes; þþ þe deuþ wiþ his sleþþes · and wiþ his queynete crokes, to trappe me lopþliche · to drawe me to helle. And for I was so ouer-arþw þe · and wok of my-selue, þel be-segede me · and kene besetten: And maden me mony a res · wiþ greynynde beere, þñl grimm and ful grisly · as wolues as hit weore; wenden in heore wyse · wiþ sum kynnes ginne,8 wiþ a poynt of chekkmat · comen me wiþ-inne; and forsoþe ful neþ · hedde i fœle fallen, bi-trapped in heore cokes · and caucht til heore preye. And so dude I sikery þ þow my foule suþne, so fer þat I hedde · be worþi to helle, ne hedde onlihe i-ben · þin vynymet Merli, þat euor is so redi · þ þi swete grace; þat after long abode · whiles I lay in suþne, and wolde not ayrœn · for non of þi callynges, ne for þi miþe wouwynge · þat þou þesse madest, al [min] vþþþþ þerworþe lord, drouh me from myn enemey, so freoly & so frendly, þat I so wrecchedly · folowode so faste. Þþ þat euor beo þou þeþed · in heene and in eorþe, heizd and heried · of al þat þou schoþe! for whon þe bale was most · þen was þe bote next; þe grace of þe holigost · hit tayled so. For whoþne þou seþe hit beo so · þat I ne wolde ayrœn, ne my-self stoden · aþeynes my foos, ne blenchhen heore wyles, heore crokes and heore gyles, but slonz slug-ginde lyen · slumbbride in suþne: þþ þesse come þou my leof · my leþmon my deore, wiþ liþt leytinge loun · to seche me here. Þþ þou felle for me gostly · from heene to eorþe, and ruþed me reply · of al þat þor was; þif I lyþe lodly · þou reysedest me redily, and þif I fallynde was · þou breyde me aþeyn. Þ At þe poynt of my fal · whom I most dradde, þou kuddest þe quikly · to make res-

1 S nas. 2 S gentirise. 3 S maken. 4 Ms. þoledest. 5 Ms. takest hit. 6 r. þi? Ms. tolleþ. 7 S gynnes. 8 S of a ch.
A talking of the love of God.


A Ihera my swete lone: þat þou art wondor riche, as al-weldinde lord: in heune and in corbe: and þe þe þe þou bi-come: for me þat am so wrecched, whon þou in þi childhod: weore leyd in þe craccie; schend þou weore and schomed: of wikked memnes monþes, fondet after wip þe fend: on fele cunne wyse, and siþen atte laste: schendfuliche & schomeliche, wip strong deþ & pynewel: hongede on þe Roode. ¶ Pore were þou furst boren: of þi leae moorder: þat mayden is and moder: of þe þat art hire fader. For in þe borwh of Bethlehem: ne fonde þou no leuþ, wheer in þi Burý-tyd: þou mihtes þe resten, but in a woubles hous: a-midde þe strete, þat was a symple refuit: in so cold a tyme. Per weore þou woußden: and swapeled in Ragges, and after coldliche i-leyd: in a beestes Crabbe. So woldest þou be conu- saunt: and commyn wip bestes, to maken vs caþyuæ: þat beestilch liuen

1 S drede. 2 S witnesse. 3 Ms. vauwarde. 4 = shelter (Halliwell). 5 = wall-less.
heere, wip bi-self comversawt in heuenene-richie blisse. Pus poreliche bi-ghanere
hun Ihaem my swete lemmun, for to lede pi lyf in londe for me. // But whon
hun eldore weore, wip wox more pore. For furst in pi childhod, hun heddest
to pi foode / pe Milk of pi moode brest / pe Maydenes pappe, and pi Moder
redi / euer whon hun woldest, & whon hun sore weptest / to stille pe perwip:
But whon hun eldore was: hun pat alle dedest, bope foules in pe flyht &
flissches in pe flod, men & alle beestes / pat heere lyf leden, poledest for
defaute of mete / mony hote honger, in bote of vre summe / as tellep holy
writ. And hun pat he heuenne / and al pis world wrongest, ne heddest in
al pis wyde world / whon hun scholdest dyen, wher-on hun mistest / pin holy
hed resten. But euer bi-foren heddest hun / in gouphe and in elde, wip-whip
hun mistest / hulen pin holy bones. But atte laste of pi lyf / in pi meste
neode, whon hun for me so reuiply / heng vpon pe Roode, pér ne heddest
hun so muchel / of al pis worldes wyne, wip-whip pin holy bodi / hun mistest
inne folden. Al hun my swete lemmun / pore hun were pi-selen, & to
pouert of pis world / sannest wip be toke. Pouert wip loudest / and pouert
hun tauteest, and trewelli hun be-mente / pin endeles blisse / to alle pat here
for pi loue / pouert and pyne, Mesey[s]e and Mischeef / in pacience taken. A
swete lord / hun scholde i ben riche / here vpon eorphe: & hun my leof so pore?
... as pi-self weore pore / for wip loue of me, for to beo riche wip / in pin
oune blisse; for wip pouert / wip wo schal me wel bugges.

But pouert wip menske / is eth forte polen. (B)ut hun lord for my lone
wip al pat like pouert, hun weore schomeliche ischent / reuyeld and dispyset.
For often men / seiden / schomeful wordes / & scornful hokeres: longe weore
al to tellen. // But [more]1 schome poledest wip / pat neuer summe wrouhtest;
weore I-taken as a peof / & brougt bifoare iupe men, hehen houndes / forte
be demed of hem, pat art pi-self demere / and luge of alle worldes. And
hun lord pat art lyf / of al monkynde, weore dempned to pe dep / & pat to
schomeliche deph, and he-mon-quellere / was to lyf i-saued; for alle he crigede
on he / so grisliche and loudes: /honge Ihaem on Roode / & leese out Barraban,
and was pat Baraban a pef / worbi forte dyen, pat wip tresun in pe Borwh
hedde a mon quelled! // But more schome / wip poledest / my summe for to
beetenn, whon sufol men so viliche / in pi face spitten. A mi swete lemmun
my derlyng my deore, ho mibhe more schome polen / cristenn or hephen, hem
pat men2 so lodlich / his face spitten? and hun in pi lonesam leor / pat angeles
to bhohelden: nare3 neuer folle, such schome poledest4 / & al pe phonete menske /
for pe loue of me, so pat hun mistest wip pe foule splittyng / waschhe my
soule, & maken hit louelich / & schene in pi sihte. For-pi hun biddest me / euer
penke per-vpon, and seist on pis wye: Scito quoniam propter te mortificamur tota
die5; [propter te sustinui]6 obbrobrium, operuit confusio faciem meam, vnderstonde,
hun seist, and penk / pat I for pe loue of pe / suffre schome & bismare: schend-
ful splittyng / of vnworbi men, hehen houndes / amiddle my face. And perfore
ne dred pe nouzt / for pe loue of me, to pole worldes schome / despyn and
wikked wordes Of wikked messens moupes / wip-outes pi gults. // And schome

1 Ms. muche. 2 Ms. mon. 3 = ne are. 4 Ms. poledest hun. * Ps. 43, 29. 6 om;
cf. Ps. 68, 8.
A talking of the love of God.

of alle schome 'soffredest þou lord, whon þou weore honged 'al mooder-naked: wiþ-oute cloþ or clout 'be-twene two þenes. Also þei seiden 'þe enovyous Iewes: he is worse þen a þeff & more schome worþi, and þe-fore hong him heize 'bi-twene hem boþe, as he þat is heore mayster & worse þen þei. ¶ A Þær my lyues loue 'my derworþe lewmmon, herte may to-bërsten þat þeron þenkeþ, folliche as hit was 'in þi deofol dep! ¶ Þou þat art worsçupeþ 'of al Monkynde, of alle bales bote 'and angeles blisse: mon for to worsçupen & sanaþ from pyne, woldest of wikced men 'pole so muche schome. ¶ Men speken mony tymne 'of wondres þat fallen, of selcoup þinges, þat in þis world misliche 'ofte be-tydën: ¶ But þis was þe moste wonder þat euor bifer in eorþe, wonder euor wondres 'selfþ þis world bigon: þat on-leþi kunyde kynþ 'corouþ in heuene, þat schop alle schaþes 'and welþeþ alle þing, to worsçupen his enemys ' wolde so mekelich, he þat is so lœu-lœh 'honge so schomelich, bi-twene two þenes 'as he were a þeff. ¶ A swete Þær swete leof, tech me forte loue þe 'so deorre as þou louedest me 'my deorre lewmmon; so þat onliþ þi loue 'þe feo euor al my lykyng, my mourning my longyng, wiþ-outen eny endyng, amen.

But my swete lewmmon 'Inouþ were þi pouert '(&) 1 þi muchele schome 'wiþ-outen oþer peynes. But þe ne þhouþe neuer Inouþ 'for to bugges folliche 'my loue al enterliche 'whil þi lyf laste. // A swete Þær Merci: what pris setten on me? Ne was neuer vnworþi þing 'half so deorre about! For al þi lyf in eorþe 'euor was in muche swynk 'for me vnworþi wrecche, and euor þe lengor þe more; þat biforn þin endyng 'so harde þou swonk, & tràwþ-ledest so sore: þat red blod þou swatst—factus est sudor eius sicut gutte sanguinis decurrent(is) 2 in terram; for al as seynt Luc seþ 'in his holy gospel: þou weore in so strong swynk 'þat þi swot as blod-dropes, ron from þin holy body 'doun vppon þe ground. ¶ But what tonge may tellen 'what herte may þenken 'for serwe or for rоþe, of þat harde boþetyng, þat horlyng and desfolyng, þat þou poledest schomelich: at þi furste takynge ; whon þat Indas Seariot 'brouȝte helle-houndes, wiþ treson þe to taken ' & bringe til heore princes. And hou hеo þe bousden 'so egerlych & so faste, þat þe blod sprong out 'at þe fynger navles: as holy halwen hit siggen ' & writen is in boke. And bousden þe so harde ' & ladde þe forþ ruydlich, betynde reþlich, on Bac & on scholdres: and on vch a syde. And bi-fore þe princes, buffeteden [þe] & scorneden ' & byndfelleþ þyn eþen, pleieden a-Bobbeþ ' & maden þe heor fool, & spitten in þi face 'mony tymne & ofte, and maden hit so wlatsum 'so bleyk & so blo: wiþ betyng & bustyng & spittyny & spouteyn; wiþouten eny merci: þei dihte þe so. Þei grennedes vppon þe 'ænd waggenden heor heunedes ' & blattes out heore tonges 'ænd bonteden on þe schomeliche 'ænd maden þe þe mouwe. Sïpen by-fore Pylate 'hou þow weore naked 'bousden til a pyler ' & scourget so sore; so þat þow ne mïstest 'none weyys wrenchen: ne heore smarte lassches 'bi none gate blyench. ¶ Per weore þou for my loue 'wiþ harde knotti scourges, swongen and beten 'so smart and so sore: so þat þi louely leor, þat was so briht and so cleer, was al to-foulled and l-schent, þi skin to-riuen

1 Ms. of. 2 Ms. decurrens.
and to-rent; þer stremed on vche syde a flood, of water and of red blod: þow lord wiþ so meke mood · þoledest al heore wille. Siþen on þin hed was set · a Coroune of scharpe þornes: so þat after vche a þorn · þe rede blod gon folwen. ¶ Siþen ȝit þei beoten down · þe coroune vppon þin hed; and dres-seden hit and þraste, and duden hit sitte faste, so þat þe scharpe þornes · wente in to þe brayn. ¶ Setten a reod in þin hond · in stude of kynges septr, in scorn & in helping, and maden to þe heor knelyng, and seiden ȝeel þon kynges: and spatten in þi teep. And aftur¹ al þat vileny, ne wolde þei not be* þerbi, but lufharli & falsly · dempened þe to þe dep.

A derworþ þe lord · what schal I nou don? Nou mai I liue no more, for serwe and for sore: now my dere lewson · schal vnderfonge dep. Nou mai I Mworne strongly, nou mai I wepe bitterli; non may I syke sore · & serwen euer-more. // A, now me leden him forþ · to mount of Caluarie, to þe qualm-stouwe · to don him þere o dawe. A, my deore lewson · he bereþ þe Roode-tre: on his bare scholdre · for þe loue of me; his bodi is so tendre · his bones longe and lene: al stouynde he goþ · þat del hit is to seone. ¶ A, mi swete lewson, þe dutes þat þei smyte þe, þe serwe þat þei don þe! on vche a syde þei presto þe · forþward vnwrestly, crigrinde hidiously, to þi dep hastily; & al þon þoledest louely: for me wrecche vnworþi. Lord þat art almihti, zif me for þi merci · mayne þe of þat vileny, & felyng at myn herte: þi peynez hou þei smerte. // A swete ðærn leoue lyf, hon mony men nou folewe þe · for to wondren on þe; þy frendes ben sore · serwholf in herte; þi foos folwen hokerly, and lyken in heore maystri, and horlen þe lodly · in al þis worldes sihte. // Allas: nou þei han I-brouȝt him · þider þer þey wonen him sien. Now þei casten him don· and leien him on þe cros. Now þei streymen out his lymes · þis senwes al to-bersten; his þipes breken out of Ioynt: þat non of hem may lastew. ¶ Allas my deore lewson · hou may men for reuþe, azeyn so muchel fordede · do þe al þat wo? To þe þat art so loueli, so feir and so freol, and þoledest so mekel · al þat þei wolde do! ¶ A ðærn now þe druien · þe blunte varuiide nayles: þorþi þei feire hondes · þi þrely feet. Nou berstþ þi skin · þi senwes and þi bones; min herte cleueþ in my brest: for reuþe of þi mones. ¶ A ðærn swetyng, wher is eny wepyng, wher is welle of teres, to lauen on my leores, þat I neuere bi day · stunte nor be nihte, nou I seþ þi feire lymes · so reuþi I-dihte. þe blood of þi woundes · springes so breme, and strempþ on þi white skin · so reuþe to sene; þy Moder lokeþ þeron · þat virgyne clene: hir serwe sit þe sarre · þen þin as ich wene. ¶ A: now þei setten vp³ þe cros · & settlen vp þe Roode-treo, & þi bodi al be-bled · hongéþ þer-onne. ¶ A: ðærn now þei setten þe cros · in to þe morteis: þi Ioyntes sturten out of liþ · þi bones al to-scateren, þi woundes ritten a-brod · for-goled so wyde: lord þat þe was wo bigon · in þat like tyde! ¶ A, my deore lewson · whom þou heddest al bled, þou wox al druyne · and gowne þhirste sore; þei boden þe to drinken · Eysel and Galle, but whon þou tastested þerof · þow woldest no more. // A: my swete lewson · teken¹ al þyn oper wo, þei bonteden vppon þe · whom þou heng on roode, so mylde and so meke · as hit weore

¹ overlined. ² r. let be? ³ So far Ms. Simeon. ⁴ = to eken.
A talkyn of the love of God.

A lomb; louȝ when þe to bisemare gremynne foule, wiȝ schome schakinde here hed · in hoker & in scorn, ȝeiden in vbbreid · lo wher he hongeþ, þat couȝe saune oþer men: and sauȝe nouȝt him-þelen. ȝ Weo: lord · vre lone is luitel worþ · þat costen þe so deore, and zit vane we hit nouȝt · þat þou hit hane here, but folwen þre lustes · in þe deeneles fere, as pauȝ he be þ beter þen þou: and more worþ were. ȝ Allas allas for reuȝe · þat I schal þe my lemmen, so foule seo demeynet: and myn is al þe gult; ȝ al for-drawen and for-rent, bi-spit & schomeliche schent, to sauen vs þer we weore: for þat was al þi cause. ȝ A Iþeru swete lemmen: hou mai I nou libben: Non I seo þe leone lyf · þe lone of myn herte, mi derlyng my longyng, mi blesset lord my swetyng, wiȝ armes white and lonely · streyned so stretyly · wiȝ-outen eny merci · naked on þe Rode: so þat men may tellen · al þin holy bones. ȝ Per þow hongedest reuȝly, so cold and so blodi; al rau and wori: is þi swete bodi. ȝ A swete Iþeru · deore lemmen, nou þou diȝest for me, hongyng on Rode-tre, & letest þin hed falle down · þat del hit is to se. þe white of þin eþen · is torned upward. ȝ A Iþeru · non deskeþ þe sonne. Nou þe eorþe trembleþ: and þe stones bersten. Non þe temple cleuneþ · for serwe of my lemmen. Non rysen vp þe dede, in witnesse of þi godhede: & walkeþ in Ierusalem · as writen was biforen. ȝ Allas noþing ne serwes · ne nolþing ne rewes: for my deore lemmen · þat pineful deþ and schendful, wiȝ-oute sake of þunne · soffred on þe cros. ȝ A mi deore lemmen, mi serwe mi blisse · myn only lyues loue, þat diȝest so strong deþ: for al þis worldes lyf; þe pynfolest & reuþfolest · þat euer pôlede eni bodi, or mihte dyen onne: for þo lone of me: ȝ A swete Iþeru þin ore · Let me nou dyen · in þi blisful armes, from al þe lone of þis world · in to þe lone of þe; so þat only þi lone · beo euer al my lykyng.

But þit my derworþe leof · whon þei hedden þe slayn · al at heor wille, ne þrouȝte hem not þat Inouȝ, þat þei seþe þi dede bodi · so reuþlii honge on Roode; ne wolde þei not spare þe · de[di] ne o-lyue, but brouhte forþ Longiþ · þat was a bynd kniht, and token him a scharp spere · to stinge þorþ þin herte. so þat hit clef a-two · and of þat like welle of lyf, þorþ þat grisly wounde: runne two floodes: ȝ þi Riche preciþous blod · þat al þe world bouȝte, and þat deore holy water · þat al þis world wosch Of sake and of symne, þat þei were fallen Inne: what þorþ heore oone gult · & Adames sunne. ȝ A Iþeru swete lemmen · hou kynydeliche openest þou me: þi derworþe herte · lyues and deþes, / sforte knowen witerli · al þi lone þer-inne, and writen hit dernely · in myn herte trewely, wiȝ trewe lone-lettres: of þin herte-blood. ȝ Wiȝ wrongful þennschulde I þe · al myn herte wermen: sepþ þou hit bouȝtet · so harde & so dere: myn herte wiȝ þin herte · mi lone wiȝ þi lone, mi soule wiȝ al þi blisful bodi: & þin holy soule! ȝ A, swete Iþeru gode leof · let me be þi seruaunt, & do me forte lone þe · louynde lord; set as deþe þi lone · to brennen in myn herte: as þou wiȝ þe speres ord · was stongen for me; so þat onliche þi lone · be euer al my lykyng, mi þerning mi longyng, swete Iþeru heune kyng, in þouȝt and al my worching, wiȝ-outen eny makyng · of eny oþer mong.

LAdi seinte Marie · Moder & Mayden, muche was þe serwe · set at þin herte, whon þou at þi sones deþ · stoode him so neith! þou seiz al his serwes · þat

1 omit be?
2 r. or.
3 Ms. deþ
was so harde bi-lad: ¶ I-streyned on þe Roode · his bodi al on bloode, þe kene coroune vppow his hed: þat loueliche foode; ¶ His syde wip þe speres ord · opened so wyde; bi feet and bi hondes · to-reiht on vch a syde, þe stremes of his deore blood · þat gwnne doou gyde: Ladi wo was þe bi-gon: in þat lik tyde. ¶ Þou lokested on his swete leor · þi derlyng þi deore, howgyngye reulp-liche · on Roode in þeus feere; þe payne of his passion · þe chaungyng of his cheere, þin herte stongen þorw-out · þi dep als hit weore —animam tuam per-tranysuit gladius. ¶ Þou fel swohynde doun · ofte als I wene, and sikedest & sobbedest · ful sore bitwene; þi rode wox al won · þin heuz al grene, þat was biforehond so briht · so feir & so clene. ¶ Ladi þe teres · þat þou þere leete, þi breste & þi chukes · maden al weete; þou lokested vprward · to him þat was so swete, & euer at þe ende · ful sore þou dudest wepe. ¶ Whon þou bi-heold he his woundes · so grishly and grete, and þat þou scholdest him for-gon · & bodiliche leete: þen wox in þi breste · my ladi so swete, monyfold serwe · and muchel vnymete. ¶ Ladi for þat serwe · þat sat þe so sore, þat þou heddest for him · and he for þe zore, to slaken out of serwe · al þat þer-Inne wore: led hem to þi blisse · al þat þe polede fore.

Adi Milde Marie · Mooder of Merci, help of alle helplese · and sunful of' hel, socour of alle serwe · & boote of alle bale, to alle þat trusten in þe · and sechen þin helpe: ¶ help me Marie · milde queene, ladi of heuene ... Empirisse and Maydenes · & Godsw deore Mooder. Derworpe ladi · for to saue sunful: Thun Crist bicom þi sone · and dude þat þat menske; for vre sake weore þou maad · Maiden Godes Mooder. Neore þow nougt as þou ar · hitged oner alle, qwen of alle blisse · zif sunful ne weore. For-þi oužtes sunful · calle to þe sikelyr, for whom þou hast þin heypnesse · þi muchele grace. ¶ Maiden and Moder þou art · and his Mooder þou art, his hondewerk þou art · his spouse and his douchter: þis þat welde and wrouzte · alle maner schaftes, þat regneþ ay in blisse · wiþ-outen eny ende. ¶ A swete ladi Marie · muchel is þat menske: euer to ben in blisse · such a soner Mooder, wip al hol Maydenhod · and Maydenes menske; and hast hym so in boundous · and al at þi wille: þat he wolde al þat þou wolt · ouer-al be forpe. And forte schewen vs þis · þe streihte þe his Rihnt arm · as he heng on Roode · and bouwede touward þe · his derworpe hed · as þif he seide to þe: «Moder al þat þou wolt · schal ben at þi willze. ¶ A swete ladi · whi ne haue I euer · by-forne myn herte eizen · zoure þreo serwes: þi sone i-streytht on Roode · þorw-druuen feet and hondes · wip Irene nayles, blodi his syde; and þou stode him bi · and seynt Ion þe Evangelist, weopynde on eiþer half · wip serewhful sykes. ¶ Whi ne bi-holde I euer · þis in myn herte, and þenke þat hit was for me · and for oþw sunfol, þat he rudde out of helve · and þas vs heuene-blissee? ¶ Þis þouȝt wolde sikeliche · cundle a brewnynde lone; þat weore þe herte neuer so cold · ne schulde neuer suswe · ben folsulf in dede · per [pat] þouȝt ware.

A Ladi þi" Ioye · þou heddest of his vpriest, after al þi serwe · þe pridd day of his dep; whon þou wip þin eizen · sege him o-lyue, in vneddilche lyf · to liuen wiþ-outen ende! Per com þe cumfort · and Ioye after care: whon þou

1 r. and of sunful.  * r. þe.
A talking of the love of God.

ТЬ се гись глерисет ь bope god and mon, his bodi ьpat was seuenfold ь brigtor ьpen ьpe sonne; bilful was ьpe swete siht ьpe to loken onne! // Ladi for ьpat blisse ьpat ьhou heddest penne, bring me to ьpat blisse ьpat ьhou wonest Inne. And parte wiþ me of ьphi deol ьin herte for to felen ьsum of his serwe ьpat ьhou for him heddest. And help me ьpat I here mote dyen ьin our oure boþes loue: and rysen at domes-day ьin our oure boþes blisse; ьPat I may ьper felen ьpe fruit of bugginge: and ьre brouken of me ьpat was so dere bouxt.

A swete Iþru sweete leof ьmy lemmom my deore lord, swettest of alle ьping ьmy leue lyf my lynes loue: // ьhou me hast defendet ьaþeyn myn enemys þreo, wiþ al ьphi lyf ьwiþ ьphi dep, and madest of me vnworþi: þi lemmom and þi spous, // and broþest me so sellliche ьout of ьpe false wordz, as þin owne derling ьto þin owne boure, и и as I wore þin owne brid ьhere in to ьphi cage, to wone wiþ þi-self ьin þis holy place, þat no mon of al þis word ьne þar me wiþ delen: but þi-self al one ьIþru my deore lemmom; where þat I may ьbe sen ьin muynde so priuely ьand wouwe ьpe so solly ьand cluppe ьpe swetely ьand clepe ьpe so redili, and as I were þi druri ьay dwelle þi bi; и и wiþ a loue longynge ьand a stille mournyng, þat me ne schal beo lykyng ьin þouzt of worldliche ьping, but in Iþru heuene kynge, mi leue lyf mi derling, þat haþ þi loueliche lad ьin to þis seli wonyng. ьA lord blessed mote þou be ьþat hast ordeynt for me ьboþe mete and drinke: cloþing and oþer þing ь& me þar not swynke, but only tende to ьpe: Iþru blessed mote þou be. ьA swete Iþru sweete leof ьmy lynes loue my swetyng, þou hast maad me of nouht, fro þe dep þou hast me boust, ffro þe world in to þi chaumbe: leue lord þou hast me boust, and more blisse þou hast me hiþt: þen wiþ herte maye þou boust. ьA, swete Iþru my deore lemmom ьþat þus muchel hast don for me: what may I þewke ьwhat may I speake ьwhat may I worply don: for þe loue of þe? what may I zelde þe ьwhat may I pole for þe ьaþeyn þat þou hast poled for me? ьA, mi swete spone ьmi deore loue: me be-houþ þat þou beo ьeeþ for to paye, as I wol wel þat þou art; for a wrecche bodi and a weyk ьI hane heer on eorþe, þat I hedde of þi þizte ьfal feir & fal clene, but I hane muchel enpeyrEd hit ьand lodeliche I-failed. и и But zit such as hit is, I zite hit ьpe eaterlyche ьto þi seruise: nayled and sprad faste in my roode ьin þis holy ordre, as þou were nayled for me ьin þin harde roode. ьAnd here wol I dwellen ьwiþ þe my swete lemmom: and neuer-more wol I ьof my Roode comen, neuer whil þat I lyue: for þe loue of þe; þen wol I beo grauen ьheer vnder þe eorþe ьas þou weore grauen for me: and on domes-day wol I rysen aþeynes þe, and wendes þesne al hom wiþ þe: and wonen in þis blisse ьþat þou greþest nou ьveche day to me. и и A swete Iþru leoue lyf ьso murie and so swete hlt is ьforte dwellen heere, on Rode as þi fere, to þole pyne for þi loue ьþat bouȝtest* ьme so dere.

For whon I in my soule ьwiþ al hol muynde ьseo þe so reubly ьhongen on Rode ьþi body al on blode, þi limes al to-reyȝte ьþi loynys al to-pliȝte, þi wondes and þi leoue leor ьþat was so briht and so cleer, ben now mad so grisli ьand þow lord so mekely ьtok hit al so loulely ьfor me þat was þin enemy: þesne fele I redili ьa tast wonder ferli ьof þi derworþe loue ьpat

\n
1 Ms. boþes. * = world. * st. overlined.
Precious drui, þat fullēp myn herte so · þat al worldliche wo: hit makeþ me þinken hony-swet · whoderward so ene i go. ¶ Swete lord þin ore · where is eny blisse · ægyn þe tast of þi lone · at þin owne come: Whon þyn owne Moder · so lonely of chere, þyn owne bodi on þe croþ · derworþe deore, in þe selue liknesse · þat þou þenne were, beodeþ me to cluppen · as myn owne fere. ¶ þenne ginneþ þe lone · to springen at myn herte, and glouweþ vp in my brest · wonderlich e hote: þe lone-teres of myn neb · rennen ful smerte, my song is likynge of lone · al wip-out e note. I lepe on him raply · as grehoued on herte, al out of my-self · wip loueliche leete ¹ · and cluppe in myn armes · þe croþ bi þe sterte, þe blood I souke of his feet · þat sok is ful swete. ¶ I cusse and I cluppe · and stunte operwhile · as mon þat is lone-mad · and seeke of lone-sore: I loke on hire þat him bringeþ · heo biginneþ to smyle, as þauþ hire likede wel · and wolde i dude more. I lepe eft þer i was · and antre me þore, i cluppe and I cusse · as I wood wore: I walewe and i souke · i not whuche while, and whon I haue al don · gif me luste more. ¶ þenne fele I þat blood · in þouxt of my Mynde, as hit weore bodilich · warm on my lippe · þat þe lykþ þer þe þe ben · & lop is for to slitte. ¶ Swete lemmoun leone lyf / mony wo haue þei · þat are not holliche wip þe: in þin holi cluppyng. But wel is me þat I may, euermore niht and day, al þis world forsaken · and beo wip þe al one. ¶ Also my swete thoru · my deore lyues loue, as þou on þe roode · sperred wip þe ² nayles · þene þi soule out of þi bodi · for þe loue of me: ¶ also my swete lemmoun · I as on my Rode · sperred in myn ordre · from worldliche murþes · and fleschliche lustes · in peyne wip þe, þene my soule · and my bodi · and al myn herte blisse: wip þe lust of my lyf · to þe loue of þe. And I preye þe derworþe lord · for þyn holy nome: þat þou receyve loneli · of me wrecche wnorþi · þat gibte so freoly · al in to þi merci, þat I neuer loue oper þing · but al one þe. ¶ For me ne may nouwher my loue · my bodi ne my soule: bi-setten better elles-where · þen on þe al one, so louelich lord as þou art · so worþiful and so precious, in bodi & in soule: and eke in deite, þat hast only in þi-self · alle maner þinge: wherfore eny þing · mai be loue-worþi. ¶ For if I my wrecche loue · beode for to sullen, and sette þeron as heiz pris · as herte may beo-þenkenn · þet were al þat for nouþ · þat þou ne most hit hauen. For sikereliche my swete lemmoun · þou hast don more þerfore: and ðit wolto more don · þen I my-self con þenken: And þerfore I coude not · ymagen so heiz pris, þat þou nast don heer-tofore · moni-fold more. For lord whon þat I nas nouþ · þenne þou me maadest: and þat lyk þi-seluen; and for þou maadest me lord · al þat I am: I am al þat I am · holdeN to þe one. For in þat ilke makynge: þou maadest me so clainy · so feir and enterly, wip-out e lac of eny lyne: lyk þi-self al-one, wip al my fyue wittes · resonce as angel, and þin holy angel · a-signet my seruanne, and nouþ onliche he: but also þi-seluen; and don me muchel more, þiue me wip ³ my cristendam · al hol þi-seluen, and muchel more þen I con · my-self vnderstanden. ¶ ³But þit þow [þat] | ¹ r. lote. ² r. clipphe. ³ r. þreþ. ⁴ Ms. wip me wip. ⁵ The last part offers difficulties in text and metre, owing probably to its not being fully perfected by the poet.
A talking of the love of God.

madest me ßou art so noble in ßi-self ßan honderd ßousend fold ßand vnymete more: ßen al ßis world may ßenken. And also muchel as ßou art wortß ßam I holden to ße, ßat al ßi-self hast ßuen to me: and madest me of nouzß. // Whereßore in ßat wit ßat ßou lord hast ßiuen to me, wot I wel forßope and seo ßat I am holden fully to lone ße for me, and ßat ßou hast me don ßmuchel more monyfold ßen I con seon or knowen; and ßit a ßousend-fold ßand vnißmete more ßam I holden for ßat ßou art ßmore ßen for my-selven.

But swete Iheru my lyues loue ßonuȝt onliche madest ßou me of nouzß: But ßerto, whon I was loren ßowß myn owne defaute, ßou founde me and bouȝtest me ßaȝyn wip ßi blod. But what ßoue ßou for me ßo bugge me to blisse ßorßope lord a deore prys: ßi-self to ße dep. ß But swete lemmon leoue lyßß of myrste makying: am I holden to ße ßmuchel more ßen I am ßmore ßen I con ßenken; and siȝen of my syndyng ßand of my deore buȝyng, ßat ßou me bouȝtest wip ßi dep ßam I nou double holden. So muchel monyßold ßand vnißmete more: is in ßat deore buȝyng ßi derworbe loue i-kud ßen was in ßat makying, ßat I ne wot what I may sijgen ße rikeye þronne. ß But ouer jat(ß) al ßis worldes witt ßmay nemprene ßor penken ßam I holden so fer ßand so muchel more: ßat al ßat ener may beo ßouȝt ßal nis as riht nouzß ßaȝyn ßat I am holden. ß But ßit my swete derlyng ßmy lyues loue my swetyng, not onliche madest ßou me of nouzß and after whon ßat I was loren ßaȝyn ßou bouȝtest me wip ßi dep ßo deore vppon ße Roode: But ßit ouer al ßis ßou hast me trewely be-het ßal ßi-self in blisse; ßou ßatß me madest so ßand me so deore bouȝtest, woldest wedde me to ße ßand ßiuen enermore ßi-self ßal hol to be myn owne.

A swete Iheru my leoue lyßß my lemmon my gode lord, mi swetyng my derlyng ßswetest ouer alle ßing: ß what schal I nou sijgen? ßfor nou am I þrefold holden for to louen ße ßIn as muchel as I am ßand Þrefold more ßen I con ßand Þrefold wip-outen meßß more ßen in al ßis world: wip herte may beo ßouȝt. ß On is for is for my swetyng: ßan oher for my buȝyng, ße þridde ßfor my weddyng: to ße myn owne spouse. ß A Mi swete lemmon: what schal I nou don: ßat I nam but o-ßold ßand I-holden to ße ßal my-self þrefold, muchel more vche fold: ßen herte may ßenken? ß ßou swete Iheru leoue lyßß my derworbe lemmon: al ße Þouȝt ßat i con ßonliche hit is for ße, where ßat I may fynde loue: Inouȝt for to ßeue ße. ß And ßauȝt I waste where ßo muche loue to fynden: ne hauë I wher to leggen hit ße wher-in to don hit. ß For weß I wot wip Þoȝe ßat Þauȝt ße my sely herte ßweore widdore and largore ßen is al ßis wyde world: ßit weore hit not sußuȝt ßhal ße loue to holden, ne ße ßousend þart ßerof to bicolisen; ßfor weß I wot sikeryl ßat neede hit moste berstewn: wip strengeßß of loue-longyng ßo ße my leoue lord. ß Þwete Iheru my leoue lyßß my lemmon so deore, ßeer swevely and freo ßand lovel of chere, let me beo Þi seruanȝt ßand serue ße here: Þat I may in ßi blisse ße sitte ße neere. ß Þwete Iheru my lyues loue, ßat sitteßß so heixßß in heeneßß aboue, ß what schal I don ß what schal I seyen ß what schal I Þenken in ßi loue? For hit is so wonder muchel ßwip-outen enyß bigynnyngge, Þat ßou me formedest

1 Ms. ßiue. 2 Ms. ßat ßou. 3 r. in ße.
furst and madest lyk piself of nougt; and eft hit is so muchel in pe m护身符 worth thet: pat wip pi bodiliche lyf: pou hast me sipen longe I-souxt, and wip pi dep pat was so hard vppon pe Rooode so deore boust; and heigtist me more monyfold: pen wip herte may be [p]jout. For al pi-self al one: al-weldinde lord, verrey god and sopfcast mon: in bodi and in soule, pou hast me hiigt treweley: forte ben myn oun, in more blissede endeles: pen herte may penken. And tokne special: bifoire mony opure, pou takest me of pi cortesye as pin owne druri: Drawen out of is false world: my triochour and myn enemy, and put me her prueli: to lere me looley: ffor to singges swetely: in pin oun cage: so pat pou beo al my song: wip loue-teres ever among, pat i do never pat wrong: to maken eni opur mong: of no worldliche prong: til tyme of myn hepen-zong, pat I hepene to pi-self: make my passage.

But sweete Ihesu leue lyf: my lyues loue mi lewmon, looure pe wol I as I con: and leten for no mon. For non wol I what I wol don. Siuen pat pe loue of pe: is so vnymete muchel: pat I ne con not penken perof no bi-gynynge: for my furste makynge: ne I ne con se: perof: mesure in pe middel: for my middel buggynge: wip pi deore diiring: ne I ne con per-onne: penke now endynge: for my troube plirynge: pat I made at chirche-dore: whon I was a child gyng: to pynt owne weddynge: pat Swete Ihesu swete leof: siuen I ne con of pi loue: be-gynynge ne endynge, forsope swete lewmon: swettest of alle ping, a-midde pi loue I wol me don: bitwene to pin arnes; pi: and pere wo I islepenn and waken, and pe: my preyers maken, murbes in mourynge: pi wor wol I taken, and al pis worldes lykynge: for pi loue forsaken. Per wol I clappen & cussen, and swete lone-sawes ine wissen, and in a lykynde baep baufen of bliss, per fluwe teres of lone: wip-outen eny lisse. Per wol I souken of pi syde, pat openep arzyn me so wyde, wip-outen eny flittiyng: pat wol I a-bide, as hit was opened for me: so blessed be pat tyde. Per wol I lynnyn and deleye, bi-loken in pynt arnes tweyze, and pe my lef loueliche preye, pat pou me so wip pi lone [e]yleze, pat I may of pi merci wip pi-self steixe, to lone pi fader in siht of his eyze. A swete Ihesu swete lef: my deore herte my lyues loue, mi lyf: mi dep: mi bliss: ffor pou ordeynest me: to pi deore lewmon, Bi-twene pin arnes ley I me, bi-twene myn armes clappe I pe: nou xif me felynge: in pe wipouten ending, and hold me in pi kepyng, swete Ihesu henene kyng. Amen.

1 Ms. bouxt. 2 Ms. as as.
Works wrongly attributed to R. Rolle.

Many religious tracts have, both early and recently, been attributed to R. Rolle without sufficient authority, or erroneously. This remark applies chiefly to Tanner, the acknowledged authority in medieval bibliography, whose long list of works of R. Rolle (Bibl. Brit. 1748, p. 375) contains divers pieces that are either doubtful (no older or northern Mss. being as yet known to exist) or spurious (being later adaptations, imitations, or translations of works of his); while others (as the Scale of perfection) must be ascribed to W. Hilton. Many of these pieces are found in Ms. Harl. 1706 (and Douce 322), the same Ms. that contains the pieces printed in 1516 unter R. Rolle’s name (ed. p. 72-123); others in Rawl. C 894, Reg. 17 C xviii (these 2 Mss. having the same contents), Corp. Chr. Coll. Oxon. 220 (contains N. 6—8); others in Ms. Univ. Coll. Oxon. 97, &c.

1. (Consilia Isidori).
Ms. Harl. 1706.

(ascribed to R. Rolle by Tanner. This piece occurs twice in the same Ms. Harl. 1706, fol. 140, and fol. 90; also in Rawl. C 894, Reg. 17 C xviii fol. 104. It is a close translation of a Latin text extant—with works of R. Rolle—in Mm vi. 17 (without title) and printed with the Speculum Christiani by Wil. de Machlinia 1484? under the title: Sequuntur monita de verbis b. Ysidori extracta ad instruendum hominem qualiter vicia valeat eitare et in bonis se debeat infor- mare. The headings are a later addition; in Mm all the sections begin wit O homo. The translation agrees more with Machlinia’s text than with Mm; it is possibly by W. Hilton or one of his followers.)

f. 140.

* These ben the gadered counseyles of seynste Isodre, to conferme man howe [he] schalle the vyces and folowe vertues.

| Consideracyon of a man hym-selfe. |

O Man, knowe þi-sylfe*, knowe what þou arte, knowe þy begynnynge: whye þou were borne, into what sse or ende þou were goten, why þou were maade*, to what þinge in þis worlde þou were formede. Haue mynde of þy makynge*, þe[e] suche as þou were maade, þee suche as þi maker formede þee, suche as þi creator ordeyned þee*.

Off yuel þouȝtys*.

Every day ransake þin herte, every day examyne þin herte; kepe þi soule fro synnefulle þouȝte, and* lette not foule þouȝte ouer-browe* þi mynde. Whan a

1 In the Mss. several pieces are erroneously ascribed to R. Rolle, so in Ms. Digby 18 the poem on the 7 Penitential Psalms, which more probably is by Rich. Maydestone; in Arund. 886, 2 epistles (‘Here byginne’) a pilste maad of Richard Hampil as somme supponed, but who euer made it, myche deouct þinge is þerinne’), which, in my opinion, belong to the author of the Pore Calisift; in Ji vi. 40, f. 307, an extract from the Mirror of St. Edmund; in Harl 694 the clowd of unknowing, and other tracts. Recently, the Catalogues of Mss. have ascribed many works to R. Rolle without any foundation, so the Memoriale credentium in Ms. Dd 1. 1 and Harl. 2398, the northern Homilies (Dd 1. 1), and all or most of the contents of Mss. Ji vi. 55, Ji vi. 40, Ff v. 45, the contents of Ms. All Souls’ Coll. 24 (and Harl. 2330) &c.

Be þou not desouled with envy vnclennes, be þou not spotted þoruzè eny luste; 
lete lecherye growe no more in þe. ¶ Chastyte loyneth a man to god, to chastyte 
ys byhyte þe kydngome of heuen. Yf þou zihte fele the styrungges of þi flesche, 
yf þou zihte be touched with prycenges of þi fleshte, yf þou zihte be stryrd with 
þe suggestyon of luste, yf þe mynde of lecherye tykyle zihte þi wylle, yf þi fleshte 
ziht fyhte ažens þe, yf lecherye ziht tempteþ þe, and yf luste ziht styreþ the to 
synne: sette before þe þe mynde of deep, putte before þe þe day of þi deep, 
sette before þinne yžen þe ende of þi lyf, putte before þe þe streyte dome þat 
is to come, putte before þe þe hard tormentys þat ben to come, sette before 
þe þe euerlastyngþe fyer of helle, putte before þe þe orryble peynes of helle.

Off continually preyer. 

Pryeþ wip wepyngye continually, preye heselyye, byseche god day and nyȝte, 
morne and sorowe euer for synne. Aryse in þe nyȝte to preyer. Lette preyer 
be to þe continually armure. ¶ Pis yþ þe fyrste vertu ažens temptacyon: deuellys 
ben overcome by preyer; preyer avayleþ ažen alle wyellys.

Off fastynge.

Chaþyse þi body, by fastynge, by abstynence and by scarnesæ; þou maȝste 
not overcome temptacyons in her byȝte hete, but yf þou be lerned to faste. Foroȝ 
mete forsoþe groweþ luste, plente of mete styreþ þe flesht to lecherye; but by 
fastynge luste ys restreynd, by fastynge lecherye ys overcome.

Off drynke.

Drinke forsoþe ys þe instrumente of lecherye. Fyer by castynge-to of wode 
encresþe more and more; þe more mater ys in þe fyer, þe more ys þe flame.

Off lokyngye. 

Thynne yʒen ben þe fyrste dartys of luste, syȝte ys desyer of woman, and 
woman of man; mynde ys caustʒe by þe yʒen. Wip-draw þis yʒen from wintownes, 
set hem not in the bewte of flessh; byhoilde not a woman to desyre hyr, do 
awyþ the cause of synnyngye, and lene byþades þee þe mater oftrespassyng; yf 
þou wolte be sure fro lecherye, be þou descuerdo fro women, boþ in body 
yndyte.

Off wommen.

If þou be departed in body from wommen, þou schalte [falle] from þe entente 
of synne. Yf þou sytte byþydes a serpentæ, þou schalte not longe be unhurte; yf 
þou be longe byfore a fyer, þe aleþþ þou were made of yren, sume tymæ 
þou schuldeste melte; yf þou abyde ryȝte nye perelle, þou schalt not longe be 
syker. Ofte-tyme leyser þaþ overcom whom wylle myȝte not.

Off good bysunes.

Lecherye overcombþ soone a man þouen to ydylnes, luste breneþ greusously 
whom sche fyndeþ ydylle. Luste þeþeþ place to trauel, to werke, to bysuneses 
and to laboure. Perfore be ware of ydylnes, lede not þi lyfe in ydylnes, spedene 
þi body in laboure, vse sume maner of bysuneses, seke vnto þe sume profitable 
werke where-vpon þe entente of þi soule may be sette.

1 Lat. scorpio. 2 Lat. nascitur(l). 3 al om. 4 Ms. Pryer. 5 and—man al. om. 
6 al. ley; Lat. aufer. 7 L. assiduitas. 8 R overturynth. 9 al. were; L. fatiga. 10 R wirker.
Consilia Isidori.

Ms. Harl. 1706.

Off redynge.

Zene be moche to redynge, take hede in medytaccyon of scripture, bysye be in be lawe of god; hane a customizable vse in denyne bokes. Redynge trewely [techep]; what bou schalt schone ... , redynge tellep whyder bou goeste. In redynge, wytte and vndrystondynge encresep. Bou schalt moche profyste in redynge, yf bou do as bou redyste.

Off mekenesse.

Be bou meke, be bou grounded in mekenesse, [be bou]² laste and loweste of alle. By mekenesse make pi-selfe lestè, sette pi-selfe before noman, trowe pi-selfe aboune noman; a-vauente not pi-selfe, boste not pi-selfe, enhauence not pi-selfe wamnotomly; streche not forpe by wynge of pryde; so moche bou schalt be be more precyouse aforo god, pat bou setteste lytlye pryce by pi-selfe. ¶ Bere þerfore schamefastenes in chere by mynde of pi defautgtes, for schame of pi synnes be dysmayed to loke prowdely, walke wiþ a lowe chere, wiþ a meke mouþe, and wiþ a sad vysage. In hyge worschype, hane grete mekenesse; alleþ bou be of hyge power, restreyne hygnes in pi-sylfe, lete not worschype make be prowde; be heyrê bou arte in dygnyte, be lower by mekenesse bou make þee.

Sadnes of mynde.

Be not sory in þi dysesys, in þi sekenesse þanke bou god. ¶ Be rather more bysy to be hole in soule, þan in body. If prosperityes' come: be bou not prowde; yf aduersytees falle: be bou not heny. Knowe in pi-selfe þat god haþ protoned þe in sorowe for þat bou schuldeste not be prowed. Be euyn þerfor in alle þinges; for ioye neþer for sorowe chaunge neuer þi mynde. Vnderstonde welle þere is noþinge but yt may falle as god wolde, and yf þese þinges be þou[t]ie on byfore, þei ben þe esyer whan þey fellan; and þerfor what-so-euer happeþ, suffre yt mekely wiþ fre wylle.

Off paciencye.

Be more redy to suffre dysese, þen to do yt. Be pacyent, be meke, be softe, be esy. Kepe pacyencye in alle þinges, kepe softenes, kepe mekenes. Sette byfore a scharpe worde þe schyld of sufferaunce, and bou eny man sterre þe to wraþe, þou whette þee, þou he chyte þee, þou he blame þe, þou he reprene þee, þou he do wronge to þee: be þou styyle, holde þi þees, sette not þere-by, speke not a worde þere-azens; for by sylence þou schalte þe sonner overcame.

(Of manhood ¹⁴.)

Lerne of Cryste manlynes, take hede at Cryste and be not heny; he sufferynge wrongges lete to vs ensample. ¶ He bobbyd and buffetyd, spytte vpon and scorned, nayled honde and foote, crowened wiþ borne, dampned to þe crose: euermore helde hya þees; ... ¹¹ and so tempre þou þi dysese by consyderacyon of ryghtewynes—ande þou schalte suffre yt þe lyȝtelyer, yf þou take hede wherefor yt comeþ.

Off peece.

Loue peece wiþoute-forþe, loue peece wiþinforþe, kepe peece wiþ alle men, wiþholde alle men in myldenesse, beclyppe charyte, proue more pi-selfe to

¹ add: Redynge shewith what Þou owiste to drede; L. lectio doctet quid teneas(l). ² Ms. oon, ad. be thou. ³ R om By—lestè. ⁴ R om boste—þiselfe. ⁵ ad. disese. ⁶ ad. be besy rathar. ⁷ ad. prosperite. ⁸ ad. om. ⁹ R adds: kepe silence, answere not wronge, strive not þere-azens. ¹⁰ al. no new title. ¹¹ ad. þerfore what disese euer falls to the. witt Þou wylls it comyth to the for synne and for thi beste.
Works wrongly attributed to R. Rolle.

Souue pen pou to be louyd. Make peece þere hate ys; haue stabylynes of mynde, haue goodnes of wylle, be redy in good desyre, speke gladly to alle men; flechydnyge, be ware of stryves, do away þe occasyon of stryff, dyspyse stryff, and lyue alwy in peece; stryff not in eny wyse.

Off compassyon.

Be not glade vppon þe deef of þin enemye, leeste peraunture vppon þe falle þe same, þe and leeste god turne hyis wræþe fro hym to þee. Who forsob þe falle of þe falle of hyis enemye, he schalle sone falle into þe same. * Be [not]* glade to sorow vppon hym þat ys dy[sys]eyd; in oþer mennys mysseyes be not harde-hertye, and so oþer mennys myscheege morne as þin owne.

Folowyng of goodnesse.

In alle þi bysynes, in alle þi werlys, in alle þi lyuynghe folowe good men, folowe hooly men, haue before þin þyen þe ensample of seyntys, take hede to worche welle after vertues of hooły men, lerne to lyue welle by þe techynge of ryghte wyss men.

Dyspsyng of preysynghe.

Dyspyse þou cheryschychnghe, preysynghe and fauoure of peplys; stodye raþer to be good þen to seme good; take noon hede who presyaþþ þee, or who dyspsyseþ þee, leeste preysynghe dysceyynghe þee, or blamynghe lete þee. If þou sette not be preysynghe, lyztely þou schalt sette byssydis þe blamynghe. Pelfor suppose not þi-selfe good, pouþ þou be holde goode in oþer mennys tungges; aske þin owen conscience, deme þi-selfe by þin owne dome, and not by oþer mennys speche but in þin owne mynde enscherche þi-selfe; þere may noman knowe better what þou arte, þen þou þat knowesþe þi-selfe; what proſyþ þe [it] þee, syþen þou arte a schrewe, to be hoolde goode.

Honeste connuercasyon.

Fltee þou symulaçon, feyeu not holynes in derke cloþinge; suche as þou woldeste be holde in alle þi connuercasyon, suche be þou in dede. *Schewe þy professyon in lyuynghe, and not in tokenes oonly; in cloþinge and in-goynge haue wip þe symypynesse, in þi gate and in þi mowynghe cleennes, in þi berynghe sadnes, in þi walkeynghe honeste; nopinge of vylonye, nopinge of vncleennes, nopinge of wantownes, and nopinge of wyldenes. * Be ware in þi gouernaunce þat þere apere nopinge of beestelynes. Þeue not to oþer men cause to scorne þee, þeue not to eny man occasyon to bacybte þee.

Good felowschypye.

Schoone yuele men, be ware of wyked men, flech shrewys, dele not wip broþelles; fleþ þe companys of þo men raþeste whiche ben ever redy to yvces. Ioyne þe wip good men, desyre þe felowschyppe of dyscrtye men, seke þe companys of vertues men; for who [so] goþ wip wyse men, he schall be wyse; and so who draweþ to folys, schalle be lyke to hem; for lyke to lyke ys woned to be ioyned.

Kepyng of þinne eres.

Schytte þin eres þat þou here none yuele; forsake vnhaste spechys, fleþ vnhoneste wordys; for a vayne worde sooon defonleþ þe soule; and þat ys lyztly doon [þat is] gladly herde sooone.
Kepyngge of þinne mouȝe.

Lete noþinge passe1 þi mouȝe þat myȝte lette vertue. Lete þe sowne of þi voyce breke2 noþinge but þat þat3 nedyp. Lete þat procede of þi lyppys þat desfoluȝe not þe erys of þe herer. A veyne worde ys taken4 of a veyne conscyence; þe tunge of man sweweȝ hys maners, and suche as þe worde ys, suche ys þe soule, for þe mouȝ speykþ of þe habundauce of þe herte. Refreyne þi tunge from veyne speche and ydyle, for an ydyle worde schalle not passe vnponysشهدe; who so wyyle not refreyne hys tunge from ydyle wordys, he schalle falle lyȝteȝ in to synful wordys. Lete þi worde be wiȝ-owte reprefe, lete yt be profitable to the9 herers. ¶ Byȝe þe ne autoe speke þat þat lykeþ, but þat þat nedep. Take hede what þou spekeste & what þou spekeste not, and hope in spekynghe and not spekynghe be ryȝte ware. Take good avysemente what þou seyseste, leste þou mayste7 not calle aȝen þat þat þou seydeste. Flee þe chaunceys of tunge, lete not þi tunge lese þee. Haue euermore scylence to þi frenede; speke whan tymhe ys, and be styyle whan tymhe ys; speke not or þou here, and lete askynghe open þi mouȝe.

Synne of bacbytynge.

Bacbyte not þe synner, but be sory for hym. Kute6 fro þi tunge the synne of bacbytynge, hurte not a noþer manys lyfe....¶ That þat þou bacbytyste in a noþer, drede þou þat in þi-selfe; whan þou blameste anoþer, rep[rene]18 þin owen defawþys11. If þou wolte bacbyte, þenke on þin owen synnes; byholde19 not oþer mennys trespasses, but inwardely by-holde þin owne; þou schuldeste nener þou wolte byholde þi-selfe. ¶ Here no bacbyters, lysten not to tale-tellers; for lyche gylty ben þe bacbyters and þe herers. Desyre not þou to wytte þat þat perteynþ not to þee; þo þingges18 þat men speken by-twene hem-selfe, byȝe þe not to knowe; aþe þou nener what eny man spekeþ, seyeþ or doþþ; be not to byȝe14, leue suche [bysynyþ þat perteynþ not to þee; by as grete]18 byynysses amenede þin synnes, by howe myche þou byholdyste oþer mennys.

Off lyynges.

Flee bysylhe alle maner of lyynghe, and neþer by hape ne be avysemente seþ þou nener18 fals; sfor the mouȝe þat lyȝep: sleep þe soule. Perefur flee dysce[lyte], avoyde lesyngeþ, be ware of falsenes, speke clyenly, be trewe in worde; deceyue no man in lyynghe, ne brynge no man in to mys-wenynge. ¶ Speke not oo þinghe & doo a noþere; seþ not oo þinghe and mene anoþere.

Off swerynge.

Putte from þe swerynge, doo awye þe vce of swerynge. Vengeraince goob not fro þe housys of hem17 þat swereþ myche, but schulde11 be fulfyllyd wij wyckednesse. ¶ Hit ys perylouse soþeþ for to swere, for ofte swerynge makþ þe custome of swerynge—19 Trenþ þedep noon oþe; a feþfulle speche holdeþ the place of a sacramente—20 as who selþ: a feþfulle worde ys as myche as ale the swerynge of þe worlde20.

Off a-vowe made.

Do þe good þat þou haste be-hote; be not lyȝte in worde and harde in dede. Þou schalte be myche gylty to god, yf þou þeelede not þat þat þou haste a-vowede; þel dyspleseþ god þat fulfyllyn not her avowys; þeþ ben a-couunted amonges heþen men þat perfornen not her avowys. 22 I seyt not of avowes þat ben yuelle, but good; flor yf þou þoruz þin owne folye haste made a fonned a-vowe, þoruz þe doome of a dyscereþ man be yt wysely turned in to good24.
Works wrongly attributed to R. Rolle.

Ms. Harl. 1706.]

To god alle ping ys open.

Seyne not an ynele worde in pin herte: an ynele worde may not be hydde in sciencence: pat pingel pat pou doeste or seyeste wip-in bi-selfe, byleue pou vereyt pat yt ys open be-fore god; if men ben stille, bestes speken. Perfor flee synne as pou pou myyte not kepe yt preuye, synne pou -ere where pou knoweste god ys not; for -ere ys no ping hydde fro hym. Pou schalhe be funden gylyt in -e ingementys of god, pou -ou be hydde to mannyngs ingementys; for he be-holdod -ere herte, pat ys wipinforpe he seep, and knowep pat man hym-selfe knowep not. ¶ 7 Turne by councyeyllle and bi werke euermore to god, in euery dede aske goddyz helpe; arette pou alle pinges to goddyz grace and to goddys gisste, truste not to pin owne deseryts, in pin owne vertu presume pou nopinge.

Off conscience.

There may no man flee hym-selfe, & pou an opene fame harme -e not, [yt]4 pin owne conscience dampneb -ee; for -ere ys no peyne gretter -en ys pryckynge of conscience. If pou woldeste neuer be sorye, lyne welle; a syker conseynce suffereb esylye henynes, a good lyuer hap euermore ioye; -e conscience of a synnefull man ys euermore in peyne, a gylyte soule ys euermore syker; neyber wounde neiber deep schalle fere -e, ye pou lyne welle and treuely.

Hydnyge of vertu.

If pou wolte multylye bi vertues, schewe hem not by bi wylle, [hide thi vertues]8 for dred of pryde and veyneglorye; flee to be seen and -an pou deserueste mede; pat pat -e mayste lye by schewynge, kepe -ou yt be hydnyge.

Off confession.

Schewe -e synnyas of pin herte, make open bi sch[irewed pougttes. A synne schewed ys some helyd; a desauyte forsope hyde ys made more, synne doon by scylence encresep more and more. Truly yt behowept more to schonе yuele -en to amende yt, leste paraunetere whan pou fallaste -ere-ynne, -ou mayste not avoyden 9 yt.

Of fore-pougete.

By-pinke10 -e longe bybefore -e deede, avseye [pe] longe bybefore -e warke -at pou wolte doo; encerche yt longe, proye yt longe and so do yt. And whan -ou haste longe by-pougete -ee, do pou -anne as -ou haste proued; in pinges -at ben certeyne of welle-doyngye, tary not in puttyngye-11-outer tylle to be morowe.

In good pinges tariyngye harmep, and lette[pe]15 pou pinges -at ben nedfulle16.

Off techynge.

Lerne -bat pou -canste note, lest pou be founden an vnprofytable techer; -e good -at pou haste herde, seye yt; ye good -at pou haste lernyd, teche yt; ye more [bat it is yeuen, ye more]14 yt wexyp. But [yet]15 lette 14 dedys goe bybefore -e worde -e whyche -ou scheweste wip bi moube; fulfyll -ou -at in warke whych -ou techeste in wordys, in schewynge yt by ensample; for ye -ou teche and doo yt, -ou schalte be holden gloryous. In -i techynge kepe -e from mannyngs presynge;

1 om. 2,3 follow in lat. after next passage. 4 Ms. scee. 5 Ms. yt. 6 Ms. for a. 7 om; al: hide thi vertues preuely. 8 L. reuocare. 9 Ms. be. 10 L. fuge videri quod esse meruisti. 11 Ms. be. 12 The next 2 foll. are misplaced in the Ms. 13 al. ne put. 14 Ms. letten. 15 So far the 1st text in H. R adds here (as in lat.). 16 There is no thyng better than wisdome, no thyng swetter pou cuwynge, no thyng lustier than knawlech, no thyng wers than lewenede. It is an hygh cuwynge to knowe what -ou shalt flee, and it is ane hygh wrechednes not to knowe whethir -ou goste, Therefore loue wisdome and it shalle be shewed to the, go to itt and it shalle come to the, be besy -ere-aboutte and it shalle lerne -e. 17 so R: om in H. 18 Ms. yt. 19 Ms. good d.
Consilia Isidori.

Ms. Harl. 1706.

so 1 enforme opere pat pot $kepe pi-selxe, so teche pat pot lese not $e grace of mekenesse; be ware whyle pot reyseste oper by techynge, pot pot falsle not pi-selxe be desyre of preysynge. Whyn pot techesete, vse note derkenesse of wordys, sey so pot pot mowe8 be vnderstonde; $e dynte byt of personys ys to been seen; where, howe, and whom pot pot techesete be avysed; speke comon pinges to alle men, and to fewe messe schewe pot ys hyd. Be not aschamed to speke pat pot pot canste welle defende; pat pot pot wanteste of kunnynge, aske of oper men. By kunnynge 4 trewelly schewed hyde pinges ben oppened, and harde pinges ben made lyyte.

Carosite.

B$e not besy to knowe pat ys hyde, couyte note to knowe pot owpot not to be knowe. In dysputynge do awey stryfe, do awey frowardnesse and assente sone to be troube; seye not azens rysethwynesse, stryfye not to avode pat ys rytye; lone more to here pat to seye, here in be begynnynge & speke be laste of alle; be laste speche [is] 8 better pot $e formere.

Off obedience.

Worshyype every man for $e meryte of hys holyynesse, after her worpines $eune to eche ma$ honoure. Suppose not pi-selxe euyn to pi soureyne, $eune obedience 7 to his elders, seyne to her byddynge, bowe to her anctoryte, folowe her wylle; abeye 8 to alle men in good byddynge; $ite so obye $ee to man pat pot ofende note $e wylle of god. Perfor fulffylle mekely be charges pat pot haste take vpon $ee, be obeydente to goddis ordynance, be not hardy to do azens hys wylle. Dyspose alle pinges not wip a sturdy wylle, but wip an esye herte. Be ware off worshippes (which pot maist not hane withoute synne; the lightnes of worshippis) 9 ys be grettenes of synnes, and be gretter pi degre ys $e gretter ys $e peyne.

Off soureynte 10.

B$e besy 11 rafer to be loung of pi sogettyes, $en to be drade; lette pi sogettyes rafer worschyppe $ee and serve $ee for lone, $en for drede or nede. Qwyte $e so 12 to pi sogettyes pat pot be more loung $en dred. Wip a soureyne goodnes gouerne pi sogettyes; be not feerdefulle to pi sogettyes 11, be suche lorde to hem pat pot may be glad to serue $e. Bophe in ponnschynghe and in cheryschynghe kepe a maner; be not to streyte, ne for$ene not to sone, but kepe maner in alle pi werke. Hit longep to a wyse man to mesure alle pinges, lesthe of good be made yuelle. Byholde certeynyt what ys connyenable for $e tymhe, wher, whan, howe, and wherfor, pot comandeste eny pinghe to be done; and pot pot woldeste were doon to $ee, do pot pot to a noper. Be suche to oper messe as pot desyreste oper messe be to $ee. ¶ Hynder noman wip $e wytnes; do noman harme, leste pot suffe $e same. Kepe manerlynes, kepe rysethwynes; defende nomans azens troube; whyle $ee demeste, be he pore be he ryche, byholde $e cause and not $e persoone. Kepe troube in alle pingges; sytte pot neuer in dome wipout mercy. Be as meke in oper mennys defautyty as in $in owne; ¶ so deme oper men as $ee desyreste to be demed pi-selxe. Whyle pot arte mercyfulle in opere menmys gylte, pot haste mercy on pi-selxe; the doome pat pot putteste vpon a noper, pot schalte bere pi-selxe. By what mesure pot pot mesureste, yt schalle be mesure azens to $e. ¶ Deme noman by suspecyon; fyrste prou and so deme. In douxtys reserue $e sentence to goddis ingemente, 14 and at hys dome be yt demed; and pat pot pot welle knoweste, at $in owne dome be yt demed.

1 Ms. Do. 2 Ms. mowe k. 3 al. om. 4 r. comunynge; Lat. collacione enim cerna clarasueut. 5 Ms. schalle be. 6 R. furste. 7 R. obeyauncye. 8 R. Obe. 9 om. so R. 10 The next passage is wanting in the older Latin text, but extant in the Ed. 11 R Byse the. 12 R such. 13 be—sog. om in R. 14 R and that thou knowist to thyne owyne doome be hit demyd, and pat pot pot knowiste nort, to goddis doome late it be demyd.
Works wrongly attributed to R. Rolle.

Ms. Harl. 1706.

Dyspyte of the worlde.

If thou wolt be in reste, desyre no pininge of the worlde; thou shalt haue reste of soule yf thou putte fro þe þe bysynes of þe worlde. Caste fro þe alle þat may lette þe fro goode purpose. Be mesure to the worlde, and þe worlde to þe. As þou were dede, byholde not the glorye of þe worlde; sette not by þat, whyle þou liueste, þat þou mayste not haue whan þou artede. What-so-ene þou zeuste, zeue yt wiþ good wylle; do mercy wiþoute zite, zeue almes wiþoute heynues; þe good wylle is more þen þe pinge þat is zeuen. Pat þat ys zeuen wiþ good wylle, þat god accepþe þat, but þe þat zeuen wiþ heynes, schalle leese hys mede; þere ys no mercy wher ys no good wylle. Doe no pininge for presynghe, no pininge for worldly opynyon, but oonly for lyffe euerlastynge. Amen.

These ben þe counsell of seynete ysodore, whiche ben good and holysyme, yf þere be hade in þe reders and louers of hem wyulfulle execucion.

Follows immediately in the same Ms. Harl., the next 2 pieces, not mentioned by Tanner:

2. Augustinus de contemptu mundi.

Ms. Harl. 1706.

(Same text, a little abridged, in the same Ms. Harl., fol. 92).

Augustinus de contemptu mundi.

If þou sey to me þis ys an harde worde whiche þou spekeste; who may forsake þe worlde as þou seyste and hate hys fleshe? I seye þe forsoþe I may not so doo: ¶ To hym þat haþ þis mocyon e Ms. morcyon or þis consideracon, seynete Augusten answeren to hym þus and seib: ¶ My frende, I prey þe telle þou me where ben nowe þe louers of þe worlde, whiche weren wiþ ys her but a whyle a-go? ¶ Pere ys nowe nouyte lette of hem but ashees and wormes. Byholde byszly in þi mynde and se a-ferre wiþ þi gostely yen, what þey weren sumtyme, and what þey ben nowe in tyme presente. Forsoþe men and wommen þey weren as we ben nowe; þey eten, þey drunken and made hem merye, and ledde alle her dayes in lustys and lykyngges after þe wylle of her conceplyscence, and wolde not be ageze-seyde, but lefsten vitally þe wylle of god. Pese peplys a lytle whyle floryschydde in her lustys, and in a poynte þei sallen doune to helie. A, what proftydye to hem her veyne worschyppe and a schorte gladnes, þe pryde of þe worlde, þe luste of her fleshe, and false ryche, a grete meyne, and yuelle couetyse? Where ys nowe her loude launynge? where ys nowe [her] grete braggynte and al[le] her bostynge? Of her gladnes ys nowe made grete heynues, after a grete luste sune a fulle è greuons ferdefulle peyne wiþ alle untellable wyckednes. ¶ And what-so-ene haþ fallen to hem, þe same may falle to þe, for þou art a man as þey were, þee a man made of cley-molde. Of þe erþe þou arte, and of the erþe þou liueste; forsoþe and in to erþe þou schall turne. Pis sentence seib seynete austeynge.

"Whye ys þe worlde byloned þat ys fals and veyne, syben þat hys wiþþis been vncesteyne? Also soone slydþ bys power away: as dope a brokele potte þat fresshe ys and gay.

Truste þe raper to letters wyritten in yis: þan to þe wrecched worlde þat fulle of synne ys.

1 om in R. 2 Ms. morcyon. 3 Ms. a fulle a; and text: a full gret peyne and wrecchednes 4 Title in Harl. f. 92: Despyte of the worlde. 5 Various readings of the and text (f. 90): 1 lousy, fals, ys, werks, 2 hys poore powers, broynes, false inst. of fleshe. 6 ye om. in the lae. this wr. that synfulls ys.
Nine points.

375

Ms. Harl. 1706.

Hyt ys fals in bys byheste and ryȝte deceyueable, yt haþ bygyled manye men, yt ys so vnsatable.

Hyt ys ræper to byleue þe wagerynge of þe wynde: þen þe chaungesable worlde þat makeþ men so blynde.

Wheþer þou aleþe eþer wake þou schalte synde yt fals, boþe in bys bysynessys and in bys instys als.

Telle me where ys Salamon, sumtyme a kyngyr ryche? or Sampson in bys streghte, to whom was no man lyche?

Or þe fayre man Absolom, meruelous of chere? or þe duke Ionatas, a welle-beloued feere?

Where ys bycome Cesar þat lorde was of alle? or þe ryche man cloþed in purpur and in palle?

Telle me where Tulluyus ys, in eloquence so swete? or Arystotel þe sylosofre wiþ bys wyttre so grette?

Where ben þese worþi þat weren here-byfore, boþe kyngges and bysshopes? her power ys alle lorn.

Alle þeys prynces wiþ her power so hyte, ben vanysched away nowe in twynke-lynye of an yee.

The ioyce of thys wrecched worlde ys a schorte feeste, yt ys lykened to a schadewe þat may not longe laste:

And þit yt draweþ mess from heuene ryche blyse, and ofte-tyme makeþ hym to synne and doo amys.

Calle noþinge þin owne þere-fore þat þou mayste here leese, for þat þe worlde haþ lente þeþe, eft þe wolle yt cese.

Sette þin herte in heuene aboue and þenke what ioye ys þere, and þus to dyspyse þe worlde y reede þat þou leere.

Thou þat art but wormes mete, powdred and duste, to enhance þi-selfe in pryde sette not þi luste.

For þou waste not to-daþ þat þou schalte lyne to-morowe; þefore do þou welle, and þan schalt þou not sorowe.

It were fulle ioyfulfe and swete, lordshippe to haue, yt so þat lordshype myþte a man from deþe saue;

But for as myche as a man muste deye at þe laste, yt ys no worschype but a 20 charge lordschype to laste.

4 1 the behest. manye om. 5 H. i. r. to be waueryng wynde. 6 or. byesynes, and om. 7 sumtyme om. in h. str., noon to hymne manly. 9 was lorde. or om. a ryche. purplys. in om. 10 ys Tullus myghte grete. 11 þe, weþe, theþe. alle om. lore. 13 greþ pr. nowe om. with a t. ey. 13 of the, that abydes þe dest. 14 ðat om. a manæ. fro heynys. tyme. hym om. 15 þat om. for om. oft. 16 abouene, to om. þe worlde om. 17 That thou. 18 woryst. thou schalt nat. 19 so om. fro. 20 as myche as om. a om. caste. At the end. this text has the fol. verses: Opes terrere per vices sunt aliene, Nescio sint culius, mea nunc erat huius et huius. Dic homo quid speres si mundo totus adhæres: Nulla tecum feres, licet tu solus omnia haberes.

3. (IX poyntrys.)

A man þat wynleþ for to profeȝte in þe wey of perfeccyoun and souereynly to plesse god, he muste bysylye studye to haue þat mater of þise IX. poyntrys in hys herte þat foloweþ after:

Fyrste byþenke þe howe þou myythe holde þi-selfe wrecchyde, foule, and vnworþi to eny benefyce of god. ¶ Also studye howe þou myȝte dysplese þi-selfe, and desyre to plesse god aloone. ¶ Also desyre þou not to be þre holden good & meke, holy and vertuous, but desyre þou to be holde suche of obere as þe þinkeþ þat þou art to þi-selfe; and of þis knowe þou þe grette goodnes of almyþy god þat alle-be-hyt þat man ys so vnworþi and freyle for to synne and for to offende god, þite he wolle vouchesafe for to [take] man to hys seruauyte, and desyreþ man to be hys chylde: and þeþor þolde þou not myche þat

1 Ms. by. 2 Ms. we holde.
Works wrongly attributed to R. Rolle.

Ms. Harl. 1706.

\[\text{\footnotesize {\text{\textquoteleft\textquoteleft pou serueste god, but holde yt a sourecreyn goodnes of god \textquoteleft\textquoteleft he wolde brynge \textquoteleft\textquoteleft he to very meekeness of herte, and \textquoteleft\textquoteleft he bygymnyng of perfeccyon \& of goodnes of man. The \text{\textquoteleft\textquoteleft ii\textquoteleft\textquoteleft poynye ys \textquoteleft\textquoteleft he be not sory neyer mys-payde \textquoteleft\textquoteleft wip noyinge \textquoteleft\textquoteleft hat falle\textquoteleft\textquoteleft, but for synne oonely eypher for binghe \textquoteleft\textquoteleft hat ledy\textquoteleft\textquoteleft to synne: But of alle maner tribulacyon and wronge, dysees and dyspyts, study for to be glaade, and hem \textquoteleft\textquoteleft hat dyseyen \textquoteleft\textquoteleft he studye for to loue spesiallye, and for hem prey to god inwarde, and of alle maner tribulacyon and woes \textquoteleft\textquoteleft hanke god lowely and frendily—for certys \textquoteleft\textquoteleft hat god loue\textquoteleft\textquoteleft he bete\textquoteleft\textquoteleft hem and chastyse\textquoteleft\textquoteleft by woon of \textquoteleft\textquoteleft he wolde, \textquoteleft\textquoteleft he which wo and dysese \textquoteleft\textquoteleft manke \textquoteleft\textquoteleft man to turne to god and hafe of \textquoteleft\textquoteleft he worldys condeycions. And \textquoteleft\textquoteleft hanke \textquoteleft\textquoteleft make \textquoteleft\textquoteleft man pacient, and \textquoteleft\textquoteleft wip \textquoteleft\textquoteleft eese of herte to sufere anguysh and woon for god dyses loue, \textquoteleft\textquoteleft he suffred alle maner wooy \textquoteleft\textquoteleft he loue of man. The \text{\textquoteleft\textquoteleft ii\textquoteleft\textquoteleft poynye ys \textquoteleft\textquoteleft hat pou studye for to loue ponerte, mekenesse and sypmenesse, and for to conforme \textquoteleft\textquoteleft he lyuynghe to Crystys lyuynghe \textquoteleft\textquoteleft lorde, and of worldly goddis have not ouer-mochie bysynesse, ne couteyset but \textquoteleft\textquoteleft bereto \textquoteleft\textquoteleft he nedep to \textquoteleft\textquoteleft he sustynaunce of \textquoteleft\textquoteleft he body. And \textquoteleft\textquoteleft hanke \textquoteleft\textquoteleft he welhe and ofte \textquoteleft\textquoteleft he more ryche and worschypfulle \textquoteleft\textquoteleft hat \textquoteleft\textquoteleft he arte: The \textquoteleft\textquoteleft ber \textquoteleft\textquoteleft he myche and \textquoteleft\textquoteleft he myche \textquoteleft\textquoteleft he mather \textquoteleft\textquoteleft he haste of sorowe. And \textquoteleft\textquoteleft ber \textquoteleft\textquoteleft he wolte lyfe withe Cryste in blys, folowe hym in lyuynghe and conforme \textquoteleft\textquoteleft he lyffe to hys. The \text{\textquoteleft\textquoteleft iii\textquoteleft\textquoteleft poynye ys \textquoteleft\textquoteleft hat pou dyspyse no creature sene he neuer so yuele, synnefulle and wnoorly or sypme, but haue rewe, pytec and compassyon of alle as a moder wolde haue of her chyld. \textquoteleft\textquoteleft And \textquoteleft\textquoteleft hanke and holde \textquoteleft\textquoteleft he dysesse and mysesse of \textquoteleft\textquoteleft he euyncrysten ys \textquoteleft\textquoteleft he dysesse; \textquoteleft\textquoteleft And as \textquoteleft\textquoteleft pou wolde ese \textquoteleft\textquoteleft he-selfe, or ellys as \textquoteleft\textquoteleft pou woldeste \textquoteleft\textquoteleft he eysy \textquoteleft\textquoteleft he in \textquoteleft\textquoteleft he dysesse, so be aboute to esyn hym. The \text{\textquoteleft\textquoteleft iv\textquoteleft\textquoteleft poynye ys \textquoteleft\textquoteleft hat pou deme no man ne no womman, for \textquoteleft\textquoteleft hat pou wooste not what \textquoteleft\textquoteleft he grace of god worschep in hys soule; but when \textquoteleft\textquoteleft he seme \textquoteleft\textquoteleft by eny worde or dede \textquoteleft\textquoteleft he eny man or womman ys falle into synne, be more sory for hys synne \textquoteleft\textquoteleft he for eny bodly myschese \textquoteleft\textquoteleft hat myyte falle to \textquoteleft\textquoteleft he, and \textquoteleft\textquoteleft hanke inwarde \textquoteleft\textquoteleft hat more precyouse \textquoteleft\textquoteleft hat pou soule \textquoteleft\textquoteleft hat ys wounded \textquoteleft\textquoteleft wip synne, \textquoteleft\textquoteleft he be alle \textquoteleft\textquoteleft he cerely boodyes \textquoteleft\textquoteleft he Cryste haf made. \textquoteleft\textquoteleft And \textquoteleft\textquoteleft per \textquoteleft\textquoteleft man skylfully schulde be more sorye when he wyse hys encrysten falle in to a deedly synne, \textquoteleft\textquoteleft han he schulde for bodlyy depe of hym-selfe or of eny fremde of hys, for god ys ye more myspayde \textquoteleft\textquoteleft wip gostly depe of soule, wiche make \textquoteleft\textquoteleft man to be departed from hym and from hys blysfule ende, \textquoteleft\textquoteleft he for bodely depe of eny man or womman. The \text{\textquoteleft\textquoteleft v\textquoteleft\textquoteleft poynye ys \textquoteleft\textquoteleft hat pou loue \textquoteleft\textquoteleft he goddly1 and \textquoteleft\textquoteleft he proveyte and \textquoteleft\textquoteleft he worschypte and presyngye of \textquoteleft\textquoteleft he euyncrysten as myche as of \textquoteleft\textquoteleft he-selfe, and as \textquoteleft\textquoteleft he moder ys glade of \textquoteleft\textquoteleft he proveyte of her chylde, so be \textquoteleft\textquoteleft he glade of \textquoteleft\textquoteleft he good and proveyte of \textquoteleft\textquoteleft he euyncrysten, and namly of gostly goddis and proveyte. The \text{\textquoteleft\textquoteleft vi\textquoteleft\textquoteleft poynye ys \textquoteleft\textquoteleft hat pou loue man neyer womman ne eny ober binghe but oonely for god, so \textquoteleft\textquoteleft hat pou loue god for hym-selfe, and alle ober binghe for god; for god wolde haue noyinge enue loued wip hym; for \textquoteleft\textquoteleft he loue of god where enuer yt be, eypher yt ys aloome eypher yt ys soureyne. The \text{\textquoteleft\textquoteleft vii\textquoteleft\textquoteleft poynye ys, what-ener \textquoteleft\textquoteleft pou doo \textquoteleft\textquoteleft hat pou studye to haue god specially in \textquoteleft\textquoteleft he mynde, & in alle \textquoteleft\textquoteleft he werkys princypally desyre the worschyppe of god and \textquoteleft\textquoteleft he proveyt of \textquoteleft\textquoteleft he encrysten. And in alle byngys and werkys byslyly be aboute for to haue god present in \textquoteleft\textquoteleft he mynde and in \textquoteleft\textquoteleft he herte as \textquoteleft\textquoteleft pou \textquoteleft\textquoteleft he synge hym present wip \textquoteleft\textquoteleft he bodlyy yse, and do so haff hym and reuerence hym and hauem hym as he were enuermore in \textquoteleft\textquoteleft he synge; for godys seraunte schulde neuermore \textquoteleft\textquoteleft hanke ne speke ne do as he wolde do in \textquoteleft\textquoteleft he presens of god. For certynyly al \textquoteleft\textquoteleft hat pou \textquoteleft\textquoteleft hankest, spekeste or doeste, god seef yt as verely as \textquoteleft\textquoteleft pou was in hys presence, \textquoteleft\textquoteleft he as he sytybb in heuene. And for godys loue take hedhe, yt \textquoteleft\textquoteleft pou arte a-schamed for to do a deedly synne byfore \textquoteleft\textquoteleft he encrysten \textquoteleft\textquoteleft he whiche ben freyel & synfulle as \textquoteleft\textquoteleft pou arte and may not grene but \textquoteleft\textquoteleft he body, moche more schudesthe \textquoteleft\textquoteleft pou be xagaste to synne byfore \textquoteleft\textquoteleft he god \textquoteleft\textquoteleft hat neuer trespassed and schalbe be \textquoteleft\textquoteleft he domysman at \textquoteleft\textquoteleft he day of dome. The \text{\textquoteleft\textquoteleft ix\textquoteleft\textquoteleft poynye ys \textquoteleft\textquoteleft hat incaas \textquoteleft\textquoteleft pou

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Meditacio S. Augustini.

Ms. Harl. 1706.[1] myystente come to be perpetuyon of thys poynys, that thou knowe welle that yt ys a gretete grace of goddis goodnes that he wolle vouchsafe to gaze ye so myche grace and perpetuyon. 7 Neuerheles oftyme bybenke be of oher manye benefetys of god: hoo he haip worshippyd bi soule by imprytynge of hys owne ymage, and howe he hap granted to be bi foode in his lyfe, and wolle be hi ioye and bi blisse in a noþer lyfe. 7 And for encheson that thou myyte not see hym in hys godhede whelys he arte in his worlde, perfore oftyme byholde hym in hys manhede, hongynge for he vpon he crosse, And hauue sorowe and compassyon of hym as biow haddeste and sufferdyste alle hys womunds and peyne in bi body, and be inwardely sory that thou myyte not Feele in bi body be peyne that he suffred for hee, synfull wrecche. 7 Pese poynys hauue oftine in bi mynde, and specially whan thou seeste be holy sacramente of Crystys body at he masse or on be arter; And þan sey in his maner: 7 Lorde Ihsu Cryste þat arte breede of lyfe, þat camaste oute of heuenel to fede me and to fulfille me wiþ þee, so graunte me þat y haue noon hunger after any þinge but oonly after þee, And so make me drinke wiþ þi blood and of þi loue þat y be not a-purse but after þee; lord holde so faste my soule and my loue to þee, þat for noon oþer loue ne for synne y neuer be departed from þee. Amen.

Man byholde before þee howe þi lyfe wasteþ. . . . Man byholde on þi ryhte syde howe þe worlde be byggyleþ. Man byholde on þi ly[t] syde howe þe feende þe fyleþ. Man byholde byneþ þee þe peyne þat endeþ neuer, O man byholde above to þat ioye þat lasteþ eur.

Follows Contemplations of the love of God, ed. p. 72).


Harl. 1706.

(Cf. Tanner p. 375. Same text is extant in Ms. Douce 322[2] and Camb. Hh 1. 12 [where it is included in a manual of private devotion]. It is a free translation of a Latin piece wrongly ascribed to St. Augustine (beg. Miserere &c., Credimus hanc sanctum spiritus sanctus dictavit &c.), of which the beginning is extant in Ms. Magd. Coll. Oxf. 93. The translation, made — it seems — in rhythmical prose, is possibly by R. Rolle).

fol. 81.

Meditacio Sancti Augustini.

Seynt Austyne the holy doctour techeþ thorougeh declaracion of holy wryte that the synfull man for noon synne falle in despyre; for more ys the mercy of gode to manthe any mannes synne, ye man wulle forsake hys synne and be sory theroff and turne no more ayene; for mannes synnes may be nombred or tolde,[3] but the mercy of gode may nomanz telle, for mercy onercometh synne be hit nuer so grete; and therfor seyeþ Dauyd the prophete forthehenkyng hys synnes: Miserere mei dei secundum magnam misericordiam tuam, 7 Hauve mercy one me, almynghty gode, tyme therof grete, and for the mekelheede off thy[n] enedys mercy do awhy my wryckednes. Hit ys trewe[4] that the holy gost thys prayser made, thoroughe whos steruyng synfull man ye pryched wiþ a biþer sorow of hys synne, and yeff he [be][5] feythfullwiþ a sely hoope he sekethe one gode as he that knoweth hymself gayly, and with a grete dreyde as a nedefulle[6] wrecche he falleth doune and cryeth to hys gode and beseketeth [hym] for the mekelheede of hys enedys mercy hane mercy vpon hym and for hys moche pyte foryene hym hym synnes. 7 Thys ys the office off the holy gost to sterue thus to forthynke hys synne, and to doo the werkys that most may pay hys lorde, as he that hath neede of helpe for to hauue hym that alle goodnes and grace lyetteth in; 7 for that noonys may do thys thowor no myghtes of hym-selfe but thoroughe grete steruyng before of

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1 Ms. Harl. 1706 is, in this as in other places, a copy of Douce. 2 Ms. to olde. 3 Hh to trewe. 4 om in Mss. 5 Ms. medeffulle. 6 Ms. but for.
the holygost that oonly vysyetti whane so he wol le with byternes and loun of hys holy grace, and make thy the synfulle to ryse fro derkenesse of syns and rowfully\(^1\) to crye to hymys that our alle myghtis may and with these wordys dolfly say: Misereone mei deus, \(\|\) Haue mercy one me godye. With thys prayere Daunye cryede one godye, that prophete was and kyng, and knew that he had synnede and was gyly to god in III. heede-synnes: of spousebreche, of manslawghter, and tresone. These the holygost ley wytte in bookis, nat that the lytell shulde be welle payde that the grete dyde amys, but that the fallyng off the grete be drede\(^2\) to the smale; thys ys nat wryte in ensample to falle in to-syns, but, yeff manys be fallene, with controyces and penance rayse owte of hys synne, and worschyp hemys that be[n] nat fallene, and lere\(^3\) to hems that be fallane; with a tryste hope besechying almyghty godye, seying or cryyng with this holy prophete: Misereone mei deus: \(\|\) Almyghty godye, for thy endelys mercye haue mercy one me. The synfulle manys that nowettel ser-Ife gylytv in manely lothely\(^4\) and borryble synnes, and that he shalle come to a dreedfells dome, he\(^5\) nowettel the domesman so wytty that nooyne may hymye begyle, so ryghtfulle that hymye behoueth to doo ryghtes, so ryghtfylle and stronge that noman may hymye withstande, so pyreuy that nothynge may be hydyde —for alle thynge se heeth, and alle thyng to hymye ys knowyne; the synfulle manys thanne seeth that there ys noo helpe ne defence in noo[n] other manys but nedys hym behoueth to come before the\(^6\) domysmanys and of hymye be demed, and with a dreedfells and a soorowfells herte fletich to mercye and falleth doun, and as he\(^7\) that ys fulte of alle sorowes cryytt after helpe to hymye frome\(^8\) whom alle helpe cometh, seying these wordys that the hool[gost]\(^9\) wryttet in be\(^10\) hertys of hem that shalle be sauyde: Misereone mei deus. \(\|\) A, what vertu and powere bese in these wordys that the synfulle withus to godze pruyett with a tryste trylle that he may and wylle and cas\(^11\) helpe, that of byr grete sekenes wolde fayne be hoole for drede off the dethe that hit wolle bryngye hems to, and therfor in these wordys the synfulle manys seyettet: \(\|\) O lorde, I knawe me synfulle and graunte me gylyt to the, I knawe what I haue done and what I haue scruvyde, and [that] to thy dome me behoueth bowe and come, and ther off alle my lyfe yeidle a straye acounte, and suffer ther alle that that\(^12\) thou wyllt to me doo. My synnes I wolde fyr the hyde, but thow hymys alle knawe; I wolde withstande the yff I myghte, but ouer alle my\(^13\) myghtes thoue mostay; wheder\(^14\) so I go or what so I do, alle thou behouldest. Forthe I se no better to doo in harde strasse but fle fro the vns-to thee, that ys, fro thy wretthe I see that feretth me owte off wytte, and vn-to thy endelys mercye that alle helpeth fully, and thyse I hope be best. Misereone mei deus, \(\|\) Mercyfylle lorde, helpe me of my synnes and bryngye me to thy grace: so seyn the that godys bened, and so seyns they that clene bened, and so seyns they [that thi\(^15\)] frendys bened, that pely[neth] hem or besyetth hemys nyghtes and day how they may plese the and do thy wyll; \(\|\) and so seyn the chyldeyns and thynge hyres, lorde gode. \(\|\) [hat] am so vnclene and so fowlsed, that outtakynge am of [alle], that forsakynye hyme my fader and solde me to the fende folly for a stynkyng lust of the flesh that same shalbe rote and passe awaye; for, welawley the whyle, owtlawe I am fro my faderes reame, that lost hawe alle the goodyts that gode me hat[b]cient\(^16\), and wasted hem so in lusty lyfe and many other synnes that nought now with me ys lafte but forthynknyg and ferdes of endelys pyne: wherfor I dare nat calle hym my fader ne my lorde, ne nat elles dar I sey but: Misereone mei deus, Lorde gode haue mercy one me: El fae me vnum ex mercorenii suis, quia non sum dignus vocari sornus tuis, \(\|\) and make me on of on thy hyreden meyen yeft hit be thy wyll, fo[r] vnworthy I am, sothely I hit knowe, to be callede thy seruuant, or thy childe. And therfor, lorde fulle of mercy and of pyte, haue mercy one yeft hit be thy wyll. \(\|\) I knowe that thou art al myghtfylle, and what thou wolt so behoueth [it] be, for thy prophete thus wytnesseth by the thre he seyit thus: Omnia quacumque voluit dominus fact, in celo et in terra, \(\|\) Lord, alle thyng that thou wyllt ys done, in heene and in erthe, and yet in helle and in alle other places. And I

\(^1\) Ms. rowfylle.
\(^3\) Ms. lerne. 
\(^4\) Ms. lothely.
\(^5\) Ms. hem.
\(^6\) Hb. his.
\(^7\) om DHfylle.
\(^8\) om Hh. 
\(^9\) om in Ms. Hh. alle inst. of and.
\(^10\) om Hh.
\(^11\) DHh whether.
\(^12\) thi om DHh.
\(^13\) Ms. sent.
\(^14\) Ms. to.
Meditatio S. Augustini.

Ms. Harl. 1706.

knowe lorde, and sothely I wote, that thou wolt [nat] the dethe of the synfull, as thou seyst thy-syfte thorongh the prophete: Nolo mortem peccatoris, sed ut magis consuetur et visus. ¶ I wol nat the dethe of the synfull; but thou wolt that the synfull turne fro hys synne and lyne thorongh thy grace. ¶ And lorde, sythene thou art alle trewe and mak nat contraty thy[n] owne wordis that sey[th] thou wolt helpe me oute of syne, that I may lyne with the in ioye; and lorde, I wote welle thy mercye ys moche more then my synnes or alle the menny synnes vpone erthe, for alle the erthe ys fulle of mercye as the prophete seyth: Misericordia domini plena est terra—¶ and therfore Daviuld the prophete of alle hys synnes that were many and grete, thorongh grace hado knowyng of thy mercye that was so moche, and to the comfortyng of alle synfull men that wol forsake her synk he seyth the mercye of godes he shalle hane withoute ende: Misericordias domini in eternum cantabo; ¶ and lorde, thorongh a nother [prophete] thou seydest: In quaque hora peccator convertatur sui est et temer, omnia peccata eius in oblivione erunt coram deo. ¶ That in what oure so a synfull man was turned fro hys synnes [and be full sorry for his synnes], alle hys synnes shalle be forye[t]en before gode: And therfor, lorde, feythfully I trow that thou wolt doo fully alle thyngis that thou seyst, syth thou art alle trewthe that may nat fayle by any wy; synfull as I ame, fully to thy grete mercye I me take, forthyngyng for alle my synnes that I have done aynest thy wyll. And also lorde, by olde tyme thow seydeth [thow woldest come] openly to make thy peple [safe] of hyr synnes: Deus noster manifeste unist, ut salus faciat populum suum a peccatis eorum. ¶ Lorde, [for] thy wyll was cuer to haue mercye on the synfulle man, lorde thou com in to thy worlde, as in the gospells thy-selhe wyntnessest where he thus seyth: Non veni vocare justos sed peccatores ad pensienciam. ¶ I come nat to clepe ryghtwysemane but synfull vnto penance. ¶ Therfor, lorde, for thy endeles mercye grant me thorought thy grace suche penance for my synnes, to do that that most may please the and [ys] most helfulfe for my synnes. And that hath, lorde, ben euere thy werc to make ryghtwyse of hem that bene synfull, to shap worthy of vnworthy, and to reyse Abrahamys chyldeyne of hard stones, and reyse tho that fallene bene, and helpe tho that syke bene; for they that bene hole han no nede of leche, but they that ben syke, as thou seysts thy-selhe: Non egent qui sanis sunt medicos, sed qui male habent. ¶ Off whyche sykenesse I may [pleyne] most of alle other, that of louge tyme haue roostyrde in sykenesse of synne and as a sory wrecche peyned to the dethe. Thys sekenesse that I me off compleyne', that many one hath pyned, made the to come fro heuyne to erthe, to bryngye oute of sykenes tho that sore were pyned with yuelle: of whych nombre I am one that most ys syke, for-thy lorde thy mercye, yeff hit be thy wyll, that to synfull man euer hast bene redy, as the prophete seyth: Misericordia autem domini ab eterno et usque in eternum super timentes eum. ¶ Sothely the mercye of gode fro the begynnyng was, and shalle be withoute ende, vpnone that tho dred hyme. Therfore, lorde, wrecchede as I ame with a grete drede, as he that moche hath trespassed ayene the wyll of hys lorde, but for the grete goodeenes and pyt ythat I here telle of the that foryeuest alle, be her trespasse neuer so grete, that asketh the foryeueneus, with a trusty hope, as I dare [i] clepe vn-to the: Misericere mei deus. ¶ Hane mercye on me almyghty god, and for [the] mekylnes of thy mercye do away my synnes, and wasse me clene yef hit be [thy] wyll. And, lorde, syth thou woldest thy[n] enemies, that euer withstode the and were ayenest the, drewe hem to the with harde peynes and with thy precyous bloode hele heme of her synnes: whether thou wolt lese me, or sulffe me fro the passe, that haue so moche nede, and so rufuly cryed after helpe? But sothely, lorde, I trust on thy goodnes and knowe hit so moche that hit may nat so be and I durst sey as I thinke, for grete lyking hit ys to the to rewre on the synfulle mane and haue mercye one hymne whone he wolde leue hys synne and amende hymne; for haddest thou [nat] hade grete lykyng the synfull to amende thorow thy mercye and thy grete pyte, thou woldest nat haue suffred:1 2 3 4 5 6 7 8 9 10 11

1 = bof? 2 r. loue (= praise)? 3 om H. 4 Ms. foyeuene. 5 Hh sore. 6 om in Ms. 7 Hh pleyne. 8 Ms. ans. 9 Ms. and euer. 10 DDH hem. 11 Ms. a. hym.
so harde peynes, [betyn] with scorges that alle thy body was with noo[n] hoolle place, nayled feete and handys to the roode-tree, alle to-drawe with roopys that the synnewes [of] the body brostynge, woundydes in to the herte with a sharpe spere; and suffred e one the crosse an horruble death; and thus [woldest] thow nat suffre, haddest thou nat hadd lykynge one the synfulls mane to hane hade mercy one man-kynde. ¶ Therfore, lorde, for the grete lone thow haddest to mankynde, hane mercy, have mercy apon me; lorde, synthene thou graunyte to a legyone of fendys that askede the with thy leue to entre into a drove of sywne to graunte heme here askynge, with better wyll lorde I knowe hit thou wylt graunte to thy pore creature and frende, that thou madest lyke to thyselfe, that prayer to the of mercy to graunte hymn [that] with sygyngeis and sorowfulle herte asketh for yeuencesse of his synnes that he hathe doone ayensth thy wyll, and rescene hymne in to thy grace to be oon of thysne. Lorde, alle the bookis that we redynge in holy chyrche, of thy mercy vs tellyne how thow vs lowest, and of thy grete pyte that so redy ys to alle the synulfle that wolde hit aske or seke: ¶ Whether thou shalt nat saue me as thou other hast saude that her synnes forthykenke? lorde, shulde the condyte of mercy that alle rescuyeth and gladeth that soore repenteth heme of her mysedeyys, shal[1] become drye oonly for me? And for the grete hope that in the ys thorough the whyche alle manere of folke bene saude: ¶ allas why shulde hit persayth in me? wherethe thow wolt be so harde to me, that alle mene prechene so large to alle that neide hathe? Yeff I haue noone? Who ys syke yeff I am hoole, who hathe neede of [mercy but I? Who hathe neede of] commorte but I? And therfor O pater misericordiarum et [15] desus tocius consolacionis, qui consolaris nos in omnibus tribulatione nostra, ¶ O fader of alle mercy and gode of alle comforte, that conforteth vs in alle oore trybulatione: hauce mercy one me, and brynge me owte of synne, and comforte me in thys woole syffelen, and rewone me though [16] I haue longe tyme leyne in synne; for in thy grete goodnesse I truste for the wordys that by the prophete ys seyde: In eternum seruabo illi misericordiam, ¶ Withoutene ende I shall kepe mercy to synnulle mane; and therfor, lorde, aysen thy kynde hit were and thy trewthe, but thou one synnulle hade mercy that forthykynge hys synne and wolfe ake mercy. And I forthykynge my synne in alle my[n] herte, pray the allemyghty gode for thy endeles mercy haue mercy one me, that thou most swete mi gode. My gode, my gode, herte I be-seche the to my seke soule and synnulle thou sende some conforte and socoure of thy grace, and for thy moche mekenesse be mercyfull to me that aye thy pore creature, off thy[n] owne maykynge. And they mercy, lorde, ouerpasseth alle thyng that thou madest, as the prophete seyth, that thow may nat for thy goodness for-sakene heme that askene thy mercy: Quia misericordia eius super omnia opera eius, ¶ For thy mercy ys aboue alle thy werkis; and therfor, lorde, well I wote that thy may nat for thy goodnes and for thy endeles mercy put me fro thy mercy, yeff alle myne synnes be neuer so many neeuer so grette; for thane thow were nat gode whos mercy and goodnesse passeth alle mennes wyckednes you wolde lene her wyckynnesse and here synne with alle herte herte, as the prophete seyth: Cer contritum et humilitatum deus non despiciet, ¶ The herte [that is] contryte and mekyde, God shall nat despaye. Wherfor fully I truste and hoole I me take to thy endeles mercy: and for mykynnesse off thy mercy have mercy one me, Iheru, Iheru, then, amens.x

5. Pety Iob.

Ms. Harl. 1706.

(Cf. Tanner. Other Ms. are: Douce 322, Ff II. 38 fol. 19*. Merton Coll. 68 f. 97. This poem is made on R. Rolle’s Parvum Iob sive lectiones mortuorum, by a later, East-Midland poet, perhaps Richard Maldestone).

* Ms. Ff, which omits the title and Latin parts, greatly helps to restore the text, though often equally corrupted.
Parce michi domine, nichil enim sunt dies mei. 
[Parce michi domine],
Lyeff lorde, my soule thou spare;
That the thot I sey now sykerly
That my dayes nought they are;
5 For thought I be bryght oft ble,
That my dayes nought they are;
And I schall be [but]" wormes ware.
And when my body ys alle ware
10 And on a bere brought shalle be,
I not what I may syngere thare
But parce michi domine.
Quid est homo quia magnificas eum?
What ys a man, wete I wolde,
That magnyfyeth hym-self allayy-
15 But a marke made in molde
Off a clynyng cloth off clay?
Thou shopest vs ffor that we schulde
Have bren in blyssy ffor euer and ey:
But now alas [boeth] yonge and olde
20 Foryeten hit bothe nighly and day.
A. goode lorde," what shalle I sey,
I that stonde in thys degree,
I wote no thyng that helpe may
But parce michi domine.
Ant quid apponis erga eum cor
25 Or why puttist [hou] thyn herte ayenst
That thou hast so dere boughht?9
Thou vysstest hym and art fialle fayne
Sodenly to prene yeff he be ought.
To longe in synne we haue layne,
For synne hath [so] oure soule [thorow]*-sought
To helpe oure-self haue we no mayne,
So moche woo hit haft vs wrought.
But to the pytt whereto we brought,
Then men wyll* wepe ffor the and me;
20 But certys, alle that helpeth nought,
But parce michi domine.
Vsequo non parcis michi, nec
domitiss me ut gluciam saliuiu mem? Peccau.
O* why so longe or thou wyllt spare

Me, in synne that depe dyue?
Thou woldest suffere neuermore
Me to solowe my syluye? 40
I haue the gylt and greuyde soore,
For synne wyth me hath ben to ryue:
But, lorde, now lere" I with thy lore,
That" dedly synne fro me may dryue;
Ande, theru, for thy voundes fyve,
55 As thou be-cammest man for me,
When I shalle passe oute off [this] lyne
Than parce michi domine.
Quid faciam [tibi] o custos homi-
num? quare posuisisti me con-
trarium tibi, & factus [sum] michi-
met ipsi gravior?
What shalle I doo vnto the,
O thou kepar off [al] manckende?
50 Off suche a materie" why madest thou me
To the contrarious me for to synde?
O* fiereder off heuen heayre ande ferre,
As thou art bothe gode and hende,
Yet be kynde, as thou hast be,
55 Ande spare me, lorde, that am vnkynede;
Thy fryndeshyp, fierder, late me fynde;
As thou art gode in trynyte;
Off thy mercy make me haue mynde*4
Wyth parce michi domine.
60 Cur non tollis pecatum meum, et
quare non auers iniquitatem
meam?
Why takest thou nat my synne away,
[A thou]* gode off al goodnesses?
Ande why also, as I the seye,
Dost not* awry my wykednesses?
Thou madest me off a clot off clay
65 That brekethe ofte thorough brotylmesse*;
Ful brotylle* I am, itt ys no may:
That makeitle me ofte to do amys.
But, good Iber, I pray [the] thys
For thy grete benygnyte:
70 Thy mercy, lorde, late me not* myse.
But* parce michi domine.
Ecce nunc in puluere dormio; &
si mane me quesieris, non sub-
sistam.
Loo, in poudere I shalle slepe,
For oute off powdere fyfstr I cam;
Ande in to poudere must I* crepe,
75
Works wrongly attributed to R. Rolle.

Ms. Harl. 1706.

For oft that same kynde I am.
That I ne am pondez I may not thepre,
For erthe I am as was Adame.
And now my pytte ys dolene depe,
80 Though mene me seke ryght nought I am.

O thou fadier Abrahame,
For Mary lone that mayde so fere
In whos bloode thy sone swamme,
So * parce michi domine.

(lob. 30, 9). T edet animam meam uite mee;
dimittam aduersum me eloquium meum,
loquar in amaritudine
anime mee, dicam deo: noli me
comeinpare; Indica michi cur
me ita induces.

85 Hit fothbyekefth my soule 1-wys
The lyff but I han leddle alsway,
For now my speche ayenst me ys,
Sothly my-[self] * I shalle display,
In sorow ande in byttynness.

90 Off myne oune soule thus shalle I say:
Now, goodde Ishu, kynng of bylysse,
Dampne me nat att domysday;
Ande, goodde Ishu, to the I pray
Tell me how * thus thow demest me.

95 Now yene me mercy, * & say not nay
Wyk * parce michi domine.

Nunquid tibi bonum videtur si
calumpniceris et oprimas me opus
manuum tuarum, et consilium
impiorum adinnes? *

Semetif hit goodde, lorde, vnto the
To thyste * me dounce and me * accuse?
I am thy werke, thou madeste me;

100 Thyne oune handewerke * thou nat refuse.
Wythynse the close of cheryte,
Good god, thou me recluse,
Ande yeff I gyte the in any dege,
With thy mercy thou me excuse,

105 Ne late me neuer of maters muse
That fallene vnto deshoneste.
Thys prayer [lord] * thou nat recuse,
But * parce michi domine. *

Nunquid oculi carneti tibi sunt? aut
sicut videt homo, et tu idebis? *
Whethere thyn eyene flessably be?

110 Or yeff thou seest as seeth a man? 
Nay fiorsothe, butt onl onlye
Off outewards thynget beholdey hane.
But inwarde thynget dost thou see
That non other may se11 ne can.

115 Therfor, lorde, I pray to the

Warne me whanne I am s myns-tanz,
That I may fliue fro fowlre satheane
That ys aboute to perysafl me.
Lese nat [that] * thou ones wane,
But parce michi domine.

Nunquid sicut dies hominis dies
tui, et anni tui sicut humana sunt
tempera?

Whethere thy dayes, lorde, be [s]lyke *
As mennes dayes that dwellyn here,
Or thy yer es be ought lyke
To the tymes off mannnes yere?

Thys] * day a manede fresshe ande firyke 125
And swichet [forth] a gladsome * chere,
But to-morrow he wezetth syke
And happily [is] borne forth on a bere.

Thus mannnes tymes ys in a werc:
But thy * tymes stondeth in oo dege.

130 Therfore I pray in thys manere:
Lorde * parce michi domine.

vt queras iniquitatem meam, et
peccatum meum scrutaret, et
scias quia nichil impium fecerim,
cum sit nemo qui de manu tua
possit erure?

For to seche my wykednesse,
And for [to] serche [thys] Alle my syynne:
Me thynkefth hit cometh off gret hardnes 135
With me, lorde, so to beginne!
Schewe thou forth thy get goodnesse,
And thyn hardsyp vp thou pyne;
Thynke vpone the brylynnesse
That alle-waye worcheth me with-inne; 140
And sythyn me may nott * fro the twynne
Ne * frome thyne hande warrysts be,
Though I offende more or myynne
Euer parce michi domine.

Manus tuo fecerunt me, & plasmanserunt me totum in circuito:
et sic repente precipitam me?

Thyne handes, lorde, hane made me
And formede me in schap off mane,
And me thow settest in degre
Off grette noblity after thame.

150 But whanne I thorow the sotylte
Decayed was off soule sathane,
Thow puttedest me fro that dignite
Heidlyng * dounce on my brayne-pane.
Noone other cause alege I cane
But that synte hath deprey syde me.
Now for the blood that frome the ranne, 155
So * parce michi domine.

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1 om Fr. 2 ff. fayrc. 3 ff. Ewur. 4 HD lyffe. 5 ff. whi pou bus. 6 ff. purste. 7 ff to a. 8 ff. adde lord. 9 so Fr. 10 D vides. 11 ff odrur man may, se om.
Pety Iob.

Memento, queso, quod sicut lutes feceris me, & in puluerem reduces me.

Haue mynde therefore, I the pray, O thou god almyghty kyng,
Thynke thou madest me off clay

160 And in to clay thou shalt me bryste—
Suche ys thys myght and wearth be[n] ay.
And sythene thou madest furst alle thyng,
Who dare saye the ny
To lete1 thy wyll or thy lykynge?

165 Ther ys [no] mans olde ne yonge2
That styrye dar ayenst the.
Therfore nede makest me [to] syng
Lorde3 parce michi domine.

Nonne sicut lac mulisti me, et
sicut casenn me coagulasti?
Mylkedest nat me, lorde4, as mylke,

170 With nessst blood whan thou made th
And sythyn, lorde, [hou madest]7 that ylke
Rygght as the hardnesse off chese6 ys hade?
My blood ys nesher thane ys sylke
In renny weder that sone wolles fade,

175 And thus1 me made doo dedys swylie
With whyche my goste ys ofte vnglade;
And thus in sinne full depe I wade,
That nygH I droune thorow freelle.
Allthathe I can off synne nat sade6,

180 Yet parce michi domine.

Pelle & carnibus uestiisti me; ossi-
bus & neruis compigesti me.

With flessh and felle9 thigh hast me cladde,
With bonys and synewes to-gedyr knyt;
Lyffe and mercy off I the hadde,
To gonerbe me thou yane me wytt;

185 To kepe thy[n]10 bestes thow me bade
And seydest that I shulde sior
In heune-blyse be caw-glade.
And yet I wyll nat fro synne flytte,
But freelle, lord, so me smyte

190 Vnnenhe kepte ys oone for me;
Nat-for-thane I praye the yet
For11 parce michi domine.

Vitam et misericordiam tribuat mihi.

Lyff and mercy thou yane me ay;
Whans I wolde thy mercy crave,

195 Thow saydest to me natt ones nay,
But glade was whans I wolde hit bane;
Thow were redy nyght ande day
With mercy, lorde, me to saue.

1 Fort, 2 Fyng. 3 Fy Thun. 4 Om
Fyres vs so Fy. 5 Fy flesche. 6 Fy Bya.
7 Fy jade. 8 Fy felle & fyl. 9 D thyne.
10 Fy Of.
Works wrongly attributed to R. Rolle.

And though I fall through broynesse, 240 Lorde 1 parce michi domine.

Contr a folium quod uento rapitur ostendis potenciam tuam, & stipulam siccam persequeris. Ayenst a leef that lyght ys to 2 blowe, To me that am [full] freel off kynde, Thy myght and powere dost thou schowe, As though myght beris bynde.

With wyndes ofte I owerthrow Suche fondyng of the [fende] I fynde, I reme forth fro rowe to rowe Somtyme before somtyme behynde; I grope 4 a man that ys full bylde.

But though I stumble thou ffolowest me. A, lorde, though I to the be vakynde, Yet 1 parce michi domine.

Scribis enim contra me amaritudines, & consumere meuis pecattis adolescencie mee. Thow wrytest, lorde, ayenst me Byttyrnesse, that I shalle rede

Att domedesay in sygllt of the And all the world in lengthe and brede; That I dyde in pryuyte

There opynly owte hit 3 schalle sprede; And thus thou wyllt, full-welle I see, 260 5 destroyn me for my wycked rede.

But, lorde, to the I clepe and grede: As thou art lorde 7 off alle pyte, That day whanne I shalle droppe and grede Than parce michi domine.

Posuisti in nerno pedem meum, et obseruasti omnes semitas meas, et nustigia pedum meorum considerasti.

In a synnew thou hasty mye feet sette 4 With the whyche that I goo shalle, And alle the pathes thou hast mette That euer I yede in wyre or walle; There ys noo thyng that the may lettre

To knowe mye steppes grete and smalle; Wycked and worse, good and bete I wote well thou consyderest alle. But, lorde, to the I clepe and calle: When I slyde supporte thou me,

And though somtyme I take a faile Yet parce michi domine.

Qui quasi putredo consumendus sum, et quasi vestimentum [quod] comeditur a timea.

The whyche as rotyng shalle consume, And fare as mouth 15 etern clothe; And 16 as frome the fyre deporteth fume

So body and soule a-sundre goth. I am made of a lothly hune 1, Hit 2 ys a thyng to manz most loth. Wheroff thanne 3 shulde I presume To be hyght-herted or lyghtly wroth? Though I be he that ofte myesdoth, Off mercy art thou large and fre; As I leue 4 that thyss 5 ys sotli, So parce michi domine.

(lob 14, 1). HOMO, natus de muliere, brevi vinens tempore repletur multis miseria.

A man bat ys off woman bore, But lytelle whyle he lynethe here, 290 And every day more & more Replenyshed ys with synnes sere, With hote 2 and colde and hunger 3 sore Turmentyed 4 ys frome yere to yere, And ofte hym wante 11 goddes lore That costely wyse he schulde lere. And thus he wandreth in a were As a man bylde 5 and may not see. Therfore I pray the 8 with lonely 14 chere For 15 parce michi domine.

Quu quasi fios egredit & conteritur, et fugit uelud umbra, et nunquam in eodem statu permanet. Thow whyct 11 oute spryngeth 18 as a floure That groweth firesafe alle mens to glade, But whanne he with a sharpe schowre Ys smynte, begynneth sone to fade. So lese I the fayre colour

That god almyghty fyrst in me made, And thus I change in eury houre 17, And fle away ryght 8 as a shade. And herewith I am full 18 lade With synnes off dyuerse degre. Off heuene-blysse 17 me nought degrade, But parce michi domine.

Et dignum ducis super huiuscemodi aperire oculos tuos, et adducere eum tectum in indicivm? And, lorde, thou lestest 20 that hit be dygne Thyne eyene to opene ypone suche one, And hym thon shewest but that sygne That he with the to dome shalle gone? Hane mercy one me, Iheru benynge, Me thynketh myne herte ys harder than 21 a stone

And besyed with a spyrtye malynghe.

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1 FF Euyr. 2 FF to be bl. 3 FF greape. 4 D hit 3 wete. 5 HD thys. 6 HD And d. 7 FF welle. 8 FF in stockes pou hastet mye fete. 9 FF moghte. 10 om FF.

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1 FF slyne. 2 FF That. 3 FF lord. 4 FF behene. 5 FF hyt. 6 DFF a w. 7 FF heete. 8 om FF. 9 D hungor; FF h. & a. 10 FF Turned he. 11 MS. wanted. 12 FF lore. 13 FF that. 14 FF myld. 15 FF of. 16 MS. spr. oute. 17 so FF; HD shouere. 18 FF all full. 19 FF Lord of heuene. 20 MS. lastest. 21 FF harde as.
Ps. Iob. 385

320 My flessf, the worlde they bene my fone.
These be\(^1\) my enemies, lorde\(^2\), echone, 
Euer\(^3\) aboue to peryss\(\text{t}\) me:
Lorde, flor the loue off Mary and Iohn;
Euer\(^4\) parce\(^5\) michi domine.

Quis\(^6\) potest [facere] mundum de 
immundo concepsum semine?
None tu qui solus es?

325 But\(^7\) lorde, who may clene make
Conceyway thing off seede vanlle:
Nat thow? a, yes, I vnder[take]\(^9\),
Yeff the lest\(^8\) to make hit clene.
Alas, I walke in a lake

330 Off dedly synne that doth me tene:
But lorde, flor the\(^2\) loue off Maryes sake
Amende the harme that I off mene.
Y-wys\(^7\) I ame nat worth a bene
Off my-self to commendyd be:

335 Yet helpe me, lorde\(^4\), with thy grace 
shene,
And euer\(^8\) parce\(^9\) michi domine.

Breues dies hominis\(^6\) sunt, numerus 
mensium eius apud te est.
Mennes dayes be\(^8\) shorte—be ware
And therto take [hou] good entente—
For in respyte off tym euermear

340 They be[th] nothingy equiyolent;
The nombre off hys monthes are
Alwey att the, lorde, verament.
Oure lyff ys nought but sorow & care,
Tyll we be passed ingement.

345 My wyttes, lorde, I have myspent
That thou me yae to rewle withi me:
But nat I may ryse vp and here\(^11\) repent,
Lorde\(^12\) parce\(^13\) michi domine.

Constituiui terminos eius, qui pret-
teriri non potemnt.

350 Hys termes, lorde, thou hast oderayne
How longe he shalle now\(^2\) lyne here,
That may he nat passe ne be refreynd
But be thynke absolute powere.
Thys sentence may be welle susteynd
By a story as we may here:

355 How Ezechye to dethward peyed
And yet god addyd our\(^15\) xv. yere;
Hys kyndely tym was commes ful nere,
But for hys synnes thoe wepte he.
Lorde, yene\(^14\) me grace that I may here

360 Haute\(^16\) parce\(^17\) michi domine.

Recede [ergo]\(^18\) paululum ab eo ut 
quiescat, donec optata uniat,
sicut mercenarii\(^19\), dies eius.

Therfor, lorde, a lytell goo away,

With-drawe py[n] hand \(\text{bat}\) mane may
reste,
Tyll te desyre hys dethe-day
And wylne\(^1\) to be shute vp in hys\(^2\)
cheste;
And late hymne lyne yeff he\(^3\) lust ay,
Thys holde I, lorde, for the best;
All ne dysease frome hymne delay,
Tyll the careynge in erthe be keste.

370 Alas, alle\(^6\) pis world now ys mys-wrest
To carpe thijus\(^8\), lorde, ayenst the.
Make me to thy mercy trest
For\(^4\) parce\(^5\) michi domine.

(1ob

14, 13). Quis michi hoc tribuat ut in-in-
ferno protegas me, donec per-
transeat furor tuus?

Who to me may yeue or graunte
For loue or any affeceyon,
For\(^1\) thy wraththe that ys duraunte
I may hae my\(^8\) proteceyon?
In helle yeff I be concourstone,
Ther ame I in [thyt] subeceyon;
In henene though thou woldest me
haunte\(^9\),

380 Yet\(^1\) ther ame I att thy correceyon.
I may nat frome thy respeceyon
By no way, lorde, hyde now me:
Therfor sey I thyss lessone
Off parce\(^5\) michi domine.

Et constitutas michi tempus in quo
recorderis mei?
And thou woldest a tyme ordeyne
In whycye thouss woldest of me haue
mynde,
With some solace me to susteyne
That off thy blyse ame so ferre\(^14\) be-
hynde?

390 My woo frome the cane I natt layne
But telle hit the, for thone art kynde:
I ame fast bounde\(^11\) here with a chayne
Off dedly synne, fulle welle I fynde.
But woldest thou, lorde, me vnbynde
Thorough the vertu off thy pyte,
Thane we were I gladde and lyght as lynde

395 To haue\(^13\) parce\(^17\) michi domine.

Putasne, mortus homo rursum
viuat?
Trowest thou nat that mane shalle ryse
Ayene to lyfe that dyed onys?
Yes, and that in a wondryffule wyse,
With flessif and selle, blood and bondys.

400 Than shalle god hys dome deuyse
And to hymne take the goode attones;

\(\text{I F wylle.}\) \(\text{1 F s.}\) \(\text{8 F D hymn.}\) \(\text{10 F s.}\)
\(\text{Ma. thys.}\) \(\text{8 F d.}\) \(\text{Thow.}\) \(\text{r. Fro.}\) \(\text{8 F haue may any.}\)
\(\text{9 F dante.}\) \(\text{10 F Pat am of bl. full f.}\)

25
Works wrongly attributed to R. Rolle.

But damned souls shullene sorte gryse
And yeue a shoute with hydous gronys.

Th[u]s5 make they shulle wooffull moneys
Alle that shulle dampe d be.

Th[at] my dwelle4 withynse thi3 wones,
[Lord]4 perce michi domine.

Cunctis diebus quibus nunc milito,
Expecto, donec ueniat immutacio mea.

Alle the dayes that I lyue here
In thys wooffull wepynges dale,
I yeue allewe frome yere to yere
Tyll I chaunge as men do faile.5
Chaunge I shalle withouten were,
Nat ay be dwellynge in thys vale.

But, lord, whan I aume leyde one here,
Hyue vp to heuense my soule [pou] hale—
For thence comen neyther gret ne smale,
But thou drawe hem, lorde, to the;
That my soule be nat in bale;

But7 perce michi domine.

Uocabis me, & ego respondebo
Tibi; Operi manuum tuarum porriges dexteram.

Thou shalt me calle att domesday
Whene thou art set one jugement,
And I to the withouten delay
Shalle yeue my[n]e answers verament.

But, goodes Iesus, to the I prey
Thynke allewe with stulle entente
Thou madest me off a clott off clay;
Thynke handwerk helpe as pou furst mente;
And with my thought8 I haue myspent
Thorough my fyeunt feblebe nature
Ne grendeate the so gernously.4
Wherfore I shulde thys woow endure;
Thou punysshest me ande I not why,
Passyng resone and goodes mesure.

Hit ys my flesh, lorde, and nat I
That grochethy ayenst the hardes reddre.
[But, lorde, as I am thy creature,]6
And [pou] thatylkegode that boughest me,
So my care recoure and care
With perce michi domine.

(lob 17, 12). Dies mei transiunt, cogitaciones
mee dissipate sunt, torquentes
cor meum.

My dayes, lorde, passe are
Andr olde I am, I am no faunt6;
My thoughtis wandre[n] wyde-whare,
For they ben, lorde, fulle variants,
My herte they grynyn wondarare
For euer aboute hym they haunte.
Thys maketh me to drouwe & dare,

That I am lyke a pore pennaunt.
Though I be, lorde, vnsuffysante
Any helpe to gete off the,
Yet, for I ame thy8 creanste,
Lorde9, perce michi domine.

Noctem verterunt in diem, & rursus
post tenebras spero lucem.

The nyght they turnede in to be day,
For they madene me to10 wake alle nyght;
I myght not slepe be no way,
Sache thoughtis were in myne hert
pyght11.

In denkres dyyme as I so lay,

1 Ma. Thys. 2 Ff Graunt me to d. 3 Msth. 4 HD Off, Ff Wyth. 5 Ff woopenes. 6 Ff fale. 7 Ff Eyry. 8 Ff an. 9 Ff & wytis myne bough. 10 Ff Thorow. 11 Ff telde. 12 Ff alle. 13 Ff walle. 14 Ff & no h. hath.
Yet hoped I after the cler day-lyght;  
But thought's me so trobled as
  That I was thame a wofull wyghte.
But, lorde, as thou arte mekyll off myghte,
  Alle mynyll thought's put from' me;
And that I off the may hauae a’ syght,
  Lorde, pare michi domine.

Si sustinuero, infernus domus mea est; in tenebris straui lectulum meum.
Lord, yeff I shall suffre thys grete dyscease,
  Hit wolde me bryngne vnto my graue;
And yet I-wys I may nat chese,
  Whether I be kyng, knyght or knaue.
In derkenes dynamme alle owte of ease
  My lytell bedde sperred I haue;
That bedde shall I never lese.

Though I wolde fflor angor raue,
  Tyll the day off dome that off my graue
I shall aryse, and moo with me.
My soule lorde I prey the' saue
  Wyth, pare michi domine.

Putredhi dixi: pater meus es;
  mater mea et soror mea, ner-
  nimbus.
To roten' erthe ryght thus sayd I:
  "Thou art my fflader off whom I came,
And vnto wormes securly:
  "Thow art my moder, thy sone I am';
My systren alle' ye bene, fflor why
None other pane ye fflor sothe I [n]am'as.
I shall calle hem systres lo for-thy,
  For I shall roote amonge hem';
Off the lowest erthe god made Adam;
Off whyche my kynde I had as he.

Now, lorde, that art ikykned to a lambe,
  So pare michi domine.

Vbi est ergo nunc prestolacio mea et pacienza mea? tu es domine deus meus.
Where ys myne abdyng nowe,
  And allz my pacienza therto?
They beff away, I wote' neuer howe.
For sothe me wanteth both two.
Yeff myn herte be stff and towe
To thank the in wele and woo,
  Hit ys nat I but oonly thow;
Thow art my lorde and god also.

O thow gret lorde, alpha & omega,
  Helpe me fflor thy gret gyte;
I haue inough I pray the hoo';
  And pare michi domine.

1 D fro. 2 Fl may of þe h.; a om. 3 Fl Throow. 4 Fl Be ye. 5 Fl bat. 6 D thow; Fl þe bou. 7 Fl þam am. 8 Fl also. 9 Fl Fl; HD am. 10 Fl ham. 11 Fl lam. 12 Fl no. 13 Fl et. 14 Fl sey hoo. 15 Fl Wyth.

To my kynd my mouth lyke ys blo.
  And clued fast, as ye se may',
And wasted ys my flesahl also,
  My wythe tethe they' bene ffulle bloo—
Ye wolde be agast' yeff ye me say'.
Myn heryng ys ffulle clene agoo,
  Myne eyene be[n] dynamme that were[n]
  ffulle gray;
And I that was ffulle stoute and gay,
  Fulle' horyble am now oponz to se.
Tyme ys that' menz new', for me pry
  For pare michi domine.

Miseremini mei, miseremini mei,
  saltem uos amici mei, quia manus
dominet tetigit me.
Reweth one me, reweth on me
  My frendys namly, nowz helpe' att
  nede,
For I am there I may nott flie,
The hand off god ffulle sore I drede.
  And frendys, seeth11 that I am he
Thys other day that1 on the erthe yede;
  Now helpe yeff that1 yours wylle be,
With prayer, fastynge, and almes-ede—
  For these mownes1 best gete me mede,
  With placebo and dirige;
Here-with my soule13 I pray you fede
  With pare michi domine.

Quare persequamini me siuct dens,
  & carnibus meis saturamini?
Why as god do ye pursewe
Me, that suffre these sharpe schowres?
Ye late me payne14 here in15 peysfull15
  pewe
That ys a place off grett doloures.
  Yow I chese for frendes trewe
And made yow myn executors.
But tymall come that ye shall rewe.
That eny ye were to me16 false trey- toures.
  My good ys spent17 as hit were youres,
  But nat a peny yevyne ye me.
Now for alle suche flaytoures18
  Lorde, pare michi domine.
Works wrongly attributed to R. Rolle.

Ms. Harl. 1706.

Quis michi tribuat ut scribantur sermones mei?

565 Who may graunte me thyse bone
That my wordes wretene were,
In ensample off euyrchoone
That hap may to bene in care?
For yeff they woldene makene moone

570 Eyther grocche with herte sare
Ayenst god that sytteythe in trone,
[Percease yet] they woldene spare
And make natt so ferly sfare
But take ensample woldene off me.

575 Now, lord, as I am bom wormes ware,
So parce michi domine.

Quis michi det ut exarentur in
libro, stilo ferreo aut plumbi lana,
uel celte sculpuntur in silce?

Who shallis graunte me, or I be dede,
To wyre bym hem by oone and oone

580 [In]" booke with ynke blak or rede,
Made with guame and vermylone,
Or ellys yet" in place off lede,
Or gravene in harde fynte off stone,
That alle mene, where-euer" they yede,

585 Myght otherwhyle loke theropone?
I wolde my frendys and my floone
Ensampler" take myght be me.
As thow art thre and gode alloone,
Now* parce michi domine.

Sci enim quod redemptor meus viuit,
et in nouissisio die de
terra surrecturus sum, et
rursum circumdabar pelle mea,
& in
carne mea video deum salua-
torem meum.

590 I wote ryght* welle that my redemptowre
Lyneth yet, and lyue shallis aye,
And I shallis ryse, I not what oure,
Owte off the erthe att domes-daye,
And take to me my fursur colour,

595 In*flessh & felle cladde on clay,
And [so] shallis I see my sauyoure
Deme the worlde in wonder aray.
The wycked than withowtene delay
As arowes to helle they shullenz flee.

600 Lord, that I gow nat that way,
So parce michi domine.

Quem usirus sum ego ipse, &
oculi mei consupserunt sunt, et
non alius.

Whame* I my-selfl shallis se in syght
With eyene clere and herte stable,
And knowe hym as god almyght.

605 That was for me man desparabile*.

1 Mas. Because yeft. 2 on Ff. 3 Mas.
My. 4 Ms. Ensampler. 5 Ff So. 6 Ff
And. 7 Ms. Whannr. 8 so Ms.; r. desparabile.

Shalle ther for" me nooone other wyght
Se my god that ys durable,
But I my-self with eyene byght
Shalle hymne be-holde most honorabile.
O lord, that chantye that ys so amyable 610
And byght shynynge in thy mageste,
That syght to see lorde make me able
Thowor parce michi domine.

Reposita est hec spes mea in sinu meo.
Thys hope ys in myne herte sette,
That neuer frome me shallis dysseuer; 615
Thereyne my trust also ys knette,
The whyche to hau neow ys me leuer.
I hope to god that I shallis gette
Off alle dysseases yet rekowere*.
And se my lorde in hys turete.

620 With whom I hope to dwellen euer.
ThouH I be synfulle, lord, take me neuer
In any thyng" that may dysplease the,
Thy blisse late me hau for euer
Thowor parce michi domine. 625

lob 10, 18. QUare de vulua eduxisti me?
Qui vitiam consumptus essem,
ze oculus* me uideret!

A lord, why ledyst thon so me
Oute off he wombe that I was in?
Wold god I had consumed be
With-inne my[n]" owne moderators skynne,
That the eye with whyche I see

630 Had nat seyne no* more ne myyne,
That I myght in that degre
Neuer haue wysst what had be synne;
For synne makeleth me from the to twynye.
That off nought madest you* me,
Thy mercy, lorde, ma[k]e11 me to 12

640 wynnem
With parce michi domine.

Fuissem* quasi non essem, de uetero

650 translatus ad tumulum.

And wolde god that I be hadde
As a thyng that neuer was!
For alle with synne I am be-stadde,
And euery day I doo trespas.
No wonder though I be vngladde
And though I synge oftene alias!
For pure woo I wezed madde,
Nere goddys mercy my solace.

645 Lo, lorde, lo, I am ryght as
A wytyles manw with-owtene the:
But as thow off plentte16 mercy has,
So parce michi domine.

1 HD therson. 2 Ff O L. that arte. 3 Ff
rekeuer. 4 Ff Wyth oght. 5 Ff Wyth.
6 Ms. o. tuua. 7 Ms. than. 8 Ff in myn.
9 Ff me. 10 Ff Ve from he lord that madyste.
11 Ms. made. 12 Ff graunte pat y may. 13 Ff
Thorow. 14 Ms. Fuisent. 15 Ff lord all.
(The profits of tribulation).

Mr. Harl. 1706.

Nunquid non pacitas dierum meorum fietur breui?
Whether the flewes off my dayes
Whether I cane se be no wordly ways
But owte off these worlde some shalz I weende.
The wordles wyles ryght nat me payes,
For they ben false and ful vnthende (!);

565 My fleslysh lust my soule affrayes,
And I am tempted with the flende.
Thys maketh me to bowe and bene
Alle-wei to synne, that woo ys me.
Lorde, that arte curteysse and hende,

660 So parce michi domine.

Dimltre er growthe me domine, ut plangum paulum dolorem meum;
antequam vadam, et non renerar,
ad terram tenebrsam et opertam mortis caligine.
Therfore, lorde, suffre thou mee
A lytylle what, that whykle I may
The tyme that euere I greued the
In dede or thought be nyght and day,

665 And graunte me, yeff thy wyll be,
That herre in erthe I wepe" may,
The berde lande that I never see
That keuered ys with blace alle-wei.

1 Ff fro. 2 Ff now. 3 Ff A I. whyle
that wepe. 4 Ff gyllyd. 5 Ff wepe 1.
6 Ff ne. 7 om Ff.

Now, good Ihesu, to the I prey,
As thow art god in trinitate,
From that lande thou kepe [me] aye
Thorough parce michi domine.

Terram miserie et tenebrarum, ubi
umbra mortis et nullus ordo, sed
sempiternus horror inhabitans.
The lande off myself and off derknes
Where as dampted soules dwelle,
The londe off woo and off wrecchednesse
Where bene moo peynez pane tonge
may telle,
The londe off deethe and off" duresse
In whych noone order may" dwelle,
The londe off wepyng and off\" drerynesse
And stynkyng sorow\" on to smelle.

680 Now from that lond set clepyd ys helle,
Worthy lord, rescue now thow me,
So that I may euer with the dwelle,
Thorough parce michi domine.

Here endyth the ix lessons of the diryge whiche Iob made in hys trybula
cion.

(Follows another poem with the same refrain Parce michi domine, beg. By a forest syde walkeynge as I went Dysporte
to take in o mornynge). 1

1 Ff of all. 2 Ff m. henz. 3 om Ff.
4 Ff orrorr vnto. 5 Ff Worschypfull l. res
cowe.

Of the 3 following tracts (6—8), which are mostly found together in the Mss.,
the 2 last have been ascribed to R. Rolle by Tanner; but all are later compilations
by a Midland writer, in a negligent, slipshod sort of style.

6. (The profits of tribulation.)

(Under this heading I give the 2 (or 3) originally distinct pieces which in the
Mss. have subsequently coalesced. The 1st (How six maisters &c.) is found inde
dependent in Ms. Reg. 17 A XXV and Ji IV. 9, but generally, as in Ms. Harl. 1706 f. 54
(Douce 322), Rawl. 894, Reg. 17 C XVIII, Corp. Chr. Coll. Oxf. 220", connected
(though-loosely), through an intervening Nota de paciencia inforritatis in Latin, with
the XII profits of tribulation. The 1st piece is, in Ms. Harl. 1706, and by Tanner,
ascr ib to Adam Carthusianus (see Tanner s. v.). The other is a translation of
De XII utilisitibus tribulationis (ascribed to Peter of Blois, ed. Giles III. 307,
Migne 207), and is derived from the older translation (probably by R. Rolle) ed.
p. 44 ff. The whole tract was printed London 1530.) 4

1 The same Ms. Harl. 1706, fol. 60, contains a translation of R. Rolle's De emendatione pecca
toria (12 Capitula). Also, the 'Orologium Sapiencie' ascribed (with the beginning of Ms. Harl.)
to R. Rolle by Fis and Tanner, but which is nothing but Chapter V. of a larger tract of that
name (a free English reproduction of Henry Suso's work) by another author, ed. in Anglia X.
2 Corp. and Rawl. are the best Mss., though neither is the original; Reg. closely follows
Rawl.; Harl. often alters freely.
3 In Ms. Mm vi. 17 fol. 125 and C. C. C. Oxf. 293 this Latin tract is erroneously attributed
to R. Rolle; others ascribe it to Adam the Carthusian. R. Rolle is probably the author of the
1st translation (Ms. Reg. 17 B xvii).
4 Another treatise on tribulation (Seint Poule techip us &c.) in Ms. Ji vi. 40 and Bodl. 938,
is wrongly ascribed to R. Rolle in the Cambr. Catal. of Mss.
Here begynneth a litil schort tretice that tellyth how þer wero sixe maistres asembliden\(^1\) to-gidur, and askiden eche oon of opebre what\(^2\) þey myyte best speke of that myyte moost plese god & were moost profitable to þe peple, and alle þey wero acordaed to speke of tribulacionew.

\(\text{T}1\)he friste maistir seyde þat if eni þingé hadde be bettur to eny mannis\(^3\) lynynge in þis world þan tribulacionew, god wolde haue zeue it to his sone; but for he say wel þer was no þingé better þan it, þerfore he zaf it to him, and made him to suffre moost tribulacionew in þis wreccid worlde, more þan dide enyre eny man or euere schal. (T)he secunde maistir seide þat if þer wero eny man in þis world that myyte be with-oute spot of synne as oure lorde Ísru Crist was, and myyte lyue here briti zeer and it were possible with-oute mete and drinke, and were also so deount in prynge þat he myyte speke with saugelis in þe eir as dide Marie Maundelyn, zit myyte he not deserue in that liff so greet mede as a man deservu in sufferyng of a litil tribulacionew. (T)he þride maistir seide: We worshipe þe eor for our lord Ísru Crist hyng ther-upon bodili, but I seye we schulde raþer and by more riþt and resouw haue in mynde þe tribulacionew þat he suffre ther-upon for oure gyylis and trespasis. (T)he fiþe maistir seide: I hadde lenere be of myyte, of strenchþe and of power to suffre þe leste peyne of tribulacionew þat oure lorde Ísru Crist suffre here in erþe wip meeknes in herte, þan þe meede or the reward of alle worldly goode, for as seint Petir selþ þat noon ys worþi to haue tribulacionew but þo that desyren [it] wít cle ne herte and wip-oute errore\(^4\); for tribulacionew quen-chip synne, and it lerneþ a man to knowe þe pruuytes of god, and tribulacionew makiþ a man to knowe hym-sílf and his euencristin, and it multiplete vertues in a man, and purgith hym and elvesith hym liþk as hir doop golde; and what man that meekli in herte suffriþ tribulacionew, god is wít-inne hym and berith þat heuy charge of tribulacionew wip hym; also tribulacionew beyþ azyn the tyme þat is lost, and holdeþ a man in þe wey of riþtwisnes; and of alle þe gisets þat god zeneþ vnto man, tribulacionew is þe moost worþi zifte, also it is [a] tresour to þe which no man may make comparisoon; and tribulacionew ioyeþ a mannis soule vnto god.

Now axþiþiþiþ xeþte maistir whi we suffren tribulacionew with so euel wil; and it is answerid þer-to & seyd þus: for þe thinges. The firste is for we haue litil loun to oure lord Ísru Crist. The secunde is for þat we thenke litil of þe greete meede and pruote þat comeþ peros. The þrideþ is þat we þenke ful litil or nouzt of þe bitur paynes and þe greete passioun\(^5\) þat oure lord Ísru Crist suffre for us in redempcioun of oure synnes\(^6\), and to bringe us to his blis that neuer schal haue ende. A M E N. — —

In Ms. Rawl. C 894 &c. then follows:

B. Nota de paciencia informitatis.

Si sciret homo quantum ei informitas villius fuisset, nunc quam sine informitate vivere uoluisset, quare? Quia informitas corporis est anime sanitatis. Quod apostolus considerans: Cum infirmor\(^7\) [inquit] tunc forcius sum & potens. Quomodo? Quia informitas corporis extincio est libidinis, distrucionis vanitas, effugacis curiositas, adnichilaciou mortu & inania gloriae, euacuaciou superbia, exterminacio invidie, expulsiou luxurie, adquisiciou gracie ueritatis ete—Dormio diceretur ad apostolum Paulum: Sufficiat ubi Paulus gracia mea, nam uerum in informitate perfici. Quod dictum

\(^1\) al. asemblid. \(^2\) al. & yche on asked obern what þing. \(^3\) al. man. \(^4\) r. iorour. \(^5\) al. gret paynes & þe bitur p. \(^6\) al. soules. \(^7\) Ms. infirmior.
The profits of tribulation.

Ms. Rawl. C. 894.

... bene intelligens* apostolus ex maximo cordis sui gaudio dixit: Libenter glorior in infirmitates meas. Valde ergo desideranda est infirmitas, quam in nobis pecatum purgat & corona nobis preparat. O infirmitas, quam amabilis es & nobis visitas: nunquam sine te ambulemus, nunquam sine te sedeamus, nunquam sine te in hac vita fugiremus viuam, quare? Quia infirmitas corporis est purgatio & animae sanctificatione. Infirmitas corporis est cuidem nobis diuini amoris indicium & castigationis sui signum, Christo domino testante qui sit: Quia amo, flagello & castigo. Certe si velimus ab eo amari, debemus ab eo desiderare flagellationi. Quia si ab eo non fuerimus flagellati non poterimus ab eo flagellum recipi: Flagellum omnes filios quem recipit. Consuetudo ergo quod illum quem non recipit, vnde de illis quos hic non flagellavit dicit per prophetas: Dimisi eos secundum desideria cordis eorum. Necessarium est ergo nobis flagellum domini, quia si ab eo flagellatur absque dubio ab eo recipiunt. Pacienter est ergo tolleranda infirmitas corporis, qua est preparatio salutis, igitur cum gratiarum actione est suscipienda, cum cordis lecicia est tolleranda. Infirmitas enim corporis generalis odium mundi & parum amorem dei. Cogit nos igitur presentem tamen crutem peregrinationem & exilium odio habere & vitam eam desiderare consequi possit. Sed homines miseris & mudo dediti, si sane semper in hac vita patiissent viuret, nunquam [vitam] aliquam habere voluisset. Nesciulde est dolendum & fendo dicendum quod non nulli statim eum a deo flagellantur, eius solutore flagellum ab eis auferre nitsur. Mox vero viurem querunt, viresam consulunt viram viurem an mori debeat. Heu heu! Tales et huiusmodi per illum pessimum regem Occasionem designant qui, in libro Regum quarto, cum egrotasset misit nuncio dicens: Tene consulite bellobus deum Accaron virom moriat an viurem. Est nunc, quin nunc est Helias prophetae domino Iubenter occurrerat ait: Dicite domino veste, nunquam deus non est in Israel, quae misit ad deum Accaron ut consuleret eum; properit hec dicit dominus: de leco tuo non consurge sed moriere; et ita factum est iuxta verbum dominii. Simili modo morte pennisse mortuum qui suum Accaron, qui viro interpretatur, sic dixit de expellere conturrit, et ut inuocatum resistit, nescientes ceci e insolentia quae dii directos suis horis flagellat ut eos probet et purget, musket et sanctificet, ut postmodum eos coronet et glorificent; qui est super omnis deae bene- dictum in secula. Amen.

C.

Here sueth a prologue vpone the xii prophetis and auantegi of tribulation.

Prologus.

Da nobis domine auxilliium de tribulatione.

Lord god, grant us helpe of tribulation. To be, soule, that art distraibled and temptid, to be is purposed pat you schalt lerne wherof tribulationis seruen, and [not] only pat you schalt suffre hem paciently, [but] gladly, and comforte the inwardly of pat you arte discomforte outwedge. For Seneca seipte: Non est ita magna consolacit sicut illaque ex desolacit extraherit. There is none so gret comforte as is pat pat is drawn out of discomforte. Which comforte may noman hane, but he know first the frute of tribulation, pat is to seye, but he know how god sendeth tribulationes and ordeynythe hem to be provet of the soffers, but if it so be that rebelnesse of frowardnes with-stonde the ordinatione of god. Therefor beit knowen her defantes one pat one partie, and thee prophetis of tribualtion on pat ober parti, askym to be holpyne in tribulation, & not tribulation to be put a-wye in hem; for pat askyn puttyng away heort, the askynne a-yence hym-selfe, as seynt Poule dyd whick asked thes thekyng of his flessh to be done a-wye; to whom god answerd thus, Ip ad Corinthus. 12: Sufficit tibi gratia mea, My grace suffiseth to the. Many prophetis for ben of tribulation, but of xii I purpose to speke in speciall; the which who so will with goodwillens reed or here, he schal lyghtly with goddis grace fynde costely sauour. For ryght as mete euel chewed is euel to defye, ryght so techynge of hooly writt neccesantly redde or herd propheth lytell or eills noutr.

Of the first prophet of tribulation. Capitolium primum.

The firste prophet of tribulation is understond pat it is a trew socoure of help sent frome god to deleyer the soule fro handys of his enemies, which enemies ben these: preny suggestions of the fende pat cruell enemye, falsie loyes.

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1 Ms. intelligis. 2 Ms. ordinacione. 3 CH evangelister(!), corr. in Reg. 4 Ms. (& Reg.) yt; HC & that only. 5 Ms. and. 6 Outwardly. 7 H helpe & p. 8 CH parte. 9 H to v. 10 H suggestion.
Works wrongly attributed to R. Rolle.

Ms. Rowl. C 804.

& the richesse of the world that disseinate enemy, vouene lustis of the fleesh that homely enemy. Thes enemies slean be soule, and so much be more (per hostile, that be disseien it with false feyned friendhyn and so preynly. The which ben figured bi Ioas, in Regum xx., that feyned hym friend to Amas holdynge hymne by be chyne as he wolde haue kyssed hymne, and so with his sword in that oth hond preynly stikeben hymne. Vpon his seip seint Gregor: Yf eury fortune is for to dred, much more is for to be dred预期 - pene aduersite - as schewebe openly. And note weel that god ordyneth all pings in tribulation to [be] delyverance of his serauntis, as he beholde be he prophet Davud, seying bus: Cum ipsa sum in tribulatione, epiatiam cum & glorificabo eum. I am with hym in tribulation, I schal delayrey hym of tribulation, and I schal glorify hym for tribulation. For als much in as god is with us in tribulation, we schal suffer it paciently and gladly, for be more that tribulation groweth to be, the more nere god neithith to be, as he prophet seith: Luxa est dominus his qui tribulato sum corde, & humiles spiritu salvabue. Oure lord is faste - by hem hat ben in tribulation of herte, and he schal save hem hat ben meke of spirtes. Therfor if the peyne of tribulation make the hevy and grewneth the, be mygt and the mercy of god thy saiouere hat is with the in tribulation, schall inwardly comfort the. But now peraurente pone mygt test answer & seythus: The bitter payne of tribulation I fele wel, but swettensse of his fellowshyp: I fele none flor if he schewed to me the present swettenes of hyss myth as he doth the bittersesse of tribulation, I schould suffer it gladly. Also peraurente thow woldist seye that afore tribulation thow felist more swettenes in god pone dedist whan thou were in tribulation. Here - to may be answered, pone that friendshipe of god in tribulation is vnder - stond in tway maners. First: as tribulation encreisheth, so god multiplieith grace & vertu for to sufre tribulation paciently & gladly. Example: as lordis send souturee and helpe to comforte hyr serauntis hat be in castellis, besegid of her enemies, rygt so oure lord god sendiebe confort of grace to soules hat ben be - segid with temptacions & tribulations. The second maner of the fellowschype of god in tribulation may be vnderstonde by the conforte pone he sendith hem hat ben in tribulation; as the apostil seith, 1 Cor. 11: Sicul habundant passiones Christi in nobis, tta habunat consolatio nostra. As the passion of Criste encreisheth in us, so encreisheth oure conforte. Cristis passions encreyseth in us when thei be sent fro hym and we to [be] lyknese of hym mekely & paciently suffer hem as goddis serauntis, and not as mansleers and thevis, which hane deservid hat pone suferne. And vnderstond well, pone conforte of grace in tribulation is for he schulde dreed god and trist in hym to be delyuered; as we rede in the boke of holy fader seint Anton, how he after many gret spirithull temptacions was troublid of fendsis, bodye betone and woundid all rys bodye, so pone hat his seraunt cam to viset hym he found hym lying rede & so he toke hym vp and bare hym to the next towne where he watched tyll abowtgod mynyght; and pone by the will of god he releued and bad his seraunt preuly, all other scle pyng, bere hym azen; and so he did. And when he was brouzt azen thedrid so feble hat he mygt not stonde, but sitiynge vp he seid bus: "Where bene ye euyl spirithis, wicked feendis? lo I am here be ye mygt of god redy to withstande all youre mallece. & after these and many [othir] wonderfull temptacions: oure lord appered to hym in wonderful lyzt & confortable. To whom hoooy Anton seid: 'A lord I hon, where hast thou bene? good lord, where hast thou be so longe fro me in tribulation?' And oure lord answered and seyd: 'here with the, beholdeynge thy fyghtynge, redy to reward the and conforte the after thi utictory, as I am com to do for my chosin childeynre. For wit thou well hat conforte oweth not to com, tyl that a place be rayed therto by tribulation. Also we rede of Sare, the

1 H of.
2 CH 'in.
3 om in H.
4 H caste, RC kylde (R styked on margin).
5 H any.
6 Ms. as he.
7 Ms. be.
8 H the more p.
9 RC trans.
10 RC greuet.
11 H myght.
12 RC his.
13 om in H.
14 H wolde.
15 H felt.
16 H om when pone were.
17 H to v.
18 H om in c.
19 H om of C.
20 H encreisheth.
21 Ms. be: H be the.
22 CH he s. preve hym-sife, he s.
23 The fell, tale is added.
24 Ms. faders.
25 RC serauntis.
26 RC was w.
27 RC was washe.
28 Ms. pe.
29 RC good- be om in H.
The profits of tribulation.

Hoc autem certum habet omnis qui colit te quia vita eius si in tempatione fuerit coronabitur, si autem in tribulatione fuerit liberabitur, et si in correptione fuerit ad misericordiam tuam peruenire licebit. Non enim delectaris in perditionibus nostris; quia post tempestatem tranquillum factis, et post lacerationem et flatum exultationem infundis: Every man that worshippeth the 1 god, hath this for certeyn that yf his lyfe be here in temptacion, he schalbe crowned, and yf he be in tribulation he schalbe deluynd, & [yf] he be in chastisyng it schalbe leffull 2 to com to þi mercy; þou delitest not in oure perlichynge, for after tempestis þou makist tranquillite, & after teers and wepyng þou sendist gladnesse. as the prophet seith: Secundum multitudo dolorum meorum in corde meo consolaciones tue letificaerunt animam meam, After the multitude of the sorrowes in myn herte thi comfortis hane gladdid my soule. The comforite of on oure pasith þe sorrowes of tribulation of many þeris; for god þat commyth 3 for to helpe & comforte, after tribulation schal abydyd with þe, gladdynge þi soule. And permanente yf þou pleineste þe þat þou tarryeste ouer-longe abydyng þe comforite, as lowres be wont to pleyne: here-to answery þe a gret cleere, Cassiodorus: Ipsa velocitas 4 dei 5 desiderantes & amantes tarditas videtur, The swiftenesse of god to a desirynge & a lounyge soule semyth longe tarynyng, [for thus: a thynge þat is moche couetyd semeth grete tarynyng] to a lounyng soule. Þan of þese tofore-seid 6 may be concluded þat a soule discomforted in tribulation oweth 7 not to hold hym-selfe ouercom of his enemies, but rather deluynde. Siþ þan þat þis is sothe þat tribulacions delyueren us from oure enemies, pough so be þat þei be hevy and chargeable yet nearer-the-lese þei schulden be suffred paciently & gladly, with-out grochyngþe a-zens tribulations; for yf we gruche 8 a-yence hem, Þan we strive a-yenst oure helpers & we helpe 9 oure enemies. 10 And for we be not stronge of oure-silfe to delyuer vs from oure enemies, pray we to god melye seyngye with the prophet: Da nobis domine auxilium de tribulatione, Lord god graunte us helpe of tribulation 11.

The second prophet of tribulation. Capitulum secundum.

The second prophet of tribulation is þat it stoppith the malice 12 of the fende; for he is a-ferd to tempt þe soule þat is in tribulation, for he dreth hym to be ouercome or ellis refused. & þat is figured by the frendis of Iobe, where it is seyd, Job. 110: Nemo loquebatur ei verbum, videbant enim dolorum eius uche-
mentum, Noman speke to hym a word, þei sigh his sorrowes weme grete. The feyned frendis of Iobe betokyn wicked feendis þat wexen 11 or troublyn soules, which dare not com nyte a soule þat is in tribulation, ne tempt it brynge distroublyd. 8 & not onely tribulation stoppith the malice of the fende, but also þere-thorou the soule desueth comforite as 1 of angels and of seynitis, as we rede of holy faders many oone. Of which one commyth to mynde. Abbot Sisoy after meke sofferynge of tribulacions & desesis, a litill to-toe the soule schuld passe from the body, he seyd: ‘brethren, bene[i] 15 glad, lo holy Anton commyth to us; & some after he seyd: ‘lo here commyth the worshypful company of prophetis’; and the thrym teyme he seyd: ‘now commyne the holy apostillis’; and as it semed to hem þat stodyne about he spake with hem; and þen þei prayeden [hym] þat he schuld tel hem with whom þat 1 he spake, and he answeryd and seid: ‘with holy angels þat commyn to make you; and I prayed hem to byd[e] a while, þat I schuld 13 suffer more penmaunce; and þese wordis I-seyd, þe spirit passeth 14 with gret lyzt, all þe felynge a wonderfull 15 sweete sauoure 16. Note well þat þere is no prell in tribulacion of temptacions so þat thou answere not to hem by dilectation or 17 consentynge, as þe spech of ans opyn cursed man noyeth not but yf þou answere to hym. þat is figured in holy wrytt where it is seyd, Ysac 36:20; Mandaerat enim rex Ezechias ne populus responderet blasfemis Raptacis, Kyng Ezechie commandeþ þat þe pople schuld not answere to the blasphemis 18 of that tirani

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1 om in H.
2 H leuefull.
3 H coueteth.
4 H uuluntas.
5 L cordi.
6 H forsayd.
7 H ought.
8 R gurch, H groge.
9 L tr. mouthe.
10 1st tr. vexen.
11 al. werryande.
12 Ms. (& R) bene; HC be.
13 H myght.
14 H passyd oute.
15 H w. grete & s.
16 H Than note.
17 H &.
18 H blasfemis.
Works wrongly attributed to R. Rolle.

Rapsaces. By Rapsacis is vnderstood the feend, and by his blasfemyes bene vnder-
stood temptacions of wicked poustis, which noyethe nought but ye pou wilfully
assent to hem. And if pou fele ye feble by frele[te] of the flesh, pray pou god
besily in tribulacion pat he stop the malicious temptacion of the feend, as the
prophet seith: Lord god graunt us helpe of tribulacion.

Of the thrid prophet of tribulacion. Capitulum tertium.

The thrid prophet of tribulacion is pat it purgibe the soule. But it is to wit
pat ther bene v. maner of materiall purgyngis. On is purgynghe of mannys body
for corrupcion of humoris wicked; & pat is in two maners: one ys be medi-
cinable drynky, a nother be crasty bloody-lettynghe. The secont purgynghe ys of
metal, as gold be ye fire, & iron be the fyle. The third purgynghe is of trees,
as cuttynghe of vynes, and vodynghe of onrufful branches. The fourth purgynghe
is of corne, as betyng or thresshyng with a flayle. The fyfte purgynghe is of
grapis, & that is by a pressoure. One yu many maners god doth purge the
soule by tribulaciones. For as the body is purged by medicinale drinks of euell
humoris, ryght so is the soul made cleene by tribulaciones sent from the souvereye
leche oure lord god of veyne affectiones and euell maners; for seynt Gregor seyht:
Mali humores sunt mali moris, Euel humoris bene euell maners. Drinke pis medycyne
of tribulacion sent to the fro god, for he is a wise leche and knoweth
all pi prary synkesse & how much pi maist suffre and how much pi nediste,
for he sendiphe the no thynge but pat pat is profitable to the. And he
haþ tasted and assayed and drinke afere the, not for hym-selfe but for pi
purynghe, he suffred pi passione of deth; wherof he seyd to the apostellis Iohn
and Iamys, Mat. xxv: Potestis ibibere calicem quern ego bibiurus sum, Mow ye drynke
pi passione pat I schal drynke? Pan sith this 11 wise lech hath dronke this medycyn
for pi lone, drynke pi therof with-out drede, for it is holysom. This drynke
thirsted the prophet David whene he seyd: Calicem salutaris accipiam et nomen
domiini insucabo, I schal take the holysom passione of tribulacion. And if pi
pinke it bitter 12, clepe pi lord god vuto pi helpe as he seid: Da nobis domine
auxilium de tribulacione, Lord god granut us helpe of tribulacion. And as a
purgacion schuld be recuyed bastly with-out ouer-much tasynghe or longe
tarryng, so schuld tribulacion be acceptid 13 willfuþ with-out argumentus of dis-
putynghe or rebellione or gruchynghe. But now be wel ware: for as some-tyme
pi prophet of the medecine is letti[d] 14 and worchith the contrary to corrupcion,
not for the 15 defecte of pi medecyn, but for pi euell disposicion of hym pat
receyneth hit, so in the same wise the prophet of tribulacion is lettid of purga-
cion 16 and doth the contrary, for it is begynnynge of payne, after which foloweth
eruerynghe dammuccion; as we reden of kyng Pharo kyng of Egypt, for the
more pat he was visset by tribulacion, the more his rebellious herte encreysed
in his dammuccion. The second purgacion of mannys body for euell humoris
is by crasty blood-lettynghe, and that is of two maners, as by openynghe [of be
veyne, or els by boxynge or vntersynge. Openynghe of the veyne] is properly
to confessioun, and boxynge or vntersynge, to tribulacion. And no[e] wele, ryght
as foule bloode corruptith the body, so syn which is called in holy wrut 'blood'
defoneth the soule. The veyne be the which blood or syns ys voided ote, is
the mouth, as it is seyd Proverb. x: Vena vite os iusti: quis iustus im principio
accusator est sui. The mouth of a ryghtfull man is the veyne of liif; for the ryghful
man in the begynning accuseth hym-selfe, pat is to sey, be confession. Also
note that 17 as a man oweth by this veyne to voyde oute wicked blood for the
purynghe of his body, and kepe his 18 good blood for his norisbynghe, ryght so in
confession he oweth by his mouth to shew all his synnes, and with-hold and
kepe prue all his good dedis for fere of lesynghe; for good [dedis] schewed in

1 al. noy. 2 added. 3 Ms. corruptio. 4 H. medicinall. 5 H. thysse. 6 RC medicinable.
7 Ms. Mala. 8 Ms. he pat. 9 Ms. bi. 10 H. hyse. 11 H. the. 12 Ms. better. 13 HC accepte.
14 H. or. 15 C of. 16 Ms. letith. 17 om in H. 18 H. H is i. & d. the c. of hys p. 19 om.
20 H. his. 21 RH. the.
concession by veineglory or avanvynge, tunnym fro vertu vnto vicius for defaute of wise kepyng, as we redyne of the phrase that sey, Luc. xviii: Gracias ago tibi domine, quia non sum sicut ceteri hominum, raptores, adulteri, ubet eximiam hic publicam; Isiuno bis in sabbate, decimas do omnium quo posside: Lord I hanke pe for I am not lyme as other men, robbers and auoturers, also not lyme this publican; I fast twice in a 1 weke, I paye tythes of all pat I haue. Lo here pon maist 2 vndrestond by this phrase a faile Feyned and a prowed confession. Sed publicamus a longe stans nostris ocular ad celum leuare, sed percucibat pectus [sum] dicens Deus propius esti michi pecatori: But the publican stondynge a-ferre behynde, holdynge hym-selfe vnworth, wold not lyfte up his 3 zien to heuen, but he smote his 4 herte and seyde God haue merci on me synner; and so this publican yode thens justified, or made ryght, by his very meke confessione. To this acordith the prophet David where he seith thus: Dixi confitebor aduersum me injusticiam meam domino, & tu remissisti ipsium pecatus mei: I schall knowlege [by] 1 meke confessione ayence my-silfe to my lord myn vnyghtwises, and pon haste forzene the wickidnesse of my synne.  5 Boxyngye or ventysung, a-cordyth to tribulacion; for als many desesis as god sendith to the in tribulacion, so many remedies he ordynith for thi purgacion. But note wel as it is nedeful afores ventysungye, the fleesh to be het and clersid 6, for þan the smytynge of the bloood-yrne may be sufured the more esly; so it is spedful afores tribulacion þat the hert be hett with parite lone and charite, þat temptacion of tribulacion may be sufured the more paciently and gladly. In figure here-of the holygoste cam downe to the apostllys in lykenesse of fire, bi whome þei were so strengthid and comforted þat afterward þei werene 7 glad and yedyn 8 loyngye for þei were maade worthi to suffer tribulacion, angre and repreue for the name of þem, the which afores þat tyme were so dreful þat þei fleydyn aweye fro hym and som forsockyn [hym], as Petir—þat was prince of the apostilles—for fere of a woman swore þat he knew hym not, the which after [þe] commynge of the holygoste dret not the cruelle torment of Nero the emperour, but paciently and gladly sufured to be crucifiued and dede. The second maner of mater-yall purgacion is of metastis, as gold be fyre, and irone by 9 file. For ryght as fire departith gold from other mettalis, and purgith hym of ruste and fylth, and maketh hire 10 faire and clene: so tribulacion departith the soule of his aduersaries, and clenesith hym of the filth of synnes, and it makith hym to goe lovely and acceptable; and therfor it is seyd Sapience. 11 10: Tamquam aurum in fornace probatus electus dominus, et quasi holocaustus hostii acceptis illos, & in tempore erit respectus illorum, Oure lord hath pruesd his chosen men by tribulacion as gold is prued in the fornaise, and he hath accepted hem as sacrifice of offrynge, & in tyme of reward þat schuld 12 be hold[1]. With this fire of tribulacion was Iob preved when he seyd, Iob xxiii: 13: Probavit me deus sicut aurnau quod per ignem transit, God preuith—by tribulacion—me as gold þat passith by 14 fire. And note þat amonge all metastis gold is moste precious, and leed is leste of price, & yet neerethelos gold is not purged with-out leed, for leed draweth with hym in the fornaise the filthes 15 of gold. On the same maner choses soules [the whiche be likened to gold], bene purged by dampten soules 16 the which be likened to leed; wherof Salomon seith: Stultus sequit sapienti, The fole schal serve to the wise man—þat is to saye, cuell men schal serve to purge good men by tribulacion.  17 Also 18 Iron is purged bi the file of rueste, and made schynnynge and 19 bryzt: so is the soule purged by tribulacion from vncleannes & comforted with gostly lyzt. And as a knyfe þat is not vsed, abydyng in the sheath draweth 20 ruste: so doth the soule with-owte excersise of tribulacion, desirith vncleane luste; as we redyne of David, 11 Reg. 119, [þat] when he was with-owt tribulacion of weryngye with his enemies, 17 fall into anotryze with the wife of Vry þat worph knyzt, & after into homicide or mansonlughter. Perfor selife þe prophet Ieremye: Fortis 21 erat Moab in diebus adolescence sue, & requisiit in [fscibus] 22 suis:

1 H the.  2 H may thou.  3 H on h.  4 Mss. my.  5 Mss. clesissid; r. chaufid.  6 H wentyn.  7 RHIC yolyn.  8 RH the f.  9 HC hit.  10 H holocaustum.  11 CH thai shullen.  12 H fythyn.  13 H euyl men.  14 HC also as.  15 om in H.  16 H dr. to hym.  17 H he f.  18 r. Sterill... ab adol.  19 Mss. diebus.
Works wrongly attributed to R. Rolle.

Moab, þe which is vnderstonde the son of my people, was plentifulen by grace in tymne of his tribulacion, and he hath rested in filthes of syn. Than gruche not ayence god when he silyth\(^1\) thi soule to make it faire and cleene, lowly and lyght, or els may it neuer com to hauue of hym that blisshed symyth whereof it is seide Mat. \(v^o\): \textit{Beati mundo corde quoniam ipsi deum viditium}. Blessed bene þei þat bene clene of hert for þei schull se god. \(\S\) The thrid maner of purgynge þat accordyth to tribulacion, is of trees, as cuttynge of vinis, or wedynge\(^2\) of vnfrutefull braunchis; wherof Crist seith. John. \(x^n\): \textit{Omnem palmitem in me non ferventem frutum, tollet sum, & omnem qui fert frutum, purgabit eum, ut frutum plus afferat}, Eueru vnne-braunche þat bringeth forth no frute in me þat am a warre\(^3\) vnne, my fader, þat is a tile\(^4\), schal kut hym of and cast hym a-weye, and þat braunch þat beryth frute he schall purge hym, þat he may bringe forth more frute. By this vnne may be vnderstonde manny herte, bi þo humors is vnderstonde affecion or loue, and by vnfrutefull braunchis bene vnderstonde fleschly lustis, vnordinate loue of creaturis, carnall affecions of kyrrred, and worldly richesse. When þe humors of a vnne or of a tree is spred aboute vnto ouþer\(^5\) many vnfrutefull braunchesse\(^6\), hit bringeth þe lasse frute or ellis none; þeper\(^7\) it longith to a wise tile or to a good gardiner to cut of þes vnfrutefull braunches, þat the vnne or the tree may brynge forth the better frute and the more. Right so almyytt god, which is a wise tile & a soureyn gardiner, cuttiphe a-wey vnclene lustis of þe flessh with the knyfe of bodlyy siknesse, he cuttiphe a-wey vnordinate loue of creatures with the hode of aduersite & tribulacions, he cutthi a-wey carnall affecions of kyrrred with þe swerd of depe, & he cuttiphe a-wey worldly riches with is\(^8\) iron rodde, as with\(^9\) brennyng of fyre, drenchynge of water, robbynge of theves and such other. On all these maners doth god chastice and purge by tribulacion, sfor he wold þat the loue of thine herte schuld abyde with hym & bringe forth plenty of spirittal frute in hym, & not abyde ne trust in such deseyeuable friendshep: for seynt Gregory seith: \textit{Qui autem labentis aderet},

\(\textit{necesse est ut cum labente labatur, He þat leneþe to a fallynge þinge, nedis with þat fallynye he most fall.}

The foureth maner of materiaill purgynge þat accordiþe to tribulacion, is of corne, as by betnyng or thresynge with a flayle, to departe þe corne fro þe chaffe; wherof seith seint Austene: \textit{Quod flagelatum grano, quod fornax auro, quod lima ferro, hoc facit tribulacio viro iusto}, As the fielde seurith to corne, as the fornais\(^10\) seurith to gold, & as the fyle seurith to yren, so seurith tribulacion to þe ryghtful man.\(^11\) As we rede þat the angel Raphael seid to Tobye, Toble \(x^n\): \textit{Et quia acceptus eras deo, necesse fuit ut temptacio probaret te}, And for þou were acceptable to god it was nedfull þat tribulacion schuld proue the. For as betnyng of a flayle constreyneth the corne to departhe fro the chaffe, so tribulacion constreyneth the herte to forsake the dissicuable loue of the world and the false friendshipp of synners, which ar vnderstonde in\(^12\) chafe. The prophete of this flayle knew þe prophete when he seid: \textit{Esse ego in flagella paratus sum}, Lo I am redy to suffer the betnyng of tribulacion. And therfor seith seint Austin: \textit{Noli conquerere(!) de flagello tribulationis, si vis habere purum granum, & reponi cupis in celo vbi non nisi purum granum reponetur}, Pleyne þe not of þe\(^13\) flayle of tribulacion, if þou wilt have cleene corne of conscience, & if\(^14\) þou wilt couete to be in þe garner of þe\(^15\) blisse of heuen into þe which þou maist no com till þou be cleene purgid. Be well ware: for as corne þat\(^16\) is grene & moiste, & not ripe ne drye, is not departed from the chaffe with betnyng of the flayle, but rather cleuith theerto, so it is for to dred þat hertis which arme grene in begynnyng of conuersac and moiste in carnall affecions, which harne not assaid þe profet of tribulacion, be not departed from þe fals friendshipp of his enemies, but rather clemen to hem as þou þei wold be comforted by hem; \(\S\) sfor when god sendiþe us visitacions\(^17\) for to purge þe soule þat he lowyth, be it be bodlyy siknesse or by losse of godes þat ben temporall or aduersite of enemies or any other temptacion

\(^1\) Ms. silyth. \(^2\) wedyng. \(^3\) r. voidyng. \(^4\) H. ware. \(^5\) H tyle-man. \(^6\) HC owre.

\(^7\) al. braunches. \(^8\) H Thane. C that. \(^9\) H by. \(^10\) om in H. \(^11\) PB inisititir.

\(^12\) H fornax. \(^13\) added. \(^14\) H by. \(^15\) Ma. þi. \(^16\) The foli. is added. \(^17\) H tribulacions.
or heynesse, anon þe herte reynyth all aboute to seke conforte of his fals frens, & it hath grete dreed þere as is no naede, as þe prophet seielpe: *Ibi eccidere timore, vbi non erat timor.* Thei fellyne donn for dreed þere as no dreed was. Hit may be clepid a cursid conforte þat is sette raper in a creature þan in god, for þe prophet Jeremie seith, Jeremie xiii?: *Maledictus homo qui confidit in homine,* & *ponit carnem brachium suum,* & *a deo recedit cor eius.* Cursed be þat man þat trisith in man, & he þat setthi any creature to be his strength, & he þat departh þe herte from god. But it may be clepid a blessid conforte þat is sett in god, as þe same prophet seith: *Benedictus uir qui confidit in domino,* & *et dominus fiducia eius.* Blessed be þat man þat triseth in oure lord god, & oure lord schalbe his trust. And þat we schul han ful trust oonly in god in all maner of tribulation, & dreed fals conforte & euel conceall of oure enemies, we han ensembl of Ochosias þe kyng þat sent messengers to Belsabub þe feend of Acharon to haue conforte & conseuell where he schuld escape þe tribulation of siknesse or no; & god sent an angel to Hely þe prophet & bad hym sey to Ochosia: *'For þou hast sent messengers to aske conseuell of Belsabub þe feend of Acharon, as pou þer were no god in Israel of whom þou myghteste asken conseuell & conforte,'* þerfor þou schalt not go out of þis bed þou yestid vpon, but þou schalt dye* & þerin.* Also that we schuld not loue þe world ne truste worldly pingis, seint Iohn biddith, 10 Ioh. ii?: *Nolite diligere mundum necesse ca quae in mundo sunt,* Will ye not loue þe world ne worldly pingis.

The fift maner of materiall purgacion is as of grapis, and that is by a pressoure. For as a pressoure pressith the grapis to departe the precious liqueour of wyne fro draife & drastis, so god purgith þe soule þat he loueþe in the presseour of tribulation fro corrupcion & wickenedes of syn, som-tyme by bodily sekenesse or prouly gostli heynysses, & some-tyme be losse of temporall goodis or persecucion or slaudeur of euell men and enemies, some-tyme for lackynge of noble kyndred or by the deth of fethfull frens; and þerfor suffre paciently the prophet of þis pressoure, yf þou wilt be brought into Cristis blessed seller, of which is seyd Cant. ii?: *Introductus me dominus in cellem suam vinariam.* The lord þe kyng hath brought þe in to his wyne-seller. Herto accordith seint Austen & seith þat holy martires were so pressid be tribulation in þis present lyfe, þat he bodyly matre lefte in the pressoure of þis ethe, but þe precious soules were resseyued unto the seller of euerlastyng blesse. Gruch not þan ayence god if he haue put þe in his pressoure of tribulation; for he hath asayed it afore the, as Ysaie the prophet seith in the person of Crist, Ysaie liii?: *Toriculae calcis solus & de gratibus non est uir mecum,* I alone hane trede of þe pressoure of tribulation & no man is with me of folkis. And þat he seith, not 'no woman', 10, for þat blessed woman moder & maide oure lady seynt Mary abode with hym in full feith when all þo 11 apostilles fled from hym, & was redy to suffre deth by compassyon of hyr son, as þe prophet Symeon seith, Luc. ii?: *Et tuam ipsius animam posttransibit gladius.* The swerd of deth schall passe thorow thyne owne soule. Now þan sith þis is sooth þat oure lord Iesu Crist hath seyd 12 þis pressoure of tribulation and that blessed lady his moder mayd Maryte, what so euer þou be þat feliste þe in þis pressoure of tribulation, take it mekely & gladly, praying with þe prophet Da nobis domine auxilium de tribulatione, Lord grante us helpe of tribulation.

Of þe iiiith prophet of tribulation. 

Capitulum quartum.

The iiiith prophet of tribulation is þat it lyseth þe to haue þe knowynge of god, in which is perfeccion & þe prophet of manyss knowynge; þe which seyte Austyn desired seing in the cell of answers to hym-selfe—libro soli-loquiorum—thus: 'Wold god I schuld know þe, lord, wold god I schuld know the!' And also it is writtun in þe boke of Wisdom, 15, Cap. xv: *Noscit te justicia est consummata,*

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1 H & of f.
2 RC deyn: RCH om berin.
3 om in H.
4 and—grapis om in H.
5 H drystes.
6 H by.
7 H nobyll & f.
8 H raunysshed.
9 H trode.
10 CRH And note that he seith 'no man', but he seith not 'no w.'
11 al. he (1st tr. bo).
12 RC said H assayde.
13 H knowlege.
14 wold—the om in H.
15 CRH add Sap.
To know he, lord god, it is fulfilled rigtwisnes endid. To this knowynge helpith tribulation; for as the rod constreyveneth a child to bowe down his heed and take heed of his boke & record his lesson, so tribulation meketh he perde & makith hym to be- hold his owen freele & to know god. Wherfor seith seint Bernard: Deus se facit cognosci verberando, qui oblitus & incognitos erat passendo, God makith hym-selfe to be knowne in betynge with tribulation, which was for-yette & vnknowe in his mercyfull sparynge. Daniel 1110, of this we have esample of the kyng Nabugodonosor, which for prid was cast oute of his kyngdom & leued with wild bestis & ete hey as an oxe, but when he l枴t up his yye to his maker of hole herte, his witt was restorid to hym zegen & he knew god bat chaustised hym in tribulation; as is the maner of children, when fei elen scharpe strokis of the rod, pai lifte up her yen to hym bat smytten(l)i hem, for pai wolden pai he schuld tunne his face to hem by pite & compassionis. Now pai, vou lowly soule pai arder pe rod of tribulation, considre & knowe wele pai pe maner of louers is for to send yeftis, tokens and prey letters eech of hem to other, for to kepe loue & mynde of knowynge eche to oper; on pe same maner ooure lord Ihesu Crist, as a trow louer, sendith to his beloved children such slesness as he toke here for hem. For here he toke 14 mankynde [in] which he suffred many tribulations, detrackionis, blasphemies, sorcnes, reprenes, sclaundry, hungr, striit, & cold, & many betyngis, scharpe scourgangis, gret strokis, many thousand 11 of depe woundis, & was nasyd upon the crosse be-twene pai 14 thevis, & died pai schamfullest 16 deth pai the lues cowde ordyne for hym; and after pai he was resen fro deth & yed vp vnto 11 heuen, he kep 14 his woundis as for tokynees, pai zou schuldest know wel pai he wold have mynde of pai, as he seith by the prophet Ysaie, Ysaie XLI: Nunc quid obliisci postest mulier infantem suum ut non miseriatur filio vteri [sui]? Et si illa oblieta fuerit, ego tamen non obliiscar tui. Ecce in manibus meis descripsi te: Whether a woman may foryte her child, pai sho haue no marcy of the sone of his owen body? & pouze sehe foryte her child, I schal neuer foryte pai; lo I haue writyn the in my handis, — pai is, in all my woundis whiche I suffred for love of the. Sitten it is so pai he kepith pai shewyng of his woundis as pai of a tokyne of love to haue mynde on the, why shuldai zou not 17 be glad when he sendith to the such tokynes of loue as he toke here for the, for he wold zou schuldast haue mynde on hymz & know hym 18? for he is thi frende & wil not for-yete the. For als many dyuurse 6 tribulations as he sendith the, so many sondre 15 messengers zou hast, clepyng pai & warnyng pai to haue mynde on hym. But now peraunture zou witte sey pai such tribulationis ar not most necessary to clepe pai to haue mynde of hym, but rather his gracius beneftisc 22 of profet, for seyn Austyn seith: Dei beneficia nil aliud sunt nisi moniciones veniendi ad eum, The beneficis of god bene nobinge ells but warnying or clepyng to com to hym. To this may be answerid: All-pouz pai gracious beneftissis of god & yeftis of profet, riches, bewe & bowste, clepy 23 the to haue mynde on hym, yet 24 neuertheless inordinate loue is so clepyng to such yeftis, pai it draweth plain herte rather to haue mynde on the yeftis pai on pai yeuer; wherfor he pleyeth to pai prophet seyiing: Expandi manus meas & non erat qui respiceret, I haue spred out my handis, pai is, yeuyng beneftissi, & pai was no man pai wold [behold]. He seid not that ther was no man that) wold take hem 25, Quia omnes diliguentes munera, sequuntur retributiones, For all men loue yeftis & pai pursuen after rewardis, fro pai most to pai lest; But ther benfe few or ells none pai beholdyn, mekyly knowynge the yeuer of hem. Also peraunture zou woldist sey: all-pouz it be accordyng to god to clepe indurat & rebellyng hertis to know hym by tribulation, neuer-the-lesse it nedithe note so 26 to god and make hertis, the which desirien to know hym by beneftissi & yeftis. To

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1 CRH thi. 2 HC it is ryghtwisnes (& H) ende of kunnyng; R orig. ende, full on margin. 3 H knowlegye. 4 HC fecit. 5 om in H. 6 H as they dyde. 7 so R; H smyteth. 8 for to—ober om in HC. 9 H welebouled; to his om. 10 CH t. to hym. 11 H many a MM. 12 H li. 13 Ms. moste shamsfullest. 14 H & ascensyd to. 15 H keypys. 16 R sho H she. 17 R not zou. 18 H om & k. hym. 19 H s. & dyuerc. 20 H beneftises. 21 H & all such other. 22 Ms. clepyng; H be to the but clepyngis. 23 H but. 24 Ms. hym. 25 H alters freely.
this may be answeryd: All—houz good meke hertis by naturall deltynges in benfettis; knowyn he yeuer of hem, yit neuerthelesse to be profet [of] parfit knowynge of god mow hei not com without provyngge of tribulacion. Example here—if we reden pat Salomon was clepyd by benfettis & yeftis, Iobe was called by drawnyng awey of his temporall goodis & sendynge hym tribulacions & aduersitees. But these tribulacions brought Iobe to be parfit knowynge of god; Salomons be prosperite fill vnto folye, lesyng he profet of he parfit knowynge of god. Yf Salomon, pat was so wise, lost he profet of he parfit knowynge of god: what—so—ever he arte trist not pat hou myystete longe abyd in his knowynge [in] such prosperite. & perfore suffer paciently tribulacions & aduersitees: & if hou be discomforst pat bei many & grete, be hou comforted, for he more & gretter pat bei ben he more profet of knowynge of god be brynge to he. & if hou can not yett fele any comforst for fremounesse or freelle of bi-silfe, pray to god pat he comforte the in tribulacion & graunt he grace to com to he profet of parfit knowynge of hym, & see Da nobis uolonte &c., Lord graunte us helpe of tribulacion.

1 The fyfte profet of tribulacione. Capitulum quintum.

The fyfte profet of tribulacion is pat it reuokith or bringeth he to he knowynge of bi-silfe. For pat hert pat hath not put a-vey fer from hym worldly veynglory, may not trewy fele ne know hym-silfe, for pat hert hape not very knowynge of list; wherof he profet David seith: Lumen auctoritatem meam, & ipsam non est meum. Lyght of knowynge here is of myn yen, but pat lyght is not with me. [Wol] vnto hem pat dispesyn byr lyght of her knowynge in veyne toles & worldly pingis, & nothing kepyn to knowen hem-silfe, pat ben not with hym-silfe; for he more pat soule loueth & desirith veyne loyes & worldly prosperitees, he more fether he draweth fro knowynge of hym-silfe. & perfore seith seignor: As he pat is be-seged with enemys dar not go fer oute but he isconstreined to turne azen for dred, so tribulacions constreynen pat hert to turne into hym-silfe, & he mo aduersitees pat ben aboute hym, he fewer he hathe of ennynget-oute fro hym-silfe. Than it is a blessed aduersite pat bringith he to bi-silfe & makith he, pat hou hast myago, to turne a—yeue. Wherof it is seid Exodi xiii: Maneat vsuquisque apud simetysum. Dwell ech man with hym-silfe—pat is, know hym-silfe, take he kepe to hym-silfe, abyd he with hym-silfe; for as an house in which noman dwellith, is wasted & fallyth to nouyt, ryst so be herte pat dwellipe or abydith not with hym-silfe. Wo to pat herte pat renneth from hym-silfe all abowght like as doth a iaper or a iottiler vnto oper menys howsis, for he more he synghith & iapith & iioihe in oper menys places, be more cause he fyndis in his owen place of sorrow & of wyngyng; so the more pat herte deltyth hym owntward in vayne pinkingis & worldly loyes, he lasse he fyndeth in hym-silfe wherof he schulde be comforted. Therfor tribulacion is well necessary to he herte to make hym vnto hym-silfe, & it constirenth hym to seye with the prophet: Converte, anima mea, in requiem tuam, Turne a—yen hou my soule vnto bi reste. & also owre lord god, haunyng pyt of pat soule pat hath for—wappid hym-silfe with worldly pingis, seith thus: Renvertire rervertire, sumamitis, rervertire rervertire, ut intuemur te, Turne azene, turne azen pat hou wrecheid calfiffe soule, turne azene turne azene, pat we may be—hold he; pat hou behold bi-silfe with he eye of conscience, & pat I mowe be—hold he with he eye of merceye. O hou soule pat arte distrobynd in aduersitees, sufer he to be reuoket to knowynge of bi-silfe by tribulacion; & namly for pat tribulacion byndeth or knyteth to bi maker, whom wicked & large

1 Miss. knowynge. 2 Miss. profet & p. 3 Miss. not l. 4 Ms. of. 5 H for worldefulnesse & for the. 6 H to comforst & to p. k. 7 No new chapter in the orig. tract. 8 om in H. 9 H v. of the worlde. 10 H see. 11 H he. 12 H Wo be hit. 13 H dispandith. 14 H of the issues are to passe out. 15 H a: into the parfyrte knowynge of thyself. 16 H be hym-silfe & with. 17 H is to say. 18 H is dwellyng. 19 H wasteth. 20 H so doth. 21 H mynstrell. 22 H houes. 23 H to be trobled thus & to be r.
Works wrongly attributed to R. Rolle.

Ms. Rawl. C. 894.]

freedom of the world hath the latter long louse forth sih-selfe. Wherof spekith the prophet thus: In funiculis Adam traham eos & in siniculis caritatis, I schal drawe hame in the smale cordis of Adam & in the bondis of charite. These smale cordis of Adam oure fore-fader, which longyn to us as by weye of heretage, ar clepid all manner of pouertees sent from god to refrayn he temp from veyne & worldly comfortes; by which god draweth many one as it semeth by vyolence. Wherof seith seynt Bernard: Trahitum, quando tribulationibus excceremur, We bene drewe, when we ben haunt with tribulation. Per for thou hast art streyned with these cordis & bondis of charite, suppose not that thou art defouled or forsaken, but raerly maad fayre & chosyn of god, all-bous thou haue not all of that thou askst; ne trow not hem that he be not streyned with these bondis to be in very liberte, thou be han that be asken; for like as he lech when he graunteth to thee sike all that he desireth, it is a certeyne sygne of deth, ryzt so the false freedom of this world is a certeyne sygne of (e)rechinge. For ye more frely that desyre & fullen her own desire wih-out tribulation, the rather be han fall doun vnto hir dampancion. Therfor thou sey loue that art troublad, yf thou wilt haue god to be merciable, suffre that he be restreyned with these bondis of tribulation, which come from god. Wherof oure lord seyd to the prophet Ezechiel: Ecce dedi sinnula mea super te, Lo I haue zeue my bondis vpon thee. Be this is vnderstand that bondys of tribulation bene yeftis of god, & ye more tribulation is, be strenge hyt byndeth thy soule to god.

Also the prophet of tribulation is that it spedit the wey to god; for all many tribulacions as thou hast, so many messengers god hath sent to the that thou schuld haste to hym & not lett be the weye. Whereof seith the prophet: Multiplicate sunt infirmitates corum & postea acceleraverunt, Hir sekenesse were multiplied & afterward he hasted hem to god. Hereof seynt Gregor seith: Disesis hi pat oppresseen vs, to haste to god complondheim us. Suppose thou not be benefette of tribulation to be disease; for it delyuereth thee from a greuouse presone & hastith hi weye to the kyngdom of heuenes, as it is seld Ecc. 49: De carceri catenisque interdum quis introducitur ad regnum, From preson & from yron bondis of-a-while a man is bronzt into a kyngdom. Pis preson is called all that he herte loueth inordinadty in pis world; these irone bondis arne such thingis that wikkaded affections bene bounden too. Oute of pis presone god delyuereth many one by tribulation, as when he putteth a-weye from hem such thingis as he loue inordinadty; and that is fygured be seint Peter that was kept in Heroudis presone, whane oure lordis angel stede be-hyde hym, on 11 Petris syd smote, he excited hym and seyd: 'ryse vp swyth,' & anone the yron bondis vollen from hy s bondis. Be the syde of Petir is vnderstand pi brother, that oom of the same syde that thou cam of, or ellys generel all that arne alayed to be by kynred or by affynite. For when enye of these or all which be lawe of nature ouzt to be pi frenids, is contrarious to he, or elys is taken fro the by deth or elly[s] by any other manner, vnderstand thou art Smytte in the syde, for that thou schuldisse go oute of the presone of inordinate lon, & sett thin herte only in god may not fayle thee. But take good heed that as Peter pleyed not vpon thee smytynge in his syde, so thou owest not to pleyne ne to gruchte of tribulation, which delyuereth the fro the false & disseyuable loue of flesshly & worldly frenids; & if the smytynge of tribulation in the side be scharpe & greuose to suffer, be-hold Crist thi maker & pi brother wounded in the syde for pi lone, & thou schalte suffre it more esily, as a trew knyft when he seeth his lordis wounids, he felyth not his own wounids. Therfore refuse not pi lordis messengers that commyne & clepe be with hym & constreynye he to haste toward hym; for he that refuseth be messengere, refuseth his lord. Whan is a messengere refused?
whan the herte with avisement contrarieth & grucchith a-yence tribulacion. Note well þat tribulacion turmentith in purgynge, and it purgith in turmentyngre; but when the herte grucchith a-yence tribulacion, þan he partith purgyngre fro turmentyngre of tribulacion, & he leseth the swete & profitable purgyngre þowor his foly & contrarious grochyngre. 

Of the VI profet of tribulacion. Capitolulum vii. 

The sixte profet of tribulacion is þat it is a þefte in payinge of þi dettis in which þou art boundyn to god, whom þou may not flee ne dissemble ne hyde nokinge fro hym of þi dettis. These dettis bene penmaunce of þoowest for thy synnes; & þoue euerlastyng penmaunce he det for on dedly synne by the ryztwisnesse of god, neuerthelesse by his mercy it is chaungd in to temporall penmaunce by contricion & confession, & furthermore it is for-yeuen by satisfacion. & som-tyme it is all relesed namely by tribulacion. Wherof vnderstond well; for what-so-euer thow suffrest paciently in tribulacion, afofe god it is acounted to hym as a fore-payments of thy dette. For as a lordis auditor som-tyme in the ende of acompte leyth a cownter of brasse or coper or a nother þinge of a lyttel value to be worth or synnifie an hundre þound of gold or syluer, so tribulacion of lyttel tyme, with pacience receyued in his presens lyfe, deluyereth þe from euerlastyngre tribulacion of þe peyne of hell, & bryngeth þe into euerlastyngre blissis of the rich kyngdom of heuen. Wherof we hane ensembl of the þefe þat hyngë on Cristis ryzt syd, þat, when he suffred þe tormente of þe crosse & was bound by du det of syn to peyne of hell, he, haungethe contricion of his wickinnesse, in þat same oure turned hym to [his lord] & seyde: 'Lorde, when þou comest in to þi kyngdom, þenke on me': & anone he was vnbounde & deluyerde from all þe dett of peyne & herd þe swete voice of Crist seiyng to hym: Aemn dico tibi, Hodie mecum eris in paradiso, Sothly I sey þou schalt to-daye be with me in paradis. Wo to hym þat nokinge payeth of his dette in þis lyfe, but addith syn vpon syn; wo to hym: of large expencis þat he makith he schalbe constreynted to com to streyte acomptis. Soþely such as hath leued euer with-out acomptis, must pay for her dettis euerlastyngre payne in hell with-oute any reles. Per schullen wepe many marchauisis þat in þis lyf lawzhen & ioyen, wherof it is seyd in þis boke of Apocalipsis: Mercatores terre fabeunt, Marchauitis of þe erþe schullene wepe. Marchauita of the erth, arne þo þat set all þer pouȝt & her lone on erþely þingis; which schullen wepe bitterly, for god schall schew her marchandysse to all the world. But marchauitis of heuen, þe schellen lawzhe & ioye, for ðe for suffryng lyttill schort tribulacion hane gette the blysse of paradysy; where-of yt is seyd in Ecclesiastic: Est qui multum redimit de modo garicio. Some þer bene þat byen much þinge with lyttill price, þat is to seye, pacience in tribulacion of this present lyfe, þat god receyuth for þi gret dette, for it is communely seid: 'of an eyll payer men receyueyn otis for whethe'. & þoue it be so þat þou arte not bounde in any dette of dedly syn or veniall fro which tribulacion schulde deluyer the, neuerthelesse tribulacion reserveth the frome fallynyng into dette, [for] as seynt Gregor seith: Multa sunt innocencia que cito innocenciam perderent, nisi ea tribulaciones preservarent, Many ben innocentis, the which schuld lese innocensi, but yt tribulacion preservet hem. Therfor þou sole þat fyndest þe bounde in dettis, or þou þat dredist þe payement, suffer paciently tribulaciones as longe as tymde indureth, hyt payeth to god for þin dettis in the which þou arte bounden as by an oblygyacion. For þoue þat þe þe tribulacion[s] of þis world weryng to-gyder, þe myȝt not be lykened to þe lest payyme of tribulacion of hell. Ne all þe þe tribulacion[s] of erth be not in com-

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1 H adds; thowere Bonum est sustineræ pacienter tribulaciones. 2 H adds yeuen to the of god. 3 om in H. 4 Lat. poenæ tuae debentur. 5 & ferth.—it om in H. 6 H as for a p. 7 L. dispensatær 14 tr. stiward. 9 H computation. 10 H br. or pewter. 11 Ms. synifieth. 12 RH to. 13 CR henge. 18 H on the ryght of oure lorde I. C. 19 CR god. 15 H reconyn. 18 H ioye. 17 R got. 18 Ms. pacient, H pacient forto be. 20 H of badde deters men take. 21 Lat. preservat, H kepeth. 22 Ms. perrseuerarent. 23 CR sa. 24 CR bondon. 

II. 26
parisones of the leste lyoye of paradyse, as seynt Poule seith: *Non sunt condignae passiones hisuis temporis ad futuram gloriorem quae reuelabitur in nobis, Ad Romanos octo;* Ther be non worthi passions of his tyme to be blisse that is to come that schal be shewed in vs. *Vpoue his seiteit seynt Bernard: Non sunt condignae passiones ad preteritum peccatum quod nobis dimittitur, ad presentem gloriorem quae nobis imminetitular, Ther be no worthy passions to be synge that is foryeuen us, to be present grace that is yeue[n] us, *[,&] to blisse commynge that is be-hyzt vs.

Of the seventh prophet of tribulation. Capitolium septimeum.

The seventh prophet of tribulacion is that it spredith a-brode or opyneth pin herte to receyue his grace of god. For gold with many strokis of the hammer spredith abrode, as *a pice of gold or of syluer to make a vessell for to put in wyene or precious licoure; so all-myzy god maketh of every creature, & ordeyneth tribulacion to sprede or open the soule to put her-in zeftis of his grace. Whereof seith the prophet in his salme: *In tribulacione dilatasti michi,* In tribulacion thou hast spreid abrode his herte, in suffrynge paciently & more gladly zeftis that oure lord god putteth therein graciously. & considre as more [prejoue] metal is more ductible & obeying to the strokis of his goldsmith, so more precius & make herte is more pacient in tribulacion. & all-pouz he scharpe stroke of tribulacion grenaously turmenth the, yet comorte he, for his goldsmith, almyghty god, holdinge he hammer of tribulacion in his honde, knoweth full well what thou maist suffre, & mesureth his smytynge after he freel nature. Ne will not thou be than as metall in a boyoust gobbete, with-owte spredynge of schape, as hard hertis bene with-oute tetchynge, in which god fynyt no place in worchynge. Ne will thou not be as an oold frayinge-panne that for freite of a lytll stroke [al to-breste in manmys brekynge; right so farin frele & impacyent hertis in tribulacion, by a littile stroke] in temptacion of assayinge the fall in to many gret harmsys of apayrynge. Therfor suffre with good will tribulacion to worch his crate in the; for so byddeth Salomon Ecc. If: *Sustine sustentaciones dei coniugares te uno, & sustine ut crescatis in nouissimo uita tua,* Suffer he berynge—vy of the helps of god to ioyne these to god, & suffre, that [lyfe] increas at the laste ende; as who seith: Suffer tribulation in his world for god, for whi god suffred many for the, & yeld hym somewhat the whyle of his servyse; & what tribulacion he putteth to the, take it meklely, & know well that he woll not charge these of myght, as seynt Poule witenesseth, ad Corinth. x: *Fidelis est, deus, qui non pacetur vos temporis super id quod potestis,* Sotby god ys full trew, that schal not suffre you to be temptid ourer that ye mow suffre. Therfor suffre tribulacion in such maner, that lyfe increas at the laste ende; for per-by thou shalt lene after thou hast made ende in his world.

Of the eighth prophet of tribulation. Capitolium viii.

The eighth prophet of tribulation is whereby god shetteth owte of the soule all worldly confortis that bene here-benete; & constreyneth the to seke heuently confortes that bene above. As an erlthy lord, when he wyll sell his wyne, forbiddith all oper to open her tawernes, till that he have sold his; so our lord god som-tyme forbydith erlthy confortis, that he may bryngge forth his confortes. & that is tokened by the prophet Ioell where it is seyd: *Bestia agri quasi arenæ, sicciens ymbrem suspexerunt ad te: quoniam exiticiat sunt fontes aquaticum,* The...
bestis of the feeld bene as drye erth desyrnyng reyne. 1 he loken vp to the, for he wellis of watris ben drye. The bestis of the feld ben 2 cepid afectiones & fleshly desyres, the wellis of the water he clepeth 3 worldly comfortis; perch for whan he erthly comfortis faylen in aduerse, pan is he herte constreyneyd to loke vp & to seke help of henenly comfortis; & so much more benynges is oure lord god to the soule, in asmuch as he hert fynt gretter bitternesse in inward pingis. But now by these pingis hou maist sei: [Of] pat I am not sory pat he tauerne of erpely comfortis is to me, 'but for he tauerne of heuenly comfort is so longe shit fro me, for neper 4 hyzer ne lower I fynd no comforte'. To pis may be answered pous: Pous owest to haue gostly comforte, yt pous besy the desyrnyng & sekyng, for per is more myrth in the desyrnyng & sekyng of god pan [in] delytinge in hym; for whi he more pous desirset & sekyst god, he more comforte he schal brynge pe, & pe more swettenesse pous schalt synde in hym, as mete sauereth more to an hungry man pan to an vnhungry man; & wit pous wel pat heuenly comfortis schul not longe be deferred, wyf worldly comfortis be schette owt by tribulacion, yt pous aske desyrngly & seke besylge, as Salomon seyth: Desiderium suum iustis dabitur, To rytwismen schalbe zeuen her desyre &c.

Of the ixth profet of tribulation. Capitulum nonum.

The ix profet of tribulacion is pat it puttest he vnto the mynde of god, & pe more pe tribulation be, pe more he impressith pe in his mynde. Not for pat god forgette pe or any creature, pe which selpe & knoweth all pe prynyte of pe herte, but for pat scripture seith god forertyth a man pat tribulacion ys not zeuen to; for hym pat he sendsyth tribulacion he hath in mynd, zeuynge goostly conforte & incresynge of grace. Therfor O pous good soule, zef pous wilt be in pe mynde of god in whoes mynd is pin helth & pin saluacion, in whoes forretynge is pin harme & pin dampancion, leren perch to suffer paciently aduersitees & tribulaciones, & in pith suffring pinke mekely in god, & he eftson schall pinke mekely on the & merciably; for a tres fred pinke more frendly on his frende pat is in disese, pan ye he were withowte desese. In figure here-of oure lord 5 seith Ex 9119: Vidi affictionem populi mei qui est in Egipto, & clamorem eius audiui. I haue seyen the desesis of my peple pat is in Egipt, & I haue herd hyr cryinge for pe duresse of hem pat bene ouersceers of pe werkes, & I know her sorrow, & 10 I haue gooo downe to deluyer hem from pe hondis of pe 13 Egipciouns. Therfor all-pouz pe Egipciouns, pat is to sey euell men or enimyes, turmentyne & desesyn pe, be pous comforted, for pe merciable beholynge of god in pe disese much more ayaslyth the; as we redine of Daud, 11 Regum xvi,9, ffeeyng from his sone Absalone, pat Semey, which was Dauid his enimyes, cursed hym & spake enel to hym & seyd: Egredere egredere, wir sanguinum & wir Belial, as pe seith go pei wey go thi wey, pous man of synnes & pous man of Belyall; & 12 Abisay, pat was Dauid is frend, seynge pis seyd to kyng Daud: This dede hounde hath myssyred or cursed my lord the kyng; I schal goo & smyte of his heed: & Daud answerd: Suffer hym to myssye or curse Daud vp pe commaundement of god; perauesture god will be-hold my dese and yeld me good for his myssynges & cursynge dis same daye. Consider in pis pat Dauld wold suffer pe myssynges or pe cursynge of his aduersarye, pat he myst gett be blissynge of god; pan loke how much pous desirset, pe 13 blessynge of god, suffer so much 14 paciently pe myssynges or cursynge of pe aduersarye, flor pacience 15 of euell menus cursynge dissereth to hane goddis blissynge. & pat is tokened where it is seyd Daniel 111: That the angel went down with Azarye & his felowes in to pe forni, & he made pe myddes of the forni as a blowynge wynde of a dewe; but he flame brent he kyngis mynisters pat hett pe forni, but soothly he fyre touched not ne greued hym in any maner. Lo here pous mayste see pat he fire not onely brente

1 H & they. 2 R be, r. he. 3 H ben cleped. 4 H but I am sory that. 5 H in h.; L. nec inferius nec superius. 6 H ys. 7 H tr. to. 8 om CRH. 9 H o. l. theau Cryste hym-selle. 10 om in H. 11 Ms. semeth. 12 H alters freely. 13 Ms. desireth. 14 RHC much more. 15 L sufferentia. 16 RC hem.
Works wrongly attributed to R. Rolle.

Ms. Rawl. C 894, 1

hir fomé; but also it refreshed him; be 1 which is understand that Crist is present with hem 2 that be in tribulacion, & yeners hem refillshynge in desese, & blessith hem that ben myssye or cursed for his name. Thesfor yf you desyre refreshynge in tribulacion, & binen enemies to be brent, suffer paciently tribulacions, for in tribulacion god is with þe, & fro tribulacion he schall delyuer the, & for tribulacion gret meed he schall yeld the. Of these thre speketh the prophete where he seith þus: Cum ipsa sum in tribulacione, et glorificabo eum, I am with hym in tribulacion—lo here a gracious fellowshyp 3 comsortyng; I schall delyuer hym—lo here a full feith of delyuerynge; & I schall glorifye hym—lo here a seretnye hope of rewardynge.

The x prophet of tribulacion. Capitulum decimum.

The x prophet of tribulacion is that it makith þe praiser to be herd of god; & for it is note þe maner of god to put away the prayer of hym þat is in tribulacione, but rather mekely to here þis prayr praiser. Wherof seith Salomon: Eccle deprecacionem lesi exaudiet, Lo oure lord schall here þe praiser of hym þat is hurt. Sothly god smytyth & chastiseth many men & sent hem tribulacion, for to compell hem to aske or to cry mercy, & þat þei schuld[y]n opyn ye hyr mouthes to god in tribulacion for to aske help, which hidden schett hyr mouthes frome hym in prospertime. Wheroif seith seint Austene þat god sendith tribulacion to some men to styre hem to aske þat he woll graunte. 4 In þe persone of such seith þe prophet: Ad dominum cum tribularer clamanus, et exaudiut me. When I was in tribulacion, I cryed to oure lord, & he herd me. 5 & poue—all it hap þat in prospertime þou prayest god, þat prospertime schull not make þe to slowe, yet nevtherles it makyth the sumeyme both insolent & slowe, so þat þi prayer in prospertime is not so spedfull as it is in aduersite. & all-poue adersite occupype so much þin hert þat þou þenkest þat it hath none entente ne deuocioun lyke as it had in prospertime, yet þat same aduersite makith þi prayer more precius. And sothly all-þoue tribulacion oppresse the so much þat þou maist not open þi mouth to crye to god, certainly the tribulaciones crieth and prayeth to god for þe, so þat þou haue pacience; for as seith a gret clerke, Magister Petrus 6 of Lazare, That als many woundis, so many prayers or cryers he had to god: ffor when Lazare stilled 7 with his mouth, his woundis creyden to god for hym. Wheroif oure lord seyd to Cayme þat had kyllis his broder Abell, Genes.: Vox sanguinis fratris tui Abel clamat ad me de terra, The blood of thy broder Abell crieth to me fro the erth. Thus þan it scheyth 8 þat tribulacion makith the prayer þe more precius he more acceptable to god. Tribulacions ben as it were a payment for a letter seled of delyueryng; wherof seith Iob: Quis michi det ut ueniat pecio mea, et quod expectus tribuliet michi dens; qui cepit me ipse me conversaret, 11 solutam munus suam et succidit 12 me, & [hec] michi sit consolatio ut affligens me dolorem 13 non parcat: Who sch I geve me myn askyng, & who schal graunt me þat I abyde? god þat begun me, he comorte me, louse he his hondis 15 & cut me vp, & þat be to me conforte þat he turmentyng me spare not my sorrow. Note well þat Iobe, which had lost his possessions, his sonnes & his douthers, & all his body was smytten with woundes of leper fro þe sole of the fote vnto þe ouer-parte of þe hee, & was reproyn of his frendis & scorne of his wyfe, he desired in none other ping comorte, but þat god schulde not spare hym. Yf þou aske what perteyneth þit to his delyuerynçe, hit may be answered þus: he asketh his 18 affliccion 11 or turmentis, for his turmentis wer 16 paymentis of his deth 17; [as] is used in some place þat when a pore man drynketh in a tauerne & hath not wher-with to paye his scott, he asketh to be bettyn & so to be delyueryd. Yf þou aske where—in was [the] 21 conforte of this Iobe when he asked to be turmentyde: Seynt Gregor answerwyth & seith That god

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1 Mas. þe.
2 H alters freely.
3 em in H.
4 L te somnolementum reddit.
5 L quod non sit in anima orationi in aduersitate.
6 L m. P. Lombardus.
7 RHC as he had.
8 L tacebat.
9 L patet.
10 Ms. tribulant.
11 V conferat; H conforat.
12 Ms. succidit; V scinat.
13 V dolore.
14 RHC consevate.
15 RHC honde.
16 Ms. of his.
17 L affecions.
18 RC more.
19 HC letters.
20 Ms. &.
21 Ms. his.
The profits of tribulation.

Ms. Rawl. C. 894

spareth sum men here in his world, to turmente hem afterward, & som men he turmentith here which he afterward [wit] spaire. The comforthe of Iobe was, pat he wist well be present tribulacion he schuld escape euerlastingyn daphnmacion—ffor, as it is sayd: Non indicabit bis dens in idipsum, God schall not pwnynsh or denne twyse for a ping. & herfor his same Iobe, pat askith pat god schuld not spare hymne here in his world, asked in a nother place and [seid]: Passe michi domine, Lord spare me in tyme commyng. Therfor pat god spare he in tyme commyng, suffer pacientely here in his world tribulacion; for tribulacion saith the soule, as Iob seith: Ipse tuinerat & medicam, he wondyth & he helyth; for he woundeth the body, & helyth the soule.

Of the xi profett of tribulacion. Capitulum undecimum.

The xi profit of tribulacion is pat it kepith & norisheth pe herte. Sotly ryzt as fyre is kept in assith, riȝt so pe hertis of pe frendis of god arne kept in tribulacion. Therfor oure lord commaunded Exodi, quod tabernaculum saccis* silicinis cooperari et subrue: pat pe tabernacle of god schuld be heled with heren sackis, & goddis rich vessellys of gold & silver a-yence wyndis & reynes; in tokenynge pat virtues of goddis seruauites, & namly mekenesse, ben kept in aduersite of tribulacion. For tribulacion inforceth the herte to þeneke þe wrecchidnesse of his owen ðifrimite, & so it constreyne a man to be meke, whan worldly prosperite had enhanced hym be veyne-glorye above hym-selfe. Also tribulacion noryssheth the herte, as a norice her chyld. For as a moder with chyld chweth hard mete, which the chyld may [not] chewe, & drawith in it to her body where pat mete is turned into mylke to norish the chyld, so Crist, pat in holy chyrch is clepid our modre for pe gretenesse of his tendyr love pat he hath to vs, he chewed for vs bitter paynes, hard wordis, reproves & sclaunderys, with bitternesse of his passions pat he borrow a bage-ful of spicis, chaungith his owen sauoure, draywenge to hym the sauour of pe spicis, so a man suffrynge tribulacion oweth to clense hymne by the blessed body of oure lord Iesun, considerynge þe passyon pat he suffred for hym; & so schul it be swete & tolerable, pat to-fore simed full bitter & vn tolerable &.

Of the xii profett of tribulacion. Capitulum duodecimum.

The xii profit of tribulacion is pat tribulacion is a certeyne tokyn of love pat god hath to hem pat [it] is sente to. Wherof he seith: Quos amo, arguo & castigo. Hem pat I loue I vndernym & chastiseth. & also Salomon seith Eccel.: Qui diligit flumum, assiduat et flagella. He pat loueth his sone, he scorgith it of-tymes. Wherof seith seynt Ireome: Sumpmus pater Ihesus Christus filios suos semper sub aliquo flagello vel virga retinet us quando triptivatur ab uno, sub aliis capitatur: Oure sanyoure fader Iesus Criste kepith euer his children vndyr a scorche or a rode, & whene he ben delyned of oone he ben cawyte of a nother. But oure god meke fader sent not all his scorgynge all onlos togeder, but oure after another, knowynge oure freitel; ffor he will pat no mane prississe, but he will pat all men be saafe. Bat euell men & wicked pat leuen hym not ne louyn hym notte, þe which leuen with-owte scorche or tribulacion, whan no correccion of chastisynge may with-drawe heme fro her errorwis, God schal ponyssh with all his arowes of vengeance. For sothly all tormentus pat now ben departed abowzet in all his world, than schulbe gadered to-gieder & abyde as in her owen place; as oure lord seith Deuteronomi viiiii: Congregabo super eos multa, & sagittas meas complebo in eis, I schal goder to-gider euell pingis vpon euell

1 om in Ms.; H spateth. 2 H nat hauie. 3 Ms. sacris. 4 1st tr. poy whilke seckes couerde þo precious curtyes and. 5 Ms. (CR) conforteth. 6 1st tr. whom. 7 HC of the. 8 Ms. þat is. 9 L in Scripturâ. 10 r. it. 11 RC chastly. 12 r. sourecyn. 13 1st tr. & whom. 14 r. as in o. pl.
Works wrongly attributed to R. Rolle.

Ms. Rawl. C. 894

men, & I schall spite all myne arowes of vengeaunce amonge hem. Perfor thou good soule, if thou wilt be loued of god, will thou not put away tribualcions, for they schewed to be witnesse & tokens of the love of god. But peraunture if thou seiest that goddis childerne take of hym bope good bingis & euell bingis, [why is they] takynge of euell bingis schewynge or tokynge of the love of god more pan the takeynge of good bingis? To this may be answeryd that god geuyth many good bingis & gret to his spiritual freundis, & better & gretter to hem that he loueth more; but he blissed fader of heuen louith with-oute comparisone more his blessed some oure lord Throu Crist pan all he world, & yet he sent hym here many anguyshis, pouteres, tribualcions, aduersites, sclaunders, reproves, scornyngis, many woundis, & cruelly deth, & but fewe temporall goodis. Than is he zette of aduersite more schewynge & tokynge of love of god pan pe zette of temporall prosperite. Also for permore oure lord Throu Criste goddis sone, that leued here in his world, as a wise marchaunte used to ches good marchaundyse & refused he bad; for when pe wold haue maade hym kyng of Iude, he refusit it & ches rather to flie in to deseret, & when he sought him to tument hym & to sle hym, he fied not but ches rather for to deye & seid Ego sum, I am he whom ye sech. Pan ye Crist was wisest in chesynge, pe which ches aduersites, pei bene mock folys pei dispisent tribualciones & aduersites, & chosyn worldly prosperites pan may not delyer hem in tym commynge from pe hands of her enemies, the cruelly sende. Suffer pan with Criste tribualcioyn, [pat] thou may take afterward be crowne of lyfe in the blisse of heuen; for softly [othir-wyse] mayst thou not come to pat blyssy, for the apostell seith: Per multas tribualciones operet nos intrare in regnum celorum, Hit behoueth us by many tribualcions to entre in to he kyngdome of heuen. To the which kyngdome brynyge he all us, That suffered deth oure lord Ierus, amen.

1 so R; C which is the.  2 Ms. tokynge, RC tokyn.  3 RC chesyn.

7. (The boke of the craft of dying).

Ms. Rawl. C. 894.

(Other Mss.: Reg. 17 C XVIII f. 24, C.C.C. Oxf. 220, Harl. 1706 f. 26, Douce 322, Addit. 10596, Ff. V. 45. Rawl. C 894 (Reg., CCC.), and Harl. (Douce) represent 2 groups of Mss., from both of which the text has been reconstructed; a 3rd group is Ff and Addit. Tanner p. 375 ascribes this piece to R. Rolle, but it is a later translation of a Latin tract (by R. Rolle?) 'De arte moriendi' (in Mss. C.C.C. Oxf. 220, Merton 204, Magd. 72, New Coll. 304; beg.: Cum de presentis exilia mortis transitus propter moriendi imperfectis &c.).

Here beginneth the boke of crafte of dynges.

For as much as the passage of deth owt of the wrecchidnesse of the exile of this world for vnkunnyng of dynges, not onely to lewd men but also to religiouse men & deoute persons semith wonderfull harde & ryzt perchouse & also ryzt ferefull & horrible: Perfor in this present mater & tretis, pat is of the crafte of dynges, is draw & contained a schort maner of exortion for techynge & comforystynge of hem pat bene in poynct of deth. This maner of exorton ought solely to be considryde, notid & vnnderstond in the syght of manys soule, for dougltes yt is and may be profitable generally to all cristen men & women to hauze the crafte & knowynge forto dye well.

1 om in H.  2 CA insight.  3 H to lerne.  4 HAK nowlege.
The book of the craft of dying.

Ms. Rawl. C 89a]

This mater & tretis conteyneth vi partis:

The first is [of] commendacion of deth, & of cunningye to dye well. The seconde conteyneth the temptacions of men pat dyen. The third conteyneth the interrogacion pat shuld be asked of hem pat bene in her deth-bed while hei may speke and vnderstond. The viith conteyneth ane information with certeyne obsercations to hem pat schulden dye. The fyfte conteyneth an instraction vnto hem pat schulden dye. The vi conteyneth pryers that schulden be seyd vpone heme pat bene adyinge of sum man pat is aboue heme.

Capitulum primum. The first chapter is of commendacion of deth, & of cunningye for to dye well.

Thouze bodily deth be most dredfull of alle ferefull thingis as the philosopher seith in the thrid boke of Etikis, yet spiritual deth of the soule is as much more horrible & detestable as the soule ys more worthy & more precious than be body, as the prophet Dauid seith Mors peccatorum pessima, The deth of a synfull man ys worst of all dethis; but as the same prophet witnesseth: Preciosa est in conspectu domini mors sancorum eius. The deth of good men is euer preciouse in the sytt of god, what maner of bodily deth pat euer thei dye. & thou schalt vnderstond also that not only the deth of holy martires is so precious, but also that deth of all ryghtfull & [goodly] cristien men; & furthermore dougliesse the deth of all synfull men, how longe, how wicked & how cursed hei hane bene all her lyfe be-fore to the laste ende, & thei dye in the state of verry repentance & contrition & in the very feith & vnty & charite of holy chirch, is acceptable & precious in the sight of god; as seint Iobn seith in his apocalipse: Beati mortui qui in domino moriuntur, Blessed be all men pat dien in god. & perfor god seith in the fourth chapter of the boke of Sapience: Iustus si morte praecipitatus fuerit in refrigiero euit. A ryghtfull man pouze he be hasted or hastily or sodenly dode, he schalbe had to a place of refresshynghe. & so schal every man pat dieth, yf it so he pat he kepe hym-selfe stably & gonerne hym wisely in the temptacion[s] he schall hane in the agony [or stryte] of his deth as it schalbe declared afterward. And perfor of the commendacion of the deth of good men only, a wyse man seyth thus: Deth is nothing els but a goynge owt of presone, & endynge of exile, a dyschargynge of a hevy bordone pat is the body, synysshyng of all infrumyces, escapynge of all perellys, distroyynge of all euell pingis, brekyynge of all bondys, payynge of dettee, of naturall dutee, turnyng azen into his contree, & entring into plese & lyce, & perfor it is seyde in the viith chapter of Ecclesiastes: Melius est dies mortis diu postulantiae, The [day] of mans deth is better than be day of his birth—and his is [to] understond of onely of goodmen & his chosyn peple of god, for to eucl men & reprehensable neper he day of his birth neper he day of her deth may be callyd gode. & perfor every goodly cristien man, & also every oher man pouze he be vnparite & lat convicted fro synace, so he be verrily contrite & helneth in god, schuld not be sory ne troubld neper dred deth of his body in what maner of wise & for what maner of cause pat he be put thereto, but gladly & willfully, with resoun of his mynde pat rulyth his sensalyte, he schuld take his deth & suffer it paciently, conformynge & committynge fully his wyll vnto goddis will [and dispositicon alone, if he will go hens and dye well] & surely, witnesynge he wise man seynghe thus: Bene morti est liberter mortis, To dye well is to dye gladly & willfully. & herefor he addith fiero & seith: Vi salis vicerim nec anni nec dies faciunt, sed animus, Nether many dayes neither many yeres cause to sey & fele pat I have leued longe now, but ouly the resonable will of myn herte & of my soule. Sith more than pat of dute & of naturall ryghte all men must nedily dye, & pat whan [that] how

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1 Ms. a. 2 H of hem. 3 Ms. &. 4 H & more. 5 H for as. 6 om in H.
7 Ms. trew, H good. 8 H vnto. 9 H &. 10 Ms. dutees. 11 Ms. dutees.
12 Ms. Ecclesiastices. 13 Ms. end. 14 H to v. 15 Ms. confermyng. 16 H hym fully.
17 H that seyth. 18 H ne. 19 Ms. (RC) maremos. 20 Ms. pou. 21 om in H.

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Ms. Rawl. C 894

& where pater almyghty god will, & goddis will is euermore & ouyr-all good in all pingis, good & inste & rytefull, for as Iohh Cassian seith in his Collaciones: 'Almyghty god of his wisdomes & his goodnesse all pingis pater fall, both prosperite & aduersite, disposer euther finally for oure profete & for pater beste for us, & more prouided & is besy for pater hele & sauacion of his chosyn children pater we oure-selwse may or can be; & sist, as it is aforeseyd, we may not in no wise nether flee ne escape nether chaunge in the-uitable (or in-eschevabile) necessite & passage of deth: therefore we ought to take oure deth when god will wilfull & gladly without any gruchchynge or contradiccion, porouse pater meyt & pater will of oure soule vertuously disposed & governed by reason & very discretion, pouye pater lewd sensuality & the freelite of oure fleshly naturally gruch or stryue pere-agence; wherof Seneca seith thus: Feras, non culpae, quod immutare non potes. Suffer esely & blame pater non noutge pater non maist not chaunge ne voyde: & pater same clerke addith & seith: Si igitur cum quibus vorgeus esseruge, non ut alibi sis aportet sed alius, Yf pater wilt ascape pater at pater art strictly be-trapped in it nedit not pater pater in a nober place, but pater pater be an other man. Furthermore, pater a cristynman may dey well & surely, hym nedip pater he cun dey: & as a wiseman seyth: Seire mori est paratum habere cor suum et animam ad permanent, ut quandamque moris venit paratum cum inueniat ut absque omnium retractione am recipiat, quasi qui socii sui dilecti aduentum desideratum expectat. To cun dey is to hane a herte & a soule euere redy yp to godward, pater when pater euere deth com he may be founden a-redy, & without any retraccioun or withdrawynge receyve hym as a man wold receyve his welbelouyd & trysty friende & fellow, pater he had long abyd and lokid after. This cunynge is most prophe-able of all cystynge; in pater which cunynge religiouse men specially more pater ope, & euery day continually schuld stodye more diligently pater men pater meyt appreheende yt, namly for pater state of religiouse askiip & requireth it more in hem pater in other, not-withstodynge pater every seeler man, bope clerke & laye-man, where he he be disposed to dye or no yet neuerpelesse he must nedis dye when god will. Therfor ought euery man not only religiouse but also euery good & decouzt cristen man pater desirep to dye well & surely, leve in such wise & so bel-haue hym-syfe all-wye pater he may sauely dye euery oure-when god will, & so he shuld haue his lyfe in pacience, & his dehp in desire, as seynt Ponle had when he seyde: Cupio dissolui et esse cum Christo, I desire & counet to be육 & to be with Crist. & pater much suffisith at his tyme shortly seyd of pater crafe of dyinge.

The secund chapter is of pater temptacions of men that dyene. Capitulum secundum.

Knowe all men douztes pater men pater dyen in her last siknessse & ende hane grettest & most grevous temptationes, & such as pater neuer had be-for in all her lyfe; & of pater temptaciones v be most principall. The first is of pater feibe, for as much as feyth ys fundament of all manyns soule-hele, withysnyng the apostill pater seibe: Fundamentum aliud nemo potest ponere, Ofer fundament no man may put; & perfore seynt Austin seibe: Fides est honorum omnium fundamentum & humanae salutis inicia. Feibe is fundament of all goodnesse, & begynynge of manyns hele; & perfore seibe seint Ponle: Sine fide impossible est deo placere, Yf is vnpossible to plese god without feibe; & seynt Iohh seyth: Quo non credit iam indicatus est, He pater beleuip not is now demyd. & for as much as pater is such & so gret strenghe in feibe pater without it no man may be sauid, perfore he deyull with all his myzte is besy to auerte fully a man fro feibe in [his] last ende, or yf he may not pater, he laboribe besilye to make hym douzt yerin or sumwhat draw hym out of pater wey, or discyceu hym with som maner of super-

1 om in H. 2 H beayer. 3 H hit ys as. 4 H neyther. 5 H wherfore. 6 H vales. 7 Ms. destracion. 8 Ms. folow. 9 Ms. lond. 10 H fore. 11 Ms. a r. man. 12 in hein om in H. 13 HC whether. 14 H d. & redy. 15 H cr. off the science. 16 Ms. pat. 17 Ms. duerte. 18 Ms. pe.
sticose & false⁠¹ errorius or herisies. But every good cristent man is bound naturally⁠² namely habituallé poux he may not actually & intellectually apprehende hym⁠³, to beleve & full feithe & credence yeue not only to be principal articles of fe feithe but also to holy wrytt in all maner of pingis, & fully to obey fe statutis of fe chirch of Roome, & stabilite to abyd & dey in hem; for⁴ also sone as he begynne to erre & douwt in eny of hem all, as sone⁵ he gope out of fe weye of lyfe & his⁶ soule-huele. But witt þou well withoute doute þat in his tempation, & all ober þat followene after, the deuyl may not noy he ne prevaile ayence no mane in no wise as longe as he hath vse of his free will & of⁷ reason well disposed, but yf he will fully consent to his tempation; & þerfor no verray cristen man ouȝt not to dreed eny of his illusions or his false persuasions or his feyned feryngis or gastyngis⁸, for⁹ Crist hym-selfe seiþe in þe gospell: Disoblois est mendax & pater eius, The denell is a lyar & fader of all lesyngis; but manly þerfor & styfliye & stedfastly abyde & perseuyr & dey in þe verray feithe & [vnite]⁹ & obedience of our moder holy chyrch. & it is ryght propheteable & good, as it is vsed in some relligiones⁹ when [a] man is in his anoyne [or strye] of diyinge, with an hyȝ voice oft-tymes to sey þe crede before hym, þat he þat is sike may be [fortified]¹⁰ in stablenes of þe feithe, & fendis þat mow not sufre to here ite mow be voyded & drawn away from hym. Also [to]¹¹ stablenesse of verray feithe schuld strenghe a sike man principally the stable feithe of oure holy faders Abraham, Isaac & Iacob, the persecuerantly abyndynge feithe of Iobe, of Raab þe womane, & Achiour, & such ober, [and also the feithe of the apostils, and of]¹² martiris, confessours & virgyns vncombrable; for by þe feithe¹³ all þo þat hane [be] of old tyme befor vs, & all þe þat be nowe & schaibhe here-after, þel all plesene & haue & schall plese [god] bi feyth: for as it is aforseyd, withoute feithe it is impossible to plese god. Also double proftyt schuld induce every syke man to be stable in feithe: One ys for feithe may do all pingis, as our lord hym-selfe witnesith in the gospell & seiþe: Omnia possibilia sunt credenti. All pingis be possible to hym þat beleuyth stedfastly. Anoter is, for verray feithe gettiþ a man all pingis, as our lord seiþe: Quicquid orantes petitis, credite quia accipietis, & fier vos. What pingis⁠¹⁴ euer it be þat ye wolde praye & [aske]¹⁵, beleuyth verrily þat ye schall take it & [ye] shall hae it, pouze þat¹⁶ ye wold sey to an hyll þat he schuld lyfte him-selfe vp & fall in to þe see,—as þe hilles of Capsie þe preier & peticion of kyng Alysander þe gret conqueroure were closed to-gider¹⁷. The second tempacron is desparation, þe which is a-yenst hope & confidence þat every good⁠¹⁸ man schuld haue vnto god; for when a sike man ys turmentid sore & vexid with sorrow & sinnesse of his body, þan þe deuell is most besies⁠¹⁹ to suerad [or put-vpone]²⁰ sorrow to sorrow, with all þe weyes þat he may obiectynge his synnes ayence hym for to induce hym into disspere. Furthermore, as Innocents þe pope in his prid boke of þe wrecchidnesse of mankynd seiþe: Every man bope good & euell, er his soule pas out of his body, he seith²¹ Crist put in²² þe crosse, the good man to his consolacion, the euell man to his confusion, to make hym aschamyd þat he hath lost þe frute of his redemption. Also, the deuell bryngith azen to manys mynde that is in poynyt of deth, speciall the synnes that he hath dos & was not schreven of, to draw hym þerby vnto disspaire. But þerfor ther schuld no man disspaire in no wyse; for þough eny o man or woman had do alas many thefeur or manslauters or as many other synnes as be droppis of water in the see & grauell-stones in the stronde, though he neuer had do penaurence for hem afore ne neuer had bene schreven of hem aforo, neither þan²² myȝt haue no tyme for skynesse or lacke of spech or schortnesse of tyme to be schreven of hem, yette schuld he neuer disspire; for in such a cas verray contricion of herte with-in, with wyll to be schreven if tyme sufficed, is sufficient & acceptable²³ to god for to [s]aue hym with²⁴ euer-lastingly; as the prophet witnesith in the psalme: Cor contritum & humilium

¹ Ms. f. maner of. ² om in H. ³ Ms. hym. ⁴ H And. ⁵ Ms. as sone as. ⁶ Ms. gnastynge. ⁷ H for as. ⁸ Ms. humylite. ⁹ H religiose. ¹⁰ so RC; Ms. comforted. ¹¹ H dryven. ¹² Ms. þe. ¹³ CR ober. ¹⁴ by þe f. om in H. ¹⁵ Ms. also. ¹⁶ Cf. Hist. de praedia. ¹⁷ H besy. ¹⁸ H seeth. ¹⁹ H on. ²⁰ H accepthe. ²¹ Ms. (RC) for to haue hym with hym.
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Ms. Rawl. C 894]

deus non despicies, Lord god thou wilt neuer dispice a contrite & a meke hert; and Ezechiel seith also: In quacunque hora conuerius fuerit pecator et insumerit, salus erit, in what our euer celer it be that the synful man is sory inward & consorted fro his syne, he schalbe saued. & perchor seynt Bernard seith: The pite & pe mercy of god is more then eny wickednesse; & Austene vpon Iohane seith: We schuld neuer dispere of [no]man als lone as he is in his bodilie lyfe, for pere is no syn so gret but it may be helyd, outakyn dispaire alone; & seynt Austen seith also: All synnes pat a man hath done afore, now not noye ne dampe a man, but he be well a-payde in his herte pat he hath don hem. Perchore no man schulde dispaire, pouge it were so & it were possible pat he alone had don all maner of synnes pat myght be done in pe world; for be dispaire a man gettith noult ellys but pat god is moch more offendid perby, & all his oþer synnes bene more greuouse in goddis syft, & euerlastynge payne is therby augmented infintlye to hym pat so dispaireth. Therfore a-yence dispere for to induce hym pat is syke & laborith in his dying to verry trust & confidence pat he schuld principally hau to god at that tyme, the disposition of Criste in the cross schuld gretly draw hym, of the which seynt Bernard seith thus: What man is it pat schuld not be raiyssed & draw to hope & to haue full confidence in god, & he take heed diligently of the disposition of Cristis body in the cross; take heed & see his heed enclyned to salue the, his mouth to kysse the, his armes I-spreed to be-clyp the, his hondis I-thrilled to yene the, his syde opened to loue the, his body alonge straigt to yeu all hym-selfe to the. Therfore no man schuld dispere of[so] foryevenesse, but fully haue hope & confidence in god; for the vertu of hope is gretly commendable & of gret merite before god, as the apostill seith & exortith us: Nolite amittere confidenciam vestram, que magnam habet remunerationem, Lesith not your hope & confidence in god, pe which hath gret reward of god. Forthermore pat no synfull man schuld in no wyse dispere haue he synned neuer so gretly ne neuer so sore ne neuer so ofte, ne neuer so longe con-tynued therin, we haue [open] ensembla [in] Peter pat denied Crist, in Poule pat pursued holy chyrch, in Mathew & Zachhe the publicanes, in Mary Maudeleyne the synful woman, in the woman pat was takyn in aoutry, in the thfeit pat honge on the crosse be-sid Crist, in Mary Egipciante, & vnnumerable oþer greuoue & gret synners.

The thrid temptation in pacience, the which is ayenst charite bi the which we be bounden to loue gode above all pingis, for pei pat bene in syknesse in her deth-bed suffren passyngly gret payne & sorrow & wo, & namly they pat dyen not be nature & course of age pat hapyyneth ryght selde as [open] experience scheweth all daye to euer man, but dyen oft-tymes thorow an accidental sekenesse, as a fever, a posteme & such other greuous & payfull & long sekenes, the which many men, & namly hem the which bene vndisposed to dye & dyen ayenst her wyll, & lacken verry charite, maketh so impacient & grucchyng, pat other-while thorow wo & impacience pei be-com wood & witles, as it hath ofte se be syen in many men, & so be pat it is open & certeyne pat pei pat dyen in pat wyse faylen & lac verry charite, watnessynge seynt Ierome pat seith pus: Si quis cum dolore cruditae inel mortem suscipit, signum est quod deum sufficienter non diliget, that is to seye: Who so takith syknesse [or deth] with sorrow & displesaunce of herte, it is ane open synge pat he louyth not god sufficiently. Therfore a man pat wyll dy well, yt is nedfull pat he gruche not in no maner of sekenesse pat fallith to hym be-fore his deth or in hys dynges, be yt neuer so paynefull or greuous, longe tyme or shorte tyme duryngge; for as seynt Gregory witnesse in his Morals: Justa sunt [sine] que patimur, et ido valore inuesti est si de justa passione murmuremus: All pingis pat we suffren we suffyr ryghtfully, & perchor we ben vmyrtfull yf we gruch of pat we suffer ryghtfully. Than euer man schulde be pacient, [for] as seynt Luke seith: In pacienda vestrain possi- mibilitatis animas vestras: In your pacience ye schull possesse youre soules; for [as]

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1 om in H.  2 Ms. for house.  3 H pat.  4 H m. displeased & moch m. o.  5 Ms. for.  6 Ms. & (RC) vpon an.  7 Ms. of.  8 H hynge.  9 H happeh.  10 Ms. vpon.  11 H teche th men.  12 Ms. & (RC) &.  13 H o. & a certeyne.  14 H gretely v.  15 H welde.  16 H for as.
be pacience manny soul is trewly 1 had and kept, so 2 be vnpacience & murmuracion it is loste & damped, witnnessysng seynt Gregory in his omely 3 pat seith hus: Regnum celorum nullas pereat, nullus qui accipit murmurare potest, Ther schal no man hace 4 hern pat kymgdom of heuen pat gruchit[h] & is irpacient, and ther may no man gruch pat hath it. But as 5 be gret clerke Albert seyth, spekynge of verry contricion: [If] a verry contrite man offereth hym-selwe gladly to all maner affliccion of sekenesse & ponlyshynge of his synnes, 5 pat he may therby satisfye god worthyly for his offensye: muche more 6 ban] schuld everry sike man suffer paciently 8 & gladly his owen sekenesse a-lone, 5 pat is lyzer without comparison 6 ban many syknnessis 7 5 other men suffer; namlyye sythen 4 ban sike is be-fere a manns depe is as 9 a purgatory to hym when 5 pat 9 it is suffred as it ought, 5 pat is to vnderstonde, yt by be suffred pacientlye 8 & gladly, with a fre 9 [kynd] 9 wyll of herte. For as the same clerke Albert seyth: we have neede to have a free kynd wyll to god not only in such þings as bene to oure [consolacion, but also in such þings as bene to oure] 9 affliccion. [And] 1 seynt Gregor seyth: Divina dispensacione agit tur ut proxiior vicis proxiior ego adhuc. This is do by the dispensacion & 9 he ryzelf full ordynacion of god 5 pat to the lenger syn is ordeyned the lenger siknesse. 9 & þerfor lett everry sakyman & namelye he 5 pat schall dye, sey as seynt Austen dyd 10 to god: Hic seca, hic vre, ut in interim michi parcas. Here cutt, here brenn, so 5 pat þou spare me euerslynglye. And seynt Gregor seith: Misericors deus temporalis adhibet sueritorum, ne eternum infe rit uicem. God 5 pat is mercyfull yeveth his chosyn children temporall ponlyshynge 11 here, lest he yve hem euerslynglye vengenge ellys-where. This temptacion of inpacience fyghteth 7 seynt charite, & with-oute charite may no man be sauëd; & thertof, as seith seynt Poule: Caritas [vera] paciens est, omnia sufferit, Verry charite ys paciente & suffreth all þings. & in þes wordis yt is notably to be marked þat he spake of suffiryng of all þings, & oute-take 11 noþing: þan schuld all syknesse of the body [bi reson] be suffred paciently without murmuracion or 12 difficulte; and thertof seynt Austen seith: Amantii nichil difficile sed 13 impossibile. To hym 5 pat loueth ther is no þing hard ne no þinge impossible. The iiiith temptacion is complacens or plesance of a man 5 pat he hath in hym-selwe, 5 pat is spiritual pridy, with the which he devyl tempteth & vexeth most religiouse & denouete & perete men; for when he deuel 5 seith þat he may not bryng a man oute of þe feyope 14 ne may not induce hym vnto 15 dispaire, ne into impacies: þan he assaileth hym be complacens of hmselwe, puttyng such maner of temptacions in his herte: O how stable arte þou in þe feyope, how stronge in hope, how sad in pacience! O how many good dedis hast þou do! & such oþer þoughteis. But ayenst þese temptacions Isodur seith thus: Non te arroges, non te tacites, non te insolenter exstollas 16 vel de te presumas, nichil est tibi tribuat, Ne bost þet þou, ne vaunte þet not proude, ne make not mocch of thi-selwe wantonly, neþer adiecte 17 no goodnesse to þi-selwe. For a man may haue so muche delectacion in such [maner of complacens] 18 of hym-selwe þat a man schould be dampned euerslyngly þerfor. And þerfor seynt Gregor seith: Quis reminiscendo bona que gessit dum se apud se erigit, apud auctorem humiliatatis cadit. A man þat þinkeþe in good dedis þat he hath do & is proud therof 19 of hym-selwe, he fellith down anony þerfor be-for hym þat is auctor of meknes. & þerfor he þat schall dye moste be ware when he felith hym temptid with pride, þat þan he low & meke hym-selwe, þinkinge in his synnes & þat he wit neuer wheþer he be worþy loue or hate, þat is to sey saluacion or damapcion. Neuertheless, lest he dispaye, he mote lyfte vp his herte to god by hope, þenkyng & remembryng 20 sably þat þe mercy of god is above all þinges 21 & all his werkes, & þat god 5 þat is trewe in 22 all his wordys, & þat 22 is treuþe & rytywsnes þat nether beglyþe þeþer is begyded, be-bright & swor 24 by hym-selwe & seid by the prophet: Vino ego, dicit dominus,
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Ms. Rawl. C 894

nolo mortem peccatoris, God all-myghti seith: be my lyfe, I will not the deth nober the dampacion of no synner or of no synfull man, but that he conuerte hym-selfe to me & be saued. Every man schulde folowe seint Anthony to whome the denuell seyd: 'Antony, þou hast ourcom me, for when I wold hane the vp by pride, þou keipt þi-selfe a-downe by mekenesse, & þan I wold draw þe downe by dispacion þou keipt þi-selfe vp by hope';—thus schuld every man do both seke & hole, & þan ys the denuell our-com.

The vth temptacion þat temptith & greueth most carnall men & secular men, [is] ourr—much occupacion & besynesse a-bouzt outward temporall þingis, as her wyfes, her children, her carnall frendes, and wordely riches and other þingis, þat þei hane honed inorindually before. For he þat will dey wyll & surely, most vttirly & fully put oute of hys mynde all temporall & outward þingis, & plenerly commytt hym-selfe all to god. 

& þerfor the gret clerke Dnus Scotus seith: þus vpon the fourth boke of Sentence: What man þat is seke whan he seth þat he schall dey, If he put hys wyll þerto to dey wilfully & consentith fully into deth as þouȝe he had chosyn hym-selfe [þe] payne of þe deth voluntarily, & so suffreth deth paciently, he satisfiseth to god for all his veniall synnes, and furthermore he taketh awyeye a parcel of satisfaccion þat he oweth to do for dedly synnes. & þerfor it is rught profitable & necessarie yn such a pounte [of] nee þat a man conforme his will to goddis will in all þingis [as] every man owght both seke & hole, but seld it is seynþ þat any secular & carnall man or religiousse man [other] will dispose hym-selfe to deth, other furthermore, þat is wors, will here ony binge of the mater of deth þouȝe in-deede he be laborynge faste to his ende-Warde, hopynge þat he schall escape þe deth—& þat is [þe] most plourous þing & most inconuenient þat may be in any cristian man, as seith the worthy clerke Cantor parisiensis. It is to be noted well þat the denuell in all þe temptacions above-seid may compell no man, [neither] in no maner of wyse prevayle ayenst hym to consent to hym, als long as a man hath the vse of reason with hym, but if he woll wilfully consent to hym, þat every good cristian man & also every synful man be he neuer so grette a synner owght to be were of abone all thyngis. For þe apostell seyth: Fidelis [est] deus qui non paciuer vos temptari supra id quod potestis, sed faciet ecciam cum temptacione prouentum ut positis sustinere, God, he seith, is trew & will not suffer yow to be temptid more þan ye may bere, but he will yeue yow such supportacion in youre temptaciouns þat ye may bere hem. Whereupon seith the glose: God is [trew] in his promisses, & yeueth us grace to withstond myghtylly, manly, & perenneantly: yeving us mygt þat we be not overconue, [grace to gete vs meryte, stedfastnes to overcom] with þat he yeueth such increse of vertu þat we may suffre, and not fayle ne fai. & þat is by mekenesse, for as seynþ Aurelian seith: Thei breken not in the fornyse þat hane not þe wynde of pride. Therfor every man, ryghtfull & synfull, [owe] hym-selfe fully vnto the myghty honde of god, and so with his helpe he shall surely opteyne and hane the victorye in all maner of temptacion, sekinsse & tribulacions, euyllys & sorrowes, & deth therto.

The prid chapter corsteyne þe interrogacions þat schulden be asked of hem þat were in her deth-bed while þei may speke and understond. Capitolium tercium.

Now followyth the interrogacions of hem þat drawn to the deth-Ward while þei hane reason with hem & her speche, for þis cause þat if ony man be not fully disposed to dye, he may not better be enformed, & confortid therto. And as Ancellyne he bishopp techith, the[se] interrogacions schulde be had vnto hem þat ben in þat plyte. Fyrst aske hym þis: Brother, art þou glad þat þou schalt dey in

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1 of—or om in H. 2 Ms. þat bene in. 3 om in RC. 4 H clerly. 5 Ms. dinise. H Scottus. 6 Ms. in to. 7 Lat. immo afferat aliquid ad satisfaciendum pro mortalibus. 8 H parcellys. 9 Ms. at. 10 Ms. þat. 11 H other, crossed out in R. 12 H dye. 13 sc. Petrus Cantor Paris. (d. 1597; Opp. in Migne 205). 14 Ms. good. 15 Lat. vtiliter. 16 om. 17 H brennen; Lat. crepant. 18 Ms. leue; H lowe hymaelfe & submyyte. 19 H ben. 20 & c. om in H. 21 = Anselme. 22 Ms. hym.
The book of the craft of dying.

[be] 1 fertility of Crist? The seke man seyfe, 2e. Knowest thou well fat thou hast not do so well as thou schuldest haue do? He answereth, 2e. Repentis thou be hereof? He answereth, 2e. Hast thou will to amend, & thou haddist space and lyfe? 2 He answereth, 2e. Beleuest thou full thy orue lord Iheru Crist goddis son dyed for the? He answereth, 2e. Thankys thou hym thereof with all thy herte? He answereth, 2e. Beleuest thou verily that thou maist not be sauyd but be Cristis deth and his passion? He answereth, 2e. Than banke hym euer 3 therof while the soule ys in thy body, and put all thy truste [in his passion and in his deethe onely, haungyng truste] 4 in no other pingis; to this deth commytt the fully, with his deth courte the fully, [in this deth wrap all thi-self fully]; and [if] it 5 com vnto thy mynde or by thin enmye be put in to thy mynde that god will deme 6 the, saye thus: Lord I put the deth of oure lord Iheru Crist be-twenne me & myn euell dedis, be-twenne me and thi flegement, other-wis I wyll not stryve with the; If he saye fat [thou hast] 7 desered damnacion, saye thou azen: The deth of oure lord Iheru Crist I put betwene me and all myn euell meritis, and the merite of his worthy passions I offre for the merite that I shulde haue had and alas I haue it not; Saye also: Lord 8 put the deth of oure lord Iheru Crist be-twenne me and thi ryghtwynes. 9 Pan lat hym sey his thrisie: In manuus tuus [domine] commend te spiritum meum, In to thin handis I commytt my soule; and let the countey sey the same; and if he may not speke lett the countey, or he fat stont aboute, saye thus: In manuus tuus commendo spiritum eius, in thin hondis lord we commend his spirit 10 in his soule. And thus he dyeth surely, and he schal not dye euerlastingly.  

But thone these interrogaciones above-seyd be compotent and sufficient to religioust [and deoute persone, neuethers all crysten men bothe seculers and religioust], after the doctour 11 the noble clerke the chauellener of Pariste, in her lase end schulde be examyned, enquered and informed more certeynly [and clerly] of the state [she] 12 he hele of bir soule[s]; and fyrst thus: Beleuyst thou principally 13 an fully in the articles of the feyth, and also all holy scripture in 14 all pingis after pe exposicion of the holy and trew doctors of holy chiche, and forsakst all heresies, erroris and opiniones damapid by the chiche, and art glad also fat thou schalt dy in the feyth of Criste & in pe vnte & obedience of holy chiche?  

The second interrogacon shallbe this: Knowe[le gesj] 15 thou fat often-tymes and many-manner wises and grenously thou hast offendid pe lord god fat made the of nouzt? For 16 seynt Bernard seife bus vpon Cantica canticorum: I know well fat he may no man be saued but ye knowe hym-selue, of the which knowynge wexith in a man the moder of his helpe that is humilitte, and also the dred of god, the which dredde [as it is the begynnynge of wisdome, so it] 17 is the begynnynge of helth of mannes soule.  

The thryde interrogacon schalbe this: Art thou sory in thy herte of all maner of synnes fat thou hast done ayenst the hygg mageste & pe loun & pe goodnes of god, & of all goodnes fat thou hast 18 not & myghtest haue do, & of all graces fat thou hast for-seelveth; not oonly for dred of depe or any other payne, but rather more for love of god & ryghtwines and for thou hast displeased his grete 19 goodnes & kyndnes, & for pe due ordre of charite by the which we be bound to love god above all pingis; & of all these pingis thou askyst foyryevenes of god? Desirest thou in thi herte also to hau exact knowynge of all the offens fat thou hast dodo ayenst god and forcyte 20, to hau special repentancen of hem all?  

The 31st interrogacon schalbe pis: Porposist thou verrily and art in full wyll to amende the, and thou myghtt leue thenser, and neuer to synne more dedly wittynge and with pe will, and rather than thou woldist offend god dedly 21 eny more, to leve & leue wyffullly all eryphly pingis were pei neuer so lefe to the, and also the lye of pei body therto; and forthe more thou prayest god to yeve the grace to continyue in this purpose?  

The vth interrogacon schalbe pis: Foyryevist thou all maner of men 22 pat euer hape 23 don
Works wrongly attributed to R. Rolle.

Ms. Rawl. C 894]

be ony wronge or greuance vnto bis tyme or in word or in dede, for he love of oure lord Then Crist of whom he hou hopyst to hauie foryeuvenes also bis sui selef; & askst also thi-selfe foryeuvenes of all hem hat hou hast offendyd in any maner wise? The viith interrogacion schalbe bis: Wilt hou hat all maner of pingis hat hou hast in any maner wise mysgett, be fully restored als much as hou maist and art I-bounde, after the value of bi good, & rather leve & forsake all bi goodys of the world, yf hou maist make due satisfaccion in none other wise? The seuynth interrogacion schalbe this: Beleivist hou fully hat Crist dyed for the & hat hou maist neuer be saued but by the merite of Cristis passion, and pankest porof with god wth little as much as hou canst or 7 maist? Who so euer may verrily of verrye good conscience and trouthe with-owte any feynynge answere bee to these forseyd seyn sevyn interrogacones, he shalbe savyd verrily and hath an euynent argument 1-nough of the hlep of his soule, pat, & he dye soo, he schalbe of the nombre of hem pat schalbe saued. Who so euer is not askyd of a nother man of thes seven interrogacones when he is in such a prell of deth, for ther be ryght 16 fewe pat have be kunynge of this crafte of dynges, he most remembre hym-selfe [in his soule & aske hym-selfe], & setely fele & conside where he be so disposed as it is above seyde or no; for with-owte [pat] a man be disposed in such wise finally, pere may no man doughtes be saved euer-lastynge. And what man 17 pat is disposed as yt is above-seyld, let hym command and commytt hym-selfe all in-fere fully to the passion of Crist, and contynuall as much as he may and as hyssynkesse will suffre hym lett hym remembre hym-selfe and pinke in the passyon of Crist: for therby all the deuellys temptacons and giles be most overcomm and voyde[d].

The iliith chapiter conteyneth ane instrucion with certeyne obsecracones to hem pat schollen dye. Capitulum iiiim.

Furthermore for as much as seynt Gregor seith 'every doynge of Crist ysoure instrucion & techynge': herfor such pingis as Crist dyd dynging on the crosse, the same shuld euer man do at hys laste ende after his conmyng and power. And Crist dyd fyve pingis in the cros: he prayed, for he prayed these psalmes: Deus deus nius resipic and all he psalmes followynge next vnco pat vers Ins manus tus, and also pat vers 19; and he cryed in the cros as he apostil witnessteth; also he wept in the cros; also he commyt his soule to his fader in the cros; [also he yaf vp wilfully the gosse in the cros]. First he prayed in the crosse; so a seke man pat is in poyn of deth schuld prey, namely with his herte yf he may not with his mouth, ffor seynt Isodryr seyth pat it is better to pray styll 19 in the herte with-oute any sounde of voyce outwend, ban to pray with wordis alo[n]e 17 without any deucion of herte. The second was he cryed; soo shuld euer man in his dying crye strongly, with he herte, not with he moupe, ffor god takiphe more heed of he desire of the herte ban of the cryinge of the voice. The cryinge of the her 10 to god is not ellys but the gret desiringe of a man to haue foryeuvenes of his synnes and euer-lastyng lyfe. The iiii 4 was he wept; so schulde euer man in his dyngre wepe, not with his bodily yeeg but with the terys of [his] herte, that is to sey, verrily repentynge hym 3 of all his i misdeis. The iiii 4 was he commandyd he soule to god; so schuld euer man in his ende, seyinge bus with herte & mouth if he may, and ellys in his herte: Lord god, into pin handis I commende my spirit; ffor truly bys sui-selfe bouzt me dere. The viith was he yafe vp wilfully his spirit; so schuld euer man in his deth, pat is to sey, he shuld dye wilfully, communyng fully herin 3 his own will to goddis will 31 as he is bounde. Therfor als longe as he pat is in poynite of deth may specke & haue be vse of reson with hym, lett hym sey the prayers followynge. Oracio: 60 thoughe godhed and endeles

1 H other. 2 haue om in H. 3 om in H. 4 om. 5 H r. ayene. 6 H good. 7 canst or om in H. 8 shalbe—and om in H. 9 H And who. 10 H but. 11 Ms. ar. 12 H m. or woman. 13 om. and om in H (and Lat.). 14 Ms. he must. 15 Ms. and a. 16 pat verse Ins manus tus. 17 H styly. 18 H alowd, H alone. 19 H voyce. 20 H hall. 21 H hieth. 22 H goddyes wylle. 22H let hym om in H.
The book of the craft of dying.

Ms. Rawl. C 894]
goodnes, most merciable & glorieuse trinite, hat art hyest loue [&]\(^1\) charyte, haue mercy on me wrecchid sinful man, for to the I commende fully my soules. Oraicio: My lord god most benyng fader, [fader] of mercy, do thi mercy to me thi pore creature, helpe now lord my nedy & dissolate soule in her last nede, hat hell houndis descreue me not. Oraicio: Most suwettest and most lowly lord my lord Ihesu Criste goddis owen dere sonne, for the worship and vertue of this blessid passion admitt and receyue me with-in the nombre of this chosen peple; my sauyoure & redeemyor, I yeld all my-silfe fully to thi grace and mercy, forsake me not; to the, lord, I com: put me not aweiye. Lord Ihesu Crist, I aski thi paradise and blisse, not for the worthynes of my deseryngis pat am but dust & asshis and a synfull wrecch, but porow thi vertu & effecte of thi holy passion, [bi]\(^4\) the which thou vouchis-false & woldi\(^9\) be me synfull wrecch with thi precious bloode & bynyge me into paradyses. Let hym sey also ofte thi verse: Dirupisti domine vincula mea, tibi sacrificabo hostiam laudis: Lord thou hast broke my bondis, and porfer I shal banke thee with the sacrifice of the oblation of worship; For this verse, as Cassiodir seipe, ys of [so]\(^8\) grete vertue that a manmys synnes bene foroyuen hym, and it be seyd prize with good trewe feyth at a manmys last ende. Oraicio: Lord Ihesu Crist, for pat bitterness pat thou suffrist for me in the crosse, & most in pat oure whan thi most blessed soule passid out of thi body, haue mercy of my soule in her strete passynges. Also afterward with all thi instance & deuocion that he may, with herte & mouth, lett hym cry to oure blissid lady seynt Marye that is most spedfull and most redy mene and helpe of all synfull men to god, seyng tus: Oraicio: Gloriosse [lady] quene of heuen, moder of mercye, & regyen of all synfull men, reconcile to me thi swete soume my lord Ihesu, and pray for me synfull wrecch to his grete mercye, that thou lament of the, swete ladys, he wull forveye me my synnes. Pat lat hym pray to angellis & sey thus: Oraicio: Holy angels of heuen, I beseech yow pat ye wold assist to me pat schall now passe out of his world, & myztily deluyer & kepe me from all myn enemies, and take my soule vnto your blissed company; & namely you good blissed angell that hast bene my contynuall keper ordeyned of god. Pat leet hym pray the same wise deuoutly to all the apostillys, martires, confessours, and virgines, & specially to po seynsis which he loned & worshipped moste specially in his hele, pat pei will helpe hym pone in his last & most neede. Pat afterward lett hym sey prayers or more pese wordis or lyke in sentence the which ben asceryved to seynt Austenc: Oraicio: The pese of oure lord Ihesu Criste, and the vertu of his passione, and pe signe of the holy eues, and pe maydenhed of oure lady blyssed, seynt Marye, and pe blyssyng of all seynsis, and pe kepering of all angels, and pe suffrage of all pe chosen people of god and oure lord and our lady, and all pe myn enemies visible & invisible, in his oure of my depe. Amen. Afyerward lett hym sey prize this verse: Largire claram vestirae, quo vita musquam decidat, sed premium mortis sacris, perehennis instet gloria, Graunt me lord a clere ende, pat my soule fall neuer downe-ward, but yeve me everlastyng bisse, pat is pe reward of holy dying. And if he pat is sike can not all pe praying, or may not sey hem for greuouse[nes] of his sikennes, lett som man pat is about hym sey hem be-fore hym as he may clerely here hym sey hem, chaungyng pe words pat ought to be chaunged in his seyng; and pe pat is dy[nge], also longe as he haje vse of reason, lett hym prey deuoutly within hym-selfe with his herte & his desire as he cann & may: & so yeld pe gost vp to god, & he shalbe saued.

The fuyte chapiter conteyneth an insuccion vnto hem pat shullen dye.

Capitulum quintum.

But it is gretyly to be notid & to be take heed of, pat rizt seld any man, [ze] amonge religiuose & deuoute men, disposeth hym-selfe to depe be tymes as he

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\(^{1}\) Ms. &.  \(^{2}\) om in H.  \(^{3}\) Ms. & my.  \(^{4}\) Ms. to.  \(^{5}\) H woldisst vouchesase to.  
\(^{6}\) Ms. a.  \(^{7}\) H yeff.  \(^{8}\) H suffred.  \(^{9}\) H refuyge.  \(^{10}\) Ms. pat he.  
\(^{11}\) H be seyn.  \(^{12}\) H bl. lady.  \(^{13}\) H suffragyes.  \(^{14}\) Ms. pi.  
\(^{15}\) H And aft.  \(^{16}\) See Hymnus ad Nouam, Daniel I. 52.  \(^{17}\) Ms. ad.
ought, for every man weneth hym-selfe to leve longe, & troveth not pat he schall dye in short tyyme; & douztes pat steryng comwhyth of the deuellys sottill temptacion, and ofteymes it is seyna oponent pat many men borow such Idyll hope & trust hath for-slewthd hem-selfe & dyed or 4 vnventate or vnnavised & vndisposed sodenly. Therfor every man pat hath loue & drede of god & a zeale of he hele of mynys soule, let hym beseyle induce & warna eury of his euencristen pat is seke or in any perill of body or of 1 soule, pat principally & fyrst of all ope r pungis & without any ope r 2 delays or longe tarry[i]nges he dylygently prouid & purveye 4 for pe spirituall medeycyn & remedy of his soule. For ofteymes, as a certeyne decretail seyth, bodily syknes commyth of the 11 syknes of the 1 soule; and therfor pe pope in the same decretail chargith streigtly eury bodily leech pat he zeue ne seikman no bodely medecyn, vnto pe tyyme pat he haue warnde & induc hym to sech his spirituall leech. But pis couneell ys now for-slewthd almost of all men, & is turned in to pe contrary; for men seken somer & besiluer after medecyns for pe body, pan for pe soule. Also 4 ope r euellis & aduersitees be ryghtwise done of god come euer-more to men for syn, as pe prophet wittnessith pat seipe pus: Non est malum in eiutate quod dominus non factit, Ther is non euell in the cite but god do it. Pou schalt not vnderstonde pat god doeth pe euell of syn, but he 1 yeldith ponnysshe for syn. Wherfor eury sikman, & eury other man pat is in any perill, shuld be dynlygentl induc & exhort pat he make hym-selfe be-fore all ope r pungis pes with god, resseyving spirittuall medicyns, pat is to seye takynge the sacramentis of holy church, ordeynye & makynge his testament, & laufullly disposynge for 4 his household & other nedis if he haue any to dispose for. & pere shuld not be yeue [first] to no man to miche hope of bodely hele; but the contrary prooff now ys ofteymes do [bid] many men [in]o 12 gret perill of soules, & namely of hem pat actually & openly ben drawynge 2 & in pouyn hastily to deye, for none of hem will here nopring of deth; and so, as the gret clerke the chaunceler of Parise seipe: oftymes bi such a veinyn & a false cherynge & comforytyn & feyned behoytynge of bodely helth, & trystynge pervalon, men ryn and fall in to certeyne dampacon euerlastingly. And proff for a seke man shuld be counseleld & exortid to prouide & procure hym-selfe his soule-hele be verrr contrition & confession; & if it be expedient for hym, pat 4 schall gretely avayle to his bodely helth, and so he schalbe mo(rj) quiete 9 & sure. And for als muche, wittnessinge seint Gregor, as a man hath seeld verrr contri- cyon, And as seint Austen selpse also in the fourth boke of sentence the twelveth distincyon, and ope r doctowrs also, Repentauce pat is deferryde and had in a maxnis last ende, vnethe is verrr repentance or penannce 12 sufficien for euerlastynge helhe, and specially in hem 13 pat all her tyme be-fore nether the commandements of god nether her voluntarie vowes kepyn not 12 effectually ne truly, but only feynynge & to pe semynge owttward: therfor 13 eury seke man pat is in such case & is com to his last ende, is to be counseled besily pat he labour with reason of his mynde after his power to haue ordynate & verrr repentauce; pat is to me[n]ye, 14 not-withstandynges the sorrow & greuansse of his sekes and [pe] drede pat he hath of hasty deth, pat he vse reason als moch as he maye, & [in]force 15 hym-selfe to haue full displesyng of all synnes for the due ende & partite intent, pat is for god, and withstand 16 his euell naturall in-clynyng to syn pough he myt leve lenger, and also pat delection of his synnes be-fore, and labour als much as he maye to haue a verrr displesance of hem pouge it be neuer so shorte; and lest he schall 1 fall in dispire tell hym & armes hym with such pungis pat bene seydr above in the secund parte of the temptacion of dispeire. Ecstye hym also pat he be stronge in his soule ayenst [pe] ope r tempta- tions pat be put and toldr pere also, mytffily & manly withstande [hem] all, for he maye not be compelylde by the deuell to consent to none of hem all. Also lett him

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1 om in H. 2 ony ope r om in H. 3 H ordyn. 4 H And all. 5 H off. 6 Ms. of. 7 H drawyne. 8 r. it? 9 Ms. mostr quiteit. 10 H xxt. 11 or p. om in H. 12 Ms. hym. 13 H to e. 14 Ms. meveryng, H menyng, r. meny; Lat. sclixet. 15 Ms. comforte. 16 Ms. withstandynges.
The book of the craft of dying.

be monysshed & conceiulle þat he dye a very trew cristen man & full beleuyd. Also it is to be considered whether he be in-volved with any sensuris of the chirch, and if [he] be, lett hym be taught þat he summyte hym-selfe with all his myyte to the ordynaunce of holy chirch, þat he may be assoyled. Also yf þat schall dye have longe tym and space to be-pinne hym-selfe and be not take with hasty deth; þan may be red afore hym, of hem þat be abowe hym, deuouct histories and deuouct prayers in the which he delyted moste in whas he was in hele; or reheere be-fore hym þe commaundements of god, þat he may be-pinne hym þe more profoundly if he may fynde in hym-selfe þat he haþe negligently trespased a-yenst hym. And if þe seke man haue lost his speche, [but] yit he hath hole & full knowlewe of the interroagacions þat be made to hym or the prayers þat bene rehersid be-fore hym, þan with som vttelye synge or onyl only with consent of herte lett hym answere therto. Neuertheless it is gretly to be charged & hasted þat þe interroagacions be made vnto hym or he lese his speche; for if his answere[s] be not lyclye or sheweth not in all sides to be sufficient to full hele & perpetuel remeude of his soule, þaw must be put þerto remedy & counsell in the best maner þat it may be doo: þan þere schuld be told to hym þe perill þat he shuld plainely fall in, þoue he shuld & wold gretly be a-ferde therof; — it is better & ryghtfuller þat he be compuncte and repentaunte with holsom fere and dred and so be saued, þan þat he be dampned with flaternge and false dissimilacion; for it is to inconvenient & contrary to cristen religion and [deuellike]11, þat þe perill of deth & of a soule for any veyne dreede of a man lest he12 ware ony þingis distrobilled therby shuld be hyd to any cristen man or woman þat shuld dye. but lisse þe prophet dide þe contrarie, for when kyng Ezechii lay seke and vpone þe13 pouyt of defe, he glosed hym not ne vsete no simulacion14 to hym, but playnly & holsomly agasted hym, seyinge þat he schuld dye; & yet nothelesse he dyed not at þat tymde. And seint Gregori also holsomly agasted þe monke þat was a proprietor, as it is red in þe [fourthe] boke of his Dialogis15. Also present to the seke þe Image of the crucifix þe whiche shuld be euermore aboute seeke men, or ellys þe image of oure lady, or of a seynþ þe which he loued or worshipped in his hele. Also lett þer be holy water abowte þe seke, & sprynge oft-tymes vpon hym & other þat bene aboute hym, þat fends mowe be voved from hem16 therbye. Yf all þingis above-seid may not be do for hastines & shortnes of tymde, þan put forþe prayeris, & namely such as be direct17 specially to oure sauyoure lord Ihesu Crist. Whan a man is in pouyt of defe & hastiis fast to his ende, þan schuld þere no carnall fends ne wife ne children ne riches ne no temporall goodis be reducide to his mynde neþer be comoned of before him, but18 [in, as much [as þe]19 spirituall helpe & profett of þe seke man askyth & requireth. In þis mater þat is of oure last & moste neede, all maner of pountis & sentencis þeroif, with aduerbis also þat put þerto, shuld most soley & diligently be chargid & considerid of euery man, for alse muche as þer schal no man be rewardid for his wordis alone but for his dedis also Ioyned & accordyng to his wordis, as it is seid in þe boke þat is clepid Compendy of the trufe of duiuntie, þe second boke þe tenth chapter. And what man þat listhe, & will gladly dye well & surely and meritorily withoute perill, he most take heedly besly and stody & lerne diligently þes craft20 of dyinge and þe disposicions þeroif above-seyd while he is in hele, & not abyde vntill þat deth entre in to hym; for in truth, dere brother or sistre, I tell the soth—leve21 me therof—þat whan deth or gret sekesse fallith vpon the, the deuocation passith owt from the, & þe more nere þat [þei taken] þe & gripen þe, the fether fletynge deuocation from the. Therfor yf þou wilt not be disseyued ne erre, if þou wilt be sure, do besily what þou maistle while þou art here in hele & hast the vse & fredam of þi wittis & reason well disposed, &

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1 H holy. 2 Ms. it. 3 H submyyte. 4 H withoute s. other. 5 H lyche or verreyasmine. 6 H nor semeth. 7 Ms. þat. 8 Ms. he. 9 Ms. perillis. 10 om; H and to dwelle lyke; and to do welle like, expunged; Lat. immo diabolicum. 11 Ms. he. 12 om in H. 13 H dissimilacion. 14 Ms. dialogis. 15 H some other. 16 H hym. 17 H directe. 18 H with. 19 Ms. of. 20 Ms. craftis; H his craftes. 21 H beleue.

II. 27
The sixte Chapiter conteyneth praiers þat shullen be seid vpon hem þat bene a-dyinge of som man þat is about him. 

Last of all it is to be knowe þat þe praiers þat folwowne mou[n] be convenientlie seyd vpon a seke man þat laborith to his ende. & if it be a religious person, þan whan þe souent is gadríd to-gidre þif þe smytyng[n] of the table as þe maner is, þan shall be seyd first the letaynþe with þe psalmis & orisons þat ben vseþ þer-wiþ; afterward, if he leue yet, let som man þat is aboute hym sey þe orisons that folwown after as the tyme & oportynyte will suffre, & þei mowen be oft reheresid ayene to exig þe déucion of the seke man if he hane reason & vnderstondenþe with hym; but netheless þei ought not to be do of necessite, as pouge he myȝt not be saumed but ȝit were do, but for þe profett & déucion of the seke laboreth to his ende it may, and it is well doo þat it be so doo. But amonge seculars þat be seke, let þes praiers be seyd as déucion & disposicion & þe profett of hem & opere þat ben about hem askyn & require[n], & as the tyme woll suffre. But alas þer ben full fewe not only amonge seculars but also in dyuere religious, þat hane þe kunynge of þis craft & will be nyȝt & assist to hem þat ben in poynyt of dethe & departynge out of this world, askynþ hym & exorting & enformeynge & prayyng for him as it is above seid, namly whan þei þat ben in dyainge wolden not or hopyn not to dye yet, & [so] þe seke menny þe soules stonden [en] in gret provel

Oracio: For þat loun þat made þe to be wounded & dey for þe hele & salvacion of mankynde, þat were most worþi & delicate loun of god þi blessed fader of heuen & for oure sake made man, swete lord Ihesu full of mercy, foryeve þi seruante all þat he haþe trespassed in pouȝt, word & dede, in all his afeccion[n]s, desires, mociö[n]s, strenthис & wittis of his soule & of his body, & in very ge remission of hem all yewe hym þat most sufficient amendement be the which þou wyssh away þe synnes of all þe world, & in supplacion of all his neeglignis adde & put to hym þat holy conversacion þou haddist from þe oure of þi concepcion vnto þe oure of þi deþe, & furthermore þe frute of all good dedis þe which han pleased & shullen [pleas] þe in all þi chosen people fro þe begynnyng of the world vnto þe ende therof, swete lord Ihesu þat lenest & regnest with þi fader & þe holy gost, o verr[i] god withouten ende amen.

[Oracio:] For þe vnyon of þe most fervent loun þat stered & made þe, life of all þings þat is levynge, to be incarnate of oure lady, & with gret angreyshis of þis spirit to dey for cherite & þe love of ys, we crye to þe rote of þe most benigne herte þat þou foryeve þi soule of þi seruante (me) [en] all his (me) synnes, & with þi most holy conversacion & [þe] most worthi merite of thi passion fulfill all his (me) negligence & oymssions, & make hym (me) to fele by experience þe
The book of the craft of dying.

Ms. Rawl. C 894a

most superhabundaunt gretnes of thi mercies, and us all & specially his (my) person, oure brofer pe which thou hast disposed hastily for to be called before gliorouse mageste in pe most plesaunt maner to pe & most profitale to hym (me) & vs all make hym (me) to be presentid to you with swete paciencie, verrry repenteance & full remission, with rystfull felphe, stable hope & parfite charite, pat he may dye blissediy in parfite state be-twene thi most swettest [clippynge & moste swettest] kyssynghe, vnto thi euertlastynge worships & preyssynge, amen.

Oracio: IN to the handis of thi endelesse & vnquenchable mercye, holy fader, ryghtfull & moste beloued fader, we commande the spirit of oure broder pe servaunt after the gretnes of loue pat he holy soule of thi blessed sonn commendid hir-selfe to the in the crosse, prayinge interly [pat] for pilke inestimable charite pat thi holy godhed & faderhed drow fully to thi-selfe pat blissed soule of thi sonn, now in his last oure thou receyue swetly thi spirit of oure brofer thi servaunt in thi same love. Amen.

Oracio: S Eynt Michael pe archangell of oure lord Ihesu Crist, helpe us at oure hyge lugeament. O thou most worpi gyante & protectour pat neuer maist [be] ourecom, be nyght to oure brofer (me) thi servaunt laborynge now sore in his (my) ende, & defende hym (me) mynytfully from pe dragon of hell & from all maner of gile of wicked spirites. Furthermore we praye thi pat art so clere & so worpi a mynystere of god, pat in thi last ende or hour of thi life of oure brofer (me) thou will receyve thi soule of hym esily & benignly into thi holy bosom, & brynghe her into a place of refresshyng & of pes & rest. Amen.

Oracio: Euer elene & blessed mayde Maruye, synquler helpe & socoure in euery anguysb & necessite, helpe we swetly & shew to oure brofer (me) thi servaunt thi graciousse visage now in his (my) last ende, and voyde all his (my) enemies fro hym (me) thorow pe vertu of thi dere beloued son oure lord Ihesu Crist & of thi holy crosse, & delyuer hym (me) from all maner of dese of body & soule, pat he (I) may banke & worship god without ende. Amen.

Oracio: My moste swete redemptore, most merciable Ihesu & moste benigne lord, for pat sorowfull voyce pat thou haddist in thi maned when thou shuldst dye for vs & were so consumed with sorowes & trauellys of thi gret passyon pat thou cridest pat for-sake of thi fader, be not fer fro oure brother (me) thi servaunt but yeve hym (me) [pat helpe of] thi mercye in thi hour of his (my) depe, & haue mynde of [pe gresuoue afficien & payne of hys (me) soule the which in his last hour of passyng for faylinge & consamynghe of his spirites hape no myst to call vponhe of helpe; but by pe victory of the crosse & by pe vertu of thi holy passion & thi amorous depe pinke vponhe thi houztis of pes, & not of afficien but of mercye, & comforde & delyuer heyr fully from all maner of anguysbhis; with thi same handis pat thou suffrest to be nayled vpon pe crosse for hir sake with sharpe sayles, good Ihesu swete fader & lord, delyuer hir fro pe turmentis ordeyned for hir, & brynghe her into euertlastynge reste with a voyce of exultacion & knowlcheung of thi mercye, amen.

Oracio: Most merciable lord Ihesu Crist goddis son, for pe vnoyn of pat recommannacion pat thou commendid thi holy soule to thi hevenly fader dyeing in the cros, we commende vnto thi vnnombrable pyt pe soule of oure brofer (me) thi servaunte, prayinge thi most merciable goodnesse pat for all thi worship & merits of thi most holy soule by pe which all soules be saued & delyuere from pe dett 11 of depe, pat thou hate mercy vpon pe soule of oure dere brofer thi servaunte, delyuerynge hir mercyably fro all mysteries & paynes, and for pe lone & mediacion 12 of thi swete moder brynghe hir to pe contemplacion of thi ioy [of thi most swete 13 & mery syght euertlastynge, amen.

Oracio: MMercifull 14 & benigne god, pat for pe michellnes of thi mercies doyst aweye pe synnes of hem pat be verrrepentaunte, & voydist pat blame of synnes

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1 commendyn. 2 Ms. pr. to pe. 3 H luge; Lat. apud sxtissimum iudicem. 4 e. or om in H. 5 om in H. 6 Ms. for pe sake. 7 Ms. thi hope. 8 Ms. saylinge. 9 r. amorous. 10 H sufred. 11 H dart. 12 Ms. meditacion. 13 so H; Ms. & swete. 14 H Merciable. 15 Ms. thi. 16 H verrayly.
Works wrongly attributed to R. Rolle.

Ms. Rawl. C 894.

The ben passed & done before porow grace [of] forveneness, we be-sech the you loke mercyably vpon oure brothre (me) si seruaunte, & graciously here hym (me) askynge with all confession of his (my) hert remission of all his (my) synnes. Renow in hym (me), most mercyable fader, all pitys pat is corrupt in hym be bodily freest or defouled with fraude of the dwelle, & geder hym is to the vnite of the body of holy chyrch & make hym a membre of pi redeemtion; haue mercy, lord, vpon your wirynge, haue mercy vpon his teris, & admyte hym to the sacramentis of pi reconciliacion, pat hath no truste but vpon pi mercy, by oure lord Ishu Crist. Amen.

Orcacio: DEere brother, I commende be to almyty god, & commytt the to hym whose creature thou art, [pat] when pi manhed hath payd his det by the mene of deth, that thou turne a-yene to god ti creature that made the of the slyme of the erth. When thi soule passith oute of thi body, glorious companis of angelis com ayenst the, the victorious osthe worthie luges & senatoris of holy apostiles met with the, the shynnyng company of holy confessours, with the victorious nombre of glorious martires com abowte the, & be worthi felowship be the woeful companie of holy urynge receyve be, & be worpi felowship of holy patriarchis open to the [the] place of her ioye & rest & deme the to be amonge hem that be amonge euerlastingly. Know the neuer than is horrible in derknes, that gyrnte & flame & fyre, pat ponyssh be in tormentis; yeue place to be & greve the not that foule sathanas with all his seruauntis; in his commynge a-yence [the], agast hym the prescence of holy angels, & thee [he] vnto the derkenes of euerlastynge nyte, vnto the grete troublous see of hell. Houre lord aryse & his enemies be disparted lyd aboute, & thee [pat hatin hym fro his visage, false [the] as he smoke flyeth, as he were meltith at the fyre so porish synners fro the visage of god; & lett rythfull men entre & reioyce in be syght of all god. Hee all contrarie [legions] & mynstres of sathanas be not so hardly to lett the iornaye. Crist delyen the from torment, that vouched-safe to deye for the; Crist goddis som brynghe the to ioyes of mery paradise, & thee verry shipperd know the amonge his shepe; he assoyle thee from all synnes & put thee in his ryght syd in the [sorte] of his chosen children, that you may see thli redeemp tie visage to visage & presential [the] assistynge to him [se wijde] sine I blessid euerlastynge trufe openely; & amonge beinge bised companys of the children of god haue the & reioyce the ioye of the conteplacion of god without ende, amen.

Orcacio: GO, Cristen soule, out of his world, in the name of the almyty fader that made the of nouzt, in the name of Ihesu Criste his sone that suffered his passion for the, [in the name of the] holy gost that was infounded into the; holy angels & archangels, trones & dominacions, princehoodes, potestates & vertuis, cherrynb & seraphin met with the; patriarches & prophethis, apostiles & evangelists, martires & confessours, monks & heremites, madyns & wedows, children & Innocentis helpe the; the prayer of all prestis & dekens & all the degrees of holy chyrch helpe the; pat in pes be the place, & the dwellynge in heuenity Jerusalem euerlastingly, by the mediacion of oure lord Ihesu crist the is most hyest mediature be-twixt god man and. Amen.

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1 Ms. &; H of thy. 2 Ms. Rea, H Renewe. 3 om in H. 4 H waylyngis: Lat. geminatum. 8 Ms. &. &—Fel. om in H. 7 H in flamyng. 9 Ms. a-yence hym to asgst hym of. 6 r. etc.; Lat. epulatur. 10 Ms. &. 11 H to the mercy & ioyes of. 12 Ms. store, H sorte. 13 Ms. schewije. 14 H euerlastynge. 15 Ms. meditacion.

8. A tretyse of gostly batayle.

Ms. Harl. 1706, fol. 36b.

(Cf. Pits and Tanner. Other Mss.: Douce 322, Rawl. C 894, Reg. 17 C xviii, C.C.C. Oxf. 220. The treatise is made up from a chapter ('Hors eper armur of hetene') of the Pore Calisif, the tract Of pre arowes on domesday (Ms. Univ. Coll. 97, ed. p. 444), and other ill-connected ingredients, and is a poor composition, which it is surprising to find attributed to R. Rolle. Another treatise
A treatise of ghostly battle.

Brother or sustere that desyreest to come to the endeles blysse that mankynde was ordeyned to in hys fyrst creacion, whyche "oure fader. Ade/the"<sup>1</sup> thorow brekyng off<br> commandement of oure lorde gode, and commytted<sup>2</sup> to endeles trauayle, and paene, and alle mankynde in hym, that neser shulde haue had the all in<sup>3</sup> mannes soule, and made asetth to the fader in heuyne for the gyft off mankynde. Also oure graciously lord Criste Ihre, that ys bothe gode and man, hath graunte to alle tho that kepe his commandementis, "lonec vertew"<sup>4</sup> and batyne syne", the pardone off his mercyfull redempcion, and there-ayens to alle tho that brekyne has commandementis and wolle nat restreyne hem fro synne and wyckdeynes but enforce hem to lyfe in lustis and lykyngis and<sup>5</sup> to fullye the apetytis off her<sup>6</sup> lefsly desyres, endeles peyne: and therfor, yeff thow oughte come to endeles blesse and avoyde from endeles peyne, the be-boueth to haue in mynde that" oure lorde set eth by holy lob: "Milicia est vita hominis super terram, lob 8<sup>6</sup>, that ys: Alle mannes lyfe vpone erthe ys but fyghtynge and knyghthode ayenst goslye enemies. These enemies benc the fende, the wereld, and the flesst. And therfore the holy gost techeth vs in [the] booke off Wysdome, seyng to echane man this: "Son, when thou be-gynnest to serue gode, doke thou stonde staflye in ryghtwysnes and drede, and make redy thy soule to with-stande the dysceytis off the fende". Also seynt Powle hydeth thee to clothe yow in trewe armoure<sup>7</sup> of ye, that ye move myghtily with-stande the temptacions of oure enemies. For mannes body ys [as] a clothe in the wyche the soule y clothed.<sup>8</sup>

Horste: Also hit ys lykened to an horse; for lyke as ane horse well-taught<sup>9</sup> beryth his master ouer many perylls and sueteth hym fro peryshyng, so the body well-reweld bereth the soule ouer many perylls off thys wretched wereld. And lyke as ther longeth many thyngis to the<sup>10</sup> horse thorow the whichlys his master may sytte sadly and nat falle, and as there may noo man fypte<sup>11</sup> ayenst his enemy but yef hys horse be meke and mylde, ryght so the sowle may nat fyghte ayenst the dysceytis<sup>12</sup> off the fende but yef the body by meke and mylde; for yeff the body lyfe in lustis and lykyngis at hys oune wyll, hit ys lyke<sup>13</sup> to peryshit in the soule in the fyre off hell, for holy wryte seyft: "he that norysseth his body deleclytly and lustyly, shall fynde hym rebelle whone he leste weneht". For assone as a man wolle lyfe wyselye<sup>14</sup> after the lawes<sup>15</sup> of gode and to fle the false lustes off thys<sup>16</sup> wereld and to withstonden fleshtely desyres and to bowe"<sup>17</sup> hym under the yooke off goddis lawe, than begynneth hys enemies to compasse hym with wyles and wrenches,<sup>18</sup> to make hym ouerthrowe frome the blysse that he ys ordeyned to, in to the horrable pytte off hell; wherfore hit ys behouefull that the body be buxom and mylde to the soule in thys gostlye battaye, yeff he shall haue vitory off hys enemies. For yeff the body and the sowle be well accorde to-gynder and echel helpe others in thys gostlye battaye, than shall the enemies soone flice, for holy wryte seyft: "Withstande the fende and he shall flee fro the". But hit were gyft foly for any man to fyghte apone ane horse vnbyrdelye: for yeff he be wylye and off euylle condecyons<sup>19</sup> he ys lyke<sup>20</sup> to be hys masters condeymone and to cast hym in to the handes off hys enemies, and therfore hit ys nedefull that he be byrdelye. And yeff he be

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1. These titles have been added in H.
2. These titles have been added in H.
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wyld and off eyllre condeycions, than nedefth the brydelle to be henny and sum-
dele sharpe, to restrayne hyme from hys wyckyde lustys; and yef he be buxome
and mylde, thane nedyth the brydelle to be softe and smothel.

Brydylle. Thys brydylle ys clespede Abstinence, with the whyche the flessh shal
be refryaned from fleshly desires and worldly afeccions to the lone off godz
and heyny desyres: for he ys wyldle and wyllfull, and lothe to bowe to good-
nes, and therfore with thys brydylle thou must refreyne thy tylle he be meke and
mylyde to the sole. And yeff he be wyldle in fleshly lustis and in worldly
worschipys, thane brydylle hym with sharpe abstinence, bothe with fastyng and
wakyng and with honest ocupacion doyng; for yeff thow on hym wolde fyghte
and late hym lyfe after hys desyre, truste sekyerly that thow shalt be overcomce.
And ther[to] refreyne hyme discretely with abstinence, so that the kynde be
kepe in strengthe; for elles he xally sayle the att nede and [make pe] lese the
victory of thy glouryous batayle.

Reynes. The two reynes off thys brydylle shulle be two parties off tem-
perance: that ys to say, nyether to moche nere to lytelle, *knytte to-gedyr by
the knotte that none passe otheres; for yeff any of hem be owte off mesure, hit wyllle make
thy horse to glyde a-syde, and so to lese the ryglyn waye of that glorious byssse
whyche mankynde was ordeyned to in hys furst creacion.

That oone Reynse. That one reyne ys to large whanne thow suffrest thy fless-
h to have to moche hym wyll in eyng and drynyng, in slepyng, in spekyng, in
veyne talya tellyng other in rebeaudy, in lesyngis, in sweryngis or any other vu-
proffytyle talkyng. Also hit ys to large yeff thow norysya hit delycately in over-
moche ease off softe lying, goyng, other syttynge, or in any other thyng doyng
that thow dost to fulfylle the [wyleful] desyres off thy flessh, and nat rewlede in
mesure as reason askeith. For every thoughte and every worde and every dede
that a mane doth whyche ys nat pryncypally done in the worschip off godz and to
helpe and furthynge off hym eyny[ner]cystene dewly and rygthfullly as charyte asketh,
hyt ys veyne, and syne, other venyall or delyally synne, off whyche thow shal yeue
a suffe streyte rekynge at the dredefull daye off dome, but yeff hit be amendyd in
thy lyf here with sorow off herte and with confessyone and satisfaction makyng.

That other Reynse. That other ys to streyte whens thow art to sterne ayent
thyne oune fleysh, in with-drawyng that reason wolde that he hadde bothe in
mete and drynyke & slepe, or [by] any other vnresonable abstinence, where-thorow
hit ys so fiebyll that hit may nat serne godz durably with fervent herte, with
myghty desyre and with partyte loue, but hit ys so fiebyll that hit may neyther
pray ne werke ner speke as hit oughte, but leythe stylle as a vnresonable beste
with grete fantasyes and vnclene thoughtes be cause off ydelnes off the hede or
for febyllnes of the body; and so yeff thow be ouersterne agaynede thy flessh,
hit may lette the in [this] gostlly batayle. And therfore susteyne thy body dys-
cretely, so that he be neyther to wylyde ne to febyllle, but of euens strengthe.
For yeff thow suffer hyme to have alle hys fulle lykyngis and desyres, thane he
that shulde be thy beste frende wolde be thy fulll enemy; and yeff thow with-drawe
from hyme that he oughte for to have in susteynyng hym hys kynde by reasone,
than thy dostroyest hymes myght, where-throw he may nat helpe the to have the vic-
torye off thyne enimyes, but [is] rather lykely to be thy confusyone.

A Sadylle. Also thy horse be-houeth to have a sadylle, that thow may sytte
the more sadly and semely to other mennes syght. Thys sadylle ys Pacience
and Mekeynesse; that ys to say, thow must be pacient in aduersyte, botli in
scalendars and reproues, in sekenes, in temptacion, in tribulacions, and in alle
aduersytees, and so mekelly rescene heme with dewe thankynge to gode off hys
graciously vysytacionis, thynkyng that thow were moche more worthy for thy grete
offensys and trespases that thow hast doone ayent hyme. Also what-so-euer

1 R thorow. 2 R restrayned. 3 om in R. 4 Ms. therfore. 5 R shulde. 6 R
knytte to mychh togethryr by the knotte, that non pas othir. 7 R othir. 8 R or.
9 R thynes. 10 Ms. synnes; R othir venially or dethly. 11 Ms. in. 12 R ne.
13 R sp. duely. 14 R nethir. 15 E lykyng & desyre. 16 R maist. 17 R and temptacions.
18 R ofte. 19 R visitacion. 20 R offence & trespas.
A treatise of ghostly battle.

thow doo, thynke or speke, that hit be doo with gode avysement, [è] wysely to thynke on the begynnyng and on the endyng; and that hit be doo swetely, benigne and with mylde chere, and grene the nat in no wyse. And [boff] thy flesht be grogynge thurow freelite off hys oune corrupcioun that he hath in hys oune kynde, yet kepke mekenes in herte, and late hit nat owte with wykkede wordes, but mekely rescuue heme, and thynke that they ben grete matyers off mede in the blysse of heuens, and grete pewnye to heme that doone so to the, wherfore thou owest to pray for heme with pure herte to almygthy gode, that they may haue grace off forynenes. And yeff thow do thus, thu shalt be gladdes, for the prophete seythat 'the meke and the mylde sufferyng trybulacons in ryght-wysnes for goddy lone, shullene loye'. Therfore meke the with alc thy mygth, bothe inwarde with herte thynkyng, and owtewarde with gode dedes werkynge, so that other moues be conrueted by thy gode example yeuung, and than shalt thow haue grace, off synnes forgynes and to encrese in vertew, and so to come to endeles blysse that manz was ordeyned to in hys furst creacion.

Styrop. The styropes of hys sadylle shall be lownes and sadnes; lownes ayenst pryde, and sadnes ayenst worldly cometyse and fleshtly lustis; so that thou be nat to sory for no wo, ne to glad for no wele ne welfare. Now syc sadylle and keppe wele thy styropys, that for no pryde off strengthe, off byrthe, off farynys, off kunnynge, or of ryches, or of any vertew that gode hath sent the other bodyly or gostly, thou be not cast owte off thy styropes off lownes and sadnes. Also for noo wrothe nes vnpacience for sekenes, or for losse off gode, ne losse of name, ne for no vysytacion that gode sendeth the, other sufferyng the fende to vexe the by temptacions, or by vexacion off thy euene-crystenes, late nat thy horse caste the owte of thy sadylle off pacience; but sytte sadly and streyne thy fleete in thy styropys by the vertew of gostely strengthe, and doo as Cryste byddeth in the gospell where he seythen thus: In paciencia ustra posteditis animas ustras, that ys: Ye shullene kepe your souls in your pacience. And theyrlyke as the sadylle makest the horse semely and lusty to the eye off manz, so pacience and mekenesse makest the soule lonely and amiable in goddes syght, semely and gracions in manns syght, euyle and confusiously in the fendys syght. And there-ayenst wardeth that impacience, hastynesse and hyglyfnnes in herte makyn an mane vngracions and hatefull in goddes syght, sporte and gladnes to alle the deynyls in hell, and increasyn the pynes that neuer shall he ende. Off thy sadylle ourde spake to Cayne whane he was wroth with hys brothers Abelle: 'Why, seyde ooure lorde, art thou wroth, and why ys thy face and thy chere so fallene? — for he was fallene owte of the sadylle of pacience in to the foule pytt of wretche; 'for yeff thou doo well, thou shalt rescuue off me gooder mede, and yeff thou do euyle, anon thyn synne cometh to the yate, to be punnyshede; but the dywee off synne shalle be vnder the and thy powere.' as the horse vnder hys master, and thou shalt be lorde therof off thy wylle, Genesis 45. And so Cayne be mysgovernance off hys horse felle owte off the sadylle of pacience in to manslawghter off hys brothers, be-cause he consented to the wyckede desyres off hys flesht and wolde nat restreyne hym by the knotte off dyscreeyon. But sytte sadly as Iob dyde, and sey how he sedyr whane he had lost alle his gode, and alle hys chylldere were slaye and hym-self mytenes with grete sekenes fil horrabile; than he seyd: 'Yeff we hane 'tak gode thynget off godde sonde, why shull we suffre paynsfull thyngeis off hys vysytacion? Gode gaff and gode hath takene away; as gode wolde so be it doone, blessde by ooure lordz name, Iob 1st & 20 captit.

The master off kynde tellette libro 40 de qualitate elementorum, that there ys a byrde called a barnake. Thys byrde vexeth owte off a tree joure the waitir, and

The foll. fabule has nothing to do with the theme. The whole passage to Sporys (p. 425) has been inserted into the chapter of the Pore Califf.
Works wrongly attributed to R. Rolle.

Ms. Harl. 17066

als long as it hongith one the tre1 bit ys dede, but assone as hit loseth frome the tree and falleth into the water, anone hit yse nycke and swymmet forth. Thys byrde hath lytell fleshes and lasse blood. By thys tree I vnderstande mankynde that came off Adam and Eue; by thy2 byrde I vnderstande every crystene man and womane; the whycye whane they be first borne off here moder, be dede by orygynalle syne and nat able to the lyff of grace ne to blysse, for seyn't Powle seijith: 'we be alle boyldren off wrathe'; but assone as we falle in to the fonte-stone and in water off bapteme benne baptyzed, anone we rescuyse the lyff of grace and benne able to the blysse that man was ordyned to in his first creacion, yeff we kepe vs fro the floode off syne. Synt Petyr byddeth3 vs in these wordes: Abstineite vos a carnaliibus desideris etc., 1o Petri 2o: 'Absteyne ye frome fleshes desyres that fighytene aynest the soul.' Synthene thane that alle mannyss lyff ys but fyghtynge aynest gostly enemies: therefore hit [ys] nedefull to every crystene mane nat only to gowynne welle his horse, but also to be suerly armede for to withstande the strokys of hys enemies. Rytghs so hit ys nat Inowth to rewle thy body, but also thow must arme the with gostly armure (Ephes. 6. 12). to withstande the dynis off the dartis off the deuyllis4 foundyng5, for seyn't Powle seyth Ad Eph. 6: Alle oure fyghtynge ys aynest wyckedy spyrytes off derkenes, that ben prywyces and gonnournes off synfylle menes. 'And therfore, he byddeth, arme yow in gostly armure5 off gode, so that ye mowe withstande the basshemen-5 and the sleghytis off the fende, and to stonde stedefastly and perfytely in alle thyngis off ryghtwysnes. Stondeit, he seyt, in trowthe, and gyrdre you with the gyrdelle off chastyte, and dothe one the habergeone off ryghtwysnes, and keuer youre feeete in dyghtynge (or makeyn redy)9 of the gospelle off peese; and in alle thyngis take to you the schelde of feytt, with the wyche ye may quenche alle the dartis ofoure enemies. And taketh to you the bannet off helthe, and the swerde off the holy gost, that ys goddes worde10; for, as he seyt in a nother place, hit ys sharper thane any two-egede swerde, Ad Hebre. 4. Thus Seynt Powle by lykenes off bodly armoure techthy6 vs gostly armure. He byddeth yow arme youwe body by the vertew off trothe that ys callede the Habergeona off Ryghtwysnes; he byddeth you do ryght to alle and yelde10 to gode that longeth to hyme, to youre ecynrcystene that longeth to hem, bothe to youre suferynnes and to youre felawes and to youre subgetiss, and to hem that be passee owte off thys worlde with almesede doynge and yeldynge off dettis, and to hem that bene to come in sauyng off hir ryghte inherytance. Thus armeith you with the habergeones of ryghtwysnes, bothe be-fore and be-hynde and on eyther11 syde. And as in the habergeone every ryng accordeth with othere and ys knytye in othere, so shulde alle trothe accord and be knytye to-gedere in ryghtwysnes; for yef ye fausor other lorde or lady spirrituall or temporall, souerneye or subgett, kyne or frende, or any13 creature hyggyl or lowe, so moche that [it] ys hynderynge to a nothers ryghte, than12 youre13 ryngis in youre11 habergeone accordyn nat ne be nat welle knytye to-gedere, but there ys ano hole where-thowere the fende may slye youre13 sowle. And he byddeth that12 ye shalle arme youre leggis with gostly pourte, so that youre hertis, and youre affercions and youre desyres benne drawenne from ethely thyngis, and nat to sette youre lone to moche in worldely goods18 ne19 fleshly lustis, neyther to stryue ne18 to plete for no worldely goode, but the more nede compelle, seekie to lynce in pease with alle mene yef ye mowene. And thus arme yow with gostly pourte bothe leggis and feete, that ys to sey youre lone and youre affercions17, aynest temptacions17 off false coutesy. And therfore he byddith you shoo youre feeete in makynge redy off the gospelle of peese; for every crystene man or womane oughte to haue gostly pourte, whyche Criste taughte in the gospelle where he seynteth thus13: Beati pauperes spiritus quomiam ipsorum est regnum celorum. Also thow owest19 to forthe the gospell and susteyne bothe in widde, 94 wylle and deede vn-to 1 thy powerre; yef thow be a preste, than18 preche hit and teche hit dewly and trewly, renwerently and charytably,
A treatise of ghostly battle.

with meke herte and parafe lyuyng, where-thoroughly sympleyne menz that be nat lettered and 1 hane noo power of prechyng and techyng as thow hast, may be stabeled in trew seyfeth off goddis lawe to encrese in vertywe and to hate synne 2; and yef thow be a lay-mane, the behonett to helpe ande susteyne hem that hane power ande trewly techenyng hitt. Also the be-honett to here and to be-leue trewly one hitt and in allz the sacramentz of holy churcze, and nat [to] dyspute and ymagyne howe they 3 myghte be so, but fully be-leve in hem, and so to conforme the in the lawes of gode and the ordynance off holy churcze.

Sheld. And 4 taketh to yow the sheld of seyfeth; for as a sheld ys a tryangle and hath thre corners, in whyche tryangle yef frome the myddes be drowne thre lynes in to [the] thre corners, ther shull be thre tryangles, whyche thre be but 5 oone tryangle and yet noone off hemys ys other; and therefore the seyfeth off the holy truntye ys lykenede to a sheld, for there be IIII persones ande oor gode, the faderz the sone the holy gost, and yche of hemys ys gode ande none of hemys ys other, and yet they be alle thre but oo gode in magnost: Thys sheld of seyfeth of the holy truntye ye muste take to your in gostly fytghte, and so to sett alle your feyghtes 6 and alle your truste in o gode in truntye, and prayeth to the fader almyngthy that ye may hawe myghte and power, to the sone alle-wyttty that ye moywe hawe wytte and wysdome, ande to the holy gost that ye moywe hawe grace and mercer, and so to hawe myghte, wytte, and grace, to with-stonde allz gostly enemies. Also ye muste take to yow the basnett of heltze, that ys hope off foyr应急预案 off alle the trespas that ye hane done ayzent goste, and to come to the endeles blysse off heenee thorow the endeles mercy that he schewyde in hys bytttere passyone; and so to hane victory off 8 [your] 9 enemies thorow hys gloryous vyscationes. And lyke as hitt ys clene, bryght and smote, that shote 10 and strokes moywe some glyde off; so muste yourse herte 11 be clene, bryght and smote from wyckevede thowghthys, wyckevede desyres and wyckevede wyllles. Ande lyke as a basnet ys hyghest off alle armoure, gonyng and gaderyng vpwarde in to a lytlylle coppe: so muste yourz hope ande yourz truste pryncypally go vp to gode, and not to sette hitt 12 to moche in manns myghtik in ernthly goodys that ys but rust wastyng the basnett off heltze. And therefore the prophete seyfeth: Acursyde be he that setete hys truste in mane ande in fleslyly myghtik, and leteth hys herte goo away fro gode; and blessye be he that settyth hys hope ande [truste] in oure lordz gode, Jeremi. 17. Also seynt Powle byddeth you take vambrace and 13 rerebrace and gloves of plate, that ys goodz occupacionz and besynez in gostly werkes eyther 14 bodlywly whyche be in helpeyn and sanyng thy soule frome synne and wyckednes. And therefore he byddeth you laboure ande wake in honest werkes ande in kepyng goddis commandmentz. For the wysemanz seyfik Ecclesiast. 32: 'Idylines ande slonthye ys cause off mobbylle wyckedynces.' For an Idyl mane ande lustles zys lykenede to a manz lustles and 15 bouned and wypyneles amonge enemies, or lyke a manz naked in bateylye, that for defaute off armure leseth bothe arme ande hande. So mane beynyg Idylle in 16 sufferyng hys wytts to wandyr aboute in wordely desyres and 17 fleslyly lustis and vnclene ymagynacions, ys lykeyly 18 to lese the soule with-outene ende.

Also ye muste gyerde you with 19 gyrdelle off chaszyte: for lyke as a gyrdylle fast gyte to a mane beryth vp the haberinne and saneth the body 18 from akynge ande werynnesse, so the gyrdelle off chaszyte were festenez in the loye off gode with clene thoughttis ande heuyly desyres, beryth vp the soule frome the foule pytte off synne and strengthe the hyme in vertywe and goodnesse. Also ye muste hane the lakte off fensene that ys Charyte: for as the lakte thorough the nessethenes and softenes that ys in hitt, feynteth ande wasteth allz the dynettes off thy enemies that cometh ayzent hitt, so charyte feynteth and wasteth allz the dynettes off thy enemies; and therfore Seynte Powle seyfik Ad Cor. 14: Caritas omnium suffers, omnium sustinet, that ys: 'charyte suffret the alle thyngez paciently, and maketh every trabley soft, and beryth allz thynge esily.' Also the glose seyfik there that

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1 ne. 2 R vices & synnyes. 3 R it. 4 R Also. 5 om in R. 6 R & the. 7 al. feith. 8 R ouer. 9 Ms. bys. 10 R shottis. 11 R hertis. 12 R how. 13 R or. 14 R handis & armyes. 15 R in. 16 R like. 17 R the. 18 R adds and the shuldris. 
charyte, paciencye and benignite, with compassione—hauynge off othere menyns myseffes, bese the pryncypalle armoure that longeth to Cristis peple. Thys lacke off charyte ys betokened1 by the clothe off Criste witkoutene seme alte vouene aboue in to oone, [which] in tymes of bys passyone the kyngbis wolde not kytte hit8 but kepwe hit hole and casteyle lott therfore9, i in tokyne that euer goode knykht off gode beslyy shuldwe arme hyme with the cloth off charyte4 to same pease and vnyte amonge alle mankynde to bys power. For the ende off euer batayle shulde be peese, and to that ende ant to no other shulde euer mane fyght, as seynt seynt Powle thus: lene frendes, I pray yow to arme yow in gostly armoure as goddis kyngbis; for thouth ye be natt able to bodyly fyght, yet be ye able to gostly fyght, and in that ye be crystenede ye Cristis knykhtis beene to fyght in gostly batayle, yeff we wyllz come to the blysse off heuene.

Sword. Also taketh with yow the swerde off goddis worde with the whych ye shulde defende yow from your enemies. For as the swerdes perysseth4, kutteth and makest separacion, so goddis worde be prechynge, redyng or beryng couteth and makest separacion be-twenie the sole and synte, frome freshely desyres and frome wordey coutesy. And therfor Crist seyde he cam nat to make syn-nalle peese, but to swende the swerde off separacion in erthe to dystroye wyckeved peese that men bane in theyr hertis with synte. Theryfore, goode12 frendys, as goode knykhtis haueith with yow the swerdes of goddis worde bothe be heryng, redyng, and by dede werkynge.

Spear. And thane taketh with yow the speare of Cristis passyone. Furst taketh hede how hys hede6 was crowned with a crowne8 off thorne9 that went in to hys brayne, & the bloode brestynge oute one enuy syde, to dystroye the hyght synne off pryde. For lyke as the hede ys byghest10 and most worthy of the vttre partes11 off mane, so pryde ys worst off alle synnes and most vnworthy in the syght off gode. Take hede how hys armes were sperdde abrode and drawen wylys straye in the tre tylle alle the synewes and vynnes brestyn a-sondre, and hys kondys symptene thorowe with raggede nayles to the tre, and how grete stremes off bloode ranne owte, to dystroye the syne of wyckeved werkes that mane dotal13 with hys wyked3 handes. Take hede how hys syde was openede and hys herte clovynge a-two with a sharpe spere, and how he shadde owte boliht bloode and water, the whych [shewed] that yef he had haid more bloode, more he wolde hauue yeuene for mannys soule to the fader of heuene; and water, to wasshe vs from oure synne. Also he suffred2 thys to dystroye pryde, couetysye, enuyye, hate, wrathche and malye, that renneth15 most in mannes herte and womanes. Take hede how hys feete were nayled to the tre strieynyng16 oute bloode, to dystroye the synne of 17 slouth in goddis servyce and in the VII dedys of mercy doyng. Take hede how hys body was alle for-rente and alle to-tore with scharpe scourgis that frome the sole off the fote to the top off the hede ther was none hooile place, and that was to dystroy the synne18 of lust and lechery that rengeth in mannes body & womanes. Take hede how naked3 and pore he hyngye vpone the tree, to dystroye the3 synne of couetysye and wordely worschypp. Take heede how he dranke eyselle and galle, to dystroye the synne of glotonye. And so he suffred2e payne in alle partyes of hys glorios body, to dystroye alle synne[s] in mannes [body] and womanes. Thys speere of Cristis passyone ys the best and sykerest wepyne aycnst oure enemies. [Merceoure17 ye schalle wnderstande that a wyse mane off armes wolde chewe hym a gode grounde and a playne to fyghth in, for itt ys peryyous to fyghth in moyy grounde or in stloblyy grounde or in pyttyy grounde. And therfore seynt Powle techeith21 yow stonde [fast] in trothwe and equyte, that in alle youre doyng ye loke that youre grounde and youre cause be god and12 trewe, ryghtfull, cleere and clene fro couetysye. And29 a wyse knyktht wyllhe hauue with hym the hylle and the sonne and the wynde. One the same wyse must ye in thys gostly fyghtt take with you the hylle of good lynyng, that ye may sey with the apostyle:—

1 Ms. to be tokened.  2 Ms. with-in.  3 om in R.  4 R & castyn itt in lote.  5 Ms. and to. 6 = perceeth.  7 R lleve.  8 R he.  9 R garlondre. 10 R thornyys. 11 R and. 12 R moste hieste. 13 R parte. 14 R vnto. 15 R regnith. 16 R streymyng. 17 the s. of om in R. 18 Ms. synnes. 19 R in. 20 Ms. azercoeurs. 21 R biddith. 22 R om god and. 23 R Also.
A treatise of ghostly battle.

Ms. Harl. 1706

Nostra conversatio in celis est, that is: 'oure conversacione' ye in heynys and in heynly thyngis', and therfor seynt Powle byddeth you stonde parfytely in these thyngys. Also ye muste hae the sonne and the lyght of goddis grace, and the wynde off holy prayer, that the wyche ys a speciall remedy to gete grace to with-stande temptacions of oure enemies.

Sporys. Also ye muste hae a peyre of sporys, the wyche muste be sharpe to pryke with youre horse yef nede be, that he stynte nat in hys weye, for many horsys be dull and slowe in theyre iornye but they be pryked. These sporys shall be lone and drede of godde, whyche among al others vertues displesyse most the sene and sonnest bryngeth a mane or woman to heynye-blysse.

Rigth spore. The ryght spore ys lone that mane oweth to god for the grete and excellent goodnesse that he [hath] shewed and sheweth at alle tymes. Furst how he made man of noughte to hys glorious lykenes, and made hym lorde of alle erethely thyngys; and for that excellent lone hat he schewed to mankynde in hys merceffull redemption; and for the vsystacions that he sheweth to you coty- dally bothe in sparynge yow fro endeles peynes off helle, and yeveith yow space and grace and tyme to amende yeff ye wolde, for Cryst seyth, Nolo mortem pec- catoris sed ut magis conferatur et visat, that ys: 'I wylle nat the dethe of a synner but rather more that he turne therso and lyue'. Also be yeveith goddys plentensosly that bene necessary and profyatably to yow, yef they be gouernede dyscretely; and so sheweth yow alle-wey grete tokens off lone and mayy.

Lefte spore. The lefte spore ys dreede off paynes off helle and of purgatory that be Imumberable eyther to be though or seyd or tolde. Now with thys 11 sporys pryke youre horse yeff he be dull and eyuyl-wyld to goodnes-warde. Furst with the ryght spore that ys lone; and yeff he wolde nat haste hym in hys iornye, than pryke hym with the lefte spore, that wylle make hym to sprynge yeff he be in the wey off grace. In thys manere, lyfe frendz, arme yow in thys gostly arnure and myghteth yow in thys gostly batayle, and gouerne youre horse, that ys youre body, dyscretely, so that hit be nat ouer-ferly by ouermeche abstinence and trauyle, ne to wyldy by ouernocche ease and fulfyllynge of hys appetye as in glotony or in lechery or in any other vngoodly desyres, for in case wyked Instes and desyres mowere be dedely synne, as thus: yeff thow luste to mede with womane or mane ayenst the lawe off gode and thow dost alle that lyeth in the to performe hitt in dede yeff thou myghtest, than hit ys dedely synne. Dausy seyth that 'god knoweth and prueth mannys herte and hys leendys', that ys to sey, god knoweth mannys wylle and hys lustys, for there ys no thyng so pryneye neyther in thoughte ne in dede but that ys oppys in goddys syghte. Therfor suche as a mane ys in herte and in wylle, suche he ys by-for gode.

Also a wyseman, or he goo to batayle, wol knowe for what cause he shalle fyghte and whethere hit be trewe, ande what shalle be hys rewarde; and yet hit be synyede in two thyngis hym to chese, thane he wolde sende hys most beloued and trusty frende to see and enquire whyche ys best and most confortable. In the same wyse muste ye in thys gostly batayle. Ye muste fyghte to saue the soule that gode boughthe so dere with hys precius bloode vpon the rode-tree. Also hit ys ryghtfull, 13 sythene god made the of noughte vn-to hys glorious lykenes and thereto made the fielaw with aungelys in blys that neuer shalle haue ende, that thow be fyghtynge ayenst thy gostly enemies, and neuer to haue pease with heme—for yeff thou doo, thou art trouytoe to gode and lykely to lese thy hertayge the whyche thow mayst hauve by grace. Also theh rewarde ys assyn- ned in two thyngis, to chese the best as longe as thou trauaylyng arte 14 in thys batayle, but be thow onys hynnes went, thow mayst 15 not do soo, for whete so thou forst comest, lyke hit the wel or ouylle, there the behoueth to dwellie for euermore; shalt thow neuer after thys dwellinge chaunge, syt it neuer so euylle with the. Heuenne and helle ben these two thyngis whyche thow mayst chose a-

1 Ms. conversacionis. 2 R hors. 3 om in R. 4 R Also. 5 R visitacion. 6 R co tidianly. 7 R yeung. 8 R profitable. 9 Ms. bodily. 10 R to. 11 R and. 12 R in theis. 13 R ne. 14 R adds of armys. 15 R wytte. 16 R where. 17 R & where he shall hauve h. r. 18 Ms. for sythene. 19 R signed. 20 R art tr. 21 R maiste jou. 22 R to wh.
long as thou arte lyuyng, but [be] the soule onys departyde fro the body, than, whether thou lyke welle or euyll, nedys thou must kepe hit, and neuer after to be chaungyde; for thane, lyke as thou hast trauyled in the kepyng off goddis commandementis and in the fullfyllyng off þe de dys of mercy, so shalle thow be rewarded, that ys for to say: yeff thow hast kepe goddis commandementis and fulfyllyd the de dys off mercy and with-stande thy enemies myghtfully, than shalt thou haua the blysse of heuenec and be sflaw with angellys euerlastyng; and yeff thow breke goddis commandementis and wylle nat withstande the temptation off thy enemies but consentest to thence and performent in dede, andre wyylle nat amendae the by sorow in herte, by confessyon of mouth, and by satisfaccion in dede, than shalle thy reward be endeles payn in helle withowtene ende. Wherfor my counselles ys that thou departe thy soule 4 from thy body by inwardre thought; and to sende thy herte, whyche ys [thy] most loundz and trustye frende, before, to wete off that 2 two thyngis whyche ys meste profytayle to abyde in. Sende

[Helle] thynge herte in to helle and ther shalt thou fynde [all] that that thou ha[te]st here, that ys a 8 favote off alle goodys, and plente off alle euylls: hote fyre brynyng with-outync lyght, with brymstone moste stynkyng; soule stormes and tempestis; gredy deuylls as wode lyones wyde yellyng; hanger ande thyrst 10 that neuer shall be quenched; adders, toodys ande alle veuenos wormes 11 [bat] one the synfulle shullen gnawe; wepyng, groynyng ande grynyng off tethe; full off 14 derkenes; smoke and smother, þat shalle make hem to wepe mo teerys golwing 16 thane ys water in the see; euyryche hatynge 18 other as the deuyll moste horribyle, and euer cursyng the tymes that 17 they were borne, and euer desyring deth. And so they be euer dying but neuer fullde dede, but shul lyne euer in payne, woo and turment. They hatedeth dethane whane they lynedene in lustis ande lykyngis of this worlde and fullfyllede here fleshly appetytys and wolde not restreyn hym by the brydylle off abstenynce, 19 holdyng the reynes of temperance by the knotte off dyscreccion. Also the 22 soules that shalle be ther there must 21 be dykke ande dyme, hydously stynkyng and lothsome to see; for the bodies off hem shall be so febylle and so charged with synne that they ne shall 22 [mow] 22 remove the lest worme frome no party off theyre body, but 23 must suffre alle her alle malayce, and yet 24 nat only hem, but alle the paynes, woo ande tormentis that herte may nat thynke ne tonge may nat telle, for they shall haue noo mynd off no goddes to theyre confort, but euer 24 payne lyche newe. Ther ys are olde proverbe that, ne 25 hope were, herte wolde 26 breste; and 27 ther shall be neyther herte 24-breste ne hope off relieuyng.

O thow delicate creature that[i] lyuest in wordely worschyppes and fleshly lustis in consentyng to the wynede intysyng of thy enemies: haue mynde how they shull passe as the shadow, for thy body, be hit neuer so beantuneus and myghty, ande thought thou kep 29 hit neuer so well with delicate metys and drynkes, with ryche clothes or eny other mauer restorytys, yet hit shalle dye and turne ayene to erthe and wormes mete. Also haue mynde off thy[2] place that ys so horribyle and so payynffulle, and forsake synr whyles gode suffreti the to lyue and hast helthe ande thy wyttys at wyllr; for Salomon seyti: 'In alle thy werkes thynke one thy ende, ande thou shalt neuer doo synz. Thynke that 3 thou shalt dye and thou wottest 30 neuer where ne whene ne what deth, ne in what state ne in what daye ne what 3 tyme; ande therefor seyti seynt Ausufya that euer shulde oure last day be in oure mynd, for whence þou ryest thou arte nat sakyre to [liue to euen, ne when thou gost to thi bed thou art nat sakyre to] ryse with thy lyfe. Also haue mynde howe the sowle shall departe frome the body with grete drede: for the fendys shall be present and goode angellis for to dyspute thy lyff fro the begynnynge to the ende, ande the goode angellis shall sey to the goode, ande the fendys the wyckede, that noughte shall be forgette to the lest thought that euer thou thoughtest other consentest to, ande alle the wordys that
A treatise of ghostly battle.

enr thou spoke shullene be examynede, and all thy dedys shewed. And thane many synnes that thou may nat now see nor thyneke, shalle than come be fore the opynlye and perauntrure more to dredde ande more gryesly thane tho that thou may now see, and many thyngis [that] thou wensyst be now welle done shalle schew than fowle synne. Moreover haue mynde off the dредefulle day off dome:

for than shalle oure lorde come and dende alle mankanynge, as wyntnesseth the prophete saynyng thus: Egereditur dominus de loco sancto suo ut visisset iniquitatem habitatorum terrae, 'Oure lorde shalle wende oute of ys place for to wysets the wykednes of hem that inhabytent the erthe'. Certes, thyss day oweth sore to be drede, for as moche mercy as owre lorde sheweth nowe to mankynde, so moche shalle thane be shewede streyghte vengeable ryghtwynses; for oure lorde sayth by hys prophete Moyes: Congregabo super eos mala et sagittas meas complebo in eis, 'I shall hepe vpone hem their euyles, and I shall spende alle my arowes vpone hem'. Thre sharpe arowes shalle be shotte off oure lorde in that day vpone hem that shullene be damppede. The forst arowe shalle be off cleypnyng to the dome, wherof Cryst sayth in the gosspelle: Venit hora ut omnes qui in monumentis sunt audient vocem filii dei, & procedent hii qui bona egerunt in resurrec tionem sibi, qui vero mala egerunt in resurrectionem suorum, that ys: 'the oure cometh in the whyche alle men that bene ded in beryelles shalle here [the] voyce off goddyes sone, and they that hane done godde thyngis shullene gon in to ayen ayrysyn off lyff, but they that hane ddo euylle thyngis in to ayene ayrysyn off dome', that ys to say, to be demed. Than the dnamable soule shalle come to the body and sey to hit: 'Aryste, thou cursyde catyff [careynye]', from thys tym with firwardes to be felaw with the horribyle fendis in helle and enemy to almyghty gode. Nowe thy loye shalle be turnede in to woo, thy delyte in to bytternesse, and thy laugheyng in to wepyng; nowe thy wrichyd lust shalle passe in to euerlastynge sorowe and peyne; nowe ys falle to the alle that thow hatedest, and nowe ys passyd fro the alle that thow loue dost. Cursyde be thou wrichcyde careyne, for in payne for thy synnes and thy delytes and thy wykednes from the tym that I passyd from the I hau brendede in helle; so cursyde be thy welle-bronde, ordeyneede for thy synnes to the fyre off helle that neuer shalle be quenchede. Cursed be the tymne that I was eoupeiede to the, for now I may not forsake the nor thy cursyde company I may nat escheue, for wylle I nylle I I am constreynde to be knytte ayene to the. Goo we therfor to-gyder before the drededefulle and ryghtful lige to here the sentenece of oure dampancion. Than shullene alle wykedere men se the lust cause of theyre dampancion wretynge with theyre ownye handes in the booke of theyre conscience, whyche booke both lernede and lewe shullene kunne rede. Than they shalle see the domys-manc settyng vpone the reyne-bowe with [his] soundyds bleyng, and with sterne loke one hem lokynge as he were wode for wretthe. Of thys wodnes [wretthey] spekyth the prophyte Davyd where as he prayeth to be deluyeryyd of bothe, seyng thus: Domine ne in furere tuo arguas me, that ys: Lordc, in thy wodnesesse oucome me nat with skyles, and chastyce me nat in thy wrathne'. Nomane thyneke that wodenes or wratthe or any suche trobled passyons of mannes kynde be in gode; but they seitt in scrupytie for the werkes of godr in punysyng and vengynge synne in hem that be worthy to take suche passyons off punyssyng as beene wrothe and wodnes in alle synners, that ys eyther they muste be chastysed by paynes that shalle haue ende as purgatory, that ys clepyde in scrupytie the wratthe of gode, or ellys they shalle be punyssed in the payne off helle that neuer shalle haue ende, that ys callyde the wodnes of gode. Alle thyss the prophete Davyd sawe in spyrtye, and therefore in he persone off alle suche synners he, felyn hym-selfe vnmghtye to bere euer eyther, fryst asketh to be deluyeryd from helle, and [sithen from] purgatorye, seyng thus: Misere mi dominus quoniam infirmus sum, 'Lorde haue mercy one me, for I ame vnmghtye to bere eureyther, that ys to sey, pin arguyng in thy

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1 Ms. my. 2 om in R. 3 R one. 4 Ms. as oure as oure. 5 R spekith. 6 seyning. 7 Ms. monumeto. 8 om; so R. 9 R shalbe turned into wo &. 10 R louediste. 11 Ms. the. 12 Ms. deluyeryyd. 13 Ms. w. or wretthe. 14 in sc. om in R; U here. 15 Ms. in.
dome, euther thy chastiment in purgatory, but hit so be that I be vpborne or supportede by thy mercye'. That dredfulle day off owre lorde! thane shalle wyked men seene hreme 7 sytte in dome with Cryste whome thay hadde[n] here in despwyte, and in thyssyghte they shalle be trobled with ane horrable drede, saying thus: *Hii sunt quas habuimus aliquando in derisum et similitudinem imporree; nos insensati utam corum &c*, that ys to say: *Thysye been tho the whyche [sumtyme] we haddynge in sorne and in to lykenesse [of] shenshyypp. We vn-wytty wycheeses heldynge ther lyffse wodenes, and here ende with-owtwene honoure: but loo now thyse been amonge the sonnes off gode countred, and amonge the seyntis of gode ys the lote off thyme. Therfore we hane erred from the way off treythe, and the lughte off ryghtwynes ys hath not shynede to vs, [and the son of vnderstondyng is not spronge to vs]*; we be made wery in the way off wykednes and of perdycon, and we hane goone harde weyes, for the way off gode we knewe nat. What hat[b] pryde profyte vs? or the boste off rychesse what hath hitt brought to vs? but [they] ben passyde as the shadowe. And nowe we may shewe no tokynge off holyynesse, for we bene wastyde in wykednesse*. And* among alle the mnylydude off seytis they shullene fynde nat one that shalle hase compassyone of hym, but [he] shullene be gladde and consent with gode in hys ryghte Ingement off here dampsacion. Thys* wyntnesseth the profete Dauid, saying thus: *Letabiter iustus cum uiderit &c*, that ys to say: *The ryghtwys wyne man shalle be glade whene he shal se venegance*. For the faderes that shulle be sanydr shalle joie the dampsacion off hys sonne, the moder off the doughter, the sone shal se the dampsacion of hys moder, [tho] doughter off the faderes. For Cryst seyth they shulle seche for to entre in to creenes of stonyes and in to sowelowe of the see, for fere off the syghts of the dredfulle face off Cryste; thane they [shul] prey* mounteyns to falle opone them, and hyllses to byde theyme. So woo they shulle be one eury syde for nothyng shalle res[e] uere* theyme but only helle. And thys ys the wounde of the first arowe.

The secunde arowe shal be sharpe reprowyng of alle false crystene men and women, whone ours lorde shalle seye to hem thus: *I was hungry and ye gaff me no mete, I was thrysty and ye gaue [me] noo drynke, I was nakid and ye gaue me noo clothes, I was herborowles and ye herborowed me no mete*; I was see[k] in presone and ye vysyte me nat ne dyd me no comforthe. O what thys voyce shalle be dredfulle, for as ofte as they dyden nat theys dedis off mercye to the lest off hys that had nede, so oftyne they dyde hit nat to hyme. And noo wondre [toff] thys voyce be dredfulle in the day off dome, sythene we redyne in the gospelle that whanne Cryste came in the forme of a seruaunte to be demed of false Iewes, he sayde to hem that came to take hyme: *I am he*, [tho] anon they yedyn aback and fellene to the erthe. Then, yefft he whene he was deedly and cam to demydr had so ferefulle a voyce that att one worde dyd throwe to grondye so manye men of Iewes, how moche [more] ferefulle thane shalle be the voyce of hyme whone [he] shalle come vnededly with hys ooste off aungellys and off seynys to deme the qwikkke and the dede lyke as they hane desnere. Wherfore Iob seyth: *Cum vix parvum sintillam* sermonum eius audire non possunt, tontum magnitudinis eius quis quis poterit intueri,* Sythe mane vnnethes may here a lyllyte drope of hys worde sufere euyther beholde[l], how thane shulle they behold the thunders of hys domes whene he shalle sytte as a ryghtfulle domesmane*? as who seyth, noone. And thence seyth seynt Bernard: *When the synfully wreche shalle be accused and hys owne conscience shalle bewrtnes ayenst hym* [tho] eueri creature of god shal rise ayenst hym in venegance, thane greuous as ane arowe shalle be he voyce off gode to suffre*. And thence the profete Ieremy seyth: *Sagitta vulnerans* lingua eius, that ys: the tunge of hym shalle be as a arowe woundynge. And thys ys the wounde of the secunde arowe.

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1 Ms. hym. 2 om in R. 3 Sap. 5, 4. 4 Ms. ande. 5 om; so R. 6 R profist to. 7 And than. 8 R ryghtwynes. 9 R thus. 10 Ms. preyeen. 11 Ms. reserved. 12 R ye yafe me no harborow. 13 Ms. yeff. 14 Ms. hym. 15 Ms. we. 16 R threwe. 17 r. sintillam. 18 R who they om. 19 R shullen. 20 R thondre. 21 R rightwis. 22 om in Ms. 23 Ms. vulnerans.
A treatise of ghostly battle.

Ms. Harl. 17066

The thrydde arowe shall be the sentence of endeles dampnacion of alle wykede menne, where he shalle sey to heme thus: Discendite a me maledicti in ignem eternum qui preparatus [erat] diabolus et angelus eius, that ye to sey: 'Departe ye frome me, cursed and wretched,' in to euelastynge fyre, the whych ye made redy to the deuylls and hys' angels. Thys arowe shalle wounde heme so grevously that alle the leches ne all the creatures in erthe neyther in heuyne shall mowe helle the wounde of hit. Than shal the erthe opyn hys mootwe and swalowe' hem doune in to helle, where they shalle be tormentyde with seendes withoutynke ende. But alias, ther be', I drede, full manny that wolfe natt beleue thysse thyngis, tytle they felene heme'; of whome seyff steynt Euseby: Ve ne quisbat datum erit prius sentire quam credere, that is: 'Woo [woo] be to hem to whom hit shall be youyn rather to fele thysse thyngis than to beleue heme.' Thys ye the wounde off thrydde arowe.

More-ouer sende thynge herte in to purgatury, that ys the free prysone off oure lorde godz to punyssh heme that were' clene-shryvynge off alle alle synnes or they passyne owte off thys worlde, and hane nat perfourmede here peneance here in thys lyff yeere ne were nat fully clensi as hem behouyde' for to be. In the whych purgatory they shalle be purede with' better penynes, and that paynes' ys more harde to suffre euyth" to fele than alle the' paynes that euere martyres suyfre-redene, ande more payne thane tunge cawe rehere or telle". Ther shalle thy' soule be turment thorow and hole" yere for the peneance that myght haue be done here in 10th day—here-fore' oure lorde seyff: Diem pro anno dedi tibi, that ys: 'I haue yeuene [the] a day for a yere'. And trusteth for certeyne that that' payne doth nath elys but clenessthe the soule frome synne; for the more loye in heuenz shalle he neuer purchase therby' for that payne sufferynge, though he were there from the begynnynge off thys worlde in to the day of dome. But the payne that thou suffrest here with meke herte, thynkyng that thouer art worthy hit and moche more for the grete trespanies and vynkyendes that thou evry day dost aysen oure lorde godz, shalle bothe helpe to clese thy soule, and to encrese thy byssse in heuenz.

Also haue mynde of' vii. paynes that thy' soule shalle haue.' The furst shall be whanze thy body ande thy soulle shalle parte'; for thane shullenze the fendys appere in their lykenesse to ranyssal the soule in to helle with grysely cher, with chalangis" ande thretenyngis" as hit were theye ryghte to haue hit, and so to brynge hit in to dyspeyre yeff they moynew.

The seconde peyne ys thys' the grete drede that the soule shalle haue the Inugment be endyde be-twene the aungelles ande the fendiis; for lyke as a manz beynge in grete tempeste on the see hath grete drede of drenchynge, so the soule heryng the grete and horrible synnes that he haft done reherysde be the fende, stondeneth' in grete fere for' to be drencehed,' in the fyre of helle; for though the soule haue ryghte be-lene ande ryghte trusty hope to be saundze, yet oure lorde suffreth hit to haue the drede, for to clese hit frome synne.

The iii" ys exyllyng: for the soule ys exlydye oute off thys lyfe, from hys frendis, and from hys herytage—whyche ys paradyse—thorowgh synne; the whych whyche shullenze neuer be restored' to, vn-to the tymhe that hit be purede and claryfyez as clene as hit was att the day off bapteme; for seynt Austyn seythe: 'lyke as golde ys purede and claryfyez be fyre here, ryghte so shalle the soule be purede ande claryfyez by the fyre' there'. And loke, howe moch here the fyre as hotere thane the sonz-beame, so moche ys the fyre off purgatory more hote thane the fyre here; and loke, whate peyne hit were to suffre any parte' off the body to brynne in the fyre here, so moche peyne ande more hit ys to the soule to be in [the] fyre there; for seynt Ancilme seythe that the fyre off purgatory ys

* Cf. Prick of Consac. v 289a.

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1 R om to sey. 2 R cursid wrecchis. 3 R alle his. 4 E swolow. 5 R om ther be. 6 R lct. 7 R bene. 8 R behoued. 9 R in. 10 R payne. 11 R and. 12 R om in R. 13 R telle or rehere. 14 R the. 15 R hal. 16 R a. 17 R Therefore. 18 R thilke. 19 R hym. 20 R om. 21 R the. 22 R departe. 23 R challengingis. 24 R thretenyngis. 25 R stont. 26 R drenchid. 27 R rekewere tylle þey, o. m. (om in text). 28 R om by the fyre. 29 R the f. here. 30 R party.
Works wrongly attributed to R. Rolle.

Ms. Harl. 1706

off so moche myghte and so kene, that as longe as hit synedeth oughte in the soule that toucheth [to] synne, hit synedeth neuer.

The fourthe payne ys that the soule ys boundyne with bondys off synne, that hit may nat helpe hit-selfe but nedys muste suffre, to the bondys be wasted; for lyke as a mane boundenc muste suffre the malye off bys enemies, ryghte so the soule muste suffre the peynes tyll hit be pured.

The fyfte payne ys the sekenesse that the soule shalle be grende with; for [lyke] as the body ys peynede ande grende with dyuerse sekenes [here], so the soule shalle be peynede ande grende [in purgatori] with dyuerse peynes in dyuers partes or powers off the soule in whiche he synned in this lyfe. Som shalle be as they were in a droupesy, for myscouetysy 9 off erthe thyngis; som as they were in a palsey, for slougthe in goddis servyce; som as they were in the feuers, for wratthy; som as they were in the ianmeldys, for enuy; som as they were in the menysone or in the flyxe, for lecherye; som as they were in the meselry, for pryde; off the whiche synnes they were shryvene, but they hade nat doone theyre penannce parlytylye or they passyde hennes.

The sixt payne is that the solius bene there as in dissert, where defante is of alle gode, and plenty of alle eville."

The sevynth payne ys the grete colde that they shullen caste in after the fervent hete, for sodainly oute off the brynynge fyre they shalle caste in a lycoor that ys calder thane any lye or snowe; and oute of that colde sodainly they [shal] caste ayeen in to fervent hete; ande so to be paynened with paynes innumerable, tyll 3oure lorde off bys endele mercy wyll graunte heme grace off delynnersance, and so to come to the endele blysse that man was ordyned to in bys furst creacion.

Now whan hit hath well examynd whate peyne ys in purgatory for penance that ys nat done in this lyfe, and for venyalle synnes that he was natt shryvene off neyer made 13aythe for heme in noothe other waye: be ware therne hit that thou delay nat from day to day to do penance, neyer be recheles in doyng, ne 9 sory to do hit, but do hit with grete mckenenesse and gladnesse off herte, haunyn mynde whate peyne thow waste worthy to suffre for thy trespasse that thou dost customable ayenst thy maker, thyne ayenebeyere, and thy mercysfulli sparere, and [hat] herto forveyueth the 14 peynes of purgatory for so lytell penance doyng with meke herte. More-ouer be ware off venyall synnes: for hit fiarrest therby as hit doth 15 by a shappe that hath a lytell hole in the botome, in the whiche hole yeff off the water entere, thowgh hit be but lytell and lytell; 12 yet by processe of tymes 16 hit may drenche the shappe, but hit be caste owte. So, venyalle synnes so many there mowerns bee that yeff they be nat caste [oute] by sorowe of herte, by prayere ande by allemos-dede doyng, [they] may drenche the soule in to endele paynes of helle as 14 dedely synne may doo.

Sythyns than that 3 almyghty gode ys dyspleasede and dyshonowred as venyalla synnes, that be calde smale synnes, how moche more thane ys he dyshonoured and dyspleysde with dedely synnes? and sythyns everry 15 venyalla syns ys so grete in goddis sychte, how meche more thane ys dedely synne? Therefore haue mynde on thy 9 trespas that thou hast done ayenst gode bothe in worde ande in thought, in deltyng ancle 17 consentyng, in desyryng ande in dede-doyng, and euuer with meke herte ande with compunyone of teeres aske foryeuenes; and herto make satysfacacion to thyne enyeuynestene off alle the trespasses that thou hast done ayenst hyme as fer forth as thy goodyd wolle streche; ande yeff thy gode wolle nat suffyse, thane behoueth the to ask foryeuenes; and yeff thyow may not come to the partes 30 of forbeynes or ellys that they be dede, thane be in wylle to ask foryeuenes, and pray for hem; so that 31 thou myst 32 escape thyse 11 peynes off helle, and the sonnere be deluyeryd owte off the peynes off purgatory thorowe the endele mercy off oure lorde gode. For alle tho that ben quykened with the gracious illumination of the holy gost, dredynye these two placeys, that ys, helle ande purgatory,

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1 R such a.
2 Ms. synedeth.
3 om in R.
4 R the.
5 R mys-couaytynes.
6 R menions.
7 om.
8 R varesonable and vnn.
9 R nethir.
10 R the.
11 R farith.
12 R om and I.
13 R adds be litill and litill.
14 R o.
15 R ech.
16 R of the.
17 R in.
18 R ham.
19 R partyse.
20 either, expunged.
21 R that so.
22 R mow.
23 R the.
A treatise of ghostly battle.

and so kepe[n] hem with alle theyre myght from alle maner off synnes. [But] for the kynde off manns flessh ys so freell[e] and so inclynyng to synne that no day passyth withouten synne eyther more or lesse: therforeoure forme[-]fladers that were in grace and knewen the[i] freelines, lyueden in mornyng, and ofte forthyngkyng in herte with fastynge and almes-dedyss, with prayers and grete wepynges, sorowdene for her synnes, thorow the whyce they were clenslyde and caste out of the soule. Also som me ne that hane bene before, sore defouled with dedely synnes and with venalle Innumerable, offyme-tymes for drede to offende god more, and also to have [grace &] forvenenesse of the [synnes] before-doone, and to fle from these two places that bene so paynefull, hane forsake alle the worlde, bothe the[re] goodis, and also the presence of people—for the ey off man ys a grete occayson to syns and thane cometh speche off mowthe, and so ofte-tythes fullyled in dede; wherfor they seing ther freelines, fledden in to deserte places, to lerne to loue oure lordes Ihesu Criste, and there they wayledden theyre synnes before-done and thereto continuely lyfedene in prayere and in abstinence by bodyly werkes, in chastyngyn the body from wykyndes; and also hanyng compassyon of theyre euene-crystene, seying the grete torment that they were yne bothe in getyng off worldly goodes and worldly worschypys and fleshly lustys and so lyuedene as vreasonable bestis hanyng noo mynde that they shulle dyene neithere that they shalle come and be demed in the dredfull day off dome, but contynuede in theyre malyce and in wykyndes as they shulle neuer dye, or ellys wenyng that [god] ys so mercyfull that he wyll ne pynyssh synners.

Now sende thy herte in to hewyne, to wyte how it ys there. And ther shalt thow fynde plente off alle goodys, for there ys no maner of peyne but euere-[ich] in oyne and lykyng in helthe, and so euere fylled with alle maner off ioye and sweetenesse. For there ys al maner off melody with song of angelles bryght, and thereto sekerennesse of euerylayng blisse that neuer shalle hane ende. Also manys body shalle be brytere thene the sonne where hit shyneth bryghest, and shalle haue more swiftynesse thene alle ethely creatures mow denyse, and her thoughtis, her wylyles and her desyers shall be fullylyde in the twinkylyng of ayn eye. No thyng shalle be there but alle goodnes and comforte; noother no thyng shalle withstande heme, for they shall be so myghthy that they shall move passe al byles and valoys, and so to be frome the one ende off the worlde to the other in as breeff tym as hit may be thoughtes. For though they were so febbyle here, there they shullene be so lyght, so lusty, so beauteous, and so fulyled with ioye, that nothyng shalle withstande theym that ys contrary to theyre wyll. For they shall hane fulle knowynge of alle thyngis that euere were doone or shalle be doone, for they shalle haue fulle knowynge of the trynyte, the myghte of the faderes, the wysedom of the sone, the goodnes of the holy gost; for in the syght of the gloryous face of our lorde gode they shullene [se] alle that may be seenen off any creature; for as seynt Austyn seyfth, they shalle see hymne both gode and mane, and they shall see hem-self in hynm, and alle other thyngis more and lesse—for alle thyngis that nowe be hidde, shalle thene be opyn both in syghte and knowynge. And so they shall be fulyled in theyre ioye. V. wyttres with alle maner of ioye; for lyke as a vesselle that ys dyppydes in the water ys wete bothe with-inne & with-out, iboute and benethe andr on euery syde, and nomore lykore may rescuyue for fulnesses, ryghte so shulle they that shalle be sauyde be fulyled with ioye and bringe with-outem ende. Also they shullene hane endeles lyfse in the syghte of the holy trinite, and thys ioye shall passe alle other ioyes, for they shall be in ful seyronym that they shullen neuer fayle off that excellent ioye. Also they shullen hane parlyte loute to-geder, for ech of hem shalle accord to odyr wyll; that he that ys in the lest oyee shalle as ioyfullye of hymne that ys in the hyghest ioye,
Works wrongly attributed to R. Rolle.

Ms. Harl. 1706]

as though he were there in the same ioye. And so the ioyes of that glorios blysse may noo herte theynke nor tonge rehere; for though all the ioyes that alle ertheley creatures coute deuyse myghte be compryndyd in oo ioye, yet were bit nat in comparysone to the lest ioye that ys in that glorios blysse. For the ioyes that benz there be so delicate, so comfortable and so full of swettenesse that they myght deuyse for ioye, but pat god preseruyth hem fro deth; as tho that be in the horryble pytte of belle & stynkyngg paynes myghte dyene for payne and tormentis the whiche [they] mustes suffre, but that god preseruytt them fro deth. For oure lordz wolle that theo pat hane kepeth hys commandements and hane submtyttedz hem to hys lawes, to lyue in blysse with-outene ende; and there-synys tho that wylle nat obeye to hys lawes neyther kepe hys commandements, that they shall lyue in payne with-outyne ende. — Thys ys the ryghte spore that shal haste hem to loun oure lordz in vertewe [of] goodness, and to hate synne for fere of payne(!). For yeff a creature myghte fele the luste dropp over the leste ioye whiche ys in that blysse, he shulde fele lyttle payne or ellys noone thought alle the paynes that euer were in erthe or shullene be, myghte be putte to hym; for the gretse loue [pat] suche a soule shulde have to gode, and he gretse desyre that hit shulde have to that endes blysse, shulde so manyself the soule that hit [shuld] fele noo paynes; that myghte be putte therto; neyther bit shulde hane no ioye of nooon ertheley goodys neyther off worldly worshypyys, but rather noying thane pleysyng therto. Thys loue steryth a manz to be a thousande folde thane done the paynes of helle cyther of purgatory, to lyue vertuous; for lone perswyth and putteth out drede, and clensedeth the soule fro synne, and maketh hit to see gode thorought gostly thoughts, thorow gostly redynges of holy wryttes, and thorow gostly and holy prayers, and to sty to heunlyy desyres. But if drede ther be many [pat] farens as a chylde that ys borne in a depe prysone whiche ys bothe stynkyng and horryble to see. The moder, knowyng the wellesare that she hadde owte of prysonys, ys in moche sorowe and awe and heynesse, desyring with alle her myghtes to be oute of prysonys ayene in hyr welfare: but the chylde borne in mysscheyf of the prysonys, ands neuer had better knowyng of wellesare. Yeneu lytyll tayle to that myscheyff in the prysonys, for as longe as he hathe hys moder with hymes and hys sustenancethowght hit be but febyllhe, he maketh neyther sorowe ne care, for he longeth after no better fare, for he knoweth no better; for thought hys moder tellle hymes off the ioye and off the wellesare that ys oute off prisones, off the soms and off the mone cyther off the sterres, or off the fayre floureys sprynnyng opone the erthe, or of the byrdives syngyng, off myrrhe, of melody, or of ryche aray of lordys, of ladys, and of welthe owte of prisones the whiche she was wonte to hane, yet allz hyr tale ys but a dreme to the chylde, for he leneth hit nat and therfor he longeth nat ther-after, and wylle nat for alle that blysse and welfare that she spekyth of forsake hys moder nee feullelare that he hathe with hyr; and that ys for he leueth hit nat. Ands yet hit ys as he moderz seyff. But were the chylde onys owte off prysonys, and se the myrrhe, welthe and welfare that she spake off, he wolde be full of sory to goe ayene in to prysonys thers to lyfe with hys moder; sof alle hys lyf in prisones, whiche was fyrst lyking fullyng hit hym, thane allz be to hymes fullyng bytter and paynfull, and therto he shulde neuer hane ioye ne reste in herte tylle he were ageyss in that welfare whiche he sawe oute of prisones. Rytghte so thys folk of thys worlde borne and browght forth in sorowe and care and moche trauyle in thys wrecched worder that ys foule and stynkyng as a prisone; for they hane so moche loue and lyking one theyere ertheley moder and of theyere company, that ys to say one ertheley thyngeis, that they hane no lyking in heunlyy thyngeis ne longyng nat ther-after; for though
A treatise of ghostly battle.

Ms. Harl. 1706]
her ghostly moder, holy chyrche, ande her gostely
siader god; 3 hymself, siader off alle, telle hem the blysse ande the welfare whyche in the blysse off heyne, hit ys to theyme but a dreme as the tale off the moder ys to the chyle in prysone; 7 that they have noo sade feynt theryne. And tryste ous full, though 8 they belene nat that hit ys so 5 as oure moder holy chyrche teleff, hower ther ys in this wrode but stynke ande horrybylyte and a foule dongeone in comparssone of that heynyn blysse, yet hit ys so as her gostly siader seynt, ande nat the lese for her mysbelene. Neuer-the-lesse take hit for certeyne that they shalle neuer haue parte neyther sfeyling of that blysse 9, but they wol beleue ande trust fully that hit ys so as theyre moder holy chyrche telleff. Wherfore withdrawe youre hertis from ouseth thyngis and sette [not] youre lone to 7 moche one youre ouseth moder, ne 3 truste her nat, for though she speke neuer so sayre and behote you neuer so welle, she ys false ande wolle dysceyue you at the last. For she fareth as the nykare 10 or 11 meremaydene, that cast 12 opone the water syde dyverse thyngis whyche semene sayre 13 and gloryous to mane, but anone 14 as he taketh hit ande weneth to be sure theroff, anone she taketh hymne ande deoureth hym. Ryghts so thyne ouseth moder casteth oute sayre ande gloryous thyngis to thy syghte, she casteth oute grete rychesse ande worldely goodys ande 15 worshipping ande flesshly lustis, whyche bese fastnede to 16 the rope off hope of longe lyfe, and 17 assone as thow towcheurst hem, that ys to say as thone as thow desyreyst hem ande laboreyst with alle thy myghte, withalle thyn e herte and withalle thyn e thoughtis 18 to haue hem, anone she draweth the rope off longe lyfe, that ys, she seynt 19 thou 20 arte yonge and may lyne longe, ande therfor laboure to haue goodys ande gete the worship, that thow mayst lyne esylo in thyne age. And thow 21 lyne in lechery, in glotony, in pryde, in extorsione or in any wrougelie takyng, whenu thon commeth to age as shalt thou bowo doo grete almes, and so by prayers 22 off pore men shall thou have foyreeneesse; and so thorow hope off longe lyfe ande of other mennes prayers 23 thou 23 thou lyne stycle in synne, 24 she wyll take ande deoure the in the fyre off helle. And therfor trust her nat; but set thy trust, thyne hope, thyne lone in thy gostly moder that ys to beauteuouse and trust[i] 25 to be-leue opone hyr, for she seynt nowthere behettyth but that 26 shall be performede, yeff thou wolte obey to 27 here byddynge 28. For yeff thou haddest felt oere seynt the lest blysse that ys in heyne, thene alle the ioyes and lykyngis that thow hast in this wrode of ouseth thyngis, shalle thane 29 be to the grete bytternes, sorowe ande care. Example haue we off seynt Peter whom Cryst ladde opone the hylls off Thabor with John ande Iames, and ther he schewed a but lytelle off [thel] 30 blysse of hys manhode, whyche was hys face shynyng as the sonne, hys clothys were whyte as snowe, ande Moyises ande Helyas appered with hymne in grete blysse ande in grete 31 magese. Than Peter seyde voto onore lorde Theu: Lorde, hit ys good to vs as to be here and make, we shulle thabernacles, on the to, another to Moyises, and another to Hely, and late us allowwe dwelle here', and so anone in the syghte of that lyttelle blys in comparssone off the blys that ys in heyne, he forgatte alle the blysse off thys wrode, for he carde neyther for mete ne 32 drynek ne 33 for clothynge; 34 hym thoughte he myghte haue lynede there withoutyme ende by that blysfulle syghte, Luc. 90. Also seynt Powle was rauysshedde in to heune ande hade seene the vysyons and the pryuytes off god; aftewarde alle hys lyfe in thys wrode was to hymne a peyne, so moche he lonedede agayne to that blysse: wherfore he seyde: Infelex ego homo sum, quis me liberabit de corpore [mortis] huius, that ys: [I] vnseyly mane, who shalle deluyer me from the body [of this deth? I covett to be departed the soule from the body] and to be with Cryste withoutyme ende? 35 Moyises was with gode in the mount of Synay fourty dayes and fourty nyghtes meteles ande drynkles, fedde 36 be the presence and the speche of gode; and yet sawe he but lyttelle off hys blysse. Sythenere than Petey, Powle,
Works wrongly attributed to R. Rolle.

Ms. Harl. 1206]

and Moyses were fulfylded and myght haue lyfede withouten ende in the syghte off that lytelle blysse, moche more thene after the day of dome alle tho that shullene be sanye and go to blysse bothe body and soule, shullene be fulfylded with ioye, blysse and conforte whyche neuer shalle haue ende.

Now, brother or syther that heryst or redest thyss symppyle wrytynge, take hede off thy horse, whyche ys thy body, that he be made buxome and mylde vnto the soule whyche ys bys mster. Also take hede that the soule be wel armee with gostly armour, whyche beene vertewes, and that the spere, [the swerd, and the sheldre be nat lefte be-hynde; and haue mynde of thyne rewarde whyche ys putte in thyne eleccione. Thyrke what blysse thow mayst haue, yeff thow wol trauayle and quyte the as a trewe knyghte in thyss gostly batayle; and ther-ayens what peyne, woo and tormentys thow shalt haue in fyre off hell, yeff thow be a cowarde and wylle nat fyghte ayenst thy gostly enemies but consentest to therys wykede counsellys and wylle nat obey to goddyss commaundementis and to hys lawe. Also be ware off thy ethely moder that she dysseeue the nat; but trust in thy gostly moder, for she ys trewe and se trusty to truste vpone and to be-lene vpone; and yeff thou doo thus, thanne shalle thow come to endles blysse whyche man was ordeynede to in hys fyrst creacione, amen.

Explicit tractatus de helio spirituali et Armatura pertinente.

1 R by. 2 R com. 3 R seiste.

Treatises of Ms. Univ. Coll. Oxf. 97.

The following 5 pieces are given from Ms. Univ. Coll. Oxf. 97, written at the end of the 14th century; they are also all extant in Ms. Addit. 22283 (Simeon Ms.), which, though mainly a copy of Ms. Vernon, in these pieces copies the Univ. Coll. Ms.: all except the 2nd are found in Ms. Laud 174, the 1st and 5th in Ms. Harl. 1706 (2nd half of the Ms.), Ff V. 45, Ff VI. 55, Tanner 336, Douce 13; the 5th in Ff II. 38 f. 6. The 1st and 5th have been ascribed either to R. Rolle or to Wycliffe (cf. Tanner s. v.), but belong probably to neither, being — with the rest of the tracts — the works of a southern author of the end of the century. Ms. Univ. Coll. is the leading Ms.

9. (The myrour of synners).

Ms. Univ. Coll. 97, p. 253.

(An abridged, free translation of the Speculum peccatoris, ascribed to St. Augustine (Opp. Migne VI, 983), St. Bernard, and R. Rolle).

Heere bigynneth a sentence ful good and profitable to rede, which is i.-cleped 'the myrour of synners'.

For that we been in the wey of this failyng lyf ande oure dayes passen as a schadewe, þerfore it nedeth ful ofte to recorde in oure mynde that oure freellte and oure deedlyy seekuesse maketh vs so ofte to forgete. But what thyng is that? Certis, It is pat highe sentence of hooly writy þe whiche al-mysty god, wilnyng oure profit þorugh his grace, hath þequen to ys by pat blessed Moyses his prophete, setenge thus: *Viam sapientis et intelligentis, ac novissima providentia*, that is: Wolde god pat men saunoreynd and vnderstoden, and puruiueden for the laste thynge! O pat noble and pat profitable sentence, not onenes but ofte-tymes needful to be rehearsed, that is: Wolde god pat men saunoreynd and vnderstoden and puruiueden for the laste thynge! ¶ My deere brother, i. prey þee vnderstond wel what poy redist. For þe bisy vnderstondynge of this sentence is disstruccion of pryde, quenchynge of ennue, medclyne of malice, drynyng awy of licherie, voidynge of boost and of vanyete, informacion of leernyng, perfeccion of holynesse,
The Mirror of Sinners.

Ms. Univ. Coll. 97]
and reparalyng of euerlastyng heelthe, and þerfore the prophete pleynyng oure greete bylyndenesse, preieth with pitee seynege thus: Wolde god þat men saouuredyn and vnderstoonden and puruieydyn for the laste þinges! But allas, allas! for al to fewe han this vertew, fuf fewe þeer been þat saouuren þis heeulful sentence: fuf fewe there been þat setten biforn þe eizen of here mynde þe knowynge of here ownen infmyhte, here bodily corrupcion, þe mynde of here synnes, þe day of here deeth, and the horrable peynes of helle. Be-hold now, freend, how profitable a myrour it is for synneres, the inwardly biholdynge of this highe sentence, that is: Wolde god þat men saouuredyn and vnderstodeen2, and puruieydyn for the laste þinges! For þef þow ofte biholde thi-self in this myrour, and þef þow bislely stydye to sette thus þi-self biforn thy-self, doutelees, thow schalt be strengere þau Sampson, moore waar þan Dauyd, and wiser than Salomon. This men, for þei weren rechelees in biholdynge of hem-self in this myrour of for[i]sight, thei fellen in to here lusty desires, and to bylyndenesse of here æsche. And sithte þise men fellen in to so horrible synne, in the which theeer was so greet strengthe, so heigh wisdom, and so greet waarnesse: with howche stydye mooten we ðanne awake in biholdynge on this myrour, in the which is soo muche freelt, so greet vnkunning, and so muche recheleechede. And for this skyle been þisse þre men i.-red and i.-spoken of in hooily church, that þei schulden be to vs a myrour of for[i]syeynge, and not to þe ensample of fallynge; so þat noon of vs truste in his owene strenþthe, ne prsume in his owene wisdom, but euermoore to be bisy for the helthe of oure soule, and neuere to forçete oure deedly corrupcion. For alle þei þat been rechele in suche maner of lokynge in this myrour, neither thei saouuren, ne thei vnderstonden, ne þei bysyen hem to purunye for the laste þinges. And for þat we schulden euere be bisy aboute this stydde of bi(formatter=3_1).waarnesse, the sentence of god moeyth vs, seynege thus: The men that been withouten counsell and purueaunce. wolde god þat thei saouuredyn, and vnderstodeen, and purueeidyn hem for þe laste thynges!

To this heeulful sentence loke þat þow biholde, and that nouȝt passyngly, but with greet stydde & riȝt good aysement: ßor riȝt as enceem smelleth not but þef it be put in to the fuyr, so no sentence of hooily scripture may saoure to the redere ne to þe herere þeerof but þef it be i.-boyled in2 herte with bisy and brennyng stydde of it. And therfore, wolde god þat men saoonredyn, and vndersto-den, and purueeidyn for the laste thynges. Biholde, brother, thre thynges been set biforn þe in this myrour: Saouory knowynge, vnderstondynge, and purueauncie. For god wole that þow saoure þat þow knowest; that þow vnderstoode; and þat þow be of good purueaunce. 

As for the first, god wole þow knowe þat this lyf is passyng, al bilapped in wrecchednesse, soiet to alle maner of vanyte, defouled with filthes of synne, corrupt with cowetise, and þat it schal þerissh with-yne schort tyme; so þat in as muche as this world is knowen to bee moore vil, in so muche it may the liþloker be dispised for loue of þat lif that euer schal laste. 

For the seconde, god wole þow vnderstonde þat þow koomme naked in to this world, and naked þow schalt goon hennes; ßor of eerthe þow weere i.-maad, and in to eerthe þow schalt turne. Weyynge þow koom in to this wrecchenes, with teene and trauell þow hast endureth thi dayes, and with sorwe & wu þow schalt passe hennes. Vnderstond perfore how woeful is þin entree, how chaungable is thy liuyynge heere, & how feerful is thy passyng awaye.

Ande passyng al this vnderstoode, i. prey þee, that in this vaale of weepyng þow art bothe seeke and outlawe, ful poore in vertues, ful vnstable in thy liuyynge, and happilily thou schalt not abide til to-morwe. Oo brother, ful wel schal þee bee þef þow saoure & vnderstonde thise thynges þat i. telle þee, and þef þow wolt write hem in thyn herte as in a book; & namelie þef thow bise the to keepe in thy mynde these two versis next folwyng: Vnde deo gratus, mundo toto3 tumulatus, Crime na mundatus, semper transire paratus, that is: 'Luye thankful to thi god, buried al to the world, Maad al cleene of synne, & reedy euer to goon hennes' .

Lo nowe, my deere brother, now hast þow i.-seye in this myrour what þow schalt saoure, and what thow schalt vnderstonde. But now as for the thridde, lat

1 Ms. vnderstonden. 2 al. in the. 3 Iob 1. 21. 4 Sim. vers. 5 r. toti.
Works wrongly attributed to R. Rolle.

Ms. Univ. Coll. 97]

see what pòw schalt purueye: preynge thus with the prophete: Notum fac michi domine finem meum, et numerum diemum meorum quis est, ut sciam quid desit michi\textsuperscript{1}, that is: 'Lord, make myn eende i.–knowe to me, & which is the noumber of my dayes, that i. may knowe what me fayleth'. O ëbat profitable preyer, ëbat heelful contemplacion, & ëbat necessarie askynge of god; noȝt for to coueite to knowe biforme tymes & momentis, the whiche the fader of heueene hath sette in his owen power, but ëbat ëow knowe and vnderstannde that ëow art but an outlawe, a gest, and a pilgrim beer in this wreechide lyf, a freell man and a feble, and luytel while abydyng vpon ëus eerethe. For ëef ëow biholde wel to the schortnesse of this lyf, & seest how the lakketh sufficant tyme to fulfille inne peneunce for thy synnes in trew keepyng of the heestis of god and in eneresynes of thi perfeccon, ëow schuldus bothe saouure & vnderstannde; & ëef ëow wolt sette the sodeynete of deeth biforme ëe eizen of ëi mynde, doutelees ëow schuldust ëanne withoute lette dispise al ëe boost of ëis lyf, ëe bisynesse of worldlly vanyte, & alle ëe lustes ëat longen to the flesch, & sette wise & waar kepyngne of thi Wittes, and bissy purueye ëee for the laste thyngees. For alle wise men awaite as bissy to the eende of euery thynge, as to the bigynnyng, and rathere moore; & verrely he is proeen for wise, that so wel ëenket of rekenyng biforme rekenyng, ëat he may after in tyme of rekenyng eschewe peril of rekenyng.\textsuperscript{2} But now peraunce ëow seist to me thus: 'Sire, i. am al reedy to doo after the counsell of god, ëat i. may saouure & vnderstannde & purueye for the laste thyngees: but whiche been my laste thyngees ëat ëow spekest of?' Soothly thei been thoo the whiche ëe holy goost spekith of to ëee by Salomon, seiynghe thus: \textit{Fili, in omnibus memorare novissima, et inesternum non pecabis}, ëat is: 'Sone, in alle thyngees hawe in mynde thy laste thyngees & ëow schalt not synne with-oute eende'. He synneth with-oute eende, that deseurnethayne withoute eende; the whiche synne and peyne a man may redilokeste eschewe by contynuel thankynges of his laste thyngees, as it is schewed by thiis verses\textsuperscript{2} that folwen: \textit{Non mulius poterit caro luxuriosa domari, Mortua qualis crcit quam semper premeditari}, that is: 'A lecherous flesch may no better be temed, than enere to thenke byfore what it schal be after ëat pat is deed'. And therefor ful blesed schalt ëow be ëef ëo holde with contynuance this holy bithenkyng of thi laste thyngees.

\textbf{But whiche been ëise laste thyngees for the whiche men schulden puruele\textsuperscript{3}}\textsuperscript{3} Sykerly thei been the thyngees that schullen falla to ëee in that feerful hour of thi deeth, whan ëi wreccheode soule schal passe out of thi careful body dreedynge and quakyng. For trust it wel ëat in ëat dreedful hour ëee were leuer to have the freendschip of god,\textsuperscript{3} ëan alle the lordschipes of the world. For whiche of thi freendis ëoug thei comen with swerdis & armes, with oostis of popele or with myllions of goold, mowe in ëat laste grisly and dreedful hour doo ëee eny comfort or help? Soothy, ëeer schal noon mowe conforthe the of alle ëat ëow now loneste cleerly without a cleene conscience of thyn owene, ëoug ëow loke to be holypn of men; for refut schal ëeer noon bee ëanne, but at god al-one. Thenk ëerfore by the self, i. prey ëee, with what dreed he schulde be dreed, with ëat ëat love he schulde be loued, and with what honour he schulde be worschipped, oure lord & oure god verrey Crist Iheru, the whiche oonly by hymself is mytty to do vs refut after oure deth. And ëerfore byrng it ofte to ëi mynde, that dreedful day of thy passynghe, and eer thi wreccheode soule departe fro the prison of thi flesch, let it purueye whider it may goo. Worche ëerfore nowe suche thyngees that mowen bothe helpe & spedee ëee in ëat way, and leuee ëilke thyngees ëat mowen lette ëee. \textsuperscript{4} In thi maner of thenkyng the soule conceuetheth forthenkyngye, fforthenkyng bryngeth forth confessionis, and confession norisscheth amendyngye and ful asseth makynge\textsuperscript{4}, and alle thiis tugider engendryn in a man verrey hope strechynge in to god, and perfit mekenesse in a man self. For what thynge is is eny mannes wit ëat sonner meeuyth a man to mekenesse, to kepyng of hymself fro vanye, to vodyngyn of vnriuynsesse, & to perfecconis of holynesse, than

\textsuperscript{1} Ps. 38. 5. \textsuperscript{2} S vers. \textsuperscript{3} Lat. crede mihi, ad huius rei tremende consideracionem maluisse debueras providenciam possidere, quam totius mundi dominacionem. \textsuperscript{4} S in. \textsuperscript{5} al. Lat.
doth the consideraciouns of a mannes corrupcion and hys freelite, of his deadly-
ness, and of the dreadful day of his deeth? For when a man bigynmeth to wax
seek & his seeknesse groweth, pe conscience dredith, pe herte quaketh, the
heed stoupeth, the wyttes waisten, his strengthe faileth, the visage wexeth paale,
the tung engleymeth, the teeth stynkyn, the speche wexeth thynne, the breeoth
goeth awye, the body croketh, the flesch widerith, and alle the beauté is turned
in to faltie and corrupcion; when the body is buried, it falleth in to powdir,
& is turned alle in to worms. Bihold now, brother, this is an horribl sign; but
it is a [full] proffitable myrour. O ful happy is he þat bialis bilihodeth hym-self in
this myrour: afor þer is no craft, medicyne, ne techynge, þat so soone distruyeth
vice, & plauseth vertewes, as doth þe inwardly bilihodyng thus of a mannes late
thynge. And þerfore, wolde god þat men sauouredyn & vnderstoned, and
purneiedyn for the late thynge! ¶ For what thynge, after þat it is deed, waxeth
so yl as a man? For the flesch of a man is moore yl than the skyn of a
schype 1. For though a scheppe dye, sum proft cometh þeerof: the skyn is take
fro the flesch, and on it men write in both sydes; and when a man dieth,
dieth with hym the flesch, þe skyn & þe boones. Be a-schamde, þow proute
man, bee a-schamde! thou þat hast moore lykynge to leerne & to reede on the
bokes of vanytees than on the bookes of holy writ! Zit be a-schamde, & heere
what the prophete seith to þee & to alle suche in his psalme: Apprehendite
disciplinam, ne quando irascatur dominus et peteatis de via iusta, that is: 'Take ze
techynge of amendement of maneres, lest our lord bee AGREUED & ze perissche
fro the righte way'.

Ο how feerful a sentence is this, and howe muche to be dread! sfor it is
openly schewed be this sentence, that alle þoo schullen perisshhe that taakyn not
this heelful techynge of amendment. And thenere our lord seith þus by Mysiues
his prophete: Omnias anima que non fuerit afflictia die hoc, peribit de populo mee,
that is: 'Every soule schal perissh þat chastiseth not it-self' by herly forthynkyng
and lawfel amendement of his maneres, 'this day', that is to seye: in this present
lyf, when the ligt of grace & of mercy schynyth openly, take it who take wol;
sfor who so wol not now taake tymne of forthynkyng, schal after hys deeth haue
no place of forseuyng. And þerfore be theoure a-dred þow wrecched chaitif
synner, þow proute flesch, thow vile careyne, bee boore a-dred! þow wrecche,
bbee a-dred! Cast awye thi pruyde, fliee fro vanytee, and taak to the this heefull
techynge of amendment, lest þow perissche. Be-hold in this myrour and see what
þow hast been, what þau art, and what thow schalt bee. ¶ Thenk of howe vyle
a mater þow woxe vp in thy modris wombe, how yvyl al thyng is when it passeth
fro thee, be it neuer so dyentenous when thow receyuet it; and last of alle,
bihold howe vile wormes mete þow schalt be lyggyng in thy graye. Bihold now,
þow wrecche, what mater þow hast of sorwe moore than of ioye, what mater
of meekenesse moore þan of pruyde. And what so euer þat fooles doon, loke
euer þat þou be mungynge 2 of thy-self: Let the wordes were vil þee, eer thou
be vil to hit. And oner al þis bihold in this myrour how þat in the laste horribel
& dreedful houre, when thi wrecched soule schalle passe fro thi body, anoon
þeer schullen be reedy & present a greet & an horribl multytyde of wykked spirites,
mynisters of the foule feend of belle, riȝt as it weeren as meny lyonnys rorynge
for to chasse thy soule as for here pray. ¶ Thanne sodeyly þere schullen
appeere ful horribl plases of peyne and of derkenesse, Places of drede and of
quakyng, Places of grynodyng of teeth & of weypynge. Theer schal bee frotynge
of wormes, and the bidos noyse of pynusschede soules cryengye: 'Woo! Woo!
Woo be to vs, þe synfyll wrecchedde sones of Eue'! And when alle thesse thynge
and oother moo lyk þis, þee and a bowssand-fould worser thynge þen mowen
be spoken, þen be iherd, i-seye and felt of the wrecchid soule passyng out of the
careful body: how grysely and how muche dred, feerdenesse & tremblenghe schal
thanne be in it, the whiche tunge may not telle. ¶ But no[wij i askte of thee,
seyenge thus: ¶ What schal it thanne profite to þe al thy boost of mungynge,

1 Cf. 1 p. 428 v 364. 2 s mungyn (H myndful). 3 om in Mss.
Works wrongly attributed to R. Rolle.


440

Ms. Univ. Coll. 97]

[Image -1x1 to 394x607]

A meditacion of pe fyne wouned of Ihesu Crist.

Ms. Univ. Coll. 97, p. 262*.

Byhold specialy in pe fyne mooste notable wouned, two in his blessed hoondys, & two in his blessed feet, & pe mooste opene wounde in his rigt syde. In to thise wounedys of Cristes blessed hoondys & feet, with Thomas of Ynde put in thynge fynge, that is to seye thynge mooste sotyle poryectes & desires. And in the wounede of Cristes blessed syde, sythen it is the largeste and depepest, put in alle pin hoond, that is to seye al pi lyf and alle pin werkes, and peere feel Cristes herthe so hoote louyng peee; and also peere feel Cristis blessed herthe-blood sched for thee and to raawsome thi soule, also peere feel the watir of Cristis syde streymyng out as of a welle of lyf, for to wasche pe and alle mankynde of synne. And panne cleech vp watir of euerelastyng lyf withouten ende of pis fyne mooste opene wounedis of Crist as out of fyne welle-sprynges. And vnderstonnd, see & bihooolde & leerne pet pe wounede in Cristes rigt hoond is the welle of wysdom. The wouned in Cristis lyft hoond is the welle of mercy. The wounede in Cristis rigt foot is the welle of grace. The wounede in Cristis lyft foot is the welle of goostly comfort. The largeste and the depepest wounede pe whiche is in Cristis rigt syde, is the welle of euerelastyng lyf. ¶ Out of pe welle of wysdom in Cristis rigt hoond, cleech vp pe holsum watir of treme lerynge and techynge; leerne peere how much Crist god and man louede mannes soule, and how precious is mannes soule, for by-case of the greete lone of mannes soule Crist Ihesu, pet is the wysdom of the fadir of heuene, schulde and wolde by pe ordynance of the blessede trynytee suffre his rigtwys rigt hoond so dispositly to be nayled to pe cros. ¶ Out of pe welle of mercy in Cristis lyft hoond, cleech vp dreoughtly the swete watir of remission and forgueness of oure synnes, and leerne bisly peere for thy saucicon this lessun of mercy; for not-withstondyng pet the while mankynde was enemy to god, and eer that man hadde deserued it of god, yet oure blessed fadir of heuene spared not his owen sone but suffrede hyme to be streyned on the harde cros, moore dispositly & greuously pan euuer was schepys skyn streyned on the wal or vp-on pe parchemyn-makeris harowe azenes pe sonne to drye, for it is likyl pet pe blessede armes of Ihesu Crist weren so soore i-strayned and sprad abrood on pe cros for oure lone, pet pe veynes to-broston. Leerne heer panne in this welle of mercy in Cristis lyft hoond, in whos lyft hoond hongyngge and weldyngge been alle richesse in heuene and in eerthe, how muche is his lone & how greet is pet floyd euuer flowyng and also spryngynge of his mercy freyly proffred to man, pet suffrede so grisyly and greuously his blessede armes to be sprad and nayled to pe cros, to proffre his mercy and hym-self to vs his vnkynede enemies. Theryfore sitth euerelastyng geode god hath it of kynde, of custume & of myzt to do mercy, pet neuer may ceese ne faille but ȝef god loszhe his kynde, or loszhe ȝis vertue, or loszhe his myzt; but sitth this may neuer faille in goode god al myzt, al connyngge & al welwillynyngge: þerfore trystly and stedefastly out of pis welle of the wounede of Cristys lyft

A meditation of the five wounds of Christ.

Ms. Univ. Coll. 97]
oond cleech vp þe watir of euerlastynge mercy of Ihesu Crist. ¶ Out of þe welle of grace in Cristys riȝt foot, cleech vp þe watir of goostly refressonynge, by biþenkyng þe inwardly what grace of saucion was profred to vs alle in þat Crist hyrn-selw wolde suffre his riȝt foot so grisly to bee wounded of the whiche foot holy wryt speketh þat the fourrne þat it tredith vp-on is worschypful for it is holy; and so hard to be mayled to the cors þat he wolde neuer parte fro thee but zef þow wolte alweyel forsaake hym. Heere þou myȝt liȝly cleech vp watir of greet grace profred to vs alle. ¶ Out of þe welle of gostly comfort in Cristys lyft foot, cleech vp þe joyful watir of spiritual comfort & gladnesse, þat þe kynge of blisses louede so hertly oure soules þat for saucion of vs he wolde suffre so soore a wounde with þat hydous naȝel þorugh his lift foot þat was so tender—sor þeer koomen to-gidere þe veynes fro Cristys herte; and þus suffredre oure blessed Ihesu for helpynge of vs. Heer we mowen cleech vp of þis blissede welle watir of gostly comfort and joyful gladnesse of oure soules with-outen eende. ¶ Out of þe largeste and depeste welle of euere-lastynge lif in þe moste opene wounde in Cristys blessed syde, cleech vp depestr and hertlyliest watir of ioye and blisses withouten eende, biholdsing þeer Inwardly how Crist Ihesu god and man, to brynge þee to euernastynge lyf, suffredre þat harde and hydous deeth on þe cors and suffredre his syde to be opened and hym-self to be stongyn þe herte with þat grisly spere, and so with þat deelful strouk of þe spere þeerul gulchide out of Cristys syde þat blisful floode of watir and blood to raswson vs, watir of his syde to wasshe vs, and blood of his herte to buggyn vs. For loun of þis blessede woundes creep in to þis hooth baȝp of Cristys herte-blood, and þeer bathe þee; sorr þeer was neuer synne of man ne of womman þouȝt ne wound þat was laȝt with louelie sorowe and hertly repentance, þat þeer ne ys in þis welle fully remyssion to buggyn it, and watir of lyf fully to clensit it and wasshen it. Therefore reste þee heere, cunforte þee heere, lyue in Cristys herte witt-oytlen eende AmeN.

(Follows E. Rolle's Form of living.)

I I.

Heere bigynneth a ful good meditacion for oon to seie by him-self al-oone.

Ms. Univ. Coll. 97, p. 305.

Zef þou coniite to be maad cleene in soule as it may be heere, of al þe stathel of synne the wol alweyes leene in þee after þi confession be þow neuer so besy, so þat þow mowe by þat clennesse bee maad able to receyve þe special grace of god in encreseynge of þi perfecþion: thanne bihoneth þe a certeyn tymne nyȝt by nyȝt or day by day contynuyng, as longe as þe þinketh it doth1 þe good, in sum pryne place [be] by þi-self, and þeere gedere to-gidere þe myȝtes of þi soule, & specially þi mynde, in biholdsynge of þi wrecchide lyynge, seynge þus with herte or with mowth, or with bothe to-gedere, zef þe bothe leste, & þef þe þenketh þat it doth þe good to do so: 'Lord Ihesu Crist', and eft-soones reheare þese thre wordes 'lord Ihesu Crist', til þe tymne þat þe þenke & þat þow feele verrell þyn herte acorde with þi mouth, and þanne passe forth & not erst, þough þow schuldest seie it neuer so ofte til þat it so bee. And whan þat it is so, seie þanne þus forth as i. telle þee, with þat saame acordance of herte and with mowth: 'Lord Ihesu Crist, i am þat wrecche, þe mooste wykkede sinnere & þe mooste wlatsum of alle, þe whiche so wondyrfully beane wrathched þin highe maieste & so ofte. þat my wyt may not suffis2 to telle it; for my synnes been as þe soond of þe see, þe whiche for multitude mowen not be noumbred'. In þis biholdsyn & heere, þow schall sighe and sorwe as deeply and as hertly as þow maist; sorr, þat þat smythes3 file dooth to þe rusty ıren, þe saame goostly doth a sorweful

1 S do.  
2 S suffre.  
3 S þe s.
Works wrongly attributed to R. Rolle.

Ms. Univ. Coll. 97

and a deep-feted sighynge to a synful herte. After his biholdynge thus of his wrecchide lyynge in general, how schalt hauze mynde and 1 biholdynge of the kyndenesse of this lord god; and seie hauze, bothe with herte & with mouth as it is seid biforn: ‘Lord god al-mynty, sum tyme whan i. hadde no beynge and was noyn, how brouȝtest me forth to þin ymage and to þi liknesse in to so noble a beynge abone alle oother creaturis, þorugh þe whiche, hadde i. not synned, i. mynte hauze had þee by grace in þis lif, and in þat oother hauze seie þee face to face in blisse. And i. þis wrecchide erethly wom, þe mooste ylyste synnerre of alle, hauze in so muche desere þe streitnesse of þi rytwyss doom, þat but þe þow helpe me þe wynge me þi mercy, it weere bettere to me neure to hauze been bore’. Heere schalt þow sighe & sorwe as þow dedist biforn. And after hauze mynde of þe kyndenesse of his incarnacion, seynge þauz, bothe with herte & with mouth þeþ bothe luste: ‘Lord Iheru Crist, art þow not he þat highe kyng of angeliis, so lowely mekyng þee and so wilfully for me takynge vpon þee alle þe charges & þe wrecchidnesses of mankynde as hunger, þurst, and coold, with al þe remanant saue synne & ignorance; and i. lord, this wrecchide erethly wom, not mekyng me but highyng me in so muche þat i. hauze displesyd þin highe maieste, chaungynge þee þat art þe welle of euerlastynge goodnesse for a fewe soule stylnge flescly delytes 2 of þis wrecchide lif? A deere Iheru, whider may i. þee? huyde me i. not, and schew me dar i. not’. Heere schalt þow sighe & sorwe as þow dedest biforn. And after hauze mynde of the kyndenesse of his passion, and seye þauz: ‘Was it not Inough to þe, my sweete lord Iheru, þauz to bicome man for þe lone of man, but þe þow ouer þat for þe releeyngynge of so menye deedly wrecches tokest vpon þee to suffre so hauze betynge, so innumeraboul wondres, þat fro þe sole of þi feete to þe coroune of þine heed was no lyme ne skyn of þi blessede body þat it ne somde ful of þi precious blyde? A, i. wikkedre curside wrecche, what may i. doo? i. am cause of þi deeth. Wheer may i. wone? for by rytwis doom of resun alle the creaturis þat been bitweene heune & helle schulden þyte azym my oonly body. Nowe trewel, lord, i. am wel apace þat þei so doo: Let hem ryse, lord, as þin owene seruauntiz of þin owene houshold, and venge with maistique her lord & here makere of me þis straunche fremde wrecche, þat so traytouly have been cause of my lordez turment’. Here þow schalt sighe & sorwe as þow dedest biforn, hauynge goostly mynde of his precious passion, bounde by bounde, to þe holugh of his herte. But by cause þat thise three kyndenesse biforn nempped, þat is to seye: thak mykyng, his mankynd takynge, and his precious passion, haan bee de generally to alle oother as wel as to þee: þerfore schalt þow after þis hauze special mynde of sum special kyndenesse doon to þin oonly body biforn menye oother, and seye þauz: ‘A goodew sweete lord Iheru Crist, how menye as worthi and by a þouand-fould moore worthy þan i, han been suﬀered of þee, sweete lord, for to dye, summe in here hede horses, and summe soone after here burthe biforn eny bateemp, and so to bee dampped to eeneles derknesse; and summe to lyue in here heithenesse to here [deth]-day, and so to be dampped to eeneles peyne? And i., sweete lord Iheru, of þin ouerhamboundaunt goodnesse & þorugh þe grace of bateemp am brouȝt in to þi foold, þe whiche is holy charche, to be a scheep of þi flokke pasturynge in þi lawe, þere be kept and sauned fro þat apert dampancon of alle mysynlenynge. Here schalt þow þanke þi lord god as hertly as þow maist; & after þow schalt þenke þus and seye with þi mouth: ‘How meny moore worthy and fer moore able to grace þanne i. am, by-cause of meny moo goodde dedes doon after here bateemp þan i. haue doon after myn, been rigtyfully suﬀered of þee, sweete lord, summe to been honged or heded, styked or drenched or sodeyunly, deed in sum deedly synne, and so to be dampped to eeneles fuyn? þe sikeryly, lord, it may be þat a þowands moore worthy þanne

1 m. a. erased in S. * S dilies.
A meditation of St. Anselm.

Ms. Univ. Coll. 97

1. am haan bec lawfully dampted to þe boylinge put of helle, þeere for to wone as longe as þou shalt be in heene, for sewere synnes þan i. hane doon myn oonely body. And þet hast þow, my swete Iheru, cleped me azen to þe grace of repentance in þis lif, þorugh þe whiche i. may be keppt & sauned fro al apert vengeaunce in þis lif, and after þis lif fro þat horrible dampanacion of all fals cristene men in þe day of doon’. Heere schalt þow þanke þi lord as hertely as þow maist; and afterward þenk þus & seye with þi mouth; ‘Lord god fadir of mercy and of comfort, what schal i. doo? for i may not make amendis of myne innumerable synnes þat i. haue wreechedly wrouȝt azen þi will, I may not þanke þee of þe ourhaboundant goodnesse & kyndenesse þat þow hast graciously doon to me, and þet i., þis stynkynge wrecche, vnnethes can see þise greete kyndenesse doon to me. Now treweþly, lord, i. weere worthy to be deed, siayn other hanged as an hound. But for i. may not sle me my-self, & also i. shulde not, perfere i. bische þee, lord god al-myȝti, þat þow wolt sle me þi-self, þat so wreechedly hane doon to þee. And þef it so bee þat þi greete piteþe and þi greete goodnesse so bynde-In þi rīȝtwisnesse þat þow like not to slee me thy-self, þanne i. bische þee þat þow wolt sende þin aungel of rīȝtwisnesse with his brenynge swerd, to taake vengeaunce vpon me. And þef þi muchel meeknesse & þi grete mercy wol not suffre þee to fulfol þe vengeaunce þat i. haue deserued, and me ouȝte not by þi lawe lord for to slee my-self for þanne damptene i. my soule, þanne wol i. do þat in me is, and alle þat i. may doo: Heere i. zelde me to þe as þi boonde-man and þi prisoner, & þi perpetuel seruant, and æþle þe dayes of my lif neuer to departe fro þi seruyce. And þis, lord, wol i. do as mannes freelte wol sufere & specially myn, þe whiche freelte i. bische þee to strengthe with þi grace for þi muchel mercy AmeN’. Heere shalt þow falle to þe gronde & zelde þee to him as meekly and as hertely as þow maist; and after þat sitte vp and reste þee, þenkynge thus: How gode þat god is in him-self, and how fair þat he is in his aungelis, and how lordly þat he gouerneth alle hise creatures; and after þat, how swete he is in his loneres; and last of alle, how merciful he is in synneres. And þanne seye þus bothe with herte and with wouth, withouten eny feynyng: ‘My goode Iheru, hane mercy on me. My faire Iheru, hane mercy on me. My lord Iheru, hane mercy on me. My merciful Iheru, hane mercy on me. And not oonly on me Iheru þough i. hane most neede, but in alle þe creatures quyke and deede whiche þow hast bouȝt with thy precious blood AmeN.’

12.

Heere is a good meditacion, the which seynt Anselme maade.


Ms. Univ. Coll. 97, p. 310.

My lif fereth me soore, for whan i. bisyl enserche it it semeth to me outher synne, or withouten fruyt wel-nygh al my lif, and zef eny tyme þeer be seyn eny fruyt þeer-Inne, zet it is þanne but as it weere feyned, or impardit, or in sum manere corrupt, so þat outher it may not plese god as it schulde do, or ellys it fully displesith him. Therfore now þow synfyl wreche, þi lif not wel-neigh al, but fulliche al, outher it is in synne & dampanoble, or it is vnyfruyftul & despisable. But wharto make i. departesun bitwene vnyfruyftul and dampanoble?... for it is certeyn & trewe þat Treuthet seyde him-self in þe gospel: Omnis arbor que non facit fructum bonum, excidetur et in ignem mittetur, that is to seyn:

1 om. in S.  2 r. in?  3 S in his.  4 Lat. adds: Utique, si est instructuosa, est et dampnabilis.  5 Ms. què.
Works wrongly attributed to R. Rolle.

Every tree that beareth good fruit shall be cut down and cast into the fire. And verrelichly, what profitable thing is doth, outrely it counteth it nourisheth for to answer to sustenance of body that is my nature. But who deviseth eny beast which profitable is as much as it wasteth? and yet neuerthelessATIS, merciful god, how norrischest, fedest, and abidest in vnprofitable worm, and stynkynge in synne. And well may seie stynkynge in synne: for without comparison more sufrable is a rotten hound to men, than is a synful soul to god; and muche more wleatsynge is such a soul to god, than is such an hound to men. Alas alas, now may i clepe he no man, but schame and reproue of al men, more vile than a beste, and worse than a careyne. My soule is soore annoied of my life; I am soore a-schamed for to lyne, and dyse dar i. not. Therfore what schalt thou now doo, as thou synnere? Certes nowust, but that al that lyf how wepe al that life, so that it al wepe it al. But yet in pis also is that synful soule wreechidly wondriful and wonderfullly wrecched, by cause that it sorweth not so muche as it knoweth that hit schulde; but bus it slepeth siker in slouthe, rist as it knewe not what it were worthy to suffre. What dost thou, how bareynse soule? whi art thou so slough, how synulf soule? His day of his doom cometh. It is rist neiz and swift in his comynge. A day of wrath is that day. A day of trouble & of angnyssch. A day of care and of wrecchedness. A day of myst and of derkenesse. A day of cloude and of whirlewynd. A day of trumpe & of clarionynge. A that bitter voyes of he dredful day of our lord! Whi slepit thou, how synulf soule and worthy to be wlated; whi slepit how? For who so waketh not, & who so quaketh not at so greet a ponder, certes he slepeth not, but he is deede. Thow vnfruityn tree, wheer been that fruytes? Thow tree that art worthy an ax & a fuyr, worthy to be kut and bret, wheere been that fruytes? Sothly how hast thouz but prikkynges pornes and bitter synnes; that whiche wolle god that prie prikkened thee so soore by forthynkynge that prie weren broke, and so schulden prie waxe to be so bittre that schulden vanyssche away. Peraurentur how wesneth est synne be luytel: but wolle god that streyte doomesman heelede eny synne luytel. But alas, is it not so that alle synne by brekynge of goddes heestes vnvorschipeth god? Zys sikerly, zys. What synne pannes dar eny synnere seie that is luytel? Forto vnvorschipe god whanne is that luytel? A how druyne and vnprofitable tree worthy to eueralstynge fuyr, what schalt thou answere in pliche day, whan it schal been asked of thee to the twyncliffe of an ee alle that tyme of luyngyn thaten to how that has dispended it? Thanne it schal be damptened in what so enere may be founden of werk or of slouthe, of woord or of sylence, to the leeste pouzt, and of alle that how hast i-lyued, zef it hau neaure not to be wil of god. Alass! how meny synnes schullen breste wi prie without warnynge as it were enemies liggyngyn in a wait, that whiche how seest not now? Certes fer moo, and happily more grysly, dan been pliche that pou seest now. How meny how wesnet now been not yele, how meny how wesnet now been gode, with open visage schullen pannes schewen hem to the alther-derkest synnes? Theere withouten doute thou schalt receyve as how hast worsnet heere with that body. Thanne, as now, schal not be tyme of mercy: Thanne, as now, schal no forthynkynge be receyved ne eny amendement suffned. Thenk before heere what pone worthly to receyve thee, and what how hast doo. Zef prie been meny goodes and feew yeeles, make muche ioye; zef prie been meny yeeles and feew goodes, make muche sorwe. A thow vnprofitable synnere, whethir thise thynes suffice not to thee for to make in the hidous and gret gronyng in sorwe? whether thise pinges suffice not to thee for to drawe out of thee mergh and blood in wepynges? Cursed be that wrecched hardnesse, that whiche bus heuy hameres been to lizze for to breke! A that ouer-dulled slouthe, that whiche bus sharpe prikkes been to blunte for to stire! Alas for sorwe of that deede slepe, that which so grisly a ponder is to hoos for to wakene! A how

1 Lat. nullatenus illud compenso alimenter. 2 Ms. And. 3 L. clangoris. 4 Ms. þee.
A meditation of St. Anselm.

Ms. Univ. Coll. 97]

vnprouitable synnere, ynowe bise thynges schulden bee to þee euere 1 for to contynnewe in waymentynge: thise þinges oughten to suffise þee euermore to sobbe bisly in wepynges. But wharto schal i. feynyngly be stille, and stèle eny þing fro þe eyen of my soule, of þe heuyynesse and þe gretnesse of my wrecchede þouthe: In pyne of þe whiche þeer schal þanne arysse withoute eny aynsment so hastif sorwe & so wonderful woes, þat sodeynly of hem þere schal growe an vsuuffra ble tempest? Ceeretes, þow wikkede synnere, al þis spedeth not to þee. And natheliees, þonȝ i. seie al þat i. may þenke, þet may it not be lykened to þat þat þe þing is in it-self. And þerfore let þin eyen weep by day & by nyȝt, and neuer to be stille. Put-to weyte yp-on weyte, & sorwe yp-on sorwe, sferndynse yp-on sferndynse, and woe yp on woe: þor þe schal deeme þeepe to whom it falleth to punyshe what þat eny trespassour or inobedient to god synneth; þe whiche hath þolde me good for cuele, and to whom i þelde yuel for good; the whiche is now þe mooste sufrynge, and þanne schal schal be þe mooste vengynge; now þe mooste mercysful, þanne þe mooste riȝtful. Alas allas, to whom haue i. synned? God i. haue vnworshiped. The 2 al-mytȝ i. haue wrathwed. O i. wrecchede synnere, what haue i. doo? to whom haue i doo? how yuele haue i doo? Alas þow wraþte of þe al-mytȝ, fall þow not yp on me. Thow wraþte of þe al-mytȝ, where maist þow be taken in me? Ceeretes þeer is no þing in al me þat may suf þre þee. O þe anguyssches and þe anynyes þat schullen þanne bee: For on þat oo syde schullen bee synnes accysynge, on þat ooth er syde streit riȝtfulnesse soore afferynge; bynethe, þe opene derkenesse of helle, aboue, þe wrathful domesman; withinne, a smertyngence conscience, and withoute, þe brenynge world. Vnethe þe riȝtws schal bee saued; a synnere þus biseged, where schal he holde hym? Thus constryned, where schal i. hyde me? how schal i. appere? For to huyde me it schal be impossible, and for to appere it schal bee vnsuffra ble. I schal seecche where to huyde me, but nowhere fynde it; me schal agrise to appere, and euere i. schal be present. A who is he þat schal deleyure me fro þe hoondis of wraþted god? where 3 schal i haue helthe? where schal i. haue counseyl? Who is he þat is cleped þe aangel of greet counseil, þe whiche is cleped sauyour, þat i. may crye on his naame? Ceeretes, it is Þeru, he him-self is þe iuge whom i. dreede so soore. Looke yp þerfore azen now, þow synnere, bee of good hope and dispeirre not. Hope in him whom þow dredest. Fe to him fro whom þow fleddest. Crie yp on him meekly for mercy, whom þou hast soore agravued by prynde. Þeru, Þeru, for þin naame Þeru, do to me after þi naame Þeru. Forget now Þeru þis proude trespassour, and bihold with mercy þis wrecche clepyng þi naame, Thy sweete naame, Thy delitable naame, Naame of comfort to synneres and of blesseede hope. For what is Þeru to seie but 'sauyour'? Therfore Þeru, for þin owene self be to me Þeru. Thor þat maadest me, lat me nouȝt þerisschen. Thor þat boustest me, lat me not be damped. Thor þat maadest me þorwe þi goodnesse, lat me not þerisschen þonȝ my wykkednesse. And as what ðer þe mooste mercyful, suffe not my wykkednesse to leese þat þin al-mytȝ goodnesse hath maade. Mercyful Þeru, i. biseche þee know þat þin is, and wipe it a-wye þat is ootheres. Þeru, Þeru, haue mercy whiles tyme is of mercy, þat þow dampa ne not in tym of þi doom. For what þrofit schalle þe to þee in my bloode, þef i. schal descend in to eerelastynge corruption? For dampe nede men schullen noone preise þee, ne eny of þoo þat goon down in to helle". Þef þow wolff suffre me lorde entre in to þe broode bosum of þi mercy, it schal neuer bee þe streyte for me. Receyue me þerfore, moost desira ble Þeru, Receyne me with-inne þe noumbr of þin chosyn; so þat i. bee fed in þee with hem, and preise þee with hem, and þat i. withouten eend loye in þee, with alle þoo þat louen þi name. Amen.

1 Ms. euere euere. 2 Ms. Thee. 3 Ms. Wheree. 4 Ps. 113. 17.
13. (Of three arrows on Doomsday).

Ms. Univ. Coll. 97, p. 316.

This piece is an imitation of that ed. I, p. 112, and which is undoubtedly R. Rolle's).

Of þre arwes þat schullen bee schot on domesday.

Who so wol hae ne mynde þe dreedful day of doom so þat he mowe be moeued with dreede to flee fro synne, as þe wise man biddeth his sone—Memorare novissima et inernum non pecahis, þat is: 'Haue mynde on þe laste hinges, þat is day of doom, and it schal kepe þe fro synne': heere þe mowen fynde sum-what wrenþ þeereof, how oure lord speketh by Vssie þe þepheþe seiene þus: Egregiuntur dominus de loco suo ut visitis iniquitatem habitatorum terræ, þat is: 'Oure lord schal weemde out of his place for to visite þe wikkednesse of hem þat enhabiten þe eerthe'. Certeþ þis doom schulde souerely be drad; þor, as muche as he nouow doth mercy, so muche schal be þanne doo streit venerable riȝtwisnesse. For it is of god in liknesse, as it is of þe sonne. The sonne holdeynge his curs passeth out of þe signe of þe lyoun in to þe signe of þe virgyne, and out of þe signe of þe virgyne in to þe signe of þe balauence. The lyoun is a strong beest and a fel, & in þis signe was Crist þe sonne of riȝtwisnesse bifo þe incarnacion; þor þat tymhe he was so fel þat man þat braike hise biddynge, anon he schulde bee deed—þor, as it is seid, a man was doon to deeth for he gedered stikkes on þe sabat-day. But out of þis signe of þe lyoun he passide in to þe signe of þe virgyne, whan he took man-kynde & was borne of þe virgyne Marie: and þanne was he maade moore reddy to doo mercy, þan emere he was to doo venence. Thanne it bigan, & zest it lasteth, þat he, þat seide whanne he was in þe signe of þe lyoun: Animas quæ pecuauerit cito moriuntur, þat is: 'The soule þat synneth, anon it schal dye'; now, whanne he is in þe signe of þe virgyne, seith þus: Nolo mortem peculatoris, sed magis ut convocatorur et viuat, þat is: 'I wol not þe deeth of a synnere, but moore þat he be turned þeer-fro and lyue'1. But, certes, out of þis signe þus of þe virgyne, he schal passe in to þe signe of þe balauence, at þe day of doom, where he schal weye alle oure þouges, oure woordes, and oure werkes in euene peys of his riȝtwisnesse, þat he may zelde to every man after þe trouthe of his desert. And what he schal þanne doo? heere þow what he seith now by þe þepheþe: Congregabo super eos mala, et sagittas meas complebo in eis, þat is: 'I schal heepen vpon hem here eueles, and i schal dispende alle myne arwes vpon hem'. Three scharpe arwes schullen bee schot of oure lord in þat day vpon hem þat þeere schullen be damnep. The firste arwe schal be of cleypynge to þe doom, whan as him-self seith: Venit hora ut omnes qui in monumentis sunt, audiant vocem filii dei, et procedant qui bona egerunt in resurrectionem viate, qui vero mala, in resurrectionem indigni, þat is: 'Tyme schal come þat alle þou þat been in graunes, schullen heere þe voys of þe sone of god, and so passe forth to þe doom'. Thanne þe wrecched damnep soule schal come to þe body, and seye to hit: 'Aryse þow curside caltyf careyne, fro þis tymhe forth withouten eny eende to be felow to þe deuel, and enemy to al-mghty god. Now þi loye schal be turned in to woo, þi delit in to bitternesse, and þi launtre in to weypynge. Now þi wrecchide schort lust schalle passe in to euerlastynge sorwe. Now it is fulliche fallen fro the, what so þow desirdest; now it is comen to þee alle þat þow dredest. Now it is agoo al þat þow lonest; and now it is comen al þat þow hatedest. Cursid be þow, þow wrecched careyne; for in pyne of þi synnes, þi delicês, and þi wikkednesse, sith i. passide fro þee i. haue besly brend in helle. Cursed be þow helle-broðide, ordeyned to þe fyur of helle þat neuere schal be quenched. Cursed be þe tymhe in þe whiche i. first was coupled

1 Ms. lyuen.
Of three arrows on Doomsday.

Ms. Univ. Coll. 571

to bee, for now i. may not leeene bee, thi cursed companye i. may not eschewe;
wol i. or nyl i., I am constreynde to be knyt azen to bee. Goo we þerfore to-
gidre bifore þe dreadful domesan, þeer for to heere oure euerlastynge dam-
ificacion. Thanne shullen alle þe wykkyde men see þe just cause of heere owene
dampnacion writen with here owene hoondes in þe book of here consciences,
bothe leerid and lewed, and reedyn it hem-self. And þef þou see þat lawe
den kunne not reede, i. seye þat þeer is noon so lowed þat he ne kan reede
þe lettre of bys owene writynge. Thanne þei schullen see þe domesan as he
weer, wood, forwratthed azen hem. Of þis woodnesse & þis wratthe speketh
þe prophete in þe firste psalme of penanunce, where he preieth to be deluyed
of hem boother, seieinge þus: Domine ne in furore tuo arguas me, neque in
va tua corripias me, That is: 'Lord, in þi woodnesse overcome me not with
skiles, and chastise me not in þi wratthe'. Noman þenke þat wrathete or wood-
nesse or eny suche troubled mannes passion may be in god; but herfore.þei
been set in scripture, for þe werkes of god in punyschynge and vengynge of
ynne schullen taake effect of suche passions as been wrathete and woodnesse in
al synneres, þat outher schullen be chastised by þynne þat schal hane eende as is
purgoriety, þe whiche pynke is heere þe wrathete of god, or elles þat
schullen be pyned by vangeynge in þe horible pynne of helle þat neuer schal
hane eende, þe whiche is cleped heere þe woodnesse of god. Al þis þe pro-
phete Daud saiz in spirit, and þerfore he in persoon of alle synneres, felyng
him vynmyzty to bere euere either, first asketh to be deluyed of helle, and sithen
of purgoriety, seieinge þus Domine ne in furore &c., as þef he seide þus to
oure vnderstondyng: 'Lord, i. biseche þat þat in þe dreadful day of doom, wheree
þow schalt haue þe to synneres as a man þat weree wood, sparryng no þing,
þat þow overcome me not with skiles in fynal conclusion, so þat i. be not convict
for euere and be aytyn in a shameful inconuenyent of euerlastynge reproene;
& herfore i. seye Argue me not, ßor argynge, as a clerkes known wel, is to
ouercome a oothere with skiles. But þef me grace, goode lorde, so to argue
and forto overcome with skiles of þi lawe þe erreoures of my blinde conscience
heere in þis liff, whyles tyme is of mercy, þat i. may hertly forthenke hem, and
clearly confesse hem, and lawfully amende hem, by ensaumple of newe cleene
lyuyng to men, feruent preier to god, and by discreet chastisement of my-self
heere whiles i. lyue, so þat þou haue no will to chastise me in þi wrathete after
þis liff in purgoriety. And þat it be þus, Misere mei domine quoniam infirmus sum,
þat is: Haue mercy on me lorde; for i. am vynmyzty to bere euereythher, that is
þin argynge in þe doom, ne þi chastrisement in purgoriety, but it so be þat i.
be vp born with þi mercy'. Ô that dreadful day of oure lord! Panne schullen
alle wykkyed men see hem sitte in þe doom with Crist, whom þei hane heere
dispossed; and in þis sight been troubled with an horrible dreede, seyenge þe
woorde of þe wise man: Hic sunt quos alicuando habuimus in derisum &c. Nos
insensati &c., þat is: 'Thise been þoo þe whiche sum tymel we hadden in scorn
and despit. We vnowitytters heeelden here liif woodnesse, and here eende
withouten honour: but lo now how þei been accounted amongs þe sones of god'.
Thanne amongs al þat multitude þei schullen not fynde oon oan þat schal hane
compassion of hem, but alle schullen bee glaade & consent with god in here
juste dampnacion, after þe woordes of þe psalme seieinge þus: Letabitur istus
sum viderit vindictam, þat is: 'The rigtwis man schal be glade when he schal
see þe vengeanunce'. Thanne, as Crist seith in þe gospel: thei schullen seche
for to entr in to þe creuys of stones, and in to þe swelyws of þe eereh, fro
þe dreadful face of oure lord. Thanne schullen þei preie monteynes to faile
vpon hem, and hulles to huyden hem, so woþi þei schullen be on every syde.
And þis is þe wounde of þe firste arwe. The seconde arwe schal be an arwe
of scharp reprenyng of alle fals cristene men, whan he schal sele to hem þus:
'I was an-hungred, and þe þeue me noo mete; I was a-purst and þe þeue me no
drynke; I was naked and þe þeue me no noon herbere; I was seek and in prison

1 Sap. 5. 3. 2 H adds no clothes; I was a geste and þe þeue me.
Works wrongly attributed to R. Rolle.

Ms. Univ. Coll. 97

and ye visyted me not ne dede me no comfort. O what pis voy schal bee
dreadful when it schal be seid to hem that as ofte as deden not pis binges
to eyn pat neede hadde in his naame, so ofte psei deden hem not to him. And
no wonder pouz pis voy schal bee dreadfulle in in day of doom, sitthe we reden
in pse gospel pat Crist, when he koom in fourme of a sermonst for to be deded
of pse false Iewes, seide to hem pat sought for to take hym: I am he: and an-
noon psei zeeden abak and fellen to pse eethre. If he pat when he was deadly
and koom to be deded, hadde so feedful a voy, pat with his oo wood brewe
to be grounde so meny steerne men of pse Iews, a fer moore feedful voy
schal he hawe when he schal come vndeedly with his oost of auangelis & of
seyntes for to dede pse quyke & pse deede, every man after pat he hath
deserved. And pserfe seith Iob: Cum vix parum stillam sermonum eius audire
non possunt, tonitrum magnitudinis eius quis possit sustinere? pat is: 'Sitthe man
may vneeeth heere a lustel drope of his woordes, pse brewe punder of his
doom who schalle mowe suffre? As who seith noone. And pserfe seith seyn
Bernard bus: Cum peccator accusatus fuerit & conscientia propr a contra cum
testimonium perhibuerit et omnis creatura dei insurrexerit contra ram in vindictam,
graves ut sagitia erit vox domini ad sustinendum, pat is: 'Whanne pse synful
kaitly schal be accused, & his owene conscience schal bere witnesse agens him,
and every creature of god schal ryse aysens him in vengeanc: greuous as an
arwe schal panne be pse voy of god to suffre. And pse prophete Jeremie seith:
Sagitta vuinerans linguu eius, pat is: 'The tunge of him schal be as an arwe
woundynge.' And pis is pe seconde arwe. The prisse arwe schal bee an arwe
of eendeelis dampanyg of alle wykkede men, when he schal seie to hem: Ite
maledicti in igem eternum qui preparatus est diabolo & aegelis eius, pat is: 'Goo
ze cursede wizges in to eenerlanyng yfure, pse whiche is ordeyned to pse feend
and to pse auangelis of him.' This arwe schal wounde hem pat it falleth on so
greuousyl, pat alle pse lechis, phisicins & surgens, ne zet alle pse creatures in
heune & in eethre, schullen not mowe heele pse wounde of it. Thanne schal
pse opene eethre swelwe hem down in to hele, wheere pse schullen be tormented
with feendiduen more withouten eende. But allass! pse been, i dreede, ful meny
pat neuere wollen bileuee pishe pinges eer psei feelen hem. Of whom seith seyn
Euseby bus: Vae veste quiobus est datum hoc prius sentire quam vere
terere, pat is: 'Woo, woo be to hem to whom it is zeuen rather to feele pishe pinges pse to bileuee
hem.' & pse eendeth pse prisse arwe. But panne schal Crist turne to hem pat
been on his rizt half, and seie bus: Venite bennedicti patris mei, percipite vos
regnum quod vobis paratum est a patre meo ab origine mundi, pat is: 'Cometh to
me ze pat been be blesside children of my fadir, and beeth parteners of my
ioye in pse kyngdom pat was ordeyned for zow by my fadir fro pse bigynynge
of pis world. To pse whiche kyngdom and ioye he brynge vs pse bouhte vs
with his precious blood. Ame N.'

1 Ms. he pat.  2 Ms. de.
8 In the Ms. follows: Sermo per Iohannem Gregorii, Fratum Augustinensem de Newport: Be his awne propre blode he entred in, Hebr. 9; and then the following will:

Copia testamenti Roberti Folkyngham.

In pis name of almyghty Iheru I, Robart F., beyevg in hool and cleere mynde,
pz vi day of Iuyll pe zeere of oures lorde a thousand pse hundreth foure-score &
nynetene, make my testament and my laste wylle in pis manere. First I by-take
my soule in to pse hondes of al-myghty god, bysceynghe to oure lady seynyte Marye
and to alle pse hoole compaygne of heuen to preye for mercy and grace for me.
Also I by-qwethe my wreccheyd synfulle body to beesi heere in eethre, abdyng
pse dreadful doom of god, in suche place and manere as yt lyketh to his wyse
endeles pureanence. Also I wylle pat at myn enterement pere be a-bowte my
body bot twye tapres of wax and foure torches of wex, pse whiche torches I wille
be zenei to brenne atte pse lenacioun of pse sacrement whil psei wil dure, in
pis same chiche pat I schalle be beryed Inne. Also I wille pat in alle pse haste pat
Visitatio infirmorum.

Ms. Univ. Coll. 97

The same Ms. Univ. Coll. 97 in the beginning contains an Exposition of the 10 Commandments (which I here omit) and the following 2 pieces; all these are also extant in Ms. Land 210 (beginning of 14. wanting), and N. 14 besides in Ms. Bodl. 938, Harl. 2398, Caius Coll. 209 (a shorter text, from Ms. St. John's Coll. Oxf. 117, is ed. in Maskell Monum. Ritual. III p. 413).

14. (Visitatio infirmorum).

Here begynneth how men ðat been in heele schulde visite sekke folke.

My deere sone or daughter in god, it semeth ðat ðou biest the faste in þe wyf for this lyf to godward. Thor ðou schalt see alle þi forme-fadres, apostles, martirs, confessours, virgines, and alle men and wommen ðat been sayd; and for gladnesse of such felaschippe be þou of good confort in god. And þenk howe þou most after this lyf legge a stoon in þe walle of þe citee of heuen slighliche with-owte eny noyse or stryf. And therefor eer þou wende out of this worlde, þou most polissche thi stoon and make it redy, þef þou wol not ther be letted. This stoon is þi sowle, which þou most make stronge thorugh ryt bylene, and faire þou most it elense þorghe hope of goddis mercy and parfit charyte, the þe heelyn the multitude of synnes. The noyse þat þou most make heere in werchynge of this stoon, is ofte for-thynkyng of þi synne, whiche þou most knowledge to god knowynge the gilty, and ther-after it is profitable

yt may he doo after my deth þere be sayde a thousande masse þ for my soul & for alle Cristei soules. Also I be-queth to be doon in almesse after dyserecion of myf Executors in alle þe hast for my soul, for þe soules of my fadre, madre, and of alle þem þat I am endebede to by way of kynde, by way of friendships, or by way of restitucion, for þe gode I have hade of heres by any way, forty pounds of gold, and oner þat, þat þei haue part of alle þe preysours, gode dedes and almesse ðat I haue do or ordeyned to be doo, as wel in þis testament as to-for in alle my lyf. Sythene I þeue to William Flete my Cosyn fourty marke of golde, and alle myn horses, a blew bed of Arras werke, tway payre schetes, my best haberioun, my pysa, my ketyle-hat, and myn armyngye sword of Burdeux. Also I be-queth to Iohan of Brugge a haberioun, a basynet, a longe dagger of Burdeux harneyside with syluer in manere of a sword. ¶ Also I þeue to Thomas Salman an haberioun and a basynet. ¶ Also I by-queth to William Flete my Cosyn alle þe remanant of myne armeure. ¶ Also I by-queth to sir William Counoure a longe sangwyn gowne furred with Calabir. Also I by-queth to Thomas Heiggheme a gowne of blak worstede furred with beuere. ¶ Also I wylle þat alle þe debe þat any man cane resonyably axe, þat þei been payed. And þe remanant of alle þe gode, where so it be in þe handes of my debtours or elles, I be-queth it to Ionet my wyfe, to gourne and susteyne with hir and Elianoë my doughter, and eke to doon in almesse for me, and for here, and for alle hem þat we been endebede to doon for by any way as sche may resonyably, nouyt amensyng greteley heere lyfliode ne heere poure stat. The executioun of whiche thynge above-sayd after my laste wille to be done and fullfillide, I make myn Executors Ionet my wyfe, William Wenlok Squiere, Sire William Counoure, Preste Thomas Heiggheme, Thomas Salman, William Flete my Cosyn; preyninge to hem for goddes sake for charitelie dede of almesse, and for þe soureyyn trust I haue in hem þat þei will take his charge on hem and refuse it by no maner way. Written þe day and þere to-for nempped with myf owen honde in witnesse of my laste wille, and ensealed with my seal. / Probatum fuist hoc testamento coram nobis Ioanne Lynto, Reversioni patris dominii Thome dei gratia Cantuariensis Archipresbyteri Comissario generali, XII Kalend. Decembirs, Anno domini Millesimo CCCXXXI Nonogesimo Nono. Et commissa est administracio Ioanne relicte & executoribus Reservatis.

1 This piece is a combination of extracts from St. Augustine's Visit. Infirmorum, and Anselm.
2 B coueres. 3 B biuenking þee.
Works wrongly attributed to R. Rolle.

Ms. Univ. Coll. 97

450
to his to haue conseil of trewe preestes the whiche ownen to blesse the poeple, telynyge hem that been sorwful for here synnes that he schullen thorough goddis mercy been asoyld of hem. The strokere 1 wherewith þou slykest 2 this stoon, is verrey repestaunce þat þou schalt haue in thyne herte sorwynge of 3 þi syne, smytynge thi-self on þe brest with greete sighnynge 4 of sorwe and stedfast wil to turne no moore aȝeyne to synne. And whan þou hast mast redy þis thi stoon, þat is thi sowle, thanne myght þou go the redy way to god, and legge þi stoon sykerliche with-owten noyful noyse in þe citee of heuene. And therfore i. con-ceile þe in þis lyf þat þou schryne the cleene to god and make þe redy; ßor grisely deuelys, the whiche han tempted men to synne in this lyf, wollen in the laste hour been ful besy to begyle hem, and nammliche with wanhope 5 of goddys mercy. And this is not oonliehe to telle 6 to syke men, but eke to hoole men, ßor euer day a man neigheith his deeth neer and neer, ßor þe moore a man in this lyf weleith in dayes and þeres, the moore he vnweleth. For, as seyntes seyn: þe firste day in the whiche a man is born is þe firste day of his deth, ßor euer day he is diynge while he is in this lyf. And therfore seith þe gospelle: 'Awake' 7, for þou wast neuer whiche hour god is to come, in thi þouthe or in thi myddel age or in thi laste dayes, or prenliche or openliche 8. And therfore [loke] þat þou be al-wey redy! For it is semiliche þat þe seruaunt abde þe lord, and not the lord his seruaunt. And nammliche whan greet haste is, he is wortli blame þat is vnredy. But grettere haste no man redith of, þan schalle be in þe comynge of Crist. And therfore 9 waketh in vertues; ßor when þe gate is schet, it is neuer aþer opneden. And þefore, brother or suster in god, wete þow þat god visiteth men for here synnes diuteriesliche: summe been visitid with sharpe prysonynghe, summe with sclaundre and baebtyng, summe with ontwotwe of fals men, and 10 summe with diuerse seeknesse; and þef þat synne were clewe swy, thanne seeknesse schulde slake. Here-ofer bereth þe gospell witnesse where Criste seide to ten myysilis whanne thei weren heelyd of here lepre: 'Goth, he seith, and nyle ze 11 synne moore, lest ze fallen wersse', als who seith: for þoure synne ze hadde this seeknesse. And þefore þe lawe wolde by ryght intice þat no leche schulde gene boyliche medicyne to a seek man, but þef he were in wille to take goolische medicyne and to lene þe synne þat woundeth his 12 sowle, schrynnynge hym trelwiche with good wilde to don no moore euyl. For so 13 he rescuyeth god, dwelwynge in parfit charite. And who þat is treweliche thus i-schryuen and dwellicht in verrey repenteunce, I drede not that 14 the seeknesse ne schalle slake whiche he hadde for his synne. Or elles his peyne 15 suffred with mekenesese, schal t lname hym to muche merit in blisse after þis lyf. Perfore ze þi peynes slake not, comforthe the in god in this manere.

How a man schulde conforte a nother þat he grucehe not whanne he is seeke.

Brother or suster, lounest þou god thi lorde? he or sche, þef thi mowe speke, wol seye ze 16; or permauntere, ßif they mowe not speke, thei wolte thenke ze. Thanne thus: Ze þow lounest god, þow lounest alle þat he doth; ande he scor-gethe for the thi profet and not for his; and þefore þou schuldest gladliche suffren hym and lone hym, for he wol not punyschhe twyse hem þat meekeliche suffren hym. And þat his chastisynge in this lyf is alle for lone, scheweth Salomon wber 17 he seith: 'Sone, grucehe not a-zeyns the chastisynghe of thi fader': ßor it is no sone whom the fader chastiseth not. And this acordeth with resouz, and eke with commen manere of speche; ßor þef a man see a nother manmys childe do euele in his faders presence, and his fader chastiseth, 18 him nought, thanne wol þat other man say that it is not his childe, or elles that he loneth hym noupt; ßor þef he were his child, or elles þat he 19 lounede hym, he wolde chastise hym. And therfore be nought euele paied of thi faders chastisynghe of heuene, ßor he

1 BH stroke. 2 B striketh, H smyttest. 3 B for. 4 B sighingis. 5 BH dispeire. 6 B sey. 7 B wake. 8 BH aper tilliche. 9 B forbi. 10 om in B. 11 n. ße om in B. 12 B the. 13 Ma. se. 14 B þat ne. 15 BH peynes. 16 B ßea. 17 B ther. 18 B chastise. 19 þat he om in B.
seith hym-self: 'Whom i loue I chastise'. Also seeknesse of body, meekliche suffrid, maketh helthe of sowle, and soule-helthe is not but oonliche of god. Therfore despise no goddis scorgynge, but whanne god chastiseth the, banke hym and loue hym, bat he amendeth the, vndirnemeth þe, and blameth the; for alle this is token of loue and schweth that he wol not pynysche the in his wrathe ne in his woodnesse, but of his greet goodnesse he wolde hawe mercy on þe zef þou wolt leene thi synne. And þerfore þank thi god, and specialliche that he hath largid to synful men his mercy aboue his wrathe. Drede this lord as sone 2 not as seruannt: for he is thi iuge þat wol not dampoline the but zef þow wol not for lust and conelitise leene thi synne, but he wolde hawe mercy on the, and therfore mercifulliche he chastiseth the, and ther þow hast deserynd euerelastylliche 3 his wrathe and to be dampoline for erure, he puteth-ouer his vengeaunce and of grete mercy he suffreth vs to amende owre defautes, and pynyscheth vs but a while. And þerfore dispise not his þerde of mercy, ne grunce not theraygnyns, but suffre it gladliche, for alle þe domes of god been rightfull. Now þanne 4, sitthe seeknesse of body is helthe of soule, and wole or nyle þou þow schalt hane it er þou dye, and zef þou grucehe ægeyns god, with þi grucechynge þou makest thi sowle moore feble and so þou harmest thi-selfe with thi grucechynge for nothyng is wers to a seeek man þan to be malencoliouns, and eke 4 þou greuest thi fadir þe whiche coneliteth to be thi leche, and þus as a fool 4 þou harmest thi-selfe in 7 double manere: oon is þat þou greuest thi god, another is þou lesist thi meede þat þou schuldest hane zef þou suffredest alle maner diseses 8 pacientliche to þe deth; and þogh a man sum-tyme may not kepe pacience in sekenesse for greet acces 10 of diuerse passions, neuertheles he schulde, before thei koemen and after þe pasynge of hem, purpose in his sowle to suffre alle anoyes pacientliche, and when his hors grucechith, þat is his fresch, his spirit schulde be redy to suffre, and aske mercy for þe grucechynge of his fresch, knowynge þat alle bodiliche anoyes and suffrid meekliche in this lyf maketh þe sowle fayre and stronge and rightliche 11 to passe from purgartorie to heuene: wherfore we schulden with good will herie 12 god, and with glad herte take 13 diseses. Theng þat zef þou haddest be trautour to the kynghe wherfore þou haddest deserynd hangyng and drawyng, and he hadde forþene the thi deth and pynysched the but a lytul while in an esy præson: how moche were þou holden to hym. Muchel moore þou schuldest bythenke the how 14 thow hast be trautour to god and therfore deserynd euerelastylge 15 peyne, and þet this merciful lord forþene þus heere een-deles deeth þe whiche we 16 deserynd, and pynyscheth vs here but 17 a lytul with bodiliche seeknesse, zef we wollem meekly take his chastysysnge.

Zef deeth gooo faste on a man, speke to hym thus.

Brother or suster in god, þif þou sawe or bithonghest in thyn herte þe meschiefes of þis wrecchid world and þe ioyes of heuene, þou schuldest desire to be with god þong þou were lord of alle þis world, and zef þou stode in grace, thow schuldest desire to forskate it to come to heuene; þor hooly writ seith: 'Blessede be þei þat dyen in god'. Loke þe bigynynge of þis lif is care and sorwe; lyungen thir-Inne, what is it but muchel trauill withowte frouyt, tene and disese, where-borugh many men been oner-comen with diuers temptacions and forȝteny here god, and so þei comen to an eyul ende? Loke nowe whethir it is better to dye wel or to lyne eene. Zef þou stonde in verray repponation and laste ther-Inne, stedeastely hylenynge in the mercye of god, thow maist dye wel. But harde it is to lyne wel fulliche in þis wrecchede worlde, þor þe hool prophete seith þat 'eueriche man is a lyere', þat is to seye, for his firste foretette eueriche man synneþ whiles he lyneþ in þis wrecchede lyf outhere for lyninge of seruyngynge god after his comandemente, or ellis for þat he serneþ hym not after his wrothynesse; þor hooly writte seith þat seyne þites in the day falleth the riȝtwyse man, and seynþ Poul seith that no man lyneth in this lyf with-

1 B soule hele.  2 & v.  3 ande sch. om in BH.  4 om in B.  5 B endlesly.  6 B folly.  7 BH on.  8 BH þat þou.  9 BH of disese.  10 BH axes.  11 LH wired.  12 B sch. deouly þank.  13 B resseyue.  14 B hou þat.  15 B haue d.  16 W l. b. 3.

29
Works wrongly attributed to R. Rolle.

Ms. Univ. Coll. 971

owte defaute. Therfore we schulden prey to god with greet desir, zif it were his will. Dat we weren deede and lynednen with hym. For he wrecchidesse of this world may no man tell. For heere is hunger of goddis lawe and fewe dat desiren ther-affir, and hei dat thristen per-affir, been ofte-tymes slaked with bittere venym; and therefore he charite of menye1 wexeth coodl though he heete of wykked coutise, for long tranaille and greet dat men han affer worldliche bisynesse, and instes maken meny men so weery dat hei suffisen not to come to a good ende. For this lyf is ful of envre, wratheth, glotonye, lecherye, prude, slouth, coutise, falshed, manslaughthe, and theste, and of manye othere wykkednesse dat sprungen of thise, and ther nys no man dat hei ne hath summe of thise, for no man in this lyf lyneth with owte synne; and manye men been acombrid2 with alle thise, and zet thei kunne not ne wohlten not dischargen hem. Andere therefore pise philosofres he whiche knewen the wrecchydnesse of this lyf, maaden greet sorwe whan here children weren boren, and greet ioye whan thei dyedten and passeden from he wo of this fals worlde; and as men fynden write, seynt Austyn whan he schulde be deed, spak to deeth in this manere: Welcome Deeth, end of alle wykkedneses; for hei art ende of tranaille to hem dat han heere wel tranaillyd; for thanne and no rathere3 bygynneth parfitliche4 goodes mennes esse in endeles blisse5. What man may by-thenke he profist and he blisse dat thow bryngest with hei? Therefore hei art desirful to me. For a trewe cristene man may not euele dien, for affer this lyf he schalle lyue with Criste.

When thowe hast tolde hym alle this, or ellys zef hei myght not for hast of deeth: bygynne heere eer his mynde goo from hym:

Brother or suster, art hei glad dat hei schalt dyen in cristene seith? Hei6. Knowlechist hei to god dat hei hast not luyed affer his comandement? Hei. Art hei soory dat hei luyedest not as hei schuldest? Hei. Art hei in' good wille to amende alle trespassis7 doon azenz god and thyn euencristene, zef hei haddest space to lyue? Hei. Trust[e]st8 hei stedefastliche that god may forseue the and alle men here synnes, though hei ne noo onther make heere fulliche9 asseth for hem? Hei. Leuyst hei in god sadir alle-mghyty, makere of heenne and of erthe and of alle dat been in hem? Hei. Leuyst hei dat the sadir and the sone and the holy goost been zere persones and oo god? Hei. Leuyst thow that oure lord Ihunu Crist godsis sone of heenne was y-comcuyed oonliche of the hooly goost and tooke flessehe and blood of our lady seynte Marie, and sehe mayden ande moder affer his burthe? Hei. 11Leuyst thow dat oure lorde1 Ihunu Crist suffrede harde peyne and deeth for oure trespassis and1 not for his gylt? Hei. 12Leuyst hei dat he was affer his deeth buryed, nad roos the thridde day in flesch, and steygh to heenne, and sente hei holy goost, ande schal come to deeme bootehe wikkede and goode, zelyng hem affer here tranaille? Hei. Thankest thow hym of al thyn herte for thisis greeete goodenesse17 dat hei hath doon wilfullyehe to mankynde? Hei. 11Leuyst hei dat hei ne no man may be sanyd but thorugh his passions and his mercy? Hei. While thi solese is in thi body, put hooflich1 alle thi trust in his mercy, preynge hym for his moder lone to15 sette his greeete passions by-twixe his doome and thi synnes, ande trust trewelich1 dat hei wol of his goodnesse doo to the bettre hei kanst desiren. And haue hei1 therfore stedefastliche to thyn ende his passions and his greeete mercy in thi mynde, for there-thorough oonliche been alle enemysse overcomen. Therfore medle thi pought with his passioune,4 and wrappe14 be in a cloth in his mercy, and therfore stedefastliche ther-inne; nouzth thenkynghe on thi wyf, ne on thynhe children, ne on thi richesse15, but oonliche14 and stedefastliche on the passioune of owre lorde Ihunu Crist, hauynge the hard passious heu lour lord Ihunu Crist suffrede on the crois lastyngliche in thi mynde.

1 om in B. 2 B &. 3 B combrid. 4 B soner. 5 B ioy. 6 He he answerij se. 7 B Hauest heu. 8 B deuyts. 9 Ms. Trusteth. 10 B ful. 11 B beleuyt. 12 B H goodnes. 13 BH dat he wol. 14 B wisappe. 15 From here extant in Ms. Lau of 210, fol. 58. 16 L specialiche. 17 Cf. St. Aug. Vis. inf.
Visitatio infirmorum.

Ms. Univ. Coll. 97

y-maad with manny's hondys, wite þon wel þat it is not god, and thercfor sey or thenc in thyn herte: I woot wel þon art nought god but ymaad a after hym, to make men haue þe moore mynde of hym after whom þon art ymageid. Therfore, lord fadir þat art in heuen, mercy I aske the of alle þat I haue trespassid, and þe wilfull passioun of oure lord Iheru Crist the whiche he suffred for mankynde, mercyful fadir of thi goodnesse be it bitwyx me and myne euele dedys, and the greete merite of oure lord Iheru Crist queene it to þe for al þat I schulde haue disseruyd and doð and dede not; and also, mercyful lord fader of heuen, zet if it be thi wille, i byseche þe that alle þe beensetis [þat] oure lord Iheru Crist 'aftir thi biddynge dede heere in erthe for salaciouss of mankynde, stonde bitwixe me and thi wratthe. And blisful lady moodir of mercy synte Marie, quene of heuen, 'lady of alle' this worlde, and emperise of helle, as þou disseruedest before alle wommen bough the goodnesse of god to beren with-owten wem of thi maydenhood Iheru Crist saeour of mankynde, soo þou biseche thi blessed sone for me that alle myne synnes be forgen. And lord al myghty Iheru Crist, sitthe thyn hooly gospel witnesseth þat þou wolt nought the deeth of synful man but that he bee turned from synne and lyue, haue mercy of me synful wrecche, after thi woord, and þou blamidest Symount for he hadde indignacious þat Marie magdeleyne for hire synnes schulde neighe the, haue mercy of me moost synful, and lord [Iheru] as þou clepedist Zachee and Foul and oothere diurse from here synnes, dispise nought me þat come to the wilfulliche wyth-owten suche clepynge; and though i haue longe leyn in my synne, thenc lord on the greete mercy þat þou haddest and schewedest to mankynde that he schulde not schame ne despeire of thi mercy alle-though he hadde longe leyn in synne, when þou haddest no desdayn to reere Lazær alle-though he hadde leyn in his grane four dayes stynkyng. And herfore i. truste to þe, lord, for þou art fadir al-myghty in whos mercy i. truste, to whos refuyt i. fle. With greet desire I come to þe hyenge: lord, dispise me not, though i. be wrecched and synful, for i. truste fulliche to thyn help in alle my grete neede. For i. knowelche þat i. may not helpe my-self ne æeyn-baggge me with my dedys: but stedfastliche i. truste in thi passiouns, that it suffiseth to make ful asseth to þe fadir of heuen for my synnes. Therfore, lord, brynge me out of care and haue mercy on me; i trust not to my dedys but i. despise to trusten in hem, fyllyche trustyng to thi greete mercy, dispisyng my wikkle dedys. For þou art my god in whom i. trowe stedfastlyche is alle myght and mercy and good wyl, wherethough i. hoope to be sanyd. And thence to the, þat art ful of mercy, i. knowelche my synne þe whiche i. haue doon thoughr my owene defaute. I knowelche my gult: haue mercy of me, for i. trowe treweliche þat þou denyest thy mercy to noone þat treweliche trusten therto. And in trust of i. forsake wyth alle myn herte this lyf, to lyue with the. In thyne hondis, lord alle-myghty and mercyful, I bitake my soule; For fro the bygynynge of this worlde hath thi mercy be reedy to synful men, and so i. truste it schal be to me in myn ende. Therfore, god my lorde ful of treuth, take my sowe, for it is thyn; doo therto as the lyketh; for i. woot wel of thy goodnesse it schalle fare bettere than it hath disseruyd. Receyue it, and help it: for in thyne mercyful hondys I putte it. Amen.
Diliges dominum deum tuum ex toto corde tuo, ex tota anima tua, et ex tota mente tua &c., Luce decimo.

Thou shalt love the Lord thy God, of all thy heart, of all thy soul, and of all thy power, and of all thy mind, and thou shalt love thy neighbor as thyself. In these things commandment hangeth the law and the prophets. Therefore thou must love God of all thy heart, that is to say of all thy mind and thy soul; and it is commanded thee to know the end the world and the right-wisenesse, the endes ywysed and charite & mercy of thy God: howe God is redy & wyll & kusynge to venge synne and punissache wykkide men pat wyll not leue here synne, and how God is mercyfull and kusynge & myghty to forsewe synnes to hem pat han verray repentance of there wykkide synnes; and for this verrystondying of thi God pat most fee and destroye synne bothe in the & in other men vp thi power and wit, and kepe and teche the commandment of God, and mynytene rightfulnesse and good lyuyngke, verray pees & charite; and pat pat thou most wel God of alle thy herte, pat is of alle thyne verrystondying. Also thou most God of alle thi lyf: wisse alle thi lyf bothe in southe and in age, and in prosperite and adersite, to [be] worship of God in cleennesse and holyenesse, herieng and thanknyng thi God for alle his grace and goodnesse and mercy, and for alle diseases and tribulacions pat he sendeth to be in this lyf. Also thou most God of alle thi mynde: wanne thou schaspeth alle thi mynde to thenke on be goodnesse of God, how he maade alle thynges of nouzt, not for his owne neede ne anantage but for his owne goodnesse and [be] profit of his trewe servaunte, as been good angelis and goode men; and to have mynde on Cristes wyful and peynful passions and deth, not for his owne synne but for oure greete synnes; and to have mynde on be dreadfull day of doome, and on the endes blisse in heuene to goode men, and on the endes stronge peynes in helle to cursed men that wol neure amende wel ther soule lyf. Also thou most God of al thy strengthes or myghtes: wanne thou spendist alle bi myghtes bothe of soule and body in seruise of God, and algates that thi wille be sugget to resoun, and in alle thynges y-conformed to the wylle of God; and pat pat waaste nouzt the strengthe of thi body in vanyeties and ydelnesse and synne, but kepe it in good mesure to do goode dedis to worship of God and help of othere cristene men, and pat pat spende wel thi fyne wyttres, as Sight, Herying, Smellyng, Tastyng, and Touchyng, and also spekyng; also to despise synne and to do good, and mynytene throuthe of godis lawe vp al thi power and kusynge, and greet desire of rightwisnesse; and thanne thou most God wel of thi strengthes. Thou louest thi neighbor as thi-self: whan thou willist hym good bothe in body and soule as thou schuldest by charite; as, zef thi neighbor be in goode lyf towarde god, be thou glad and joyful therof, and norisshche hym, conforte hym, and help hym ther-Inne, and zef he be in synful lyf, haue greete compassion & sorwe therfore, and vp al thi kusynge & mygt bryng hym out therof by deount preyer, by holy conseilyng and techyng, and by ensample zeyngke of thi good lyf, by dreede of greete peynes bothe in this world and purgatorie & in helle, and by confort of the greete mercy of god, and by confort of the endes blisse of heuene how soone he may gete that by godes mercy and verray repentance & amendying of his wykkide lyf. Zef he be at welfare of body and prosperite of worldly goodis with trewe lyf kepyng godis hestis, be glad therof and help hym ther-Inne, and apeyre hym not for no maner good of this world; zef he be at malese of body or ful nedy of worldlys catel, help hym and socour hym as thou woldest he hulpe be zef thou were in the same disease, and algates as thou schuldist wilne to be relevyd by godis lawe of other myghty men. And not oonly loue thus thi neighber at hoom, pat is thi frend, but a strange man and thyne enemy, zef...
Nine points.

though he bethen or soudon; for alle ben brethren in kynde of o fadir & o modir, and so neighebors, & we ben i.-holde by charite to brynge men to good lyf vp oure kurnyng and myght. Explicit.

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Some northern poems.

16. (Nine points).

Ms. Harl. 2409.

(Other Mss.: Camb. Ff 1. 14 [Novem virtutes] and Jj IV. 9; Ff, northern dialect, adds Latin quotations after each point; Ji introduces southern forms. The poem, written in the North, is a metrical paraphrase of a Latin text [Novem virtutes] ascribed to R. Rolle, extant in Ms. Cajas Coll. 140 f. 132, of which other versions have been given I. p. 110; it is perhaps by the author of the Speculum Christiani.)

f. 73b

Here er eneghen poynettes of gret vertu,
Pat oure lorde talde, sweit lhesu,
Til a creature, als ze shal here,
Pat askyde hym on pis manere:

5 How he myst; and in what bing, 
Ples god mast to his likynge.
Oure lorde anserwe and pous sayde:
"Of neghen binges I am best payde.

The first, he sayde, is almous-deed,

10 For whils pous lyves, it may pe spedde
Out of pi synne pat pous art inne,
To helpe pi saule heuen to wynne;
Til alle pe poure pat nede has.

For me is wele leucre in pis cas

15 Ane almousne-dede whils pous here lynes, 
Pan alle be remenant pat pou gynes
When pou art dede and layde on molde,
Pan alle pe hylls we[r] brynnand golde
And staufell were stoppyde of syluer in horde.

20 Pis warne I pe trewly with worde;
It serues pe noxt pat pou gynes pares;
For when deede cowmys, pou may in mare.

A nother poynyt pân is pis
To helpe pi saule to henen-blys:
To wepe for my passyon,

25 And synthyn make redempcion
Alle for pi synnes pat pous hauens wroght,
And pinke how dere I have pe boght.
And pat is me leure pat it so be,

30 Pân pous wepe for oher pân for me
Als mykelle water as is pœ see wiç-inne;
For âit a tere titter myst wynne
Vntil pat joye pat sy saile be,
To wonne wiç me in trinite.

The bridde is, to suffre a worde 35 for me;
For me is wele leure pât poun be
Butsom & meke in worde and dede—
For pât helpys mare pi saule at nede—

40 Pân poun ilke day pi body dange,
Baþe pi sydis and pi swange.

The ferþe is, to breke pi slepe, waken
And say an oryson in pi honore of me,

Pat is me leure pât poun do,
Pân poun pe haly laud sent vnto
The following poems are found in Ms. Galba E ix, the same Ms. which contains the best text of R. Rolle's Prick of Conscience, besides the northern translation of the Evangelium Nicodemi in verse (ed. in the Archiv), and parts of the Cursor Mundi (ed. Morris).
Poems of Ms. Galba E ix.

I.

Vos qui transitis: si crimina flere uelitis,
Per me transite: quoniam sum ianua uite.

Bides a while and haldes 3oure pais,
and heres what god him-seluen sais
hingand on þe bag.
'Man and woman þat by me gase,
5 luke up to me and stint þi pase,
for þe I sched my blude.

bihald þi body, or þou gang,
and think opon my paynes strang,
and still as stane þou stand.
10 bihald þi-self þe suth, and se
how I am hanged here on þis tre
and nailde fute and hand.

Bihald mi heuid, bihald my fete,
and of þi misdedes luke þou lete;
15 bihald mi grisely face.
Of þi sins ask alegdence,
and in my mercy haue aﬄiante,
and þou sall get my grace'.

II.

In cruce sum pro te: qui peccas desine pro me;
Desine: do ueniam; dic culpam, corrice uitam.

'Man, þus on rode I hing for þe:
forsake þi sin for luf of me,
10 sen I swilk luf þe bede.
Man, I lufe þe oner all thing,
and for þi luf þus wald I hing
my blised blude to blede.

Man, ful dere I hauie þe boght,
how es it so þou lufes me noght?
vmkindlye doþo þou þare.

If þou will luf vnto me schaw,
for my broþer I will þe knaw—
what may I do þe mare?

If þat þou be most sinful man
þat euer in werld on erth ran,
15 and þou will knaw þi state
and sadly seke to my mercy,
þe to resaiue I am rede
euer arly and late.

Of all þi misdedes luke þou blin;
20 more es my mercy þan þi sin:
þou call mercy with hert;
ask mercy and þou sall [it] haue,
and fro þe fende I sall þe saue,
and fro his paines smert.

In my mercy despaire þou noght
sen I þe so dere hauie boght,
and ensaumpill þou take
of sinfull Mari Mawdelayne,
þat with sin was gastiely slayne
and seþin gan it forsake.

Also ensaumpe may þou luke
of saint Peter, þat me forsoke
and seþin rewede it sare.
mercy had þai sone of me;
man, þe same I will do þe;
þarfore lete at my lare'.

III.

Al es bot a fantus þat [we] with sare:
Vs be-hones ilka day heþen make us sare,
Forto wend fra þis werld naked & bare,
Bot our wyndyng-clathe with-outen any gare.
Litel while sal we hald þat we so fast spare;
Other men sal it wast þat we about care.
He þat maste hordes sal re it ful sare;
Sane þat we do for godes lone, hauie
we na mare.

Al es bot a fantus þat we with dele:
Many has hap, and many vnsele;
10 Be ye neuer so hate þit may it kele;
Lat noght þe power by þat þe es ouerwele.
Do þow il do þow wil, bathe sal þow fele,
When bathe liges in-like hegh þi hed & ty hele.

Al es bot a fantus þat we so fast hald:
15 Litel gode can þe gong, & les can þald;
Him-self sal hald him a folke þat most has þis wald,
When he sal on domesday his lustis by-hald:
Þan sal he sik & sorow many fald
Þat he had [noght] wroght in þis werld 20
as god wald.
Help þe pouer in honger & in cald:
Þan may þow be for an of his tald.

Al es bot a fantus þat mast es our thoght,
Þat es þe welþ of þis werld, þat es noght.
Par we sal haue our dome als we haue 25 wroght,
Works wrongly attributed to R. Rolle.

Of al our misdede, forthe sal be soght,
Of manikyn folis þat we little roghht.
Prai we to godes son þat dere has us
boght,
Til þe ioy þar he wones þat we may
be broght  

30 Zit es þar a fantom lest forto praines:
Pou rekes noght of þi brother bot þou
be at als.
When þou lyes bonden als hering dos
in males,
In payne for þi misdede, wha sal þe
raies?
Of al þas þat befor wald þe so fast
praines,
Findes þou þan na frende þat þe wil
up alies.

Litel pite men thinkes of þi mikel care:
Þou ne rekes in þi lif how þi saul fare;
To gif to þe pour nothing mightow
spare,
To hald þi caif saul fra sorow & care.

Eþ þar noman þe menes þes le no þe
mare,
Þou eþt wilet wif þis werld & tan in
þe snare.
Þou eþt tan wif a snare to put in hel-
pitt—
Biam þarfor þe naman bot þi awen witt.
Be-side mani sare sal þou þære sitt,

40 Of god & of heyn-blis ertow ful quitt;
Gerrard* him* self sal gif þe a smitt,
Als blak as him-self makes he þe lik.

Aþ es bot a fantom þat we with daile:
Aþ þe gode þat þou bas getin it sal
noght þe availe;

50 When þou eþt put in þi pit þi frendez
þe faile,
Þi sektors þi gode skift has made þe
ataile.
Mikel ferly me think þat men in þare lyfe
Aþ þe gode þat þai haue geten, þai
leuit with þare wife;
When he es at his langham, scho eges
hiring he-lyfe

55 To take hire a zong swayn þat wil mai
hier swyfe.

I haild him a grete folke & kan little skile,
When he seeþ þat he sitzt opon þe pit-hil,
To take him any sektur gode or Il
Forte dele his gode inwoth whartil;
þai wil dele nothing bot þaet wile list, 60
Pam thought it fulitil þai fand in his kist;
þai nerek of þe dale how lang it es mist,
þai wil saþ þai haue deilt if naman it wist.
He þat kan in his hert wile vndrestand,
He sal dele at his hore with þis awen 65
hand,
Whils he mai on his fete in þe wai stand;
Els sal he [be] begiled when he mai
noght gan.

Al es bot a fantom þat we about ga,
Þat es þe welth o þis wîrd 1 þat wirkes
many wa.
When þou lys in þi bed opon þi dedestra, 70
Þou wenes to gif it þi frende, & leues
it þi fa.
When dede has þe begiled as he dos
many ma,
Of al þi gode ertow quitt þat tow ferd
fra.
Þis wold es bot a fantom, sothe forto
sal;
Now mai þou se a man here, & some 75
es he awai.
Thynk on þi saule & gif whils þou mai;
He þat hordes most saal rew it for ay.
He thinkes more on his hord þat in
kist lay,
þan of god him-self be nyght ore be
day.

Prai we to þat injust þat al thing 80
wate——
Of al þe dedes þat we haue done he
knowes ore state,
Þat we haue wroght in oure lyue arly
& late:
To þe ioy þar he wones he lede vs
þe gate,
Grant til vs his irtage to enter at his
gate,
To folow vs, oure charite of þe lang date. 85
He þat þis sang made, þem mirth he
hade
Þat we þat stede noght se þare saulez
ay grate;
Zit saþ þem mery als he saide are.
Al es bot a fantom þat we about fare.

(Follows: Prophecies of Merlin, beg.
Herkenes speches of manikyn thinges).

1 r overl.

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